

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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Winning Souls

By REV. J. A. KRING

IN the Book of God it is written, "He that winneth souls is wise." The whole world lieth in the lap of the wicked one, millions of precious, blood-bought, judgment-bound, eternity-destined souls, with a darkened mind, deadened emotions, and a degraded will, are sweeping into the river of death, past the last lighthouse of a full and a free salvation, to their final leap over the cataracts of eternal damnation, to open their eyes in the boiling, foaming, roaring, swelling billows of an eternal hell, where their worm dieth not, and the fire is not quenched.

Jesus, who is the Christ of God, the Shilo of prophecy, the Lily of the Valley, the Rose of Sharon, the bright and Morning Star, the King of the Jews, and the World's Redeemer, gave commandment to His Church to go "into all the world and preach the gospel to every creature," and "make disciples of all nations." Hence the business of saving souls, getting them sanctified wholly, and thoroughly rooted in the faith "once for all delivered to the saints," is our high and holy calling and an all-important work.

The present age is pre-eminently an age of specialization. We have come to realize that if one reaches his maximum of efficiency it is not only necessary for him to prepare for that special work, but quite important for him to concentrate all his energies on that one object, making everything else secondary. The same principle holds true in spiritual matters. No one can hope to live a holy life without the divine qualification, and no one can be efficient in winning souls, unless he is especially qualified.

The soul winner must be both saved and sanctified wholly, for it is clearly revealed in the Scriptures that the people whom Jesus sent out to tell the glad story, were not only genuinely converted, but He commanded them to tarry in the upper room until they were "endued with power from on

high." It was this enduement of power that enabled them to succeed so gloriously in soul winning work as is set forth in the Acts of the Apostles. Remember you cannot lead others any further into things divine than you yourself have gone.

Again, you must follow Jesus only. To His disciples He said, "Follow me, and I will make you fishers of men." His way is best. His voice must be heard, His instructions received, His counsel accepted, His plans adopted, His leadings followed, His wishes complied with, and His demands obeyed. Otherwise, defeat is certain. Oh, let us follow Him, and then success is sure.

Then, if you are to reach your highest efficiency as a soul-winner, you must appreciate the value of a human soul. Christ's estimate of a human soul was that it is worth more than all this world. Hence we should make the most heroic effort, regardless of the pain, hardship, and opposition, to reach every soul possible for our Master.

A further qualification is that one must have a determination to see souls saved. John Knox cried out of the anguish of his breaking heart, and rent spirit: "Give me Scotland, or I die." You must know the secret of persevering, persistent, prevailing prayer, and a shameless importunity that surmounts every difficulty, scales every wall of opposition, breaks through every demoniacal force, builds a firm bridge across the chasm of doubt, erects a solid stair-way up the mountain-side of resistance, spikes the artillery of hell, and brings things to pass. Unless you know how to prevail when you get in a hard place, and hold on to God in mighty prayer till the enemy is driven back, you will become discouraged, the infection will spread to others about you, and the battle will be lost.

Again, no one can be successful as a soul winner who has the spirit of compromise. God has given unto us the clear, definite terms by, and

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WHAT DOES ENTIRE SANCTIFICATION DO FOR US?

WHEN the awakened soul comes to God he needs pardon for the sins he has committed, he needs his dead soul *revived* by the infusion of the divine life, he needs the old corruption of his spiritual nature purged out, and he needs to have his heart filled with perfect divine love by the incoming of the personal Holy Ghost. There are, as it were, two negative and two positive phases to his needs.

Now the least that God does for any who seek Him sincerely is to pardon his transgressions and restore him to Divine life and favor. Less than this would leave the man exposed to punishment for sin and dead to the things of the spiritual nature. So that the truly "converted" are pardoned, adopted into the family of God, and regenerated.

But there remains within the hearts of those who are thus pardoned, adopted and regenerated the corruption of their moral natures, which is a heritage to us all from the sin of our foreparents in the Garden of Eden. Some who have objected to this statement have called loudly for proof, and while not averse to giving this proof, it seems proper to say that those who would claim that we are sanctified wholly when regenerated should feel that it devolves upon them to furnish proof. Dr. Carradine in "The Sanctified Life" says, "If regeneration is purity, the advocates of this doctrine should have the following proofs: They should have analogies of nature teaching perfection in birth; the statement of God's Word declaring regenerated people to be pure, and the testimony of God's children saying they have found it in their experience. But when we come to look for these evidences, there is not one to be found. As for analogies in nature, while we have abundance to prove perfection in creation, there are none to teach perfection or cleanness in birth. Nothing is born physically perfect in the animal kingdom, whether among beasts or men. A faithful examination will prove this. As for the Bible, it distinctly recognizes and names a principle or nature of evil left in the child of God. In one place it is called 'filthiness of spirit'; and any one can see that this could not be a material something. As for Christian testimony, we find that, while men will insist in controversial articles, hundreds of miles away, that they obtained all in regeneration, yet when it comes to standing up in a testimony meeting where many eyes are upon them, and above all God is felt to be searchingly and powerfully present, at such times and places they are significantly silent. In addition to all this, is the voiceless but strong opinion of the family and friends of these brethren that they did not 'get it all' at conversion, that regeneration, whatever else it may have accomplished, had not made them pure."

Now it is the work of entire sanctification to destroy this defilement of nature that remains after regeneration and to fill the soul with the perfect love of God by means of

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J. B. CHAPMAN, D. D., Editor

the baptism with the Holy Ghost. And every Christian surely does earnestly desire to be cleansed from all inbred sin, hence he should be a ready and constant seeker until this blessed experience is found.

FLOWERS OR BOTANY

SAM JONES once said that although he cared nothing for botany, he was, nevertheless, quite fond of flowers. The thought was that to take a blossom and tear it to bits, analyze it under the microscope, count its petals and classify it is dull and monotonous business; but the beauty of the lily on the pond and the fragrance of the rose by the garden fence are items of beauty and joy forever.

Scientists have had the sun growing cold, the earth refusing to produce enough to feed its inhabitants and many other universal calamities coming for many generations past; but the man who opens his windows today will find the sun quite splendid with light, and the man who "sweats" will still find the earth a willing provider for her children. Common sense is all that has kept the world going this long. If man would stop to listen to the theorists on any thing, the woes the theorists predicted would come.

The moral and religious aspects of the world are discouraging enough at best, but there are some things that we should not overlook. There is still enough common sense left among the people to cause a goodly number of them to "like flowers better than they do botany." The "intellectuals" and the critics who are principally concerned with preaching God out of the Bible and the supernatural out of Christianity do not usually have their auditoriums and lecture rooms crowded. I believe all I hear about the skepticism that is being taught in the theological seminaries of the country, but while I bewail this, I cannot possibly cry over the fact that the attendance at these schools is falling off apace. Why should young men go to a seminary and learn how to preach an emasculated religion? They just won't do it in very large numbers. "The common people" are not interested in the speculations of philosophers, they are hungry for the "bread of life." The man who preaches in the power of the Holy Ghost will have ten voluntary listeners to where the cold "dissectionist" of creeds and manuscripts will have but one.

The need of today is more men and women who can cry, "Behold the Lamb of God which taketh away the sin of the world," in the place of those who quibble over questions to no profit. A tired, weary world longs for the invitation of the Man of Galilee, "Come and I will give you rest." The rich, the great and the mighty are as hard to reach

with the message of the Gospel as they were in the days of Jesus and of Paul. But Jesus Christ as completely satisfies the hearts of those who do come, regardless of their standing among men, as he did in those days when the rich publican and the woman from the streets both found His glorious pardoning mercy.

Instead of analyzing the promises of the Bible, believe them; instead of criticizing its commandments, obey them; instead of eulogizing its Christ, accept Him; instead of philosophizing on Christian ethics, practice it; instead of endorsing Christians, be one and you will soon appreciate the fact that salvation is as much ahead of speculation as flowers are better than botany.

CLEANSING THE STABLES OF AUGEAS

ACCORDING to the Greek myth, three thousand cattle had been confined in the stables of Augeas for many years when the king of Argos imposed the task of cleansing these stables upon Hercules, as one of his twelve "labors." But although this story is only imaginary, it is but a faint representation of the truly "Herculean" task committed to Mr. Will Hays as the "purifier" of the moving picture business.

So far as the owners of the moving picture business are concerned, the whole proposition is commercial through and through. They would as soon the business were clean as otherwise, in fact, there is no consideration of art, education, morality, or religion. They are out for the money, and it is one of the greatest, if not the very greatest, money making affairs that the world ever saw.

But the character of the people whom the moving picture business has made famous is a sufficient indictment against the business itself. Either it has taken up people of low reputation as the best adapted to its purposes, or it has taken people of good reputation and brought them down to the slime and mire, and either alternative is bad enough. Mary Pickford, Douglas Fairbanks and Charlie Chaplin are best known for their marriage and divorce adventures. Arbuckle with his licentious parties was in good standing in the moving picture world, and seems about to "come back" again, with all the details of his shameless past still fresh in the minds of the children and adults of the country. And yet Mr. Schenck, a showman who ought to know, says of Arbuckle, "He is as clean as any one in the motion pictures today. He merely got into a jam. He was unfortunate."

Then the character of the entertainment furnished by the moving pictures is the worst that is possible. Mr. Ellis Paxon Oberholtzer, formerly a member of the Pennsylvania Board of censors, says in his recent book:

"Sex is the one potent dominant idea in the minds of the men who are gambling in the public taste for nasty photographic stories. The capitalist who is financing the picture-producing company, the executive officer whom he hires to make money for him, and the directors in the studios expend much

of their time and energy in trying to devise that which will show the male and female in some unusual and new relationship. The public, sated by much looking at film, night after night, must be aroused from the apathy which comes from having long ago seen all that is proper to be shown, and we have been plunged into an abysmal morass of fornication, adultery, pandering and prostitution. The seduction of mill girls and stenographers by their employers, men living with mistresses, and women consorting with men without marriage are flashed into the eyes of old and young, willy nilly, in our movie houses."

"If I were to travel the country over I should not know where to find women who conceal revolvers in their blouses, or in the drawers of their dressing tables; or men who wrestle in dress suits on the parlor floor, for the affections of a lady, who in spangled evening gown, naked to her waist, grasps an iron from a fire-set on the hearth, or seizes the inevitable paper knife to slay the villain, her lover rising in time to take the blame for the crime. Nor have I ever known a man who would tumble a rival for a woman's hand head-over-heels down stairways and over balustrades. Their whole seed, breed, and generation who now live in film are an insult to our intelligence, if not to our moral sense. . . . There is no American 'high-life' which corresponds to what is set before us by the movie outside of some occasional house of ill fame."

Speaking of the effect of the moving pictures upon children, Mr. Oberholtzer says:

"There are few parents with ideals so low for their children that they would take one of them by the hand, lead it into the corners of our great cities, and show it drinking and drugging, prostitution, stealing and murder—few with feelings so embryonic or blunted that they would wish to give it a description of the daily life of some New York libertine or debauchee. . . . When we find parents in our back streets so dead to their responsibilities that they surround their children with vice by design, or from want of ability to keep them away from such influences, we take these children out of their charge and commit them to public institutions. If a father were to take his boy through the dens of the slums, he would be ashamed to be seen in such places. Yet fathers are taking their boys to picture houses showing those very places with every mark of reality. A child walking through vile places would not understand half as much of the devilment as he does in a movie where every effort is made to explain and exploit every detail. To take an hour to show these things and then take a minute at the close for a moral warning is a foolish proceeding. The child will remember the hour's entertainment and forget the minute's warning."

It is all nonsense to talk about Mr. Hays cleaning up the "movies," it is folly to even think of his censorship as being of any vital interest to the public. He is hired by the moving picture owners and he will work in their interest. He could not reform the "movies" if he would, and then besides that, that is not what he is hired to do. He is hired to help hush the voice of public criticism and he will do this to the measure of his ability.

SAM JONES' SERMON OUTLINE

We might go far and still not find a better outline on 2 Cor. 7: 2 than that used by Sam Jones in the days when he was preaching to his thousands of eager listeners. His tests of one's worthiness to be received as a Christian ran like this:

- (1) I have wronged no man with my tongue.
- (2) I have defrauded no man in my business transactions.
- (3) I have corrupted no man by my example.

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

Q. Should we expect to see Christ in heaven as Thomas saw the risen Christ (John 20: 26), or did Jesus merely assume this human form? J. M. K., Ala.

Ans. Jesus Christ is and ever shall be the unique person—the God-man. He does not and will not *assume* either the divine or the human natures, for he possesses them in essence and reality. There is no reason why we should not expect to see Him as Thomas saw Him.

Q. As long as any one prays and longs for God and wants to be saved is there hope? If one had sinned against the Holy Ghost would he still want to go to church and hear God's Word? C. E. E., Texas.

Ans. Only the Holy Ghost can make one truly long for God and want to be saved and one of the marks of the "hopeless sinner" is that he does not long for God, does not want to hear the Word of God and does not truly *want* to be saved.

Q. A minister here teaches that Genesis 2: 1 is a parable and that the story of the fall of man is taken from Milton's "Paradise Lost." He says that Genesis 1: 27 refers to Christ only and that Genesis 2: 7 is a description of the creation of Adam. Do we have scriptures other than Genesis, chapters two and three which teach the fall of man? Mrs. J. W., Ida.

Ans. Sister, I am certainly ready to join you in prayer that the Lord will send you a better preacher, for the one you have knows "neither the scriptures nor the power of God." I hope he is not a member of an orthodox church and taking money for preaching the Bible, for if he is, he will have to answer for taking money under false pretenses. Job 31: 33; Eccles. 7: 29; Isa. 42: 27; Hos. 6: 7; Rom. 5: 12-21; 1 Cor. 15: 22, 23; 2 Cor. 11: 3 and 1 Tim. 2: 14 would make a very good Bible reading on the fall of man, even if you should omit Genesis chapters two and three.

Q. "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14: 13). Does this mean that there was a change in the condition of the dead who die in the Lord from the time that these words were written? If so, why this change? If not, why this word *henceforth*?

Ans. I think the fault is in the punctuation, and that the marginal reading of the Revised Version has it correct. Here it is: "Blessed are the dead which die in the Lord. From henceforth, yea, saith the Spirit, etc. Leaving out the parenthetical words, which are the ones which make it appear difficult, the reading would be: "Blessed are the dead which die in the Lord. From henceforth

they may rest from their labors, and their works do follow them."

Q. Please explain Eccl. 7: 20, also Matt 7: 6. J. C. H., Okla.

Ans. Ecclesiastes 7: 20 shows the liability to sin to which we are all exposed. The text would not be difficult if it were translated, "There is not a just man upon earth, that doeth good, and may not sin," and scholars agree that this is a permissible rendering of the Hebrew text. The statement is, there is not even a good man upon the earth who is certain to always do good and is in no danger of doing evil. Surely there is no one who will contend that the verse means that there is not a just man upon earth that doeth good. Then why should they contend that there are none who do not actually and knowingly commit sin? The text in Matthew is a general warning against irreverence and a specific warning against offering the holy, sacred things of religion to those who are willingly unfitted to receive them. No use to preach entire sanctification to an impenitent sinner.

Q. What relation has Rev. 6: 12-16 to the General Judgment? J. H. C., Okla.

Ans. By General Judgment, I take it that you mean the "judgment of the Great White Throne" spoken of in Revelation 20, for in reality, there is no "General Judgment." That is, although we shall "all stand before the judgment seat of Christ," yet there is no time when we shall all, saints and sinners, stand there at the same time for judgment. The question is so far reaching that I cannot enter into it here. However, I may venture to say that the period of judgment described in the book of Revelation is a long one and that Revelation 6 belongs near the first of that period and Revelation 20 quite at the last; and that, therefore, the two occurrences described are, in point of time, about a thousand years apart. The first describes occurrences that will take place during the "great tribulation," after the coming of Christ *for His church*, but before the coming of Christ *with His church* to reign upon the earth. The second passage describes an occurrence that will take place after "the thousand years are finished."

Q. To what generation did Jesus refer in Matt. 24: 34, "This generation shall not pass till all these things be fulfilled"? I. H. B., Mo.

