

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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Laying the Ax at the Root of the Tree

WHAT is really the matter with men any way? The reason we would like to know this is that it has to do with the remedy which we would propose for their cure. If there is just a slight fault in their intellectual processes, then I propose that we all turn our attention to popular education and see if we cannot correct the aberrations of the "thinkers" and of the "un-thinking"; for surely that will be a sufficient remedy. Or if there has somehow been just a mistake in our social "putting together," then I propose that we all set in to re-organize everything from the home on up to the nation.

Every sincere reformer is entitled to our sympathy and every "doctor" who offers to alleviate even the symptoms which torture the patient is deserving of his fee, but somehow we would like to have a medicine that would get down to the seat of the disease and produce a real cure.

A little while ago a preacher told me, in speaking of "Modernism and Fundamentalism," that he was certainly convinced that the tide had changed in his church. He said he was uneasy a few months ago, but he said the Fundamentalists were "winning" and that the Modernists were virtually admitting defeat. I told him I was very glad to hear this; but as I went away pondering his words, it occurred to me that I had heard of no revivals in that church of late, and that even this brother gave no names of Modernists who had "recanted," repented, and found peace in the Christ of the Virgin Birth, or who had testified to a personal change through the operation of the personal Holy Ghost. So then I said to myself, perhaps it will be better if Modernism is made "unpopular," for then it will do less harm to the youth of the land, but really what the cold hearted, unspiritual preachers and people of our day need is not "Conversion to Fundamentalism" in a mere intellectual way, but a genuine "Conversion to Jesus Christ," and the glorious and real baptism with the Holy Ghost. Much less will a sort of an agreement on the part of Modernists to simply "keep their faith to themselves" fill the bill.

Then a little while ago a dear Methodist brother told me that it looked as though, sooner or later, his church would lift the ban against dancing, card playing, the theater and other worldly and sinful amusements and he seemed to think that should this happen it would be the most stupendous calamity of modern times. He told of the great fight that was being waged to keep this article in

the discipline and he did not seem to be altogether discouraged as to the outcome. I told him of my sympathy with him and others who were standing for God and the purity of the church and told him that I did certainly hope and pray that they would win in the conflict. But as I went away to ponder these matters, I was reminded that it is a well known fact that the article in the Methodist discipline to which reference had been made has been a dead letter for years, and that very few people under fifty years of age could remember to have known of a person's being turned out of the Methodist Church for violating this article, although there are thousands who violate it every week. So I found myself saying, "I certainly hope the good people will win in this matter, for the influence of the matter on others is by no means to be disregarded." But still I could not be enthusiastic, for I realized that it is not disciplinary statements that are needed, but an old fashioned revival that will bring men to the altar of repentance and consecration, where they can get soundly regenerated and afterwards sanctified wholly by the baptism with the Holy Ghost and fire which will burn out the dross of inbred sin and enable them to go through this world without any desire to dabble with its sinful pleasures.

Even in our own church there are some who seem to be expecting to find the "Philosopher's stone" which will work out our problems with the ease of magic and which will insure success with little toil. "If our people would do *this*, there is no telling what we would be able to do within the next quadrennium." The brethren will please excuse me for not becoming enthusiastic over all their "wonder working" notions and plans; but I am convinced that "The heart is deceitful above all things and desperately wicked" and that the only way to work a cure that is worth while is to get men to God and get them regenerated and sanctified; and I know of no *easy* way to do this thing. Old time agonizing, prevailing, intercessory prayer followed by and attended with old time Pentecostal preaching and testimony, resulting in an old time "Holy Ghost revival" is the only way it has ever been brought about in all the history of the past.

ADVERTISING THE CHURCH

THE majority of us are ready to give up and to say that the most difficult problem we have to face is "how to get outside people interested in the church and its services." I have traveled among our churches in nearly all sections of the country and have found but the fewest places where the attendance at the services is entirely satisfactory. We have good success in getting conviction upon those who do come and in getting them through to God but how are we going to get others to come? I know but little on this subject except from observation, but from this I am convinced that the old time handbill is of small use in advertising a meeting. Window cards are next lowest in point of value. Individual cards to be given in personal invitations come next. Cards to be hung on the door knobs are valuable after the meeting gets into a fair swing. But the principal medium of reaching the people with the invitation is the local newspaper and money spent in this way brings the best returns in most places. Paul Rader sometimes gets people to agree to call a certain number on the telephone and invite them out. At times he takes the whole telephone directory and asks, "Who will call every one whose name appears on the first ten pages?" etc. until the whole directory is covered. This method is practical only when you have a large place for the meetings and already have a considerable number interested, but under such conditions it is quite effective.

What shall one say in the newspaper advertisements and other notices? My observation is that saying high sounding things about the preachers and singers does not bring very many people. The world has so many "great" and "greatest" men and occasions that just one more of each of these does not stir people much. Doctors and Professors are so plentiful that the average man will not go far to see one of them. Spectacular advertising has lost its force by the same means, and, besides that, how can people who have promised to do nothing but obey the Holy Spirit be sure that anything spectacular will take place at a given time? All things considered, there is perhaps no better way than to just make the same thing prominent in the advertising that we make in our meetings, so the people who do come will not be disappointed and will likely come back again. Brother Philip Geiter of East Palestine, Ohio recently had two full page advertisements of his revival in the local paper. In the first issue he had a number of testimonies from his men under the heading "What is this?" In the second issue he had testimonies from women under the heading "Are women as wicked as men?" At the close in every case there was a brief invitation to hear the evangelist, etc. He has since that time had a number of smaller advertisements in all of which he emphasizes the joy, power and completeness of salvation and made the announcement of his services something of an "after thought," and if you will read the advertisements of many department stores you

will find they usually make their goods and prices prominent and sometimes you have to look quite closely to find the firm's name and location.

This subject of advertising the church is worthy of most painstaking study on the part of pastors and evangelists everywhere.

SMALL THINGS WHICH AFFECT A GREAT CAUSE

NUMBER THREE

THERE is a close relationship between the physical and the spiritual and this is no where more apparent than in the matter of "light and darkness." Just as the temperature and ventilation of an auditorium are wonderful factors in the success or failure of religious services, so, likewise, are light and darkness.

A church may easily be too "elegant" to be conducive of spirituality, but it is impossible to make its system of lighting too good. This does not refer altogether to the cost of fixtures or to the brilliancy of the light, but it does refer to *sufficient and proper* lighting.

It is easy for the Devil to get the lead in a dark church or other place of meeting. Evil has a decided affinity for darkness of any and every kind. And besides this, in many churches people can not see to read their Bibles or hymn books over a very large portion of the auditorium and this encourages "worshiping by proxy" and is a great hindrance to that co-operation which is a great factor in the success of a religious meeting.

But also, it is easily possible to have lights so placed that the people are blinded by them when they are trying to look at the leader of the meeting. This distracts the listeners and handicaps the preacher.

In these days when so much attention is being given to the proper lighting of school houses and other public buildings, it is a good time for us to look our churches over carefully to see whether they are sufficiently and properly lighted for both day and night services; and if they are not, why should we not remove this handicap and thus give ourselves another advantage over the Devil in the "small things which affect a great cause"?

Questions Answered

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

Q. Please explain 1 Peter 3:19, where it is said that Christ preached to spirits in prison. C. A. O., Wash.

Ans. As a spirit (between His death and resurrection), Christ is declared to have preached to spirits in prison. Doubtless the meaning is that He went to the spirits who were awaiting judgment and declared to them His victory over sin and death. There is nothing to indicate that He preached a saving gospel to these spirits of men who had been disobedient in the days of their flesh. Rather the apostle's whole thought is that suffering Christians are to look for a life of wider vic-

tory in the disembodied state than they have had here, and Christ's example is quoted in confirmation. But the passage is a difficult one in any case.

Q. What is the explanation of the genealogies of Jesus as recorded in Matthew and Luke, and why are they not alike all the way through? W. G., Ohio.

Ans. Commencing with David and tracing the line through Solomon and Joseph we have Matthew's genealogy. Commencing with David and tracing the line through Nathan and Mary we have Luke's genealogy. The difference in the number of generations given is accounted for by the fact that Matthew, writing to the Jews, followed the Jewish custom of naming only the most important persons in a family line; while Luke, writing for the Greeks, gave a more complete genealogy. Both get their information from the records kept by the Jews.

Q. What is the difference between the terms, "kingdom of heaven," and "kingdom of God." W. G., Ohio.

Ans. There is no difference in meaning.

Q. What is the "mark of the beast" mentioned in Revelation 13:1, 17? N. E. P., Kansas.

Ans. This portion of Revelation is yet future; in fact, it belongs beyond the second coming of Christ, hence, we do not know what this mark of the beast is; but since there is nothing to indicate the contrary, I take it that this will be a literal mark or brand of some kind.

Q. Was Jesus free from the depraved nature, if so why was it necessary for Him to be sanctified (John 17:19) and what did He receive through sanctification? U. G. E., Wyo.

Ans. Jesus was free from all sin always. His sanctification meant His devotion to His work when He was sent into the world (John 10:36) and as a victim in sacrifice as He came down to His death. This is the very highest meaning of sanctification. Sanctification always implies and requires purity; thus the sanctification of a man in whom sin remains implies and requires the cleansing of that man from all inside and outside uncleanness, but the sanctification of the holy Christ implied a purity which already existed and involved the full devotion of that Holy One to a specific work or sacrifice.

Q. Where do we find (1) "Ask largely that your joy may be full," (2) "Like priest, like people"? S. B. R., Colo.

Ans. The first is a misquotation of John 16:24, "Ask, and ye shall receive, that your joy may be full." The second is Hosea 4:9 in inverted order. The real quotation should be, "And there shall be, like people, like priest."

Q. What class of people today would be represented by the foolish virgins? A. C. P., Idaho.

Ans. All who are not prepared for the second coming of Christ, but especially church members and religious professors who are not clean and holy in their hearts and lives.

Building Christian Experience

By PROF. A. S. LONDON

I WAS converted twenty-five years ago. It was a simple child like experience. I went to an altar of prayer. I prayed. I asked Jesus to forgive me of everything I had done that was wrong. I had good Biblical instruction. I believed it. My heart was sorrowful. I accepted Christ and from that day until this moment, except a lapse of a few weeks while in a wicked school, I have been a Christian. And I may say right here that there was not a day during this period in my Christian experience that I was not anxious to get my life back in personal touch with Christ. Bad company led me astray. I had no one to advise me and in the dead hour of the night, my heart would cry out to God for help. Finally, I saw that I should sever my relation with my associates and change my location. On the train enroute to my old home, I sat alone one night and settled the past and made a covenant with God that has never been broken.

While struggling during these few weeks, my heart was anxiously seeking Christ, I did not withdraw from the church, or go to an altar of prayer as a backslider. I was just a child and God knows that I was led astray by my associates and this came almost unconsciously. I neglected prayer. I was not so eager to attend church and Sunday school. I soon saw however that I was drifting and then the alarm came and my life was agitated. I have often been glad that I did not throw away my confidence and come out of the church, or give up. And I sometimes wonder if we do not help young people to backslide entirely by always throwing out suspicion and holding the suggestion of being backslidden constantly before them. Children blunder. And I had just as well say that now and then adults blunder. All of us make mistakes. We fail of our ideals. And it is very easy for a strong preacher to catch our young people when they have failed and have them throw away every hope and preach them to an altar. Many young people get their Christian experience under great emotion and when the emotion ceases, they are down and out and become easy victims. Right here is where Christian teaching should come in and that from a good source. Young people should be taught and led and not driven by mere emotions.

I was just talking to a daughter of one of our leading evangelists a few days ago and she told me of an experience that she had when only ten years of age. She had written a note to a boy and by so doing had disobeyed her parents. She of course thought this put her back as a sinner. But these sane, sensible and godly parents said, "No, you are not backslidden. You made a mistake. You are now sorry for this violation. Jesus will forgive you." And this young lady has been a beautiful Christian character ever since. Christian character and strength must be built. It takes time and much patience.

I feel pretty sure that most of my readers know of times in their Christian experience, when they were not on the mountaintop. You had failed somewhere. You felt the defeat and many of you went off alone with

God and settled it. You did not make it a public affair. You had not sinned against the public. It was a matter between you and your God. I do not feel that people should go to a public altar every time they fail somewhere in their Christian experience. It does not strengthen your faith and it is not good for the cause we represent. I believe it shakes confidence in ourselves and often brings a reproach upon our work.

Some years ago I was in a Southern camp meeting. I was associated with two leading evangelists. One of the men had made a mistake some months before that had brought a gloom over his life. He was troubled. He had prayed, but the thought of his mistake kept hounding him until it looked as if he would never get victory over it. Under a strong sermon on "The Victorious Life," he arose and started to the altar. A noted preacher sitting on the platform caught him and said "Don't go. You have an honest heart. The light will break through sooner or later." The evangelist obeyed and fought the matter out in secret a little later.

