

# HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

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## Putting Over the Denominational Program

LAST night I listened to the story of an earnest layman who was troubled because the program of his denomination did not appeal to him as being of the Biblical type. He had protested against the purchase of some very expensive equipment for his local church on the ground that the church was not financially able to bear the expense. But he was told that this new equipment would enable them to "entertain" the people and that it would soon pay for itself. He said he thought the business of the Church is to "save souls," but he was told that that was an outgrown ideal. Forty years ago, it was said, that ideal was all right, but now the work of the church is simply to entertain and educate.

Last fall I had a letter from a pastor who said he was getting along very well in the work of his local church, but said that he was troubled because he could not conscientiously join in the general program of his church. He said he was shocked by the unblushing manner in which Evolution was being taught in the colleges and Higher Criticism in the seminaries of his denomination and that he was in despair as to the products that such schools would turn back to the church, and to the sinful world, so he said he could not feel clear to put his best effort into the building of the schools. He said the whole program of his church, as a denomination, was social and educational, rather than evangelistic and that he was really disturbed. At the close of his letter he said, "I am going to join the Nazarene Church so that I can enter heartily into the whole program of the denomination from the work of the local church on up through the various general interests." And he carried out his intention and is now a pastor in our church.

The present program of our church has been wrought out with much prayer and tested out amidst many trials and vicissitudes. It is the result of the combined praying and thinking of our people. Everything that could possibly be spared has been "weeded" out and all of what remains is essential to the full success of any department thereof. The Sixth General Assembly clearly ordered "centralization" to take the place of the "scatterization" which had resulted from the former cumbersome and inefficient arrangement of so many General Boards—our program is now a unit. It is not necessary for one department to be

"talked down" in order to make room for another and it is not necessary for any of us to pick about for some branch of the work that is fully worthy of our support—the program is one, so that helping one department of it helps every department. We may all still have our "pets" and "preferred" branches, but, even so, the enlargement of one of these will either depend upon the enlargement of the others or else will naturally result in their enlargement. Take Foreign Missions, doubtless we will all agree that this branch of the work *depends* upon the "lengthening of our cords" in the Home Field. While on the other hand, if we do enlarge in the Home Field, we must certainly, because of our enlarged ability, immediately enlarge our Foreign Work.

Of course we could not all be present to see with what prayerful care the members of the General Board approached their far reaching and interdependent problems, but I was there and can testify that I have never seen the equal of unselfish and wholehearted planning for every phase and department of a program; and although not a member of the Board, I could see no place in which I could or would have suggested changes or improvements.

We have the best chance to "make good" that we ever had. I sincerely believe we have the best chance any church ever had so early in its history. There are no factions among our leaders and no friction among our "general interests." "All one body we." The program is both sane and progressive and this is in a special sense a "telling year" with us; for if we can take care of the program without "drives" or undue pressure, the spiritual interests of our Zion will be promoted and the future plans for our church will be assured along progressive, conservative lines.

Brethren—pastors and people—let us close our eyes and ears to everything that threatens to hinder us and set in now to "put over" the program of our church without friction, faction or delay. The plan calls for a regular, never ceasing interest in the cause for which we stand; and regular, never ceasing giving to it. Find out right away how much your church is expected to pay this year to the "general interests" and then get together as a church and "underwrite" the whole amount and then pay it in every week or every month and let's make a record that will be new even among the Nazarenes.

## SMALL THINGS WHICH AFFECT A GREAT CAUSE

## NUMBER FOUR

A GREAT deal of money has been wasted in "garnishing" church buildings which could have been put to a much better cause, and for this we can make no proper apology. But the idea that "most anything will do for a church" is a false one. With Bible reading and proper religious instruction barred from the majority of public schools, and with a family altar in only one Christian home out of nine, the average child must get his religious instruction in the Sunday school which meets only one hour out of the week. Then if that child is placed in a class with fifteen or twenty others like himself and the class called upon to recite to a poorly trained teacher in the regular auditorium with six or eight other classes buzzing all around it, the wonder is not that he "quits" after a while, the wonder is that he keeps on as long as he does. The fact that the Sunday school room is used for so short a time is made an argument for getting along with a "make shift"; but any one who will give just a little consideration to the subject will see that because the time is so short therefore the equipment should be the best possible.

And an unsightly auditorium with poor acoustical properties shows but a sorry estimate for the value of the "small things which affect a great cause." The place where we go to meet God ought not to be "fine" but it just as surely should be pleasant and comfortable. Costly frescoes, elegant stained glass windows and other such expressions of religious vanity and wastefulness are just in another class from slovenliness and incongruousness, but they are not necessarily any more un-Christian.

Better a tent or a chapel with the Spirit of God brooding over all than a cathedral where formality and spiritual deadness reign. But wherever possible, the House of God should be a pleasant and comfortable place. The auditorium should be properly arranged so that the acoustical properties will be the best possible, and so that the heating and ventilation will be correct and the seating comfortable and every Sunday school class should have its own private room and the equipment should be modern and well adapted.

## THE EVILS OF PROHIBITION

THE other day a stranger who sat near me in the cafe, introduced himself as a man who never drank liquor. He then set in to say that he voted for Prohibition and that he saw now that he made a mistake and that he would never do that again. He said that conditions are a great deal worse now than they were in the "old days," and that it looked like "Prohibition" was going to ruin the country and destroy the people. He finally asked what my occupation was and I told him that I was a minister. He then struck in to say that he blamed the church for bringing us into this period of lawlessness and that "religion in our laws

always brings disaster." The stranger talked so fast and seemed so sure of all he said that I hazarded no answer at all, except to observe that "Conditions are certainly bad enough."

But the real facts are that Prohibition has worked wonders for the social progress of this country and will still do greater things as the days go by. But a "loud minority, some influential groups, some educated, ignore and encourage law violations." The "second stage" of the Prohibition fight is now on and there must be no letting up or going back. Whiskey men have always broken every law that has in any way interfered with their business or "abridged their liberties," so the plea that they are lawless now just because of Prohibition is as false a story as Lucifer himself could invent.

On another phase of the subject, S. H. Walls, of Pittsburgh, writes the editor as follows:

We frequently hear the statement these days, "There are more deaths from poisoned liquor than there were when we had the open saloon."

Many believe this statement to be true. Their belief is based on the large space given in the daily press to our cities' unknown dead—many of whom are victims of alcohol.

When we had the saloon, death was attributed to "heart failure," or "apoplexy;" now it is diagnosed as "alcoholism." The object is to arouse public sentiment.

Here are some figures secured from the Washington, D. C., Bureau of Information in answer to the question, Have the deaths from alcoholism fallen off since pre-Prohibition days? The answer, Deaths from alcoholism in the United States per 100,000 of population are as follows:

1913 . . . . .	5.9	1918 . . . . .	2.7
1914 . . . . .	4.9	1919 . . . . .	1.6
1915 . . . . .	4.4	1920 . . . . .	1.0
1916 . . . . .	5.8	1921 . . . . .	1.8
1917 . . . . .	5.2		

These facts were printed in the *Pittsburgh Press* under date of December 29, 1923.

## THE BOOK OF REVELATION

It is folly to expect the people of God, who have turned from the promises and prospects of the pleasures of this world to the contemplation of joys yet future, to be indifferent concerning the things which are to come to pass "hereafter." And the fullest orderly description of the things which are coming is found in that very interesting and very difficult book which closes the volume which God has given us. But as we must now be nearer the fulfillment of that book than any generation which has come before us, it is quite proper that our interest in it should quicken apace, and our correspondence indicates that our readers do indeed feel a great and increasing interest in this wonderful book and that they are exceedingly anxious to know its meaning.

Beginning with this issue, we are publishing a series of "Studies in Revelation" by Rev. F. M. Messenger of Chicago who has made a special study of prophecy and has given considerable time to lecturing and writing on the subject. In order to get the most out of these studies you must begin with the first number, and before you decide to maintain a fundamental disagreement with the author you should follow him through to the

end of the course. This course, the editor can testify, is exceedingly interesting and instructive and we believe it will be welcomed and appreciated by our readers.

## Questions Answered

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

Q. What kingdom is referred to where Christ taught His disciples to pray "Thy kingdom come"? S. B. R., Colo.

Ans. Coming as it does in connection with His teaching concerning the Kingdom of heaven among men, there is little doubt but that the Master meant that we should pray for the time to come when the principles which He was then enunciating should prevail in the hearts and in the conduct of men. But also the prayer must look forward with the longing that He may hasten the day when the number of elect shall have been gathered and all His saved and true shall be promoted to the realms of the glorified.

Q. In what state is the infant born morally and spiritually? S. B. G., Okla.

Ans. In a state of spiritual death, but in moral innocence. That is to say it stands in the relationship of being separated from God because of the sinfulness of the race, but, being personally innocent, it is not exposed to the penalty of guilt for sin; therefore, if it dies while still in the state of innocence, not having rejected the atonement for sin, it will be infallibly saved. But if it lives until it comes to the years of moral choice, it must actively and personally accept the provisions of mercy and be born again or it will perish everlastingly. Thus it will be seen that the requirement for the new birth is not based upon actual transgressions, but upon the original deadness of the soul. Basing the requirement of the new birth upon the guilt for actual transgression is what laid the foundation for that theory of "Modernists" that by proper education the child can be brought up without being permitted to fall into transgression and, therefore, without suffering the necessity of the new birth. We admit their supposition that the child may grow up without committing conscious sin, but still maintain that after reaching the age of moral choice it must be born again in order to enter into the kingdom of God.

Q. What was the mark which God set upon Cain (Gen. 4:15) and does that mark still appear today? E. L. S., Okla.

Ans. This mark was a personal sign to Cain by which he was to be reminded of God's promise of protection, like the rainbow was to Noah. We do not know what this sign was.

Q. What do you understand by "many mansions" in John 14:2? Mrs. H. W., Ohio.

Ans. That there are various degrees of glory in heaven and various employments suitable to the deserts and capacities of those who are fortunate enough to get there.

# Studies in Revelation

By REV. F. M. MESSENGER  
Number One

THE writer of these articles has been a student of the book of Revelation for more than twenty-five years, being guided in his earlier studies by what had been written by others on this subject; but the startling events of the late World War with its accompanying horrors, compelled us to abandon to a large extent all that had been written, believing that these good men had been writing speculatively upon a sealed book, and believing that what John saw nearly two thousand years ago which was then to be "hereafter" was, at the outbreak of the war, beginning to develop.

A very large majority of those who have undertaken to unravel what had been written concerning "the time of the end," have used quite largely the Old Testament prophecies, and the conclusions which have been developed in this way invariably make a perfect hodge-podge of the book of Revelation; we will challenge any one to take theories woven together in this way and make them fit the book of Revelation with any consistency whatever. We are not to disregard the Old Testament prophets; they were God-inspired men and what they wrote concerning Christ and His first advent was most wonderful, but they wrote of the future of the world to the end of time and we seriously doubt the ability of an uninspired person to separate intelligently what they have written concerning the first and second advents of our Lord; and why should we view the question with a long range spy glass anyway, when God has set the matter at close range for us in giving us the book of Revelation?

We wish to set aside what we consider to be several errors. FIRST: the error of the Preterists who claim that a large part of what is forecasted in the book of Revelation had its fulfillment years ago in certain dark days and meteoric showers, and that we should not look for, or expect that there is much more to be fulfilled in what is contained in the book of Revelation. It is our belief that *nothing* which John saw from the fourth chapter to its end had its fulfillment previous to the year 1913. SECOND: the error that the rapture, or the catching away of the Bride occurs prior to the breaking of the seals and sounding of the trumpets. We can, and will, present ample Scriptural proofs that the rapture *does not occur* until every seal is broken and the last trumpet sounded. Third, we want to correct the somewhat hazy idea prevailing among not a few people, that the catching away of the Bride occurs on the threshold of eternity; it occurs on the threshold of the Millennium, and the GREAT TRIBULATION under Antichrist is the threshold. The Millennium is not eternity, it is *time*—a THOUSAND YEARS, it is the next and last dispensation of time that this world will see. It will cover a thousand years spent under the theocratic reign of Christ and the Bride, free from all assaults of Satan who will then be incarcerated in the bottomless pit.

We believe that the Bible is a book of divine principles and we have endeavored to find these principles in facts, rather than in persons or places; we shall spend no time trying to determine whether the old Roman empire will be restored, whether the two witnesses are Enoch and Elijah, whether Judas Iscariot will be resurrected and appear as the Antichrist or false prophet; we will speculate on no riddles or Chinese puzzles. The Revelation gives an all sufficient description of persons and places which if understood, will enable us to know all of these characters and these places as they develop and appear in the plan of God, and to look for their fulfillment in Popes and Sultans, in Enochs and Elijahs, in Babylons and Romes, may lead to similar errors which darkened the minds of the Jews at the Lord's first advent.

## THE SEVEN CHURCHES

It is a fact to be noted that there has been but little variance among different writers concerning the first three chapters of the book of Revelation, this being easily accounted for from the fact that this portion of the book was not sealed. It is quite generally agreed that the epistles to the seven churches was a forecast of the progressive condition of the church from the time of their writing to its end, and that each of the seven reflected the spiritual status of the church as a whole, in seven consecutive periods of its history. We will therefore spend but little time on these three chapters, but we would call your attention to the statement contained in the first chapter, first verse, where it is stated that John was there shown things "which

must shortly come to pass." These "things," occur in the church period, which was then under way, must "shortly come to pass" but the things of the time of the end, which begins at the fourth chapter, were things that "MUST BE HEREAFTER." There the vision changes, there John is escorted to heaven—invited to come up there where the vision of the earth's future was to open, things that were to be HEREAFTER.

Referring to the seven churches, Gaeblein calls the Ephesian Church the apostolic and post apostolic period. Smyrna, the period of Pagan persecution. Pergamos, the period of worldly corruption under Constantine. Thyatira, the period of Romish corruption, a celibate priesthood, worship of the Virgin Mary, selling of indulgences, etc. Sardis, period of the reformation under Luther when Protestantism had its inception. Philadelphia, we believe to have been the great reformation under the Wesleys, and the Laodicean period is the time of the "falling away" spoken of in 2 Thess. 2:3; this being readily understood by Bible students as the period in which we now live.

We shall teach that part of the seals have already been broken, and that the future history of the time of the end which John saw in vision and the wonders which he enumerates, are to occur in the consecutive order in which they are related; in other words, this history in prophecy is written with as great consistency as the history of the world has been written—in consecutive order. Adhering to this plan of exposition, it has been interesting, even fascinating, to see how clearly the right thought would be found and the wrong one rejected, when we reached a wrong conclusion which would not button up with God's consecutive order.

This may provoke the inquiry as to how we can consistently believe that a part of the seals have been broken and that we are still in the Laodicean period of the church history? Many have erroneously taught that the church period ends at the close of the third chapter, the church being mentioned no more after that time. In the first place, no period or dispensation ends abruptly, the old cutting off squarely and the new butting up to it as we lay bricks in a wall; the outgoing always overlaps the incoming like the dissolving view in the stereopticon, and furthermore, the church is going through a separating process, the Laodiceanism of the present has forced a separation of the more spiritual part of the church into churches, societies, missions and God will still boil her down in the testings of the seals and trumpets; in other words, the church is rapidly separating into two units, which will be better known as the "Bride" and the "Israel" of God; this will appear more and more clearly as we develop all these thoughts by the Word.

