

# 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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## The Fulness of the Blessing

AND I am sure that, when I come unto you, I shall come in the fulness of the blessing of Christ" (Roman 15:29).

What is "the blessing of the gospel of Christ"? The angel said to Joseph, "Thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1:21). Jesus said, "I am come that they might have life" (John 10:10); and "these things I have spoken unto you, that in me ye might have peace" (John 16:33); and "That my joy might remain in you" (John 15:11). John said, "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8). The author of Hebrews says, "Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). Hence, "the blessing of the gospel of Christ" as a present attainment must comprehend being saved from sin, possessing the life of God within, having peace in Jesus, possessing "the joy of the Lord," having the works of the Devil destroyed out of the heart and life and being sanctified through the blood of Jesus Christ.

But what is "the fulness" of the blessing of the Gospel of Christ? Well, it must be salvation from all outward and inward sin, in order that it may comprehend the substance of the angel's promise to Joseph in its *fulness*. It must be the vitalization of the entire soul of man through the scattering of the light and life of God "through every part." It must be peace with no admixture of worldly sorrow. It must be the complete destruction of the defiling works of the Devil from the heart of the individual. For it must comprehend all that is essential in the present work of Christ for man in full measure and degree.

And it is remarkable that the Bible does promise all these constituents of the Christ message in their fulness; for it promises that we may be "saved to the uttermost" (Heb. 7:25), and that we may have "life more abundant" (John 10:10), "peace that passeth all understanding" (Phil. 4:7)—that our minds may be kept in "perfect peace" (Isaiah 26:3), that our "joy may be full" (1 John 1:4), that we may be "free from sin" (Rom. 6:22), and that "the very God of peace" will sanctify us "wholly" and preserve us blameless unto the coming of our Lord Jesus Christ (1 Thes. 5:23, 24).

And yet the Apostle Paul says, "I am *sure* that, when I shall come unto you, I shall come in the *fulness* of the blessing of the gospel of Christ." No matter what the outward circumstances of his coming, whether he should come as an honored apostle or as a prisoner in chains, he knew that what he had would hold good. He had this fulness when he was writing and because of his full intention to keep all

the conditions for its abiding, he could say, I am *sure* that when I come I shall have this "fulness of blessing."

Some have tried to confine the meaning of "blessing" to ecstasies and emotions, but properly, it has no such limitations. It is a noble word that includes every thing from a drop of water to an ocean in the sphere of grace and can be understood only when it is associated with a qualifying word; but in the present case its qualifying word enlarges the scope until it includes all that grace can do for us in this present world. The *fulness* of the blessing!

Oh why will men be longer tortured by sin when Jesus Christ can save from it utterly and altogether? Why will they "live at a poor dying rate" when they can be filled with vitality and power through the baptism with the Holy Ghost? Why will they stop short of perfect inward peace and rest? Why will they be content with anything short of a "well spring" of joy and victory within their souls? Why will they rest with an unfinished work when God is faithful to sanctify them wholly "this very hour?"

## Somewhat More of Natural Immortality

SOME months ago an editorial appeared in these pages on "Natural Immortality." The editorial was reprinted in some other religious papers, in some instances with approving comments, in others with criticisms and what the editors believed to be corrections. I do not care to encourage controversy, but about a month ago I received a letter from which I quote the following paragraphs:

"I was reared under Methodist teaching, was converted and spent many years in evangelistic work among the holiness people. Both these bodies believed in and taught endless torment for the wicked. The time came when I was forced to give the subject a very careful examination and this caused me to fully doubt that the doctrine was in harmony with the Bible. So far as I know, my family all stand with me on the subject, hence to answer the questions satisfactorily will not only help me but will do them good also."

"Romans 2:7 teaches us that we must by patient continuance in well doing seek for immortality. Strong's Lexicon, a Methodist work, defines the word from which immortality is translated thus: 'Generally, unending existence.' It also defines it as meaning 'incorruptibility.' Now, if that word means unending existence, and we fail to seek for it as admonished, how can we have an unending existence? And if we do not have an unending existence how can we suffer endless torment?"

"If the original word properly means 'incorruptibility,' then this must refer to the body and not to spiritual incorruption; for it is the saints who are exhorted to seek it, and they already have spiritual incorruption. From this point of view, sinners are exhorted to seek for physical incorruption, which if they fail to do, they will be subject to decomposition, and to say the least of it, it will make it impossible for them to suffer endless bodily torment. Question: How can they suffer endless bodily torment when they are subject to decomposition and will not have an endless existence bodily?"

I have given the paragraphs in detail in order to be fair with the writer and also with those who shall read these words of answer. In the first place I call attention to the brother's statement that the doctrine of eternal punishment was believed and preached by the Methodists and by the holiness people as he knew them. And I will add that it has been the doctrine of orthodox Christianity as far back as it is possible to trace stated creeds. While this does not exactly prove the case, it does place the burden of proof on those who now attempt to teach that the wicked will be annihilated; since no one will question the truth of John Wesley's statement that "What is new is not true" in matters of religion.

In the second place I call attention to the general trend toward materialism in this brother's argument and will state that this is the one great underlying fault in all the arguments of annihilationists. They uniformly trend to identify the man with his body and seem to fail to see that this is the point at issue. But even if the man is his body the annihilationists still have one very difficult mountain to climb and that is the unusual amount of Scriptural testimony to the fact that the wicked will rise from the dead; for what else can be the meaning of the statement that "Many shall come forth to shame and everlasting contempt," and "The rest of the dead live not until the thousand years are finished," etc.? Annihilationism is a collary of modernism which holds to the evolutionary origin of man and to the fact that all reality there is, is material; but these premises are false, therefore, the conclusions likewise are false.

In the third place I will call attention to the incorrect method of interpreting the Scriptures which our brother has followed. He has picked out one word and has hung his whole case on two definitions given in Strong's lexicon. This is also a favorite method with annihilationists. Pastor Russell who, as investigation proved, had but the most meager acquaintance with Hebrew and Greek made the bulk of his arguments on certain definitions of the words *Sheol* and *Hades*. The Bible must be read by paragraphs, chapters, and books, just as any other book, if its real meaning is to be found. Take the second chapter of Romans to which our attention has been called: The subject of the chapter, as anything like a careful reading will show, is "God's Judgment is Impartial." The

treatment shows that God will allow the impenitent to treasure up wrath against the day of wrath and He will allow the righteous to likewise treasure up, by means of patient well-doing, glory, honor and incorruption (immortality). Then in the end the righteous shall have eternal life and the unrighteous indignation and wrath. So that there will be "Tribulation and anguish upon every soul of man that doeth evil" (will our friend now turn universalist and try, to say that this refers to the present life? If he does, we know he is mistaken for this is talking about the "day of wrath" and not about the present "day of mercy"—"but glory and honor and peace to every man that worketh good—for there is no respect of persons with God." Thus we see that the proper consideration of the scripture brings out the fact that God's judgments are to be just as eternal as His rewards and the passage in question turns out to be a veritable parallel of Matt. 25:46.

And now finally to give just a little "word study" and to answer the brother's questions: there are two Greek words in the New Testament which are translated in the Authorized Version of the English Bible as *immortality*. The first word is *athanasia* which occurs three times in 1 Cor. 15:53, in verse 54 of the same chapter and in 1 Tim. 6:16. In all these instances the meaning is evidently *deathlessness* and this is the most common definition of the word. But the word which occurs in Romans 2:7 is *aphtharsia* and the same word occurs also in 1 Cor. 15 verses 42, 50, 53, 54 and in 1 Tim. 1:10. But the adjective *aphthartos* occurs four times in 1 Cor. 9:25 where an incorruptible crown is mentioned, in 1 Cor. 15:52 where it is said the dead will be raised incorruptible, in 1 Peter 1:4 where an incorruptible inheritance is mentioned and in 1 Peter 1:23 where incorruptible seed are mentioned. Now let the brother read all these references and then see if he can escape the conclusion that the Apostle Paul was, in Rom. 2:7, drawing distinction between the profits and the losses of the righteous and the unrighteous and that in doing so he uses the word *aphtharsia* which taken in connection with use in the other passages evidently means *incorruptible*, and not the word *athanasia* which means *deathless*. In other words he is emphasizing the *quality* of the future of the righteous, rather than simply its duration. The Greek word that expresses *duration* only and that has to be qualified before one can tell whether it is desirable or not is the word *aiônios* and this word is applied to the future of the wicked as well as the righteous. I could give many references to prove this but will mention only Matt. 25:46 which says, "These shall go away into everlasting punishment, but the righteous into life eternal." The word for everlasting is the same as that for eternal and that word is *aiônios*, but not *aphtharsia*. In other words men are never exhorted to seek for eternal existence, but they are urged to seek for such eternal existence as will be *desirable*. The brother errs in defining "corruptible" as "decomposition," if by decomposition he means annihilation. Corrup-

tion of the sinner means that he is depraved, debased and miserable, but none of these carry the idea of "ceasing to exist."

Perhaps I owe one word more in that I should say that in speaking of the "Natural Immortality of Man" we are using the word as a translation of the first Greek word mentioned in this discussion and hence with the meaning of *deathless* and that when we use the term in this sense we are using it in its commonly accepted sense only; for as already explained, there is an immortality—the immortality of incorruption—that men out of Christ do not have and cannot have unless they will come to Him. All men are immortal in the sense that they are deathless, only Christians have and will have a deathlessness that is to be preferred and which by way of pre-eminence is called immortality or incorruptness.

#### HOW MANY MONEY DRIVES SHALL WE HAVE IN 1924?

I HAVE just been pondering over Brother E. G. Anderson's announcement that we have closed the thirteenth year of our Foreign Missionary work *without a deficit*. This, for many reasons, is the most remarkable financial victory yet recorded in connection with our church. The amount needed was large, the General Assembly and a number of other things required the attention of Brother Anderson and others who have the principal burden of this work so that the effort to raise the money was limited—still God gave the victory, let us praise Him!

But now we are well started on the new year for all our general interests, the General Board has published the estimates of the amount needed for each branch of the work, and the apportionment of the required amount among the various Districts has been published, so there is not much more that our general officers can do except to depend upon the Districts to apportion to their churches and upon the churches to raise the money among the individual members and friends. And the promptness and carefulness with which the Districts, churches and individuals carry out their part of the proposition will determine how many "drives for money" we are to have in 1924. For the missionaries are in the field and the work of the other general interests is going forward; the money is being spent—they can't wait, we can all see that—and will have to be raised. So if we go at it on the regular plan and send in the needed money every month and every week, everything will go forward without friction and without noise: if we don't do it in the regular way—well, pretty soon the General Board will be sounding the S. O. S. and "Drives for money" will be the order of the day—they will have to be.

Now there is not much excitement about coming up every week or every month with the tithe of one's income and with a liberal, though unsolicited, offering for the work of the Lord, but this is the way to avoid the "drives" to which there are valid objections.

Now what do you say? Shall we not begin

now and stick to it with unceasing regularity so that we shall come to the end of the year "without a deficit" and without a special "drive for money"? It can be done if we only get a workable system and then *work* that system. But let us not *wait* to begin. We should be quite a way up the road now.

## Questions Answered

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

Q. Is the Devil always responsible for our sinning, or is it possible for us to sin without the temptation's being directly presented by the Devil? E. K., Kansas.

Ans. "Man is free in willing," which means that any one can choose evil when it is presented by any one or anything. The Devil possesses attributes which are superior to those of any man, perhaps superior to any other creature; but still the Devil is finite and is therefore, not everywhere present; but he is assisted by myriads of other fallen spirits and by millions of wicked men, any one of which can present temptation. Also, temptation may arise out of the presence of *things* as well as from the presence of *persons*. In other words, temptation may arise within our own subjective mind and we may choose evil and sin when no *person* whatsoever is responsible except ourselves. This is not only possible in the case of sinners, but also in the case of holy people, and in the case when Lucifer and his hosts fell, when as yet there has been no sin or sinners anywhere, it must have happened with holy angels.

Q. If we pray through in regard to a certain thing, will God afterward refuse to fulfill the promise because we wonder and question? E. K., Kansas.

Ans. Yes, for you remember that the children of Israel who started in faith to Canaan failed to get in because they failed to continue to believe and God says, "If any man draw back, my soul shall have no pleasure in him" (Heb. 10:38).

Q. Was Cornelius a justified man according to Acts 10? If so, what is the meaning of chapter 11:14, "Who shall tell thee words whereby thou shalt be *saved*?" N. E. P., Kansas.

Ans. The term *saved* is applied by the scriptures to salvation from the guilt of sin in justification, or from the being of sin in entire sanctification, or from the effects of sin in glorification. It is indeed a comprehensive word. Cornelius was a Jew in the essential practices of that faith (prayer, fasting and alms giving), though he had never been circumcised, and he was a Christian in the essential fact of being accepted of God, though he had never been baptized. He was to be told words whereby he would be saved from all inward sin by the baptism with the Holy Ghost, and from outward alienation from the people of God by being accepted into the visible Christian church by water baptism.

## Sound the Alarm

By REV. J. G. MORRISON

THE railroads protect their grade crossings in many places with alarm bells. As soon as the train appears the bell begins to ring. Often there are no vehicles in sight or hearing. Many times such vehicles are dozens of miles from the scene, but the bells ring just the same and, so to speak, "waste their sweetness on the desert air."

The necessity of ringing the alarm bell, when there is no one in sight or hearing to be benefited thereby, is because of accidents and disasters that have occurred at that, or similar grade crossings in the past. Consequently in order to avoid the same sort of danger in the future, the bell must ring.

Many dangers and disasters have occurred to the Church of Jesus Christ, in the past. The wrecks of many once deeply spiritual denominations, now strewn the highways of history. That the Church of the Nazarene is now running in a highly spiritual and satisfactory form, is no guarantee that it may not be wrecked just as other holiness churches have been before it. The one great hope that its lovers and promoters have, is that, learning from the disasters of other movements, we may hang out the alarm bells, and keep them so constantly ringing, as to effectually ward off the danger. It is not enough to ring the bells when the disaster has occurred, they must be installed and rung when, as yet, the possible catastrophe is many miles in the distance.

The bells should ring with great vehemence at every altar service where prospective Nazarenes are in the process of making. Failure to get people *definitely, soundly, genuinely converted or sanctified wholly*, is the very beginning of our possible and ultimate failure as a holiness denomination. It is just as easy for people to parrot forth a testimony that admits to holiness circles, without having the real experience, as it is for backslidden denominations to have the same sort of heartless experiences among their members. "Saved and sanctified," will admit many souls to a continuance in our membership, who are as cold, and destitute of the hallowed, burning realities they profess, as some outsider.

It is natural for people to imitate, and just as natural for Americans to wear a mask that camouflages their real lack of burning holiness within. It is also natural for movements, institutions and individuals to shine brightest and best, when their experiences are at their beginning stage. The tendency is for every movement, institution and person to gradually let down, subside, cool off, and become less genuine within, while, as a rule, they maintain the same professions as before. Consequently the alarm bells should be made to ring with great emphasis at every testimony meeting that Nazarene people attend. A genuine experience at the altar, and then a faithful and genuine checking up, at each testimony meeting, and much of the hidden lapsing of spiritual experience and power, would be avoided.

The alarm bells should be made to ring in the pulpit when preachers stand up professing to preach the second work of grace. Sometimes holiness campmeetings hear little or no

definite preaching on the sacred truth for which they stand. Oftentimes holiness churches fail to have definite preaching on entire sanctification, with an especial emphasis on the word ENTIRE. It requires study, and great prayer, and much unction to preach week after week to the same people, and on the same subject, without it getting stale and tasteless. Hence we fear that many preachers cease to preach definite, stirring sermons on heart cleansing, and allow their people, and possibly themselves, to go for months, without a deep, radical heart searching. Ring the alarm bells in every Nazarene pulpit in the land! Here is where much disaster has overtaken other movements that started as burningly spiritual as ours has done.