I have kept the record of only one meeting in which I was a worker, or that came under my administration in schools where I have labored. I have always thought there was too much threshing over of the same straw. In this meeting there were forty-two

The Searchlight

By MRS. A. B. SILVER

*Does your burden seem more heavy
Than you think that you can bear?
Have you had a talk with Jesus
And upon Him laid your care?
Can you strike the chords of heaven,
When you kneel in secret prayer?
Does He "shower you with blessings"
That no joy would dare compare?*

*Do you ever feel discouraged,
'Mid a trial or some test?
Then you whisper it to Jesus,
And He gives sweet peace and rest;
And through all the darkest hours,
Does He keep you calm and blest?
Do your sins seem far, far from you,
As the east is from the west?*

*Have you learned to be forgiving
Of a brother's thoughtless deed?
Have you shown real love and mercy
Of a poor soul's want and need?
Are you ever daily trying,
To live up, folks, to your creed,
Have you gotten souls to Jesus,
Do you on His manna feed?*

*Do you turn deaf ears to gossip,
Or to what the naggers say?
Are you giving God the glory,
And a tenth of all your pay?
With no question marks around you,
Are you shining day by day,
And determined to make heaven,
In that good old fashioned way?*

*Can you say the love of Jesus
Rules supremely in your heart?
And with Him hold sweet communion,
Since you made your righteous start,
Finding His grace all sufficient,
To withstand the evil dart?
Then, my brother, keep on trusting,
For God "knows you've done your part."*
ROSEDALE, KANSAS

professions. To my certain knowledge forty of this number had made a profession from one to three times inside of one school year. One young man said that he did not feel just right. Another one said that he wanted an experience like the evangelist. And a third said that he could not cry as easily as Brother —. These young people were honest. They wanted help but they had been taught that every time they felt a little cold, discouraged, or cast-down they should go to a public altar. I do not believe that young people should just get in the habit of being chronic seekers. It kills confidence and weakens their faith. I have not been to a public altar of prayer for any state of grace experience in twenty-five years. I settled it to be a Christian. When I fell down; I got up. If I had sinned against any one, I made it right with God and the individual. There has never been a time in these twenty-five years that I would not get on my knees and beg forgiveness of any man that even thought I had injured him in any way. A hasty word, unthoughtedness, forgetfulness, carelessness, or anything that would injure my influence, or make my brother to offend, I have been sorry and cried and prayed in my secret place of prayer and Jesus has assured that with Him we have an advocate with the Father. Nothing has been off the altar of God since my consecration to Him seventeen years ago. My feelings have changed. I have not worried. At times I have been crushed. My heart has been broken and many times this has been as a result of my own blunderings. But in all these years, my heart has been fixed. It was settled then; it is settled now. Buildings may crumble into dust; planets may change their courses, friends may betray; the sun may fail to shine and the stars may fail to give light; but God will pull the life through that commits all to Him. There is not a shadow of a doubt. I believe the Bible. And in all these twenty-five years since my conversion as a child, there has never been as sweet fellowship, as much love, as conscious a relationship with Jesus as at the present time.

Christian experience is as a light that shineth more and more unto the Perfect Day. There is much ahead after experiencing the Baptism with the Holy Spirit. Do not shake the confidence of our young people when there is no sin in their lives. If they are discouraged, help them. Get them to read good literature; keep them in touch with good people. Inspire them around the family fire-side. Confide in them, love them and give them some responsibility in church work. Let every home have an atmosphere of kindness, gentleness and a forgiving spirit and hundreds of our young people will become strong Christian men and women.

TREVECCA COLLEGE, NASHVILLE, TENN.

Aspirations, worthy ambition, desire for high good for good ends—all these indicate a soul that recognizes the beckoning hand of the good Father who would call us homeward toward Himself—all of these are the ground and justification for a Christian discontent; but a murmuring, questioning, fault-finding spirit has direct and sympathetic alliance with nothing but the infernal—J. G. HOLLAND.

True Discipleship

By REV. GEORGE SHARPE
Number Three

"And He said unto them, Follow me, and I will make you fishers of men" (Matt. 4:19).

THE men which thou gavest me" was the central thought in the high priestly prayer of Jesus. Indeed the thought of men pervaded and prevailed throughout the whole life and ministry of Jesus. God might have given Jesus a new world for His own, but the gift of God to Jesus was men—men who had been cursed by sin, men who had been in chains to the custom and practice of evil thinking and evil doing, men who had found in life the power of the wicked one stronger than the will or rite or sacrifice. But because of a new revelation seen, of a new power made visible, and a new Savior manifested they had entered into the fellowship of faith and grace and victory with Jesus. They followed Him and He prized them as the greatest of all gifts from God and in praying to the Father spoke of them as "the men which thou gavest me." These were the men who called forth that most wonderful of all prayers in the seventeenth chapter of John's gospel.

Paul, having ministered the Word of Life to the Thessalonians, does not hesitate to declare of them, they had wrought righteousness and stood the test of faith and practice of salvation, "Ye are our joy and crown." Great occasions had marked his strenuous and wonderful life, and doubtless memory carried them and reviewed them again and again, but to have preached the gospel in power and demonstration until men were recreated, transformed and glorified through grace because of his ministry led to this remarkable statement that such were his joy and crown.

Saved and sanctified disciples should have but one objective in life—men. That was why Jesus said to His disciples, "Come, follow me! Come, I will make you more than you are now! Come, and ye shall be fishers of men!" *Ye shall be soul savers.* That, after all, is the outstanding proof of your discipleship. Self-elation has little to commend in a disciple of Jesus. Boasting of grace and gifts is of none effect in the kingdom where the passion for souls is wanting. The greatest proof of your discipleship is this, that since Christ has drawn you, you are drawing others into the kingdom of grace and glory. Are you a true disciple because you win souls? That is the proof that seals all other proofs of your standing with Christ. We continue our discussion from the text.

1. *The secret of true discipleship.* Follow me in separation from all affairs other than this, and in separation to this and this alone. When we enter into the work and life of Christ we arrive at only one conclusion that the will of God consumed Him at every turn. It was evident that He enjoyed and delighted to do the will of God. He was separated to redeem men. We are separated to save men. Jesus said, "As the Father hath sent me, so send I you." My business was to redeem and bring to God a lost and

dying world, now it is your business to do the same. Separate yourself from everything that would hinder you from following Him in this, and separate yourself to this work for that is meeting His command to "Follow me."

"Follow me" and have communion with Him. How can you be like Him unless you commune with Him? Moses goes up into the mount and communes with God and his face shines with the glory of the Heavenly One. The camp is turned into a shambles as the people worship the golden calf and enter into the fleshly and spiritual desecrations of the time. Communion means assimilation. That enters into fellowship and testifies supremely of the fact that one is indeed following Jesus.

Then again, "Follow me" would imply full and complete obedience to the Lord. We reiterate the words of His mother, "Whatsoever He commands you, do," as the very essence of discipleship. He alone is faultless in character. He alone has the excellency of truth. He alone knows the heart of man, the need of all, and therefore knows how to super-vene in every time when the finite needs the

infinite. The success of Jesus depends upon the obedience of the disciple. It is not sufficient to utter the formulas of truth as a proof of discipleship, there must be revealed the submissiveness, the humility and the full and complete obedience necessary to assert and testify that no one is a disciple of the Master.

2. *The real success of true discipleship.* There is something really fine in the statement, "I will make you." The Schoolmaster speaks with confidence in His ability to give these fishermen qualifications that might and should be the envy of all who have ever come into the presence of God. "I will make you" we know now is the hall-mark of His divinity. It is the fruit of discipleship that one can have proficiency in the greatest of all work in this or any other world, the saving of men.

Soul-winners are not self-made but Christ-made. In the world of affairs many assert that they were successes without the help of others, and such men have been found in almost every walk of life, but here it is different for those who are soul-winners are never self-made; they are Christ-made. Testimony after testimony could be given wherein the great soul-winners within the church tell of gifts given, of visions received, and of burdens carried until obedience was promised to the Holy Ghost that they would follow Jesus and do the will of God at any cost. Thereafter the Pauline expression was wit-

WITH THE GREEK NEW TESTAMENT

Imitating the Devil

By PROF. E. WAYNE STAHL

OUR word "diabolical," devilish, comes through the Latin from the Greek word for Devil, *diablos*. This in turn comes from the verb *diaballo*, meaning to slander, accuse or defame. We have suggested to us that the specialty of the enemy of our souls is bearing false witness. *Diablos* is primarily an adjective and signifies "prone to slander, or slanderous." Away back in Eden Satan began his campaign of calumny. Seeking to seduce Eve to feed on the forbidden fruit, he made God out a liar and slandered the loving Creator. And through succeeding ages he has never intermitted his infernal arts of character assassination. He has concentrated on the children of God, having made a beginning on their Father. Christ was "done to death by slanderous tongues," that had been consecrated to the service of the Prince of Hate.

We have the verb *diaballo* in the first verse of the sixteenth chapter of Luke, where Jesus in speaking of the rich man's steward, said, "The same was accused unto him that he had wasted his goods." The word is from the preposition *dia* over, across, and *ballo* throw. Literally it is "carry across," to carry reports, etc. from one to another; to carry false reports, and so to calumniate or slander.

Diablos, prone to slander, slanderous," is used as an adjective in 1 Tim. 3:3 and in Titus 2:3, where in the King James version it is rendered, "false accusers." But "slanderers" in 1 Tim. 3:11. All these verses do not have it with the word "the." When such word is attached to it then the reference is specifically to the Devil. We have suggested to us the thought that he is THE defamer, the chief speaker or spokesman of that hellish horde who "say all manners of evil falsely" against the saints of the Most High.

In Rev. 12:10 he is called "the accuser of our brethren." Job, as we learn in the first and second chapters of the book of that name, was one of the shining targets of our adversary's traducing oratory.

How watchful God's people need to be that they bear no resemblance whatever to Satan, as bearers of evil reports. Many a one who names the name of Christ, who could not be defeated by Satan in other ways, is led into temptation and sin by "taking up a reproach against his neighbor." Here is where the Devil has been victorious in holiness ranks not once or twice. He is glad when he can persuade others to imitate his brimstone eloquence. We verily believe that it would be a wiser thing in some communities, instead of having a regular season of revival effort, to take ten days or more to consider the sins of the tongue. A mighty revival might follow such a course.

A safe method to follow when some information unfavorable to a brother or sister comes to us, and there is a temptation to repeat it to some one else, is to ask ourselves concerning it, "Is it true?" "Is it kind to repeat this?" "Is it necessary to repeat it?" Such a simple procedure adopted by members of many churches would prevent divisions.

Of one of the noblest characters in literature it is written, "He spoke no slander; no, nor listened to it." Upon us is the responsibility not only of relating accusations against others, but also of refusing to listen to them from others.

Macaulay in his great history of England (a work which every Nazarene preacher should carefully study for its powerful style) writes thus of Mary, the gentle and lovely queen of William of Orange, "Mary had a way of interrupting tattle about elopements, duels, and play-debts, by asking the tattlers very quietly, yet significantly, if they had ever read her favorite sermon, Dr. Tillotson's on Evil Speaking."

If every six months John Wesley's sermon on Evil Speaking could be read by every Christian, or from every pulpit, the defeats of the Devil would be greatly multiplied.

Olivet College, Olivet, Ill.

nessed to "what I am, I am 'through the grace that is given me.'" Their proficiency came because they followed Jesus. He knew the gift they needed, and one became a pastor, another a teacher, another an evangelist, and yet another an apostle. "I will make you," said Jesus. "As the Father hath sent me so send I you," was the commission given by Jesus. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" is the ultimatum of Jesus. One may be the best student of his class from the primary school to the divinity hall, and may even have had the hands of holy men laid upon his head subsequent to a call from the church to preach, but unless Jesus has your obedience, and unless you do the will of God wholly and completely, you will never know the real success of true discipleship.

3. *The striking figure of true discipleship.* Fishers of men. That is the true objective of your discipleship. That means much more than most are willing to do. When you think of the fishers of the sea you think of self-denial, of sacrificial labor. You think of long days and longer nights without a mother's care or a wife's love. The mind remembers the storm and tempest, the treacherous coast and the unseaworthy boat. All speak of death or of a painful, maimed and short

tenure of life. We can not forget the disappointments these fishers have, the nets hauled in again and again without fish, but their hope never dies and their faith ever continues as they keep on casting their nets into the sea. O! ye fishers of humanity! Ye who profess to be disciples of Jesus Christ! Have you the self-denial and the sacrificial spirit of the fishers of the sea? I hear your prayers of thanks for temporal and physical comforts, but do you pray and thank God that your zeal and faith and courage exceed the labor and service of those who go down into the sea in ships? Out with it now, is it self or souls? Is your objective a religion that simply *thinks* about souls, or is your objective a life to be consumed in being a fisher of men, no matter what the cost and sacrifice may be? That is the way the Master did, and that is the way the disciple must do. If you take any other way, who is to know that you are His disciple?

*"Make me a winner of souls, dearest Lord;
Many in darkness are straying
Far from the light of Thy excellent Word,
Evermore idling, delaying.*

*"Make me a winner of souls,
Give me thy Spirit I pray;
Make me a winner of souls, dearest Lord,
And help me to help some one today."*

PARKHEAD, GLASGOW, SCOTLAND

Dead Holiness

By EVANGELIST ROY L. HOLLENBACK

THE experience of holiness is vitalizing and energizing; and so long as the Holy Spirit is in the heart there is life. This life will vary in the forms of its manifestation according to our various temperaments; but there will be life. Dead holiness is no holiness.

It was about two years ago that Pope Benedict died. Shortly before he passed away, we saw a headline in the paper to the effect that "His Holiness is Sick." Sometime later we noticed, "His Holiness is Dead." We were rather amused when we remembered that others were known to us of whom it could be said, "His Holiness is Sick," or "His Holiness is Dead."

The experience of holiness will never die of old age or of natural death. If it dies, it is usually because of some spiritual disease and there are many diseases which are fatal to the experience of holiness; and we should give frequent examinations to make sure that our spiritual anatomy is free from any of these deadly diseases. Here are a few of them:

1. The "outs." We are not sure that this disease is known to those who treat physical diseases, but there is a spiritual disease by this name which is well known to those who are experienced in spiritual diagnosis. It is always fatal to the experience of holiness. Its first symptoms is a secret distaste toward others who may be preferred above it; and as it progresses toward a more critical stage, it shows signs of being "put out" over some things in the church which did not go just as they should have gone. In the final stage, it usually leads the one afflicted with it to "come out" of the church and separate himself from others who serve God. When the

disease reaches this final stage, it usually is accompanied with more or less of burning fever, to which the patient invariably succumbs.