## THE NEW VISION

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be HEREAFTER" (Rev. 4:1).

The first vision was of things that should shortly come to pass, but now the vision

## THE VOICE OF GOD

By RUTH CHEESMAN

*I heard a voice in the morning  
Before the rush and heat of the day,  
I turned a listening ear  
Then hastened on my way.  
It was sweeter far than a heavenly strain—  
Its accents persuasive and strong,  
Touching my heart with pure delight  
And filling my soul with song.*

*I heard that voice at the noonday  
When weary, worn and sad,  
Laden with toil in the noonday sun,  
I listened to hear what it said;  
It was the message I heard in the morning—  
The same but with gentler tone;  
It soothed the brow that was wet with sweat  
And my spirit with new vigor shone.*

*I heard that voice in the evening  
As the shades of the night drew near,  
The same sweet voice of heretofore  
But my soul was filled with fear,  
"Too late, too late!" it whispered—  
"My message you did not obey;  
I came to you in the morning of life  
And again at the bright noonday,  
But you did not heed my warning,  
Though I spoke with accent strong.  
You turned aside the message of love  
Though I tarried and lingered long."  
SPOKANE, WASH.*

changes and John sees things which must be "HEREAFTER." Immediately a vision opens to him, he, John, no one else, is invited to "come up hither"; where people can find the rapture of the Bride here is hard to tell, we think they must bring it with them which indeed they must do as it is not found here. John sees a throne and He that sat thereon and the four and twenty elders sitting; these are probably the twelve patriarchs and the twelve apostles, they being the elders by seniority in both the old and the present dispensation. He sees four living creatures, beasts is a bad rendering and is rejected by all versions but the King James) these living creatures are the same as seen by Ezekiel, (Ez. 1:10), and they are probably the same beings which were set to guard the entrance to Eden after our first parents were driven out.

The next step in the vision is the breaking of the seals or opening the sealed book. John sees in the right hand of him that sat on the throne, a book written within and on the backside, sealed with seven seals. Evidently the time has come for the book to be opened but who is worthy to open it and loose the seals thereof? Much speculation has been indulged in regarding this book and its contents, it certainly contains something of great importance and its contents must have a great bearing on what is to follow or John would not have taken it so seriously when the challenge went forth for some one who was worthy to open it. Dr. Seiss, in his lectures on the Apocalypse says, that under the Mosaic law the land given the children of Israel when they came into Canaan was distributed by families and each parcel was called the family inheritance, and this could not pass out of the family, or its rightful line of legatees. If, for any reason the inheritance fell into the hands of a legal successor who was unable to hold it, he could only transfer to another by a mortgage, or to use a modern phrase, "put it in pawn" until he, or a later successor could redeem it. "The land shall not be sold forever: for the land is mine . . . if thy brother be waxen poor, and hath sold away some of his possessions, and if any of his kin can redeem it, then shall he redeem that which his brother sold" (Lev. 25:23-25). Read also Jeremiah 32:6-12 where Jeremiah bought the field of Hanameel his uncle's son, his being the right of inheritance, and the right of redemption was his.

When God made Adam He gave him the world and made him ruler over it, but when Adam fell,—sold out to the Devil—he forfeited, or hypothecated so to speak, his own inheritance, not only of eternal life but the earth as a possession. God's curse accompanied this possession, sin, sickness and thorns and briars entered, God cursed the ground for Adam's sake, (Gen. 3:17). But the time has come for the inheritance to be restored. This document properly executed—been in force for nearly six thousand years—sealed with seven seals by the contracting parties, is now to be annulled, the proper steps are to be taken and the inheritance, by a proper course in the plan of God is now in the process of restoration.

The time comes, all heaven is interested, man's redemption is in the process of comple-

tion, and Satan, who has usurped the place of God and our Christ is to be cast out, but "who is worthy to open the book and to loose the seals thereof?" John wept, as he saw no one able to do it, but one of the elders whispered to him, "Weep not, behold the Lion of the tribe of Judah, the root of David, [Jesus Christ] hath prevailed to open the book and to loose the seven seals thereof" (Rev. 5:5). Immediately there follows a great ovation in heaven. It will be well for

us to note as we go on, the frequency of these ovations whenever a crisis occurs and a victory is won, to do so will save us from some of the vagaries and frequent speculations that have been indulged in by the earlier commentators regarding these occasions, speculations which have often befuddled and confused these writings.

Our next article will have to do with the opening of the seals in Revelation the sixth chapter.

## God and the Bible

By REV. J. SAM CURTIS

DR. Archibald Alexander in "Bible Truth" says, "Of all conceptions of the human mind, the idea of God is the most sublime. It is not only sublime, but awful. Everything else appears diminutive while the mind is occupied with this thought. Though the idea of an eternal and infinite being is too great for the grasp of the human intellect, yet it is suited to the human mind. It fills it, and produces a feeling of reverence, which is felt to be a right emotion. If there is no such being, this is the grandest illusion which ever possessed the imagination of man. If it be an error, then error is preferable to truth; for on this supposition, truth in its whole compass has nothing in grandeur to compare with illusion. Remove this idea, and the mind is confounded with an infinite blank. Deprived of this, the intellect has no object to fill it; it is confounded and distressed with the retrospect of the past, and the prospect of the future. But it cannot be, that this noblest of all conceptions of the human mind should be false; the capacity of the soul of man to form such a conception is a proof of the existence of a great and good and intelligent First Cause.

"God has not left himself without a witness of his being and his perfections. It may well be doubted whether the evidence of a divine existence, the author of all things, could be clearer and stronger than it is. A display of exquisite skill in every organized body around us is far better evidence than any extraordinary appearance, however glorious, or the uttering of any voice, however tremendous. Such miraculous phenomena would indeed powerfully excite and astonish the mind, and would be a certain proof of the existence of a superior being; but would, in reality, add nothing to the force of the evidence which we already possess, in the innumerable curiously and wisely organized animal bodies by which we are surrounded. And if we were confined to the examination of our own constitution of mind and body, the innumerable instances of manifest wisdom in the contrivance of the several parts, their exact adaption to one another, and their wonderful correspondence with the elements of the external world without us, the evidence of an intelligent cause is irresistible. If any man surveys the structure of the human body, its bones and joints, its blood-vessels and muscles, its heart and stomach, its nerves and glands, and all these parts put into harmonious action by a vital power, the source of which is not understood—if he surveys the adaptation of light to the eye, of air to the ear and lungs, and of food to the stomachs

of different animals, and notices the exact correspondence between the appetites of animals, and the power of their stomachs to digest that food and that only which is craved by their appetites respectively; and he considers what wonderful provision has been made for the preservation and defense of every species; how much wisdom in their covering, instruments of motion and defense; in the propagation of their respective species, and the nourishment of their young—I say, if any man's mind is so constructed as to see all these things, and yet remain skeptical respecting the existence of an intelligent cause, the conclusion must be that such a mind is destitute of reason, or has not the capacity of discerning evidence and feeling its force."

"In prosecuting the argument from the evident appearance of wisdom in the structure of animal and vegetable bodies, it is not necessary to multiply these cumulative proofs; for as one watch, or one telescope would prove the existence of a skilful artist, so the careful examination of a few specimens of animal or vegetable organization will satisfy the mind as well as the minute survey of thousands of similar organizations. The attempts of ingenious and scientific men to account for these appearances, so evidently indicative of design, without the supposition of an intelligent Creator, are so replete with folly, that we can not but think such men abandoned of God to believe a lie, because they liked not to retain the knowledge of God in their thoughts; so that it is still true, that it is the fool who hath said in his heart, 'There is no God!'"

Nature and all forms of created existence, whether animate or inanimate, material or spiritual, show forth the majesty, glory and power of a Creator; and that First Cause or Creator, we call God.

Belief in God is essential to morals. Man is amenable to God. God is infinitely intelligent, omnipotent and omnipresent. He is supremely good, pure, and holy. He loves to see His creatures manifest the characteristics of goodness, purity and holiness; but hates sin in every form.

In order that we, as amenable creatures, might intelligently walk before Him, He has given us a divine revelation. This is contained in the Bible, the holy scriptures. 2 Tim. 3:16, 17; "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

The Bible is a composite whole. We need

all of it—from Genesis 1:1 to Revelation 22:21. Of all books, the Bible should be the most useful, the nearest and dearest to our hearts. All society will be bettered by the use of its precepts and principles—the school teacher, the merchant, the doctor, the “minister of justice,” the legislator, the farmer, in fact all men. Our troubles—socially, politically, internationally, and religiously—spring from a lack of Bible knowledge. “My people err for lack of knowledge.”

The suggestion that the Bible is not the unerring Word of God, or that portions of it should be discarded, is a most wicked thrust at morality, law and government. If the story of Jonah and the great fish is not true, then many would argue that the Ten Commandments may not be true. If we argue that much of the Old Testament is merely a compendium of Hammurabi, we open the window for a wave of irresponsibility, infidelity and crime.

Then back to the Bible. Less of worldly pleasure which lasts only for a season, and more of divine grace and the blood of the Lamb which prepare men for useful lives in this world, and for a habitation with the Holy Trinity throughout eternity. Back to the old paths—a definite, conscious, personal regeneration and just as positive Baptism with the Holy Spirit.

Psalm 19:1-11: “The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward.”

PRESCOTT, ARK.

### THE NOVICE

(1 Tim. 3: )

By EVANGELIST W. R. CAIN

**W**HILE of necessity there are several types of novices, they may be classified under two general heads; namely, the newly converted and the newly sanctified. In either case it is probably an abnormal state, and while thus “walking in the air,” enthusiasm and ecstasy may join hands and not only side-track the novice, but, and because of that, wreck an entire local organization. Also, while in the new experience it is an easy thing to be deceived concerning “gifts and callings.” Knowing these things, it is unwise for any of us to leave

the impression, either with the novice himself or others, possibly through a published article, that he is something “wonderful,” recommending him for meetings, etc., etc., for it may result in at least two things, both disastrous, viz: (a) Puff up the novice. (b) Cause many to conclude he is a suddenly and miraculously developed veteran. But it isn’t recorded anywhere in the Bible that God ever suddenly gave a novice the experience of a veteran of the Cross. Neither new converts nor the newly sanctified get maturity wrapped up in a parcel post package and delivered by the postman. Holiness meetings where the strongest holiness exponents (profound scholarly, intensely spiritual men—Bible expositors, men of an analytical mind—real veterans) have preached the Word, have been more or less common for the last twenty-five years. Therefore, what a mistake, usually for a church to call a novice for their evangelist, especially on the strength of a published article, wherein is recorded the stressing of “packed to the altars” and “sky-scraping” preaching by said novice.

A novice may be shrewd, badly afflicted with “preacher’s itch,” also an expert in the art of plagiarism, (literary theft) (particularly if the novice has a tenacious memory) and in a surprisingly short time may deceive the general public. We personally know men of this stamp. They are using sermons, homiletics and all, (as their own production) which were dug out by veterans of long ago. Has God placed old heads on young shoulders? Not so.

Another type of novice is one who refuses to study. He rarely ever advances beyond “saved and sanctified”—initial experiences. His preaching consists primarily

(and secondarily) of a mere whoop—whole-sale indulgence in boisterous, tin-pan-human stunts—and he thinks he is “getting the glory down,” and many of the hearers think the same thing. Then when a veteran comes along—a man who “knows the ways of God”—believes in and practices “waiting on the Lord,” considering it both ill-mannerly and irreverent to rush promiscuously into the sacred, hallowed presence of the Almighty and he wants God to send the melting power—the anointing—both on the preacher and the congregation—the novice crowd declares this man “hasn’t got anything.” This invariably grieves the Holy Spirit.

Still another type of novice, and whose labors are apparently rewarded exceedingly causing many to wonder, is the fellow whose preaching is largely confined to telling blood-curdling stories, which works on the psychical powers, and while seekers and finders by the thousand are counted, the re-action is certain to be bad and seldom fails to produce an indescribable toughness baffling an arch-angel. Such preaching can not possibly indoctrinate souls nor “establish the churches.” (As a rule the “converts” under such preaching are but little better than card-signers).

But where is our ballast—our anchorage—the scripturally substantial? Light, frivolous, unconvincing so-called holiness is spreading with alarming rapidity, yet it will not stand the storms of life, nor pass muster at the Judgment. We believe kind, drastic, and undelayed action should be taken, both for the protection of the novice and those who hear. That Mr. Wesley’s preachers and congregations were practically free from these deceptive and withering things, is due chiefly to his wise and timely probationary system.

WICHITA, KANSAS

### WITH THE GREEK NEW TESTAMENT

By PROF. E. WAYNE STAHL

*The Strategy of Satan*

In Matthew’s account of Christ’s temptation in the wilderness (chapter 4:3) we read of the Adversary saying to the Savior, “If thou be the Son of God, command that these stones be made bread!” The word for “bread” is *artos*. It is the plural of *artos*, a loaf or cake. A literal translation of the Lord’s Prayer is “Give us today the loaf for the coming day.” *Artos* is used here also. And so in Matt. 15:26; Mark 7:27; Luke 24:35; Acts 2:42 and in other passages. The “stones” that the Devil tried to persuade Christ to turn into food were in all probability the exact shape of small loaves of bread. Perhaps Jesus was thinking of this similarity of appearance when He said, “Or what man is there of you, whom if his son asked bread, will he give him a stone?” (Matt. 7:9).

What a shrewd old Devil it is! How much stronger was the testing for Christ when right before Him were the means to obey the Enemy! The force of the trial was intensified when a glance of the eye would suggest the very things for which His appetite was shouting. But Jesus triumphed. He would multiply loaves for hungry men and women and children. But He would not perform a miracle to feed Himself. “He saved others; Himself he would not save”; what sublime and heroic selflessness!

Satan is a profound student of psychology. In his cruel cunning he knows how to adapt himself to the case of each one whom he seeks to seduce. What might be no temptation to one person would be fearful probation for another. We are many men of many minds, and Satan can become all things to all men to effect his infernal purposes. This means, for one thing, that when we have

known of another’s yielding to temptation we should not be too severe in passing an opinion on his transgression. “What’s done we partly can compute, but we know not what’s resisted.”

Time and place are potent factors in successful temptation. The Devil, like an experienced general, knows how to select them so that they shall count the most for him. If the Temptation of Christ had taken place beside a river or a lake possibly the Enemy would have urged that the water be changed into the juice of the grape or into milk. Had there been no loaf-like stones around, he might have suggested that some poisonous serpent near be changed into roasted fish or bird.

How glad we should be that Christ’s temptation in the wilderness did not have the sombre close of Eve’s in Eden. She yielded to appetite; He resisted it. She brought death into the world and all our woe. He became the author of eternal salvation to as many as obey Him, and the Prince of Life forevermore. She let the present hour and her environment mould her. Christ was more than a conqueror over both.

#### PRAYER

Lord Jesus, thou hast proved thyself an overcomer and art set down in the Father’s throne. May grace, wilderness grace, be given us that we may follow in thy train. If we are followers of thee in thy temptations, we shall be sharers of thy royal triumph. May we not be victims of the Devil’s choosings—of time and place to bring to us the black disaster that he brought in the Garden. We ask it in thy victorious name.