Another "grade crossing" that needs an alarm bell is when preachers are giving their annual report at Assembly time. A testimony to entire sanctification may become as perfunctory as many of the oaths that are taken in the law courts of the land. Men hold up their hands solemnly, in many parts of our land, and swear to "tell the truth, the whole truth, and nothing but the truth," and proceed to evade, or conceal, or neglect to tell, the very truth they had sworn they would tell. Is it not possible that many preachers have cooled off in their hearts, and ceased to have the burning keen edge on their soul's experiences that they had once possessed, and yet glibly recite, "saved, sanctified and kept," as they have done for years! Nothing spells doom and disaster more quickly than this. Let all salutary means be employed to keep our ministry as fully sanctified, and as powerfully anointed as our standards and experiences call for.

Ring the alarm bells when preachers are taken into the ministry. Men coming to us, who are "nominally" sanctified, will never do. Better keep them out until they have conformed entirely to our church requirements than to risk their getting adjusted after they get in. Keep the meshes of the sieve over which they must come to obtain entrance, fine enough so that all who are not in complete and experimental harmony with a high and genuine regeneration, and a complete and fire-baptized sanctification, will be sifted out before they reach the Nazarene ministry. A genuinely holy ministry is the only thing that can perpetuate a genuinely holy laity. We had better set the bells to ringing!

Even in the use of the terms that set forth the teachings of our church, we need alarm bells. Many persons can seek and profess a "deeper work of grace, or "a higher life," or "perfect love," or "full salvation," who will not seek, or profess to have received ENTIRE SANCTIFICATION. Some preachers even feel that it is better not to use that term very much because of the objection that so many people find to it. All of which is a subtle bid for the lowering of the standard, and consequently a lowering, be it ever so minutely, of the intense sanctified living of the persons thus becoming members of our church. Let all set up an alarm here. Preach a complete purification of the heart, an entire sanctification of the nature, a genuine, bona fide case

of death to carnality, a crucifixion of the "Old Man," an entire removal of the inbred sin principle!

Are we assured that few, if any, in the Church of the Nazarene are permitting any of these suggested places to go unprotected? Happy are we, as a church, if that is the case. However, other churches and movements have met disaster at just such places as this, and it is well to install the bells and set them ringing before any such awful catastrophe be-

falls our beloved Zion. The fearful denominational wreckage that is strewn around just such "grade crossings" as these are, indicate the very great need of the alarm bells. Set them tolling, ringing, clanging! If there are no Nazarenes in sight and hearing yet, there is every reason to believe that it will not be long before they will appear in sight at each "crossing" mentioned above.

RING THE ALARM BELLS!

MITCHELL, S. D.

## The Whole Church at the Whole Task

By E. J. FLEMING, General Secretary

AT the December meeting of the General Board a comprehensive policy was adopted by which our missionary work is to be governed in the foreign fields. This is to be known as the Foreign Missionary policy. This article is not designed primarily to discuss that policy except in relation to the opening sentences of the same which clearly defines the object of the Church in its entirety. We can best see this by a direct quotation:

"The purpose of the Church of the Nazarene in the whole world is so well understood that reiteration is unnecessary except perhaps to emphasize the point that its object in the foreign fields is one with its object in the homeland.

"Because the Church of the Nazarene in the foreign lands is not indigeneous and because of the difference between conditions there and conditions in the homeland, the blessed gospel must be planted in the foreign fields by foreign missionaries. The Church of the Nazarene cannot as a body carry on the details of the work, therefore it is delegated to a General Board. This Board is therefore the agent of the Church of the Nazarene to plant the gospel of Jesus Christ in all the foreign lands to which it may be providentially led. In like manner, the foreign missionaries sent out by this Board are the agents of the Church of the Nazarene through the Board for the accomplishment of this great purpose.

"We believe that one of the results of this work will be the establishment of Nazarene churches among the people of these lands under the government of our Manual."

Study most carefully this statement—"Its object in the foreign field is one with its object in the homeland." Any consistent observation of the published statements of our leaders in the past has shown us that our work takes on a twofold character, namely, *evangelization* and *conservation*. Other movements have been started in the past with the one idea of evangelization with no adequate conservation program included and the results have invariably been final dissolution. Movements that spend all their energy in conservation shortly have nothing to conserve. Hence, it follows logically that if we are to evangelize we must conserve in order to greater evangelism; if we are to conserve we must evangelize in order to continue to have something to conserve. The Church of the Nazarene must run her trains on two rails if she would not meet disaster.

The Great Commission is to "all the world." There was no "foreign field" nor "homeland" when that was given. There was only "all

the world." The terms "home" and "foreign" are largely relative and descriptive. The Church of the Nazarene is to go unto "all the world." But for what? To evangelize and conserve for the PERMANENCY of the Kingdom of God. Not to do the one only, but the other as well.

It is a principle established beyond controversy that, if we secure salvation products, we must care for them. In order thereto certain conservation steps must be taken which are well established. When the homeland missionary (be he pastor, evangelist, or superintendent) gathers a company of saved people from the ranks of the homeland sin we immediately see the need of HOUSING them. He must have a building in which they can meet. But must that housing be only for his "little flock"—simply for their sole comfort and protection? Let us see. About the first thing they do when the house is secured is to hold a revival. For what? For their edification? No, but to get others evangelized and thereby saved. The business of *conservation* in securing a house is so interwoven with the business of *evangelism* that they become inseparable parts of the whole. Candid observation will see that this is true in both homeland and foreign land. In the homeland we call this CHURCH EXTENSION when the whole Church unites in its accomplishment and the General Board (through the Department of Church Extension) becomes the agent of the Church of the Nazarene to conserve her work. But before conservation by *Church Erection* (as some denominations aptly call it) there need be evangelism by the home missionary going into the home part of "all the world" and proclaiming the truth of the Kingdom. When the WHOLE Church of the Nazarene unitedly goes into the homeland to evangelize, the General Board (through the Department of Home Missions) acts as the agent of the WHOLE church to accomplish these glorious results. When the WHOLE church purposes to go into the "foreign" part of "all the world" to evangelize she, not being able to look after the details there, it delegates that work to the General Board (through the Department of Foreign Missions). When foreign converts are gathered and housing for conservation becomes necessary, the whole Church cannot build mission churches so it delegates foreign church erection to the Department of Foreign Missions of the General Board. The same may be said of caring for the work of God by the Department of Ministerial Relief of the General Board. God's plan of WHOLE church conservation included the care of the aged,

disabled ministers who had spent their lives in the Kingdom service. Ministerial relief is so unalterably woven into the whole work of the whole church as to be inseparable from it. The same is to be said of Christian Education as exemplified by our schools and the extension and conservation of this department of the WHOLE church is committed to the General Board of Education as the agent of the WHOLE church.

We have a General Board—and a few more general boards. Simply that the WHOLE church may go into the WHOLE world and do the WHOLE work of evangelization and conservation committed to her. It is generally agreed that the intent of the WHOLE church as expressed by the recent General Assembly was that she should have ONE agency with as many departments as may be necessary to enable the WHOLE church to accomplish the whole task. The several present distinct general agencies agree that the ultimate design is such a consolidation and correlation as the General Board represents. When the day shall fully dawn we shall see the WHOLE church accomplishing the WHOLE task through the ONE agency.

But let us take a step further. The varied financial history of the past, glorious as have been the accomplishments along all lines, has called for a unified financial system that will properly eliminate the multiplicity of financial calls without destroying the efficiency of the several departments of the work. The General Board, in harmony with repeated instructions voiced by the General Assembly, has adopted a unified financial system to be known as "The Budget." This budget represents the WHOLE fund raised by the WHOLE church for the WHOLE program of her holy undertakings. Right here we may profitably read 1 Corinthians 12th chapter, "There should be no schism in the body." The Body is greater than the members. For that reason we should magnify the Body. The WHOLE church (Body) needs a WHOLE fund (Budget) for the WHOLE task.

One of the greatest efforts of our Church should be the gathering of men and women into the Church of the Nazarene for the purpose of assisting to put across the whole of that part of the universal program of Kingdom work committed to the Church of the Nazarene in this age. The universal program is a matter for the whole body of God's people, but ours is the responsibility of doing our share. God will hold other denominations responsible as He holds the Church of the Nazarene, each for its share. Ours is to do our share.

Under the light of the best united judgment and wisdom of the Church in demanding a financial plan, and under the united counsel of men chosen for that very purpose, a plan has been outlined which measures our part of the program in terms of finance. Work—accomplishment—results, are everywhere measured in terms of money, largely because it requires that medium to make possible the accomplishment.

The General Budget adopted by the General Board sets forth the fact that, in 1924, the whole Church of the Nazarene proposes to do \$175,000 worth of foreign missionary work, \$20,000 worth of home missionary

work, \$25,000 worth of church extension work, \$7,500 worth of ministerial relief work, \$3,500 worth of Sunday school work, together with several other items which make up the General Budget, each representing a certain valued accomplishment, with a total of \$260,000. We repeat that this Budget sets forth the *WHOLE* task so far as the *whole* Church is related. In order that the *whole* Church may approximate *whole participation* it is needful that every unit of the Church machinery assume and meet its proper share of the obligations set forth by that Budget.

What would we think of a local congregation, a part of whose members insisted upon supporting the pastor only (or mostly), another part the janitor, another part the evangelists, another part the building upkeep? We can readily recognize the inconsistency of such a course. What of a District, a part of whose churches insisted upon supporting the District Superintendent only (or mostly), others the District secretary, while others as insistently demand the *right* to do as they please and give their support to the District treasurer? Suppose such a course were pursued in a family of several children, where would the unity of the home be? How can a local church, a District, a family, a denominational family, expect unity—of objective, of method, of fruitage—without unity in assuming the *whole* task? That task becomes our *obligation*. It represents *what we ought to do*. It then becomes our *DUTY* to *unite* in its accomplishment.

The General Budget includes several *causes*. The *causes* are *parts only* of the *whole*. The *whole* is always *greater than the parts*. That is an axiom. It logically follows that to assume the support of the *WHOLE* is *greater service* than to assume the support of a part. When the *whole obligation* has been fully provided for there will be plenty of room for extra gifts to specific causes. The utterances of the recent General Assembly stated specifically that the Church wanted a financial plan—or budget—that we might accomplish the *WHOLE TASK*, in the most effective manner, with the greatest measure of economy. The Budget formulated, adopted, and placed before the Church, is the conclusive message to the Church concerning the most important duty which she had committed to the General Board.

The General Board, with its several departments, is the agent of the *WHOLE* church to accomplish the *WHOLE* task. The General Board asks that the *WHOLE* church get behind the *WHOLE fund*—Budget—as one man that the Board may fully discharge its duty in regard to the *WHOLE* church. The universal, unfaltering prayerful, devoted underwriting of the Budget will largely spell the success of *the whole Church at the whole task*.

Hudson Taylor was one of the few who really and completely surrendered his will to God and agreed without reservation to co-operate with God in his plan for his life. Said he: "I seemed to hear a voice say, 'Hudson Taylor, I am planning to establish an inland mission in China, and I would like to do it through you, if you will consent.' I consented." How many times is God's plan for China and America and my own heart and life defeated because I do not commit my way unto him.—*Selected*.

## LET THE DEVIL DO HIS OWN ADVERTISING

By C. S. LINCOLN

IT is bad enough to have crime of every description broadcasted through the public press, which does not make a profession of piety, but to go to church and hear the same crimes published from a presumed pentecostal pulpit, by a presumed pentecostal preacher who condemns the very same class of stories published by the polluted press—this is an unsolved puzzle.

Why are stories of adultery, fornication and uncleanness acceptable from the pulpit and unacceptable from the press?

Does the pulpit elevate, purify or sanctify the stories, or do the stories lower, degrade and disgrace the pulpit? Why not let the Devil do his own advertising?

Our beloved Brother Paul said that, "Whatever things are true, honest, pure, lovely, of good report, if there be any virtue, and if there be any praise *think on these things*." But how are we going to think on these things when from the polluted press and the pure pulpit the same class of crimes are dumped into our minds?

We can refrain from reading the polluted press if we do not want such things in our minds. Haven't we a right to expect something more elevating from a holiness pulpit? Has the Word of God become so distasteful that it is necessary to season it with stories of murder, adultery, fornication and uncleanness, to make it palatable? I prefer mine without this seasoning. How about yours?

The Devil knows it pays to advertise, but let him run his own ad. Why should God's minister publish the success of his enemy?

Why boost your competitor by telling of the great volume of business he is doing? Let the Devil distribute his own hand bills.

We have been told to take the wheat and pay no attention to the chaff. But we want clean wheat, so it will not be necessary to screen and fumigate before taking it home to our children.

We demand wheat without chaff. Wheat without chaff or cockle—clean wheat, absolutely free from smut. If you have been so unfortunate, that your stock of wheat has chaff, cheat, and cockle, and is full of smut, we would advise that you clean, screen and fumigate before sowing broadcast. Chaffy, cheaty and smutty wheat was not intended for us to eat.

Apply to God and He will give you the finest of the wheat. His storehouse is always full. He keeps but one grade. His wheat contains no chaff, no smut, no cheat, or cockle, and He says, "Thou shalt not sow thy field with mingled seed." We have seen many an evangelistic campaign defeated because the evangelist so willingly and so widely advertised the Devil's doings from the sacred desk. The spirit of God was grieved and the evangelist left for his next appointment with his unearned pay in his pocket and often with disgust in his heart wondering why he did not have a revival.

Let the Devil distribute his own dodgers. If we expect God to co-operate with us, and if we expect to be "laborers together with God" let us confine our advertising strictly to His business.

If your wheat is for food, clean it, if it is for sowing, screen it. Take out all chaff, smut, and cheat, for we demand the finest wheat.

## WITH THE GREEK NEW TESTAMENT

By PROF. E. WAYNE STAHL

Our Shepherding Christ

Herod the king is asking the chief priests and scribes of the people where the birthplace of Messiah shall be. They reply, "In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judea, art not least among the princes of Judea: for out of thee shall come a Governor, that shall rule my people of Israel" (Matt. 2:5, 6). A more accurate translation of "rule" in the above, is, "be shepherd of." The Greek word as used by Matthew, in the verses quoted above, is *poimanein*, from *poimen*, a shepherd, the first form of the verb is *poimaino*. The word involves the whole office of shepherd-guiding, guarding, folding, as well as feeding. Hence it is appropriately and often applied to the guides and guardians of others.

Homer calls kings "the shepherds of the people." To David the people said, "The Lord said to thee, thou shalt feed [as a shepherd] my people Israel" (2 Sam. 5:2). God is often called a shepherd. "The Lord is my shepherd" (Psalm 23:1). "Thou leddest thy people like a flock" (Psalm 77:20). "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom" (Isaiah 40:11).

Jesus calls Himself the good shepherd. "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). Peter, who is bidden by Jesus to *shepherd* His sheep (John 21:16, *poimainein*), calls Him "the Shepherd of Souls." "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Peter 2:25); and in the Epistle to the Hebrews He is styled "The Great Shepherd of the Sheep" (Hebrews 13:20).

In Rev. 2:27, "And he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers." Here "rule" is

literally "to shepherd." So in Rev. 19:15, "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron." But Christ will shepherd His enemies, not with the pastoral crook, but with a sceptre of iron.

Finally He will perpetuate this name and office in heaven among His redeemed ones, for "the Lamb which is in the midst of the throne shall be their shepherd" (Rev. 7:17).

Do we not sometimes miss all the meaning involved in the word "shepherd," as applied to God or Christ? Almost always, it seems to me, we think, as we conceive of our Father and our Savior under this beautiful metaphor, as one who feeds, provides for, or consoles. But there is additional suggestion, one of strength and power, as well as one of affection and tenderness. The heavenly Shepherd is not only a Lover; He is also a Warrior. Besides being a Provider, He is a Defender. With the rod and staff He comforts His flock; with His rod and His staff He smites the wolf.

Very glad should we be that our Jesus is no weakling. He is "the strong Son of God." He, who manifested unutterable sympathy for the sick and sinning, became glorious in His mighty wrath as He thundered at the Pharisees, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Our is not a feeble, effeminate Christ: He was a "man's man." He must not be thought of as the pale and languid One. Virility and masterfulness characterized Him. In the red-blooded, battling Roosevelt we have a faint suggestion of the magnificent manliness of the Savior.

