

# Herald Holiness

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## The Supremacy of God's Moral Government

**G**OD is indeed the Maker and Preserver of the world and all that in it is; but He is, above all, and first of all, the Moral Ruler of the universe; and moral and spiritual things are His chief concern. Material and temporal things are, with Him, secondary, and He scruples not to lay tribute to any and all of them to teach lessons on holiness and righteousness, and to minister to the present and eternal salvation of men's immortal souls.

This is the explanation of the fact that a holy man may have a sick body which cannot be cured by natural means and for which God does not readily hear prayer. It explains how a man with the purest intentions may still be hampered by poor judgment and a faulty intellect. It explains why one may pay his tithes and make liberal offerings and still suffer financial reverses and enjoy but meager returns for the labor of his hands. It explains how Jehovah's most faithful servant may be the victim of the most sudden and irreparable earthly calamity.

The saintliest people of the world have not lived in palaces and worn "soft raiment," but have dwelt in caves and dressed in sheep skins and goat skins. In fact, those most worthy to live have been condemned to die. If these things were all chargeable to the wickedness and injustice of men, the problem would not be difficult, but the natural providences of God have made it necessary for Robertson of Scotland to perform his wonderful service while straitened by weakness and tortured by pain. They have brought Brainerd, the missionary to North American Indians, and the standing modern example of Pentecostal fervor, to an early and painful death. They have reached a ruthless hand and snatched away Martin Wells Knapp, the "Hero of Faith and Prayer," when he had as yet scarcely reached middle life. Even Paul, the Apostle to the Gentiles, was so pressed by poverty that he once had to make tents for three years in order to "get on his feet" financially, and when he saw the last winter of his life approaching, he must needs write to his assistant to bring a second hand cloak which he had left behind.

Still the Bible does promise that whatsoever the righteous man doeth shall prosper and that "Goodness and mercy shall follow me all the days of my life." It does promise that if one will delight himself in the Lord, "He shall give thee the desires of thine heart." It does promise that "He shall deliver thee from the snare of the fowler and from the noisome pestilence," and that although a thousand shall fall at thy side and ten thousand at thy right hand, "it shall not come nigh thee." In fact, the whole tenor of the Scriptures support the idea that the lot of the righteous is much more happy than that of the wicked in this and in the world to come.

But if health and wealth and wisdom and popularity are life's chief end, then who can discern between the righteous

and the wicked, between "him that serveth God and him that serveth him not"? For within the knowledge of us all calamities have come upon faithful Christians which we would have readily said were judgments from God if they had befallen the unrighteous. And this was the conclusion of Job's "miserable comforters." "How," said they, "can a man continue to claim to be righteous when the marks of retribution for sins are upon his fortune, his family and his life?" But this is the argument of the materialist and the servant of time.

It would be folly for you and me with our limited knowledge and dulled perceptions to attempt to account for the infinitely varied dispensations of Providence which come upon the righteous and the wicked. In many instances the personal explanation was not made clear to the individual who was most concerned, and it is more frequent than otherwise that our inability to know and understand constitutes one of the principal parts of the ministry which circumstances and conditions are designed to render. The purpose of the good man's suffering may be either chastisory (Heb. 12:11) or vicarious (Col. 1:24), hence may be in the interest of himself or of some one else, and it is but seldom that God makes unmistakable response to His child's restless call, "O, why does He let me suffer thus?" For it is ours simply to "fear not, only believe."

We may have to wait until we get to heaven for many of the details of God's administrative and paternal purposes to be made clear, but we have the principle around which these explanations are certain to gather when we have discovered that with God it is of small concern whether we possess a few dollars more or less, whether a few physical pains are permitted or eliminated, or whether ten or twenty years are added to or subtracted from our mortal life. With Him, moral and spiritual goodness are what count and His prime thought for us is to save us from all sin and depravity, help us to be the means of thus saving others, and finally to bring us all into that land where poverty, tears and death can never come. And He is so able and willing to do these things for us, that if we trust Him unfaithfully, no matter what comes or goes, we may rely upon His goodness and confidently affirm that "All things work together for good to them that love the Lord, to them who are the called according to his purpose." And we shall have the desire of our hearts; for this desire carries not with things of the sordid sort, but rises beyond the plane of time and sense to a contemplation of the day when we shall stand blood washed and "without spot before God, shouting triumphantly, "Behold me and the children whom thou hast given me." And "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

## A GOOD MAN HAS GONE TO HIS REWARD

Rev. George J. Kunz, president of the National Association for the Promotion of Holiness, dropped dead in Kalamazoo, Michigan, Tuesday, January 6. At his death, Brother Kunz was sixty-two years of age. He leaves his wife and five children to sorrow at his passing.—Editorial in Christian Witness, Jan. 15.