*Olivet College, Olivet, Ill.*



## An Offering for the Budget

**I**N their introduction to the General Board booklet, "The Budget System and How to Work It," the General Superintendents speak as follows: "We are all conscious that the work of God must be carried on by normal methods. God's plan for financing His church is by systematic, constant giving, according to ability to contribute . . . We believe that it is wise for the people to give from the standpoint of principle and conviction, rather than from the standpoint of pressure, special enthusiasm, and inspiration. It is right to finance God's cause and it should be done regularly, systematically, unostentatiously, and without undue pressure being brought to bear upon God's saints, especially those not able to contribute large amounts."

The General Board, realizing the element of time necessarily must enter into the promotion of the budget system in the finances of the church, vote to bring to the church literature outlining the plan of the budget system preparatory to asking an offering on March 16th. The time (because of the great pressure on other lines since the meeting of the General Board) has not sufficed to get this literature into the hands of the people before the date set for the offering to be taken.

Articles appearing in the *HERALD of HOLINESS* and *The Other Sheep* have, however, served to acquaint the church with the plan in general, as to the combined general budget and the allocating of the amount to the various Districts. It is to be clearly understood that all churches (and we trust that all churches will observe to take such offering) will be credited with the full amount of their offering as applied to the budgetary amount they would receive from the District Assembly as their part of the District allocation.

The interests represented in the combined general budget contribute directly to the extension of the Kingdom of God in the earth. God has met with people called Nazarenes, and we have been highly privileged, throughout the greater part of the world, to be laborers together with Him in the Kingdom work. Pray that the Lord of the harvest will come to the aid of each individual church on Sunday, March 16th, as an offering is taken for the following interests:

### Foreign Missions

It is cause for the greatest rejoicing that God has so marvelously blessed our foreign mission endeavors enabling us to extend the helping hand of salvation and civilization to the nations of earth lost in the pall of sin's dark night. Our outposts are established, our valiant soldiers are at the far-flung battle front, the hands of millions are stretched beseechingly toward us, the hosts of heaven are watching the conflict now raging. Our self-sacrificing mis-

sionaries are in the midst of the fray and it is ours to provide the munitions of war, to cheer and strengthen their courage and faith, to assure them that they have a most dear place in our hearts. Do not forget them in your prayers nor fail to rally to their help by a generous offering to the *General Budget* Sunday, March 16, 1924.

### Home Missions

A recent writer has said, "It was customary in those (pre-war) days to bewail drug-soaked China, with its awful opium slavery, but now we have been startled by being brought face to face with the fact that last year (1922) seventeen times as many ounces of narcotics and drugs per person were used in the United States as in China. We looked with horror upon the atrocities and massacres of the Turk in

cases it meant the saving of the property from loss by foreclosure. In some cases it meant the apparently entire future welfare of the church in a thriving city of several thousand people. Must we retrench in America? Must our line break at the source of our supplies? Our answer ought to be an expression of our hearty co-operation by a splendid offering to the *General Budget* on Sunday March 16, 1924.

### Ministerial Relief

Today we hear of one of the dear old veterans of many battles, sick and in need. It is the old story—a life of underpaid service to the church which precludes the possibility of saving an old-age competence, old age, sickness, and no means of support. Their number is increasing and unless we are provided with the amount placed in the *General Budget* these worthy self-sacrificing soldiers of Jesus Christ will have to suffer—God only knows what! Where are the men and women whose lives have been enriched by their ministries? Where are the churches that have been blessed by their faithful labors? Where are the homes that have been comforted in hours of grief and bereavement by their godly counsel? Shall all forget these men who have thus toiled that the Gospel might be planted and its fruit nurtured? There should be but one answer and that should be the most prayerful offerings to the *General Budget* on Sunday March 16, 1924.

### General Superintendents

The general supervision of the whole work of the whole church is entrusted to three General Superintendents. The work which three men have to do might well engage the time, the strength, the labor of five men. Suffering the constant inconvenience and unpleasantness of travel, knowing little of retirement and rest, always embarrassed with a heavy correspondence that never knows an end, harassed by the anxieties that press their hearts by the care of all the churches, to which add the sacrifice entailed by the absence for months at a time from home with its joys and comforts, the familiar voices and tender caresses of loved ones—all for the call of the church and the love of Christ. Shall we add to their burden by holding back the needful compensation which they deserve? Our answer should be a most hearty response to the offering for the *General Budget* on Sunday, March 16, 1924.

### Miscellaneous

The several remaining items of the *General Budget* are proportionately important and none should be allowed to lack. If all our people make this occasion a subject of earnest prayer and pray especially that the offering for the *General Budget* on Sunday, March 16, 1924, may surpass our fondest expectations, all heaven will be glad.

*Following is the distribution of the combined general budget. Each item was carefully considered by the General Board and is definitely related to the work of the church and the administration of that work.*

Foreign Missions.....	\$175,000
Home Missions, General.....	20,000
Publishing House.....	2,500
Free Literature	
Church Extension.....	25,000
Ministerial Relief.....	7,500
Christian Education.....	1,200
General Superintendents.....	12,000
Contingent Fund.....	4,000
General Sunday School.....	3,500
Committee	
General Administrative.....	6,295
Expense	
General Assembly Expense....	2,375
Total Estimated Budget.....	\$260,000

Asia Minor in spite of the fact that more lynchings occurred last year in the United States than in any other civilized country in the world." He further says, "Solemnly and with great conviction we go out to face the challenge of a battle line which runs around the world."

Besides, there are heroic men, real pioneers, who are holding the weak places of our battle line in a dozen districts and these District Superintendents must have encouragement, our prayers and our consecrated money. Their success is our success. Their victory is our victory. Let us strengthen our general home mission work by a liberal offering to the *General Budget* on Sunday, March 16, 1924.

### Church Extension

Since January 1, 1924 we have received eighteen requests ranging from \$100.00 to \$4000.00 for the purpose of buying, building, completing, or starting church buildings. In some instances new churches had been organized with bright prospects, but after putting in all the new members could raise at this time it required a few hundred dollars to put the project over. In several

## Dear Young People:

It is not likely that you know much about fine pottery,—yet most of you have probably heard of Wedgwood ware. The originator of this beautiful ware was an Englishman, named Joseph Wedgwood who lived in the 15th century. He came of a family of potters—and learned the trade when he was still a lad. He was an industrious young fellow, greatly interested in his trade, and determined to improve its wares. Besides this, he was a true, devout Christian, one who honored God in all his undertakings, so it is not surprising that he became a successful business man, owning large potteries, or that his staunch Christian character, as well as his beautiful wares, have come down to us through all these years.

The particular pottery which bears his name was tinted in soft, pale colors of blue, green, brown or lavender, wreaths, medallions, tiny landscapes and graceful figures, was applied while still damp, and then fired, so that the exquisite white carving stood out like a cameo on the softly tinted vase, or pitcher, or plaque. Mr. Wedgwood had a great desire to cultivate a love of beauty in the English people and he had famous artists to draw many of his designs. His workmen, too, were trained to copy beautiful vases of Greek or Roman art, some of which had been dug from the ruins of Pompeii. The most noted work of this kind which was turned out of his potteries was a copy of the Portland vase. This famous vase was made of glass, and had been decorated by some master hand with the most delicate paintings in white enamel, and then glazed.

The Wedgwood potteries made a perfect copy in tinted and white clay of this vase. But so much skill and time were required to reproduce it, that only fifty copies were made in Mr. Wedgwood's lifetime. These sold for about \$250 each—which was a much larger sum than it is now. But much as he valued beautiful objects of art, Mr. Wedgwood valued the worth of a human heart and life much more, as the following story of him proves:

His pottery and porcelain had become so well known that he filled large orders from European buyers, and had many patrons among the nobility in England. One of them was a very wealthy nobleman,—a most wicked and dissipated man, who thought it smart to scoff at religion, and laugh at a belief in God. But he had a fine collection of art treasures, which included many costly pieces of Wedgwood ware.

One day he desired to be shown through the potteries—and the owner himself went with him from one building to another—explaining the various steps in making the pottery. At length they came to a room where a young workman was putting the finishing touches on a copy of the celebrated Portland vase. For some reason a whim seized the hardened nobleman to shock the young man's religious sensibilities, and then make him laugh at what he had probably been taught to respect. And he succeeded by the stream of wit and skepticism which the other man poured forth. But at last, overcome by his superior learning and high position, the workman joined in his laugh of ridicule.

Mr. Wedgwood had said nothing. He now picked up the finished vase, and told his visitor how the fine and delicate parts had been prepared, and then moulded with infinite care into the fragile texture of the vase: how it was then decorated by skilled artists, and finally passed through the furnace, coming out an object of rare beauty.

The nobleman was delighted. But as he stretched forth his hand to take the vase, the old potter threw it on the floor, shattering it into a thousand pieces. The two men stood looking at the fragments in consternation for a few minutes, then the nobleman broke out angrily, "What criminal carelessness!" he exclaimed. "I had decided to purchase that vase for my collection. Now it is wrecked and nothing can restore it."

"It was not carelessness, my lord. I shattered it deliberately," said the potter.

## THE HOME

Conducted by MRS. J. T. BENSON

The nobleman was too astonished to speak, so the other man continued, "This young workman is the son of poor, but respectable parents. They are devout people and have sought to rear their boy in such a way that he would be clean in mind, virtuous in body, and obedient to God in his heart. His parents, his friends, his pastor, his teachers, all have carefully and faithfully labored through the years to make him a vessel meet for the Master's use, yet you did your best, deliberately to shatter in a few minutes, this painstaking work on the part of many and leave it a wreck. If it was criminal in me to wantonly destroy a beautiful piece of pottery, what your offense must be who was willing to destroy a soul?"

The nobleman was amazed, but as he looked into the stern face of old Josiah Wedgwood, whom he would have ordinarily considered his inferior, he dropped his eyes in shame. Then he said, "You are brave enough to tell a man the truth. I have never before realized the full danger of my words. I will be more careful."

It cost Mr. Wedgwood fifty pounds to teach the nobleman his lesson, and to prove to the young workman that he considered a man's belief

## MAN

We are blind until we see  
That in the human plan  
Nothing is worth the making  
If it does not make the man.

Why build these cities glorious  
If man unbuilded goes?  
In vain we build the work  
Unless the builder also grows.

—MARKHAM.

in God of more value than a costly work of art. Who shall say it was not well spent?

It may interest you to know that the original Portland vase met a similar fate. It was dashed to the floor by a drunken medical student—a sightseer—and broken into hundreds of fragments. An art student gathered up the pieces of glass and with laborious care, cemented them together and so well was his work done that it is still possible to gain a very fair idea of the beauty of the famous vase. All of which goes to prove that drunkenness and evil words can always reckoned among the destructive forces of the world.

## "PROFESSIONAL"

It is easy to get in the habit of doing things, even good ones, that we become "professional" about them. Mr. Moody once told how he awoke to this fact in regard to himself. One of his Sunday school pupils had been drowned in the Chicago River, and the agonized mother sent for him to come to her. He went to the home, expressed his sympathy and prayed, then telling the bereaved woman that he would have a coffin sent up and return the next day for the funeral, he left the house. His own daughter, about the age of the dead girl was with him. She was quiet for some time as they walked along together. Then she said, "Papa, if we were very poor like these people, so that I had to go every day to the river hunting for wood, and should fall in and be drowned—wouldn't you be very sad?"

Mr. Moody stopped short where they stood, realizing for the first time that he was getting so used to scenes of sorrow he was becoming professional in the services he tried to render at

such times. "God forgive me," he cried, as he clasped his child in his arms, and sought to take home to his own heart what it must mean to suffer such loss as the poor mother whom he had just left. Then he went back, grasped the widow's hand, and with tears of sympathy running down his cheeks tried to say some words of comfort.

And he really prayed this time—his words coming brokenly for her grief had touched his own heart and he had learned in a deeper sense the true meaning of the inspired command that we are to weep with those who weep.

## AS A LITTLE CHILD

When the memorial service for J. Hudson Taylor was held at Mildmay, Mr. Sloan of the China Inland Mission, in the course of his address spoke of humility as a striking feature of Mr. Hudson Taylor's character, and told of an interesting conversation that took place between the departed veteran and Dr. Elder Cumming some years ago. Dr. Cumming ventured a remark to the effect: "You often must have felt the wonderful honor that God has put upon you as the founder of the Mission, and I doubt whether anyone now living has had a greater honor." Mr. Hudson Taylor turned to him, and, with a trembling voice, and suppressed feeling, said, "I have sometimes thought that God must have looked into various countries to find some one weak enough to do such a work, so that none of the glory should go to the man himself, and that when He lighted upon me, He said, 'This man is weak enough. He will do it!'"

Are you pliable and teachable, and childlike enough for God to use you mightily?—Selected.

## LED BY A CHILD

It may be many years before we shall become ministers or even deacons; yet many a Christian girl or boy has preached a sermon that guided some one to Jesus. The little son of a gentleman of high literary standing, sat before the fire in his father's study one day, seemingly in deep thought. Suddenly looking into his father's face, he asked, "Papa, how old are you?" "Fifty-six my son," was the reply. "How old was grandpa when he died?" "Sixty, I believe." "Well, papa, are you a Christian?" "I don't think I am, my son." "Hain't you better become one now, dear papa? You haven't much time to wait before you will be as old as grandpa was when he died." The little fellow came close to his father and begged so earnestly, that the father was won by his little boy's pleading, although he had never been reached by the most powerful sermons.—Selected.

## THE BIBLE

A Brahmin in Mysore, India, was led by the Holy Spirit to inquire into the truth of Christianity. He read the Scriptures and tracts very eagerly. He was deeply impressed with Pilgrim's Progress. "That book is better than the Bible," said he. His teacher, a missionary, did not think it wise to give a direct contradiction to that statement, but taught the difference by a sort of parable. Pointing to a scene before him, he said, "Do you see that beautiful mango tree there?"

"Yes," was the answer.

"Don't you see the beautiful fruit, which drops its nectar upon the ground?"

"Yes."

"Do you eat the fruit, and enjoy its sweetness?"

"Yes."

"And where would that tree be if they were no root to the tree?"

"Oh," said the man, "now I see what you mean: the Bible is the root, and all other good books in the world spring from it."

He never afterwards said that any book was better than the Bible. It pleased God to bless the teaching of His own Word, that this poor man became a humble and earnest Christian, and his own son and daughter grew up to be useful workers among the heathen around.—Selected.

### RALLYING TO THE RESCUE

We are glad to learn that our brethren of the Nazarene Church are rallying to the rescue of Olivet University. This school located at Olivet, Ill. is in the center of some of the best and most progressive territory in the Nazarene Church. There is perhaps no part of the country where the Nazarenes are growing faster and winning more souls than in Illinois, Indiana, and Ohio, and they ought to be able to support this school. It is located so as to be easily reached by the rising generation of the Nazarene people.