Ans. The word here translated *generation* also means *race*, and for this reason there is ground for the belief that Jesus referred to the Jews and meant that they shall not pass away as a race and people until Jesus shall come the second time. Then it is possible to take the word generation in its ordinarily accepted sense and to understand that the Master meant that when the things He has just been speaking of "begin to come to pass," the generation that witnesses their beginning will witness also their consummation. If the latter interpretation is accepted we must be within a generation of the second coming of Christ.

A Challenge

By B. F. HAYNES, D. D., Contributing Editor

WE are sick and tired of hearing declarations made by the shallow and weak-kneed, that more whiskey is drunk and sold under the Eighteenth Amendment than before its adoption. Men must part with their common sense and fly in the face of superabounding evidence ever to make this nonsensical statement again. Let such read the following, which we take from the New York *Christian Advocate* of December 21, 1922:

PROHIBITION A FAILURE?

The following statistics and reports concerning the result of prohibition in various States are compiled largely from the official reports made by the State superintendents to the Convention of the World League Against Alcoholism, recently held in Toronto. These reports are taken from the official reports of the various States and brought down to the nearest date possible, which in most cases is the calendar year 1921.

ARRESTS FOR DRUNKENNESS

Massachusetts—1917, 129,455; 1921, 59,585, a decrease of more than one half over the last wet year.
Philadelphia—1917, 9,456; 1921, 5,232.
Pittsburgh—1917, 3,970; 1921, 934.
Michigan—1917, 14,806; 1920, 8,961.
Illinois—7 largest cities outside Chicago—1917, 3,601; 1920, 468.
Cincinnati—1918, 14,070; 1921, 500.
Saint Louis—1917, 4,958; 1921, 993.
Washington, D. C.—1918, 10,793; 1921, 5,765.
Cheyenne—1917, 907; 1921, 150.
San Francisco—1916, 15,106; 1921, 5,530.

The official reports from six cities of the nation—namely, New York, San Francisco, Los Angeles, Portland (Ore.), Detroit, and Des Moines—show a decrease of 49,201.

Judge Gemmill of the Municipal Court of Chicago, after a careful investigation of the police reports of the largest cities of the country, says the decrease in arrests for drunkenness in the United States is at least 600,000 a year.

Within ninety days after the State of Indiana went dry, the County Commissioners closed the workhouse in the City of Indianapolis because there were fewer prisoners confined than there were officials employed in the place. The City of Cincinnati also closed its workhouse.

In Massachusetts, one jail was closed in 1919, five in 1920 and two others were empty though not officially closed.

The Philadelphia General Hospital, one of the largest institutions of its kind in America, reports in 1918 the number of alcoholic cases admitted as 2,326; in 1920, 743.

The three largest institutions treating alcoholic patients—namely, the Neal Institute, the Keeley Institute and the Washingtonian Home, Chicago, report as follows: There were 68 different Neal Institutes in existence for 12 years before prohibition went into effect and they treated 125,000 patients; not one Neal Institute is left today. Dr. Neal reporting "Gone out of business for lack of patients." There were 50 Keeley Institutes in existence; only 12 are running and they are small places mostly in rented dwelling house buildings. The Washingtonian Home in Chicago, established in 1865, had 995 patients in 1917; it has closed its doors and the building has been rented to the United States Government for other purposes. Dr. Pollock of the State Hospital Commission of New York says that there is in this country today no institute solely for treatment of inebriates.

WINE AND BEER

It is interesting to study the experience of one State that tried the manufacture and sale of wine and beer under prohibition laws. Georgia in 1917 adopted such legislation. It proved to be only a camouflage for all drinks; it was found impossible to enforce the law against the sale of distilled liquors, and the situation became so unbearable that in 1915 a special session of the Legislature was called to repeal the Wine and Beer Act.

BANK ACCOUNTS

Massachusetts reports:

1917—number of accounts, 2,491,646; savings, \$1,022,342,583.

1921—number of accounts, 2,588,488; savings, \$1,237,271,170.

Within thirty days after the closing of the saloons, the banks of Denver alone report that savings accounts had increased more than \$600,000, and at the end of the first year there had been nearly 20,000 new savings bank accounts opened and the total bank deposits increased more than \$29,000,000. The treasurer of one of the largest bank and trust companies of that city wrote that their savings accounts had increased more than \$400,000, during the year and that they ascribed 80 per cent of that increase to prohibition.

The controller of the currency states that in 1921, in 623 mutual savings bank, there was an increase of 173,933 depositors and \$388,336,000 in the amount deposited.

Notwithstanding the fact that the last twelve months have been extremely hard months in the labor world and the unemployed have been found in every section of the nation in alarming numbers, nevertheless associated charities and kindred organizations, without a single exception, report fewer calls for help than in any one of the last twenty years of our history and that in the majority of cases where assistance was given it was because of illness or accident, while previously the cause had been drink. Official reports from above named organizations in seventeen of the large cities of this country, including New York and Chicago, show a decrease of 66.6 per cent in the number of families calling for aid where drink was the factor, comparing the years 1917 and 1921. The population of the Boston Alms House in 1917 was 1,009; in 1921, 684. The Boston Wayfarers' Lodge provided lodging in 1917 for 37,511; in 1921, 18,859. The Alms House population in the State of Massachusetts in 1917 was 14,337; in 1921, 529.

GOVERNORS AND DISTRICT ATTORNEYS

Recently Wayne B. Wheeler, General Counsel of the Anti-Saloon League of America, was in direct communication with Governors and Attorney Generals of the States as well as Federal Prohibition Directors and United States District Attorneys. These communications had reference to the claim that public sentiment is changing on the prohibition enforcement situation in favor of a weakening of the code and leniency in enforcement. Of the 136 replies received from these officials, 119 were emphatic in saying that public sentiment is growing stronger in favor of prohibition enforcement and that the officers are increasingly co-operating and doing their duty. Mr. Wheeler adds that at least 80 per cent of the officers in the United States are doing their duty; 10 per cent more would if they were given proper supports by the people; and then frankly admits that possibly 10 per cent are corrupt and should be removed from office or convicted of conspiring with others in violation of the law. "The average American, be it private citizen or public official, believes in law and order. This is the hope of our Republic, and in that hope we shall not be disappointed."

The words of Dr. Charles W. Eliot, president-emeritus of Harvard University, well summarize the whole matter:

"Evidence has accumulated on every hand that prohibition has promoted public health, public happiness and industrial efficiency. This evidence comes from manufacturers, physicians, nurses of all sorts, school, factory, hospital and district, and from social workers of many races and religions, laboring daily in a great variety of fields. This testimony also demonstrates beyond a doubt that prohibition is actually sapping the terrible force of disease, poverty, crime and vice. These results are obtained in spite of the imperfect enforcement in some communities of the Eighteenth Amendment to the Federal Constitution. . . . Let Massachusetts at once take her whole share in putting into execution these prohibitory measures which are sure to promote public health, public happiness, and industrial efficiency throughout the country, and to eliminate the chief causes of poverty, crime and misery among our people.—E. J. MOORE.

Divine Knowledge and Divine Power

By REV. EDWARD R. KELLEY

"For this cause also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of His glory, unto all patience and longsuffering with joy, . . ."—Col. 1:9-11, R. V.

IS not this text wonderful?

There is a marvelous fervor in all of the prayers of this most remarkable man. If there is one portion of his epistles that reveals the character of the man more than another portion, it is to be found in his prayers. In this petition we find him giving utterance to his loving desire for these Christians, that their religious and moral excellencies might be perfected; for Paul understood full well that no man is fitted either for earth or heaven until that man becomes a full-orbed Christian by the sanctifying power of God filling the heart and life with perfect love and perfect peace.

Note, please, how Paul desires that these Christians should be filled with a knowledge of the will of God concerning them. The thought conveyed is this: *The most important thing for you and me is to know God's will concerning us.* But the question naturally arises: Is it possible for one to know God's will? And if it be possible; is such desirable? To both of these questions I unhesitatingly answer in the affirmative. The Apostle evidently believed that every Chris-

tian man and woman and child may get into such a close and blessed fellowship with God that they may have a special knowledge of the will of God. If he did not believe this, then why should he express such a desire? Revelation and experience show us that it is possible, through Jesus Christ, *for each of us to know the will of God concerning us.* And such being possible puts another fact before us, namely: If it is possible, is it desirable? And, too, if it be possible no Christian can possibly measure up to God's standard (and He only has one standard) if he or she fails to attain to a knowledge of God's will concerning them, for without such knowledge we cannot "walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God."

"Strengthened with all power, according to the might of His glory, unto all patience and longsuffering with joy." Isn't that wonderful? Oh, the height and depth, length and breadth contained in this sentence! If we would render the word "strengthened" by "being strengthened" it would possibly express more fully what Paul had in mind; suggesting an *uninterrupted inflow of God's might or power continuously.* Just as there must necessarily be a perpetual oxygenation of blood in one's lungs, so there must be an uninterrupted renewal of spiritual strength and power for the highest life which it is possible for the saints of God to enjoy here. As

one's appetite for today cannot be gratified with the food eaten yesterday, neither can one's soul be content today with the blessing given it yesterday.

Have you ever noticed how Paul makes use of the little word "all" in these verses? "All spiritual wisdom," "walking worthy of the Lord unto all pleasing," "all power." It seems as if the little word had a charm for the Apostle. "All power." Does that simply refer to one sort of power alone? Or does it mean different kinds of power? Does it not mean that all kinds of power, mentally as well as spiritually, are ours if we are in the will of God? Ah, my brother, you and I have access to an Infinite Source *that can fill and flood our whole nature, and make us all round, complete Christians.* Why is it that we do not make use of this Infinite Source more than we do?

For the Church to get a grip upon a sin-cursed, hell-bound world it must drink and drink from the Infinite Source of divine power, until its very life is flooded with the power that comes from God; in accordance with "the power of His glory." Think of that! "The power of His glory." And what is His glory? What is it but the flashing brightness of the self-manifestation of the Almighty God.

There is a golden haired, blue eyed, rosy cheeked little one lying asleep by yonder window. The sunbeam creeps in through the slats of the blind and dances upon his face until we behold the illumination of the countenance and we become aware that it is all due to the glory of the sunbeam falling athwart the face of the child. And what is that but a faint picture of the divine strength or power characterizing the divine glory of our heavenly Father? And wonderful as the thought may seem, that same power—blessed be God!—is the unlimited limit of our possession. Oh, my brother, behold your privilege through Christ Jesus! Oh, Church of God, awaken to your responsibilities and privileges and measure up to them! Can I be poor while God is rich? Can I be weak while my God is strong? Oh, my brother, *the only real limit to God's bestowal is His own fulness.* "That ye might be filled unto the full with God Himself." Oh, bless God! isn't that wonderful? "The key of the treasure-chamber," some one has said, "is in our possession, and on each of us His gracious face smiles His permission which His gracious lips utter in words: 'Be it unto thee even as thou wilt.' If we are conscious of defect, if our weakness is beaten by the assaults of temptation, or crushed by sorrows that ride it down in a fierce attack, the fault is our own." You and I, my brother, have the privilege to make this power ours, which will make us "more than conquerors" over the world, the flesh and the Devil. Bless God!

When you and I contrast what we may have as our own personal experience, and what we actually possess, it is sufficient to cause us to bow our heads in shame. I am simply stating a fact when I say that the average experience of the majority of the Christians of the present day is not up to God's standard revealed to us in His word. In some oriental lands they used to have quite a system of irrigation but which at the present

time is now in ruins; the large tanks are empty and fast going into decay, and the river that should have been drawn into them is no longer made use of. What is needed is that the tanks should be repaired, the sluices kept open and then the desert will blossom as the rose. Oh, my brother, repair the broken staves of your soul and open wide the sluices toward heaven and see what God will do for you!

The further we go into this petition the more convinced are we that the Apostle was no wild fanatic, but that he was sober and calm in his request. And we learn why it is he is beseeching God in behalf of these Christians; that they might be made strong. "Unto all patience and longsuffering." One of the sure marks of carnality within the heart is the manifestation of impatience. The same apostle in the thirteenth chapter of his first letter to the church at Corinth tells us that love—perfect love—is "kind" and "longsuffering." While it may be difficult for many to discriminate between "patience" and "longsuffering," we must understand that the general idea expressed here is that one of the highest purposes for which divine strength or power is given us, is to enable us to meet every trial, and every assault of the evil one without being shaken in our religious life or experience. He who patiently endures temptation and suffering with real Christian fortitude and patience has won a great victory. But, thanks be unto God, it can be done!

"How different the patience God gives us by His own imparted strength," says Dr. Maclaren, "from the sullen submission or hysterical abandonment to sorrow, or the angry rebellion characterizing godless grief! Many of us think we can get along very well in prosperity and fine weather without Him. We had better ask ourselves what we are going to do when the storm comes, which comes to all some time or other." It is easy to shout when the sun is shining. But, beloved, it is when the clouds are heavy and the winds are high and the storm is breaking that we are to have the victory; bearing such things "in patience and longsuffering."

Yes, my brothers, we do need an influence of divine power, and if His power, His strength becomes ours we shall be strong enough to look deep enough into His will concerning us; strong enough to trust the Father even when He chastens. One has seen potassium burning under water. Being made strong within by His mighty power, our joy may—yea, can burn under waves of difficulty and sorrow and trials. Hallelujah!

A REVIVAL

By E. E. MARTIN

THE book of Nehemiah offers a splendid example of an Old Testament revival. The restoration of Jerusalem under the hand of Nehemiah is full of suggestive lessons on a revival of religion in our day. The conditions of the church of Jesus Christ today compare somewhat with Jerusalem during the captivity. Jerusalem in ruins is a vivid example of "When a revival is needed."

"The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem is broken down, and the gates burned with fire" (Neh.

1: 3). Here are three expressions that reveal a great need of a revival—"captivity," "reproach," and the "wall broken down and the gates burned with fire." When the people of God are in captivity, when the multitudes are held under the hand of our great enemy; when there are but few at church—but the places of amusement are full; when the churches are cold and formal and their former glory is gone; when the church has no power of attraction; when professing Christians are tied to the world and are powerless to pray and work for God; when holiness people are in bondage and a dearth hangs over the church, then there is certainly a need of a revival.

When the world reproaches and mocks at the church. When the world is powerful, arrogant and the church is weak. When the cause of God is so neglected and broken as to be an object of ridicule. When the Devil stalks into our homes and takes our loved ones to the world and sin. When the best of our young women and young men are being lost to the church of Christ. When the church is so poor and famine stricken for lack of offerings that there is no money for our missionaries, no money for the work of the church, no support for a hearty revival effort. When there is no faith and but little sacrifice.

When the church is neglected and forsaken. When the very looks of the church building seem to cry out "Ichabod." When windows are broken and no one cares. When the church is unpainted and none seem to care. When work altogether lags and drags on heartless and cold. When the church is going back in numbers and interest and no one bestirs himself. Then, oh, surely then there is need of a revival.

Is there any wonder that when Nehemiah heard the story of Jerusalem's sad condition, he says: "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven" (Neh. 1: 4).

Does the need of God's work break our hearts today? Are we saddened at the great need of a revival? Do we pray and weep over the needs of the church of Christ on earth? Surely there is need of a mighty revival.

ONTARIO, ORE.

Winning Souls

(Continued from page one.)

through which this poor, lost, hell-bound world may be saved; and as His ambassadors, we dare not change these terms. To compromise with the world, flesh, the Devil, our relatives, or cooled-off holiness professors, is to play the traitor, fail God, grieve the Spirit, and like Saul of old, ruin ourselves, wreck our families, and destroy the work of God. But while we dare not compromise, yet we must cultivate a solicitude for the lost and erring. We must set our hearts on, and center our prayers for those for whom we are burdened; exercising a holy boldness, and a tender love for all mankind; exhorting them to yield to the demands of the gospel, and doing all within our power to lead them to Jesus. We can, and must succeed. We are called to save souls. We must have revivals. Scriptural holiness must be carried, all over these lands and on to the ends of the earth. "The Lord of hosts is with us; the God of Jacob is our refuge."