Brother Kunz has been president of the National for three years and a half and has been untiring in his labors for the success of the work entrusted to him. We are happy now to remember our association with him for a few days at Old Orchard, Maine, last summer, and we realize with sadness that another of the leaders in the Holiness Movement has died though we rejoice that it was while bravely fighting for God and the salvation of souls.

Among the last words I had with Brother Kunz was when he handed me his subscription for the HERALD OF HOLINESS, just as he was leaving the train at Springfield, Mass., when he assured me of his interest in everybody and everything that stands for the promotion of holiness. He was truly devoted to the cause.

To the bereaved loved ones the HERALD OF HOLINESS extends sincere sympathy, and for them we offer an earnest prayer.

## Will the Budget System Work?

**I**F COMPELLED to give an unequivocal answer to the question, "Will the budget system work?" we would be compelled to say it will not. For just like any other system, it has to be worked. "Adopting the budget plan" does not actually get any money. It does determine how the money shall be distributed, in case any is secured, and it does give an intelligent estimate of the amount that a church or district should raise, but still the money must be raised.

Sometimes districts and local churches have been known to say, "We have adopted the budget, so now we do not expect that we shall be called upon with drives and other methods for raising money," while at the same time that church or district is far in arrears in the payment of the budget and the year is slipping away without causing anyone any great concern. "Adopting the budget" may become a substitute for actually paying the apportionments, just as the "subscription" plan may take this course. It does not seem reasonable that any church or district would get the impression that it has done its part when it has simply "subscribed" or "adopted the budget," but there are evidences that some do take it that way and that they resent interference with their plans, even when it is pretty sure that the actual money will not be in on time.

The budget system is just a part of the general effort to inject intelligence into the financial interests of our church. It is dependent upon a number of other things and a number of other things depend upon it. For instance, if the General Board should

plan to expend more money than our people can be reasonably expected to pay, then the apportionments will be relatively too high and the budget system will not be a solution of our problems. On the other hand, if the General Board makes its estimates on a proper and sane basis, and yet we withhold our tithes and offerings, the budget, though reasonable, will not be raised.

Now it requires a certain amount of money to meet the local expenses of any church; besides this, the District must have a certain amount to enable it to go forward with its program and then the General Church must have a certain amount, and when the requirements of all these divisions are estimated at the beginning of the year, the church should be able to tell, in the light of past experience, whether it will be able to raise the amount or not. Then if it is decided that it can raise it and "the budget is adopted," still the members must bring in their tithes and offerings or else either the whole plan will partially fail (if a pro rata division is carried out), or some particular part of it will fail utterly.

So after all is said and done, we must not overlook the fact that the Bible method for raising the necessary money for the carrying forward of God's work is by means of tithes and offerings, and if we fail to be punctual and accurate in paying the former and liberal and joyful in making the latter, any plan and every plan will fail, for there is no third way to do it.

## On What Date Will Jesus Come?

**A**BROTHER in Idaho, sends a clipping from a Boise paper which reports the prophecies of a woman who has been in that city recently and who says that Jesus will return to the earth Feb. 6, 1925. This woman, so the clipping states, claims to have received her knowledge on this subject direct from the angel Gabriel. She says that she is the successor to Mrs. Ellen G. White, who was the first prophet of whom we have any record since Bible times, and who died in 1915, the year that the present prophetess began her work.

The brother who sends the clipping attaches a note asking, "How much of this, if any, are we to accept? Whose explanation or interpretation of Revelation are we to accept?"

Well, in the first place don't worry about these men and women who claim some spe-

cific form of inspiration or some peculiar revelation. Everyone such that has appeared within the last twenty-five years has been proved to be an intentional fraud or a pitifully deceived pretender. They may build temples, gather wonderful choirs and get quite a following, but "Go not after them nor follow them." They are anti-Christ's, every one.

In the second place, even if a good man leaves the preaching of the gospel and takes up with fortune tellers, dreamers and communers with the dead and goes to "setting dates" for the coming of Christ, have patience with him, but try to go to sleep until he passes on to a better practice. The best chronologists the world has ever seen do not know within a good many years how far we are from the date when man was created, and the best and clearest students of "the signs of the times" know only approximately the time when the Lord shall come.

There are a good many things to indicate that we have been in "the last days" for almost two generations, now, and the signs multiply as we pass on, but "No man knoweth the day nor the hour wherein the Lord shall come." And the very fact that one is willing to name days, even as a guess, is an indictment against his sanity and carefulness.

Our complaint against those who set dates for the future is not especially that they name days which are too near, we would complain more if they set them for a year or a century ahead; but our complaint is that they destroy the very purpose for which the prophecies about His coming were given. For no one can read carefully what Jesus and His apostles said about this matter without gathering that their purpose was to stir the people of God to live in the attitude of constant expectation; and because of this expectation, to deport themselves with all holy and righteous conduct and to always keep themselves unspotted from the world, and if anyone attempts to tell us that the Lord delayeth His coming, even if he says it is delayed only until the 6th of this coming February, the logical effect of his words is to make me careless and turn me to eating and drinking and to beating my fellow servants.