—Department of New Testament, Greek, Olivet College.



## DO YOU WANT TO SHINE?

By REV. A. W. ORWIC

I DO not ask, "Do you want to shine in so-called society?" which seems to be the sordid ambition of many persons. Nor do I mean shining in any of the various professions which secure fame for the seeker, honorable and useful though those professions may be. And certainly I do not refer to shining as possessing great wealth, which is the base goal of multitudes.

To shine after the manner mentioned in the sacred Scriptures is what I mean. And blessed be God, all real Christians will surely shine in the glory world. For Christ himself says they shall do so. But not all will shine with equal brilliancy. This is evident from the Word of God, which declares that those who "turn many to righteousness shall shine as the stars forever and ever." And it unquestionably means that real soul winners will outshine those who make little or no effort to save souls. For just as "one star differeth from another star in glory" in the firmament, so it will be with the redeemed in their final heavenly abode.

There can be no loftier service than that of seeking to "turn many to righteousness." Even one soul led to Jesus infinitely transcends the greatest merely human achievement. And God has committed this sublime work to all his children. Oh how very highly honored they are to be permitted to be co-laborers with Himself! And how it should humble us in the dust! And what exquisite joy it should afford us to be called to a service that even angels might covet! And to be truly engaged in it will secure for us an inconceivably dazzling splendor in the great hereafter—shining "as the stars forever and ever." Oh, who does not wish thus to "shine?" But it must be preceded by a life of prayer, faith, holy toil and willing sacrifice. This, however, will only be walking in the footsteps of Jesus and the most useful and saintly ones that ever trod the soil of the earth.

The Bible declares that those who are faithful to the end shall receive a crown of life. That may simply mean eternal life with all the bliss and glory connected therewith, or as the Apostle Paul says, an "eternal weight of glory." We sometimes associate our getting to heaven with a starry crown. And in one hymn are the words:

*"When I awake with the blest, in the mansions of rest,  
Will there be any stars in my crown?"*

And the implication seems to be that some Christians will not shine "as the stars for ever and ever," or that they will not have a starry crown. The question itself, in that chorus, presupposes a doubt in the mind. But, thank God, no such doubt really needs to exist, for all may have a starry crown, or shine very brightly if they meet conditions.

The great question that should concern us is whether we sustain such blessed relations to God as to constitute us real soul winners. The reward, in whatever it shall consist, will be certain and most glorious, and we may adopt the language of a hymn writer:

*"Oh ye stars, shine on, in heaven's own blue,  
Some time I shall shine as brightly as you."*

Of a certain one in the Old Testament it is declared that he "did turn many away from iniquity." That is doubtless equivalent to

turning "many to righteousness." Oh may the same be true of all of us, by the help of God.

But let me close by saying that we should not be unduly or selfishly absorbed with the thought or ambition to *shine*, after having ourselves been saved. It is far more important that we be very deeply concerned for the *salvation of souls* for whom Christ died. May the heart-cry of every child of God be:

*"Stir me, oh stir me, Lord, I care not how,  
But stir my heart in passion for the lost!"*

LOS ANGELES, CALIF.

## THREE GREAT HERESIES

By EVANGELIST THOMAS S. MASHBURN

IN 1837 Ann Lee is mentioned as the founder of Spiritualism. The "Fox Sisters" are credited with being the first mediums. These manifestations began in 1848 in an era of religious unrest, of strange doctrines, visions and miracles; prophets were numerous, and William Miller had summoned a doomed world to judgment, and Joseph Smith had brought the Mormon bible to light. The popular mind was in a state of feverish expectancy, ready to believe any new thing. The study of Psychology, Hypnotism and Telepathy have revived interest in Spiritualism. Their central tenet is a belief in the actuality of spiritual communications. They deny the personality of God, holding that God is an infinite intelligence expressed by the physical and spiritual phenomena of nature. They reject the doctrine of the Trinity, the Deity of Christ, and the supreme authority of the Scriptures. The bulletin of the Federal Council of Churches (1914) reports 200,000 followers of Spiritualism. Conan Doyle, a popular novelist is quite a strong pillar to the fortresses of Spiritualism. And now we read of Mr. Thomas Edison who hopes with expectancy, to perfect a machine before he dies, by which he can communicate with friends in this world, after he has gone to the future world. Spiritualism has, and is, reaping a big harvest through the great World war that has been upon us. We quite agree with General Wood who said recently, "Keep your feet on the ground and your eyes on God." The late William James in this country, and Sir Oliver Lodge in England, have shown a friendly interest in Spiritualism. Belief in ghosts and witches is common with this cult. They agree with Universalists that every individual will attain to supreme wisdom and happiness. Massachusetts for Spiritualism is the banner state followed by New York and Pennsylvania.

The "Books" of Mrs. Mary Baker G. Eddy announce the discovery of her metaphysical system of healing, as being first since the days of the Apostles. Her book, "Science and Health," purports to reveal the science of God, of life, and of man. God is the only reality. All mind, life, truth, love, and goodness are but manifestations, or reflections of God. Man is inseparable from God. Sickness and all the ills and woes of life, including death, are unreal. Mrs. Eddy claims to have read the Scriptures "through a higher than mortal sense." "Science and Health" takes precedence over the Bible. Christian Science subverts every evangelical doctrine, and robs the Sacred Book of all its majesty and meaning. In the Christian Science church its founder did not scruple to displace the Sacrament of the Lord's Supper with a "Galilean

Breakfast," putting into it a meaning of her own. The Christian Science propaganda is carried on through a Board of Lectureship attached to the mother church. In 1907 a total of 85,096 church members were reported. Females outnumber the males three to one. The Church of Christ Scientist is founded upon a system of philosophy, religion and medicine.

"Millennial Dawnists," or Russellites treat on the Second Coming of Christ and His Millennial reign on earth. This is a name somewhat applied to the followers of Charles T. Russell, or to those who accept his theories. In 1866 appeared the first volume of a series of books by Russell, bearing the title "Millennial Dawn." This has been changed to "Studies in the Scriptures." All literature issued by the movement bears titles calculated to allay suspicion, and to commend Mr. Russell's propaganda to the Christian public as "People's Pulpit of Brooklyn," "Tabernacle," and "Bible House and Tract Society." It is claimed that this literature has been translated into many languages, and has an enormous circulation. The following is a summary of the doctrines (from "Millennial Dawn: a counterfeit of Christianity," by Prof. William G. Morehead, D. D., in the fundamentals):

1. Christ before His advent was not divine.
2. When He was in the world He was still not divine.
3. His atonement exclusively human, a mere man's.
4. Since His resurrection He is divine only, no longer human.
5. His body was not raised from the dead.
6. His second advent took place in 1874.
7. The saints were raised up in 1878.
8. Both Christ and the saints are now on earth and have been since the above dates.
9. The professing Christian Church was rejected of God in 1878.
10. The final consummation and the end will take place in 1914.
11. There is silence as to the person and work of the Holy Spirit.
12. As to the destiny of the wicked. The finally impenitent to be annihilated.

Says Professor Morehead, referring to Russell's teaching on the destiny of the wicked, "The grotesque subject of one of his most popular lectures, which he has delivered throughout our country, Canada and England, and published in a vast number of papers and periodicals, is 'To Hell and Back Again.' Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment and no hopelessness after death." Russellism teaches that in the resurrection, which is to include both the righteous and the wicked, the gospel of salvation shall be preached to all who did not receive it, though having heard, and to those who never had an opportunity while in earthly life to hear and believe. For one hundred years the preaching to these classes shall continue, and the great mass of them will believe and enter into eternal life. Those who persistently refuse the offer of salvation and reject the Lord's mercy will be annihilated; an act of divine power will blot them out of existence. It is estimated that about 50,000 persons (two-thirds of whom are in the United

(Continued on page nine)

Dear Young People:

If you have ever taken a long automobile trip you have found that the automobile clubs over the country get out guide books with complete directions in them for tourists. And in keeping with the instructions in those books, they have put up sign posts along the road, thousands of them, which ever point out the right way to travelers, and warn them when to look out for steep grades, and dangerous curves, and railway crossings.

If tourists pay attention to the books and the warning sign posts they are likely to get to their journey's end in safety.

Well, the Bible is a guide book, written for the benefit of all travelers on the roadway of life. It is a complete book too. There is not a thing we truly need to know on our journey, but we find it between the fids of the old Book. It contains instructions for every step of every mile of the way, so we need never be at a loss what direction to take. And like the other guide books I have mentioned, it has its sign posts up, its warning plainly written. When we lose the way or get into places of danger, it is because we have not obeyed the Book and heeded the sign posts.

I want to talk to you young people about one of those warning sign posts. It is this: "*Be ye not unequally yoked together with unbelievers.*" Please notice that the Bible isn't giving us advice just here; it is commanding us, and the command is a placard which God has erected by the roadside, *warning Christian travelers of danger.* It isn't a hard one to understand, even for young Christians, if they but stop to read it, and think about it. Yet so many of them lose the way at this point. They yoke up unequally with sinful, pleasure-loving companions, perhaps enter into marriage with the unsaved, bringing trouble and sorrow to themselves, and sometimes the loss of their souls.

Let me tell you about one girl who saw this sign post on her journey, stopped, read it, and obeyed.

A certain evangelist whom I know, held a meeting in an eastern state. A very beautiful young girl was visiting friends in the neighborhood and attended his meeting. She was a Christian girl, but had never before heard anyone preach on the baptism of the Holy Spirit. She was deeply interested in the message, came to every service, and within a few days knelt at the altar. In fact she went forward at every altar call, but though she seemed very much in earnest, did not get victory. One day she sought out the evangelist and told him about herself, asking him for help and advice. She was engaged to be married, she said, to a very handsome and brilliant young lawyer in the nearby town where both of them lived. He was of a fine old family, people of wealth and culture and influence, and their standing, together with his own ability, gave him every promise of a bright future. The one drawback to her was that he was not a Christian.

This had troubled her all along but she had quieted her fears by assuring herself that he loved her so well he would become a Christian and go her way after they were married. "But every time I come to the altar, trying to make the consecration you have preached, so that I may have the blessing of sanctification, this young man stands before me as if he were in my way. Is it my imagination or do you suppose God is showing me I must give him up?" she asked anxiously. The evangelist turned to the verse I have quoted and read, "*Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?*" In this scripture God is speaking to His children forbidding them very positively to do certain things. "You are His child, so the message is for you," he said.

"Oh, but I can't give this young man up," cried the girl. "I love him with my whole heart. All my plans are bound up in him and life would be empty and my chances of happiness wrecked if he should be taken out." "Daughter," said



the evangelist earnestly, "don't you know that your loving heavenly Father is deeply concerned with your happiness? And because He is, He has given you this command to keep you from a step which can only lead to danger and sorrow. You had better listen, trust and obey when God speaks like this."

"I can't do it, it is asking too much," said the girl.

Nearly a week passed before the evangelist saw her again. How different she looked! Her face was bright and eager, and she could hardly wait till the service was ended to tell him her story.

"I went back to my home in the city immediately after I left you, the most miserable girl in the world," she told him. "My heart was so hungry for the experience of holiness that I knew I could never be satisfied without it. Yet I felt like I could not give up my lover and my chance of happiness. What must I do? For one thing I sent for him and laid bare my heart."

#### IT MEANS SO MUCH TO ME

*It means so much to me that when He came,  
They called Him "Jesus!" 'Tis a gripping Name  
That takes a saving hold on one like me,  
Who lifts new-visioned eyes that now would see  
All false lights fade in presence of the True . . .  
What does it mean to you?*

*It means so much to me in crisis hours  
When Right seemed baffled by opposing powers,  
To hear His strong voice call, "Be of good cheer,  
For I have overcome the world of fear.  
Here's refuge in My Word—My Word is true! . . .  
What does it mean to you?*

—WILLIAM NORRIS BURR in *Sunday School Times*.

He talked very tenderly at first, advising me to forget all about the preaching which had troubled me. "But I can never forget it," I cried, "for I believe it is the truth." Then he reasoned with me for a long, long time. And when at last it dawned upon him that nothing he said had really changed me, a look came over his face which I had never seen before, something hard and cold, and inflexible. "We may as well understand each other," he said quietly. "I am an ambitious man, with a good deal of pride, and a wife too religious would not only be a drawback to me in my public and social life, but we would be very unhappy in our home relations, since there would be absolutely nothing in common between us. And as for a wife who called herself *sanctified* I must tell you frankly that I would be ashamed for her to bear my name." I looked at him in astonishment, "continued the girl, "and with a great deal of curiosity, for I was really seeing him as he was for the first time. I was getting a glimpse of what my life would be with a man who at heart was antagonistic to Christianity. Then a strange thing took place. All at once it became so clear to me that I did not at all love the man I was seeing now, and the thought of linking up my life with him was exceedingly distasteful. Why, I knew I would be wretchedly unhappy with a man who felt like that! I could see too that his mind was fixed, he had made his choice. How dreadful it would have been if I had not found all this out until after I was married to him, as of course I would, very early in my married life."

"Then you do not think God was being hard with you when He forbade you yoking yourself

up unequally with an unbeliever?" asked the preacher.

"Oh, no," she exclaimed, "He was being kind, so kind. I have had a narrow escape from spoiling my whole life, and am more grateful to my faithful loving heavenly Father than I know how to express."

"What are you going to do now?" was the next question.

The girl laughed happily. "It is already done. I broke my engagement, then hastened to consecrate my all to the Lord, and He has cleansed my heart and filled me with the Holy Spirit. I didn't know any one could have such joy and peace," she said.

Dear young people, I am wondering if this true story will help some of you to heed the sign posts which God has had so carefully erected along life's roadway for you.

#### FOUND NOURISHMENT IN CRUMBS

Mr. Williams, the apostle to the South Seas, once had his attention arrested by seeing a man arise from some stones and walk on his knees to meet him. "Welcome, servant of God, who brought light into this dark island," shouted the man. Then the two engaged in a conversation concerning the man's experience.

Mr. Williams said, "But where did you obtain all this knowledge? I do not remember ever to have seen you in the settlements where I have spoken; and besides this, your hands and feet are eaten off by disease, and you have to walk upon your knees."

But he answered, "As the people return from the service, I sit by the wayside, and beg from them, as they pass by, a bit of the Word. One gives me one piece, and another another, and I gather them together in my heart; and thinking over what I thus obtain, and praying to God to make me know, I get to understand."—A. T. PIERSON.

#### "GO YE INTO ALL THE WORLD"

On a pinnacle in South America, at the very summit of a lofty range of mountains, an immense statue of Jesus has been placed. There is a deeper significance in the incident than the sculptors themselves saw. For Christ is always on the hilltops pointing His Church to the immensities beyond. The Church has always inclined toward parochialism; she has contented herself with those few miles that lie between herself and the distant foothills. But the Master has stood ever on the sunlit summit pointing to the infinities beyond.

"Go," said the Master. "Go ye into all the world." In that tremendous "Go," the Church has caught the glimpse of the other side of the hill and has been saved from narrowness by the discovery.—FRANK W. BOREHAM.

#### OUR BODIES ARE TEMPLES

A wonderful temple is the body. Not even Solomon's temple was as delicately and charmingly constructed. The construction of our eyes, the adjustments of our ears, the manipulations of our fingers, the pendulations of our limbs, the beating of our heart, all the other parts of the body—how wonderfully they have been prepared! "What a piece of work is a man! How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god!" said Shakespeare.

It would be a shame to hurt this handiwork of God in any way. It would be a most wicked shame to abuse and weaken its powers. Instead it is God's plan that we should work together with Him in keeping it strong and clean. This building was planned to be God's temple, and no greater honor can come to it than that the Spirit of God dwells there, and out of the body we worship the Lord in the beauty of holiness.—GERRIT VIRKUYL in *Scripture Memory Work*.

## OLD FASHIONED REVIVALS ARE POSSIBLE

By EVANGELIST J. A. RODGERS

WE are living in an age in which almost all "old fashioned" things have been outgrown. Old fashioned methods of transportation, old fashioned methods of communication and old-fashioned methods of farming will not meet the needs of today.