DEAD

By REV. F. S. STANTON (DECEASED), MINISTER AD-
VENT CHRISTIAN CHURCH

*"Likewise reckon ye also yourselves to be dead
indeed unto sin, but alive unto God through Jesus
Christ our Lord" (Romans 6:11).*

HOW can one be dead and alive at the same time? This is a serious question, and so serious that many persons have claimed that it could not be. In a physical sense, we hold it is impossible; in a religious one it is as easy as can be. As a people we believe that when a person is dead, he is dead entirely. If more only believed and practiced it in the sense of the text quoted, the result would be wonderful. Dead folks of this kind have a tremendous power and are exceedingly alive toward God and righteousness. This kind of a death is a hard experience, but it isn't nearly as hard as dying by inches for forty years; you die when you get ready right off, and then the Lord raises you from the dead and you are wonderfully alive. This kind of dying takes the "want to" all out of you; it is said to be an experience of great inward struggling when you have the "want to" in your heart and stifle and repress it to keep it from exploding and ruining your Christian reputation. There are certainly some who have not quite died, because they give way to the desire and sometimes repent later.

To what shall we die? Die to sin, die to the flesh, and die to the Lord. How can we die to sin? Only by submitting to the mighty power of God who can do the work. The process is crucifixion; one thing after another, very dear to us, is nailed to the cross, and then, after all else is on, we have to go on ourselves and die with Christ, "For he that is dead is free from sin."

The natural heart LOVES to indulge in sin, and it takes a mighty convulsion to pull the root of this love out; but God can do it. It means to us salvation; it matters not so much when we die, if we only be sure to do so. God's quickening power brings in new life and motives and loves. He is the One adored and worshiped; all that is His and all who are His, come next. The absorbing ambition thenceforth, is to be like Him. It is a great advantage to have the "want to" of sin taken all out of the heart.

Of course the flesh, or the carnal has been through the purifying fire by this time, and there is nothing left of it but ashes; it has been cremated. No kind of lust is regarded but with feelings of abhorrence; purity, holiness and yielding all the members as servants of God, are desired and enjoyed instead.

Now what about the world? You are going to the next world; you are living and planning for that. You have no place in this, being but a pilgrim and a stranger. You therefore have no admiration or desire for the opera, theatre, dance, card table or fashionable gambling, feasting, fashionable dressing, fame or adulation, secret beneficial (?) orders, wealth, gay and worldly carousals, etc. Oh, how many there are who think they are entirely consecrated to Christ, who not only love these things, but have to keep in with them some so as to have some kind of a place in society. They think it is so strange that they do not get on in spiritual life; so strange they are so irresolute under temptation; they do not see how anyone can be so satisfied with the Christian life.

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in Him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 John 2:15.)

Why are many so idle and inefficient in the Lord's vineyard? Because they are not dead to this world and sin and the flesh. Shall we not seek some of these worldly good things? NO! Ye are dead, dead, dead.

What about the Devil all this time? Oh, he wants to have a funeral service to the memory of the OLD MAN and his DEEDS. He comes whining around and saying, "O you might have been rich," or you might have been somebody, if you hadn't been so extreme." Yes, when one is dead he is in a great extreme. Extremely hard to coax, to hire, to brow-beat, to ridicule, to fight, to conquer. Don't let the Devil hold any service over you, and

don't be coaxed to mourn over the old self. Rather, praise God, be jubilant, courageous, always abounding in the work of the Lord.

Some are very much deceived by the Devil in being drawn into the water (of sin), to help some drowning sinner out. But that is not a healthy place for the Christian. All the help you can offer is when your feet are on the solid rock, and you STAY there. You can LIFT there; but if you get down into the same element the sinner is perishing in, you will perish too.

Are we dead? If so then let us keep alive, alive unto God, and obey and serve Him until the "glory, honor and immortality" shall be our crown at Christ's appearing. A few more days and we shall hear His loving voice saying, "Come."

NEW BEDFORD, MASS.

ROUNDING UP SHEEP FOR THE WOLVES

By 'Z. H. BAXTER

FEELING the great need of a drastic revolution in the present mode of conducting the altar service, I feel that God leads me to appeal to every loyal Nazarene, and especially to every pastor and evangelist in this great movement, to eradicate from our ranks the present unwise methods which are often allowed in this vital service of the church.

Under the present system of a "free-for-all" altar service, the great Nazarene movement is not only being blocked to a certain extent, but souls are hindered, and many times through misguidance at the altar are so deceived that they become blinded, are coaxed into professing salvation or sanctification without having obtained the experience in question. As a result the great cause for which our Lord gave His precious life must suffer.

It has been my privilege to attend several revival meetings during the past few months, where some of the greatest evangelists in the Nazarene movement, and whom I sincerely believe to be the greatest expounders of the Gospel in the world today, have had charge of the services. I have heard some of the greatest sermons that God could send through lips of clay. At these times I have seen the congregation melt under the power of the Holy Spirit. The altars have been lined with seekers, and at this point the gates have been swung open and the wolves have devoured the sheep, which have fled to the sacred altar for refuge.

Satan does not bother himself about how straight we preach the old Bible-line Gospel. None of us have been burned at the stake for a long while. Little does Satan care how straight we preach the Gospel; little does he care how many seekers flock to the altar; in fact, "the more the merrier" if he is permitted to take charge of the altar service, as he is permitted to do under the present method.

The Progressive Literary Society, of the Pasadena University, debated this question on February fifteenth and decided that the present mode of conducting the altar service is a hindrance to the church. At the close of the debate Dr. A. M. Hills dwelt at length upon the folly of the present activities permitted in the altar services. He spoke of the system used in England, where only trained altar workers were permitted to instruct a seeker at the altar, and may the Lord hasten the day when this method will eliminate the present "hit-or-miss" method from our services.

It is time to relegate to the rear those head-rubbing, back-pounding, jewel-bedecked, scantily-clad, and painted faced individuals, who though perhaps ignorantly, are defeating the cause of Christ. We all know that God is able to fix this thing. Let's help Him do it.

PASADENA UNIVERSITY.

A YIELDED LIFE

By W. W. LOVELESS

YIELD yourselves unto God." (Romans 6:13).

It is God's plan to work in and through humanity to reach a lost world. We are to be channels for the Holy Spirit to flow through and reach other hungry and barren lives, and not reservoirs to hold all the blessings that come our way.

We yield ourselves to God, not in order to be His, but because we are already His. Jesus has already purchased us with His blood, and that purchase gives God a title to us; so yielding is simply giving God possession. The question is not, "Do I belong to God?" but "Have I yielded to God that which

already belongs to Him?" Paul seems to be astonished that the Corinthians had not perceived this great truth, and in amazement breaks out with, "What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

This yielding to God is our part of the program when the Lord sanctifies us. In our consecration we might tell the Lord we will give our talents, service, time, money, etc., to Him, and while that is good, yet it will not do for God wants us and if He gets us He will get all these other things—silver and gold, time and talents, ministry and service are acceptable to God as an accompaniment of a yielded life, but never as an evasion of it. We believe there are some who will give wealth, time, and service, but who have not in their secret hearts yet absolutely yielded themselves to God. Without this yielding of ourselves to Him we can never know Jesus in His full relationship to us. There is a wonderful depth of meaning in 1 Cor. 12:3, where Paul says, "No man can say that Jesus is the Lord but by the Holy Ghost." Ponder this scripture well, dear reader, and see if you can really say that Jesus is your Lord. Jesus says, "Why call ye me, Lord, Lord, and do not the things that I say?" If you call Jesus, "Lord, Lord," in reality, it means that your life is yielded to Him, and He is your master, your owner, and you are His love-slave.

A young lover who asks his sweetheart to give herself to him to be his wife would not be satisfied if she should offer him her purse, her house, her lands, and all she had except herself. He wants her above everything else; her possessions are a secondary matter. Just so, God wants us above everything else, and St. Paul, recognizing this great fact, breaks out in impassioned exhortation saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Another fact we wish to point out is that we "present our bodies a living sacrifice, holy, and acceptable," not unto a calling, a field, an occupation, or a principle, but "unto God." With many the thought of a yielded life is always linked with the mission field, the gospel ministry, or some other special form of service. We verily believe that Satan often harasses precious souls at this point by asking them if they will go to Africa, or preach the gospel, etc. The real issue is not "Will I go to Africa or preach the gospel," but "Will I trust God enough to entirely yield my life into His hands without regard to the particular place or form of service in which He may direct it?" We have a wonderfully lucid scripture on this point in 2 Cor. 8:5. Paul, speaking of the Macedonians, says, "They first gave their own selves unto the Lord, and then unto us by the will of God." How plain this is: first, give ourselves unto God and then after that give ourselves to Africa, gospel preaching, slum-work, or anything that is "by the will of God." If people would learn this divine order of "first give yourself to God" and then follow where He leads, it would save them a lot of trouble by being harassed by the Devil and undertaking things God never called them to do. Oh, the sad tragedy of misfits everywhere! Dear, honest folks trying to preach that never were called to preach, or do mission work, etc., etc., why this sad condition of affairs? Because they listened to Satan's subtle whisperings to give themselves to some calling or profession instead of yielding themselves wholly to God, and waiting for the Holy Ghost to lead them to the work God has in mind for them.

LONDON, OHIO.

"The states of emotion and high spiritual contemplation are right insofar as they assist men to realize the presence of God and divine things; but to answer their purpose they must carry men out to activity and self-denying service for God and those around them. The highest type of religion is a combination of the experimental and the practical, the inward and the outward, the personal and the relative. Our consecration must include what God can get out of us as well as what we obtain from Him."—From "Standards of Life and Service," by T. H. HOWARD.

DIVORCE

By E. J. FLEMING

ON May 4, 1922, the General Conference of the Methodist Episcopal Church, South, convened at Hot Springs, Ark., in quadrennial session.

The writer has given careful reading to the Daily Christian Advocate by that conference and believes that it would be well for us to give consideration to a deliverance upon the divorce question as noted in the Episcopal Address of the bishops of that church. This address has appended to it the signatures of fourteen bishops. The particular part of that address to which your attention is called is as follows:

DIVORCE

"No sadder, nor more ominous condition confronts us than the increasing break-down of home life in our country. Divorce, very often for the most trivial reasons, is rapidly increasing. Marriage in many instances has become a mockery. There are those who should live together in the holy wedlock instituted by God himself, especially sanctioned by our Lord and his inspired apostles, brazenly changing partners as if no immorality were involved. Many children are growing up who see their parents separated, yet living with other persons to whom nominally they are wedded. If such conditions be not checked they will run rapidly to greater ungodliness and immorality. Where they prevail they bring grave danger of lapsing into the looseness and sin of paganism. History shows that unless such conditions are speedily cured, they will bring disgust and secret loathing and make life as they made the hard Roman life—a hell. Let us unitedly cry to our Lord for help, and let us put forth all the power He may graciously give us to create a widespread Christian sentiment that shall condemn and arrest this evil. Let the New Testament teachings on divorce, and especially those of our Lord, be faithfully proclaimed from all our pulpits and our people publicly and privately exhorted to do all in their power to put down this terrible menace to our homes, to our country, and to our civilization.

"More than thirty years ago our present Paragraph 162 was enacted, the paragraph prohibiting our ministers from solemnizing the rites of matrimony between divorced persons, except in the case of innocent persons who have been divorced for the one scriptural cause. This prohibition does not meet the present alarming condition. No penalty was then or has since been fixed for the breach of this law. How is it to be determined that a person is innocent? We suggest that this paragraph be amended by inserting some such words as, "which fact of innocence shall be established by the court records" or other satisfactory evidence. We recommend that our law be amended so that a person divorced for any other cause than infidelity, which infidelity shall be established by the court records or other satisfactory evidence, and then marrying another, shall not become or remain a member of our Church; that any minister who shall solemnize the rite of matrimony where either person has been divorced for any other than the scriptural cause, and that fact determined by the court records or other satisfactory evidence, shall be dealt with as in case of immorality.

"Brethren, dearly beloved, equally responsible with us for the purity of the Church, let us keep in mind that our Lord Jesus pronounced these divorced and remarried persons adulterers, and that the inspired apostle announced that adulterers could not inherit the kingdom of God. As a Church let us not waver in our proclamation of God's truth. Let us keep in mind the true declaration of John the Baptist to the guilty Herod and Herodias. Let us do all we can to check this terrible tide of evil, assured that if we prove true to God's truth we shall have His blessing."

By careful perusal of the above statement, and comparison of the same with the statement in our manual on page 31, we discover that the positions held by the Church of the Nazarene and the Methodist Episcopal Church, South, are identical. Our own statement concerning the question of divorce is contained in the following words:

"We hold that persons who have been divorced by civil law, where scriptural grounds for divorce did not exist, and have subsequently remarried, are living in adultery, and are unworthy of membership in the church; and though there may exist such other causes and conditions as may justify one party in seeking legal separation, yet only the Biblical cause for divorce (namely, adultery) will supply such moral grounds as may justify the innocent party in remarrying.

"The ministers of this church are positively forbidden to solemnize the marriage of persons not having the scriptural right to marry."

The Methodist Episcopal Church affirms her position on this subject as follows:

"No divorce except for adultery, shall be regarded

THE PEOPLE'S FORUM

by the church as lawful; and no minister shall solemnize marriage in any case where there is a divorced wife or husband living; but this rule shall not be applied to the innocent party to a divorce for the cause of adultery, nor to divorced parties seeking to be reunited in marriage." In this connection let us note the treatment of a minister who is guilty of the violation of this advice. The Methodist Episcopal discipline on "Mal-administration" says, "The violation of the advice concerning divorce shall be considered an act of mal-administration."

The Wesleyan Methodist Church says, "We regard no cause of divorce justifiable except adultery; and if any of the members of the churches dissolve the marriage contract for any other cause, and the offending party shall marry during the lifetime of the other, he or she will be expelled as for other immoralities."

The Free Methodist Church affirms: "We recognize no other ground for divorce than that permitted in the Word of God (Matthew 5:32, Mark 10:11, 12). Any persons guilty of a violation of this law shall have no place among us."

The Church of the United Brethren in Christ states as follows: "We believe that the marriage relation is of divine authority; that it is the mutual union of one man and one woman; that the obligation is most sacred, and morally binding so long as both shall live, and therefore cannot be dissolved at will, nor should it be by a decree of a civil tribunal, except on evidence that one party is guilty of adultery. On positive evidence of such guilt the innocent party is free from further matrimonial obligations and justly entitled to a divorce and to marry again, but the guilty party has no such right. We deny the right of marriage to both parties who have been divorced for other causes than adultery. Any person sustaining a marriage relation contrary to that above recognized as justifiable shall be ineligible to the office of the ministry of this Church. No minister of this Church shall knowingly solemnize the marriage of two persons, either of whom has been divorced for other than the above justifiable cause, and shall be amenable to the Church for disobedience to the order thereof. Every pastor shall be required to preach at least once a year on the sanctity of the home, and to warn his people against the debasing influences that imperil our home life."

We have heard it whispered that our position on this question ought to be modified. It is not usual for such modifications to be upward, that is, stronger, but usually downward, that is, weaker, and we presume that the suggested modification would be in a downward direction. These are days of terrible moral laxity and because of this there should be no departure from the Word of God. In fact we are of the opinion that it would be our duty to draw our lines a little closer with regard to the practices of our churches. When the home breaks down through loose marriage relations, there will be little hope for the nation, for as the home is—and thus society—so will the nation be. The hope of home sanctity lies in the faithfulness of the church in holding up a loyal standard. God help us to stand steadfast in the faith, loyal to truth and unwavering in our positions on moral issues.

But one step further. How can we preserve the sanctity of the church if we allow laxity in this point in receiving persons into church membership? Is it not a fact that divorced persons are being added to our membership because church membership committees and pastors are more anxious to secure "accessions to membership" than to preserve the sanctity of our heritage? Does our latest Manual state the subject less clearly than our earliest Manual? Did not the first Manual express our first love and loyalty to truth?

The writer heard an esteemed and trusted pastor of our church say in October, 1908, that the Church of the Nazarene would probably survive fifty years and then, because of the incoming tides of worldliness, God would raise up another people to carry forward his work. But why the necessity for God to raise up another people? Simply because worldliness would creep in. But how does worldliness creep in? Invariably by lowering the standard of morality and letting down the bars of admission to the communion. Our special advice are not loosely stated. On this subject it says, "We hold that persons . . . are unworthy of membership in the church." Please note it says "we hold." Again our

ministers are therein "positively forbidden." Is that loosely stated? Is not a positive prohibition a rule of conduct? If worldliness creeps in you can look for the reason in the ministry. The preachers first let the standard down. "Like priest, like people." But usually the preachers let the truth down to please the people, then the table turns and it becomes, "Like people, like priest."