2. Others die of "sour stomach." This disease, while closely related to the former, is not exactly the same. It starts with more or less of nausea; and as it progresses, it invariably sours the entire system. The afflicted one feels "soured" on the preacher for the way he preaches; and "soured" on the Sunday school superintendent because the Sunday school is not run right. This disease is very visible to others as well as to the one afflicted; for it usually shows itself in "sour looks," and "sour words."

3. "Hydrophobia" is another dangerous disease; for it kills so suddenly. It does its worst in a very few minutes. The heart boils with inward poison, the face flushes and turns red, the eyes flash fire, and the heart beats doubly fast. Usually at this stage the tongue speaks out in forceful, indignant and poisonous words. So violent is the sudden attack that even the physical man is shattered from its effects; and the spiritual man dies from its sudden outburst.

4. "Malaria" is not quite so violent in its attack, but it invariably produces death to holiness. It is caused by living in the lowlands where there is stagnation, chills, and fever. A wholesome atmosphere is essential to a healthful soul. Where the spiritual atmosphere is damp, and the waters are stagnant there will always be malaria. We would suggest to those who are already weakened by this disease that they move to a higher altitude—especially out of the stagnation of formalism and the swamps of secrecy.

5. "Sand colic" is a very painful disease; and is often fatal to the experience of holiness. It is caused by living on too short pasture. If the grass is too short, there is danger of eating too much dirt and sand; and since man's soul has no organ to digest this, it often follows that colic sets in, which often proves fatal to the soul. This disease is very painful, and is fraught with constant internal uneasiness.

6. Others die of the "gapes." These are tiny insects, and are usually taken into the system in the form of mere germs. They will grow until they produce death. They are gotten usually by feeding around places of debris and decay. A "tongues" meeting, or a spiritualistic "seance" is a most excellent place to pick them up. Once they lodge in the spirit, it is unable to throw them off, so spiritual death ensues.

7. Others die of plain "dry rot." Abundance of idleness; lack of spiritual exercise is the sole cause of this disease. One by one the spiritual elements die, until the whole spirit is dead.

EVIDENCE OF SPIRITUAL DEATH

1. One very certain evidence of dead holiness is the tendency to live on past grace. While conscious of its present powerlessness, the soul loves to refer to the giants it has conquered in times past. It can boast of great victories—all of which are somewhere in the past. Though the soul is now fleeing from Ai, it is still boasting of the great victory it had at Jericho.

The man whose holiness is dead must use the hands of his own soul to occasionally pat him upon the back and pet up his reputation. He carries two crutches for support: namely, the crutch of "theory" and the crutch of "past experience." Upon these he upholds his profession, now that his holiness is dead.

2. Strange, but true, the man whose experience is dead usually feels an attitude of "holier than thou." He feels that his gifts and graces are superior to those of others. He has great confidence in his powers of discernment, and usually thinks he is possessed of some special gift. He discounts others' advice and counsel because he has so much more confidence in his own knowledge. He is always infinitely above any sermon he ever hears preached; and the truth never gets high enough to touch him. The preacher can preach himself and half the church to the bench, but it never dawns upon him that he ever has a spiritual lack. No sermon is so good but that he has heard (or preached) a better one. No revival is so good but that he has been in a better one. The most marvelous and uncommon experience in the lives of others are very ordinary and insignificant as compared to some he has had. Other saints must occasionally search their hearts, but he is too far advanced for that.

3. Dead holiness invariably becomes stereotyped. In spite of all the efforts to appear spiritual, it will be seen that the soul is not alive as it once was. It rehashes its old experiences and all the time because it has no new ones. It prays the same words and relates the same instances in testimony. It is always the same size. It never feels any outbursts of joy, no seasons of weeping, no soul burdens, and no special seasons of heart-searching. It just goes along in a stereotyped manner, taking for granted that it is all right.

If the Holy Spirit is within you there will be frequent "moves" of some kind or other.

4. Dead holiness seeks to substitute others' experiences for its own. It has a moon-shine religion. We are told that the moon has no light of itself; but that it receives and reflects the light from the sun. So with the soul whose experience is dead, he has no light in himself, but he can reflect the light from others. He applies others' experiences to himself, until he actually begins to think they are his own. He can not build a fire for himself, but he can warm at the fire of others.

If your experience is dead, the way back to your former state is by no means an easy one. But it is possible for you to have as good victory as you have ever had in your life before. An honest confession of your state, with a renewal of your former covenant in every detail, will bring back the former joys that are departed and give again sweet assurances to the soul.

MANSFIELD, ILL.

THE WHOLE CHURCH AT THE WHOLE TASK

By E. J. FLEMING, Secretary General Board

CONSCIENCE is that inward principle which decides as to the character of one's own actions, purposes, and affections."

"Conscience is the *reason*, employed about the questions of right and wrong."

It is a well-established fact that conscience, to be thoroughly dependable, must be based upon law. That law may produce a conscience at variance with the principle of God's kingdom is equally well established. Therefore, in order to have a proper conscience in regard to the business of supporting the kingdom of God through the Church, that conscience must be based upon *God's law*. Any financial plan that *really succeeds* will closely approximate the financial plan of God as revealed in the Holy Bible.

The Church in general has agreed that tithing is the foundation of the "rule of faith" for matters of finance from a Bible standpoint. In support of that statement witness the stewardship campaigns of the various denominations, and especially of the Holiness Churches. They lay great stress upon tithing. There never was a time in the history of the Christian church when so many were tithing as a result of the widespread teaching on the subject. There never was a time when there was greater need of strong aggressive teaching on the subject. There never was a time when the ranks of tithers needed more to be augmented by the accession of an increasing number of tithers.

The position of the Church of the Nazarene is historic. The first Manual issued contained the following statement: "We advise, therefore, that weekly offerings be the usual method of this holy business, and that the tithing principle be chosen as best, if not also obligatory." This statement has been retained by each successive General Assembly without change. However, the Sixth General Assembly adopted statements which go further in setting forth the general position of the church on the matter. On page 82 of the Journal of the General Assembly occurs the following which was unanimously adopted:

"We indorse and strongly recommend the adoption of the tithing system by the entire membership of our church, and that a continuous campaign of education be undertaken by our District and General Superintendents and the editors of our publications with view to eventually securing the adoption of this scriptural method by every member of our church. Also that pastors, evangelists, and District Superintendents preach two or more tithing sermons each year. We believe the solution of our financial problems depends largely upon the speed with which this is accomplished." The General Assembly further states: "We believe that the plan for securing funds for our General Boards by drives and campaigns for money is not conducive to the best spirit of giving and furthermore that it is not

biblical." In harmony with the above action by the General Assembly the General Board adopted the following statement in its meeting in December: "That we stress the importance of tithing in all of our work of introducing the new financial policy with view eventually to securing 100 per cent adoption of this Scriptural method." It will be noted that the plan of the church as expressed by statements made by her representative body, the General Assembly, and by the representative agent of the General Assembly, the General Board, that the *tithing principle or law* is an accepted fact of our denominational life.

Study carefully the Bible mode of finances and note that the people of God did not give to causes—which, by the way, has been our method heretofore—but the givers to or supporters of, the divine economy were to carry their contributions to the "storehouse." They were not to give to causes although they had causes as well as we. The "tithe is the Lord's." That is divine law. The causes received their support *because* the tithes were "brought into the storehouse." Bible history shows that the causes suffered in some form or other when the tithes were not brought in.

Nazarene history shows that the causes have suffered variously because of a lack of systematic support. That lack has led to excessive drives and campaigns that have not been conducive to the best spirit of giving and, as we have declared "and furthermore that it is not biblical." The General Assembly affirmed its desire and determination to get away from methods that do not nourish the spirit of true spiritual biblical giving. It instructed the General Board to devise a plan for the entire church. The General Board has done so. It has provided a budget which sets forth in terms of money the work which it is charged with doing. The budget represents the minimum amount necessary to do the whole task of the whole church. It represents that which *must be done* to accomplish what is believed to be the just proportion of the Church of the Nazarene in the general church field. That which *may be done* in addition to what must be done will be measured by what is contributed over and above the Budget. If a man has a family to support he regards that as his *obligation*. After he has met his obligation he considers himself at liberty to support *other* interests. First, he discharges his obligation and to the normal man that very obligation becomes a decided pleasure. Duty becomes delight. He delights to provide for Mary, Joe, Fred and Susie. Second, he also delights to provide for the poor and needy children of other homes. The latter pleasure is heightened by the consciousness of the former duty well performed.

The Budget represents the least we *ought* to do as a whole church to accomplish the whole task. If we perform our *duty* we shall have reasons for joy. If we fall below our duty we shall have reasons for regret. But if we go beyond our duty by an overflowed budget the entire spiritual spirit of the church will be quickened. God's plan was the "storehouse"—budget—and into that storehouse were brought the tithes, and *also offerings*. Not tithes only, but offerings. With the tithes and offerings there was a sufficiency for all purposes.

From the "storehouse" the several *causes* of God's kingdom were supported in proportion to their importance. But that support flowed *from* the storehouse. First, into the storehouse; second, from the same. The storehouse *provided*, then the causes sustained. This was neither giving to a cause nor a system. It was giving, in harmony with the divine plan, for the kingdom. A cause is a part; the kingdom is the whole. The whole is greater than the parts. To support the whole kingdom program is greater service than to support a part or two.

If these things be true according to the Scriptures is there a law to govern? If there be a law to govern can conscience be in harmony with that law? If conscience be in harmony with that law would it not direct the mode of giving? If it changed the *mode* of giving from an unscriptural to a scriptural, from an unspiritual to a spiritual, from unsystematic to a systematic, from part giving to whole giving, would there not be gain both to the soul of the giver and the Kingdom of God? In other words, if the mode of giving followed in the Church of the Nazarene needs to be changed to enable the whole church to do the whole task every member ought to be willing to make the change for the glory of God and the success of our Zion.

THE SOLUTION OF ALL MISSIONARY PROBLEMS

By REV. JOSEPH RICHARDSON

METHODS for missionary work fail often not because the method is a failure, but because so many fail to work the method. The brunt of sacrifice falls upon the few because the many are not faithful to the call.

Brothers and sisters, let us get together in the Spirit, along with the missionaries on the field and with those who are waiting to go. We believe that the time of the Lord's coming draweth nigh and that whatever we do must be done quickly, and how can we expect to stand before Him in peace if we do not complete the work He has appointed us here?

Really the solution of all our missionary problems is found in the one word, "Fidelity to Christ." The cost of self indulgence is far greater than the most far flung missionary effort and if we solve the problem of self indulgence, we will solve the missionary problem also. We all know what self indulgence means in a general way, but it has a special meaning to each of us individually.

Tobacco using is one of the most selfish and expensive forms of self indulgence. In this province of Prince Edwards, the smallest of the ten Canadian political divisions, in which I am now laboring, there are 100,000 people and it is estimated that 20,000 men and boys use \$10,000 worth of tobacco each week. Just think of the other nine provinces! Think of the states in the American Union where \$4,000,000,000 are spent for tobacco annually. The tobacco bill for one year would support all the missionaries now on the field and all that could be sent over within the next ten years. Can any follower of the meek and lowly Christ say there is not harm in using tobacco?

But to come closer home: In 1922 Canada used approximately four pounds of tea per capita. (In Great Britain the consumption of tea is eight pounds per annum). This meant a waste of over \$18,000,000; for tea and coffee are not foods, and all would be better off if they drank the water with the sugar and milk without putting in the poison. But suppose we were to use our coffee and tea bills for the evangelization of the world. How much do we really want to send the gospel to the heathen?

Finally there is the money spent for unnecessary dress, matters of style, automobile riding that is not necessary, etc. Fidelity to Christ which would make us willing simply to break away from self indulgence and pay the cost of the same into the work of God would solve our missionary problems.

ALBERTON, PRINCE EDWARDS ISLAND, CANADA

WHO LOOKS AFTER THE PASTOR?

By REV. E. L. LOOMAN

THE pastor is really the greatest man in the church for without him we could not make the church go and could not support foreign or home missions, or the District and General Superintendents, or any other of the general interests of the church. The pastor is the hub of the wheel and if the hub fails the wheel is ruined.

It is, therefore, of great importance that the pastor should be properly and regularly supported. And no church should ever think of allowing the pastor to come to the end of the year and pass on with a portion of his salary unpaid. We have known this to happen and have known the pastor to have to begin his new year, perhaps in a new place, hampered by debt. Some say, "God will take care of him"; no doubt He will, but what about the church that sent him away unpaid?

While the pastor is raising the finances for the other interests of the church, it should be seen to that he is not neglected. There are few places where a pastor with a family to support can get along on less than \$1200.00 per year and in most places it should be more in order that he may even get a living.

God has not called us to build great institutions and fine churches and "settle down," but He has called us to go out and get the people converted and sanctified and then to preserve the work which is raised up, and it will take good pastors to do these things. Let us not forget the pastor.

OSAGE, OKLA.

YOUNG PEOPLE'S WORK AT OKLAHOMA CITY, OKLAHOMA

Under the presidency of W. J. Collins this past year we have made great strides in our young people's work. In the beginning of last year we had about thirty young people enrolled; we now have over 100 on our roll and the majority of them are on fire for God. We meet at six o'clock every Sunday evening for our regular meeting in which all the young people are willing to take part and shoulder the burdens, not only of the N. Y. P. S. but of the church as well.