The coming of Christ must be, according to the prophecies of the times which will immediately precede His coming, near at hand. He may come today and I must be ready and watching when He shall appear, so I refuse to hear the man or woman who says He will not be here until Feb. 6, or until any other day which he may name. He may not come during my lifetime, even though I should live out my allotted time, therefore, I refuse again to accept the saying of those who would make Him inconsistent in carrying out His program according to His Will and Word. I refuse to hear those who tell me that anything more must be done before He comes, for I look for Him every evening, every midnight and every morning.

### Herald of Holiness

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## "Sixty Per Cent Women and Forty Per Cent Money"

By PROF. A. S. LONDON

SOME time ago I stood before five hundred men in a state institution. Their ages range from early teens on into manhood. I asked an official the main causes that brought these men to this institution. He said that it could almost be given in this language, "Sixty per cent women and forty per cent money."

I began to think. Two of the greatest forces in the world in helping humanity, turned into channels that blight and leave men inside of stone walls, serving terms in state institutions.

Money is a necessity. And it seems that it takes more of it today to get the necessities of life than ever before. This is a progressive age. No use to say that we can get along without money, for we cannot. There is no substitute. A dollar is worth only sixty-five cents according to government reports. And with many of the commodities of life it is worth far less than this amount.

The entire world feels the effect of the pressure caused by finances. Men and women are working like slaves to keep the wolf from the door. A leading educator who has just made a tour of Europe told me a few days ago that the best skilled workmen of Germany were working extra hours each day to make as much as ten dollars per week. The laboring people of England are giving one-third of every dollar they make to help support their government. Everywhere men are laboring under great difficulties to keep their families from suffering.

This awful financial pressure leads to discouragement. Men give up the fight, leave their homes and go out and get into all kinds of trouble. Homes are broken and children leave the family fireside and make their way out into a cold, heartless and unfriendly world. Thousands of men are without work and this leads to trouble. Many of our own people are troubled over their financial condition. Preachers get discouraged and turn to secular walks of life for a support of their families. Young people desire an education, but the financial question confronts them and they give up in despair and in many instances leave the church, get into troubles of different kinds, and they back down and give up the struggle. Probably all of us could live on a more economical basis, but with the best that can be, we still find that it takes much money to feed, clothe, educate and take care of a family. Young people are caught in the whirl of this age. They want money, and when it does not come in a legitimate manner, they stoop to illegitimate ways of securing it. Many of them think but little of results that will follow. They are after money. If they cannot get it one way they will get it another way. Reformatories and penitentiaries are crowded with boys and grown men who have gotten into trouble over the money question.

I would throw out this warning to our young people. Be careful with your finances. As far as possible live within your means. There may be times when this is impossible,

but always be honest and meet your obligations like men. If you cannot pay an obligation, do the next best thing and make satisfactory arrangements about it. Do not make any more bills than necessary. It is easier to make them than it is to pay them.

Debt is an awful yoke. It is a hard taskmaster. It brings sleepless nights. It is a monster that leaves its victim discouraged. It takes the sparkle from the eye. The step loses its elasticity. The shoulders bend from this awful load, and thousands fall beneath the burden and give up the struggle to live a Christian life. Good men become bad men under the load of debt. They lose heart. Inspiration flees and leaves the soul to stagger through life. When inspiration leaves, work becomes drudgery. A preacher is a better preacher when his mind is not bothered over finances. An evangelist can hold a better meeting when his family is well cared for financially. A father can go to his work with great ease and work late, if only he realizes that he is making enough to give his family a support. The mother sings while her hand works, if through it all she sees her family well fed and cared for as they should be. Church members take greater interest in the work of the church, if they have money to give and help support it.

Money is powerful if used in the right way. It is also at the root of many evils.

Woman is the highest gift to man, viewed from a human standpoint. "Who can find a virtuous woman? for her price is far above rubies. She is like the merchants ships; she bringeth her food from afar. Strength and honor are her clothing; and she shall rejoice in time to come."

A good woman is the inspiration of a home, but what tragedies have been connected with her downfall? "Sixty per cent women and forty per cent money." Many like Cleopatra help to wreck the home and send strong men out blighted for life and for eternity.

In a leading text book for Teacher Training classes will be found this statement. "You can hardly find a young person who has reached the age of sixteen, but that has had some kind of a love scrape in his or her life." Some are wrecked before marriage, many are wrecked in matrimony, thousands do well for a season and then fall as victims of the divorce evil.

A man can work for twenty-five years in building a Christian character and with one act of his life undo the whole affair. And all over the country we find wrecks by the wayside.