What am I saying? Simply this: If our ministers and churches are lowering the standard on divorce you may look for lowered standards all along the line. If the standards are being lowered there is need of discipline—old fashioned discipline. This must have been the mind of the last General Assembly when it appointed a committee to "provide a complete chapter for the trial of churches charged with immorality, heterodoxy, or persistent violation of our church laws. To this may very properly be added the revision of our present chapter entitled "Discipline of a Minister" to include "disobedience to the order and discipline of the church."

In order more securely to protect the church and the ministry, I would urge that the prohibitive paragraph at the bottom of page 31 in the Manual be extended to read: "The ministers of this church are positively forbidden to solemnize the marriage of persons not having the scriptural right to marry, and such fact of right to marry shall be established by court records, or other satisfactory evidence."

SHOULD WE DO THESE THINGS?

By ROY L. HOLLENBACK

WE are only a few brief months from the General Assembly; and we suppose this is a proper time to "air" our ideas of anticipated changes which are to be made there. On many of the questions mentioned heretofore, the writer has only this to confess, "I don't know." If any new plans or policies are suggested, and propagated, we are quite ready to fall in line, and say, "Me too." We only wish to offer the two following suggestions. On most questions of moral value, we are sure to always be found on the "radical" side; and the changes suggested (or seconded) are not from any inclination to undue conservatism, though the first may savor of it to some minds.

We are almost an "adorer" of the HERALD of HOLINESS, and we unhesitatingly say it is the best paper we ever ran across; but it is the writer's opinion that the name should be changed to "Herald of the Nazarene." Here are the reasons:

1. This is more in keeping with its place among us. It is distinctively, though not exclusively, a church paper; and is given quite largely to news of our own church work at home and abroad.

2. The word "holiness" does not cover the scope of subjects touched therein. It heralds some other things beside "holiness" as the word is commonly accepted. It is better to herald Christ—"The Nazarene"—than to herald one phase of His Gospel, if such was what we were doing. The name "Herald of the Nazarene," gives instant connection between the paper and the church that issues it, so that it can be easily recognized as safe reading; and on the other hand it constantly is lifting up in its very name the Christ—the meek and lowly Nazarene. This name means all that there is of God redemption, hope of heaven, regeneration, sanctification, divine healing, and second coming—for "Christ is all in all."

Of course there is this disadvantage to reckon with, namely: some will think this a compromise, and will cease to take the paper, saying, "There they are, just as I expected—the Nazarenes are letting down." But this is an undeserved criticism, unless the HERALD ceases to ring clear on this great doctrine. Until it does, such criticism is *beggarly*. But when it is seen that the paper still clings as tenaciously to the "theme of themes" this prejudice will melt down—if it is from a sincere heart. The new subscribers, then, will have come in under the new name, and this obstacle will be forever erased.

Then, we think it out of keeping with God's Word, which teaches that the "friend of the world is the enemy of God" to permit *ungodly* and *worldly* organizations in our denomination. Therefore we suggest with feeling that some wording be placed in our next Manual which will clearly prohibit our pastors from organizing, in the church, or operating under its supervision, such worldly organizations as the "Boy Scouts." The Scriptures offer the only argument needed in favor of this advanced step. I see no reason why we should not break the precedent, and become more radical, more non-conformed, more holy, instead slowly embracing to our bosom the death-dealing world. God bless you all.

* "Please send me the HERALD of HOLINESS for one year. Please send it to me as I can not live without it, as it is a feast to my soul weekly."—Mrs. Ida Dutton, Okla.

A GREAT HOME MISSIONARY RALLY DAY EASTER SUNDAY

April First

THE vital importance of pioneer Home Missionary work as related to the life and progress of our church can hardly be over estimated. All that we are today can largely be contributed to the pioneer vision, faith, sacrifice, and heroic efforts of our people in the past. Some thirty years ago we were no people but now we have revival centers of holy fire burning around the globe. What has been accomplished only indicates what can be done if we continue to follow the example that has been set up through the past years. A clear vision of the unsaved about us, a passion for the lost that will compel action, a faith that will trust in God when things look dark, a courage that will not turn to the right or left in promoting the cause of God, will enable us to continue the well begun work and get the glorious gospel to many precious souls.

The golden opportunities for pioneer Home Missionary work have not all been taken. There are more than fifty million souls in the United States who have not united with any church. There are hundreds of cities with many thousands of people without a center of revival fire. The older churches have largely resolved themselves into debating societies over higher criticism and evolution. They have left the field of preaching full salvation to the holiness people. There never has been a day in the history of the world when the holiness people were more needed than today. Also the responsibility of the holiness people has never been greater. We owe to us if we give not the gospel to the people. Their blood will be required at our hand. Our responsibility to get the gospel to the people and especially those near us is equally as great as our opportunities to do so. However, we feel that we are not giving enough serious thought to the obligation we owe God in getting the gospel of saving grace to the people of our home country. Millions right at our very door, yet we seem to not be moved with the fact that they are as much lost and without hope as the heathen in the jungle. Will we permit a lethargy to bind us? God forbid.

There are hundreds of cities with a population running from ten thousand to more than a million within in the United States where we can and should plant a revival center of holy fire. In North and South Carolina there are more than four million people. There are twenty cities with from ten to fifty thousand population in each, yet, we have not one church within this great territory. Then we have many small Districts that should be classed Home Missionary territory. The fields are white unto the harvest and the call of God is upon us to "go preach my gospel" and we believe that if we will take the time and put forth the effort we can get on faster than we are. What think ye?

Each District Superintendent has his vision and plans for the work of Home Missions on his District. He has faithfully surveyed all the other interests of the church and now we believe that the church should give a little time to encourage these sacrificing men by giving them a boost on Easter Sunday. What could be more appropriate for Easter than a great Home Missionary rally? Is not the gospel we preach based on the resurrection? Would it not be proper and fitting for our pastors to present our general, district, and local opportunities for doing Home Missionary work, in a message to our people on Easter Sunday? Should we not give time and effort to this great branch of our work? We must hold up the hands of these men while they press the work in the new fields.

Then let each Sunday school Superintendent prepare a good live message for the Sunday school along the line of Home Missions. As we hold up the needs of the home land before our children and young people the Lord will give them the vision of the fields and no doubt call some of them into the great harvest as laborers. We can make this rally day one of the great days in our church if we will get under it and pray and work to make it a success. Make this a home coming day as well as a Home Missionary day and have an all day RALLY. God will help if we try.

Then all the churches will desire to give the people a chance to give an offering for Home Missions on that day. Some churches no doubt can raise their entire budget for Home Missions, others a part

HOME MISSIONS AND EVANGELISM

All will be able to give something. If we could have an average of ten dollars from each of our one thousand churches that would give us a nice little sum of ten thousand dollars as a fund for Home Missions to be used this spring and summer. This would not tax any one and at the same time put new life and courage into our Home Missionary work.

Who knows what the results will be of such a rally day throughout our church. We have had our Foreign Missionary days, our Publishing House days, our Orphanage days, Church Extension days. Now why not a great HOME MISSIONARY RALLY DAY FOR THE PROMOTION OF HOME MISSIONS. Eternity alone can reveal the results, for new energies will be set to going by such an effort that otherwise will remain dormant. New fire will be injected into the whole of our Home Missionary enterprise. Then there is nothing so inspiring as a mass movement. Not only will it affect our own people but it will inspire other churches to do something for Home Missions. Our good works will provoke others to get busy for the Lord.

The success of such a RALLY DAY will largely depend on the interest the pastors and Sunday School Superintendents take in the enterprise. The District Superintendents have boosted for the in-

GENERAL ASSEMBLY PLEDGES FOR HOME MISSIONS AND EVANGELISM

The pledges made at our last General Assembly for the work of Home Missions and Evangelism are now due. There is less than a year left for us to work before the next General Assembly will convene. Let us all join in and pray mightily for a revival to sweep through our church these next seven months, then let us have these pledges paid and that will enable us to open up several centers of revival fire.

Brethren, God has called us to evangelize the multitudes in our home land. There are multiplied thousands swarming our cities today on their way to the burning pit, unless we get the gospel to them.

Please send your pledge money to N. B. Herrell, Gen. Sec., 2905 Troost Avenue, Kansas City, Mo.

Interest of the pastors and Sunday school now let the pastors and Sunday School Superintendents help the District Superintendents by boosting for Home Missions and Evangelism. Team work will do more than any one thing to make the work move forward. Unity of action is as necessary as the unity of motive or purpose. Where it can be done we suggest that a week end convention be held say from Wednesday or Friday over Sunday. If we will go in for a time of getting blessed and being a blessing no doubt the Lord will meet us and make of us a great blessing to hundreds we have never met.

We would like to hear from all the pastors who will co-operate in a GREAT EASTER HOME MISSIONARY RALLY. No other general interest is before the church asking for this date. With a heart afire to get the work of Home Missions going at top speed, and with a heart burdened for the multitudes of our own beautiful United States I leave this suggestion with you for your consideration and decision.

N. B. HERRELL, General Secretary
of Home Missions.

2905 Troost Ave.,
Kansas City, Mo.

50 CITIES 50 CHURCHES

The bold face type represent cities that are under consideration for campaigns. We have received many letters from those who are interested in pioneer evangelism. These fifty cities offer great opportunities to win souls and to establish live revival centers that will bless thousands through many generations. Please read them again and pray over each city with its thousands of precious souls. Shall we enter these cities and plant the Church of the Nazarene? Which of the cities are you interested in? What can you do to help us put on a campaign? We will need several tents. We can get the workers provided for Mobile, Ala., if we can only provide for a tent. Who will be the honored party to furnish a tent for this city? This is money well spent and no doubt some of the Lord's people would like to invest some of their means by putting a tent in this great city of the South. Then there is Baton Rouge, La., on the Louisiana District. We need a tent for this District so they can enter these good cities and plant Churches of the Nazarene. Please make this District and city a subject of prayer. We can get the churches if we can get the tents. No doubt but there are several tents over the country not being used that ought to be in use.

If any church, party or individual has a tent that can be given for Home Mission work, we would like to have all the tents we can get for we have many fields where tents can be used almost all the year around. It may be some one of God's servants could buy a tent for some of these fields. If so, please get in touch with the undersigned for he knows of several tents for sale at a very low price.

Please pray for these District Superintendents serving on small Districts, that God will supply their needs. Also pray that God will supply tents, workers and means to enter the large cities.

If you have any suggestions or means to invest in Home Missions, please address N. B. Herrell, Gen. Sec., 2905 Troost Ave., Kansas City, Mo.

New York City, N. Y.	5,620,048
Manhattan, N. Y.	2,284,103
Boston, Mass.	748,960
Buffalo, N. Y.	506,775
Milwaukee, Wis.	457,147
Newark, N. J.	414,524
New Orleans, La.	375,747
Jersey City, N. J.	298,103
Rochester, N. J.	295,750
Atlanta, Ga.	200,000
Omaha, Neb.	191,601
Richmond, Va.	171,667
Patterson, N. J.	132,875
Youngstown, Ohio	132,358
Fall River, Mass.	120,458
Salt Lake City, Utah	118,000
Albany, N. Y.	113,358
Duluth, Minn.	98,917
Erie, Pa.	93,372
Jacksonville, Fla.	91,558
St. Joseph, Mo.	77,939
Knoxville, Tenn.	77,818
El Paso, Texas	77,560
Tulsa, Okla.	72,075
Troy, N. Y.	72,013
Johnstown, Pa.	67,327
East St. Louis, Ill.	66,767
Mobile, Ala.	69,221
Winston-Salem, N. C.	48,395
Charlotte, N. C.	46,338
Cedar Rapids, Iowa	45,566
Butte, Mont.	41,611
Springfield, Mo.	39,631
Jamestown, N. Y.	38,917
Columbia, N. C.	37,574
Wilmington, N. C.	33,372
Fort Smith, Ark.	28,870
Ashville, N. C.	28,504
Paducah, Ky.	24,735
Raleigh, N. C.	24,418
Meridian, Miss.	23,399
Jackson, Miss.	22,817
Spartanburg, N. C.	22,638
Baton Rouge, La.	21,782
Durham, N. C.	21,719
Hannibal, Mo.	19,306
Vicksburg, Miss.	18,082
Hibbing, Minn.	15,089

THE HOUR HAS STRUCK

Excerpt from report of Committee on Education, Iowa District.

Everything that is just, good, and sacred has been made a subject of attack by enemies of righteousness.

One of the staunchest foes of Christianity is higher criticism. We deplore the progress it is making. The conservative members of our Christian churches realize something is wrong with the present day educational system.

According to Dr. Riley: "Rev. Wm. R. Harper is the father of American criticism, who was instrumental in the formation of the 'Religious Education Association,' and is the shrewd author of its former and present principles. Dr. Harper took his post-graduate work in German universities. He did more than any other man living to popularize modernism in American education.

In 1919 the annual meeting of the Association was presided over by the Samuel A. Elliott, President of American Unitarian Association. Dr. Drake, whose skeptical writings have probably caused more excitation than any other, said following the meeting: "The Religious Educational Association is the most liberalizing agency of the day." This Association is an enemy of orthodoxy. It works for the socialization of its subjects rather than conversion. The only redemption they advocate is human democracy. It has affected every phase of Christendom—Sunday school literature, as well as other religious periodicals."

Also Dr. Riley says: "Chautauquas were one time to a certain extent God fearing. But visit them now and you will behold the change. The religious phase of the chautauqua is directed by such men as Dr. Cornelius Wolfkin, Dr. Alexander Grieve, President Hough, Bishop McDowell, Daniel Shalier Matthews, and Dr. Shannon, men with a liberal turn of mind.

"We wish to speak concerning the fallacy of the Association. According to their standardization no man can receive recognition as a minister unless he bow to their shrine of destructive criticism.

"Mr. Harper and Mr. Rockefeller are the instigators of the present day school standardization.

"March 1, 1902, Mr. Rockefeller made a gift of \$1,000,000. With this bait many worshiped Aaron's golden calf. October 1, 1905, he increased his offer by \$10,000,000. February 5, 1907, he pushed the Rockefeller fund to \$43,000,000. Now he has nearly captured the whole of the educational curriculum. It must be remembered that John D. Rockefeller, Jr., is by his own confession, a theological liberal, with no sympathy for evangelical truth."

In the language of Dr. Clarence E. McCartney let us say: "Protestantism is the master builder of modern civilization. She gave the Bible and the fundamentals of the Christian faith. She created the modern university, but today the universities have repudiated their alma mater. Many of them have turned upon her to rend her. The hour for the declaration of independence on the part of all intellectual freedom has struck. The time has come for all schools and churches that remain loyal to the faith that is in Jesus Christ to stand as exponents of his religion; to unite themselves; and take the offensive; and give proof that, unless the Antichrist himself is at hand, we will not feed at the hands of modernism, nor take our orders from its lips, nor receive upon our foreheads the brand of unbelief."

THE BREAKDOWN OF MODERN EDUCATION

By B. W. MILLER, M. A., S. T. M.

THE end of modern education is efficiency irrespective of morality or religion. In this mad rush for efficiency the heart and the soul life are forgotten, and our students are not trained in those great fundamentals which make for sound citizenship and life. For God modern education substitutes blind materialism and chance evolution; a belief in His reign is cast aside. The soul is eliminated from its categories of thought; it is reduced to the dead synaptic functionings of the neurones—annihilated at the destruction of the brain basis. Thus the belief in the future life is destroyed and personal responsibility for actions is lowered. Modern education teaches that the home life, bound and constrained by the marriage vow, is but the

EDUCATIONAL DEPARTMENT

result of custom, with no foundation in religious or moral laws. Free-love-ism is often set up as an ideal before our students. With such teaching there comes a trail of theism, unbelief, skepticism; crime, divorce, broken homes, debilitated characters and "brain storm" actions, of which America is reaping the fruits, as the world has just reaped the fruits of German education in the recent world catastrophe.