During the revival of Dr. J. E. L. Moore of Indianapolis, Ind. a great number of young people have been saved and sanctified and have joined the church and are a real inspiration by their bright and shining faces. They are present at every meeting to fill their places and do what they can towards the up-building of the church. Our society also has prayermeetings for the young people every Friday night in which one of the members of the N. Y. P. S. always leads, giving our young people a privilege to grow, not only spiritually but also fitting them to meet the public and be at their best for God.

Our last Sunday evening program on missions was exceptionally good being typical of the real missionary spirit manifested here. A number of our young people took part bringing out some wonderful and inspiring thoughts on missions. On Jan. 5th a group meeting was held in Oklahoma City First Church. Delegates were sent by all the Young People's Societies available by interurban service. Although this was the coldest day of the year, there were 130 delegates present and much good was accomplished. Since this meeting we have received twelve subscriptions for the HERALD of HOLINESS, to help get the 1,000 pledged by the young people, and have the promise of several more. With Mr. Collins re-elected president for the year of 1924 we intend to forge ahead and make this the best year in the history of our N. Y. P. S. As the song says: "We are happy in the service of the King."—Emily Lasater, secretary.

N. Y. P. S. WASHINGTON, D. C.

Jarrette Aycock and wife gave us a two day meeting here on February 11th and 12th. There was a good attendance and we had a gracious time. We were fortunate in having quite a good deal of advance notice. Besides the newspaper notices in the Star we were able to have these meetings brought to the attention of other young people's societies in the city. I am sure that this notice helped to bring the number of visitors out that we had for these meetings. Special messages were brought for young people, not only in sermon, but in the songs. Sister Aycock spoke on Monday evening and Brother Aycock on Tuesday, and they were with us until the last minute, not to miss their train. We are grateful for the many suggestions given for conducting our meetings. On Tuesday evening we had a large crowd from the Baltimore church. We are looking forward to a rally service in Baltimore on the 22nd of this month.

One of the best things that our Society has been able to do is the organization of a Junior Society which meets at four in the afternoon. We should realize our responsibility here.

It seems to me in the short year that I have been in the Nazarene Church, that we are only just starting our young people's work. I am certainly thankful that I have had a small part in our own Society's growth and I want a small part in helping in national growth.—Charles E. Reed, Statistical Secretary.

WORK OF THE YOUNG PEOPLE'S SOCIETY AT COFFEYVILLE, KANSAS

The N. Y. P. S. of this church is a live bunch who know how to pray and bring things to pass. Mrs. L. W. Hall is the efficient president and splendid leader. This Society is also fortunate in having a pastor, Rev. Wm. A. Menneke, who understands young people and is able to help them into a good experience, and keeps them busy in the Lord's work. Out of cottage prayermeetings where souls were being saved, there grew a desire and plan to hold a revival of which the young people should have entire charge. Rev. W. W. and Margaret Littrell were called to hold the meeting for them. On Sunday, January 8th the N. Y. P. S. conducted the evening service. There were special songs and speaking by several of the members and they know how

Nazarene Young People's Societies

to do it. The revival was on and on Tuesday night January 20th, Brother Littrell and wife found a ripe harvest and souls fell at the altar the first night. The Littrells are fine consecrated folks, loyal to God and the church. Their singing and playing were a great inspiration and blessing.

Brother Littrell is a "boy preacher" but preaches the Word with a fearlessness, eloquence and power that bespeaks a great future for him. Deep conviction was on the people and in spite of the worst weather in years, there were eighty-nine seekers for pardon and purity. Many young people as well as older ones were saved and sanctified. Strong men wept their way to victory, cleaned up from the bottom and got up shouting the praises of God. A good offering was given for the evangelist; a love offering to send Brother Menneke to the preachers' meeting at Hutchinson and five dollars for Sister Menneke were taken by Brother Littrell and wife. A large class will be received into the church soon; expect to have 100 members before Assembly. This church is growing by leaps and bounds for which we give God all the praise. We thank God for such a holy baptized band of young people.—Mary A. Levan, reporter.

DISCUSSION FOR N. Y. P. S. TOPIC FOR MARCH 1ST

By D. J. SMITH
"The Desire for God"
84TH PSALM

The eighty-fourth Psalm is called the Pearl of Psalms. While the twenty-third is the most popular, the 103rd the most joyful and the fifty-first the most plaintive, the eighty-fourth is the sweetest of all the Psalms of Peace. It sings of the joys of the holy assemblies, the great religious festivals of the Jewish peoples. These festivals no doubt brought manifold pleasures and mingled joys to all who attended, but the writer debarred the holy company of the pilgrims, the devout worship of the congregation, sings of the desire of his soul for the Lord of the House, rather than the House of the Lord.

1. THE DESIRE FOR GOD IS UNIVERSAL, age-long, springing up out of the very soul of man. It may well be termed an instinct of the soul. This desire may be deep and strong with the object, as in the case of the Psalmist, standing out clear and bold in all the goodness, greatness and glory of His person. It may be present and active in man, but be without any true knowledge of its object. Paul in speaking to the Athenians said, "Whom therefore ye ignorantly worship, him declare I unto you." Again the desire may be only a restlessness of spirit, a pining of soul. Thousands in our own land seemingly know of, nor experience anything more.

Where this desire is obeyed, even though there be ignorance of the true character of God, man and in turn society are elevated, progress is made in things spiritual and moral and a condition is obtained which makes for peace and permanency. Where this desire is ignored or attempt is made to satisfy it with the sensuous world, man faints, society decays, and civilization crumbles.

2. THE OBJECT OF THE DESIRE IS GOD. None but the living God will satisfy it. It was this truth that brought forth the statement, "Restless will be until we rest in Thee." Not the instinct of the moth for the light and flame, but simple profound truth and that the Uncreated Source of Light and Truth, Goodness and Mercy can alone satisfy the longing soul.

3. THE OCCASION FOR THE DESIRE. Instincts oft-times remain latent, inactive until the environment demand their development. With the Psalmist exclusion from the Lord's House agitated this desire. The great problems of life which are universal however, constitute a soil out of which this desire springs up in every individual life. Some of the great problems of life are: The Problem of Sin, the Problem of Pain and Suffering, the Problem of Sorrow, the Problem of Death.

(a) THE PROBLEM OF SIN. A great man of the

world has said that "today men are not worrying about their sins." Such a statement reveals an ignorance as to the things that agitate men inwardly. It must be classed with the common denial of sin for in neither case is man relieved of the struggles with sin. Sin by reason of what it is compels man to seek a solution for it.

(1) It is a failure. We may deceive ourselves for a time as to our success or failure, but the crash will come even as it does in the financial world.

(2) It is an offense. Sin not only estranges, but it finally isolates from God and man.

(3) It is a disease. No matter how slow and insidious its progress, it will eventually bring death.

(4) It is a crime. For it some day we will be arraigned before the bar of our own conscience, the judgment bar of man, and the Great White Throne. Overcome by this great foe, our utter helplessness brings to our consciousness the soul's desire for God, for a Redeemer. That is the day of our visitation, the day of salvation, the time to "seek the Lord while He may be found, to call upon Him while He is near."

b. THE PROBLEM OF PAIN, SUFFERING, AND SORROW. As the seasons of the year follow one another, spring and summer, fall and winter, so the experiences of life. Health and strength, peace and gladness are followed with sickness and feebleness, pain and sorrow. Strong as we may be for a time to bear this burden, sooner or later it agitates within the soul the desire for God, for Him who has borne our griefs and carried our sorrows.

"Nearer my God to Thee, Nearer to Thee,
E'en tho' it be a cross, That raiseth me."

c. THE PROBLEM OF DEATH. No advance of man has to any degree removed us from these great problems of life. Youth as well as old age must face death. William Cullen Bryant at the age of eighteen wrote "Thanatopsis," our land's most stately poem of death. Since we were made for more than the brief span of life it is not strange that the thought of death should result in a search of the soul for any hope that it may possess. And so it is that once again there becomes dominant in the soul of man the Desire for God.

The facts of life are offset by the fact of Christ and the problems of life find their solution in Christ. In the "subtle but obstinate business of the soul" we deal with God not man.

DAILY THOUGHTS FROM THE BULLETIN BOARD OF OLIVET COLLEGE

SUNDAY

"Casting all your cares upon Him for He careth for you."

MONDAY

"God does not pay at the end of every week, but God always pays."

TUESDAY

"The poorest people on earth are those trying hardest to keep all they can get."

WEDNESDAY

"The army that remains in its entrenchments is beaten, said the great Napoleon."

THURSDAY

"Be careful how you sidestep trouble, sacrifice, or facing of difficulty; you may be missing some call of God."

FRIDAY

"Christ alone can save the world; but Christ can't save the world alone. Get into the work and do your part."

SATURDAY

"What is beauty?"
"Tis the stainless soul within
That outshines the fairest skin."

FORGIVENESS OF SINS

By H. O. FANNING

If THE JUST God forgives sins, He must have sufficient reasons for so doing. The one satisfactory and sufficient reason is that atonement has been made for man's sins by one who is equal with God. One who is God. Deity alone can make satisfaction to Deity for sins. This, God in the person of Christ did. "God was in Christ, reconciling the world unto Himself."

RIMBEY, ALBERTA.

A SHORT SKETCH OF THE LIFE OF ESTANISLAO GAVIDIA

(Translated by Miss MABEL PARKER, Chiclayo, Peru)



I was born and spent the first few years of my life in Huamachuco, Peru. My parents were among the most zealous Roman Catholics of that town. I did not have the privilege of being raised in a real home, for my parents were not of the same social rank, and did not live together continually—it was only a matter of convenience.

Many of the men of Peru have one family in one town and another in another town. A part of the time I lived with my father and the other part with my mother.

At ten years of age I entered Saint Charles and Saint Marcel Seminary in Trujillo. There, although young, I observed the lack of sincerity of the priests, both in religious ceremonies and in conduct.

On leaving school I began my life as a slave to sin. From this only Jesus Christ has freed me. Glory to His name! Thinking about my past life, I can do no less than bow before Him and shed tears of gratitude that He has loved me so. Yes, He loved me, a sinner, and saved me.

In 1920 I left Trujillo, intending to go to the United States. On reaching Pacasmayo the first thing I heard was, "There is an evangelical mission here." I knew nothing of the sweet, precious gospel of Christ, and paid no attention. Many others talked to me about the evangelical mission, so I decided to find out what it was.

In two different meetings I stood at the door, listening, but the third time Mr. Ferguson invited me to enter. I had been wanting very much to enter, but did not understand it was a public meeting and free for all. I entered, helped sing, and prayed. I left the meeting, but the words of the preacher still sounded in my ears, and I could not sleep. After a prolonged struggle I gained the victory. I had been pardoned. My heart beat faster, and I knew that I had something that I never had received before: Christ had come in.

That day I promised God to serve Him. After a short time God called me to work for Him. I knew that I lacked in preparation and gifts for the ministry, yet I obeyed, because it was my duty. I have never been sorry that God chose me to work for Him.

Now, brethren, just a word more and I must close. When in 1920, at the beginning of the year, you prayed that God would save souls in Peru, He heard your prayers. I was lost, but He found and saved me, thus fulfilling His promises to save. I am convinced that God worked in my heart, because of the prayers of those who cried unto Him, "Save sinners."

Keep on praying, and know that here in a corner of the world there is one who can testify that He came to save that which was lost.

I am sanctified, and because of it when the struggle is hard I can sing, "There is peace; there is peace." May you sing the same.

There is much that I should like to tell you face to face. It seems that I cannot express on paper what I am now by the grace of God.

If I am never able in this world to speak with you, I expect to see you up there, in that day, glorified and with white robes, singing the song of the redeemed. Rev. 5:9, 10; 7:9.

YES, THEY ARE ALL HERE, BUT—

By Miss LILLIAN Y. COLE

Lions in the big government reserve just a few miles to the front of us. Crocodiles in the big river to the right. Leopards have a lair about a mile from here. Snakes, a plenty. Baboons, troops many. Monkeys in trees about the house. Hills and valleys innumerable, covered with bushveldt trees. A hot sun and a cool breeze.

But, O friends, all the monkeys and baboons and lions and tigers in the world, and hot sun and steep hills, don't make the setting, the mission setting. It takes people, lost and undone and away

MISSIONARY DEPARTMENT

from God, to produce the need, and the people make the setting.

If they choose to settle in towns and crowded cities, there the faithful missionary follows them. But if some choose to make homes out in the wilder section, there also the follower of the Cross follows on, erects his little house, builds his little church and starts business for his King.

He is but a voice and a prophet of his God, and desires nothing greater than to wear his life away in the service of the Man with the drawn sword. He desires not fine houses nor fine food, but his heart's desire is to convey the living waters from the fountain head to those who thirst.

It is true they are lost sheep, woefully lost, having wandered far from God. But the shepherd, with a shepherd's heart, knows nothing but their need and God's ability to meet that need.

Miss Cretors and I are stationed in this new place for God, eighteen miles from Sabi.

The services are held in the open. We needed your prayers in the the past, we need them more now, yea, much more now—that God will give us a faith which will dare to march around the Jericho walls of heathenism until they fall flat before our King.

If you could see the innumerable kraals, each perched on a little hill of its own, you would yearn to throw yourself into the breach.

We plead with you to pray that God will choose for Himself a people who will have washed their robes and made them white in Jesus' blood and be ready to meet Him when he comes, softly calling His loved ones home.

A GREAT REVIVAL MEETING AT TAMINGFU

By Miss J. HESTER HAYNE

WE have just closed what have proven to be the greatest revival meetings yet held in our work at Tamingfu. The opening meetings were conducted by Mr. Yang, a Chinese evangelist of the National Holiness Mission, Tu Ch'ang Fu, Shantung. During the six days of preaching while Mr. Yang was with us there were a number of seekers, and many of the Christians testified to the help and inspiration they had received from his sermons. They were days of real feasting to the souls of the people.