Young people engage themselves for matrimony and have no thought of making their promises good. It is all a joke. It is simply the custom of this age. And how sad to think that we can do something by one act of our life, that will cause a shadow to follow us to our graves. One of the greatest things that can be said of anyone is that he has a clean record, there is power in that statement.

A while back I sat in a large church where a great congregation had gathered on a spe-

cial occasion. I had my attention called to a certain gentleman. At one time he was one of the leaders in his denomination. But something happened. A flip of a girl crossed his path, a little familiarity; nothing immoral, but a life was wrecked. He was fast climbing to the highest place in his church, but to a great extent his influence is gone.

A few months ago I passed a home. For many months a preacher of note occupied this home. His name is a household word in several denominations. His writings have been read by multitudes of people. His pen has been a mighty factor for our spiritual religion. Now he walks back and forth in his home like a wild man, taking the name of God in vain. He is a physical, mental and a spiritual wreck. Many causes have been given for his present condition. But several years back, "another woman" came across his life.

A man who at one time was very prominent as a minister, called me aside and said that for eight years he had tried to get back. God had forgiven him and he had been reclaimed. And then he added these words, "Tell your students that when they go down with a woman scandal connected with their lives, there is little hope of ever getting back." Self-confidence is gone. Faith is undermined until it is hard to ever be restored. Christ forgives, but it is hard for one in this condition to forgive himself. This preacher has now given up the fight after eight years of trying to come back, and has gone to the farm, as he says, to live in exile the rest of his days. There are no greater dangers than the ones connected with finances and the opposite sex. "Sixty per cent women and forty per cent money."

HUTCHINSON, KANSAS.

## Nothing Can Stall It

By J. G. MORRISON

IT was at Aberdeen, S. D. We stood on the depot platform of the Chicago, Milwaukee and St. Paul railroad station. On the track stood one of their mighty electric engines with which they have equipped some six hundred or more miles of their line where it passes over the mountains. It was a gigantic machine, unlike anything that we had ever seen before. As long as a great day coach, it was a combination of possibilities that was a tremendously interesting puzzle to us.

To the denim-clad mechanic, who accompanied the monster as care-taker, we put the question:

"How much can it pull?"

"You can't stall it," said he. "You can load it, till you break the draw-bar, but you can't stall it. It will pull anything that it is hitched to, or it will break something."

"How many steel sleepers will it pull?" we asked.

"Thirty," said he. "Ten or twelve is a heavy load for an ordinary locomotive. With thirteen or fourteen, there must be a double header. This engine laughs at an ordinary load, and will easily handle twice the size of a common coast train."

Seeing that I was interested, the care-taker went on: "You see, sir, out there in the mountains, there are great streams rushing

down between the hills. The Milwaukee Company has sent engineers up into those hills, and dammed up one of those mightiest streams, until they have developed untold water power. This is transformed with turbines into electricity, and carried down the mountain side on a copper cable the size of a man's wrist. This power is distributed along the mountain division of the railroad, and then these monster engines come along, and just reach up, and touch the copper cable, and let all the power from the great water-works in the hills pour through it. Why, sir, there is so much power that nothing can stall it! It will pull anything!"

We looked, listened, and wondered. From somewhere in the back of our heads, we recalled a passage of Scripture that said: "We will look to the hills, from whence cometh our help. Our help cometh from God which made heaven and earth." So then, the Christian also has power pent up in "the hills!" This power, too descends from those heavenly altitudes, *over the channel of men's faith!* Of that very power, delivered over that very channel, one of old said: "Whatsoever things ye desire, when ye pray, believe [there's your copper wire coming down from the hills] that ye receive it, and ye shall have it!" "And nothing shall be impossible unto you!"

That is, if we will put up our copper wire,

and tap the resources of God, there is nothing that can stall us! We can pull anything! *This is either true, or God's Word is not true!* Most of us with a great deal of puffing and wheezing can pull a box-car, partially laden, around, and think we are doing something. What about the limitless power that the Scriptures assure us, *faith can release from the skies!* Are these promises merely rhetoric? Were they intended merely to inspire, but not to be attained to? Or are they the inviolate Word of God?

Can we not offer to God a channel of faith that will release the divine electricity onto a whole city, a county, a state, or a nation? Are not our conceptions of what God can do over a real achieving faith, woefully limited? Are we not backing, and filling, and milling around, and going over and over again the first principles of our religion, getting "saved and sanctified," and refreshed occasionally, when God has a mighty cloud of resources just above us, laden with possibilities and potencies, that is just waiting for us to connect with it, with our copper wire of faith, (a hundred times larger than any copper wire we have yet sent up,) and down will flow anything that we are really believing for?

Oh, for a power that nothing can stall!  
*That can pull anything!*

## "Cast Not Away Your Confidence"

By REV. A. M. BOWES

**B**Y CONFIDENCE we attain and hold all present and future spiritual reward. Confidence is the anchor which holds us steadfast in the prevailing winds of multiplied doctrines, in the very teeth of the gales of fanaticism and modernism and unbelief. It is one of the brightest jewels in Christian experience; has brought God into the lives of multitudes of believing souls, and has held them true to their testimony in the presence of the severest opposition, the most excruciating tortures, the most confusing heresies, and the strongest allurements of the world.