Science is based upon a materialistic conception of the universe; its facts are explained by natural laws with no reference to any outside Being. Biology is controlled by the evolutionary view of life. Life resulted from a chance arrangement of electrons, atoms, and molecules. Thus the Genesis account of the origin and development of life is spurned. Physics and chemistry answer all their inquiries into matter by physical laws. No God is at present needed to explain the wonders of the body to the anatomist. God is thus relegated from the scientific sphere. The universe thus becomes one blind machine, driven by natural laws. Materialism cannot but tend to make men without souls. If there is no God, no future, no soul, when the human machine breaks down, then cast it aside. Destroy life when efficiency is lowered! Modern scientific education has broken down. Better no scientific training at all than to have our boys and girls trained in such brutalism.

The question is, *Scientifically trained boys and girls, or just boys and girls with a belief in God and in the soul and in the reality of the future life.* Give us no less science but more of God.

Psychology is likewise mechanistic and materialistic. The soul is resolved into the nerve connections of the brain. Personality is taught to be but a bundle of habits. One great professor said, "Check your soul at the door. Modern psychology does not recognize the existence of the soul." The emotions become the secretions of certain glands; the intellect is but the result of definite past nerve associations. Modern behavioristic psychology makes criminality, not the offspring of debased characters, degraded souls, warped wills, criminal associations, evil environments, but of *impaired nerve and brain basis, distorted cranial capacities, paralyzed intellectual and judgmental nerve centers.* The criminal is not responsible for his crime. He is thus made and cannot help it!

At death synaptic nerve connections dissolve; the neurones are dissipated; the brain returns to dust—the soul is annihilated. Why be good? We are bound servants of synaptic connections; the slave of distorted cranial capacities. What shall the end be?

Psychology explains all religious phenomena in terms of anti-supernaturalism and humanism. Religion they say resulted when man, just out of the beast stage, saw the forces of nature overcome him, and when he dreamed dreams, saw "doubles" and looked at his shadow. Legends arose; priests came; man wrote the Bible. Conviction is the natural result of the fear of death, of hell, and of punishment. Conversion results when the "divided subconscious self becomes a unified consciousness," and conflicting motives are eliminated. The witness of the spirit is but the peace which naturally follows "a tranquil unified personality." This is entirely humanistic. The supernatural is gone. There is no divine action of God on the soul. *For where are we headed? The rocks? The breakers?*

Modern sociology is undermining the nation, the home, the family, the sanctity of the marriage vow by teaching free-love-ism. It teaches in many places that matrimony is not sacred; that "soul mates should be as free to mate as the birds in the spring time." Such will destroy matrimony; debase child rearing and wreck the nation. It seems that we are in as precarious a position as Rome was when the senate passed a law that all prostitutes had to register and many of their most influential women registered to keep from being prosecuted.

Space fails to write of the breakdown of modern theological education. Suffice it to say that the Christ of modern theology is the son of God as we are all sons of God. He is divine as we are divine. His death, had He been wise, could have been averted. His blood no more than the blood of any good man is an atonement for our sins. The Bible is a guide, as Milton is a guide for life. Poe was as inspired as Paul. *Seminaries for the training of skeptics!*

Then there is the social or the practical side of modern education. The dance, football, smoking, and sexual immorality are rampant in our leading universities. Christian ideals of character, of life, of actions, are not held up before the students in our state institutions.

A Chinese friend, who came to our country to receive training for missionary work in his home country, after spending several years in American institutions, said to me, "When I came to America I believed in the Bible, in prayer, in conversion. But now this is all gone from my heart. *My professors have robbed me of my faith.*" A Hindu, a Doctor of Philosophy from one of America's leading universities, said to me, "America is not Christian. Your universities are not Christian. They make skeptics. They wreck faith and belief. I have even lost my faith in my Hindu religion. I am returning to India to teach atheism and fight Christianity. Your universities are the cause of it." *My God! If our universities will wreck the faith of a Hindu in his religion, what will they do to the faith of a Christian? Is there no hope? No road to safety?*

There is a way out. *Education can be Christian.* Science and God are not incompatible. They naturally supplement each other. Christian education must eliminate the supposed guess of evolution; put God back into science; show that laws and principles are but the working of God in the universe; and develop respect for His laws and His reign. He is still on the throne! Psychology can be Christian. Christian education must put the soul into psychology as the Bible does. It must regain to our students the hope of immortality and the ideal of the future life. It must raise the soul from the awful entanglements of "cranial impairment" and make men know that they are the masters of their fate, wielders of their own destiny, the captain of their own ship of life.

Christian education must put God and the supernatural back into education and religion. It must vitalize the necessity of conversion and holiness of life. It must raise the Bible to the exalted place Christ gave it and base all its teachings upon the "grand old Book." Christian education must tear the sham of free-love-ism from sociology; bring back the sanctity of the marriage vow; put dignity into the family life, and into the rearing of the young.

Education is not real until it becomes Christian; until the Spirit of Christ breathes upon it His blessings. Secular education has failed but the safety of the home, the nation, and the church lies in Christian education.

HOLTVILLE, CALIF.

SACRIFICE

Whilst true service must always be a spiritual thing, do not imagine it is something merely "in the mind." I have heard it talked about in the same way as a doctor talked to a poor lad who had his thumb crushed in a machine.

"Don't shout, my poor boy," he said, "don't you know I feel it as truly as you do?" "Perhaps so," replied the boy, "but you feel it in your mind, and I feel it in my thumb."

Sacrifice is often talked about by some people who feel it perhaps as much as the doctor felt the crushed thumb, being largely a matter of sympathy, without the actual hurting.

This matter of sacrifice indicates a certain principle, a certain state of mind, which expresses itself in two ways. It is either a giving up of things which are against God's will, or the contribution of something which is valuable, to be surrendered, or used in His service.—From *Standards of Life and Service*, by T. H. HOWARD.

"In my opinion it (HERALD OF HOLINESS) is the best paper in circulation today. At any rate it is the best paper I read."—Wm. Thomas, Ark.

"OUR NATIONAL CHURCH" WASHINGTON, D. C.

Since there have been several appeals for funds to establish a church in the National Capital, we feel that it will be of interest to the entire church to know more particularly our financial condition and needs.

Original indebtedness:

First trust\$10,000.00
Second trust 6,650.00

\$16,650.00

The first trust is payable, interest and principal, at the rate of \$100.00 a month.

The second trust is payable at the rate of \$500.00 a year for the first two years, afterward at the rate of \$1000.00 a year, interest is payable on the second trust semi-annually, January and July.

Payments have been made as follows:

First trust, on principal, approximately\$1,000.00
Second trust, principal 500.00 1,500.00

Present indebtedness\$15,150.00

The interest has been paid to January on the second trust and there is due July first on this trust \$500.00 and interest amounting to \$154.50, total \$654.50. This amount must be paid in July in addition to the regular payments each month of \$100.00 on the first trust.

The payments the past year on the building, principal, interest, insurance, etc., have amounted to approximately \$200.00 a month. Recently nearly all payments have fallen on the local church. The church at large has given us in the past two years \$2086.70, nearly all of which was given in 1921 and was used in the first payment. From the recent appeal by General Superintendent R. T. Williams and Rev. J. N. Speaks, Secretary of the Church Extension Board, we have received to date \$26.00.

Our local church has contributed an average of \$500.00 a month to the building fund, district, missionary, and local expenses. This has burdened us extremely at times, but we are not ready to give up.

Instead of raising one large sum as planned at first, we are asking for small amounts to be paid in monthly, and recently the Church Extension Board sent out blanks to our pastors for that purpose. It is earnestly hoped that these will be made use of, and that we may be able to meet the payments that come due each month without driving people away from us on account of continually asking for money, or discouraging our little band.

We are now making repairs to the building that will cost about \$1200.00. This will completely restore the auditorium, with the exception of the pews. It will be remembered that on account of the building having been damaged by fire we secured it at a very low price; but we find that the water damaged the pews to such an extent that we cannot use them.

Our present needs: Help to meet the payments on the building that average nearly \$200.00 a month; funds to pay for the repairs that are now being made; pews and pulpit furniture. Above all we need to be relieved of the heavy payments of the building so that the pastor can give his entire time to the church, and not need to depend on secular work for his support.

We have prospects of a great work in the National Capital, our little band are sacrificing nobly, but we cannot get ahead as we should with the load that is upon us.

L. B. WILLIAMS, pastor.

905 Monroe Street, N. W.

THE ANNUAL MEETING

General Board of Ministerial Relief.

The General Board of Ministerial Relief met at Kansas City, Mo., February 13 and 14, 1923. Members present were D. Anderson, Rev. C. L. Bradley, M. Lunn, and Rev. E. J. Fleming. Brother Messenger was absent on account of illness.

The report of the Secretary-Treasurer showed that, at the beginning of the year, the Board were rendering assistance to nine ministers and three widows. Four additional ones had been received, while one, Rev. J. P. G. Lowes, had gone to be with Jesus, and receive the Crown. Applications in three cases were pending.

During the year the Board had become incorporated and a comprehensive set of By-laws was adopted giving direction to the work.

The Secretary is being assisted by a very competent actuary to make a complete survey of the needs of our ministers and formulate a comprehensive and adaptable plan for the future of this Cause to be submitted to the next General Assembly.

The Board voted to receive funds by gift, devise, bequest, and annuity for the purpose of an endow-

ment fund, the income to be used in this most godly ministrations. It was shown to be unfair to shift the full obligation onto the next generation.

It was voted, after most careful consideration, to render a new branch of service. Many elderly ministers have no confidential friend to whom they wish to trust the care of such property as they may wish, money or other property. No charge will be made for this service. Only actual expenses in-

CHRISTIAN LIFE SERIES

B. W. MILLER, M. A., S. T. M.

"Keep My Commandments"

APRIL 8

I. God's commandments:

1. Are not grievous. I John 5:3.
2. They are pure. Psalm 19:8.
3. They are sure. Psalm 111:7.

II. By keeping His commandments we prove:

1. That we love God. John 14:15, 21, 23.
2. That we love the people of God. I John 5:2.

III. The result of keeping His commandments. Rev. 22:14.

IV. If we do not keep the commandments we are not of God. John 8:47. and we are liars if we profess to know Him. I John 2:4.

V. The following commandments are written in the Bible:

1. We are commanded to love God. Mark 12:30.
2. Commanded to love our neighbors. Mark 12:31.
3. Commanded to love the brethren in Christ. John 13:34, 35.
4. Commanded to love our enemies. Mat. 5:43, 44.
5. We are commanded to live holy. I Peter 1:14-16.
6. Commanded to walk before God and be perfect. Gen. 17:1.
7. Commanded to live righteously. Titus 2:11, 12.
8. Commanded to live without sin. John 5:14; 1 John 2:1.
9. Commanded to follow after holiness. 2 Tim. 2:22.

VI. If we do not keep these commandments we shall be destroyed. Acts 3:22, 23.

VII. We shall enter into life if we obey the commandments. Mat. 19:17; and what we ask of Him we shall receive. I John 3:22.

Topics for discussion:

1. It is as difficult to keep the blessing of sanctification as it is to get sanctified.

(1) We must obey God and walk in all the light that comes to us.

(2) We must have the Holy Spirit through prayer reveal the commandments of God to us.

2. God has a commandment, which is His will, for every action of the Christian life.

(1) He has promised to lead us all along the way. For every step then He must have a commandment.

(2) To be holy we must obediently remain in the will of God, and have Him reveal His will for us daily.

(3) One element and by far the greater one—of sanctification is the surrender of our personal will to God, and to be willing that His will shall be our will, His way shall be our way.

3. Then the great problem is finding His will.

(1) He reveals His will to us through the Bible. Study it!

(2) He has promised that the Holy Spirit shall lead us into all truth, into His will. Hence through prayer we must find the leading of the Spirit and follow it. God will speak if we will seek His guidance.

(3) Many times God's commandments come to us as a thought that we should act or refrain from acting. This is the voice of conscience, or God communing direct with our soul. If this is tested by the Bible and through prayer, follow it.

(4) The Devil may come as an angel of light, communing with the soul, and makes us believe that his will is that of God. These impressions, or possible leadings of the Devil can be tested by the Bible, and by prayer. Pray in faith believing and God will make His will plain.

curred in looking after property will be charged. The Board shall incur no obligation or liability, on its own funds or property by reason of this service.

That part of the By-laws effecting the work of General Ministerial Relief will be of especial interest to every minister:

Finances

1. This Board shall maintain a General Ministerial Relief Fund in harmony with the provisions made by the General Assembly of 1919, or any succeeding General Assembly. This Fund may be augmented by gifts, bequests or otherwise.

2. The Board may secure and hold property, both real and personal, for an Endowment Fund, the income only of which shall be appropriated to current or other uses.

3. The Board may receive donations of money subject to annuities payable to the person, or persons, named by the donors, and all amounts so received shall be loaned on adequate security, or as otherwise directed by the Board or the Executive Committee. Whenever the contract is fulfilled by the death of the annuitant the sum so donated shall belong to this Board without any account or liability. The following rates of interest shall apply to all annuity donations:

50 years5 per cent
60 years6 per cent
70 years and above7 per cent

4. The Board may receive and hold in trust, in the interests of any superannuated, worn-out, or permanently disabled ministers, their widows and orphans, real or personal property as agreed upon with such parties.

5. The Board may receive, to use or hold, donations, bequests, and devises of any nature or kind whatsoever.

6. The means, assets, income or other property of the Board shall not be employed directly or indirectly for any purpose whatever than to accomplish the legitimate objects of its creation; and by no implication shall it engage in any business of any nature or kind whatsoever for securing profits for the payment of any dividends which shall not accrue directly to the objects and purposes of this Board.

7. This Board may create a Temporary Relief Fund, by setting apart a percentage of the General Ministerial Relief Fund, for the temporary relief of needy active ministers of the Church of the Nazarene in case of sickness, accident, or temporary necessity, as hereinafter provided.

Relief

I. The General Fund.

1. Grants from the General Fund shall be based entirely upon years of service rendered to the Church of the Nazarene since October, 1907.

2. All grants shall be subject to annual renewal unless otherwise specified in the application as approved.

3. The following schedule shall form the basis of grants:

\$30.00 per year of service to 12 years.

5.00 per year additional from 13 to 20 years.

4. All grants of aid shall be contingent upon having sufficient funds to meet payments as they become due, and no debt or deficit shall be incurred.

II. Temporary Fund.

1. The purpose of the Temporary Fund shall be to care for temporary necessities among the active ministry of the Church of the Nazarene.

2. Aid from the Temporary Fund may be granted upon request of the applicant and the District Board of Ministerial Relief.

3. Grants shall be based upon present necessity as follows:

Sickness: Not to exceed \$10.00 per week for four weeks.

Surgical: Not to exceed \$50.00.

Accident: Not to exceed \$50.00.

Temporary Support: Not to exceed \$10.00 per month, for six months.

In no case shall a minister receive aid from more than one of the above named provisions.

Temporary relief to be limited to 10 per cent of amount received from the District applying, except, in case the District has paid 100 per cent of the apportionment.

4. Aid from the Temporary Fund shall be contingent upon money in said Fund wherewith to make payments. No debts or deficits shall be incurred.

5. The Treasurer and Secretary shall be given discretionary power to increase or decrease the amount of money set apart into the Temporary Fund as necessity may require, but in no wise by so doing to jeopardize the General Fund.

ELIGIBILITY TO RECEIVE AID:

1. Ministers, ordained or licensed, who are, or have been, actively engaged in pastoral labors in the Church of the Nazarene since October, 1907.

2. Missionaries, ordained or licensed ministers, or laymembers of the Church of the Nazarene, when under commission by the General Board of Foreign Missions of said Church, upon proper application made by the said General Board of Foreign Missions.

3. Evangelists, ordained or licensed, when giving at least seventy-five per cent of their time and labor to the active service of the Church of the Nazarene.

4. Ministers, who are engaged as editors of denominational periodicals, teachers in denominational schools, secretaries of denominational boards, or who may be engaged in specific denominational work approved by a Board, or the District or General Assembly.

5. Women ministers, whose husbands are prevented from earning a sufficient support by reason of the illness or infirmity of the wife.