We are also living in an age which is notable for its changes. Social customs, political policies and business methods change with a rapidity that is indeed remarkable.

But God is the same "yesterday, today and forever" we are combatting the same Devil with which our fathers contended; and the same carnal mind possesses men now that has marred them always in the past.

Now since God is the same and the needs are the same, the results may and should be the same. There are so many things to attract attention now that it takes more prayer and more sacrifice and more unceasing labor to "get the Holy Spirit down" and to get men stirred up over sin than it ever did before, but it still can be done. The price of the revival is the one thing that stands in the way. The Gadarenes did not object to Christ's casting out their devils, but it cost them swine to get this done; so they besought Him to "depart out of their coasts." If we will but meet the conditions, God will come in mighty power and the true revival fires will burn.

WASHINGTON, PA.

## MISSIONARY TOPIC FOR N. Y. P. S.

FEBRUARY 24, 1924

By S. S. WHITE

## An Ever-Widening Responsibility

Scripture Lesson Acts 1:1-8

## 1. RESPONSIBILITY IN GENERAL.

Responsibility is incident to all but the earlier stages of life. The child feels none and as a general thing has none, but age and position bring it in a greater or less degree. He who rejects the same will remain a child forever. Accept responsibility and it will develop you into the full stature of a human being.

One of the first responsibilities which we must all assume is that of securing an education. Next comes the responsibility of making a living and often with it that of building a home. Again, almost all occupations involve us in obligations to the general public. And most significant of all is the fact that we must give an account to God for our lives.

## 2. THE RESPONSIBILITY OF WITNESSING.

All Christians must be witnesses for Christ. We must herald the coming of the Christ to our hearts. The witness is not to tell what he has heard of others nor what he thinks. He is duty bound to reveal what he knows, that which he has seen or heard for himself. Such was the case with the cyclonic John the Baptist when he spake thus of the Christ: "Behold the Lamb of God which taketh away the sin of the world" (John 1:15, 29-34). The gentle apostle, John said, "That which we have seen and heard declare we unto you" (John 1:1-3). Paul, impassioned leader and spiritual giant, was commissioned to be a witness of what he had seen and heard. (Acts 22:14, 15; 23:11; 26:15-18).

## 3. WITNESSING INVOLVES MARTYRDOM.

The word "witness" in the New Testament is translated from the Greek term from which the word "martyr" comes. To be a witness for Christ is to bring on martyrdom. His cause is unpopular and His way narrow. The masses are on the broad way. If you mount the witness stand and testify to Christ and His power to revolutionize human life, you will suffer for it. Your head may not be carried in a charger as was that of John the Baptist (Matt. 14:12-13). You may not be stoned to death by an angry mob as was Stephen (Acts 7:54-60). You may not suffer bonds and afflictions and then be offered up on the cruel altar of a devilish Nero like Paul (Act 20:22, 23); (2 Tim. 4:6). You may not be forced to die prematurely as these and many others. But listen, your social head will at least be cut off. Society will to a large extent ostracize you because of your testimony.

## 4. THIS RESPONSIBILITY IS AN EVER-WIDENING ONE.

"Unto me both in Jerusalem, and in all Judea,

Nazarene  
Young People's Societies

and in Samaria, and unto the uttermost part of the earth." Like the circling waves which ever spread out around the stone which is dropped into the water so is the Christian's responsibility to witness for Christ. We must press on on our journey until we have circumnavigated the globe. We must begin at home in person and continue in person or by proxy until we have reached the most extreme outposts of civilization. With God it is not your money or your life, but your money and your life, and through either the one or the other you are obligated to minister to every section of the world. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

## 5. PREPARATION FOR THE EVER-WIDENING RESPONSIBILITY.

Power from on high, heavenly dynamite, is the preparation. "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses . . .". The Greek word translated "power" here is that from which the term "dynamite" is derived. The mighty Holy Spirit will so strengthen and empower us, so impart heavenly dynamite to us, that we shall be able to be witnesses for Christ, martyrs for Him, unto the ends of the earth. Christ realizes the necessity of this equipment to such an extent that He commanded His disciples not to commence their world-wide missionary campaign until they had received the promise of the Father. (Acts 1:15; Luke 24:47-49).

## Topics and Questions for Discussion

1. Has the fear of physical death prevented more from coming to Christ than the fear of social ostracism?
2. Should a sanctified person be just as willing to witness for Christ in the uttermost parts of the earth as at home?
3. Are we as a Church of the Nazarene just as much obligated to carry the Gospel to the ends of the earth as we are to preach it at home?
4. Witnessing for Christ is essential to salvation (Roman 10:9, 10).
5. The triumph of the Christian witness (Rev. 12:11; 20:4).

(The topic for Feb. 17 is "The Equipment of Life." —John 16:7-14. The comments for this lesson have been delayed.)

## FROM WOODLAWN N. Y. P. S., CHICAGO

The Young People's Society of the Woodlawn Church of the Nazarene are laying their plans to make this the best year of their existence. Miss Sarah Clarke, a graduate of the Cleveland Bible Institute, was elected president. She is very zealous for the young that they may be real spiritual and progressive. Rev. Ernest Kunkle was elected vice-president. He is a product of the Nazarene School at Hutchinson, Kansas and they have every reason to be proud of him. Brother and Sister Kunkle are preparing for the mission field of Africa, if I mistake not. Our meeting was very refreshing indeed, not a barren service, the Lord has always manifested Himself to us at every meeting. Our cottage prayermeetings are a special feature and God makes our young people a blessing wherever we go. New homes are opening to us and our plans are being carefully laid to enter every one. The meetings at the different institutions such as the sanitariums, hospitals of different kinds, nurses' homes are being blessed of God. We meet a half hour before the services Sunday morning and pray around the altar. My, such glorious times, as the Lord comes down our souls to meet. Our pastor gives us the fullest co-operation, working hand and hand with us. We are planning to help him build a great, new tabernacle this spring and summer. May God bless every Society and help them to stay red

hot, sky blue, and blood red, with a vision of a lost world and a passion for the souls of men. We need the social, but the spiritual much more, and we are making definite effort to keep the Society very spiritual. Pray for us.

ROBERT L. NOBLE, Reporter.

YOUNG PEOPLE'S SOCIETY AT AKRON, O.  
NORTH HILL CHURCH

As a Young People's Society we have much to thank God for. The past year has been one of progress, spiritually, numerically and in every way. We now have a membership of about eighty-five and many prospects whom we hope to enroll as members soon. We also have Junior and Intermediate Societies with a membership in both of about fifty-five. Our devotional meetings held on Sunday evening are good and well attended. These meetings are led by members of the Society. Some one the Sunday school is the school of impression and the Young People's Societies the school of expression. In these meetings our young people have the opportunity to get training in conducting meetings and expressing themselves in public.

The meeting on the first Sunday of each month is devoted to the cause of Missions, this meeting is in charge of a Missionary Committee. A business meeting is held once a month; we also have a social gathering in a home once each quarter which is in charge of a social committee. This gathering is for the purpose of getting better acquainted, especially with the new members. We have a visiting committee that calls on sick members and sends them flowers. We recently appointed a committee to arrange for members of the Society to go out in groups and visit people who are confined to their homes.

During the past year we paid for an electric sign purchased for the church and gave fifty dollars to the Church Improvement Fund. A committee from the Society arranges for two cottage prayermeetings held by the church each week. The Society also is helping the pastor in a plan that he has for building up the Wednesday evening prayermeetings. On the morning of Thanksgiving Day we distributed thirty Thanksgiving baskets to needy people in the city, after which we conducted a praise service in the church. We believe as a Young People's Society we have a definite work to do, in building up our members in Christian experience and holy character and bringing about the salvation of other young people. To this end, we pray that God will help us and that in the future we may be a greater blessing to God and to the church.

IVAR F. ANDERSON, President.

## SENTENCE SERMONS

Compiled by REV. HENRY BELL

As soon as Paul and Silas let their joy out till "the prisoners heard them," God let them out.

If you never feel God stirring on the inside, you will never stir anything on the outside.

The reason the ocean liner goes through storm wave is because it has a fire on the inside.

An ocean liner can be coated on the outside with ice when plowing through a sleet storm, and yet it will be warm on the inside.

A contractor always digs down deep before he erects a skyscraper, but he never bothers digging when he builds a shack.

A house built on the sand will look as good as the one built on a rock, but after the storm is over, the one built on a rock will need no insurance adjuster.

It is easier to build a house on the sand than to dig down, but it does not pay in the end.

If you are not polished up on the inside, you will have a hard job keeping polished on the outside.

Over a million Jews were celebrating Pentecost when the disciples were in the upper room, but no fire fell on those million, and this reminds me that we can get into the same rut these million or more Jews did.



## THREE GREAT HERESIES

(Continued from page six)

States and Canada) take an active interest in the study of "Millennial Dawn." They are organized as bands of Bible students and disclaim any distinctive name. Interested friends of the movement contribute volunteer workers and distribute the pamphlets from house to house, and colporteurs give their time entirely to the circulation of "Millennial Dawn." See New Schaff—Hersog Encyclopedia.

## A VISION

By LILY DANFORTH BOTHWELL

**M**Y mother, Ruth Danforth, was a member of the Unitarian church for forty years. At the end of that long night of darkness she was gloriously converted, and about three years later, sanctified.

Many years before mother's conversion I once heard her say, "I would give all that I ever hope to have if I could know that the soul is immortal." This knowledge she could not gain until by revelation of the Lord Jesus Christ to her soul through salvation, she found Him to be her personal Savior from sin. She was born again and translated into the kingdom of His dear Son; she passed from death in trespasses and sins unto life. "And this is the record, that God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Mother rejoiced in her Savior, and loved Him with tender love. Her whole life was changed. The Bible which had been a closed book to her, now became luminous by the power of the Holy Ghost; and she read its sacred pages with the delight of one who had been let out of prison. She talked of her Savior, sang of Him, prayed, and praised God for Him—she lived to please Him. Prayer-meeting was her delight, and how she would testify!

At an afternoon prayer-meeting with a few friends, a year or more after her conversion, she had an experience which never left her. None were praying aloud, save mother, at the moment that the glory from heaven came down upon her. Instantly she was on her feet saying, "Why are you holding your heads down and praying that way, why do you not look up and see Jesus?" A moment before her head was bowed and she was calling upon the Lord. Now she beheld Him, and this is what followed. As the rest of us were praising the Lord and talking, mother sat quietly and seemed to be thinking.

On the following day she told of the vision given her at that time.

"I saw the New Jerusalem, bright, beautiful, and glorious; fair as a jewel, and radiant with the glory of God and His Christ. There were trees and grass and flowers so rare, so beautiful, that the finest earthly productions of these look gross and unlovely to me. I have seen fairer.

"As I looked at the beauty before me I saw two beings in the distance walking, and I thought, 'Do these beings walk the street of gold?' Immediately they returned and came walking in the street of gold toward me, but not seeing me. They were talking together, and their faces wore an expression of bliss such as I had never seen before, but such as they have there. Their robes were beauti-

ful, and seemed to float about them as they walked.

"Oh, the beauty of that fair city which John said, 'Had no need of sun, neither of the moon, to shine in it: for the glory of God did light it, and the Lamb is the light thereof.'

"The bliss of the redeemed shines in the radiant gleaming of their happy features. *We shall know one another there, the Lord will never fail us.*

"I have seen Him. For years I mourned the loss of two children that passed away in one week when I was a young mother. I never ceased mourning for them until I saw Jesus yesterday. It does not matter now, if I never see them—I have seen Jesus."

## SHOTS FROM THE GOSPEL GUN

By E. WAYNE STAHL

(From shorthand notes, taken by Professor E. Wayne Stahl, on sermons given by Rev. C. W. Ruth and Rev. Bud Robinson during a revival at Olivet College, Olivet Illinois.)

We are living in an age when the tendency is to deify man and to humanize God.

There are many who say, "The Lord is my shepherd," and yet who seem to have the appetite of a goat. I thank the Lord that when He saved me, He took away all desire for goat food.

It is a "great salvation" because it is from a great God, and because it required a great price, "the precious blood of Christ."

I can't say that Jesus will come before morning and you can't say He won't.

Jesus summoned Lazarus from the grave by name. If the Savior had simply said, "Come forth," the whole cemetery would have risen at the potent voice of the Son of God.

The law may make a man moral, but it cannot change his desires.

D. L. Moody was once asked if a man could be a Christian and use tobacco. He replied, "Yes, I believe he could be a dirty Christian."

"By faith ye stand," not by feeling. If you judge your religious life by feeling you are in danger of backsliding. When you cannot go in the consciousness of salvation, you can go in the confidence of salvation. The promise is true no matter how you feel.

In Revelation 12:9, 10, the enemy of our souls is called six names, "the great dragon," "that old serpent," "the Devil," "Satan," "the accuser of the brethren," and "a deceiver;" and I think in these days the name of deceiver particularly applies to him.

Through the grace of God we need not be overcome by our environment. God can make white lilies grow out of black mud. And He can make the lives of His people white right down here in this present evil world.

The greatest hindrance to victorious living on the part of the Christian are not without, but within. Your greatest enemy is your "I."

The trouble with the church today is that there is not a line of demarcation between it and the world. In some places it would take an archangel with the magnifying glass to tell the difference between the two.

Peter says that we are strangers "here." If the dogs of this world bark at you, that is a proof that you are a stranger. That is why you will be persecuted.

"With the mouth confession is made unto salvation." Faith drives the nail through the promise, and testimony clinches it so that the Devil cannot draw it out.

The other day I was riding on a train at the rate of fifty miles an hour. A little dog came out and barked at it. What do you think the locomotive did? It just kept right on. That is what you must do when you are barked at by the dogs of this world.

In John 10:11 Jesus says, "I am the good shepherd." In Hebrews 13:20 He is called the "great shepherd," and in 1 Peter 5:4 the "chief Shepherd."

Jesus knocked at the door of my heart, desiring to come in and sup with me. When I opened the door He entered, and brought with Him all the supplies for the feast.

It is one thing to get converted, and it is another

thing to stay converted. The secret of stability is constancy and unflinching obedience.

When you are right yourself you are not going to have trouble about stumbling over other people. If I am stumbling over somebody who is not walking in the narrow way, that is proof that I am not in the way myself.

## REQUIREMENTS OF WALKING WITH GOD

By HENRY BELL, EVANGELIST

In Genesis 5:24 we find that "Enoch walked with God."

There are several things that God requires if we walk with Him:

1. Walking with God requires fellowship with Him.
2. Walking with God requires that we go in the same direction with Him.
3. Walking with God requires that we not only go in the same direction, but on the same highway, and that highway is, "The Highway of Holiness." It is marked better than the "Lincoln Highway," and you cannot get lost.
4. Walking with God requires that we let Him set the pace. Many times we get ahead of God, but we must let Him set the pace.
5. Walking with God requires that we dress to suit Him.
6. Walking with God requires that we be careful of our conversation.
7. Walking with God requires that we be careful of our actions.
8. Walking with God requires that we be agreed. Amos 3:3 says, "Can two walk together, except they be agreed?"

## AN INTERESTING SUMMARY

The Fellowship Forum has made a summary of the personnel of the Sixty-eighth congress and announces the following results: Among the 225 Republican representatives there are 215 Protestants and 180 Masons; among the 207 Democrats now in office, 168 are Protestants and 121 Masons. The United States Senate, according to the summary shows 49 Republicans, of whom 48 are Protestants and one a Mormon. Among these are 29 Masons. The Democrats number 45, of whom 39 are Protestants, 5 Roman Catholics, and one Mormon. 31 of these are Masons. Two other Senators are Farmer-Labor representatives, both of whom are Protestants and one a Mason. This summary was made to ascertain the probable attitude of these bodies upon important national legislation.—*The Free Methodist*.

## TESTIMONIES

On December 14th, 1922 I was taken sick and the doctors said I had heart block and two weeks later the Lord wonderfully healed me through the prayers of the brothers and sisters of the First Church of the Nazarene of Gary, praise the Lord. Brother C. C. White is acquainted with the healing and of my case. I am working full time.—Emsley Otes Todd, Gary, Ind.