There never was a day when believers in Christ, even believers in full salvation, stood in need of the grace of steadfastness more than now when we are constantly being confronted by interrogation points in the realm of experimental salvation. It is not the bold, positive denial of the inspiration of the Bible, of the Virgin birth of Christ, of His vicarious atonement, by Modernists and Evolutionists which is the most subtle influence in shaking our confidence. To us who have believed "He is precious," and "we know Whom we have believed," beyond question or doubt. Never for a moment do we doubt these verities of the Bible. Nor do the claims of such individuals as Mrs. Mary Baker, Glover, Eddy, to invested authority from God to interpret the Scriptures misplace our confidence for a moment in the truths which the church has believed and experienced for these hundreds of years. These truths have been dearer to hundreds of thousands of people than their own lives, and have been preserved to us through fire and sword and blasphemy and every conceivable attack of man.

It is the direct question which Satan, through some human agency, places after our

profession of full salvation by faith in the cleansing blood of Christ which seems our greatest danger point. It is ever a repetition of the attack upon Christ, "If Thou art the Son of God cast Thyself down." In that argument there was a direct attempt to destroy confidence in a present claim and possession. That subtle question is suggested by presumptuous leaders today, "If you really have the Holy Ghost you would have greater manifestations of joy, greater faith to accomplish some miraculous or marvelous work, greater results in your ministry, you would jump, you would have the gift of tongues. Thus we are enticed to presume on some misapplied manifestation or demonstration, instead of a firm and constant faith which gives the unmistakable, conscious evidence of the Spirit's indwelling. And shall we, with the suggestion of some self-appointed leader, because we have not some of these presumptuous evidences, throw away our confidence, deny all our profession of years, and seek some unnatural and strange evidence?"

We can account for the delusion of some persons who neglect to seek and obtain the experience of holiness as a second definite work of grace, and who accept the substitute of a perverted fanatical demonstration. But it seems a sad wreckage of confidence for one who has professed to have enjoyed the indwelling presence of the Holy Spirit for years to positively deny this fact, and under the influence of some self-appointed leader who claims a new heritage in grace, to submit himself a victim to strange and unscriptural manifestations in "tarry meetings." Those who are possessed of this strange spirit claim an advanced state of grace, claim this is the fulfillment of the Scriptures; and it is

the fulfillment of the Scripture; "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

It has been the writer's observation that those who, having lived in the profession of entire sanctification for some years, conclude in this manner that they have never received the baptism with the Holy Spirit, fall into a lamentable confusion from which they seldom entirely rally. "For he that wavereth is like a wave of the sea driven with the wind and tossed." A vacillating character is an easy prey to every "wind of doctrine." Some may seem to have obtained some new blessing and increased usefulness, but this is only the spasm to be followed by other and stranger dejections.

When Christ was tempted to prove His identity by a sign He immediately repulsed the tempter, and thus held His confidence unshaken. So Paul has warned us, "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Incessant diligence is required in maintaining the experience of full salvation.

Certainly there is a proper ground for confession and restoration on the part of any believer who falls from grace by the committal of some sin of omission or commission, but it is not reasonable nor scriptural for a professor of full salvation to throw away his profession of years, and expect to find some great glory and wonderful power through a fanatical counterfeit of Christ's promise of the baptism with the Holy Ghost. Imagine the disciples who were in that glorious meeting on the day of Pentecost, when their hearts were filled with the Holy Ghost, saying after some years, when persecutions increased against them, when they were "in heaviness through manifold temptations," and when there seemed small results to their ministry, concluding they had never really received the Holy Ghost. Or imagine Paul, whose epistles abound with his testimony to full salvation, finally deciding he had never received the Holy Ghost because he did not speak in "unknown" tongues!

And then how shall that individual who has thrown away his confidence account for his influence? What will those who have placed confidence in the fidelity of his profession, and whom he exhorted to seek the experience of entire sanctification, which is by the baptism with the Holy Ghost, think of a profession which would allow a man to claim perfect satisfaction in that experience for years, and then suddenly say there was something wrong with his experience? It is a serious responsibility to take. Nothing is to be gained by a flat denial of our profession of faith upon which we have stood for years. Such action certainly indicates there is something seriously wrong in one's attitude. How could he be deceived all this time? Or has he been proclaiming such wonderful grace while conscious he did not himself possess it? If he was mistaken in thinking he had the Holy Spirit before we wonder if he is not mistaken again in seeking just a new sign to the same blessing he professed before. Would we have confidence in their witness sufficient to encourage us to endeavor to find assurance of faith in seeking the grace

of entire sanctification? Not at all. Their confusion will destroy the confidence of others in all they profess.