6. Widows, shall be entitled to receive aid on the basis of the husband's years of service, not to exceed sixty per cent of the rates for ministers. Provided, that a widow and her children will not

be entitled to the relief unless her marriage occurred before or during the husband's years of active service, and before he began to receive relief from this Fund.

7. *Orphans.* In case of the widow's death, or remarriage, the relief previously paid to her, or what would have been paid to her, will be paid to minor children, if any, until they reach the age of sixteen years, to be divided equally among them, but not to exceed \$100 each annually.

8. *Deaconesses*, who give their whole time to the work of the Church of the Nazarene, shall be entitled to receive aid on the basis of sixty per cent of the rate for ministers.

The financial report follows:

For the fiscal year ending December 30, 1922.

Receipts

Balance, January 1, 1922, ... \$ 320.60
Received from all sources ... 3,631.41
Received on Bills Receivable ... 161.43 \$4,113.44

Disbursements

Relief Appropriations \$2,376.23
Administration Expense 1,015.90
Furniture and Fixtures 20.00 \$3,412.13

Balance, December 30, 1922, \$ 701.31

Resources

Cash \$ 701.31
Furniture and Fixtures 222.00
Bills Receivable G. C. Bd. 838.57
Accounts Receivable 120.00

\$1,881.88

Liabilities

none

Present worth, December 31, 1922, ... \$1,881.88

I have audited the books of account of the Treasurer of the General Board of Ministerial Relief for the twelve months ending December 30, 1922, and do certify that the above exhibit is in agreement therewith and is a true statement of the cash receipts and disbursements for the period.

(Signed)

JAS. E. SEAY,

Public Accountant.

January 20, 1923.

RECEIPTS

Alabama	\$ 21.40	Mississippi	2.40
Alberta	22.80	Missouri	79.45
Arizona	30.80	Nebraska	39.35
Arkansas	5.00	New England	103.00
British Isles	29.60	New Mexico	6.33
Chicago Central	136.65	New York	111.20
Dallas	47.20	Northern Calif.	38.00
E. Colo.-Wyo.	6.70	N. Dak.-Minn.	18.88
Eastern Okla.	83.01	North Pacific	149.20
Florida	1.10	Northwest	100.74
Georgia	32.65	Ohio	58.20
Hamlin	135.22	Pittsburgh	208.80
Idaho-Oregon	15.10	San Antonio	110.44
Indiana	312.20	S. Dakota	30.06
Iowa	66.80	Southern Calif.	589.70
Kansas	340.42	Southwest	
Kentucky	20.00	Tennessee	145.10
Little Rock	2.30	Wash.-Phila.	30.10
Louisiana	23.80	W. Colo.-Utah	15.50
Manitoba-Sask.	5.20	Western Okla.	178.06
Michigan	77.40		
		Total	\$3,429.86

Brought forward \$3,429.86
Anonymous 3.00
Personal Gifts 198.55

Grand Total \$3,631.41

GENERAL BOARD OF MINISTERIAL RELIEF,
B. J. Fleming, Secretary-Treasurer.

DALLAS DISTRICT

With the coming of mild and pleasant spring weather there is new inspiration in our church work. Sunday schools are boosting for larger classes, congregations are increasing and there is a general indication of a forward move along all lines, as the churches plan and prepare for the spring and summer revivals.

Since my last report I have visited the following churches, Lufkin, Houston, West Columbia, Corsicana, Mexia Mission, Dallas, Cedar Hill, McKinney, Bonham, Halesboro, Milton, Blossom, Texarkana, Majors, Shilo and Peniel.

I spent a full week at Houston with some good results though we were hindered by many of our people being sick, several of them were healed in answer to prayer.

Rev. S. W. Gregory has resigned as pastor at Corsicana; there was no unpleasantness between Brother Gregory and the church, just a combination of circumstances that made the change necessary; the church is temporarily without pastor, but will be supplied soon.

Cedar Hill church have greatly improved their building by adding some much needed room and the whole interior refinished, making this one of the most beautiful chapels we have on the District. Brother Miller is making good as pastor there and we bespeak a great year for this church.

Martin's Chapel have finished their new church. Until now they have been handicapped in cold weather, having nothing but a tabernacle in which to worship.

Texarkana has furnished the parsonage with a fine gas range.

Bonham has paid off some delinquent notes, giving them an even start on the balance due on their splendid property.

Dallas church has just closed a splendid revival,

ANNUAL REPORT OF THE GENERAL STATISTICAL SECRETARY CHURCH OF THE NAZARENE, FOR YEAR 1922

The annual report of the General Statistical Secretary has been delayed for over eight weeks waiting for report from a delinquent district. We are printing only summaries and would refer anyone desiring the complete statistical tables for the entire Church to the new Church Year Book which you will find advertised in another column. You will note an increase in all numerical items save two. Under the financial items you will note a number of serious decreases, although the total amount raised for all purposes shows a net increase of \$26,852. We wish that each reader would make a careful study of this report and see wherein the year 1923 can show an increase on every line. Let us wipe out decreases. We thank God for His gracious presence with the Church during the past year and push forward with a determination to gain greater victories in the year to come.

	1921	1922	In-crease	De-crease
NUMERICAL				
Number of Churches	1,145	1,208	63	
Number of Church Members	43,703	48,118	4,415	
Number Members Y. P. S.	8,661	10,864	2,203	
Number of Members of Sunday School	64,738	74,481	9,743	
Number S. S. Teachers and Officers	8,015	9,320	1,305	
Number Members W. M. S.	3,637	5,329	1,692	
Number of Elders	945	1,028	83	
Number Licensed Ministers	866	1,004	143	
Number Consecrated Deaconesses	178	220	42	
Number Licensed Deaconesses	175	152		23
Number S. S. Superintendents	1,040	1,112	72	
Number Presidents Y. P. S.	335	445	110	
Number Commissioned Evangelists	279	242		27
Number Elected Delegates	2,109	2,281	172	
Total Memberships of Assemblies	5,037	5,668	631	
Number of Church Buildings	768	841	73	
Number of Parsonages	323	345	22	

FINANCIAL				
Value of Church Property	\$3,868,977	4,655,982	787,127	
Indebtedness on Church Property	722,123	960,484	238,361	
RAISED FOR				
Buildings and Improvements	\$ 435,691	438,761	3,070	
General Superintendents	13,582	11,410		2,172
District Superintendents	50,495	55,896	5,401	
Pastors (Including Assistant Pastors)	637,185	667,562	30,377	
Deaconesses	10,399	8,471		1,928
Evangelists	178,762	184,135	5,373	
Home Missions	77,234	55,350		21,884
Foreign Missions (Churches)	185,712	162,756		22,956
Foreign Missions (W. M. S.)	17,432	20,765	3,333	
Church Extension	13,881	11,043		2,838
Education	92,414	82,759		9,655
Social Welfare	8,980	8,826		154
Orphanage	20,603	12,118		8,485
Nazarene Tract Society	575	293		282
Ministerial Relief	2,253	3,289	1,036	
Contingent Fund	3,196	4,258	1,068	
Other Benevolences	64,915	65,969	1,054	
Rent	36,068	44,664	8,596	
Church Expenses	200,644	222,462	21,818	
Sunday School Expenses	70,785	80,829	10,044	
Miscellaneous Items	399	6,441	6,042	
All Purposes	2,121,205	2,148,057	26,852	

During the year 1922 the Church of the Nazarene received the following additions:

A net increase of 85 members per week.

A net increase of 42 Y. P. S. members per week.

A net increase of 187 Sunday school scholars each week.

A net increase of 21 officers and teachers in the Sunday schools to care for the increase of scholars.

Sixty-three new congregations were added during the year.

A new church building was provided every five days, and a new parsonage was added every 16 days.

The 48,118 members gave \$44.64 each during the year for the support of the Church and its work.

These members paid \$12,834 per week to pastors, \$1,075 a week to support district superintendents, and \$219 per week to the support of general superintendents, and \$8,437 per week for buildings and improvements.

There was added to the value of church property \$15,137 each week.

REV. CHARLES A. KINDER, General Statistical Secretary.

with Rev. C. E. Toney as evangelist; 22 members received Sunday night.

Peniel is in the midst of a good revival, the pastor assisted by Rev. C. W. Johnson of Bonham; Brother Hampton will, in turn help Brother Johnson in a meeting soon.

Rev. J. E. Threadgill has been in a tent meeting with our newly organized church at Beaumont; bad weather has hindered much, but the meeting brought some good results.

Evangelist J. A. Collier and Band have had a good meeting at Orange and are now in a battle at West Columbia.

Evangelist L. L. Hamric was in Paris for one

week but for lack of a place to continue the meeting was forced to close, he went on to Blossom for one week, with good results.

Rev. G. E. Waddle, pastor of Dallas church, is in revival meeting at Lufkin with Pastor Nelson this week.

The Fifth Sunday Preachers' Meeting for the north end of the District will be with the Blossom church, April 26 to 29. We are planning for a great revival of Home Mission interest at this meeting, and inspiration for all of our church work; another meeting of the same kind will be with the Houston church on the same date, for the convenience of the people of the coast country. Let all our

preachers and many workers plan to be at one of these meetings.

Most of our churches have agreed to our plan of allowing their pastor a three Sunday vacation, on full pay, the time to be engaged in a home Mission campaign where there is probability of establishing a church. We believe this will bring results.

We must have some money soon to buy tents. Pastors, please urge your church to pay a part of the Home Mission apportionment right away. You will hinder the work if you continue to neglect this.

Some of our rural churches have adopted the "Co-operative crop" plan for raising finances for the church. This plan is to rent a plot of land, plant it in cotton and the church cultivate and gather it and use the proceeds for the church. Where they cannot get acreage sufficient for the co-operative crop, some are setting apart one acre, or more of their individual crop for church work. Why not all of our people adopt some definite plan for God's work? The people who have a plan do things; but "where there is no vision (plan) the people perish."

P. L. PIERCE, District Superintendent.

BRESEE THEOLOGICAL COLLEGE

HUTCHINSON, KANSAS

No doubt the greatest and most successful Preachers' Convention of the Church of the Nazarene was held at the local church last week. There were about fifty pastors and evangelists and a number of visiting laymen in attendance. On Friday afternoon, almost spontaneously there broke out an enthusiastic educational service. After a brief report of the year's work of Bresee Theological College and a statement of the need of enlargement by President Ellyson, the tide began to rise and, while but a few minutes were expected to be given to this, it continued rising for more than an hour. The feeling was very deep and sane and the prevailing sentiment was, "It must, it can be done." God was wonderfully present and just such an educational service we never before witnessed.

Friday night of this Convention our students' Foreign Missionary Band under the direction of Miss Basford gave a realistic demonstration of a street scene in India and a missionary's visit to the village. At certain parts of the demonstration many of the congregation sobbed aloud. After a few testimonies from those who are preparing for the foreign field, Dr. Ellyson read a note handed him by Pastor McConnell which said, "Do you know what this means to me? We must have more churches on the Kansas District that we may have more money to send these missionaries to the field." After a brief exhortation every pastor fell at the altar and prayed earnestly that he might be helped to build his church that they might be able to raise more missionary money. The last part of the service was the gathering of all who were definitely called to the platform. Then all who had some thought that they might be called but were not certain but were yielded to go if the call came were added to this company. The service closed by singing, "I'll Go Where You Want Me to Go," with each company, those on the platform and the congregation waving greeting to each other. Well, it was great beyond description.

The Home Mission Band held its regular meeting at 6:30 p. m., inviting all the visitors to attend. The time was given to reports of the work done and methods being used. The Band has assisted the local pastor in a canvass of the Sunday school, a canvass of a large section of the city in which the church is located, visiting and distributing literature; services have been held at the State Industrial School, County Farm, Jail and on the street, and a Sunday school in a needy part of the city.

The school board met on Tuesday preceding the Preachers' Convention. Reports were given and plans laid for the future. There was much of encouragement in the reports. They showed that the registration was quite a little larger than any previous year and splendid work was being done. Dr. Ellyson reported that he had recently been invited to speak before the Board of Directors of the Chamber of Commerce and present the work and need of the school and had received the assurance that the city was ready to co-operate with us in a program of worth-while enlargement. Some definite measures were passed the details of which are to be worked out by the Executive Board and announced later.

Following the Preachers' Convention the District Young People's Convention was held Saturday and Sunday. A number of students were on the program and did their work with credit. The District Sunday School Convention also preceded the Preachers' Convention, beginning Monday night and continuing through Tuesday.

The Pupils of Prof. Mulkins, director of our Piano Department, gave a splendid recital March 9th. The pupils of Mrs. Barbour of our voice department and of Miss Ruth Ellyson, assistant piano teacher, will each give recitals a little later.

REPORTER.

FROM THE ÆOLIAN QUARTETTE

Eight years ago in the First Church of the Nazarene, Chicago, Ill., we were organized under the leadership of Miss Ethel Halterman.

We had sung here for four years when the call came for us to leave Jerusalem and go into Judea and Samaria. God had so blessedly converted our souls and sanctified us wholly that we were delighted to obey His call and go forth as song ambassadors for Him.

Our first labors were in the interest of Olivet University and in evangelistic campaigns. During this time there have been a few changes in the personnel of the quartette but each time God has sent along the right one to fill the vacancy.

We spent four months this past year in the New England District where we saw many pray through to glorious victory.

For several years calls have come to us from the West but not until this winter has God opened the way for us to respond. Now we are on the western coast ready for front line service.

We left Chicago, December 30th, and made our first stop at Dixon, Ill., where we took charge of the watch night service in the Grace Evangelical church. Miss Lewis preached to many hungry hearts, some of whom sought and found the Lord in His sanctifying power.



The next Sabbath and Tuesday evening were spent in Lincoln, Nebr., where the National Holiness Association were conducting their mid-winter convention in the St. Pauls M. E. church. We were glad to join in with our songs and prayers. Our souls were blessed as we listened to Brother Andrew Johnson preach Christ so eloquently to the hundreds.

From there we went to Denver and then on to Canyon City where God gave us a gracious three-day convention in Brother Plumb's church.

Our next meeting was in the Nazarene Mission in Salt Lake City. God has blessed this work under the leadership of Brother and Sister Downard who are winning their way into the hearts of the people of the city by their sweet, humble ministry. The work is growing and gaining the attention even of the Mormons.

It was a great privilege to be in Nampa a couple of nights where we found Brother Little engaged in a protracted revival meeting. Both nights the church was filled to its capacity. The second night it was estimated that five hundred stood outside unable to gain an entrance. Praise God for the old time religion! It still has power to attract for Jesus has said, "If I be lifted up I will draw all men unto me."

On January 21st we began a meeting in the First Church at Spokane, Wash., with Rev. H. B. Wallin, pastor-evangelist.

At the close of one week, at which time the meeting was scheduled to close, the revival tide was running so high, that services were continued another week with glorious victory. God blessed the able ministry of Brother Wallin with over one hundred seekers and eighty-three definite victories around the altar. Hallelujah!

We are now in Ridgefield, Wash., where the revival fires are burning. Brother Henry, pastor, has poured out his heart night after night to the people, many of whom have responded to the call of the Lord.

We are glad for the privilege of working in the Master's vineyard. Our purpose is to sing it, shout it, preach it, and live it—holiness forevermore.

ÆOLIAN QUARTETTE.

LITTLE ROCK DISTRICT

Our district convention has just closed. It was held at First Church, Little Rock, Ark., Rev. J. W. Oliver, pastor. This is Brother Oliver's first year on Little Rock District. He and his good wife have been real busy since the assembly. They have made some improvement on the church property, held their own revival and have taken some good people into the church recently. At this writing Rev. C. W. Ruth is with them in an evangelistic campaign. We hope for them a great outpouring of the Holy Ghost, with souls in the fountain. A number of the pastors from over the district were present at the convention. God was with us and blessed our souls as we tarried together. All papers read were good, encouraging, and helpful. The discussions were interesting and helpful. The singing was conducted by Prof. Reed of Little Rock and Rev. H. Milligan of Hot Springs, Ark. All who know them know that it was done well. The preaching was done by the different pastors and evangelists of the district, except one service when Dr. W. B. Pinson, pastor of the Church of the Nazarene at Conway, Arkansas District, preached to the delight of all. The good Lord blessed the message, the messenger, and the congregation with a shower of grace from heaven and glory crowned the mercy seat. Every service was blessed of the Lord and each one present went away with a greater vision of the work on Little Rock District than before. The work on the district in general is moving on. Almost all of the pastors have their summer meetings planned. We are expecting to enter some new fields with the tent soon. Pray that God will give us great victory in every battle.