They have a fine plant at Olivet. Buildings, apparatus, books and land are worth perhaps some \$350,000.00. This is a good beginning for a great school. I have been glad to learn that these earnest people have determined to pay off the indebtedness of this very promising institution and make it one of the permanent and useful institutions of the Nazarene Church. As the school grows, if the drift away from orthodox Bible teaching continues, there will be a large place for it in the education of the young people raised in Christian homes. We bid our friends Godspeed in their purpose to cancel the indebtedness and place this school on a firm foundation.—DR. MORRISON in *Pentecostal Herald*.

### PENIEL ORPHAN'S HOME

By E. J. FLEMING, Secretary General Board

We are in receipt of a communication from J. W. Bost, District Superintendent of the Dallas District, in which he states that there are forty children in the Home and twenty-four applications on file for a place in the Home. He says that of the forty already in the Home twenty-seven are boys ranging from four to fifteen years of age. He reports that boxes of clothing have been sent to the Home but in most instances the dear friends who kindly supplied these boxes have overlooked the fact that these boys must be clothed and consequently have sent clothing mostly for girls. He says that duck suits and other clothing suitable for boys from four to fifteen years of age are much needed. Any one can readily see that with the boys already in the Home and those that are applying for a place in the Home will soon bring the number of boys up to forty, and if they had suits sufficient for proper changes they would need eighty suits of clothing.

We would suggest that the friends of the co-operating Districts and the churches therein write to the Superintendent of the Home, Rev. H. C. Evins, Peniel, Texas, and ask Brother Evins to specify particularly what is needed that there might not be undue duplication. It seems to us that it would be a fine thing if the co-operating churches on the Southern Educational Zone would arrange a plan whereby they would supply according to directions given by the Superintendent of the Home, and it would mean much saving, no duplication and all those boys and girls would be suitably and properly provided for.

We trust that this communication will receive proper consideration by all those concerned.

### FROM EASTERN NAZARENE COLLEGE

First, I want to express my appreciation to the constituency of Bethany-Peniel College of Bethany, Oklahoma for their loyal support and co-operation in the three years' fight to put Bethany-Peniel College out of debt and, no doubt, the entire church rejoiced when the last dollar of indebtedness was paid. But no sooner was the goal for Bethany in sight than we heard the Macedonian cry from the Board of Trustees for Eastern Nazarene College to "come over and help us." Being encouraged by the Chairman of the General Board of Education and the General Superintendents, and with the promise of their support and co-operation, I loaded my family in the auto and started overland for Wollaston. We were nine and a half days on the road, arriving here December 5. We were met with a hearty welcome and were soon located and plunged right into the work.

I was favorably surprised with the institution. They have about eight acres of land and five good buildings well located in the town of Wollaston, just out from Boston. The school is located about a ten minutes' walk from the steam train station through which about a hundred trains a day run to and from Boston, sixty-six of which stop at Wollaston; it has the street car service also and is only a five minutes' walk from the Atlantic Ocean.

Rev. Floyd W. Nease is the Acting President. He is a very excellent Christian gentleman, deeply spiritual and very congenial to work with. Rev. E. E. Angell, the College pastor, is well known and loved by the New England people. The Board of Trustees are good men with S. W. Beers, District Superintendent of the New England District, Chair-

### SUNDAY SCHOOL LESSON REFERENCE

#### MARCH 9. THE REIGN OF SAUL

Lesson: 1 Sam. 15:13-23.

GOLDEN TEXT: Behold, to obey is better than sacrifice. 1 Sam. 15:22.

Devotional Reading: Psalm 139:1-12.

#### MARCH 16. THE REIGN OF DAVID

Lesson: 2 Sam. 7:18-26; 8:14b-15.

GOLDEN TEXT: I delight to do thy will, O my God. Psalm 40:8.

Devotional Reading: Psalm 24:3-10.

#### MARCH 23. THE REIGN OF SOLOMON

Lesson: 2 Chron. 1:7-12; 1 Kings 11:6-11.

GOLDEN TEXT: The fear of the Lord, is the beginning of knowledge. Proverbs 1:7.

Devotional Reading: Psalm 45:1-7.

man and Leroy D. Peavey, Vice-President of the Babson Statistical Organization, Treasurer, and the New England, New York, Washington-Philadelphia and Pittsburgh Districts as supporting territory. With the College property valued at \$125,000 and only about \$50,000 of indebtedness, there is no good reason why Eastern Nazarene College should not succeed, especially when you consider the very excellent quality of the student body, the majority of whom are preparing for some line of Christian activity.

My policy here shall be, as it has been for the last eight years in the school business, open and above board. If you should be interested, I would be glad any time to have you come over to the school, look the situation over and ask any questions or make any investigation of the business you desire.

If there is any one thing to which I attribute what success I have had in the school business the last eight years, in addition to the help of God, it is to the co-operation of the constituency of the school. No Business Manager can succeed alone, no President can succeed alone, no Board of Directors alone can build a school; but with the co-operation of all it can be increased, the indebtedness paid and we can send out hundreds of trained and Spirit-filled young men and women whose influence will be felt around the world. So let us all lift together and put Eastern Nazarene College over the top. *It can be done. Amen!*

J. C. HENSON, Business Manager.

### UNION BIBLE CONFERENCE, ASHLAND, KY.

The Special Bible Conference of the Pilgrim Holiness Church and the Church of the Nazarene of Kentucky was a blessed success. Rev. T. T. Johnson, District Superintendent of the Pilgrim Holiness Church, and Rev. J. W. Montgomery, Superintendent of the Church of the Nazarene presided over the Conference jointly. Rev. M. G. Standley of God's Bible School, Cincinnati, Ohio was the special preacher. His train arriving too late for the first service Rev. R. G. Finch, General Superintendent of Foreign Missions of the Pilgrim Holiness Church, brought the first message, taking for his theme "The New Birth." Rev. Finch also brought a stirring message on Foreign Missions as he spoke from observation of the condition and needs of the different mission fields.

Rev. M. G. Standley's lectures to the preachers were unexcelled. He is a "specialist" and has a special message for the saints. He gave one lecture each day to the preachers and preached at night.

Several helpful papers were read and round table discussions were held. Rev. H. N. Dickerson read a timely paper on the "Department of a Holiness Preacher." When he was through, there was not much to say on the subject. Rev. J. T. Johnson read an inspiring paper on "Conserving our Work." He revealed a sad neglect on our part, and made us understand we must have holiness churches to take care of holiness people! Brother Keller read a good paper on "Constructive Preaching." This no doubt will cause us to revive some of our old sermons. Rev. Clyde E. Greene read a wonderful paper on "The Possibility of a World Wide Revival." My, we were excited, and after Brother N. B. Herrell and others had spoken on the subject we felt like we ought to tackle the job.

Evangelist B. T. Flanery was with us and preached his famous sermon "Prove all Things." As he went from point to point in his clear logical manner, the crowd rose to their feet with shouts and amens.

Rev. N. B. Herrell of Ohio District Church of the Nazarene, gave two lectures with his chart on "Financing the Church." Every church in the holiness movement ought to hear Brother Herrell on this subject.

The last day was a scene of victory. We had three great services. Brother Standley preaching in the morning on the "Troubled Heart" (John 14:1-3), we had a healing service at 2:30 in the afternoon. A goodly number were anointed and prayed for and some were touched by divine power. One sister who lived in the country could not be there for the service, but prayed at her home and was healed. Brother Standley brought the message of the evening after which the altar was filled with seekers, and some happy finders.—W. T. Mason, reporter.

### SCANDINAVIAN DISTRICT MOVING FORWARD

It is with great delight that we can report victory through the precious blood of Jesus. We have been holding revival services in one of the outlying districts of the city of Vancouver, Wash. in a Presbyterian Church which has had no pastor for about two years. When the battle waxed warm and souls began to seek the Lord and the saints began to shout the praises of God, one of the officials of the church stood up and said we would have to vacate the church. We of course obeyed. The next evening a large crowd came to one of the homes where they gathered outside the house, about thirty-five or forty and we had a meeting on the front porch the 12th day of February and the people listened attentively for an hour and a half to the gospel in speech and song. We have had services in this same home every night and souls have sought God for salvation. Last Sunday we dedicated a new lot right across the street from where we have held meetings and expect in the near future to put up a tabernacle to do business for the Lord. Hallelujah.

On Sunday, Feb. 24th we expect to open a gospel mission, yes a Nazarene Mission right in the heart of Vancouver, across the street from the city park. Vancouver is city of 15,000 people and not a mission of any kind. Here are scores of Scandinavians and not a Scandinavian church building in the city. We expect to run the mission in both English and Norwegian so as to reach all classes. We are co-operating with our American speaking Nazarene Church in Vancouver. The city of Vancouver will soon have two Nazarene Churches and one mission. The mission is located at 310 West Eighth Street. Brother J. E. Hutchison of Newburg, Oregon will open a campaign the day of the opening of the mission and continue for two weeks.

Sunday, March 2nd we expect to dedicate our new Nazarene Church at Crescent Valley, Wash., a short distance from Gig Harbor. We have a nice little Sunday school and a small membership but the Lord has made it possible to build a small church and we expect to dedicate it free from indebtedness. Sister Randlev is pastor here.

We thank God for the way He is leading and blessing. Rev. Paul S. Alfors, a young Swedish man is with me in the work and he is being used of the Lord among the Scandinavians. He preaches in both languages and is full of Holy Ghost power. We are now four preachers on our District and expect to have another very soon.

H. O. JACOBSON, District Superintendent.

### PREACHERS' CONVENTION

Durant, Okla.

Our Preachers' Convention for the Southern part of the Eastern Oklahoma District held at Durant, Okla. closed Saturday night Feb. 17th. The attendance was good and the spiritual tide was high.

Dr. Goodwin's lectures to the preachers were great, helpful and instructive. No preacher can hear them and remain the same; he will have to go forward or backward. Dr. Goodwin's preaching was also great, hundreds took advantage of an opportunity to hear this great man of God preach the Word.

The preaching, talks and helpful advice of Rev. S. H. Owens, our District Superintendent added more to the Convention than we are able to tell.

Rev. B. F. Neely and the Quartet of Bethany-Peniel College were with us and preached and sang to the delight of all.

Mrs. Annabel Lane of Temple, Texas was with us and blessed the people a number of times with her good songs.

Others whose names I cannot mention for lack of space preached and sang till the heavens opened and showers of blessing fell on the people. Some six or seven were saved or sanctified in the evangelistic services. The church was packed each evening and many turned away who could not get in. The discussion of the various subjects throughout the Convention was very helpful.

R. B. GILMORE, Pastor.



## SACRIFICES WHICH COST NOTHING

By W. P. COLVIN

"And the king said unto Arahmah, Nay; but I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (2 Sam. 24:24).

I HEARD of a man who made provision in his will for the disposition of a cow that had been lost for over a year. He said that if the cow should be found, she should be sold and the money divided among his children. But if she should not be found she should be considered the property of the church.

There is no joy or blessing in the giving of what we do not miss. Life is not worthwhile until it becomes sacrificial. Abraham was to give his son, his only son, and we are to give that which really costs us, if we get the blessing and glory of God down upon us. The rich gave of their abundance and the Lord passed them by, the widow gave until she had nothing left and the Lord commended her more than all the others.

A man may give to missions, a few dollars which he does not miss, but when his own son or daughter goes out to the foreign field, his heart goes, and he goes.

Wilfred Grenfell was an intern in a London hospital when Mr. Moody came to that city for a revival campaign. Grenfell heard Moody preach on the riches of grace and came to the conclusion that what little religion he possessed was nothing but a humbug. He was a nominal Christian, but had no Christian experience. Moody led him to Christ, Christ led him to Labrador and the story of his intense service in that land reads like a romance. In the light of what Christ has done for us and the little we have done for Him, we may almost believe that "what little religion we possess is but a humbug."

But we have been speaking of results rather than causes. Do you want the joy of sacrifice? Well the principle of the sacrificial life is found in love and devotion to the Lord Jesus Christ. And the motive of our love for Him is derived from the love which He bears for us. "We love Him because He first loved us." How much do we really love Him?

FAIRFAX, ALA.

## WASHINGTON-PHILADELPHIA DISTRICT N. Y. P. S.

By W. D. SHELOR, President

We began to hold Conventions on this District about five years ago for the promotion of Young People's work. The writer has been rather closely connected with this work from its beginning and is glad to report that the District work of the N. Y. P. S. was never so well organized and never so encouraging as now. Rev. J. H. Parker who was President until last October had much to do with getting the work on its present good foundation. At our last annual convention held at Park Lane, Va., the new constitution for District N. Y. P. S. was adopted and several committees were elected. Since then there has been a steady march among our young people and I am receiving some encouraging news from over the District.

The District has been divided into two zones for this year known as the Washington Zone and the Philadelphia Zone with a Vice-President over each zone. The two zones are in a contest for a banner this year, from October 1923 to October 1924. Points are given on the following items: number of zone rallies held, local society attendance, increased membership, money raised for all purposes based on membership, to Society having Junior League, leadership, prayer meetings, hospital and jail meetings, street meetings, etc., and for sending not less than two delegates to the annual N. Y. P. S. District Convention, defraying traveling expenses.

The Philadelphia Zone with Rev. Byron H. Maybury, Vice President, as leader, held its first zone rally on New Year's day with the N. Y. P. S. at Trenton, N. J. The day was much enjoyed by all. Our young pastor, C. W. Nielson of Darby, Pa. preached at the morning service and one soul sought to be sanctified. Brother R. E. Bower of Philadelphia gave an account of his missionary tour to Central America in the afternoon and the writer preached in the evening. The next rally for this zone is to be held with the N. Y. P. S. of our Lansdale, Pa. church on May 30th.

## Nazarene Young People's Societies

The Washington Zone held its first rally in First Church of Washington, D. C., on Monday and Tuesday evenings, Feb. 11 and 12th. Rev. C. R. Mateer, Vice President is leader of this zone. He was present with a good representation from different societies. They were very fortunate in having Jarrette and Dell Aycock with them both nights. Sister Aycock preached the first night and Brother Aycock the second and last night. Their messages were highly appropriate for the occasion and God made them a blessing to all. About thirty-five subscriptions to the HERALD of HOLINESS were taken by Brother Aycock to be applied toward the 1000 that the Young People have pledged themselves to raise. The next rally of this zone is to be held with the Baltimore N. Y. P. S. on Washington's birthday.

We would like to say something about our local Societies, but will have to omit this until a later date. However, they are doing things for God and the church. The end is not yet on the Washington-Philadelphia District. Pray for us.

## REPORT OF THE N. Y. P. S. MEETINGS DEPARTMENT OF EVANGELISM

Since our last report, our first meeting was with Pastor Trumbower at Marion, Ohio where Mrs. Jas. Fies is the President. They have a small society but are trying hard to accomplish something for God, and they have some very talented young people. We held two special N. Y. P. S. services here. We next went to the First Church, Indianapolis, where Brother Lillenas is pastor. We held a special service for the young people on Saturday night. They have a fine Society here with fifty-five members. Mr. Chas. Wade is the efficient President, and has his heart and soul in the work. The special Saturday night service was attended by the young people from the West Side and North Side churches. Rev. Cox is pastor of the West Side Church and Miss Eva Crabtree is President of the N. Y. P. S. and they have twenty-eight full members. The North Side Church has Miss Freeda Tewell as President and their Society which at the time was only two weeks old, had thirty members; Rev. Brandenburg is their pastor. We had two services with the Indianapolis young people and they are all out and out for God.