During the interval of three days between Mr. Yang's leaving and the coming of Brother Moe (also of the National Holiness Mission) for the further continuance of the evangelistic meetings, testimony and prayer meetings were held twice a day. These were days of intercession when cries went up to God that He might pour out His Spirit upon us in the meetings which were to follow. God wonderfully answered prayer in these services conducted by Brother Moe. His splendid command of the Chinese language together with his understanding of the custom and everyday life of the people gave him a vital point of contact with his audience. These qualities, combined with the heart-searching messages which he delivered, brought real conviction upon the people. The working of the Holy Spirit was manifest in each service, and there were seekers at the altar at the close of practically every meeting.

During the fifteen days through which the meetings lasted there were between 180 and 200 seekers at the altar. About fifty of these were students from our boys' school. There were a number of young men from our Bible Training School for Men who were beautifully saved during the meetings held at the school by Mr. Yang.

Mr. Yang came especially to hold services for the students of the Mens' Bible Training School, but Brother Sutherland generously consented to combine the services twice a day in order that the church at large might share in the blessing of these services. A special service for the students was conducted each afternoon at the school. The results from these meetings were indeed gratifying.

Mr. Yang also held several services for the women

of the Women's Bible Training School. His talks were clear and concise, pointing out many of the outstanding weaknesses of the average Chinese Bible woman and evangelist. We trust that those who were privileged to hear these messages will be "doers of the Word and not hearers only."

Christians and native workers from the other missions here at Tamingfu attended the meetings, and on several occasions the students and missionaries came in a body.

These new converts will require much teaching and wise leadership if they are to make progress in the Christian life. Already our duties and responsibilities are great, but we gladly accept the responsibility which these new Christians represent. Will you not join us in prayer that not one of these who have been born from heathen darkness into the glorious light of the Christian life shall turn back to the old ways of sin?

WHAT THE PEOPLE THINK ABOUT US

By Miss SARAH M. COX, Salama, Guatemala

Yes, the people have many strange, wild, superstitious ideas about us. Many say we are representatives of the American Government, spies sent to spy out the land and take back reports, and that it is only a question of time until the Americans will swoop down upon them as a lion upon his prey to kill, to smite, to devour.

And all, (perhaps with the exception of our native workers and believers who best know us, believe that we come laden with gold. I do not know what there is in our appearance to indicate it, but they have the idea indelibly stamped in their minds and hearts that we are rich in this world's goods. When a thing is to be sold to us it usually doubles or triples in value. But we have gotten a little wise to their ways and never think of offering them the price they ask. We offer them the just worth of the proposed article, and if they do not trade we turn and walk away indifferently but nine times out of ten they call us back. They have the idea that we live luxuriously in our homes, faring sumptuously every day, refreshing ourselves betimes with plenty of good wine.

Many regard us as a kind of witches whose presence brings curse and condemnation upon them. If it rains too much it is all due to our presence. If there is a drouth and a failure of crops, as has happened for the past two years, we must bear the blame for it.

Most of them have us indiscriminately classed with the Masons. How many times when I pass through the streets I hear from behind or from some door or windows, "La Masona, la Masona, there goes the Masona." But with all these fears and superstitions they have about us they have a certain amount of confidence in us, enough to give us credit in their shops—which confidence is wholly lacking among themselves.

Many believe that the gospel is good and are convinced that it is the true religion but oh, the cross, the persecution, the shame they must suffer if they take this way! Many have paid the price, have come to know Christ as their personal Savior and some as their Sanctifier, experiencing a radical change of heart and life. They are the best exponents we have of the power of the gospel of Jesus. God speed the day when these walls of idolatry and superstitions shall crumble and fall to the ground.

MAN'S CHOICE OF GOOD OR EVIL

By D. S. REED

God's LAWS touch all things and are adapted to the objects which they are intended to govern. Gravitation, cohesion and chemical affinity are laws of the material universe and the moral law is for man's spiritual nature. Obeyed, the laws of God bring a blessing; disobeyed, they bring a curse.

God appeals to man through love, fear, loneliness, joy and especially through his conscience. Man's judgment decides what is right and what is wrong, the conscience says "Do right," but the will decides the matter; so the command is, "Choose ye this day whom ye will serve."

Every man must choose for himself and he is responsible for his choice. Character results from choice and character settles destiny.

MANUAL CATECHISM

E. J. FLEMING, *Secretary Department of Publication*
 Question. What vote is necessary to the calling of a new pastor?

Answer. See Manual, ¶ 68.

Q. Is the same vote required to recall a pastor?

A. See Manual, ¶ 70.

Q. May Licensed Ministers officiate at marriages and administer the Lord's Supper?

A. See Manual, ¶ 173.

Q. What are the conditions upon which a person may be licensed as a minister by the District Assembly?

A. The new Manual tells you in ¶ 169.

Q. What shall be done with the credentials of a minister from another church when his orders have been duly recognized by the District Assembly?

A. See ¶ 184 of the Manual.

Q. What shall be done with transfers when duly made out and ready to be delivered?

A. District secretaries take notice. See Manual, ¶ 138.

Q. What should be the form of a transfer?

A. See ¶¶ 411, 412, 413.

Q. Are there any new books in the Course of Study for Licensed Ministers?

A. Note carefully ¶ 416 in the new Manual.

Q. What form should the local church use in making recommendations to the District Assembly?

A. See ¶ 387 in the new Manual.

Q. What new qualifications did the Sixth General Assembly adopt relative to granting a minister's license at the District Assembly?

A. See ¶¶ 84 and 169. Have you a NEW Manual?

Q. Have changes been made in the arrangement of the Manual?

A. Yes. It contains 238 pages, is larger in size, printed in larger type which is more easily read, is paraphrased from A to Z, and furnished in one binding at 40c each or \$4.25 per dozen.

Q. Who should have copies of the New Manual?

A. Every general superintendent, district superintendent, evangelist, pastor, Sunday school superintendent, N. Y. P. S. president, W. M. S. president, in fact, every member of the Church of the Nazarene should have a copy and read it carefully. It can be had by sending cash with order to the Nazarene Publishing House, 2109 Troost Avenue, Kansas City, Missouri.

ARKANSAS DISTRICT

Rev. M. E. Borders, pastor of First Church, Little Rock, has just closed a fruitful meeting. We are glad to have him with us to help us push the battle.

At Mansfield the work is progressing nicely under the efficient pastorate of Rev. L. L. Swett. He now gives Mansfield full time. I have asked Rev. Hilburn to look after Cochran's Chapel, and bespeak for them a good year.

Fort Smith is coming to the front under the leadership of Rev. Mrs. Ethel Barham. We are looking for something worth while in that beautiful city. Brother Barham is looking after the interests of our work at Van Buren. Great opportunities in both places.

Maple Shade is being blessed with the ministry of Rev. E. S. Broyles. This is one Nazarene preacher the Lord is blessing. God bless him and his people. We are to organize a new church for him later.

Ozark is prospering with Rev. C. A. Dawson and wife. I have found these fine people ministering to a fine set of people. They are planning some good meetings in the future. I am hoping all our pastors will do this. We must have revivals.

At Atkins I found Rev. J. E. Moore just finishing a good parsonage. Atkins needs a good revival. It is to be hoped it will get it. Rev. Joe Bishop is now in a revival at Searcy. Rev. J. Sam Curtis, Prescott, has paid off the debt of the church. Rev. Chas. Robinson, North Little Rock, is now in his new church, and his people are jubilant over it. Rev. J. K. Davidson is bringing things to pass on his circuit, Greenbrier, Union Valley and Pickens' Chapel.

Much interest is being manifested in the coming great State camp meeting July 31st to August 10th, with Dr. E. P. Ellyson and Rev. C. B. Jernigan. It will be held in Little Rock on account of being accessible by railroad and auto. We would ask our pastors to all remember this date, and save it, and be on hand to enjoy this great feast.

Let all our people come up with their apportionments. We have many new places we can enter if we had some Home Missionary money and two or three new tents. Maybe some one will donate us a tent. We hope so. Besides, some of the older places need some help.

May God bless our people. Push your revivals.

JOHN W. OLIVER, *District Superintendent*.

SUNDAY SCHOOL LESSON REFERENCE

MARCH 2. THE REVIVAL UNDER SAMUEL.

Lesson: 1 Sam. 7:5-13.

GOLDEN TEXT: Prepare your hearts unto the Lord and serve Him only (1 Sam. 7:3).

Devotional Reading: Psalm 51:1-10.

MARCH 9. THE REIGN OF SAUL.

Lesson: 1 Sam. 15:13-23.

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

Devotional Reading: Psalm 139:1-12.

MARCH 16. THE REIGN OF DAVID.

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

GOLDEN TEXT: I delight to do thy will.

O my God. Psalm 40:3.

Devotional Reading: Psalm 24:3-10.

MISSOURI DISTRICT

I am glad to tell you that we have organized another church on the Missouri District, at Esther, Mo. with a membership of twenty-two. The evangelist, Rev. J. G. Fetterhoff, was called as pastor.

The revival meeting which is on at Monett is moving on with leaps and bounds. The evangelist, Rev. Mrs. Grace Edwards and her singer, Mrs. Ethel Hannah, and Miss Opal Fretz, are doing a mighty work there. The town and surrounding community as well as the neighboring towns are stirred up and many are coming to the meeting night after night. The meeting will continue another week; there have been forty or fifty professions thus far; they are having seekers every night. This is a new field. One barrier is the small building. Although the hall will accommodate about 700 or 800, many are obliged to turn away, after many have crowded in and standing. We expect to organize at the close, the Lord willing. Let all pray for this place.

E. C. DEES, *District Superintendent*.

A FEW SAMPLE DAYS ON THE MINNEAPOLIS DISTRICT

Called to Platte, S. D. by the news that Pastors Brother and Sister H. J. Wesseling had an infant church to christen, we took the train of a Saturday and traveled 150 miles to reach a spot only fifty miles away.

Arrived and safely tucked into the Wesseling jitney. We hastened eight miles into the country, and preached to a respectable little company of earnest people gathered in a school house. We had only one light, but that was enough to see the "whites" of their eyes, and we have been taught since Bunker Hill days, that that is the target when we shoot to kill.

Three services were announced for the following day—Sunday; and all hands awaited the coming of the dawn for the renewal of the engagement. At five in the morning a terrific "euroclydon" smote the pastor's house, and a small sized edition of the old fashioned blizzard was on.

Packed into the jitney we struggled with the furious gale and charged the enormous drifts in our path, reached the school house, built a roaring fire, and with Brother and Sister Wesseling held two fine services with the handful of saints that is courageously lifting the banner of heart purity on the prairies of South Dakota.

Our chaffeur, the pastor, helped carry the other members of the congregation to their homes, and left his two sons and the District Superintendent to wait for him in the little school house that trembled in the furious blasts. He got stuck in a drift, and the waiters walked to the parsonage, rather than to wait longer at the rendezvous.

All night the blizzard raged, and the mercury in the thermometer faded further toward the bulb. Monday came, and though we were scheduled for other points, boreas held sway and no wheels turned to take us to the train eight miles away. At length we commandeered a top buggy, drawn by a horse and a mule, and driven by one of our dear brethren recently led into holiness in this infant Nazarene Church, and together we started on Tuesday at 4:45 a. m. to face a fifteen-below-zero wind eight miles to Platte, to catch the 6:45 a. m. train.

Bundled in sheepskin coats, and with hot bricks at our feet, we yet suffered as we haven't been permitted to do, in many long years. Brother Richard valiantly encouraged the mule to hasten his retarding steps. We are sure if we hadn't prayed so hard that our hearts were hot within us, we would have frozen stiff. As it was, we hugged a raging hot radiator in the Milwaukee train for fifty miles after we got aboard, before we could feel the heat of it. We are still nursing a few spots where Jack Frost got in a little deeper than we realized.

But it is worth much more than it costs. A few

dozens of souls in these prairies will rise up in a hundred spots to call the men blessed who have braved hunger, chill and inconvenience to lead them to the Canaan land of perfect love. When we get to the "end of the way," it is not the hard places we will look back on with regret, but the many times that laziness, indifference, and the comforts and pleasures of life have prevented us from doing something that would have allowed us in a small way, oh, a very small way, to enter into the sufferings of Jesus.

J. G. MORRISON, *District Superintendent*.

PENIEL ORPHANS' HOME, PENIEL, TEXAS

As it has been some time since we have reported for our orphanage work we are sure the many friends of this institution will be interested to know something of this most worthy work.

There are at present more than forty children in the Home and through the kindness of the multitude of friends and supporters of this institution, all necessities for the comfort of these precious "little ones" have been supplied. The health of the children has been most excellent, and they are a bright, happy company that would do you good to just look in on them. All of are of school age are enjoying the benefit of the most excellent public school and some are taking special training in the office of the Home.

We are glad to report all bills paid to date, and we have reason to expect this to be a year of material progress in this work.

We now have a most excellent corps of workers. Rev. H. C. Evins has been engaged as Manager, and he is a most excellent combination of the qualities necessary for the success of the institution; we feel that he comes to us in answer to prayer. We also have a splendid asset to the home in the person of Miss Grace Bush, as Matron, our former Matron, Mrs. Sory having been forced to give up the work on account of ill health.

You will recall the fact that I was drafted into the management of the Home last August when Brother Percy discontinued his service; and I have merely filled the place temporarily, awaiting the time when we might engage a permanent manager; so we have labored under considerable disadvantage, having heavy church work on my hands all the while; so that I was unable to properly represent the Home, or to present its needs to the people, but the people were so kind and so thoughtful in their co-operation we have been able to "carry on" and keep the work going. We thank each and all of you heartily for your faithfulness to us and to the Institution during these days of double responsibility which necessarily placed upon our hearts and hands; and we bespeak for Brother Evins the same hearty co-operation as he assumes his position as permanent Manager.