I was born in 1850, was converted in 1869 and was sanctified in 1889, went to preaching holiness and had great influence. I belonged to the Methodists until about twenty years ago, Brother C. B. Jernigan and Brother J. N. Speakes were running a meeting at Mulberry, near Fort Smith. I went about 75 miles to join the Holiness Church of Christ. I traveled as an evangelist one year. Brother J. B. Chapman helped me to get started; this was at Durant, Oklahoma. I preached for E. M. Saunders on the prairies in his tent, also for Brother Damron. I am now in Arkansas. I began to take our paper twenty years ago when it was published at Greenville, Texas. The HERALD of HOLINESS is a good visitor. I would do more in the great work but I am like many others poor financially, but I am rich spiritually.—Rev. J. B. Carter, Millard, Ark.

Since our District Assembly we have passed through a very trying ordeal. Our dear mother was sick for more than two weeks. Our faithful doctor and many kind friends did all they could to relieve suffering and lighten the burdens for us. One sad day the doctor informed us that mother could not live much longer without a change. Telegrams were sent to friends and loved ones. Many friends came to the home and prayed, while many prayed who could not come and God answered prayer. One time while alone at the dead hours of night talking to God in prayer some one seemed to whisper and

## Uncle Buddie's Good Samaritan Chats

### To the Good Samaritan Readers:

We greet you this week from the beautiful West. We left you in our past letter just as we had arrived in Phoenix, Arizona for our four-Sunday campaign. We opened this great campaign on the last Sunday of December and closed the third Sunday of January which was the 20th. From the first to the last service this was a most beautiful revival. The splendid quartet was with us from the first but we had been running one week when Dr. R. T. Williams arrived on the field. The singing by the quartet was beautiful and Dr. Williams did the greatest preaching that I have heard him do, I think that I can say and then keep in the bounds of reason that Dr. Williams has grown up in the past few years as probably no other man in our great connection. He is fast becoming one of the great preachers of the country.

In the first few days of the meeting we overflowed the church and a large tent which was 60x90 was put up but that was not large enough for the Lord sent in the people until the tabernacle was overflowing and many had to stand and stay on the outside for lack of room on the inside. Our beloved E. G. Roberts with his noble wife and sacrificing people had worked and planned and prayed and advertised until it seemed that everybody in the great valley had heard about the meeting and was trying to get to it. The three leading men in the church that worked so hard and faithful were Brother Marvin Young the Golden Rule real estate man; and Brother Grattan, the leading man in the U. S. Indian School; and Brother Parker, one of the finest men of Southern California that stood so nobly by our work at Alhambra, Calif. He happened to come to Phoenix and saw the great possibilities in that valley and sold out in Alhambra and moved to Phoenix and bought land and is getting ready to put out a fine grapefruit grove, and of course he is one of the leaders of our work at Phoenix. He is our Sunday school superintendent and is fast building up a great Sunday school; also the man at the head of the music is Brother Green. He is connected with the U. S. Indian School and has charge of the

music in that great government school with over 800 Indians to teach music. He is a brother to our beloved Clyde E. Green who is in charge of our church at Huntington, W. Va. so you will see we have men here of splendid ability.

This meeting was well named and well advertised and well supported, and of course we were not at all responsible for the great results for in three weeks we had 360 at the altar and so many of them saved and most gloriously sanctified and a large class will come into the church on January 27th as we did not have time on the last Sunday to receive them. The church there owed on their church property about \$6,000 and on the last Sunday more than \$6,500 was raised to cover that amount and more than \$1,000 was raised to cover the expenses of the meeting. Everything was well taken care of and we left E. G. Roberts in the highest clover in his life. He was surely stepping high and the grin on his face would not wipe off. He said this was the best and greatest and most far reaching meeting that he has had since he has been a pastor.

I just want to say now to our pastors that since the great General Assembly we have had the greatest revivals of our history and let us keep it up. If we fail anywhere it will be there and if we don't fail there, we will not fail anywhere for if we can have great revivals we are going to win out in fine shape and nothing will put the great Nazarene cause to the front like old fashioned Holy Ghost revivals as in other days. If I am not mistaken we are now having the best reports in the history of the church. I believe that thousands have been to our altars since the General Assembly, it seems that every pastor and evangelist went back to their fields with a determination to have revivals or die in the field and they are having them from ocean to ocean and from the Lakes to the Gulf; and the end is not yet. Let every pastor in the connection go into and have a revival or let the world know that he died praying for a revival and that within itself will bring about a revival. I got 120 subscriptions. In perfect love and all for Jesus.

UNCLE BUDDIE.

say, "If you can only believe all things are possible with God." We are ashamed that we allowed our faith to grow so weak at times but we thank God He helped us to look to Him in a wonderful way and did answer prayer in the same old fashioned way as in the days of Hezekiah as found in 2 Kings 20. Mother dear is yet spared and able to be up and about the house. We praise God for giving us a dear mother and touching her body different times when the doctors said she could never get up. Our faith is growing and Jesus seems more real to us than ever though for years we have endeavored to put Jesus first in our lives and have had many wonderful answers to prayers. He has the glory. All for Jesus.—Mrs. H. H. Hooker, Jasper, Ala.

Seeing reports in the HERALD from time to time in regard to healings I thought it might be an encouragement to someone if I would give mine. As many of our dear people know I have been in nervous prostration for two years and more, accompanied by low blood pressure. My suffering at times has been intense and we employed the best medical skill that could be obtained. Not being able to secure relief from the two physicians employed here at Coldwater on one Saturday afternoon I was taken in an ambulance to Battle Creek, Michigan to consult with specialists. After being given a thorough examination by these specialists I was permitted to return home still a sufferer. Our revival was in progress here with Rev. James O'Leary, the Irish evangelist in charge, and he says the Lord woke him up at three o'clock the next morning, that being Sunday, and told him to go down and anoint Sister Oliver in the name of the Lord. He and our much beloved pastor, Rev. Dayton Manker, came down and anointed me and prayed and I was marvelously healed. Then what a time we had rejoicing in the saving, sanctifying and healing power of our God. It still holds good today as my suffering has never returned and I have continually taken on flesh. To God be the glory!—Mrs. Oscar Oliver, Coldwater, Mich.

I heard Brother H. C. Morrison and Sister Snell Hall preach holiness in the first revival held in Peniel, Texas over twenty-five years ago and was convicted for holiness at that time. And the next year I received the experience under the ministry of C. B. Jernigan. I like the old time religion. I love the HERALD of HOLINESS and you will see that my name has been on your subscription book for a long time. I love the name "holiness" and I like to hear the doctrine preached, hear the experience testified to and see the life lived.—M. B. Crain, Monterey, Tenn.

### DEATH OF DR. JOWETT

DR. JOHN HENRY JOWETT, the noted English preacher and writer, has entered into rest. He died at his home near London. Dr. Jowett filled a number of prominent pulpits. For seven years he was pastor of the Fifth Avenue Presbyterian Church, New York City. In 1918 he resigned to become minister at Westminster Chapel, London, from which he retired recently, broken in health. Like Joseph Parker and Charles Spurgeon, Dr. Jowett preached the gospel of the Lord Jesus Christ. Simple in language, evangelical in spirit, spiritual in interpretation, he was blessed with an exceedingly fruitful ministry. Through his devotional books he will continue to bless the world.—*The Free Methodist*.

### REST COTTAGE, PILOT POINT, TEXAS.

God is marvelously blessing the work here in Rest Cottage. During the first three weeks in January we admitted eleven girls. Applications are coming in every day and often a poor unfortunate girl drops down without a word of warning, just throws herself upon us and we are obliged to take her regardless of rules and so forth.

We have been somewhat hampered in our literary work this year on account of the lack of teachers but God has supplied our need and sent us a sanctified teacher who is doing good work in our school room. She is assisted by one of our girls who was preparing for public school teaching before she came to us.

Our music and voice classes are both doing very

well indeed. Our girls are often called upon to sing in meetings and for special singing in Rescue Rallies. We are directing our girls in sewing, domestic science and fancy work.

Several of the girls are doing efficient work in the hospital. They are often called upon to nurse the sick in the town. We are praying for and trusting God for a thirty-bed hospital so that we can open up a state registered training school for nurses and train our girls so that they will be able to take their place among nurses anywhere in the country.

Aunt Minnie Kurtz is a very able director of the Bible Class which meets every morning. You would be surprised at the knowledge which our girls acquire in a very short time. They are interested in their Bible lessons and you can see them at any time during the day studying and reading their Bibles. We are so thankful to the American Bible Society of Dallas, Texas, for the generous gift of forty new Bibles, one for each of the girls.

We are nearing our twenty-first anniversary. God has done a wonderful work here in the twenty-one years since Rest Cottage was established. Pray for us, we need more room and supplies in order to take care of the vast army of unfortunate girls who come to us constantly. We are pressing on, expecting that 1924 will be the best year Rest Cottage has ever known. Will you join with us in prayer that God will bless and make it so. Without God we could do nothing. We are traveling on.

J. P. ROBERTS.

### PREACHER'S CONVENTION, DALLAS DISTRICT

All was harmony and feasting and rejoicing at the Preacher's Convention held at Cedar Hill, Texas, beginning Wednesday evening Dec. 26th, lasting over Sunday Dec. 30th. One important feature of the Convention was the subjects assigned to different ministers which were openly discussed. Their values and boundaries were determined and conclusions drawn that are safe and sane and in harmony with the Word of God. Sunday was a great day; our District Superintendent J. W. Bost preached both morning and evening. Both messages were powerful and the Convention closed with three at the altar. The untiring efforts of the pastor, Rev. G. R. Dosier and his faithful people at Cedar Hill were unexcelled and will not be forgotten.—Mrs. H. K. Plummer, reporter.

### SAN ANTONIO DISTRICT

Since coming to the District the Lord has wonderfully helped us in arranging for the work. We have made all the principal points on the District except one and will make that place soon. The people have given us a royal reception at every place we have gone and it seems mighty good to be back with my old Texas friends once more. Since the Assembly Austin First Church has had a gracious revival with Rev. A. G. Jeffries as evangelist, and a goodly increase in membership as a result of the meeting. The pastor, Rev. Flynn is planning for great victories in the Capital City. Rev. S. C. Bozarth of the North Side Church at Austin is doing a great work; souls are finding God in the regular services and a steady increase in membership every week. North Side is planning to build in the near future. Rev. E. W. Wells of Temple is surely making things go. The revival meeting with Dr. J. B. Chapman and Kenneth and Eunice Wells was a great blessing to the church and town. The regular services are being owned and blessed of the Lord with souls saved and sanctified and goodly numbers being brought into the church every week. Rev. Wells has adopted for a slogan this year, "One hundred new members by next Assembly."

Rev. O. F. Hatfield, pastor of Waco Church is as busy as a bee in making improvements on the church building. He has just completed a commodious room for the Junior Department of the Sunday school. This with the already well equipped Primary Department and the beautiful auditorium for the N. Y. P. S. makes a decided improvement in the way of facilities for taking care of the large and growing departments of Waco Church. Rev. Tyson of Meridian has already found his way into the hearts of the people and his plans are large for this year's work. Rev. Sharpe of First Church, San Antonio has had with him the Chapman and Wells party and God gave gracious victory. This church is planning to build right down in the heart of the city and if plans carry by the help of the Lord it will be a great stroke for San Antonio. Rev. Hocker of Goldthwaite has had some hard things to go up against on his new charge but God is blessing and giving him a grip on the situation. The church there gave us wonderful entertainment for the Pastor's and Christian Workers' Convention and blessed harmony prevailed throughout the entire meeting.

The Convention will go next to First Church, San Antonio for the fifth Sunday in March, after San Antonio the next Convention will go into encampment at Waco for six days in the latter part of July, with Rev. Bud Robinson and other strong workers to lead the battle. The Moore party with J. E. L. Moore and Singeres Campbell and Cornelius have just closed a very successful campaign on the District for the Hamlin School. Rev. Eckel, returned missionary from Japan is to be with us on the District soon and will visit practically all the churches.

Rev. A. M. Mason is finishing up the interior work of the new building for Pine Street Church, San Antonio. We are now engaged in a battle for souls with this church. God is blessing His Word and souls are praying through in the good old fashioned way. A parsonage has been purchased during the meeting and the membership is enthusiastic for the cause in this part of the city. The Lord has given me a Dodge roadster with which to travel the District and by the grace of God we expect to make the old Devil hard to catch in these parts. Love to all my old Missouri friends.

WM. E. FISHER, District Superintendent.

## Among the Churches

### MEMPHIS, TENN.

—Our mid-winter revival campaign at First Church of the Nazarene, opened here the 13th with Evangelist Gaar of Olivet, Ill., in charge, this being his third meeting with us. He seems to be at his best, his messages are fearless and earnest and delivered in the spirit of love and tenderness. Miss Essie Morris of Springfield, Tenn., in charge of the singing. The first day was marked with unusual manifestations of divine presence and power. In the evening service there were sixteen at the altar, some rushing forward before the invitation song was given. Several prayed through to definite victory. The burden of prayer is coming on the saints. Pray for us.

A. J. VALLERY, Pastor.

### PROVIDENCE, R. I.

—Glad to report victory for the People's Church of the Nazarene this city. On Dec. 12th we had a great day with our missionaries Rev. and Mrs. H. A. Shirley. The total cash offering for the day was \$64.50. We shall not soon forget the day. Dec. 18-23, we had the National Holiness Association representatives with us for a holiness convention. The preachers were Rev. George Kunz, Rev. J. L. Glascock, and Rev. F. H. Rose, with Rev. Alvin Young as leader of song. The brethren did good work and on Sunday night quite a number responded to the altar call. We are moving on, not with leaps and bounds but steadily gaining. Last Sunday Jan. 20th we had the best morning congregation since my pastorate here, I believe. The finances are coming nicely and we are praying God to give us a real old time revival. We are spending about \$1600.00 in repairing our church property this year, and have pledges made to cover all we need, for which we praise God.—Mrs. Lura A. Horton, pastor.

### TACOMA, WASH.

—The little Tacoma Church has scored another victory, hallelujah. With many unfavorable conditions, and hard pressed with the foe, our faith has caught the vision and we have lengthened our cords and strengthened our stakes and plans are being laid for greater achievements in His precious name. The prayers and tears of God's people have prevailed and backsliders are returning and sinners repenting in good old fashioned style. Our pastor is an old time fundamentalist, preaches the Word fearlessly and God is honoring his ministry with fruits that makes our hearts glad. Rev. A. O. Henricks has been with us in a thirteen days' revival meeting beginning New Year's day. Truly the anointing of the Holy Spirit was upon him and his messages gripped hearts, such as we never witnessed in this place

## SUNDAY SCHOOL LESSON REFERENCE

### FEBRUARY 10. THE FAILURE AT KADESH.

LESSON: Numbers 14:1-10.

GOLDEN TEXT: The Lord is with us: fear them not. Num. 14:9.

Devotional Reading: Romans 8: 31-39.

### FEBRUARY 17. JOSHUA AND THE CONQUEST OF CANAAN. LESSON: Joshua 1:1-9; 23:1-3.

GOLDEN TEXT: Not one thing hath failed of all the good things which the Lord your God spake concerning you. Joshua 23:14.

Devotional Reading: Psalm 47.

### FEBRUARY 24. THE PERIOD OF THE JUDGES.

(May be used with Temperance applications).

LESSON: Judges 2:16-18; 7:2-8.

GOLDEN TEXT: I will heal their backsliding, I will love them freely. Hosea 14:4.