At our next meeting, Bloomsburg, Pa. we had three services with the N. Y. P. S. Brother Parker is the pastor here, and Mrs. Long is the N. Y. P. S. President. They had twenty-two members in their Society at the time and the meeting netted an increase of eight or ten new ones.

Our Lansdale, Pa. meeting was blessedly owned of God among the young folks. The special Saturday night meetings overflowed the church. Rev. Shelor the District President is pastor here and the local President is Miss Mildred Groose. They have thirty-two members and are certainly standing by the pastor and the church, and planning great things ahead. We had two special services here.

From Lansdale we went to Baltimore, Md. where Rev. Higgs is pastor. He has a splendid band of young people with Miss Ruth Discoe as President. They will now have, since the meeting, some thirty or more full members, as a number came into the church. We had two good young people's services and God blessed in a good way.

Our last meeting was a two day convention at Washington, D. C. in our church with Brother Williams as pastor. Here we had good crowds and they have a fine Society with thirty-five full members with Miss Esther Copeland as President. These young people are standing by Brother Williams and helping him spread the gospel in the Capital of our nation and their Society is continually growing. Second Church at Washington was also represented by their N. Y. P. S. President, Everett McCowan. The Park Lane, Va. young people with thirty full members were represented by their pastor, Rev. Mateer who is District Vice President, and also their

local President, Miss Sarah M. Kitchens. They brought with them a number of their young people. Rev. W. D. Shelor, District President with one of his local young people were with us during the convention and did what they could to make it a success, also Rev. Higgs of Baltimore with nineteen of his young people.

In all of these meetings, we found the pastors and young people standing loyally together and helping each other. Surely God is blessing the young people of the Church of the Nazarene, never during our work of nine years in the church have we seen them so anxious to work for the Lord as they are now. May God bless every Society in the connection and help us to so live and work for Jesus that we will be a terror to the forces of evil in every town and community.

JARRETTE E. AYCOCK, Department of Evangelism.

## DISCUSSION FOR N. Y. P. S. TOPIC FOR MARCH 16TH

By DONNELL J. SMITH  
"The Companionship of Life"  
Luke 24:12-32

Never was any company graced with such a companionship as the Disciples. To them was granted the supreme joy of daily association with the blessed Son of God, the man Christ Jesus. This companionship was most intimate as well as sacred. Recall John leaning on Jesus' breast, or Peter saying to Jesus, "Thou knowest that I love thee." Addressed as Lord and Master, worshiped as God, believed in as the Messiah, feared as the ruler of wind and wave there was maintained to the very end the most human and beautiful relationship which literature presents or history records. It was the breaking of this relationship that brought the deepest sorrow and darkest experiences that are recorded concerning these disciples.

In the "Companionship of life" there is the human and divine side. No man liveth unto himself.

1. IN LIFE COMPANIONSHIP IS ONE OF THE GREAT FORCES, for

- It is a constant and positive mold of character, and that whether it be good or bad.
- It is certain to overcome any inertia or fixedness of life that may be thought for a time to hold one. "Be not deceived evil communications corrupt good manners" (1 Cor. 15:33).
- It determines largely not only the manner of life, but the goal of life. Note the objective in Paul's life before he met Jesus, (Gal. 1:13, 14), and after (Phil. 3:7-14).

2. COMPANIONSHIP SEEKS A MORAL AND SPIRITUAL LEVEL, for

- Money and learning are alike accidents of life, constituting no effective barrier to association and companionship.
  - Every company of people will include rich and poor, learned and unlearned. It requires no transgression of moral precept or compromise and disregard of principle for such to associate together.
  - Only in a formal and business way can I associate with people who live on another plane morally and spiritually.
3. THE WORD OF GOD TEACHES SEPARATION FOR THE CHILD OF GOD.
- A separation in spirit (1 John 2:15).
  - A separation in desire. (Col. 3:1, 2).
  - A separation in our walk. (2 Cor. 6:14-18).
  - The first great Judgment that God visited the earth with came as a result of the mingling of the "sons of God," the righteous line through Seth, and the daughters of men, the ungodly line against whom Enoch prophesied in Jude 14.
  - As imperative as it is for us to go into all the world to preach and witness for Christ, so it is required of us to separate ourselves from sinners in a personal and social way. Jesus the "friend of publicans and sinners" was "separate from sinners."

Use thy youth so that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Use it as the spring-time which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.—SIR WALTER RALEIGH.

A man carrying a lantern gets more light as he walks in the light, but the moment he stops, the light ceases to shine on new things.

## Among the Churches

### KANSAS CITY, KANSAS, ROSEDALE CHURCH

—The church here has had a long and hard pull, but in spite of difficulties is pushing forward. Plans are on foot now to clear up the indebtedness against the church property and convert the present building which is a small frame structure into a residential property and a new and better location is being sought for the church. The membership is small but has some of the best to be found in our connection. Three families from Pittsburg, Kansas Church have recently moved into our midst and are proving a real blessing to our work. A revival is in progress now which is getting hold of the community and new people are in attendance. Rev. J. W. White of the Wesleyan Methodist Church and the writer are doing the preaching. Cecil Howard, formerly of Pittsburg, is leading the singing and is doing it in good order. A dozen new members were added to the Sunday school in the month of January and quite a few already in February. Rev. A. C. Tunnell, our District Superintendent was with us the 14th and encouraged our faith and blessed the church with his message and clear counsel.—Elmer D. Russell.

### LOS ANGELES, CALIF., FIRST CHURCH

—The coming of Brothers R. T. Williams, Bud Robinson and the Aeolian Quartet was eagerly looked forward to and prayerfully prepared for by the members of this great church. The meeting was advertised on a larger scale than ever before in the history of the church. The results of much painstaking preparation were apparent from the beginning to the ending of the meetings. The opening day, Sunday, January 27th, was one of glorious victory. The people thronged the church at every service and the vast auditorium was almost crowded morning, afternoon and night. The first day closed with sixty-one seekers, and a great spiritual uplift of the membership of the church. The consecrated young women who compose the quartet sang in the Spirit, and very much to the edification as well as to the delight of the audience. They also labored earnestly and efficiently in the various altar services. Professor J. E. Moore, assistant pastor and chorister led in all the services of song and occasionally so poured out his heart in the singing of the gospel as to thrill the souls of God's people. Throughout all the meetings of the fifteen days' warfare with sin and Satan, the auditorium which has a seating capacity of 1600 to 1700 was thronged with earnest and attentive congregations, and there was no service without seekers. While God's smile and blessing were upon the meetings continuously the conspicuously outstanding days of the campaign were the three Sabbaths, and the all day meeting on Friday, Feb. 8th. The all-day meeting was full of victory, holy joy, streams of salvation, and manifold evidences of the love of God for His own people and humanity. The platform was crowded with preachers from other parts of the District. Rev. F. W. Sufheld preached forcefully at the morning service. The quartet gave some soul stirring messages in song and Professor J. Warren Lowman sang the "Old-fashioned Meeting" in such a manner as to thrill every heart and move the congregation to shouts, laughter and weeping. Rev. C. E. Cornell led a triumphant praise service in the afternoon, after which Brother Robinson kept the multitude laughing and weeping most of the time for about an hour, and pressed their way to Jesus. Dr. Williams preached with unction and power to a vast concourse of people at night, and there were numerous seekers. The last Sunday, February 10th, was the greatest day of the feast. Thousands of people poured into the auditorium. It was well filled in every service, and in the afternoon there was not sufficient standing room for those who sought admittance. Before Dr. Williams began to preach at the morning service, Dr. Charles H. Babcock, pastor of the church, who labored incessantly throughout the meetings, and co-operated in every possible way with the evangelists, received a class of sixty-one members, which at night was increased to a total of seventy. The closing sermon was preached by Dr. Williams on the text, "My Spirit shall not always strive with man." It was powerful and impressive, there was much conviction, and fifty-one seekers crowded the altar and the front seats. The Holy Spirit was present in mighty energy and there was a great tide of salvation. It is safe to say that about seventy sought definite help from God during the different services of the day. During the day meetings Dr. Williams gave several inspiring and helpful messages on the subject of prayer. His theme one afternoon was the solemn admonition of Christ to the church at

Ephesus. He emphasized the vital importance of loving God with the utmost tenderness and intensity, and tearfully besought his hearers to tell Jesus very often how they loved Him. He urged the saints to unite with him in giving expression to their love for the Savior who redeemed them with His blood on Calvary. The space both inside and in front of the altar rail was filled with earnest Christians, who weepingly proclaimed their devotion to Jesus. The Holy Spirit manifested His presence and approval, the souls of all present were refreshed, and many were blessed as they had not been before. The scene was indescribable, and will not be forgotten by those who took part. There were between 400 and 500 seekers during the campaign.—E. A. Girvin.

### EAST SAN DIEGO, CALIF.

—We just closed a week's revival last Sunday with Rev. Cora Isham. The Lord was manifested in every service. There were seekers at almost every invitation, and almost all prayed through to victory. We received eleven new members into the church, making a total of thirty since our Assembly in June. We have a growing Sunday school with over a hundred enrolled, and the attendance about ninety. Sister Isham is surely a wonderful preacher. She has been in the evangelistic and pastoral work for fifteen years, coming to us from the Friends Church. She preaches with unction and is a great soul winner. She is prepared to go anywhere in evangelistic work and our people should keep her busy. Our church has taken on new strength and we are pulling ahead. We expect our new building to be completed in May and are planning for a great revival before the Assembly.—I. C. Mathis, pastor.

### SHELBYVILLE, IND.

—It has been some time since we have reported to the HERALD, but we have been on the firing line for Jesus. Thank God for victory all along the line. God is blessing and giving us a good year in His work. In our services there have been quite a few saved, reclaimed or sanctified, since our coming here. Five have been received into the church, with prospects of more coming in the near future. We had one revival last October, in which the pastor was assisted by Brother Burl Sparks as song evangelist. The meeting was a great blessing to the church, whose spiritual condition was not the best. Interest is increasing on all lines. We have some real saints of God here. We are

## MANUAL CATECHISM

E. J. FLEMING, *Secretary Department of Publication*

**Question.** What new provision should hereafter be incorporated in all deeds to newly purchased church property?

**Answer.** See new Manual, ¶ 93.

**Q.** When shall a church board also act as a Sunday school board?

**A.** See ¶ 98, § 13.

**Q.** Who shall be the custodian of all the legal documents of the local church?

**A.** The new Manual tells you in ¶ 99, § 4.

**Q.** Who are members of District Assemblies? Any change?

**A.** Find it in the Manual, ¶ 123.

**Q.** What paragraphs should be read by all district secretaries?

**A.** Paragraphs 126 and 127; also paragraph 442.

**Q.** What requirements of all commissioned evangelists?

**A.** Let the evangelists read ¶ 191.

**Q.** Anything in the new Manual of interest to song evangelists?

**A.** Look up ¶¶ 192 and 193.

**Q.** Do you wish the next General Assembly to be held in January?

**A.** Well, just read ¶ 203. (In the new Manual.)

**Q.** Who has the supervision of the Sanitarium and Hospital Work of the Church of the Nazarene?

**A.** Look on page 95, ¶ 284.

**Q.** How many general boards have we?

**A.** See pages 89 to 97 of the Manual.

**Q.** For what may churches be brought to trial?

**A.** Read ¶ 316; page 112.

**Q.** Should we place our Manual in the hands of people outside of the membership of the Church of the Nazarene?

**A.** Why not? It contains clear, concise statements of what we believe, what we teach, and what we propose to practise. We want everybody, everywhere to know just who we are, what we believe, and what we propose to achieve for the glory of God and the salvation of a lost world. Circulate it? Certainly. But be especially particular to put it in the hands of all who join our beloved Church. The Manual can be secured at 40¢ each (keratol binding) or \$4.25 per dozen, cash with order. Send orders to the Nazarene Publishing House, 2109 Troost Avenue, Kansas City, Missouri.

planning another revival campaign soon, March 7th to 23rd. Rev. W. E. Ellis is to be our evangelist. We are praying for and expecting an old time revival. We are still on the old fashioned, redhot, radical, sky blue, blood red holiness lines. We have no compromise to make with sin. We crave an interest in the prayers of our friends and all God's people.—J. P. and Rosa Ingle, pastors.

### CARTHAGE, KY.

—Just closed a two weeks' meeting with Rev. B. T. Flanery as evangelist. God gave great messages through Brother Flanery and victory from the very beginning, with a goodly number in the altar most of whom found God either in pardon or purity. Three new members were taken into the church and others inquiring about membership. The last Sunday night service surely was great, beginning at 6:30 p. m. with a praise service, followed by a spirited song service amid shouts of glory and praises to our God, a splendid message, and closing with a victorious altar service about 10:30 p. m.—O. E. Shelton, pastor.

### FORT LAUDERDALE, FLA.

—We have just closed a revival in the Nazarene Church with A. E. Welch of Columbus, Ohio, as evangelist. He was assisted by A. J. Cornelison and J. G. Hopkins the latter having charge of the music. The Lord blessed in every service and while there was not the visible results we longed to see yet we believe that great good will come from such faithful preaching of the old time gospel of full salvation from all sin, in this present life. Some received special healing in their bodies and are conscious of the fact that Jesus is the same in love and power as when He walked the earth, forgave sins and healed all manner of diseases. Our hearts are encouraged to press on in this good old Bible way till Jesus calls us home.—M. C. Boswell, reporter.

### BEACON, N. Y.

—The Lord is graciously helping us to advance somewhat in the work here. Our new church building is now in course of construction. Three thousand dollars has been secured and placed in the hands of the contractor. Brother Ferdinand Beck of Newburgh, a local Nazarene, has charge of the work. The building costing about \$7,000.00 promises to be a commodious and beautiful place of worship. We will therefore need to raise about \$4,000.00 more to bring it to completion. Our people are loyal and are doing their best to push the Lord's work on all lines. The prayers of all of our beloved Nazarenes are earnestly solicited that God may bring victory to the cause of holiness in this place. On February 13th we were blessed with the presence of Rev. J. C. Henson, business manager of Eastern Nazarene College. The message he brought was a blessing to all who had the privilege of listening to it. Every church in our movement ought to hear this dear man of God. The clearness with which he shows the need of unification of all the departments of the church work is just wonderful. He emphasized the importance of holiness education, training young men and women to perpetuate the work of our church in sending the gospel of full salvation to the ends of the earth.—John Caldwell, pastor.

### BEND, OREGON

—We came to Bend last March, held a tent meeting and with authority from District Superintendent organized a church with twenty-two charter members, also a Sunday school of about thirty. We now have a membership of thirty, with an enrollment of seventy-six in Sunday School and forty-seven in attendance. In answer to prayer, God gave us a school house about fourteen miles from here where we have been going every two weeks on Sunday afternoons to preach. We found a Union, Sunday school of about fifty using Nazarene literature. God has given us fourteen souls to pray through to definite victory. We begin a revival February 27th with Rev. W. P. Jay and wife of Nampa, Idaho. God has blessed us here and given us some souls. Because of sickness I am forced to resign my pastoral work here. I have been down with the neuritis going on the sixth week, am some better, but not able to look after the work of the church. We have in our church three ministers who have kindly supplied for us during my sickness for which I am grateful to them and to our God. I ask the saints of God to remember me in prayer, that God will give me complete deliverance that we may be able to enter the evangelistic field again after the Assembly. I have perfect victory in my soul and love Jesus better than ever before.—Mrs. Mae Budd.