We would also call attention to the fact that all the Districts of the Southern Educational Zone have adopted the Home, placing this institution in their budget, with the exception of two Districts which have not yet had the proposition presented to their Assemblies.

Those who have the Orphan's Home in your budget, please give attention to this obligation, along with the other interests of the church, so we shall not fail in the Master's plan for us to "Feed the hungry; clothe the naked, and care for the fatherless," for we want to be sure of a place on the "right hand" when He comes (Matt. 25). This is the season of the year when we are most likely to slack up on our contributions, therefore we need to remind our people that we may not fail in the care of these children committed to us.

We gratefully acknowledge the generous gifts that came to the Home for Christmas; many boxes and packages came from different parts of the country, and the people of Greenville made their usual liberal contribution for the holiday joys of these unfortunate children; it would have been a blessing to each contributor if they could have looked in on this happy family Christmas morning.

P. L. PIERCE, *Chairman Executive Committee*.

NOTE—The General Assembly authorized the General Orphanage Board to transfer all the interests of the Peniel Orphans Home to the Assembly Districts composing the Southern Educational Zone, consisting of the Assembly Districts of Arkansas, Dallas, Hamlin, Louisiana, New Mexico, San Antonio, Eastern Oklahoma and Western Oklahoma. According to Brother Pierce's article it will be seen that this transfer has been effected. It should be noticed that this is the only orphan's home in our entire connection. These Districts are assuming a most worthy enterprise and engaging in a most scriptural undertaking. This Home merits their united, generous, systematic support. May God bless them for this service of holy love.—E. J. FLEMING, *Secretary General Board*.

BETHANY-PENIEL COLLEGE

The Board of Trustees of Bethany-Peniel College met in annual session on January 1st. It is a genuine pleasure of the Board to express to the school's constituency their entire satisfaction with the progress which has been made during the past year. Among the many things of interest we can only mention a few. We found that the Faculty had been doing a grade of work which is bound to commend itself to the attention of all thinking people who are interested in the welfare and development of the youth of our land.

The College enrollment has increased fifty per cent in the last school year. The best comment that can be made upon the grade of educational work which the school is doing is to be made from two angles. First, all of our work up to and including Junior College grade is fully accredited by the University of the State of Oklahoma and all other accredited schools in this state. We are also a member of the American Association of Junior Colleges. Second, an enthusiastic and satisfied student-body constitutes the next recommendation for which the Board of Trustees is thankful. Another reason for our optimism over the conditions that prevail at Bethany-Peniel College, is the fine spiritual condition which prevails, and which is characterized by frequent outpourings of the Holy Spirit and the blessed unity which exists between the school and the local church.

The financial condition of our school is very gratifying indeed. Through the tireless efforts of Rev. J. C. Henson, our untiring Business Manager, and the unparalleled loyalty of our people of our educational zone has brought us to the coveted position of "freedom from debt." The Board takes this occasion to express its great appreciation for our Brother Henson for the business like way in which he conducted the affairs of this institution.

With a holy vigor and an unselfish motive we have turned our faces to the future and expect by God's grace and the loyalty of the friends of Christian education to build a school here for HIM that will bring honor to His name and blessing to the people in the coming generation.

L. L. MAY, Secretary.

Among the Churches

BARTLESVILLE, OKLA.

—God has been graciously blessing our labors here. We have just closed another old fashioned revival at Dewey, Oklahoma, a nearby little city four miles from Bartlesville. God gave us between ninety and one hundred souls in the fountain either saved or sanctified. We were assisted by Rev. G. F. Baldwin and W. J. McClure as home workers. We received twenty-one new Nazarenes with more to follow, some of the best folks of the city. We organized a Nazarene Sunday school with more than 100 the first Sunday afternoon. Pray for us in this wicked city of Bartlesville where we expect God to give us one of the best churches in Eastern Oklahoma District. To God be all the glory, on with the battle.—Rev. F. C. Savage, pastor.

KOKOMO, IND.

—We have just closed the greatest revival the church has ever had. Not so many saved or sanctified but the work built up on every line. We took in seven adult members and they are fine ones too, praise the Lord. The church was never in better shape along the financial lines, everything paid up and money in the treasury. We have organized a Missionary Society and they are sure moving right up the line. They have a drive on for Easter for missionary money. A church that does not believe in doing for others is spiritually dead. When I came here we did not have any young folks but we have a nice bunch saved and some of them sanctified. We have organized a Young People's Society and we are having some fine meetings. Let the HERALD family pray for us at this place.—E. L. McDonald, pastor.

HUTCHINSON, KANSAS, FIRST CHURCH

—We are really praising God for His blessings on the work here. A systematic plan has been worked out for handling the different phases of the church work. Through the co-operation of the school and church, students performing special Christian work have the privilege of developing their talents by actual practice. Regular services are held at the boy's reformatory, county jail, street corners, county farm and school houses near the city. Hundreds of people are hearing the gospel by these means and many are saved and sanctified in these services. Brother Lang, our Business Manager is beginning to get hold of the financial situation. He

is working to place the school on a good financial basis. I just believe God is undertaking and will bring us out if we place ourselves where He can use us. Let each person pray at least five minutes each day for the school and see what happens. Praise the Lord for His love.—Emerson Pickens, reporter.

WATERFORD, OHIO, METHODIST CHURCH

—Not finding work among our people God opened the way to become pastor of the Methodist Church here in October. While the people are a fine lot of good citizens and neighbors yet spirituality was practically null when we started; cold, formal and worldly without a testimony and hardly any one who could pray. But thanks be to God the old time gospel has lost none of its power and finally won against the tide of darkness. Beginning January 1st we started a revival; preaching both afternoon and night for three solid weeks. The heavens opened the tenth night and the entire church came to the altar. This was kept up for three days until they got back to God and prayer and testimony came to the church. From then on the sinners began to come until fifty-one new converts gladly found Christ precious to their souls, all praying through in the old fashioned way, glory! I baptized and took twenty-nine of these converts into the church. Thank God the full gospel has power, I am still shouting the victory, am saved and sanctified up to date.—Paul F. Moore.

WAUSEON, OHIO

—Our little church has gone through many years of hard pull and during the past few months it seemed as though it were impossible to survive, in other words nothing short of a miracle could save it; but, praise the Lord! the day of miracles is not past. Upon the resignation of our pastor in October, we were without a leader for several weeks, until in December 1923 God sent us Brother Clyde Boyle and wife, truly His anointed, who go out into the highways, hedges and hidden places, anywhere to save souls; who deem every sacrifice, joy, for His sake. God has marvelously blessed the work, attendance at all services has steadily increased, "and the end is not yet, praise the Lord!" Other miracles are happening, cast-off furniture is being transformed into wonderful little seats and easel screens for the tiny tot's classes, a children's chorus has been instituted, and best of all, the revival spirit is manifesting itself in all the services; souls are being saved and sanctified. Truly we are going in for a glorious year at Wauseon. Pray for us.—Mrs. Ralph Moden, Sunday school secretary.

GARY, IND.

—We just closed a four weeks' meeting here February 3rd with twelve at the altar the last night making about fifty-five that claimed victory for salvation and sanctification, two new members were received to date from revival efforts with several others looking our way. We have added to one class ten new Nazarenes since September 1st. Rev. Chas. Harrison was our evangelist, he was liked and his gospel messages were delivered with power. Sister Edith Dearmin of Greenwood, Indiana was the song leader and soloist. She rendered fine service for us in singing, shouting and praising God. We are expecting a good time at Gary in the future. Money came easy, also remembered pastor with a new typewriter. Pray for us here at Gary. To God be all the glory.—Corda Pulley, pastor.

HILLSBORO, TEXAS

—The Church of the Nazarene at this place has just closed a splendid revival of two weeks' duration. Rev. R. M. Hocker, pastor of the Church of the Nazarene at Goldthwaite, Texas did the preaching assisted by Brother Hamilton and W. M. McMahan of the church. Some thirty conversions were had and some reclamations and sanctifications. The church experienced a great uplift. Ten united with the church and there will probably be more to follow. A neat purse was made up for Brother Hocker. We can not say too many good things for Brother Hocker, we have had to conduct revivals for us here many able and good men, but none to surpass the Goldthwaite man. We have never heard more able, powerful, and effective, searching sermons than those delivered by him in this revival. He has left on either side of the highway here a fragrance that will long linger among our people. We gave our pastor a fine "pounding" which was great both in quality and quantity. We have a very liberal people here and the pastor is very grateful.—L. N. Cooper, reporter.

DENISON, TEXAS

—I want to testify that I am in a good place with the Lord, Amen. I had the Hudson band to hold me a meeting since the Assembly, there were twenty-five professions and nine joined the church. We are moving on all right except in a financial way, as many of our people are out of work. Pray that God will undertake for us here.—M. W. Burgess.

DENVER, COLO.

—The divine Guest who promised to be with His disciples whenever two or three were gathered in His name is meeting with us. Our people are meeting together in deepest humility and consecration, and are seemingly forgetting all else save the joy of His salvation, desirous of "walking in the light as He is in the light," that life may be sweeter and His love holds us closer. All departments are on the upgrade and we are having wonderful outpourings of the Holy Spirit in all services, running close to 200 in all midweek prayer meetings, the spiritual thermometer of any church. Public interest as well as the church is the greatest in the church's history, and attendance the largest. Last Sunday evening the house was almost full. We took up an offering of about \$4,000.00 to meet the next note when due on the second superstructure and it was wonderful how the people gave. Never has this people allowed one note to pass maturity one day nor has our treasurer asked for extension of time to pay an interest item. The Vice-President of one of Denver's strongest banks told the pastor that the Nazarene Church had a better credit than any Protestant or Catholic church in the city. We praise the Lord Jesus Christ for all of this. We have about ten or twelve of the very brightest and finest young and middle aged preachers and singers in the movement coming to the front for God and holiness. We are putting on a tent campaign for all summer and need your prayers for a still greater awakening. In the course of two years (D. V.) at the latest we hope to see our plans mature by changing our present building so that we can seat about 2000 people. "Thou shalt have good success." "The children of the Lord shall do exploits." We believe the Bible and are trusting God. Pray for us.—A. G. Crockett, pastor.

DECATUR, ILL.

—Just closed the greatest two weeks' meeting ever held in our church. Rev. Ed Gallup of Springfield, preached the first five nights, the pastor preached over Sunday, Rev. B. H. Haynie preached five nights the second week. During the meeting had 173 seekers at the altar. Twenty-seven good substantial members taken into the church and more coming in. The church is on fire, finest bunch of young people in the movement. I have forty-five young men in my Sunday school class, my wife has about fifty young women in her class.—L. G. Milby, pastor.

WICHITA, KANSAS

—The Assembly year began with bright prospects and a heart assurance of a measure of success. Our faith and assurance have been rewarded. Evangelist W. W. Littrell and wife gave us a very good young people's revival in October. They are fine singers and Brother Littrell is an earnest, unctuous and very forceful and illustrative preacher. There were about twenty-five souls in the altar. The church saw the need of a second special revival effort and arrangements were made with Rev. W. O. Nease and we began on January 6th and from the very beginning God was present. The people attended splendidly. The preacher preached in power and demonstration of the Spirit. Terrific conviction came on the people and there were some most wonderful altar scenes. What mighty praying and going through and glorious deliverances. All honor to the King of glory. The meetings continued

KANSAS - MISSOURI Preachers' Convention

- at -

KANSAS CITY FIRST CHURCH April 6th to 13th

District Superintendents A. C. Tunnell and E. C. Dees presiding.

OUTSTANDING FEATURES: Special Lectures by Dr. J. B. Chapman and Dr. E. P. Ellyson. Great evening revival services. For entertainment write Rev. A. M. Bowes, 2400 Troost Ave., Kansas City, Mo.

three weeks and the last Sunday night seventeen joined the church in the midst of the shouts of victory. This revival has gone down on record and can not be erased from our thinking. Dr. Goodwin, General Superintendent, was with us yesterday and preached twice to the delight of all here in the church and in the afternoon he preached at Maize where Rev. Nease is in a revival with Sterling Lansdowne and the United Brethren people are co-operating. The finances of the church are coming along fine, and souls are finding the Lord in our regular services. I think there have been more than 300 in the altar since Assembly. We've as fine a people here in Wichita as the Lord ever smiled upon. We give all love, reverence, honor and devotion to the Christ of Calvary.—J. E. Kiemel, pastor.

KANSAS CITY, KANSAS

—A church with every member busy for God surely means success and that's about what we have here. Several of our people are conducting cottage prayermeetings in their neighborhoods and attendance at our church services is increasing and new interest is evident. We are looking forward with much faith and waiting in prayer for a mighty break in salvation in our community in March when Brother Jos. N. Speakles is to come to us for a three of four weeks' revival. Our friends are asked to remember us in prayer that this coming meeting will really get a hold of the nearby community, which so far is almost untouched.—Elmer D. Russell, pastor.

DECATUR, ILL., FIRST CHURCH

—We are in a great revival in our church. I preached myself last night and there were twenty-five at the altar. Brother Gallup of Springfield preached for me throughout the last week, forty-five were at the altar during week nights, and Brother Haynie of Chicago will preach for me next week.—L. G. Milby, pastor.

ABBOTT, ARK.