Devotional Reading: Psalm 32: 1-7.

before. The scene at the altar made the angels of heaven rejoice and the shouts and tears of the saints mingled with those who found peace in God. The last night the altar was filled. Brother E. E. Avery, a talented singer expressed his desire to unite with the Nazarene Church; his wife came out and sought a clean heart and came into the church with him. His helpful messages in song during these meetings blessed all hearts. Brother and Sister Edwards of Everett, sweet singers in Israel, came over a few days to enjoy the meetings and their spirited singing seemed to bring heaven so near. The finances came easy, the evangelist was well taken care of, all expenses nicely met, and a little left in the treasury. Our church stands free of all indebtedness and we are a happy people. Praise God. Prayermeetings in different parts of the city and suburbs are spreading the fire and the holy zeal of the saints is rising, great victories are looming in sight.—Mrs. Laura Burke.

### VALLEY CITY, N. D.

—We closed a blessed meeting last night with Brother Lyman Brough as our evangelist. We saw a few coming to the altar with old fashioned conviction and cried for mercy and how God did come in His great and marvelous power to save and to sanctify. With the shine on their faces and the testimony they gave we see and know it is real. A number came into the church and others are looking this way. Brother Brough is a preacher of the old fashioned type and preaches the truth and the Bible in the old fashioned way. The Holy Ghost through his messages will uncover sin and there will be seekers and finders of salvation in the old fashioned way. The church has called him back for another meeting.—Mrs. Laura Meyer, pastor.

### NEWTON, KANSAS

—The Lord is especially blessing us in the work here for which we praise Him. A week ago Sunday twelve seekers came to the altar and almost all of them prayed through. Wednesday night at prayer-meeting eight more came to the altar; last Sunday twelve young men and women came to the altar and all of them prayed through but two. Some of them shouted like old times. Only two of those at the altar Sunday were members of our church, therefore you see we were not "threshing old straw" as some one has said. The Lord wants to give us revivals and seekers praying through to victory if we will pay the price for it by prevailing prayer and faith. If any one reads this who has friends or loved ones living here if you will send me their name and address I will be glad to call on them and if possible be a blessing to them. On with the revival.—A. L. Hipple, pastor.

### HAVERHILL, MASS.

—We closed a very successful revival campaign here last Sunday night. Sister Manning assisted the pastor for three weeks, and Prof. F. W. Nease gave two week ends of red hot gospel preaching. How the Lord did help him. We had at least thirty-five seekers. A goodly number of them were new ones. I baptized seven the last Sunday afternoon and the Lord wonderfully blessed the service. We took in four new members in the evening—some fine young people who were saved in the revival meetings, all of one family. More are to come later on. The attendance was good all the way through and a beautiful spirit pervaded the atmosphere of all services. The Haverhill church is marching in victory to greater things. The glory of the Lord

is on us and a shout of triumph is heard in all our meetings. Brother John Gibson was with us over the last Sunday and in his characteristic way helped to spice things up. John always keeps on top of the situation. Altogether, we think it was one of the best series of meetings we have had. "Praise God from whom all blessings flow."—F. W. Domina, pastor.

### HIGHLAND, MICH.

—We have just closed a three weeks' revival in the Church of the Nazarene at this place with Brother E. E. Wood of Jackson, Michigan, as evangelist. His messages were very helpful and convincing. Our pastor, B. G. Halliday was song leader, deep conviction rested on the people from the first. A goodly number sought and found victory, some new members added to the church a little later. God is blessing and we can see great things ahead in the future, if the saints keep humble and look to God and keep praying.—Mrs. Ray C. Wood, secretary.

### PORTSMOUTH, OHIO

—We closed a revival meeting last Sunday night which is the greatest that our church here has had. Some said it was equal to if not greater than any real revival that Portsmouth has ever had. Rev. Elwood Qualls, pastor of the Pilgrim Holiness church of Maysville, Ky., was the evangelist. Twenty-seven were saved, sixteen of whom pressed on to sanctification, and seven others were sanctified. We feel like traveling on. Six were received into membership and others are to be received soon. Brethren pray for us.—H. S. Huey, pastor.

### PLAINVILLE, KANSAS

—The church here is looking ahead with faith in God for greater victory. Rev. Dodson after pastoring our church for about a year and a half was called to the Grace Church, Kansas City, Mo. He did great things for us while he was in our midst having won his way into the hearts of the entire town and community and left the church with good will and divine blessing with truly great prospects. We are entering a union revival meeting in the town with the Rev. J. E. L. Moore evangelistic party to begin February 5th in the M. E. Church. Let all our friends pray. Rev. C. H. Hopkins has accepted a call and expects to be with us by Feb. 12th from Eagle Rock, Calif. Our District Superintendent, Brother Tunnell is with us at present.—Ira N. Mayhew.

### ADRIAN, MICH.

—We are truly thankful to be able to give a good report of the church here. God is blessing the class in a wonderful way. About two years ago the church was organized with twenty-eight charter members. The membership increased to fifty-two but sorry to say the wolf got in and scattered the flock until there are but nineteen at present. We lost our building we had purchased to worship in but Brother and Sister A. O. Quimby were called to the field and at that time we were worshipping in a private home. They began at once by the help of God to plan a way for a permanent place of worship. The people caught the vision, bought a lot in one of the best locations in the city, and in four weeks, we were worshipping in our own basement, well lighted and heated. Thank God for sending these faithful servants of His this way; they are sweet and spirit-filled, whole-souled people. The services are growing in interest and numbers and the prayermeetings are wonderful. Brother Roberts says this church is a modern miracle.—Mrs. Geo. McCoy, reporter.

### OKLAHOMA CITY, OKLA., FIRST CHURCH

—These are gracious days with us, God is richly blessing us in many ways. Souls have been praying through constantly since the District Assembly, in the regular services and in cottage prayermeetings and six prayed through in the jail services last Sabbath.

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## Sunday School Catalog

Shortly before Christmas we issued a new Catalog of Sunday School requisites—28 pages filled with valuable suggestions for every Sunday School worker. This catalog will be sent free to every one requesting a copy.

NAZARENE PUBLISHING HOUSE  
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The revival meeting closed last Sabbath with Rev. J. E. L. Moore as evangelist and Peters and Cornelius as singers. This was a great meeting with the pulpit filled with holy unction and brought something more than 125 professions and thirty-five additions to the church. Dr. Moore came to the pulpit filled with holy unction and brought forth profound and logical and clear messages with a burdened heart that brought conviction to the hearers which resulted in a great victory. A number of pastors and evangelists and the District Superintendent R. M. Parks were with us for a few services which added to the success of the meeting. On the first Saturday of the meeting we had an all day group meeting of the N. Y. P. S. which was a marked success, with Rev. A. K. Bracken and Rev. S. S. White preaching in the morning and afternoon. Also a great street meeting in the afternoon conducted by Rev. W. E. Ellis. The second Thursday of the meeting there was an all day group meeting among the pastors and their churches of group No. 1 and Woman's Foreign Missionary Society. Rev. Parrott, pastor at Bethany brought the morning message. Lunch was served in the church. The Woman's Foreign Missionary Society had charge of the afternoon service, Miss Montgomery, the expression teacher at Bethany, gave an excellent reading on China. Miss Cove gave an interesting talk, also Mrs. Peter Keihn, a returned missionary, spoke at length on the needs of China and especially emphasized the need of a hospital in China. Our people are loyal and spiritual and the spirit of unity and harmony prevails and we are encouraged to press on and trusting God for greater things.—M. V. and Bessie Dillingham, pastors.

#### CAMBRIDGE, MASS.

—Although our church is located in the midst of New England rationalism, being only a little ways from three great educational institutions with more than 20,000 students, yet in spite of the frigid atmosphere on the outside, the old time glory is with our little band. Last Assembly Year showed some spiritual progress; prayermeetings, Sunday school, church attendance, missionary interests, all on the up-grade. We were able to report more than 62 per cent of a financial advance over the preceding year. All through this Assembly Year God has been preparing us for a revival. The burden has been upon many hearts and God has answered prayer. Rev. H. V. Miller, our pastor at Hartford, Conn. began a series of meetings with us on New Year's Eve which continued over the 20th. The weather was ideal, the attendance excellent and the results encouraging. Many came to the altar as definite seekers for pardon, reclamation, and entire sanctification. The work at the altar was thorough but God knows how many really got through. Brother Miller proved to be an efficient evangelist. He is filled with the Spirit, a man of culture, being a graduate of Colgate University, an able preacher with an attractive personality. While he won the hearts of the people by his sweet spirit, yet he wielded a keen sword. I have never heard more rugged preaching, I am glad he will enter the evangelistic field for next year. Our whole church has been greatly revived. We are compelled to hold our prayermeetings in the auditorium. Two seekers were at the altar the next meeting after the services closed. The spirit of love and unity has been strengthened, the evangelist said he had never had a more consistent support from any church in a revival campaign. Of course finances came easy. We are encouraged by the many who came in from other churches and were blessed. Brother Miller's ministry to the children of the Sunday school was very effective and many little hearts were touched by God; from these will come future preachers and missionaries. Incidentally we are glad to say that our little Sunday school has raised this year for Foreign Missions over \$800. Seven years ago the school gave less than fifty dollars. Brother Roy Blaisdell is the energetic superintendent. The total gifts from our church for missions will probably reach \$5,000.—W. E. Smith, pastor.

#### SHAWNEE, OKLA.

—We began a special meeting Dec. 29th and called the Brewer Sisters of Davenport to help us, and from the first service the Holy Ghost honored our faith in old time power. Such singing, preaching, shouting while waves of holy joy, gladness, and victory swept through the services. Nearly a hundred bowed at the altar and most of them prayed through in the old fashioned way. Sister Myrtle Brewer preached for us a few times with great unction and we want to recommend these girls to the church world, as ones who are a great blessing and used of God. Beautiful singers, beautiful characters with a beautiful experience. We are glad God sent them our way. Brother Dodd is one

of those rare preachers as fearless as John the Baptist yet as meek as Moses. He just put the gospel plow into the beam and trusted God for the results. Sister Dodd is a true pastor's wife, loyal, sympathetic, true.—W. A. Brown, reporter.

#### LAUREL, MONT.

—On January 9th we closed a revival which began November 25th. The revival began with the pastor in charge. On December 1st our District Superintendent, Rev. W. G. Bennett came, also Mrs. Esther Williamson of University Park, Iowa who took charge of the music. They were with us over four Sundays. Spiritual blessing from heaven was showered upon us, and there was a note of victory. On January 2nd W. P. Jay of Nampa, Idaho arrived. He preached for us until the 9th when he had to leave for St. Paul. God gave him messages which blessed everyone who heard. Before leaving he took a love offering for the pastor. We praise God for His presence with us from the beginning of the revival to its close. A number of souls prayed through and found pardon for sin, while others plunged into the fountain of cleansing. God blessed in a financial way also, that we were able to give returns to the dear saints who ministered unto us so faithfully during this meeting. We desire your prayers.—A. Furman Harris, pastor.

#### LOUDEN, TENN.

—We have a very small church at this place. There is a great scope of country in this beautiful Tennessee River valley between Chattanooga and Knoxville. A good Church of the Nazarene at Chattanooga, a small band of Nazarenes twenty miles from here and this place is all the Nazarenes in this great eastern part of the state. There are many difficulties here which we cannot mention, one is lack of means to do anything with but with all the things to hinder we are trying to do something for the people in the name of our Christ. We need prayers, could not some one get this part of the country on your heart and help us pray? We are trying to plan a tent campaign in the summer. We need a tent and another worker or two who are willing to suffer for the work's sake or in order to plant holiness and churches in this country. We are planning for a revival in this place, the church needs to be revived and sinners saved, and believers sanctified.—Mrs. T. B. Dean, reporter.

#### ONTARIO, OREGON

—We are having a day of fasting and prayer every Tuesday. Sister May our deaconess has charge of this day, the women of the Foreign Missionary Society prayed the vision on and started the meeting. We have been having this day since

last August but it seemed last Tuesday was the greatest yet. From the beginning to the close of the day, was like a revival campaign, how the glory came down! I want to tell you there is nothing like prayer to solve the problems of any church. I felt burdened to write this report for I know how dry and discouraged churches become sometimes and may I not encourage some church to try this plan? Last Tuesday we had eighteen out, two got sanctified, two touched in their bodies and I don't know how many helped. O Churches of the Nazarene if the wheels are dragging and the fire burning low, get your people together, fast and pray, believe God and help will be coming your way. It is coming our way, it will come yours.—Mrs. E. E. Martin.

#### BROOKLYN, N. Y., BEDFORD CHURCH

—We have just closed a series of meeting here in which we have been greatly blessed of God. We had the privilege of having with us Messrs. Schurman and DeLong, two of our young men evangelists from Eastern Nazarene College. Our people enjoyed having these brethren with us, and we were preached and sung to the very gates of heaven again and again. We cheerfully recommend these two young men to any and all of the Nazarene Churches who are looking forward to evangelistic services, and praise God for our school and the work it is doing. During the last week, Rev. Howard Yett, recently of Haverhill, Mass. also a former student of Eastern Nazarene College, was with us. We all enjoyed the clear exposition of the Word of God which he brought to us. Brother David Keeler, another former student of Eastern Nazarene College who is not only holding the fort at Gouverneur, N. Y., but making aggressive warfare on the enemy's territory was with us on New Year's Eve and gave us a stirring message. During the services souls have sought both pardon and purity and on one Sunday morning God gave us a veritable Pentecost. The blessing of the Lord has been with us at Bedford since moving under our "own vine and fig tree." Our membership has practically doubled. The Sunday school has grown from almost nothing to a membership of seventy and we have one of the best Bible classes in Brooklyn, whose members number forty, for all of which we praise God.—Rev. W. E. Riley, pastor.

#### POST, TEXAS; GRASSLAND AND LYNN CHURCH

—We have got moved after two months' delay on account of wife's sickness, but praise God she is just about up and baby doing fine. The good people sure were nice to us, paid us just like we were there on the job. We have built three nice, new rooms to the parsonage making five good rooms. We preached at Lynn last Sunday, the Lord blessed us, and the work at both places is growing in interest praise the Lord. We covet your prayers.—C. C. Montandon, pastor.

#### RICHMOND, VA.

—On Sunday January 13th we closed a good revival meeting here in the Nazarene Church. Rev. John Nielson of North East, Md. was the evangelist in charge. The attendance was good at the beginning, but it grew in numbers until many were turned away, owing to the fact that the church seats only 200 people. As a final result twenty-five were at the altar, and nine united with the church, with more to follow. \*This is a Home Missionary Church, six months old, we have had a ten day revival each month and expect to have another in February. We have forty-five members in our church, and a Sunday school with seventy members on the roll. This is a city of 185,000 population and there is a great opportunity for the Church of the Nazarene here as very little holiness has been preached. Our people are a middle class of folks, but they have the love and zeal of God in their hearts. They know how to live, shout, and give out for the glory of God. In six months this new church has given over \$1200 for Christ's sake. Join us in praying that God will enable us to push ahead with a conquering tread.—Alfred L. Ford, pastor.

#### BLACKWELL, OKLA.

—We have just closed a good revival at this place with seventy professions of either pardon, reclamation or sanctification. Rev. F. R. Morgan was our evangelist and L. C. Messer, song leader. As the old time Gospel was preached and sung, the people repented and consecrated in the old time way, seemed to get through good. We will get between fifteen and twenty new members out of the meeting for which we praise the Lord. There was also an increase of about seventy-five in Sunday school during this meeting and that means we will have to make more room. In the two weeks

## Manuals

The 1923 Manual of the Church of the Nazarene will be ready on or about February 15th.

This Manual will be much more comprehensive in its contents and considerably larger in size than any previous issue. Comprising 240 pages, size, 3½ x 6 inches, it is divided into ten parts: (1) Historical, (2) Doctrine, (3) Government, (4) Judicial Administration, (5) Boundaries, (6) Ritual, (7) Constitutions, (8) Forms, (9) Courses of Study, (10) Appendix.

The Manual will be issued in one style of binding only—Kerato or imitation leather, priced as follows:

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The reason for binding all the Manuals in imitation leather may not be apparent without the following brief explanation:

Bound in limp cloth the Manual would sell for at least 30c. In its present style the book should sell for 50c, but by having the entire lot bound in Kerato we have taken advantage of a special quantity price for binding and we are able to sell this nicely printed and durably bound Manual for the reasonable price of 40c.