### WISTER, OKLA.

—We are doing things for the Lord at this place. Our people are encouraged and real spiritual. They know how to pray the fire down and shout the

victory. We have had a real good revival with Brother W. E. Ellis and received fourteen into the church since the Assembly and we are trusting the Lord for greater things.—A. M. Gilbert, pastor.

#### ESTHER, MO.

—On Wednesday night, Jan. 9th in a rented hall we began a meeting with Brother J. G. Fetterhoff of Mexico, Mo. as our evangelist. From the first service God set his seal upon the meeting. Some nights the altar was full and all prayed through, at other times the seekers failed to get through, but came back the next service and tried again. The weather conditions were not as favorable as they might have been, but the people were so greatly interested that it had no visible effect on the congregation for the hall was crowded each night. The town was stirred and people from the neighboring towns came to help press the battle; many of the members from the two churches here lent their assistance by attending most of the services. We feel that Brother Fetterhoff was sent by God to this town to awaken the people and cause them to turn from the darkness of sin and walk in the light of God's word. On February 3rd we had Brother Dees with us. His presence was enjoyed by all and his services very much appreciated, while here he organized with twenty-two charter members. The meeting was continued on through the week and many sought the Lord. We closed on February 10th with several at the altar and all prayed through to good victory. We have organized our Sunday school with fifty-five the last Sunday. We are having regular prayermeetings at the hall on Wednesday nights, cottage prayermeetings on Friday nights with seekers at the altar. We are very grateful for having secured Brother Fetterhoff as our first pastor and expect to co-operate with him in making our church a soul-winning institution and move forward for Jesus. We are continuing in the hall but hope to see a Nazarene Church erected in the near future.—Mrs. Gertie Simmons, and Miss Jennie Cain.

#### HENRYETTA, OKLA.

—Sunday night February 17th was the closing service of a very great meeting in our church. From the beginning service God owned and crowned the efforts of the evangelist, singer and church. A more beautiful spirit of harmony I never witnessed. The church had been praying for several weeks for a great revival and truly God came and answered in great power. Rev. C. B. Jernigan, the evangelist, preached with great power and unction. He knows how under the hand of God to preach the old time gospel. He is clear and convincing in every message. Professor L. C. Messer who had charge of the singing, added much to the success of the meeting, he is a beautiful spirited man and knows how to sing and shout the victory. Professor Mitchell, our band instructor with his cornet, and Mrs. Casey at the piano, assisted by Mrs. Radabough, were faithful throughout the meeting. Professor A. K. Bracken president of Bethany-Peniel College with Misses Jonnie and Margarette Jernigan, daughters of the evangelist, and Miss Grace and Harold Chapman, son and daughter of our beloved editor, Dr. Chapman, spent two days with us, and added greatly to the music department with their instruments and special singing. After the great educational rally Sunday afternoon, Professor Bracken found several prospective students. This wonderful meeting resulted in 205 who were definitely blessed, receiving pardon or sanctification, and eighty-four uniting with the church, with others to follow, the finances came easy. Truly we can say the members of this church are loyal Nazarenes; they believe its doctrines, and practice it in their every day life. We secured forty subscriptions for the HERALD.—G. H. Harmon, pastor.

#### COVE, OREGON

—I feel that honor and respect require that I express my deepest appreciation and thanks to Almighty God for the wonderful blessings He has sent our church and the community through the labors of Brother Lum Jones of Ada, Okla. who recently held meetings in the Baptist Church at Cove. We give God all the glory for the victory. Brother Jones is a man of God and upon whom the power of God rests. He is simple, frank, and fearless in his manner of preaching and gives the Bible, verse and chapter, for it and the Holy Spirit seals the truth to the hearts of the people. Brother Jones gave us four nights as he was passing from one of his meetings to another and the results were such and the people fell in love with him in such a manner that an enthusiastic invitation was given him to return and hold a two weeks' meeting, with the results that many were reached with the gospel; the community stirred to the point of excitement and a number saved and sanctified. It was wonderful to see a Baptist Church co-operate with and fall

to the doctrine of sanctification, or holiness as he preached it. It was a great joy to wife and me to have Brother Jones with us and hear him preach, as we had known him when he was a boy, living across the street from us in Caddo, Okla. As a result of the revival we have received and baptized a goodly number into the church. Our prayermeetings are fine, both the prayermeetings and Sunday school attendance has doubled and our house was full last Sunday night.—J. W. Slaton.

#### NASHVILLE, MICH.

—God is blessing the work in Nashville with our good pastor, Brother Houghtaling, a very godly and conscientious man. Sunday, February 17th was a day long to be remembered, while God had been pouring out His Spirit upon each service, Sunday He came with supernatural power. Brother Houghtaling preached from the eighteenth chapter of Luke, God blessing the message, melted the people, and when the altar call was given one soul rushed to the altar to be sanctified and another dear woman who had once had a wonderful experience but who had been away from God for nearly two years, went running to the altar and prayed through. God put such a burden on the church that only eternity will reveal what the outcome will be. Saints shouted, prayed, sang, danced and jumped and were drunk with the Spirit. Pray for us that God will have His way with us and that we may see souls saved in every service.—Mrs. W. E. Hanes, reporter.

#### LOMAX, ILL.

—Since arriving here about one year ago, it has been a source of intense interest to watch how wonderfully God is honoring His Word in the face of what looked like tremendous odds. Up from a few perplexed and partly discouraged people with as low as eighteen attending Sunday school we have come to where we average near fifty. Sunday night closed a revival meeting with near sixty definite professions. Remembering that Lomax is just a small town, this is a real victory. Our people wanted a revival and were willing to pay the price and God sent it. Mrs. A. J. Laird of Galesburg came down after the first week and God surely helped her preach and do altar work. Men who had smoked for twenty years and more, who drank, swore, and gambled were wonderfully saved. This is a young church and has had its troubles, yet the outlook is highly encouraging.—Eva Shepard, pastor.

#### DELIGHT, ARK.

—I came here on this work the twelfth of January to take charge of Delight, Amity and Ebenezer. The membership is small at each of these places but some very fine people. We found them somewhat discouraged for several reasons, but the tide has turned and we are going to push on. We have some very fine people here that are attending our services that are getting hungry for this overflowing blessing. We have a neat little parsonage with a nice church building just across the street. At Amity we have a church building but no parsonage; at Ebenezer we have no building but are planning to build this year. We are planning to start a meeting at Amity the seventh of March. All who live near enough, we would be glad to have come. The good people of Delight gave us a nice "pounding," after which we went to the church and had a good service for which we give God all the praise.—W. M. Lusk, pastor.

#### PALISADES, COLO.

—The church at this place just closed a meeting with Evangelist G. E. Jacobs of University Park, Iowa and Miss Sallee and Miss Smith of Pilot Point, Texas as song leader and pianist. Brother Jacobs certainly knows how to dig down and get the church settled on the right track, and start the new converts out right; Miss Sallee certainly wins her way into the hearts of the people and her lecture on rescue work does make a break in the ranks of the enemy. This was a great meeting in many ways, it reached a great many people and brought

the Church of the Nazarene in respect to the town and made her many friends. We had eighteen members when we came here last July and have taken in eighteen since we came and there are more looking this way. We have met all our apportionments every month, praise the Lord. The people love their pastor and the pastor the people. The Grand Junction church rendered us help by their presence and their instruments and their pastor Brother Purinton was a great inspiration in prayer. We received thirteen fine people into the church the last Sunday night.—Rev. G. W. Davis, pastor.

#### CORNING, CALIF.

—We have just closed a good revival meeting lasting over three Sundays. Rev. N. J. DeBoef and wife and J. Lloyd Moore from Pasadena song leader assisted. A few were reclaimed, several saved and several more sought a clean heart. We are surely glad that these young people came our way, and we have no doubt but that the results of this revival meeting will be far reaching. We are on the up grade here in Corning.—Thomas Murrish, pastor.

#### RICHMOND, VA.

—We are glad to report for the month of February that victory is perched upon our banner. We have just closed one of the greatest revivals since being organized as a church. Rev. and Mrs. W. E. Sanford of Lexington, Ky. were the evangelists in charge, fifty people prayed through to victory in the old time way. There was deep conviction, lots of repentance and much restitution and then shouts of victory. The finances came easy, over two hundred dollars raised and a nice class was taken into the church. Our work here is a Home Missionary church, only seven months old, yet we have sixty-three members and have raised \$1600.00 for evangelists and expenses, besides this we have a building fund. God is working mightily in our midst, fifteen were anointed and prayed with for divine healing. One lady was healed of a disease of seventeen years standing, also a lady who for three years had a high blood pressure of around 190 was instantly healed; the doctor afterwards finding the blood pressure was 120 the first time in three years that low. We praise God, take courage and expect to push ahead with a conquering tread. Pray for us, we expect to have another campaign in March, with Rev. J. A. Ward of Brooklyn as evangelist.—Alfred E. Ford, pastor.

#### McKINNEY, TEXAS

—These are victorious days for us. Sunday was a blessed time, the morning service was a time of shouting and rejoicing: We received two fine members into the church, making twenty-three since the first of January. For some time our services have been of a revival nature; as a result souls have been praying through at our altars. Our church is encouraged with the work and all departments are showing marked signs of increase. Our cottage prayermeetings are a great asset to our church with from forty to sixty in attendance. We expect to begin our new church building by March 15th. Please pray for us in this work of the Lord. God has given us some very definite answers to prayer lately so we realize as we push this battle that prayer, faith and obedience will change barren fields into watered gardens, and seeming impossibilities into divine realities. Thank God for all His benefits to the children of men. We love the messenger of God in the form of the HERALD of HOLINESS; we never appreciated this great way of holiness as we do now.—B. V. Atteberry, pastor.

#### LYONS, GA.

—We have just closed a twelve days' meeting with our Bethel Church near Lyons. Rev. A. B. Anderson, our new District Superintendent was the human leader. The Devil and a great many people in Georgia think it was a great mistake to try to have a meeting at any other season than "watermelon time," but God just stepped over all custom and unbelief and gave the saints a great refreshing and sinners found Him ready to pardon and save. There were eighteen professions in all. Brother Anderson preached once in the high school auditorium to a very attentive audience of teachers and pupils. We had for a few days Sister Opal Glen Rife, District President of N. Y. P. S., and she gave us much help in music and prayer. In addition to the little cash offering of \$55.00 to Brother Anderson our people are sending Sister Anderson a box of country hams, Georgia syrup and other good things as a token of our appreciation of her sacrifice for us. We are going ahead on the Georgia District, and best of all God is with us.—H. J. Eason, pastor.

#### CAMBRIDGE CITY, IND.

—Just closed an old time revival in which God was with us and blessed, and in which many were helped and a number found God in both pardon and purity. What with much sickness and bad

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weather and also quite a little persecution from the world, we felt that the meeting was one of the hardest fights for victory that we have had in the three years we have been here; but God surely came to our help and rewarded us according to our faith. We feel much indebted to Brother C. L. Davis, our pastor at Connersville who held the meeting for us, for his courage and faith and wisdom while here among us. God surely honored his preaching and gave us victory all along the line. Finances also came easy, Brother Davis raised a love offering for the pastor of more than fifty dollars. Our little flock is on fire for God, and we are marching on to greater things.—D. V. Johnstone, pastor.

#### COLUMBUS, OHIO

—I delight to read the reports from the churches and I often wonder why we do not hear more from New England, and the thought came to me that perhaps they also wonder why I don't report more from Columbus, so I thought I would send in a few lines. We have been pushing on here for a year and a half, and God is surely blessing us. We live in a revival spirit all the time. We have had with us since I came here Brothers Domina, Curtis, McLaughlin, Shepard, Beebe. They all gave us good meetings, and a goodly number of seekers at each of these meetings and our people were much helped. All of these men are very strong evangelists and will do any church and pastor good, and leave everything much better when they leave than when they came. The board voted to have the pastor hold this last meeting, so we got A. H. Johnston and wife to lead us in song. They were with us three weeks and they did us lots of good. How the people did get blessed and they sang the gospel of full salvation, then R. A. Shanks and wife came and took their places as leaders of song and stayed two weeks and helped us much. We ran five weeks, two services each day. There were 244 came to the altar counting, them as they came, many of them came more than once and did not get through, but some got through beautifully. Some new ones wonderfully converted, and will make good members I feel sure. We have many more seekers than finders. It seems so hard these days for people to pull out of the world and get blessed good, but we are going on preaching full salvation and by all means save some. There are great things ahead for this church with her talented young people all on fire, backed up by a strong mature church membership. They have called their pastor back for another year, and he is very glad to serve them, to feed such a flock, and lead such a people, for I get all the evangelistic work I need to keep me contented without going away from my own church. Pray for us.—L. N. Fogg, pastor.

#### PARKER, IND.

—February 10th closed a six weeks' series of revival meetings in which, at times, and as a whole the power of the divine was very manifest. There were about sixty professions, something near half for the first work of grace, and half for the second, including about thirty-five or forty individuals. There were a few cases of bodily healing also. One notable feature of the work was the reality of the divine witness in the majority of the professions that were made. This was insisted upon by pastor and people alike but some slipped through without it any way. Our aim was to exalt the Savior, and honor the Holy Ghost, and in doing so, we came through some hard battles, into some glorious victories. Nazarene pilgrims came as far as fifteen or twenty miles and helped, and were edified. The outlook for

Parker is good. All glory to our God and King.—J. H. Baughman, pastor.

#### DALLAS, TEXAS, FIRST

The First Nazarene Church at this place is moving toward greater things. A sermon on "The Church" by the pastor Rev. P. L. Pierce brought "Heaven down our souls to greet and glory crowned the mercy seat." The presence of the Lord was so manifest that the scene can not be described, truly God was in the place, and we knew it. We have adopted a plan under our new pastoral arrangement of giving a monthly itemized report from the Board for the information of members of the church and outside friends.—R. S. Card, reporter.

#### DOW, OKLA.

—These are good days for Dow. We came here after the Assembly and the building we worshiped in wasn't comfortable to meet in. As this was a mining town and some of our members were miners they went to the mines and put the matter before them. They tore the old building down and built a new building and turned it over to us for which we thank the Lord. As soon as the new building was finished we called Brother Hayes the pastor at Cleveland to hold us a revival and the Lord gave us the greatest revival we have ever witnessed in our life. Brother Hayes sure did some powerful preaching in the old time way. There were 133 that bowed at the altar and prayed through in the good old fashioned way and shouted the victory. We thank the Lord there were several got sanctified and fourteen members joined the church with more to follow; they said they were Nazarenes but they wanted to wait and think it over. Finances came easy and they gave the pastor the biggest "pounding" I ever got in my life. Brother Hayes surely knows how to stand by the pastor and put the thing over the top. We organized a titling band of ten while he was here and they say we will put it over. I thank God for such good consecrated men as dear Brother Tommie Hayes. We had two healing services and there were a great number that got healed. I am encouraged to go on and fight the Devil harder than ever I did in all my life. We have the best folks in the world to work with and they know how to sacrifice.—D. H. Skillern, pastor.