—I thank God for victory over all opposing powers, God is blessing us here real good. We came out to this settlement last September, not a holiness man or woman in the neighborhood. In a short time we started cottage prayermeetings, we sang, prayed, testified and held on without any visible results until on Christmas night God came in great power and three souls were saved or reclaimed, there being several in a backslidden condition. The Lord has saved or reclaimed six of our friends here, glory to God. One man and wife have united with the Church of the Nazarene at Mansfield, Ark. three miles away, others looking our way, praise the Lord forever. We covet the prayers of all the great HERALD family that God will continue to lead us and bless others with our lives. I am a sanctified Missionary Baptist, a Nazarene from head to heels, or heels to head and have a go through in my soul, that will last all the way by God's grace and help.—H. B. Helburn.

OOLAGAH, OKLA.

—At the beginning of this new year finds us still pressing the battle against sin and destruction with the pastor preaching holiness. Praise God, He is wonderfully blessing us in our services, there have been five precious girls born into the Kingdom of God. We feel just like praising Him forever and forever for these wonderful blessings. Our church has adopted the Budget plan and we are sticking strictly to this method of payment. We have since the Assembly paid our apportionment up in full and expect to keep going on over the top for Jesus. Our pastor Brother R. E. Gray gave a lecture to the young people; his subject was, "Remember thy Creator in the days of thy youth." It seemed that the Spirit of God spoke from his lips and the young people were greatly impressed and we can see the good of it, by their presence and attention in the services since. It also gave a wonderful inspiration to the mothers and fathers. The people are seeing the need of God, in this little town and are stopping to listen to God's tender pleadings. Our Sunday school is on the increase and

is one of the main features of our church work. The Young People's Society is growing and we are praying God to sweep the town with deep conviction. We need your prayers in our coming revival, that many souls will be saved, to the glory of God.—Evelyn A. Baldwin, reporter.

DENTER, MO.

—The church here is moving forward in the work of the Lord in a wonderful way. Our pastor Andy C. Wood and wife are doing real work in the way of building up the church. The church is in a better condition, spiritually and financially, than it has been for years. Since the Assembly the church has kept the pastor's salary paid up, and even raised his salary, paying along on the budget and have paid \$350.00 on the church indebtedness. We thank the Lord for sending Brother and Sister Wood this way. We are now holding a revival here and the Lord is with us. Rev. Chas. L. Henbest is doing some good preaching which is reaching the hearts of the people. The altar is being filled with seekers and souls are praying through in the old fashioned way. We hope to be able to report greater results in a few days.—C. A. Crane, reporter.

PASADENA, CALIF., E. WASHINGTON CHURCH

—February 10th was the closing day of the two weeks' revival meeting. Rev. I. M. Ellis was the evangelist. He is a good strong preacher of the Word and knows no compromise. The old gospel was preached with telling effect. We have been in meetings where more were at the altar than we had here, but no better work done. The talk to the children after Sunday school the last Sunday of the meeting was excellent and the altar was lined with children. Quite a number of them gave evidence of salvation. The night service was great. The altar was full and some very clear cases. Some of us did not get away from the church until after midnight. We had real camp meeting singing and at times the tide ran high and the glory and blessing of God fell on the congregation. It seemed to us that every shout was genuine. The meeting was freest from the kind of demonstration that gives a fellow the "creeps" that we have seen for a long time. There was the greatest of liberty and the sweetest harmony possible. Conviction was deep and people trembled and yet resisted the pleading of the Holy Ghost. Our church is growing. Feb. 3rd we had 549 at Sunday school and last Sunday 532. We need and must have a new and more commodious building. Plans are being made for it now. Amen! We are on the victory side, saved to the uttermost, and looking for Jesus to come.—P. G. Linaweaver, pastor.

KADOKA, S. D.

—We came here November 1st to find a hungry band of people of God, just a little handful, but they have the Lord. We have seen eight bow at the altar seeking a pure heart. The Lord is blessing us in many ways, pray for us.—B. W. Crandell.

OSWALT, OKLA.

—We just closed a great revival here, God was with us. We had a hard fight against the Devil but bless God the fire was on Brother L. A. McKinney

from Coleman, Oklahoma, who had charge of the services. He surely is a man sent from God and he has the blessing of holiness, praise the Lord. This is a hard place as it seems that the Devil has a good hold, but bless God we have a few who will stand true to God. We did not have any conversions but there was conviction on all the people and we could see it. Pray for us and our church.—Otto Rogers, reporter.

JOLIET, ILL.

—This church has been organized within the last six months. Evangelists James Miller and Harold Small both of Indianapolis, Indiana, pitched a gospel tent in this city last summer. Brother Miller preached and Brother Small sang. Nobody came at first, but finally the ice was broken and many souls were saved and sanctified, the people of Joliet believe in Brother Miller and his kind of preaching. He won their confidence. Members of the Methodist and Presbyterian Churches were blessed. From this meeting was gathered a nucleus which forms our present church. Brother Miller has just been with us again. We began a meeting January 27th and for two weeks he faithfully dealt with the souls of men. Souls were converted, reclaimed and sanctified, the church reaped the greater benefit of this meeting. The future looks bright and we are pushing on.—Jess W. Brown, pastor.

NORRISTOWN, PA.

—We just closed a campaign here with J. A. Ward, evangelist in charge. His messages were brought forth with old time power and he preached the Word with the unction of the Holy Spirit. The blessing of God rested upon every service and the spirit of love and unity prevailed; some few prayed through to victory. We feel that these services have proved a great blessing to the church here. We all desire that Brother Ward give us another campaign in the near future.—Rev. Harry Thompson and wife, pastor.

GOUVENEUR, N. Y.

—Rev. J. C. Henson, Business Manager of the Eastern Nazarene College was with us for three days in the interest of the College. It was a time of great blessing and salvation. The glory fell and a number prayed through to blessed victory. Without a strain or pull the folks gave \$55.00 for our college and all were disappointed to have him leave so soon. I believe that we will continue to feel the effects of this lift toward heaven for months to come. Thank God for men like Brother Henson who can lift a church toward heaven while he is lifting the debt on our college.—David H. Keeler, pastor.

YAKIMA, WASH.

—The church here closed a revival of four weeks with Rev. J. B. McBride as evangelist and Prof. B. D. Sutton as song leader. We had a splendid meeting. Brother McBride preached the good old fashioned gospel with unction and God blessed the message and many were brought under deep conviction, quite a few yielding to their conviction and were saved, others were sanctified, some came into the church at the close of the meeting. Brother

Missionary Convention

Church of the Nazarene

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March 5 - 9



SPECIAL WORKERS: Rev. E. G. Anderson, Secretary of the General Board of Foreign Missions. Mrs. E. G. Anderson in charge of Music. Rev. R. G. Coddington, returned missionary from India. Services each evening at 7:30. Sunday great missionary rally at 3 p. m. Regular services in the morning and evening. Plan to attend.

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McBride is safe, sane and sound and left a good feeling among friends and strangers of our church and we as a church appreciated his ministry among us. Prof. Sutton is one of the best singers we have in our ranks, and is meek and modest but strong. We were happy to see some come into the church who were saved in the meeting who had been the subject of many prayers and tears. We are pressing the battle on with all the effort God is giving us. Arrangements are being made for our third annual camp meeting here at Yakima. The Secretary of the state fair has granted us the use of a portion of the state fair grounds again this year and the city has stood by us the past two years in a remarkable way in contributing to the support of the camp. The people throughout the valley are well impressed with these good old fashioned camp meetings.—N. J. Hepburn, pastor.

PORTLAND, OREGON, SELLWOOD CHURCH

—We have just closed a very blessed meeting at the Sellwood Church. The local pastors assisted the first week and brought some helpful and inspiring messages. Then our District Superintendent, E. J. Lord and wife came for two weeks more. God's presence was beautifully manifest from the beginning and night after night the altar filled with weeping hungry souls. We were so thankful to see so many of the children and young people revived and come through with glad hearts and shining faces and glowing testimonies. Brother and Sister Lord were at their best and brought searching, burning messages with love and tears. We thank God for them. We are to have the Smith family for three weeks, beginning Feb. 24th. Pray for us.—J. Wesley Croft, pastor.

INDIANAPOLIS, IND., FIRST CHURCH

—The work of First Church is being prospered under the blessing of God. The regular services are seasons of great refreshing. The Spirit of God being very manifest. In most of these services there have been seekers and many have been saved and sanctified, not only at our altars but in their homes. The prayermeetings have been and are delightful times of waiting in the presence of the Lord, the attendance is unusually good, at a recent midweek service there being 170 present. The Sunday school is growing, a recently organized Primary Department adding much to the attendance and interest in the school. The week before the holidays we had with us Rev. J. E. Aycock and although the time was not the best for a meeting and in spite of a continual downpour of rain the week's services proved very helpful to the church. About thirty seekers professed to be saved or sanctified. Brother Aycock proved to be a strong preacher of the Word. We are in the midst of making our plans for the building of our new church. An architect has been secured and plans are being made for the erection of a church that will have a seating capacity of 800 in the main auditorium with a fully equipped basement for Sunday school work. On March 9th we begin a series of revival meetings with Joe Overmyer as singer, the pastors doing the preaching.—Haldor and Bertha Lillenas.

HAMLIN, TEXAS

—We recently had a very good meeting. Brother Mark Whitney of Ada, Oklahoma was the evangelist, and he was assisted by Brother Johnny Douglas of Dallas, Texas. We had a real old fashioned time. God met with us and conviction settled down upon sinners and many were the seekers. Brother Whitney preached the gospel. When that is said one knows just about what it was. And after all that is what we sent for him to come and do. As to the numbers saved and sanctified we can not say exactly as we were too busy helping push the battle, but there were something over fifty who got saved or sanctified. Glory to God. It was a beautiful meeting. The church was helped. The students were benefited and many of them saved and sanctified. Our student body is in fine condition. Never have we known them to be in such good spiritual condition. Thank God for good solid men who preach to please God and not man. Brother Whitney preached straight and close which is just the kind of preaching we need. The seekers dug deep and prayed through. It took some of them until after midnight and sometimes the altar services lasted a whole day and we would have no classes, but God had His way and we were all delighted. Praise the Lord. We believe much lasting good was done during this meeting and our people are greatly encouraged to press forward. We were glad to have Brother Allie Irick, our District Superintendent with us for two nights before the meeting as well as Brother J. P. Roberts from Pilot Point.—Reporter.

DUBLIN, GA.

—We have just closed a great revival at the Nazarene Tabernacle here. Several souls were saved and sanctified, and shouts of victory went up to God from many hearts. Our District Superintendent, Rev. A. B. Anderson was with us three days, bringing us helpful messages. The church was without a pastor, and was badly in need of this revival which was a great help and encouragement to the church. Miss Opal Glenn Rife was extended a call as pastor and accepted. Miss Rife has a great musical talent which she uses to the glory of God and we believe she will prove a blessing to the church. The last night of the revival was a great time. God saw fit to add to the church five new members and two others transferred their membership to this church to help us in the battle. We are glad for this victory as well as for the others of the past few months. We are in the fight to stay.—Olive A. Rife and Nina E. Dean.

GEORGETOWN, KY.

—We just closed a two weeks' meeting with Brother E. E. Turner and wife. We considered it a very successful meeting. At the close we received nine substantial members, much prejudice was broken down, and many of the business people became interested and attended throughout the meeting. The last night the crowd was larger than we could accommodate with seats, many were turned away. Brother Turner has a wonderful message on "God's Financial Plan for the Church," as a result every member of the church is a systematic tither.

We have set apart February 20th as a day of fasting and prayer, that God will move upon hearts to help us in buying our church lot, will you pray?—Mrs. Mary S. Lee.

BRITTON, OKLA.

—The church here is moving onward and upward with Brother Lee Lankford as pastor, seekers at the altar almost every service, attendance increasing. We have prayermeeting every Wednesday night at the church; cottage prayermeeting Friday night which is a real feast. The Sunday school is good, teachers all have the blessing, our young people are coming to the front. We have one of the finest junior gospel teams I ever saw. We covet your prayers. Our aim is "over the top for Jesus."—Mrs. H. D. Rollins.

TELEGRAMS

SAN DIEGO, CALIF.
Great revival with Bona Fleming and Lowman. Hundred and fifty seekers. Thirty-five new members, fifty-three since Assembly.—B. W. Müller, pastor.

PILOT POINT, TEXAS
Hamlin District forging ahead. Many revivals in progress. The Eckel missionary campaign instructive to pastors and churches. Effective for missionary interests. New church organized at Ranger, Texas. Thos. Ahern, pastor. Great convention Pilot Point, March 4-9. District advancing on all lines, paying debts, souls finding God, victory.—Allie Irick, District Superintendent.

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Specimen of type

The Philistines

I. SAMU

And they answered, Let the ark of the God of Is'ra-el be carried about unto Gath. And they carried the ark of the God of Is'ra-el about thither.	B.C.E. Ex. 7. 2 & 11. 2 or, reproba July. Ex. 12. 11 Job. 1. 21 Job. ch. 7.
9 And it was so, that, after they had carried it about, 'tho hand of the LORD was against the city "with a very great destruction: and 'ho	

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Gleanings From the Field

WEST TULSA, OKLA.

We are now in West Tulsa with the Rev. J. H. King in a revival meeting and the Lord is present at every service. Rev. Haisley of Holdenville started the meeting and had things going over the top when we got here. There have been nearly fifty professions up to date and we have another week yet. Rev. King certainly has proven to be the right man here; he has received into the church twenty-four new members in four months. We were at Shamrock with Rev. J. W. Dodd for one week and thirty-five prayed through while there. He had the revival already on when we got there. He and his wife certainly are real pastors, but on account of his health he will have to change climate real soon. God bless him, no man works harder at his job than Dodd. Pray for us as we go deeper into the great fight for lost men.—F. R. Morgan, evangelist.