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I did not hear one word of complaint from any of our people. The whole church and the outsiders also were well pleased with the work of these godly men, and proved their appreciation of them by giving them an offering of \$327.00. We mean to go on and serve the Lord and see what He will do for us this year.—M. G. Jobe, pastor.

#### COUNCIL BLUFFS, IOWA

—After a year and nine months in the orphanage work under the auspices of the Nebraska Children's Home Society,—a most worthy work and one which I enjoyed—I have again taken a pastorate, succeeding Rev. M. C. Campbell to our Council Bluffs church. Brother Campbell has done a great work in the Bluffs—not only in building a beautiful and substantial church building but in winning souls and increasing the membership with some of the best folks in the world. On account of the sickness of his daughter Wanda, it was deemed best to seek a higher altitude so Brother Campbell has taken our church at Greeley, Colorado. It was keenly regretted that this step must be taken for our brother was doing great work and had become much endeared to his people. We now enter into his labors and under God and with the co-operation of as fine a people as we have ever met we expect to plunge into the greatest work in the world—"The Gospel Ministry."—C. E. Ryder, pastor.

#### CHAMPAIGN, ILL.

—During the holidays we held a ten day revival meeting, and the pastor did the preaching, and his wife and others led the singing, all local talent. The Lord gave us a most wonderful meeting. We had over seventy at the altar in the ten days, and took twenty-one new members into the church. We now have fifty-one members and our Sunday school has grown to 107. The revival spirit continues, and we have had about thirty at the altar in the regular services. New people are being reached all the time, and great crowds are coming. On January 11th we started a Young People's Society which will meet every Friday evening. There were ninety-one present, and the next week about 125 people were present, coming out through a storm. We have set our aim for 200 in the Sunday school, and will soon have a new class of members ready to come into the church. Sunday evening, January 20th, Rev. T. W. Willingham was with us and told us about the needs of the Olivet College, and our noble little band got blessed, and cried and shouted and gave him a nice offering of \$460 in spite of the fact that we have a very heavy load to carry in the way of our own church debt. Two prayed through at the altar. God has given us a great hearing right here under the shadow of the State University. Some of the student body are being reached. If any one who may read these lines knows of any students who are attending the Illinois State University, that you would desire to have reached by the Nazarene Church, write to the pastor, H. B. Garvey, 201 E. Park St., Champaign, Ill. Pray for us, we are under a great strain physically, carrying work in the university, and doing full pastoral work.—H. B. Garvin, pastor.

#### WELLINGTON, TEXAS

—The Nazarenes of Wellington are pushing on with a great vision. Since the Assembly there has been a steady increase of interest in both Sunday school and preaching service. In less than three months we have paid our apportionment in full for the entire year, raised for all purposes \$1350. We have a nice church and parsonage all clear of debt. beautiful harmony prevails among us here.—C. H. White, pastor.

#### MANSFIELD, ARK.

—The Lord is with us, leading to victory. We have a burden and are prevailing for lost souls, we have seventy-one church members, including five new members, a good Sunday school under the superintendency of Brother W. P. Cummings. He is a very successful superintendent. We have also started a Young People's Society which is going to push the battle on, president, Miss Willie Robinson, prayermeeting three times a week. We have a very good attendance under the able and earnest ministry of Rev. L. L. Swett, who does things and talks about it later. We appreciate our pastor and wife very much and the work is rapidly increasing. We haven't put forth any special effort in the way of a revival but we try to make our regular Sunday services times of salvation. Several of our young people have prayed through recently and have a clear testimony of the saving and sanctifying power of the Lord and they are proving a great help to the church and especially to the Young People's Society. We are expecting to go in and fight the battle. Pray for us.—Bessie Hollister, reporter.

#### CANEO, OKLA.

—We are very glad to report victory through the blood of Jesus. Thank the Lord we are still on

the map. We had a real good Christmas revival with souls for Christ. The church is encouraged to press the battle harder and fight sin and the Devil. We thank God for our Young People's Society, they are doing a great work. We believe we have one of the best pastors in the Eastern District, thank God for sending him this way. We also have a real good Sunday school and some real good sanctified teachers. We are going over the top for Jesus. Pray for us.—Mary Jackson, reporter.

#### DENVER, COLO.

Report of the Secretary of the Denver, Colorado Sunday school of the Church of Nazarene January 3rd, 1924, for the year 1923:

Officers present.....	451
Teachers .....	548
Scholars in Main School.....	14,262
Scholars in Primary School.....	1,482
New Scholars.....	142
Visitors.....	283
Banner Visitors.....	833
Cradle Roll.....	126
Total Attendance.....	14,150

We are now putting on a campaign with this average of almost 300 each Sunday for 1923, for 1500 on May 4, 1924. Many confidently expect 2,000. Will you pray for us? We are trusting God for victory and to bless our efforts and this time in 1925 to have an average attendance of 500.—F. B. Pelz, secretary; C. L. Johnson, superintendent; A. G. Crockett, pastor.

### Gleanings From the Field

#### HUNTINGTON, IND.

My first meeting after the Assembly was with Rev. J. P. Ingle at Shelbyville, Indiana. Rev. Ingle did his own preaching. The Lord blessed and gave us some souls. On the closing day of this meeting we went to Muncie with Rev. E. E. Curtis as evangelist. The Lord is blessing the work at Muncie under the leadership of their good pastor and wife. We do not think we were ever treated better by any pastor or people. Brother Curtis did some wonderful preaching, God blessed the messages which resulted in many seekers. On the last Sunday night of the meeting about twenty-one came, such crying and praying one seldom hears and sees. We are now engaged in a meeting with Rev. R. L. Rich and wife at Huntington. They are doing their own preaching, the Lord is answering prayer and the saints are encouraged. There were ten at the altar last night. We go from here to Indianapolis with the Ray Street Church with Rev. I. G. Martin as evangelist and then to the North Side Church with Rev. H. W. Sweeten as evangelist. Pray for us.—Burl Sparks, singer.

#### DILL CITY, OKLA.

On December 23rd I closed my last campaign for the year 1923 and truly it was the greatest year of all my life in the ministry. Preaching between five and six hundred times to multiplied thousands of people on the streets, in the mines, under brush arbors, tabernacles, and churches, traveling over 10,000 miles by day and night. I never missed a single service on account of sickness, praise God forever. After two weeks of much needed rest with my sweet family during Christmas I am now forging ahead in the battle of 1924 to make it the greatest year of my life in the fight for souls. With every available date taken until September 1924 and many beautiful calls turned down I see nothing but victory ahead. My brethren everywhere I ask for your prayers, forgive my mistakes, the Church of the Nazarene is my ideal, nothing shall come between me and its principles.—W. E. Ellis, evangelist.

#### MALDEN, MO.

My last meeting was in St. Louis with Rev. C. I. Deboard and wife, the Lord was with us in saving and sanctifying power, fifty-seven got the victory through the blood. Brother Deboard is doing a good work and is a fine man to work with, he has some fine people to stand by him in his mission work. I am now in a meeting here at Malden with Brother Miller and wife. Brother Miller is pastor and is loved by his people. Last night was the third service, five have prayed through. We ask the prayers of God's people to remember us at the throne.—Wm. Seal.

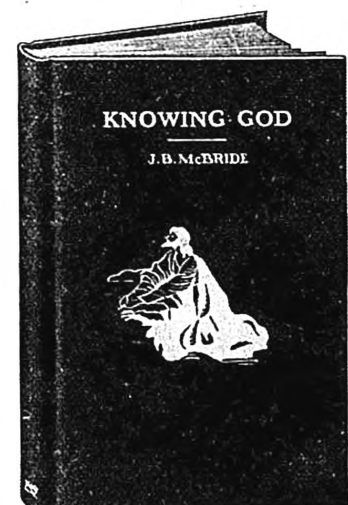
#### ALINE, OKLA.

We just closed a good meeting with our church at Aline, Oklahoma on the 17th of January. This is our second meeting in that church, having held one there nine years ago, when the building was

controlled by the United Brethren people. They had at that time a very lively spiritual class, but it has since died out; and last year our people organized in the community and purchased the building. We now have one of the best rural churches that I have ever been in. They maintain a splendid Young People's Society; and under the able direction of Brother John Willie, they have built up a most excellent choir and orchestra. Though our meeting was interfered with the first week by inclement weather, yet the second week the crowds were very large, and we had eleven professions. Brother J. A. Michael, the pastor, devotes full time to this charge and it keeps him busy. Upon invitation we stopped at Chanute, where we had three delightful services with Brother R. Wilkinson. God gave us a few seekers here. In the face of almost impossible odds, this good pastor has succeeded in erecting a splendid parsonage since his coming in September. He is one of the best financiers I have ever seen, is very adept at raising money in any place, and at the same time builds up great confidence in the cause he represents. He is serving a small church and they are going to permit him to hold two or three meetings off his charge this spring. He is a very fine yokefellow, and a strong evangelistic preacher. We are now beginning a week's convention with Pastor Robinson at Newcastle, Indiana. Pray for us.—Roy L. Hollenback.

#### POTTERVILLE, MICH.

The first of November I commenced a meeting with our church at Van Hook, North Dakota. I. F. Gough pastor, who is one of our boys we dug out of sin down in Minnesota a few years ago. He was called to preach and he is making good as a pastor. He had been praying for several months for a revival to come to his church, and the Holy Ghost gave us a real salvation time. Old sores and hard feelings contested out, of long standing, restitution made and how they would come through, rejoicing; it would do your heart good to see it, we give God all the glory. Brother Anderson drove us across the country to Minot, North Dakota and we preached Monday night for Rev. Smith, pastor. Brother Brewer, District Superintendent conducted communion before we preached. A full house was to greet us; it seemed like old times. On Tuesday night we preached in Sawyer Church, also a full house was out to hear us, and the Lord did bless us to—



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gether. We took the early morning train and came to Valley City, N. D. We preached afternoon and night for Sister Rev. Meyer, two days, thence on to Clarkfield, Minn., where we commenced a two weeks' meeting with the holiness people of this part. They came in from every direction and how the Lord did bless us together, some saved and sanctified. On December 10th we commenced a meeting in Minneapolis, Minn. in the Holiness Mission, Brother and Sister Dooley in charge. Here we had a real hard battle but we saw a few come through in the old fashioned way. After closing here we went home for the Christmas week. We commenced a meeting at Valley City, N. D. New Year's Night with Sister Rev. Meyer.—Lyman Brough.

#### KELLEY, TEXAS

Rev. B. F. Nowlin and I have just closed a meeting here. In spite of the bad weather which made it impossible to hold services about half of the time the Lord wonderfully blessed us, and manifested His love, mercy and power in dealing with souls. A number prayed through to definite victory. Sister Nowlin brought several messages in song and played the piano. Brother Nowlin is now giving his full time to the work of the Lord and God is blessing his work in the ministry. "Give thanks unto the Lord, for he is good: for his mercy endureth forever." "Let all the people praise Him."—Chester C. Christian.

#### SIOUX FALLS, S. D.

Having a fine little meeting here, starting on the third week. Some real old time cases of salvation and great conviction on the people. The weather has been quite cold most of the time. Day before meetings began it was more than thirty below zero and has been around twenty below since then. But cold does not bother much here. And, Southerner as I am, I just revel in these glorious winters. They put pep into you. Our worst hindrance has been sickness. Almost every other home has one or more cases of the measles. But God has been in the meetings in power, and the end is not yet, praise the Lord. We have only a small class here, but a heroic little church they are! Doubtless we will have a fine flourishing church here in the near years to come. Sioux Falls is the largest city in the state, with about 30,000 population, and a growing business center. Our church is not located so as to reach the city as a whole, but we have a center of some 7,000 people where the church is situated. Sister Hurley, the pastor is doing a good work and is a woman of courage, deep piety and ability. And her people love her.—Jos. N. Speakes.

#### GRIHAM, ILL.

Just closed meeting here January 20th with Rev. R. L. Morgan evangelist from Anderson, Indiana. Some twelve or thirteen at altar and some got through to victory. God answered prayer. Brother Morgan let the old gospel plow down which stirred up old carnality. No church will make a mistake in calling Brother Morgan for a meeting. May God give us more preachers like him that will uncover sin.—J. W. Irwin, reporter.

#### SEATTLE, WASH.

Glad to say that God gave us a splendid meeting with our church in Tacoma. They want us for another meeting in South Tacoma in the near future. We closed on Sunday night with an altar full of seekers. Dr. and Mrs. Brown are much encouraged and are planning to open several prayer meetings in neighboring communities with a view of opening up new churches. The meeting with the association here in Seattle is opening in fine shape.—A. O. Henricks, evangelist.

#### SHARON, OKLA.

Just closed a great meeting here in the M. E. Church with Brother and Sister Holmes, Brother C. D. Clift with us a part of the time and was a great blessing. There were about fifty bowed at the altar; in the meeting there were confessions and forsaking of sin for which we give God all the glory. There were several healed, praise the Lord.—F. A. Smith, evangelist.

#### OKLAHOMA CITY, OKLA.

We held a Christmas service at University Heights with Rev. Thomas B. Osteen acting pastor. God gave us a good meeting and there were between thirty and forty converted, reclaimed or sanctified, and we left the saints greatly encouraged. I went from there to Packerstown for a twenty days' campaign at the new Nazarene Mission, Rev. Tommie Jarvis had charge of the Mission and I found him a great man of God, and great to work with. There was a good spirit among the people, and quite a few converted, reclaimed and sanctified. We organized a Sunday school with forty-seven members and the

last two days of the campaign we took up a subscription list for the future expenses of the Mission and the business men and citizens of the town promised to raise \$400.00 to be paid monthly. The finances for the workers came very easy and there was a fine spirit of harmony felt among all classes. My next meeting starts January 31st at Clarksville, Texas and I request the prayers of all the HERALD family. I have an open date in the spring, also one in the summer; any one wishing my services write me at Bethany, Oklahoma.—L. M. Payne, evangelist.

### Notes and Personals

The building campaign of the Moody Church in Chicago for the erection of the Moody Memorial Church at North Avenue and LaSalle Street was started January 17th. This great new building as a memorial to Dwight L. Moody will take the place of the wooden tabernacle which has been used for several years.

Evangelist A. F. Ingler reports a great meeting at Weiser, Idaho with genuine conversions and interest high.

Rev. R. P. Fitch, pastor at Cincinnati, Ohio has recently moved into the parsonage there and the new address is 4424 Floral Ave.

Sister H. M. Moore, wife of District Superintendent Moore who recently went to his reward, writes, "I wish to express my appreciation to all those who sent telegrams and messages of love and sympathy, not only from New York District, but from Kansas City and Eastern Nazarene College and a great many friends elsewhere. Thank God for the holiness folks. They are my people. Everything was well with my loved one. There was no shadow between him and his God."

The Nazarene Ministers' Association of Indianapolis, Ind., S. D. Cox, president, recently held a great platform meeting at West Side Church. The six churches there are planning for a tent campaign next summer.

On account of the changes in his slate Evangelist B. T. Flanery will have some open time after the close of the meeting at Ironton, Ohio, Feb. 10th. Home address, Route 2, Clam Falls, Wis.

District Superintendent Short writes concerning Brother Ruth. "The many friends of Brother Ruth will be glad to know that his operation is over and he is doing nicely, though it is too early yet to know how successful it is. He continually praises and blesses God and wants everybody to know that this glorious experience of heart holiness stands the test, and all's well with his soul."

A CORRECTION: "In my report for the Harmon, Oklahoma church published in the HERALD of Jan. 16th a misprint occurred saying that our former pastor was Brother H. O. Fry when it should have been Brother H. D. Tryon.—Mrs. Lizzie Smith, reporter.

The father of Mrs. C. J. Quinn passed away Jan. 22nd in the parsonage in Indianapolis, Ind., 2215 Olive St. Mr. and Mrs. C. J. Quinn are pastors of the South Side Church of the Nazarene.

Evangelist D. L. Griffin is to conduct a holiness meeting in Waterproof, La. beginning Jan. 30th and desires the prayers of our readers for this meeting.