#### GRANDFIELD, OKLA.

—Our small band of Nazarenes here, are pressing the battle forward in the name of our Lord. We organized in November with seventeen members. We have been blessed with two good meetings which have brought us in more members and now we have thirty. There were something like eighty-five at the altar who prayed through and some were sanctified. There are two or three of the men who felt God's call to the ministry and I think they will be soul winners for Jesus. Brother Casey Grimes of Bonham, Texas held the meeting in November and Brother Ray Davis and his wife were with us through the holidays from Bethany-Peniel College. They are both preaching the old time gospel of Jesus Christ. The Lord will surely do wonderful works through them. Brother Earnest B. Hackley is our pastor; he and his wife and daughter are all wholly consecrated, soul winners for Jesus. We are planning to build a church soon and want to get it ready to preach in by the time hot weather comes as the building we have now will be too warm.—Mrs. B. L. Jenkins, secretary.

#### CLARKSVILLE, TENN.

—The Church of the Nazarene at Clarksville, Tenn. has a real live Sunday school. As a church we have about ninety-five per cent titheers. Through

the Sunday school we make our offering for Home and Foreign Missions and this has been wonderful to see how God has worked on the hearts of our people. For the past five years up to September 1923 Brother A. L. Parrott of Bethany, Okla. was our pastor. The Sunday school the last two years of his pastorate raised a little better than \$1500.00 a year with a steady growth in members and spiritual instruction. Since 1923 Brother Rutherford of Meridian, Texas came to us as pastor and gave to the Sunday school added strength. The fourth Sunday in each month is missionary Sunday and stress is laid on this as being important. These days are followed with much prayer and sacrifices and all bring a great blessing. October 28, 1923 we had a special day preceded with a month of prayer, the school raised \$453.62 which went beyond all expectations; thus God doth bless us when we meet conditions. Our enrolment has grown to 160 members with bright prospects for the future. We think we have the best Sunday school in the world. God is leading us on, and our prayer is that we may follow. Our teachers are Spirit-filled men and women. May the Lord bless our Sunday school and His children.—John Crow, superintendent.

### Gleanings From the Field

#### ALTUS, OKLA.

After closing at Dill City, Okla. we spent five days with the church at Canute. Here we have Rev. J. S. Gales spending his fourth year with this church as pastor. He is enlarging the parsonage and painting his beautiful church. They do things out there. We had a salvation time, closing in a blaze of glory. Then we spent four days with the church at Dodsonville, Texas. This church is greatly run down but thank God she is reviving again. We are looking for great things in the near future for this church. Fourteen cars were parked around the church the last service. We had an old time love feast, tears of joy fairly rained down their faces mingled with Amens and shouts of victory. Here I did my first pastoral work twelve years ago, and oh, how sacred the place is to me. It is a great country and a great people. We are opening up at Altus with victory.—W. E. Ellis.

#### MARION, OHIO

Some fifteen years ago a godly brother of the Wesleyan Methodist church living in Marion felt the need of the Lord to open up a mission in a neglected part of the city of our late President. He bought a dwelling house, took out the partitions and started a work that God has wonderfully blessed. Brother Livingston has gone to his reward but Jimmie Siders, Bill Bowman and a host of others of God's noble army of working men and women stepped into the gap, they enlarged the hall and the year round the place is filled. We were invited to come help them push the battle for souls, so David, my son, with his trombone, and I with my cornet and the gospel plow arrived on the scene of battle January 26th. From the first the people had to stand and many were turned away. The second Sunday we moved to a large Presbyterian church; it was estimated that 700 came the first night, some had to stand. Some glorious altar services were witnessed at times. It was great how the fire fell and a goodly number prayed through in the old fashioned way. Three or four gave up their lodges, and the writer was successful in catching a nice string of gold fish (rings, etc.). Brother Horace Trumbauer and his Nazarenes and Brother C. M. Brown and his Pilgrim Holiness folks gave us loyal support, God bless them. The finances came easy and they took good care of us.—Chas. L. Slater, Kingswood, Ky.

#### DICKINSON, N. D.

Closed here Feb. 17th one of the best meetings it has been my joy to attend in a long while. The Lord was with us in power from the beginning to the end of the battle. A goodly number of souls were saved and sanctified. Quite a few strangers were in the meetings coming many miles, some of them. The meetings did a fine work for the future of the church and cause. At times the tide ran high, and there were few fruitless services. One of the peculiar advantages was that we were able to have a fair attendance at day services. That is not often possible any more. These services were devoted mainly to Bible readings on the second blessing, and other vital subjects, and were most blessed seasons of instruction and inspiration. I found their good pastor, Rev. C. C. Benson, and his better two-thirds, Sister Benson, the finest yoke fellows I ever labored with. They are all wool and a yard wide and twenty-four carats fine. The standard could not be held too high, nor the plow go too

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deep to suit them. It was a joy and privilege to work with such fine leaders. And their people—well as Uncle Buddie puts it—the only way to improve on them would be to have more like them. They are equal to the best people in the city intellectually, socially, good looking, and in a class all to themselves religiously. The church is genuinely spiritual, systematic, and blessed with a sane vision. They are planning a new building soon, and the earnest evangelization of the surrounding territory. God is blessing. Open tonight in Fergus Falls, Minn.—Jos. N. Speakes.

AUGUSTA, KANSAS

At present I am with Brother J. W. Farr in the Augusta, Kansas, church. The people crowd the church and souls are tumbling into the fountain. We are now in the second week and about fifty different ones have been at the altar, the most of them praying through. Brother Farr had the work well in hand and is doing a good work here. The Sunday school is unusually large, compared with the membership of the church—more than three times as large. I am more encouraged on this eastern campaign than ever before, in the number of sinners getting saved, who have never been saved before.—W. E. Shepard.

WEISER, IDAHO

On January 6th we began a campaign with George Franklin for the Idaho-Oregon District in the Colonial Theater at Weiser, Idaho. It was the coldest day of the winter and the attendance was small, but the audiences increased as the week passed by and the conversion of sinners was noised abroad. Presently the theater was filled, with some people standing, and the great revival continued for five weeks, including six Sundays. Many were the converts who prayed through at the altar in the good old Wesleyan way; some came the second time for sanctification and received the baptism with the Holy Ghost and fire. Hallelujah! Among the seekers were several Mormons and they had a hard time to pray audibly but God helped them and they seemed to yield to Him and trust Him for pardon. Some of the converts demanded that we organize them into a Church of the Nazarene, which request was granted on the sixth Sunday in the afternoon. District Superintendent Sanner was present and twenty adults formed the nucleus of the new church amid great rejoicing and wonderment. On the following Sunday, ten other persons united with the church, and the work in Weiser has started off with thirty charter members. They are holding their Sunday services in the theater and the weekly meetings in the different homes. The outlook is bright. Brother Franklin was chosen to shepherd the flock till the next Assembly and he is delighted with the work. His family in California will join him soon in Weiser. This city is located in Western Idaho on the Oregon border and in the famous Snake River Valley. They will have to build a commodious church soon to accommodate the crowds who want to hear the old time religion preached and demonstrated. Here in Ogden, Utah, where I am at present (Feb. 22), we have two Nazarene families, besides other friends, who are deeply concerned about a full salvation campaign for the city, and we are expecting to begin a series of evangelistic meetings on next Sunday night in the Central Park Presbyterian Church, an unoccupied building at the corner of Thirty-first Street and Washington Avenue. Rev. W. S. Purinton, District Superintendent of Grand Junction, Colo. is coming early in the week to help push the good work along. Amen. We should have been here according to arrangement three weeks ago but the protracted meeting at Weiser held us beyond our schedule, which we are not yet sorry for. Let all Nazarenes as well as other Christians pray daily and with faith for a great tidal wave of salvation to bury this wicked city ten miles deep. We are trusting God to send the necessary funds to push the needy work to signal victory at once.—Arthur F. Ingler.

SAN DIEGO, CALIF.

The meeting at San Diego with Rev. B. W. Miller and wife was an unusual one. It was prayed down. One marked feature of this revival was the earnest prevailing spirit of prayer of the pastor and people and the Lord surely visited them with an old time revival. Brother Miller is a young man, well educated and likes to see things get red hot for God. Education and Holy Ghost fire equip a man for real service for God. We had some real altar scenes, the long altar and front seats were filled with seekers and there was some real praying through. They added thirty-four of the finest people, whom I have ever seen join any church, to their membership. They have a great future if they keep prayerful. Brother and Sister Lowman had charge of the singing. Brother Lowman can soar the highest with his voice, and hold it there the longest, with seemingly no effort of any one I have ever heard. He is blessed with a spiritual wife. We are now at

Redlands and getting a good start, as many as sixty were at the altar the first Sunday during the two services and if the tide keeps rising we are expecting a great meeting. Brother Corlett is song leader and he is good. Brother Clark is pastor. Pray for us.—Bona Fleming, evangelist.

WELLINGTON, KANSAS

I left Hooker, Oklahoma January 31st for Wellington, Kansas. I had been engaged for two weeks in our church at Hooker in a glorious revival. There are some in that church who know how to help bear burdens for an evangelist and carry their part of the load. There is a great outlook for the Hooker church, may the Lord bless them with much grace and glory. The folks there are all new, most of them having been dug out since the pastor, Brother Birt Moore has come. They are a fine bunch of young folks; it would be hard to surpass such a band of young people as they have gathered in the two and a half months they have been there. We consider the meeting was great for the baby church. There were forty-one professions of either pardon or purity and sanctification. We left the church with a new vision of the Nazarene work and with a determination to accomplish more for God. Their pastor was a young man of great vision and a bright future. Brother Moore says they are going to have one of the best churches on the Kansas District; may the dear Lord grant it to be so. I am now in a revival with Brother A. C. Mize at Caney, Kansas. We had a full house Sunday night with interest and deep conviction. We are expecting a great meeting here. Since the Western Oklahoma District has failed in their plans for Home Mission work with me for the summer, my entire slate is open from April to August. Any one desiring my help can write me at Hooker, Okla. We secured eleven subscriptions for the HERALD at Wellington and expect to do better here. On with the battle for lost souls is our cry.—J. H. Crawford, evangelist.

PANA, ILL.

We opened the battle here in Pana, Ill., a home mission field, on the 20th of February in a vacated church. God has given us a good beginning. Attendance and interest increasing each night and people gathering in a half hour and more before services begin. Sunday night, the fifth night the church was well filled and much interest shown; one soul prayed through and a half dozen hands raised for prayer. God is working and the outlook is for a good revival. Will the readers please pray for this meeting that God may raise us a good Church of the Nazarene in this needy city of 8,000. The God of Elijah still lives and answers prayer. On with the battle against sin.—Theodore and Minnie E. Ludwig.

A TESTIMONY

The Lord performed a wonderful miracle at the home of Brother and Sister Yale, on Tuesday Nov. 20th, 1923. Sister Yale had been operated on three times since Feb. 6th for ulcers of the stomach which later developed into cancer. The Bradford doctors had given up her case and she was sent on to Buffalo on August 28th where she was examined by two specialists and after taking X-ray pictures they discovered that she not only had cancer of the stomach but also in other parts of the body. They sent her home to die on September 13th and from that date until the time she was healed she went through terrible sufferings and was unable to eat and her friends expected her to die any time. The days preceding her healing death hiccoughs had begun and could be heard out on the street and the blood had settled about her fingernails and she was grow-

ing cold and stiff. All this time while she was so ill the Lord was never absent from her and she continued to praise the Lord that she gave Him her heart before she came down to her death bed.

On the beautiful morning of November 20th the Lord spoke to her in an audible voice at daybreak and He said, "I raised Lazarus from the dead and I can raise you from this bed of suffering." She told her husband what the Lord told her and they called in the Free Methodist pastor and pilgrims from the Free Methodist and Nazarene Churches. About three o'clock they gathered and began to pray and the Lord came in mighty power. She was anointed and immediately healed. She then got out of bed and dressed and went through the house praising the Lord. It was a great time of rejoicing for the people of God.

Since that time she has not taken a drop of medicine and after spending five years unable to eat anything without suffering, she is now able to eat anything and sleeps well at night. After she got healed she weighed between sixty and sixty-five pounds and she now weighs 105 pounds and continues to gain. There are no bad effects from the opiates and her limbs and arms were perfectly well the next day after her healing. She had had so many injections there was scarcely a place left to put the needle, her eyesight is perfectly restored and she is up and down the street and into the churches and homes a living testimony to the saving and keeping and healing power of her precious Savior. She is doing all her own work and how she does praise God for His people who were so faithful all during her illness. All praise and glory to the Lord forever and forever. Amen.—Martha Skuce, reporter.

"I want to tell you how long I have been taking this good paper. I was taking the *Pentecostal Advocate* when it went into the *HERALD of HOLINESS*. I do not want to miss a single copy. I just think it is wonderful. I am getting old now and when the weather is bad and I cannot go to church I can read the *HERALD* and feast my soul. I want the *HERALD* family to pray for me."—Mary Stone, Ark.



## Publisher's Paragraphs

**Book Evangelism!** We speak of the ministry of the preached word; the ministry of music; why not the ministry of books? If our pastors and evangelists only could realize how the preached word can be supplemented by good books their good works would follow them in greater measure to swell their reward in the day of judgment. Some preachers have the vision. Thank God! In a recent report from Evangelist Frank B. Smith we read, "We sold nearly \$100.00 worth of books and Bibles during the meeting. . . . We received fifty subscriptions for the *Herald of Holiness*."

**General Assembly Journal commended.** We have used a few superlative adjectives in speaking of the new General Assembly Journal and are gratified to find that our humble estimate is being corroborated by two of our General Superintendents. Dr. Reynolds writes, "It certainly is a gem and very perfect in its report. I hope I may be able to encourage our preachers to buy copies." Dr. Goodwin is enthusiastic in his praise: "It is doubtless the most wonderful production of its kind ever put forth by our Publishing House. You need it for information and its marvelous collection of facts and data."

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## Notes and Personals

Rev. D. W. Sweeney who has served the church at Chicamuxen, Md. as pastor for nine years, covering three different pastorates, has resigned. The church has accepted his resignation with regret and speak words of appreciation of his services, commending him to any church which he may pastor.

Rev. and Mrs. G. E. Waddle of Dallas, Texas announce the marriage of their daughter Ruth to Mr. Chas. Richard Osborn on Saturday, Feb. 16th.

Walter A. Fleagle who is doing evangelistic work reports a good meeting just closed at Helmer, Ind. with a score or more souls either saved or sanctified. He has a few open dates he can give any one who wants a full gospel preached. Address Deerwood, Minn. or 1827 No. Calvert St., Baltimore, Md.

Sister J. F. Mantonya, pastor of the Belen, N. Mex. church, living at Albuquerque, earnestly desires the prayers of our readers that God may touch her body, so that she will be able to carry on the work in which she is so deeply interested.

The home of Prof. and Mrs. J. B. Galloway, Olivet, Ill. was blessed by the arrival of a fine baby girl, Naomi Irene, on Feb. 4th.