This strange confusion of faith is one of the Bible evidences of the last days, when "Many shall depart from the faith," and therefore we are exhorted, "Watch ye, stand fast in the faith, be strong." "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Nothing short of unshaken faith in God's Word, and a constant, humble devotion to a holy life will give the assurance we must have. Only in abiding confidence will we receive the recompense of the reward, "Righteousness, peace, and joy in the Holy Ghost."

"We are not left suspended in the cloud of uncertainty. We have a sure word of Revelation. God has spoken. When the Bible is known to be the very Word of God, then doubts disappear. Faith blossoms into the completest soul knowledge. Here is peace that passeth understanding. To experience the joys of regeneration, born anew, in Jesus Christ, and to know in his heart of hearts that the Comforter, the Holy Spirit, whom Christ promised to send, dwells within and empowers his life, and to know as certainly, that as Christ rose from the dead, so resurrection to eternal life is "guaranteed to all who trust Him and have become identified with Him." We are entreated to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." "Go on unto perfection." What an implication of approach to God! "More and more unto the perfect day." "I shall be satisfied when I awake with thy likeness." "Unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." "What zest it gives to life to know! How it stabilizes the soul amid storms of doubt and denial! The one sure ground of knowledge is the blessed Word of God, which finds corroboration and certification in experience, for those who have a true vision of the supernatural, saving Christ." "In whom we have boldness and access with confidence by the faith of him."

*"To know Him aright is everlasting life,  
To love and serve Him brings deeper  
knowledge and enriching experience  
into the soul.*

*To seek first His Kingdom and His right-  
eousness is to have the highest assur-  
ance of His ample care in this life,  
And of entering, after this life, into the  
pleasures that are with Him for ever-  
more."*

May God steady those who have had any tendency to waver in their profession, and help us all to "stand fast in the liberty where-with Christ has made us free."

KANSAS CITY, MO.

## Jesus and the Holy Spirit

By DR. R. K. KIKER, Y. M. C. A. SECRETARY

JESUS was anointed with the Holy Spirit at His baptism. The Spirit descended in the form of a dove, which is in accordance with the operation of the Spirit. Jesus was going out to establish a kingdom, and He needed power. He was not after earthly power, but divine power, and it must come from on high. It over-shad-

owed Him; it endued Him; it endowed Him with all the omnipotence of God to carry on the work of restoration and establishment of God's kingdom, which must first begin in the heart-life, and afterwards give evidence to this by working a reformation and rehabilitation of society and the crushing of those things that ruin society. Furthermore, one of Jesus' last messages, and His farewell message upon Olivet's brow was that His followers tarry for the endowment of this power. Read Luke 24:49, and you will see that they were specifically commanded to tarry there, until they received the promise. They were to continue the work of Jesus; to plant the kingdom upon the earth; they were in need of power, and Jesus told them the source of power. If you will read in the first and second chapters of the Acts of the Apostles, you will find where they assembled themselves and waited for the verification of this promise, and the results that came from its reception in their hearts. The one thing the church today is suffering for is the lack of divine power.

The one baptism needed, and which should be sought is the baptism with the Holy Spirit. If the church is to truly follow the footprints of Jesus, it will be called over rough seas; precipitous passes; dark places, and to perform tasks that the arm of flesh will fail in, but in and only through His name it can do these things, and it will have to have strength from on high. The church today is suffering for a lack of dynamics. She has money, fine edifices, great choirs and organs, an able ministry, but she needs spiritual power. One day the writer was riding along on a steam train. The track paralleled an inter-urban. The large, commodious car was laden with passengers, but stopped dead upon the track. The lights were all out in the car, which proved conclusively that the power was cut off somewhere. When the church cuts loose from Christ's trolley wire, then the lights go out; she fails in letting her light shine, and where there is no light in the church, she in turn has no power. Is it a fact that we have turned from the power of the supernatural, and are trying to submit social service for transforming the lives of men? Much has been said and written about social service. It's all good, but this should be secondary. We need some "highway" and "hedge" work to be done by each individual member of Christ's church, and this cannot be accomplished by one who has not been Spirit-filled. The church at large will never be able to fully carry out its mission, until every member shall have received his Pentecost. The power of Pentecost is just the same today as it was when Peter and the rest received it. They met the conditions for receiving it and so must everyone who comes within its grand possessions. When the Church at large comes into possession of the Pentecostal power, she will move forth like a mighty army and wage warfare upon every wrong, which in turn will hasten the coming of the Lord. Pentecost meant not only power, but strengthening and cleansing to those who received it. Peter is an example. A man with a bad heart before Pentecost, but thereafter, he lost his weakness and exchanged it for a life of power.