J. E. LINZA, District Superintendent.

GROUP MEETING

The monthly group meeting at Garfield, Wash., of the churches known as the Palouse District has come and gone, and was in many ways the greatest convention of all previous ones. It lasted a whole week, and has brought birth to what we fully believe, is a real "old-fashioned revival" which is now on, and we expect to keep it going by the help of God. My brother, Geo. J. Franklin (the returned missionary) is with us to pilot us on. At the first of the convention week Brother August Nilson, pastor of Moscow church was with us when we were reinforced by several of the pastors in the group. Besides Brother N. J. Hepburn of Yakima who stayed until Sunday afternoon, March 4th, when he left for Spokane to be with Brother Wallin in the evening. Brother Hepburn was a great blessing, and his forceful messages, we are sure, will live on. Another great treat was the preaching and singing of Brother and Sister Wallin. They are as good as the best without a doubt. Our precious Brother Langdon, pastor at Lewiston, Idaho, was with us and kept plenty of sand on the rails to avoid any slipping. God bless this sweet spirited old warrior of the Cross, and let the Nazarene family pray for his success at Lewiston. Brothers Toms of Colfax and Irwin of Onaway, were with us a part of the time, and were at their best. As this convention progressed we felt it was God's time for a revival. At this writing the interest is manifested by a well filled house. In fact everything points to a great revival. Will the Nazarenes and all praying people who read these lines remember us in special prayer.

N. E. FRANKLIN, Reporter.

MICHIGAN DISTRICT

Nearly all of our churches have had successful revivals through the fall and winter that have added souls to the kingdom and members to our church. Our records show a twenty per cent increase last Assembly year. We are believing God for still greater things.

If space would permit we would like to mention all of our churches and pastors by name and we could have something worth while to say about each of them, for you will not find a more loyal, sacrificing band of workers any where in the movement than those of the Michigan District.

Three new churches have been organized since the Assembly. We have a campaign on now at Portland. Evangelist Lyman Brough is holding this meeting. We are looking for a revival that will justify an organization. Our plan is to campaign in a number of the cities and larger towns of the state through the summer months.

Eight or nine of our churches will build or buy church buildings this Assembly year. Our people at Grand Rapids have outgrown their building and have sold it, buying a larger and more convenient church property.

While sickness in my home has made it necessary for me to be here at home for the time being, I have kept busy for God by holding revivals in the nearby churches of Shaftsbury and Pottsville, driv-

ing out each evening. The meeting at Shaftsbury is worthy of special mention. Up to the last night about thirty souls had been saved. On the last night we did our best to preach a holiness sermon from Eph. 5:25. When we made the altar call, in less than two minutes it seemed to us, over thirty folks were at the altar. Three came to get saved. The rest were seekers and happy finders of the blessing of holiness. This was a practical demonstration that the days of old-fashioned revivals are not all in the past. Praise the Lord!

Our Preachers' Meeting will be held at Midland the first week in May. We are glad to announce that Dr. J. W. Goodwin will be with us for this meeting. We are expecting a time of inspiration and blessing. Amen! We are going on.

R. V. STARR, District Superintendent.

Among the Churches

SLICK, OKLA.

—We have just closed one of the best meetings of my ministry—an old-time revival. With Holy Ghost power manifested, in one of the most wicked oil towns of Oklahoma. We had the Rev. Mark Whitney for our evangelist, assisted by Miss Annabel Latimer, singer.

Sin-hardened men, who had remained unmoved for years under the most heart-searching sermons, found God in this meeting. At one of the closing services Brother Whitney preached on "The Final Separation." At the close of the sermon he asked the Christians to assemble themselves on the platform as quickly as possible. Fully half the congregation remained in their seats. An awful solemnity settled down upon the people and the space between the saints and sinners appeared to be very wide. A few tense moments followed; the invitation was given; men and women rushed to the altar. Among them was a strong young man who staggered under conviction. He said he could not bear it when his wife left him behind with the sinners. Finances came easy, we secured a number of subscriptions to the HERALD of HOLINESS, and some twenty-five souls prayed through to victory. We thank God for sending Brother Whitney to Slick. He is a fearless, uncompromising, Holy Ghost preacher, and God is using him in a marvelous way. —Lucile Clark Dunham, pastor.

KALAMA, WASH.

—We have just finished a very good revival meeting with Rev. F. W. Suffield who is one of our very best evangelists. Miss Laura Dean had charge of the music. She knows how to pray as well as sing. The Lord gave victory. Over twenty-five got through, and many more were at the altar. The revival continues, the church is prevailing in prayer. Last Sunday morning there was no preaching, the time was taken with testimony, prayers, and shouts of victory, as one of our men for whom prayers have gone up for a number of years, gave testimony to the saving power of God. —C. D. Norris, pastor.

NORMAN, OKLA.

—The Lord Jehovah still lives and blesses us at Norman. Though these are perilous times and the Devil is doing his best to deceive all that he can; and though some of the problems are difficult, with hard battling we are on the offensive and steadily forging ahead. Our Sunday school is growing, the Young People's Society is doing encouraging work, and though the "flu" broke into our services considerably, we have no discouragements to report. We have just completed a nice addition to our church, a Sunday school and young people's room. We are now praying for and planning a Holy Ghost revival in the near future. Pray for us that God may keep us in the middle of the road. —H. A. Erdmann, pastor.

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IRONTON, OHIO.

—We are praising God for victory through the blessed Holy Ghost. We have a faithful, praying band of Nazarenes, who believe in pushing ahead and doing things for God. Just recently closed a good meeting with Rev. John Fleming from Ashland, Ky. Brother Fleming preached the word with great unction, and the lines were drawn close. Some folks walked in the light, while others rejected it. During his stay of ten days, over a hundred were at the altar. Some prayed through, while others would not pay the price. God is setting his seal upon our services, and the spiritual tide is rising.—D. L. Brandenburg and wife, pastors.

MUSCATINE, IOWA.

—Things are moving with our new pastor, Alfred Christensen, at the helm. He is a Spirit-filled worker, and his wife stands behind him, giving him continued impetus with her prayers. They are slowly but surely winning the hearts of the people to the Savior they represent. The pastor has made over three hundred calls, and held a week's meeting, and recently a two weeks' meeting. At the meetings and our regular services fifty seekers have been to our altars. The Sunday school has increased about thirty per cent. Pastor's salary and other finances are up to date. Members and friends are arranging to paint the church soon, also to build a double garage, reseat a portion of the church and to make a few other small improvements. The pastor kindly helped us by decorating the 5-room parsonage since he came. Last evening sixty of the members and friends of the church came together at the parsonage to celebrate the pastor's birthday. We presented him with a purse as a token of our appreciation and love for his services to us. Our District Superintendent was

with us a few evenings last week, and gave us some wonderful and much needed instruction.—Mrs. Jennie Field.

CRAWFORDSVILLE, IND.

—Sunday, February 25, was the closing day of the most successful revival conducted in this church. God's blessings were upon the meetings from the beginning and the people were interested. We were very fortunate in securing Rev. J. A. Rodgers of Olivet, Ill., as our evangelist. Brother Rodgers is a young preacher full of faith and the Holy Ghost, and preaches holiness without fear or favor. He not only is a good preacher but a real soul winner, and God used him in the homes as well as in the public. We also had the services of several students from Olivet College who sang and prayed and helped get souls saved. The special songs of the Sun Shine Quartet composed of the Foster and Sherman sisters were much appreciated by a large audience, especially on Sunday nights. These students have a real burden for lost souls and did much personal work and were faithful in the altar work. More than five hundred attended the Sunday night services and some who came through curiosity felt the conviction of the Holy Ghost and afterwards sought and found God. Our pastor, Rev. Miss Mertie E. Hooker is one of the best in the state and is always reaching out to help all she can to find the Lord and to promote the work of God. Sixteen were received into the church Sunday morning. Our Sunday school averages a hundred every Sunday. Several children were converted and sanctified and we believe God has his hand on some for special service for they became real soul winners right away. It was touching to hear them pray and testify and see them enter personal and altar work. God surely did unusual things for us and people from all stages of life and character were influenced by the meeting. The church has won the confidence of the people generally and people from other denominations feed at our table. The revival spirit still is on, and we hope to see souls getting saved at our regular services. Our church which we purchased this last summer is a large building and is situated in the heart of the city and is felt to be the people's church. Pray for us that we may keep on the firing line and keep the glory on our souls. We expect to make this the best year for God and the salvation of souls.—Church Reporter.

SAN JOSE, CALIF.

—Just closed a revival meeting with the Smith Band as evangelists. The meeting was marked by good crowds and an excellent spirit throughout. Quite a number sought and found the Lord, definitely. We feel that the meeting put our work before this community as it had not been previously. Prejudice was broken down, and some new people were interested. Rev. Smith preached the rugged gospel in a clear, forceful way that made men realize their exact location before the bar of right. The singing of the Band was also a great addition, and inspired our hearts. We thank God for Brother Smith and his family, and for the excellent work that they are doing up and down the country. A few months ago we bought a church on a good corner lot, in an excellent part of town, and served notice on the town that we were a permanent fixture. While our number is small, our God is omnipotent. And we expect to work at our job and expect definite results. Pray for us.—Rev. L. A. Whitcomb, pastor.

ALBUQUERQUE, N. M.

—These are good days in our work at this place. During the past month or so we have had a goodly number to pray through in our regular services and at home, and have had eleven additions to the church. Our people are blest with a good spirit of

Easter

falls on the first day of April and it is time to order your greeting cards. We have a good stock on hand and orders will be filled promptly.

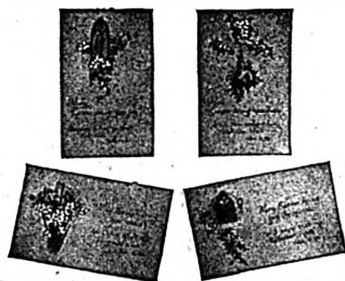
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prayer. Our regular attendance is the best we have ever had. Dr. Goodwin's ministry with us from February 7 to 11 was a great blessing to our people in every way. He greatly endeared himself to all who heard him, and we regretted very greatly that he could not remain with us for at least a week longer.—L. Lee Gaines, pastor.

BERKELEY, CALIF.

—We have been favored by the presence of most of the pastors of the Northern California District gathered here in convention. Rev. Chas. A. Gibson, our District Superintendent, presided and preached several splendid sermons during the convention. Many questions of vital interest, especially to the pastors, were considered and a closer bond of union and fellowship was formed. It was a time of spiritual refreshing and all have returned to their fields of labor with renewed courage and zeal. One of the special features of the convention was the lecture on the Holy Land by Dr. McAfee of the Berkeley Presbyterian church who has just returned from a trip to Palestine. We would mention two phases of our work here which are proving helpful in many ways. One is a children's meeting conducted by Misses Doan and Cook, two consecrated young ladies who are attending college here. They are giving instruction in vital truths essential to character building and active Christian service. The other is the Home Department of the Sunday school which now numbers about sixty members. This work affords a splendid opportunity to get into homes with the gospel, and often results in new members to the Sunday school and church.—Reporter.

PORTLAND, ORE., FIRST CHURCH.

—We closed on Sunday, March 4, a most remarkable revival campaign with Evangelist Fred St. Clair and the Aeolian Quartet. Between three and four hundred seekers (counting as they came) thronged our altar. This had been extended across the front of the fifty-foot wide tabernacle. All classes were reached. Many were healed, especially on the last Friday night which was devoted entirely to that subject. Some preachers were reclaimed or sanctified. People were turned away on the third Sunday afternoon, when more than six hundred packed the place. The attendance and spiritual results exceeded anything in the church's past history. Brother St. Clair's ministry was mightily owned of God—the secret, much prevailing prayer, also a wonderful praying church behind him. And what can we say of the superb singing of the Aeolian Quartet? They simply captured everybody. God bless them and their wonderful ministry of song. The workers were well taken care of and a love offering of \$50.00 was taken at the closing service by the evangelist to purchase a portable typewriter for the pastor. It is expected that a good class of new members will result from the campaign. Over twenty subscriptions for the HERALD of HOLINESS were taken, with more to follow.—D. Rand Pierce, pastor.

SUNDAY SCHOOL LESSON REFERENCES

March 18. JESUS CRUCIFIED. Lesson: Luke 23.

GOLDEN TEXT: But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Isaiah 53:5.

Devotional Reading: Isaiah 53:3-11.

March 25. REVIEW: JESUS THE WORLD'S SAVIOR.

GOLDEN TEXT: This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—1 Tim. 1:15.

Devotional Reading: Rev. 7:9-17.

April 1. THE WALK TO EMMAS.
Lesson: Luke 24.

GOLDEN TEXT: Why seek ye the living among the dead? He is not here, but is risen.—Luke 24:5, 6.

Devotional Reading: Isaiah 53:7, 12.

April 8. ABRAHAM, THE HERO OF FAITH.
Lesson: Gen. 12:1; 25:8. Heb. 11:8-19.

GOLDEN TEXT: Abraham believed God, and it was counted unto him for righteousness.

Devotional Reading: Psal. 145:1-10.

DIXIE, WASH.

—Our revival meeting began February 11 with Brother and Sister Nerry, our District Superintendent and wife. This was our first service in the new church. We had been holding night services in the Christian church for nearly a year, when our people felt it was time to "arise and build." There were over twenty-five different people sought and most of them were either saved or sanctified. The last Sunday, February 25, was a day long to be remembered. Seven joined the church, with more to come in soon. God's blessing was manifest in the communion service. There were eight souls at the altar in the afternoon and the church was crowded at night, with deep conviction on the people. We expect to dedicate the church in April. We are giving God all the honor and glory.—W. H. Huntington, pastor.

PASADENA, CAL., FIRST CHURCH.

—We have had two of the best meetings that First Church has enjoyed for some time. Brother Jeffries of Texas came to us in November with a heart full of love and labored faithfully night and day. He called many sinners to repentance and united the church in love. In January our beloved General Superintendent Williams came to us

with his common-sense preaching and cleared away many a doubt and leveled us down more firmly on the solid rock. Many believers were sanctified and many sinners were saved during his ministry. These two men are surely spiritual giants. Since Brother Harding came to us last Assembly we have taken in 171 members and the church attendance has grown until there are around one thousand attending twice each Sunday. The Sunday school attendance has grown to about 450 each Sunday. We hope to burn the mortgage on the church building Easter Sunday and then get ready to push out the side of the building and make more room for the people that God is giving us. Brother Harding has helped us to divide the city into zones, with a licensed preacher over each zone, and we are holding neighborhood prayer meetings in each section. Our Young People's Society is in a good state of revival. We feel like going on and if we keep up with our pastor, Brother Harding, we will have to move up all along the line.—Fred Irving Stevens.

LITCHFIELD, NEB.

—On Monday evening, March 5th, there came into existence a Church of the Nazarene in Litchfield, with sixteen members and others to come later. District Superintendent H. N. Haas and Brother and Sister Ludwig were with us. God wonderfully blessed Brother Haas in bringing the message. To God be all the glory. We expect to push the battle and keep the fire burning by the grace of God.—C. W. Calhoun, pastor.

GAINESVILLE, TEXAS.

—God is blessing us here. He is hearing and answering prayer. We recently closed a meeting with Rev. Herschel Murphy and Mrs. Virgie Jackson as evangelists. It was one of the best meetings the church has had. About twenty prayed through and five united with the church. Our work is moving along real nicely, and we are encouraged to press on.—Mrs. Rosa Herman, pastor.

GRAND JUNCTION, COLO.

We are praising God for the good revival recently closed with Brother B. T. Flanery as evangelist. Brother J. F. Ransom from Montrose and Brother and Sister C. P. Ellis assisted with the singing. The church has been much in prayer for this meeting and God gave real victory. There were about seventy-five seekers at the altar and about sixty-five prayed through for either salvation or holiness or both. We have received a nice class of members into the church and more are to follow. We are glad to be in the battle against sin and Satan and praise God for the faithful saints here who are holding up our hands in prayer.—W. S. Purinton, pastor.