Rev. W. B. Pinson, District Treasurer of the Hamlin, Texas District writes a note of appreciation and commendation of the recent tour of Rev. W. A. Eckel on that District. He says, "He is leaving a lot of friends that will tell in time to come for the cause of Missions. We are looking for all the churches visited to go 'over the top.'"

Evangelist B. H. Edwards made us a call by telephone one day last week in passing through the city. He had just closed a good meeting at Centerville, Iowa and was enroute to Hutchinson, Kansas.

## TELEGRAMS

## WINNIPEG, MAN.

Dr. Chapman comes to Winnipeg for a meeting March 5-24. We are a small church in a large city with a great need. Please pray earnestly every day for an old fashioned revival in this meeting.—A. C. Metcalf, pastor.

## EAST LIVERPOOL, OHIO

Great revival, Jarrette and Dell Aycock, evangelists, large crowds. Sunday church full, evening church packed, overflow meeting held Sunday school room, many turned away. Rev. Aycock preached main service. Mrs. Aycock overflow service. 135 seekers to date. 125 yearly subscriptions HERALD. Services all week.—O. L. Benedum.

## INDIANAPOLIS, IND.

Closed good meeting Feb. 24 in new eight thousand dollar tabernacle New Castle, Pa., Rev. Sadie McNew pastor. Over one hundred seekers. Fourteen adults united with church. Evangelists paid well.—Geo. A. and Effie Moore.

## CARUTHERSVILLE, MO.

Closed here Sunday night with powerful service. Fifty seekers during the ten days, with a good number of old fashioned cases of salvation. Pastor's salary doubled with a nice thank offering for him. Pastor Brawley a fine young man. Twenty-two subscriptions to HERALD. Some good material to come into the church.—Evangelist J. E. Gaar.

## PLAINVILLE, KANSAS

Moore Evangelistic Party just closed a union meeting with the Nazarenes and Methodists in Plainville, Kansas. Goodly number blessed. Expense of over \$700.00 easily raised. Pastors given \$50.00. Perfect harmony prevailed. Next meeting Ada, Oklahoma.—Evangelist J. E. L. Moore.

## SEATTLE, WASH.

Just closed great meeting at Bothell, Wash. Over forty souls prayed through for pardon and purity, and some were healed. Raised \$750 for church. Pastor King greatly encouraged, big reception next Sunday. Am at Olive Branch Mission, Seattle now. Go to Bellingham Church March 23rd.—Evangelist J. W. Wright.

## PASADENA, CALIF.

Fundamental and Evangel Bible Conference First Church closed at high tide. Sixteen national speakers, fourteen evangelistic singers. Many from Northern California District present. Messages by Joseph H. Smith, Bud Robinson, C. H. Babcock, George Kunz, W. R. Cox. Wonderful papers and addresses by others. Unsurpassed singing by C. P. Jones stirred us. Revival continues with Roberts-Lowman party.—U. E. Harding.

## DEATHS

## RESOLUTION OF SYMPATHY FROM PERTH (SCOTLAND)

## CHURCH OF THE NAZARENE

The church board at their monthly meeting held on the 30th of December 1923, with unanimous vote appointed a committee to draw up a resolution of sympathy with Brother Stewart and family in their recent bereavement. The same to be published in the HERALD of HOLINESS and HOLINESS Herald. The committee submit the following resolution for publication in terms of the Board's decision:

WHEREAS, on the eighteenth of December 1923, Sister Stewart beloved wife of Brother William Stewart, our trusted and much respected Secretary, was suddenly called to her heavenly home, therefore, be it:

RESOLVED, that we extend to Brother Stewart and family our heart felt sympathy in their sorrow and loneliness and assurance of our continued prayers on their behalf, that God shall guide and keep them, and grant them His presence in every hour of difficulty and trial, throughout their earthly pilgrimage, and that when the final roll is called, father, mother, and children may be a united family in the city of God.

On behalf of Church Board.—Charles, Munro, Hugh Clark, W. Robertson.

**BUEKER**—Mrs. Chas. F. Bueker was born August 31, 1866 and died Jan. 20, 1924, age fifty-seven years, four months and twenty days. Her mother died when she was a little girl and she was deprived of the tender love and sympathy of a mother's care. She was converted at the age of ten years, sanctified at the age of fifteen and lived a true and devout Christian life. She was married in Kansas City to Charles F. Bueker April 28, 1890. To this union were born four children: two children, a boy and a girl preceded her to the better world having died in infancy. She leaves to mourn her loss, her husband and two daughters, Miss May Bueker and Mrs. Grace Devoe and her husband and one granddaughter Mildred. I visited her many times during her sickness and she was victorious. Her only desire to get well was to see her children saved. She joined the Nazarene Church about three years ago and was faithful unto death. The funeral services were held in the Nazarene Church, conducted by Brother J. I. Hill. She was laid to rest in the Sunnyside Cemetery to await the resurrection morn.—Nettie M. Wood.

**McCOLLISTER**—Rebecca Filesta, Denison, McCollister was born at Denison's Corners, Crawford County, Pennsylvania May 11, 1842 and died December 22, 1923 at Supply, Okla. At the age of nineteen she was married to J. J. McCollister; four children were born to that union. J. O. of Pittsburg, Kansas, Sarah F. who died at ten months, E. E. who died at thirty-nine years and L. A. of Mangum. Nine grand children survive her, and a host of friends to mourn her death. Widowed early she lived in Texas and Oklahoma and had lived in Mangum, Okla. for over twenty years. At the age of ten she joined the Christian Church, at twenty-one was converted and joined the M. E. Church. She was sanctified September 4, 1885 and lived in the M. E. Church until the Church of the Nazarene was organized about 1910 when she became a charter member and was an active worker up to two weeks before her death. She walked and talked with her Lord and lived a beautiful Christian life.—A friend.

**McNEIL**—The tragedy of the automobile traffic again registers its hand on the fatal list, this time coming within the ranks of our own church circles, and claiming our beloved Brother R. C. McNeil. On November 17th our precious brother had the misfortune to meet in a dual auto collision which overturned his car, breaking several bones in his body and rendering him unconscious. Two days later without regaining consciousness he relinquished his temporal abode and registered in Paradise, the eternal home of the righteous. The whole church is sorrow stricken as a result of this tragic fatality. Brother McNeil was a humble, devoted Christian. For a number of years he was prominent in the administrative affairs of the church having served both on the Board of Stewards and the Board of Trustees. He was faithful to the church. Brother McNeil was born in Sumnerville, N. C. July 9, 1866. He was converted at the age of sixteen, and later in life received the experience of entire sanctification. He was slightly past fifty-seven years at the time of his sudden demise. He left to mourn his loss his beloved wife, one son Robert C. McNeil of Santa Barbara, Calif., and one daughter Mrs. Jewell Wilson, a professor in Bethany-Pendel College at Bethany, Okla., and a host of near relatives and friends. The funeral service was conducted in the First Church, Pasadena, Calif. by the writer.—U. E. Harding.

He who cannot find time to consult his Bible will one day find he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself.—HANNAH MORE.

Stick to the old truths and the old paths, and learn their divineness by sick-beds and in every-day work, and do not darken your minds with intellectual puzzles, which may breed disbelief, but can never breed vital religion or practical usefulness.—CHARLES KINGSLEY.

## Easter Greetings



## EASTER POST CARDS NO. 927

A new series of Easter Post Cards with spring flowers on tinted background and with Scripture verses. 20 cents a dozen

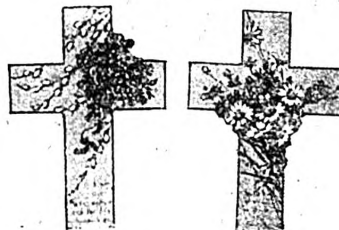


## EASTER CARDS NO. 800

Size, 3 1/4 x 4 1/2. Exquisite designs of flowers as tulips, wildrose, lilac, etc., in natural colors make a beautiful series. Beside the Easter wish, each card contains an appropriate verse of Scripture. Purple border. Ten cards and ten envelopes in a package. Price, 30 cents

## EASTER FOLDERS NO. 801

Size, 3 1/4 x 4 1/2. A set of ten cards in folder style with Easter wish and appropriate verse of Scripture. Design of beautiful flowers woven in beautiful form. Lithographed in full colors. Purple border. Ten folders and ten envelopes in a package. Price, 50 cents



## LARGE EASTER CROSSES

Size, 4 1/4 x 3 1/4 inches. Gold borders and garlanded with beautiful flowers. Rich is the design and in full colors. 35 cents a dozen

## SMALL EASTER CROSSES

Size, 4 x 2 3/4 inches. Gold borders and designs of beautiful flowers. A verse of Scripture appropriate to the season is on each card. 25 cents a dozen

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### Review of New Books

*If thou wouldst profit by thy reading, read humbly, simply, honestly, and not desirous to win a character for learning.*—THOMAS A KEMPIS.

**CAPTURING CROWDS.** By Roy L. Smith. The Abingdon Press. 215 pages; price, \$1.25.

Modern methods of church publicity have evoked much discussion, critical and otherwise; yet is it not true that in this field, as in many other fields of church activity, the children of this world are wiser (and more aggressive) than the children of light? This book, profusely illustrated, presents numerous plans for increasing church attendance. Every method the author suggests has the definite objective of winning men and women to God and the church.

**HOW TO BE SAVED.** By R. A. Torrey, D. D. Fleming H. Revell Co. 218 pages; price, \$1.50.

A collection of thirteen evangelistic sermons the direct purpose of which is to render unmistakably plain the way of salvation. Preachers will find in these sermons much help in the preparation of their own sermon material.

**WITH CHRIST AFTER THE LOST.** By Rev. L. R. Scarborough, D. D. 316 pages; price, \$1.50.

Dr. Scarborough is President of the Southwestern Baptist Theological Seminary and is one of the best known preachers in the South. Few men have equalled his record as an evangelist. The author's own statement of purpose classes the book as a text on evangelism which the most cursory examination will amply justify.

**THE BIBLE STORY.** By Rev. James Baikie. The Macmillan Co. 472 pages; price, \$5.00.

A connected narrative retold from the Scriptures with nothing of the original meaning impaired. The book is profusely illustrated with fifty illustrations in color. It seems that for young people especially the interest and charm of the Bible can be enhanced by disentangling the narrative from a mass of circumstantial detail, however helpful this may be to the Bible student and scholar. With the many well known works of similar nature now on the market, the launching of another Story of the Bible is an adventurous undertaking. However, we predict a ready and increasing demand for this well written and attractively made volume.

The books mentioned here, as well as any book of other publishers may be ordered from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

### Announcements

**NOTICE:** The Indiana Preachers' meeting will be held at Seymour, Ind. April 1-6. Dr. C. E. Hardy of Nashville, Tenn. is our special worker and will lecture to preachers every morning at 11 a. m. and preach in the evening. A splendid program has been arranged, and this convention promises to be very helpful and a feast of good things. Let all workers plan to be present without fail. We trust that many evangelists can attend between their meetings. Free entertainment to all ministers. Write Rev. L. W. Collar, pastor if you are coming.—J. W. Short, District Superintendent.

**NOTICE:** If any of my friends who have spoken to me for meetings desire my services from May 11th to July 13th, please notify me and I will try to arrange a date with you.—W. H. Crawford, Route 7, Fulton, Ky.

**RECOMMENDATION:** Those wanting an evangelist for a meeting, write to Rev. Julius Miller, 103 Sargent Ave., Oconto, Wis. Brother Miller is a clean man, a strong preacher and a soul winner.—B. T. Flanery.

**NOTICE:** We are desiring to get in touch with any one who may be interested in getting a saving gospel in the following cities in Wisconsin, also if any reading these lines should live in the following cities and are directly interested will they please write to the undersigned: Superior, La Crosse, Eau Claire, Kenosha, Cheboygan, Manitowoc, Fond du Lac, Oshkosh, Green Bay, Crandon, Appleton, Antigo, Wausaw, Wisconsin Rapids, Beloit, Milwaukee, Ashland, Ladysmith, Rhinelander, Eagle Run, Hurley.—E. O. Chalfant, Supt. Chicago Central District, Danville, Ill.

## WANTED

100 young men and young women to work part of their way through Olivet College. Excellent opportunity for Summer Work.

Write N. W. Sanford, Olivet, Ill.

## The Battle Over the Bible

The First of a Series of Five Debates between Rev. John Roach Straton, D. D., Pastor of the Calvary Baptist Church, New York City, and Rev. Charles Francis Potter, Pastor of the West End Unitarian Church, New York City.

Paper cover, 50 cents

Not in many years has a public discussion of religious questions aroused such interest as these debates between Dr. Straton and Mr. Potter on some of the main issues of the Fundamentalist controversy now agitating the entire Christian Church. The debates are attracting country-wide attention, the great metropolitan dailies treating them as news events of first rate importance.

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## Easter Program Material

April 20th is Easter Sunday. Order Supplies Now

**THE GLORY IN THE GARDEN**  
Eight recitations and exercises; eleven songs and choruses. A new service, copyrighted in 1924.

**CROWN HIM KING**  
Another new Easter service with eight recitations and twelve songs and choruses.

Postpaid prices on these two services: 8 cents per copy; 85c per dozen; \$3.25 for fifty; \$6.00 for one hundred. No free samples.

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**FROM GARDEN TO GLORY.** An excellent service with eight recitations and eleven songs. This program was advertised last year, but for schools that have not used it, it is fully as good as a recent publication.

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Recitations, Dialogues and Songs

The object in preparing this book was to supply in one volume a collection of Recitations, Dialogues, Songs, Responsive Readings, etc., for those who prefer to prepare their own service, which could be used to supplement one of the regular programs. This book contains 170 recitations, 17 excellent dialogues, 23 songs, solos, etc., 96 pages in all.

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First Church of the Nazarene  
Little Rock, Ark.  
March 9th to 16th

Plan to attend. A wonderful time is expected. Dr. Matthews will preach at each service. He is one of our greatest preachers.

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REV. E. P. ELLYSON, D. D.

Nazarene Preacher's Meeting  
First Church of the Nazarene  
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CHICAGO

March 11th to 16th



REV. F. M. MESSENGER

REV. E. P. ELLYSON will preach every night except Saturday at 7:45 o'clock. Sunday at 10:30 a.m., 3:00 p.m. Also he will address the preachers each morning at 11:00 o'clock.

Rev. F. M. Messenger will lecture each afternoon at 4:00 o'clock on Revelation, dealing with such subjects as "The Breaking of the Seals," "The False Prophet," etc. Interesting papers will be read and discussed by the preachers. All sessions open to the public. First service 7:45 p.m., March 11th.

Just think of it. Illinois is much larger than Greece and Denmark combined, yet these two European countries support their individual royal court and king. Add the

great state of Wisconsin to Illinois and you have the Chicago Central District (an empire). In scores of its great cities and towns there are no churches where souls struggling with inbred sin are told that they can be delivered here and now. Business concerns believing they have something better hold conventions and move out into new territory encouraged and urged on by enthusiasm and helpful association of ideas resulting from such gatherings. Every Nazarene preacher on this great District should be present. Indeed, he can not afford to be absent. Let us go up at once and possess the land for we are well able.

W. G. SCHURMAN,  
6100 Princeton Ave., Chicago,  
Pastor Entertaining Church.