There are conditions which must be met

before the promise can be fulfilled. First the soul must realize its need of the fulness of God. Jesus said, "Blessed are those who do hunger and thirst after righteousness, for they shall be filled." Second: there must be an entire surrender. Many are they who refuse to make the entire surrender. The light has been shown them, but they refuse to walk therein. It means entire consecration. Like the poet has said: "Here my all I give to thee," etc., which strikes the note clearly. Oh! our ALL. How important this is. There is no doubt but that the admonition given in 1 Cor. 3:16 and Romans 12:1 have direct bearing upon the subject of consecration. The soul in the third place, will have to imitate the brethren in that they were patient, persistent and waited. Jacob wrestled all night with the Angel, and finally said: "I will not let thee go except thou bless me"—he tarried for it, and so must the individual and the church if they are blessed and get power. Fourth and last of all, the promise is to be claimed by faith. Your "all" now has been consecrated, all things are possible to you if you believe. There will probably be no great demonstration like at Pentecost, but you will have on your harness and you will be ready for work.

PALESTINE, TEXAS.

## Little Sermons for Him Who Runs

By CHARLES ALLEN McCONNELL

III. We laud courage, and picture our heroes as without the knowledge of fear. But there is a better thing than fearlessness, and that is faithfulness. There may be no moral quality in fearlessness, but faithfulness in the face of danger requires a high type of moral courage. The difference between fear and fearlessness may be a difference in appreciation of circumstances, or it may be a difference in physical makeup. There is no such difference between faithfulness and unfaithfulness—it is not fear but unfaithfulness that marks the coward. God needs heroes—not of necessity fearless, but who utterly refuse to yield to fear, whatever the stress. The three Hebrew children, confronting the fiery furnace, were uncertain as to their deliverance, but with the sublime courage of faithfulness they declared that their God was able to deliver them, but if He did not, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image." Jeremiah, drawn up from the prison cesspool, that he might give a favorable prophecy to the weak and wicked Zedekiah, faithfully declared, "Thou shalt be delivered into the hand of the king of Babylon." Our way as messengers of God's righteousness may be beset with fear; surely the lions will roar and dungeons of privation threaten, but God has chosen us to cry out against sin without compromise or cowardice. Our call is from God, our message is from God, our duty is toward God, our safety is in God. In the last times men shall heap to themselves teachers having itching ears, and they shall turn away their ears from the truth; and there shall be prophets like unto the son of Beor, willing to bless or curse for gain. He who would change or withhold the Word of God in unfaithfulness to men in sin

shall meet and merit the reward of the coward. But the faithful shall walk through fear, and wear the crown of the righteous.

IV. The purpose of the prison is not amendment or correction, notwithstanding its common name (penitentiary), but rather restraint. Human prisons are necessary in order to restrain human evil. Hell, the restraint of the unholy, will be eternity's prison house in outer darkness, but the gates of heaven are never to be closed. Satan imprisoned Jesus in Joseph's new tomb, but the tomb burst asunder. The Romans held Paul in chains and dungeon, but he writes that his gospel is not bound; and the ages have praised God for the prison-written epistles. Churchly bigotry thought to restrain the Bedford tinker and break his spirit with years of jail, but for three centuries the multitudes have walked with John Bunyan and Christian and Faithful from the City of Destruction to the Delectable Mountain. Madam Guyon's prison became a palace whose walls were decked with gems of glory. Harriet Beecher Stowe, shut in by the everpressing duties of a home of poverty, wrote, and the door of freedom opened to three million slaves. The captive, the bound man, the truly imprisoned, is the one in Satan's thrall of sin. The Christian is one to whom has appeared the Angel who opened the doors of Peter's prison—the Lion of the tribe of Judah, who breaks every bond. No child of God need languish in prison. It is not God's will that His will through us be restrained by environment. Hear again the truth: *There are no bars against righteousness*—the walls of prison and palace are of the same material; and the prison becomes the palace under our Lord's appointment and companionship. Whom the Son makes free is free indeed. Peter might have remained in prison through neglect to follow the delivering Angel—we may fail to appropriate our perfect liberty in Christ Jesus, but it is ours. The world has never been able to build for the righteous a prison house that was closed in at the top.

#### THE PRICE OF REVIVALS

By E. E. WORDSWORTH

**D**R. R. A. Torrey, world-famed evangelist and Bible teacher, has said, "Any church can have a revival if it will pay the price." We believe the statement to be true. We do not need to define the term "revival." We simply refer to what is commonly understood to be a gracious spiritual awakening that culminates in the salvation of men. The day of revivals is not past. "Many shall be purified and made white."

The baptism with the Spirit pre-supposes genuine revivals. It is futile to say that we can enjoy the glorious presence of the Paraclete and be devoid of His manifestation. "When He is come He will remove the world of sin, and of righteousness, and of judgment."