AGENDA, KANSAS

The battle is on, the Captain that never lost a battle is our leader, bless His name. We were kindly informed before coming here, to stay away from Agenda, Kansas if we wanted to see an old fashioned revival, but if we wanted a real old fight, hair-pulling, digging and scratching time with the Devil, this was the place to find it. The Lord has opened the way for us, right in the center of the town in a hall forty by fifty feet, seated with chairs, electric lighted, and good piano. This place was built for dances and moving picture shows. One man who helped put up this building, told us last night that truly the Lord worked in mysterious ways. We expect to be here until March 1st. We expect to capture the Devil's fort, fortify it for our God, plant the blood-stained banner of holiness right here in Agenda to stay until Jesus comes. Glory, the fire burns, we are pressing on. Amen. We expect Brother William Millard, pastor of Wayne, Kansas to be with us tonight and help push the battle. We request the prayers of the Nazarene family and all of God's children.—I. C. Dunbar, evangelist.

SEATTLE, WASH.

God gave us a glorious eleven days' convention with the Holiness Association of Seattle, Washington. Perhaps at least 150 sought the Lord and many were happy finders. They paid us well, the finances came easy, and they invited us back for their summer camp. Our people in Seattle joined heartily in the campaign and there was a beautiful spirit of love and fellowship among the holiness people of the town. We are getting well started in Portland, over 100 seekers already and still a week remains. We are all praying and believing for a glorious victory in this beautiful city. We go from here to Long Beach, Calif. to be with our good Brother Hill and his faithful flock. Remember us in prayer.—A. O. Henricks, evangelist.

JUANITA, S. D.

Just closed a real good little meeting, not so many saved but God gave us two souls to go with Him, and others under conviction, the prospects for the future good. I begin Thursday night at Grace City, North Dakota to be here on the 24th. Everybody pray for us there. We took six subscriptions for the HERALD in where there were no readers of it.—John R. Patrick, evangelist.

COMMERCE, TEXAS

Brothers Steve Herman, William Chance, and myself closed a meeting at this place a few days ago. In spite of opposition, cold weather and sickness, the Lord gave victory and thirty souls were saved, reclaimed or sanctified. Five were young people and the others were old and gray-haired fathers and mothers. We are invited back, the good people gave me \$150.00 on a new car.—Herschel Murphy, evangelist.

GAINESVILLE, TEXAS

We just returned from Gainesville, Texas where we spent a week with the church and the pastor there. God was on the scene from the first to the last and each service grew in power and results. Rev. Mrs. Virgie Jackson and her good husband have the work well in hand and God is certainly blessing in the old fashioned way. We will never get over it. Such waves of power and glory came on, that the saints shouted and sinners came to the altar and prayed through and believers got the second blessing. In six days thirty-two bright professions. Seven joined the church; gave the pastor a good "pounding"; had a fine rally and got a good offering for Rest Cottage, and the evangelist didn't have to walk away. There is the brightest future for the Nazarenes in Gainesville that we have ever known. They are a praying people and many fine folks are looking our way. If any of the HERALD

readers have friends or loved ones in Gainesville please write Rev. Mrs. Virgie Jackson, 1315 E. Cal. St. and she will be glad to call and see them. Please pray for dear Sister Jackson for she needs help in her body. We are forging ahead on the District putting in all our strength to make the work go and God is giving the increase. Please remember us at the throne.—Mrs. Emma Irick, District Evangelist.

Notes and Personals

Evangelist I. M. Ellis has just closed a gracious meeting with the East Washington Church at Pasadena, Calif. with nearly a hundred seekers during the last Sunday. This meeting closed a five months' campaign in Southern California. He is now in a meeting at Fort Wayne, Ind. and asks the prayers of our readers that this year may be one of fruitfulness in soul winning.

Brother Harry Messenger, son of F. M. Messenger of Chicago made a pleasant call at the Publishing House one day last week.

Sister Bishop, wife of Rev. Joe Bishop our pastor at Searcy, Ark. has recently undergone a very serious operation. Prayer is requested for her that she may be restored to health and strength.

"Just a word to state that the report which appeared in the HERALD of Feb. 13th and headed Mitchell, Ind. was not a report of our work at that place, but of Oakland Nazarene Church, Mitchell, R. R. Some things mentioned in report do not apply to our work here at all, therefore we make the above explanation."—C. E. Pendry, pastor.

Announcements

NOTICE: I am a licensed preacher for the Church of the Nazarene and am open for calls to serve God and His people either as a pastor or in the evangelistic work. Can lead singing also.—W. G. Prescott, 1519 O. St., Lincoln, Nebr.

NOTICE: Dr. R. T. Williams and Prof. Warren J. Lowman and wife will be with the Austin, Chicago Church March 16-31. The church is located at 5500 West Race Ave., one block north of Lake St.—C. H. Strong.

NOTICE: Our group preachers' meeting at St. Louis will be held at Euclid Ave. Church, Rev. B. L. Patterson pastor, March 11-14. Let all preachers and others interested arrange to come. We give the brethren of the Chicago Central District, who live near St. Louis, a special invitation to attend. For further information, write to Rev. B. L. Patterson, 4520 McMillan Ave., St. Louis, or phone Forrest 6284.—E. C. Dees, District Superintendent.

REVIVAL MEETING: Rev. W. E. Ellis of Ada, Okla. is to be with us at the Shelbyville, Ind. Nazarene Church March 7-23 in an old fashioned revival of Bible salvation. Prayers of God's people everywhere are earnestly solicited.—J. P. Ingle and wife, pastors.

NOTICE—To Kansas District N. Y. P. S.: The Annual Convention of the Kansas District N. Y. P. S. meets at Newton, Kansas March 14, 15, and 16th. A good program arranged. If you can come, notify Miss Twila Byler, 1127 Ash St., Newton or the President.—R. R. Hodges, President District N. Y. P. S., 610 E. 9th St., Hutchinson, Kansas.

REQUESTS FOR PRAYER

"I have a son in the tuberculosis hospital at Dallas, Texas. Pray for him, both soul and body."—Mrs. J. D. J., Okla.

"We request special prayer for Rev. Virgie Jackson our pastor at Gainesville, Texas that God will touch her body, that she may be able to care for the flock God has put under her care."—Mrs. Emma Irick.

"Will the readers of the HERALD of HOLINESS please pray that I may get salvation. I have been a backslider for years."—M. W., East Liverpool, Ohio.

A sister in California requests prayer for her brother-in-law who is confined to his bed with flu rheumatism. He is not saved and she believes that "God put him on a sick bed to get him still so the Holy Spirit could talk to him."

"Please pray for my son that he may be saved, also that my husband may be reclaimed."—H. E. C., Texas.

"Pray for our baby that she may be healed, sick with pneumonia."—Edward C. Bennett, Ill.



Publisher's Paragraphs

By way of introduction. Very few people realize the vast amount of detail involved in issuing a periodical of any kind. There is the editorial department, the setting up of type, proofreading, make up, presswork, folding, mailing, etc., etc. The publishers have no small share in the finished product. Especially is this true of a church paper, the publishers of which as a rule serve as a point of contact between the individual reader and the organization which the paper represents. For this reason we as publishers want to keep in constant touch with every member of the Herald of Holiness family. So we have established headquarters under the above title. Wherever you see this heading you will know that the publishers have something to say that is worth your attention. Watch for Publishers' Paragraphs in each issue.

Book Reviews again. It is a real pleasure to resume our Book Review department this week. The Christmas trade and inventory immediately following have interfered with this part of our work. We trust these book reviews have been worthwhile and of interest, especially to our preachers.

Speaking of the Book Reviews and preachers suggests to us the importance of a preacher keeping his mind well supplied with fresh thoughts. Every good book is a source of such material. Some preachers, we fear, love books more than all else. The true minister should have a genuine affection for good books but the Book of books should come first as well as a yearning love for all humanity.

The Herald of Holiness family growing? Yes by leaps and bounds. During the past three weeks 1372 new members have been received. We trust and pray that the Herald of Holiness may be a source of blessing and a means of grace to every one of these new subscribers.

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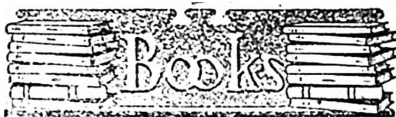
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Review of New Books

"The best university is a collection of good books."
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THE DEEPER VOICE. By Annie Steger Winston. 134 pages; price \$1.25. Geo. H. Doran Co.

If we were to give one verse of scripture especially applicable to the class of otherwise intelligent men and women who deny the authenticity of the Bible on account of its unscientific assertions, it would be the words of Christ himself, "Thou hast hid these things from the wise and prudent and hast revealed them unto babes."

Miss Winston writes of the Skepticism and unbelief which are ravaging the modern church and of the present day "cults" which are seeking to substitute themselves for vital Christianity, and suggests as an antidote, a return to a childlike trust in God and an humble faith in Christ.

REAL RELIGION. By Gipsy Smith. 170 pages; price \$1.35. Geo. H. Doran Co.

A series of revival sermons delivered during the evangelist's twentieth visit to America. Every one is typical of his unique, direct, forceful, heart-felt eloquence and of his radiant personality. This book will be both helpful and enjoyable to ministers and laymen alike.

PEARLS FROM PATMOS. By Rev. J. J. Ross, D. D. 231 pages; price \$1.50. Fleming H. Revell Co.

Dr. Ross has achieved an enviable reputation for simple, albeit comprehensive Scripture exegesis. This particular volume is a spiritual and devotional study of the symbols contained in early chapters of the Book of Revelation. While this book will be of value to Bible students, we especially commend it to the attention of every preacher.

WHERE THE HIGHER CRITICISM FAILS. By W. H. Fitchett. 191 pages; price \$1.25. The Methodist Book Concern.

What is meant by the Higher Criticism and how is it affecting the general Christian faith? Is it a folly to be ignored, an enemy to be feared, or a friend to be welcomed? This book, in the main, is an answer to these questions. The author takes his stand as unequivocally on the side of those who are contending for the faith once delivered to the saints. His scholarship and logical turn of mind enable him to write convincingly and to the illumination of any unprejudiced mind as well as to the delight of every one who appreciates the product of a gifted pen.

We recommend the book most heartily, especially to our preachers. To read and re-read it will prove an inspiration and a source of added reasons "for the hope that is in you."

THE RESURRECTION BODY. By Rev. Wilbert W. White, Ph. D., D. D. 90 pages; price \$1.00. Geo. H. Doran Co.

We would not judge that our readers—ministry or laity—are perplexed with any problem concerning the resurrection of the body. Dr. White's book, nevertheless, would be exceedingly worthwhile from the standpoint of giving information on a topic, which seems to have been somewhat lost sight of. His presentation is divided into five chapters as follows: With what Body do they Come? How are the Dead Raised? Why is the Resurrection Judged Incredible? Why is the Resurrection Judged Credible? The Resurrection and the Power of God.

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C. K. Spell, Bethany, Okla.:
Fred St. Clair:
Pottlatch, Idaho: February 10 to March 2
H. G. Stebbins, Waterville, Vermont:
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.:
M. E. and Della B. Stretch, El Paso, Ill.:
B. D. and Margaret Sutton, 2905 Troost Ave., Kansas City, Mo.:
Howard W. Sweeten, Ashley, Ill.:
F. V. Taylor, Delmar, Ky.:
J. A. Tench, Virden, Ill., Canada:
W. A. Terry, Hamlin, Texas:
J. D. Thompkins, 149 Wes 16th St., East Liverpool, Ohio:
J. E. Threadgill, 300 Doucette St., Beaumont, Texas:
N. E. Tyler, Route 1, Belton, Texas:
C. E. Toney, Peniel, Texas:
E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.
Georgetown, Ky.: Jan. 22 to Feb. 8
Racine, Wis., Central Nazarene Church: March 9-23
W. H. Tullis, Route 1, Box 851, Pasadena, Calif.:
D. C. W. Telrick and Mrs. Annie Telrick, Shawnee, Okla.:
Rev. Jesse Uhler, Clearwater, Kansas
Cherryvale, Kansas: March 2-30
L. C. Turner, Waco, Okla.:
M. B. Vandall, Song Evangelist, Akron, Ohio, 624 Merton Ave.
Rev. H. M. Vriedenburg, 1138 Hayes Ave., Racine, Wis.:
Geo. Ward, 526 54th St., Los Angeles, Cal.
J. A. Ward, 448 E. 26th St., Brooklyn, N. Y.:
J. S. Wallace, Carterville, Ill.:
R. H. M. Watson, College Heights, Meridian, Miss.:
Mrs. DeLance Wallace, 308 12th Ave., North Seattle, Wash.:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
Fort Wayne, Ind.: Feb. 15 to March 2
Washington, Pa.: March 4 to 23
Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena,
Calif.:
C. C. White, 4454 Conn. St., Gary, Indiana.
Kendall S. White, 418 S. 4th, Bonham, Texas:
Mark Whitney, Ada, Okla.:
Earnest E. Wiggins, 30 Laurel St., Richmond, Ind.:
J. E. Wigfield, Burr Oak, Kansas:
Earle F. Wilde, Highlands, Calif.:
James Williams, Olivet, Ill.:
Britton, Mich.: Feb. 25 to March 9
Eagle, Mich.: March 16-20
Mrs. Esther Williamson, University Park, Iowa:
Marshalltown, Iowa: Feb. 3 to March 2
E. E. Wood, 1113 Michigan Ave., E. Jackson, Mich.:
U. E. Wright, 1005 Mentor Ave., Wichita, Kansas:
Wichita, Kansas: March 2-16

"I can not do without the HERALD. I would miss it as I would miss my meals and do spiritually. I wish every family took this paper. It is the best paper I know of to feed the soul, no foolishness to it, these times demand staunch faith and wise firm every day living for God. The Lord bless all the HERALD force and readers."—Mrs. Julia Anderson, Ky.

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