Rev. L. W. Dodson who has accepted the pastorate at Grace Church of the Nazarene, this city, brought a helpful message at the Saturday noon hour of worship at the Publishing House last Saturday.

### TELEGRAM

#### PHOENIX, ARIZ.

Just closed great tent campaign with Dr. Williams and Bud Robinson and Aeolian Quartet. The big tent which seated 1000 was filled nightly. Near 400 seekers, twenty-two received in the church with more to follow. Saint and sinner proclaimed alike they never saw it on this fashion before. Finances came easy. Total raised for all purposes, \$7,500 which included raising of the church debt.

ERNEST G. ROBERTS, Pastor.

### GOOD FOR BUSINESS MEN

When liquor was driven from the club and outlawed from good society, it removed temptation from many business and professional men and good citizens who drank from the urgency of good fellowship rather than from the demand of a fixed habit. It is my firm conviction that we have a more

sober, clear-minded, and consequently more efficient class of big business men and so-called better citizens today than we had at any time in the pre-prohibition days. Indeed, I am firmly of the opinion that the economic needs of prohibition were long felt by the big business men of the country before prohibition became a law, and it was this class of people who constituted a very formidable power in bringing about the prohibition act.—MAJOR ROY HAYNES, Federal Prohibition Commissioner.

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## Announcements

**NOTICE:** To all the holiness people of Wisconsin and the northern peninsula of Michigan will say, we have moved to Oconto, Wis. and have taken charge of the newly organized Nazarene Church. We are intensely interested in the evangelization of Wisconsin and Northern Michigan and have a burden for the people of this part of the country who have been neglected. My wife is a minister also and can take charge of the church here in my absence, which leaves me free to evangelize and do pioneer work in this very needy field. If there are any scattered holiness people in Wisconsin or Northern Michigan let us get in touch with you. The salvation of souls is at stake and we must act now or it will be too late. After reading this notice in the paper kneel down and offer a prayer for the people of Wisconsin and Northern Michigan and if interested write Julius Miller, 103 Sargent Ave., Oconto, Wis.

**ANNIVERSARY AND ANNUAL BOARD MEETING:** The Twenty-first Anniversary and Annual Board Meeting of the Rest Cottage Association will convene at Pilot Point, Texas March 4th to 9th. The Board of Directors are called to meet Thursday, March 6th at 2:00 p. m. There will be three services daily. Dr. R. T. Williams, General Superintendent, will preach twice daily. Mrs. R. T. Williams will sing special songs and there will be other attractive features in music. Let all of the saints who read this announcement please join us in prayer for a mighty outpouring of the Holy Ghost upon the church and the work.—J. P. Roberts, superintendent; Mrs. Emma Erick, secretary, Board.

**NOTICE:** Rev. Chas. H. Stalker of Urbana, Ohio will begin a revival at the West Side Church of the Nazarene, corner of King and 11th Sts., Indianapolis, Ind. March 2nd, to run to the 16th. Pray for us.—Steuben D. Cox, pastor.

**KANSAS DISTRICT PREACHER'S CONVENTION:** The Third Annual Convention of the preachers of Kansas District will be held in Hutchinson, Kansas February 26-29. A good program has been arranged and there are indications of a great meeting. This should be well worth the attendance of every Kansas preacher as well as others. If you can come, do so. Write Rev. F. H. Bugh when he may look for you. His address is 308 E. 3rd., Hutchinson, Kansas.—A. C. Tunnell District Superintendent.

**NOTICE—To Whom it May Concern:** Owing to the vacancy caused in the office of the District Superintendency by the death of Rev. H. M. Moore, and in harmony with the request of the Advisory Board of the said New York District I hereby appoint Rev. Wm. E. Riley, District Superintendent with Rev. O. L. W. Brown, assistant, to fill the unexpired term of Superintendent H. M. Moore. Effective at once.—H. F. REYNOLDS, General Superintendent.

**NOTICE:** Dr. John Matthews will conduct a revival in the Church of the Nazarene of Marion, Indiana February 17-24. Professor Naomah D. Whistler of Marion College and the Symphony Quartet of Marion have been engaged for the singing. There will be services each afternoon and evening and three services on Sunday. Let those in reach of Marion take advantage of these services.—P. P. BELEW, pastor.

**NOTICE:** Special revival meetings begin in the church at Grand Island, Nebr. March 14-30. District Superintendent E. C. Cain will be the preacher. Rev. Miss Elsa Fisher, pastor of our church at Litchfield, Nebr., song leader. We earnestly and urgently request the prayers of our people for a great sweep of revival fire.—F. K. SMITH, pastor.

## TELEGRAMS

**GRANDVIEW, WASH.**  
Just closed three weeks' meeting at Grandview Church. Many saved and sanctified and healed. The pastor, Brother Maxey, very ill. Took in eight members.  
J. W. WRIGHT.

**BROOKLYN, N. Y.**  
Sunday was a wonderful day in Brooklyn in campaign with Shirleys. \$1,480.00 was pledged in four meetings.  
S. N. FITKIN.

**TEMPLE, TEXAS.**  
One of the greatest days in the history of the Church of the Nazarene. After Pastor E. W. Wells had brought a strong message from the text, "God is departed from me and answereth me no more,"

the altar was filled with seekers and several prayed through and the saints shouted for an hour.

Mrs. ALLIE WILLOUGHBY, Secretary.

**BUFFALO, KANSAS**  
Revival campaign just closed, Holy Ghost conviction, folks praying through in the old time way. Better than forty per cent of seekers joined Nazarene Church, and best of all these are heads of families. Best revival in the history of the church. The Lit-trells excellent evangelists.

MISS GERTRUDE JEFFERSON, Reporter.

**BETHANY, OKLA.**  
God is giving us a regular landslide at Bethany-Peniel College. There were fifty professions the third night and about 100 the first five days. President A. K. Bracken and Pastor A. L. Parrott are a great team. The school has choice teachers, a large enrolment and a blessed spiritual atmosphere. We continue this week. J. E. L. MOORE, Evangelist.

**ASHLAND, KY.**  
Good revival closed last night, Rev. Elsner and wife, evangelists. Conviction deep, seekers at every service, confessions and restitutions made. Nice class taken into church. Forty-five subscriptions to HERALD of HOLINESS. Finance came easy, love offering for pastor. Church revived. Victory ahead.  
W. T. MASON and WIFE, Pastors.

**CASPER, WYO.**  
Great day Sunday. Rev. D. I. Vanderpool with us. Twenty-six prayed through. 248 in Sunday school. Revival is on.  
E. F. DUNN, Pastor.

**ABILENE, TEXAS**  
Out of debt by the help of the Lord. With Brother J. R. Jones, united Church and board as collectors and a host of good friends in Abilene, we have paid every penny we owe our church, together with sufficient funds to build a good garage, finish the parsonage and make some additions to the church. To God be the glory.  
W. B. PINSON, Pastor.

## DEATHS

**LUSE—**Henry K. Luse was for many years one of the leading members of the First Church of the Nazarene, Portland, Oregon. He was born in Pennsylvania, May 31, 1854, and departed this life from Portland, Oregon, September 6, 1923, aged 69 years 3 months and 5 days. Brother Luse was a most consistent, sanctified Christian. Being a carpenter by trade, like his blessed Lord, he was a leader in the building enterprises of the church. During the months of his prolonged illness, which terminated in his death, he wept and praised God whenever the things of the kingdom were mentioned in his presence. He died in faith, leaving behind him his consecrated widow, Mrs. Rose H. Luse, and his son Fred D. Luse, both members of First church, the latter being its most efficient treasurer. He was laid to rest in the beautiful Rose City cemetery, Portland where he awaits the sound of the final trumpet. "He being dead yet speaketh."—D. Rand Pierce, pastor.

**HILL—**The death angel visited at the home of our dear Sister Lee Hill, a member of our church at Durant, Oklahoma, on October 5, 1923 and claimed her son Lonnie J., who was born April 20, 1913. He was never strong, and we feel that God was kind to spare him so long. His suffering was not long, only a few days, but so intense. In great agony just a few minutes before he passed away he turned over and said, "I am going to die." "This very sad indeed for those left to mourn his death, but we rejoice to know the Lord had a place prepared for him. He loved to hear about Jesus and often asked his mother to read the Bible to him. Deep sympathy is extended to the family, especially the dear mother in her loneliness. The funeral was conducted by the pastor, Rev. R. B. Gilmore and the writer, and was attended by a large concourse of friends.—Agnes White Diffe.

**FOWLER—**Susan Catherine Fowler, the wife of our beloved pastor, Rev. A. L. Fowler, Cassandra, Ga. departed this life on Jan. 6, 1924. Sister Fowler was a beautiful and devoted Christian, and was a member of the Nazarene Church. She was loved by all who knew her. She was especially fond of children, and they all loved her. I am going to ask the prayers of Mount Carmel Nazarene Church and all other Nazarenes and Christians to join in and ask God to undergird Brother Fowler, with His Holy Spirit in this, the saddest hour of his life. The funeral was conducted by Rev. J. A. Massey, and Rev. P. A. McKaig, in a very impressive way.—Mrs. Maybelle Massey.

**MAGEE—**Martha E. Magee was born near Newmansville, Illinois, November 9, 1840, and passed to her eternal home November 30, 1923. Mother Magee, as she was commonly called, was a devoted Christian and was converted at the age of thirteen, and a little later in life was sanctified wholly. She exemplified this beautiful life in every way. She and her husband lived on a farm for many years near Ashland, Illinois, in the neighborhood of Peter Cartwright. She often entertained in her home Rev. L. B. Kent. She and her husband were instrumental, under God, in helping to establish five holiness churches in Western Ill. She was the mother of Rev. Mrs. L. G. Milby, pastor of our First Church, Decatur, Illinois. Brother Milby

says in the twelve years that he knew her, while living with him in his own home, he never heard her speak an unkind word, nor show the least anger. She was in every way a saint. The funeral services were in charge of Rev. E. O. Chalfant, Dr. H. F. Reynolds, Rev. J. W. Roach and many other visiting ministers took part.—E. O. Chalfant.

**MELKIE—**Mr. James Melkie was born in Pierson County, Nova Scotia, May 19, 1831 and died at the home of Mr. S. Ross Schurman, Oxford, N. S., December 5, 1923 at the age of 92 years. He was a noble Christian character aiding ministers of various denominations in their work, especially the Methodist until he became a charter member of the Pentecostal Church of 1902 now the Oxford Church of the Nazarene. He continued a faithful member, had exhorter's license and "earnestly contended for the faith which was once delivered unto the saints." In his old age he redeemed the time by praying much in secret, morning, noon and night. He exhorted sinners to be converted and believers into entire sanctification, or "the so-called second blessing holiness." His days of illness were spent without murmuring but thanking God that He was sustaining him so faithfully. Having no relations who were able to care for him he received good care in the home of Ross Schurman a brother in Christ, charitably. The funeral service was conducted by the writer, and interment in Rose Cemetery, Westchester Mountain, N. S.—L. C. Ferree, evangelist.

**HOLLAND—**Amos C. Holland was born in Monongalia County, West Virginia, August 5, 1850 and departed this life at Kearney, Nebraska, January 4, 1924, aged 73 years 4 months and 29 days. His father was for many years a minister in the Baptist denomination. Brother Holland was united in holy wedlock in January 1869, to Miss Sue Klinger to which union were born eleven children. Five of them preceded him in death as did also his wife on November 21, 1888. On October 22, 1890, Brother Holland was married to Miss Sarah Hawks, who was by his bedside when his spirit quietly slipped away. No children were born to this union. Brother Holland was converted in Williams County, Ill. in August, 1870—fifty years ago—and with his wife at one united with the Baptist church. After his second marriage our brother united with the Union Salvation Army and with Sister Holland for over fourteen years traveled extensively and conducted full salvation meetings in Southern Nebraska, in Kansas, and parts of Oklahoma. After the above named organization disbanded, Brother and Sister Holland united with the Church of the Nazarene at Hastings, Nebraska, ten years ago. At the following District Assembly he was received and recognized as an elder and was given charge of the Atlanta Church. The following year he served Kenesaw charge after which he moved to Kearney, and as a strong believer in the need of definite full salvation preaching, he laid the foundation which made possible the organization of the local Nazarene Church, of which he was a faithful member until the time of his death.—Q. A. Deck, pastor.

**SIEDSCHLAG—**Henry Charles Siedschlag of Atlanta, Nebr. died at his home on December 29, 1923, aged 73 years. He was born at Succo on the Plain, Germany in 1850, was married in 1876 and came to America in 1883. He leaves a widow, six children, a number of grandchildren and many friends. He has been a patient sufferer for many years. Until apoplexy caused unconsciousness and in two days he died. Just as the angels change took place a wondrous light brightened his countenance and we knew Jesus had come. We cannot mourn, though we miss our faithful brother. One Sunday in the house of God here, the next Sunday in heaven. "O, death, where is thy sting" to the Christian? "This old saint's consistent life and glorious death are witnesses to the power of Jesus' blood to save in this life and to prepare for the life eternal." On New Year's day amidst a severe storm we came to the Church of the Nazarene of which he was a member for the funeral which was conducted by the former pastor Rev. Robert Rogers assisted by Rev. Appleyard of the M. E. church and by the writer. A large congregation heard a sermon of warning from the text, "For we must needs die and are as water spilt on the ground which cannot be gathered up again; neither doth God respect any person" (2 Sam. 14:14).—Mabel Dickinson, pastor.

**FELTS—**After a brief illness of four days, Brother A. P. Felts was called to his eternal reward on December 29, 1923 at the ripe old age of eighty years, and buried at the Methodist cemetery at Hillville, (Domegood) Tenn. Brother Felts was converted when quite young and united with the M. E. Church South and kept his membership in this church until 1897 when under the ministry of the writer and Mrs. R. B. Mitchum he sought and obtained the experience of entire sanctification. There was a great awakening in his community at this time and a large number of persons were converted, reclaimed or sanctified in this revival, and, as there was opposition to the doctrine of holiness, the writer was urged to set in order a congregation of the Church of Christ. Brother Felts was a charter member of this organization and was at once made an official member and held this position until the organization was disbanded a few years ago. The writer was his pastor for nine years and was never associated with a more faithful and devout Christian. He served his God and his country well. He was not only a devout Christian from his youth, but he was also a good citizen, loved and respected by all who knew him. It can truly be said of him that he "fought a good fight and kept the faith." During his last illness he was so happy, and told the family that he could see beyond, where they could not see; that the things of this world had lost their charm for him and he longed to go home. Brother Felts was born in 1844. He enlisted in the Civil War as a Confederate soldier and served until the close of the war. He married Miss Dullie Hardester and to this union four children were born, three of whom survive him: O. A. Felts of Armory, Miss.; Mrs. E. Doyle and Mrs. Eva New-some of Whiteville, Tenn. Our deepest sympathy is extended to his widow, Mrs. Dullie Felts and to his son and two daughters; and we pray that each of them may make the Christian race to the end and meet Brother Felts "just inside the Eastern Gate."—Mrs. E. J. Sheeks.

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1038 White Avenue.  
WESTERN OKLAHOMA—R. M. Parks.....Bethany, Okla.

## REQUESTS FOR PRAYER

"Will the readers of the HERALD please pray that I may get salvation. I have been seeking for years but do not get anywhere."—C. A. W.

A sister in California requests prayer for the salvation of her husband and for healing for herself.

Mrs. J. I. Mote of Kansas asks prayer for a daughter living in Los Angeles that she may be saved, also for the salvation of four brothers in San Francisco.

Pray for a discouraged sister in Tenn. whose husband has a cancer and her family in need. Pray that the husband may be saved.

A holiness preacher desires the prayers of the readers of the HERALD. He is about to lose his home through misfortune, and his family have been sick for some time.

"Am enclosing \$1.50 for renewal of my subscription to the HERALD of HOLINESS for one year. We are away from all church services at the present, and the HERALD is certainly a welcome visitor, and always contains a wealth of spiritual food. May the Lord bless you good. Your brother in Christ."—James H. Ratliff, Oregon.

## PREACHERS!

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REAKS  
RAUDS  
and  
OOLS

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