SPRING VALLEY, N. Y.

—The Lord is certainly blessing the work here. We closed a three-weeks' evangelistic meeting with Brothers Howard V. Miller and George T. Gardner, of Binghamton, N. Y., on Sunday, February 18. Brother Miller did all the preaching, and Brother Gardner led the singing. God's blessing was on the meetings from the first, and under the strong Holy Ghost preaching of the evangelist quite a number of backsliders were reclaimed and others were converted and sanctified. Forty persons were at the altar during the meetings. The church is greatly quickened and a state of revival prevails. Though there are quite a number who could not be induced to come to the meetings and seek the Lord, yet many of these are under conviction, and we hope they will soon yield their hearts to Jesus. We are closing a five-years' pastorate here, hoping God has some one who will take up the work in good earnest and beat back the powers of darkness in this place. With the number of members who are fired with new zeal and fervor for the cause of holiness, there is a splendid outlook for the future of Spring Valley under the blessing of God.—John Caldwell, pastor.

Gleanings From the Field

GREENFIELD, IND.

Since the Indiana District Assembly which closed about the first of September the Lord has kept me busy in his service doing the work of an evangelist. My souls has been more sweetly blessed than ever in my life. I have however had more of what are called little and hard places than ever before. But the Lord is so good to make up in blessing what we lack in other ways. Have conducted revival campaigns in Duquoin and Virginia, Ill., Winfield, Kas., and Gary, Upland, and Williams, Ind. I have also held some short conventions and in-between meetings at Marlette, Mich., Greenfield and Seymour, Ind., and Springfield, Ill. In some of these Mrs.

Olivet College Commencement and Camp Meeting

May 17 to 27, 1923



DR. R. T. WILLIAMS



REV. BUD ROBINSON



DR. C. H. BABCOCK

Special Workers: DR. R. T. WILLIAMS, DR. C. H. BABCOCK
Rev. Bud Robinson will be with us for a few services, and possibly Alvin York may attend.

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For Particulars write REV. T. W. WILLINGHAM, Olivet, Ill.

IMPORTANT NOTICE

I am sure our pastors will be glad to learn that Rev. and Mrs. H. F. Reynolds, who have recently returned from a missionary tour of Japan and China, are available for convention work. Dr. and Mrs. Reynolds have visited all of our mission stations in both Japan and China and held some gracious revivals and have returned with a great burden for these great fields.

Dr. Reynolds begins Assembly work early in the month of May, but until then will be glad to hold missionary conventions where desired, preferably on his way to the Northwest. Any of our pastors interested in making such arrangements should communicate direct with Dr. Reynolds at 2905 Troost Ave., Kansas City, Mo. Arrangements about expenses should be taken up with Dr. Reynolds personally.

E. G. ANDERSON, Secretary.

Hollenback was my efficient coworker. There were seekers and finders of regeneration and holiness in all these places. A few cases of healing were seen, several united with the Nazarene church, quite a number of subscriptions to the HERALD were secured and some weak places strengthened to continue the battle. Pastors have all been congenial and remuneration has been sufficient to see us through. Glory to God for these things.—Ural T. Hollenback, evangelist.

LOS ANGELES, CAL.

Just a few lines to say that fasting, confession and midnight praying will bring results in this age of sham and shallowness. This method of having a revival was tried in Pasadena with the result that formalists, backslidden preachers and hypocrites were awakened and dug out. Sometimes only a few, then again as many as forty were at the altar at one time. To God be all the praise. From there we came to this Sodomite city. God is giving some wonderful cases of healing and salvation. Old chronics, not a few, but now and then a new case. New material puts new life into things. Pray for us. After souls more than ease, fame, or gold.—E. E. Shelhamer.

WILLIAMS, IND.

Just closed good meeting here which ran three Sundays. The little town is solidly Cambellite, but God gave some victories for holiness. Some saved, a few sanctified, several subscribed to HERALD of HOLINESS. Fair offering for evangelist, Prof. F. H. Benjamin is great in leading songs. The people subscribed \$100 for tent rent for a summer campaign. It was not a big meeting but a good one.—Ural T. Hollenback, evangelist.

REQUESTS FOR PRAYER

A mother from Hamlin, Texas, asks that the HERALD readers pray for her three sons.

A sister desires prayer for her unsaved father.

"Pray for my husband and myself, also a friend of mine that we may be healed. My husband and I are suffering very much from rheumatism which unfits us for the work we feel is laid upon us to do. We are not among Nazarene people, and feel isolated to a great extent from the fellowship of God's saints except through the columns of the HERALD."—Mrs. F. A. White, Greene, R. I.

A sister requests prayer for her unsaved husband.

"Ask the prayers of all God's children that I may be healed of rheumatism."—Ruth Morgan, Comanche, Okla.

"Please pray for me. I am bed fast with rheumatism, also ask the dear Lord about my financial needs. I am on a small charge and a hard battle-field."—Rev. John S. Long, Hamlin, Texas.

"We start a meeting seven miles from here. Pray that God will give us souls. It is a hard place, and unless God undertakes for us we will fail. We know from past battles that prayer brings victory."—W. B. Longpre, Broadwater, Neb.

"I have been sick for several months and am writing to request the prayers of the HERALD readers that I may be healed."—Mrs. B. Singleton, De Soto, Mo.

A sister from Oklahoma requests prayer for healing for both herself and baby.

NOTES AND PERSONALS

A sister from Kansas writes: "I do want to thank you for the HERALD of HOLINESS. I have received two now, and I don't think you will ever realize how wonderfully they have helped me. Although I cannot join in any of the revivals, I surely get blessed by reading about them, and joining in the prayers of the HERALD family. Please ask the rest of them to join me in prayer for my husband."

We learn through a letter to the House that Evangelist T. E. Beebe is now at his home in Long Beach, Cal., resting after a long time in the field. He says, "I nearly had a nervous breakdown. It will be some time before I will be able to get into the field again." We are sure that all our readers will pray that Brother Beebe may soon be restored and able to continue his labors in the evangelistic work.

Brother W. G. Prescott requests prayer for a revival now in progress in the Church of the Nazarene at Lincoln, Neb., with Brothers W. O. Nease and Lowman as evangelists.

Sister Carrie M. Flower, who has been supplying the newly organized church at Lamar, Mo., spent a few days in Kansas City last week. She made a pleasant call at the Publishing House and reports good progress in the work at Lamar with good prospects for the future.

A letter from Mrs. J. H. McCuiston of Hollis, Okla., states that she gave up her position as teacher in our school at Hamlin, Texas, because it was impossible to get money to pay the teachers' salaries. Sister McCuiston says she enjoyed her work and association with President London and his splendid faculty and student body and had no reason at all for wishing to leave except the finances. She earnestly requests the pastors of the districts which support the school at Hamlin to immediately present the needs of the school to their people and raise the apportionment for education. This is a good exhortation and should be heeded by our pastors and people everywhere.

J. J. Davis of Olathe, Kas., says, "I believe in holiness (1) because God willed it to us (1 Thes. 4:3), (2) because the offering of the body of Jesus provided it for us (Heb. 10:10), (3) because by oath God promised it to us (Luke 1:73-75), (4) because both Jesus and Paul prayed that we might have it (John 17:7; 1 Thes. 5:23), (5) because God purposed it for us (Eph. 5:25-27), (6) because God gave the ministry in order to bring us into it (Eph. 4:11-15), and (7) I want to go to heaven and holiness is the requirement (Heb. 12:14).

WANTS

WANTED—To hear from good Christian man, experienced in growing flowers under glass. Chas. F. Erickson, 135 Ash St., Reading, Mass.

FOR SALE—American Encyclopedia, 22 volumes, 1912 edition, ¾ morocco. Like new, cost \$130, sell for \$50.00. Write R. J. Dixon, 21 Hungerford St., Hartford, Conn.

WANTED—Experienced cement and concrete man, one who can lay some brick and do some plastering. Want a man who can teach boys what he knows. Will furnish quarters for small family, also fuel, lights and medical attention. Thirty days vacation. Permanent place for one who can make good, pay \$95.00 per month. Get Civil Service blanks from your post office or write U. S. Civil Service Commission at Washington, D. C., for blanks for mason's examination. For any other information write. H. W. Gattan, Indian School, Phoenix, Ariz.

IOWA DISTRICT

It was my privilege to be associated with Dr. R. T. Williams, Sunday, February 18th, at the dedication of the new \$10,000 Nazarene church at Council Bluffs, with Rev. M. C. Campbell and his splendid people who have faithfully toiled to the completion of this beautiful church home.

On February 25th it was my pleasure to dedicate a new church for Montrose, Iowa, Nazarenes. Rev. T. F. MacClaren is the faithful pastor and his loyal folks have done well to build them this new \$5,000.00 place of worship. Praise God from whom all blessings flow.

H. L. KINZIE, District Superintendent.

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"Lord Jesus Knows the Way I Take"—Mr. Lewis (solo).

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SPRING ASSEMBLIES

New Mexico May 16-20
Arizona (Peoria, Ariz.) May 23-27
Northern California (Fresno, Calif.) May 30-June 3
Southern California (Pasadena, Calif.) June 3-10
Eastern Colorado-Wyoming (Denver, Colo.) June 13-17
Western Colorado-Utah (Delta, Colo.) June 20-24

FALL ASSEMBLIES

Iowa August 28-September 2
Michigan September 5-9
Tennessee September 12-16

R. T. WILLIAMS Dallas, Texas
208 North Rosemont Ave.
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SPRING ASSEMBLIES

Washington-Philadelphia (Lansdale, Pa.) April 4-8
New York (Brooklyn, N. Y., John Wesley Church) April 11-15
New England (Lynn, Mass.) April 18-22
Ohio District (Dayton, Ohio) May 2-6
Pittsburgh (Cleveland, Ohio) May 9-13
Nebraska (Kearney, Neb.) May 23-27
North Dakota-Minnesota (Mohall, N. D.) June 20-24
Missouri (Eldon, Mo.) August 28-September 2
Kentucky September 5-9

ATTENTION

Licensed Ministers and Licensed Deaconesses

New license blanks will not be issued hereafter to the above parties. The former license will be indorsed on the back with the annual renewals, thus saving much expense and labor. Be sure to send your license to the District secretary at least two weeks before the meeting of your District Assembly. New blanks will be furnished newly licensed persons, and lost blanks duplicated.

E. J. FLEMING, General Secretary.

ANNOUNCEMENTS

NOTICE—For several years Rev. Lee L. Hamric has been one of the very successful evangelists of our movement. He has been true to our doctrines and church. Sister Hamric is very sick and will probably be so for a great period of time. She has a lingering disease and will probably have to go to a sanitarium in the West for special treatment. Brother Hamric will probably be out of his regular evangelistic work all along for sometime. It just seems to me that many of the friends of this man would be glad to help him in a financial way while he is going through this heavy expense. He has a large family and has no income except what his evangelistic work brings him. I have lived neighbor to Brother and Sister Hamric for several years. They are good people. I hope many of the friends scattered in many states will sit right down and send him an offering. This is important. Address him, Hamlin, Texas.—A. S. London.

To HERALD of HOLINESS—We would state that this appeal is entirely deserving and the needs at this time are imperative. This appeal has the hearty endorsement of myself, members of the Advisory Board and other Boards of our district. We trust and pray that there will be a ready and generous response made by the many, many friends of our dear Brother and Sister Hamric at this critical time.—Allie Irick, District Superintendent Hamlin District.

NOTICE—Owing to the present serious situation in Europe and the Near East, the Athans-Robinson party has decided to postpone the proposed trip to the Holy Land until next year. We consider that to be the safest course.—Prof. S. D. Athans, Pasadena University.

RECOMMENDATIONS—We take great pleasure in recommending Rev. W. O. Self, 608 North E St., Pensacola, Fla., as a strong evangelist of twenty-five years' experience. He is a strong preacher and a

good singer. You will make no mistake in calling him.—H. H. Hooker, Superintendent Alabama District.

NOTICE—Indiana District: Our annual preachers' meeting will be held at New Castle, Ind., April 24-29. All our workers are expected to be present for the entire time. Rev. C. W. Ruth and John Fleming are the workers. A splendid program has been arranged with great evangelistic services in the evenings. Evangelists or preachers passing are urged to stop off with us. Write Rev. M. F. Grose, 2119 Plum St., New Castle, Ind., for particulars.—J. W. Short, District Superintendent.

NOTICE—Michigan District: The Preacher's Meeting will be held this year with the Midland church, May 1 to 6. Our General Superintendent, Dr. J. W. Goodwin, will have charge of the evening and Sunday services. It is hoped that all the ministers of this district will plan to remain over Sunday. Will each pastor please notify Rev. Chas. Hare, 512 W. Ellsworth St., Midland, Mich., as to how many from his charge expect to be present.—W. W. Clay, chairman.

TELEGRAMS

HERALD of HOLINESS: Wilmore, Ky.

Let every Nazarene of Kentucky District go to his church Friday night, March 30th, and pray for great Home Missionary rally the Sabbath following. People, it can be done and I believe you will do it. Let all pastors come to preacher's convention with great report of results. Pray.

J. W. MONTGOMERY, Superintendent.

"I am always delighted to get the HERALD of HOLINESS and certainly enjoy reading its pages. I never read a paper that I liked better. It is verily a treat—so many excellent articles and editorials in it."—Mr. J. D. Claud, Ark.

More Facts Concerning Olivet College

I. Why Is Olivet College Not Out of Debt?

THIS question has been asked many times, and we feel that the people who have contributed to the school in the past have a right to an answer, if one can be given. We attempt only a partial one here:

(1) While the Financial Committee, with offices in Chicago, was laboring to raise the old debt of the school, the local management had incurred a very large deficit in the running expenses. This has to be provided for in some way.

(2) Then, too, the financial crisis following the war, made it impossible for us to realize much on our old pledges. These, with other things, have put the school in a very embarrassing condition financially.

II. Why We May Get Out of Debt

ALTHOUGH our present condition is serious, it is not hopeless. There are a number of things that are encouraging:

(1) The school is being maintained at the present time without a loss. If five years ago, the Board of Trustees had devised a plan by which this could have been done, we would be practically free from debt today. While we lament the fact that this has not been done before, we rejoice in the fact that at last the school is being run within its normal income.

(2) The general financial condition of the country is much improved, thus making it possible for some to pay their pledges, who have not hitherto been able to do so.

(3) We have many thousand dollars in outstanding pledges, from which we hope to realize a substantial amount.

III. Olivet Day - Easter Sunday

THE Board has designated Easter Sunday as Olivet Day. We are asking that it be observed in every church within our educational zone. Here is our plan:

(1) We want every person that reads this notice, who has an unpaid pledge to Olivet, to pay it, or at least something on

it, on or before Easter Sunday. Pay something, if only a dollar.

(2) We want every pastor to take a cash offering and send it to us at once to help us in this very trying time.

(3) We are asking those that do not have unpaid pledges to the school, to subscribe to our interest fund, which will be presented by your pastor on that day, and in this small way, help us to take care of our very heavy interest obligations, while we are collecting our outstanding pledges.

(4) We ask every Christian to begin now to pray for the success of this plan, and for our school at Olivet. With your co-operation and the help of God we can win.

IV. The Cause Is Urgent

WE would not make an appeal at this time were it not necessary. We have done everything that we know what to do to cut down the expenses of the school, and now we can do no more than to lay the facts before you and ask your prayers and help.

We must have several thousand dollars by the tenth of April. The cause of God is at stake, and His people must not fail Him.

We have judgments against us at the present time, and many accounts in the hands of lawyers for collection, and a number of creditors threatening suit if their bills are not paid soon. If Olivet College fails to meet its debts, every Nazarene work in the world will be hurt, every member will have to bear a reproach, and the cause of God will be greatly hindered in the middle west. We must not fail. Do not cast this appeal for God's cause aside, without making it at least a subject of earnest prayer. The tears of those who have had this work at heart; the hard earned dollars of those that have sacrificed to save the school from failure; and the unredeemed souls that the saving influence of Olivet College might reach, will condemn us if we fail to do our best. Ask God what you should do, and do it.

If you can help financially, send your contribution to the treasurer, T. W. WILLINGHAM, OLIVET, ILL.