But we wish to confine our thought to the price that must be paid in order to see the mighty outpouring of the Spirit. Surely this is the day and dispensation when God, the Holy Ghost, will attend the preaching of His inspired Word. The Spirit is gathering His Bride for the coming rapture above the tree-tops. Since the pentecostal effusion on the great inaugural day of the Church when three thousand swept into the kingdom until now, there have been ever and anon, seasons of refreshing from the presence of the Lord. This must continue until "the time of restitution of all things."

The question of the cost of revivals is of paramount importance. To be evasive and elusive at this juncture is jeopardizing to spiritual life in the Church. We do not refer to the cost in dollars and

cents. This is merely incidental. Parenthetically, let me say, that we do not speak lightly of the money item. Engaged workers should be adequately paid for their services. But we are concerned about fundamental truth and the price in blood and sacrifice and fastings and prayers and agonizing intercessions.

Much is being said these days about days of fasting and prayer. All who are indoctrinated in the tenets of holiness know full well that revivals are born in the secret chamber with God. When we are closed with the Holy Ghost and tucked away under His wings, then it is that we come forth in the power and demonstration of the Spirit.

Why don't pastors and evangelists pray more? We have known evangelists who were regularly engaged for revival work to fritter away precious time seeing the beautiful boulevards and art galleries and lakes, and motoring and fishing. Doubtless there is a time to see the sights, but it is not when a great battle for souls is on. No evangelist can carry a real burden for a revival and do shopping and sight-seeing and other things that sap the strength and unfit one for the task of winning men. It takes blood and burden and scalding tears and nights of prayer and days of fasting to have a real old-fashioned revival. Jowett said, "We must bleed if we would bless." Paul said: "I Paul am made a minister—and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Christ was a "Man of sorrows and acquainted with grief." He said, "My soul is exceedingly sorrowful even unto death." And of Him it was said, "He saved others, himself he cannot save." Christ taught, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Look at David Brainerd wrapped in his bear skin in the snow spitting blood and crying in agony for his beloved Indians! Hear the heart burden of John Knox, "Give me Scotland or I die!" We need more evangelists that will call the churches to days of fasting and prayer. More pastors that will betake themselves to waiting on God. More churches that will cease their feasting and talk and chatter, but will call on the God of battles for souls.

We believe that if more pastors, when spiritual declension seems evident, would call the church to her knees, gracious and surprising victories would be won. Why not call for a day of fasting and prayer with the pastor himself as the chief leader in this holy business! If the church will give itself to earnest prayer and supplications torrential downpours will be drenching the place. Flood tides hitherto unknown will sweep in on us. Mightier victories will be witnessed. Heaven will have a jubilation and hell will have pandemonium.

Our experience has taught us that nothing wins like *prayer and achieving faith*. We must have cottage prayermeetings, church prayermeetings, special days of prayer, special seasons of prayer. Prayer before the preaching service. Charge the very atmosphere with prayer in the public service. "Pray the glory down," as the sainted Bresee said. A day of fasting and prayer in the interim between special revival efforts is a good thing for any church, now and then, as the Spirit indicates. God give us a host of men who will place their face between their knees like the ancient mantled prophet on Carmel's mount. This was the posture of agony and travail. "When Zion travaills she shall bring forth."

The exercise of a great *achieving* faith is indispensable to revivals: We are saved by the grace of faith. It is the grace of faith by which we are sanctified. But one could have a fulness of the grace of faith and woefully lack in faith "that laughs at impossibilities and cries it shall be done." Real faith is not naked but clothed upon with God. Before it looms a mountain and instantly it is buried in the sea. It grapples with the trying situation and masters it. It stands still and sees the salvation of God. The sea bed dries up, Pharaoh and his host are drowned, Israel shouts the victory. The note of praise is in faith. Noah's faith built an ark and he went voyaging over the waves; he was on top. Abraham with the gleaming eyes of faith "looked for a city which hath foundations, whose builder and maker is God." Moses bade adieu to Egyptian royalty, a palace, a sceptre, a crown and an empire because he looked down through the vista of years

with telescopic faith "and had respect unto the recompence of the reward." Achieving faith helped Gideon on the Midianitish battlefield. It subdued the kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness, men were made strong for the conflict with the powers of darkness. With it they waxed valiant in fight, and turned to flight the armies of the alien. God give us a great achieving faith!

If the Church of the Nazarene will live on her knees with God and put up a great faith, then "All things are possible to them that believeth." Without this revivals will not be precipitated onto communities. The land will be dry and arid, but we can have revivals if we will pay revival prices. On with the revival!

MINNEAPOLIS, MINN.

## Questions Answered

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

**Q.** Please harmonize John 7:39 which says, "The Holy Ghost was not yet given," etc., and Luke 1:41 and 2:25 which say that Elizabeth and also Simon were filled with the Holy Ghost and the Holy Ghost was "upon Him."

**A.** Certain measures of the Holy Spirit have been the portion of believers in all dispensations; but the abundant outpouring which Joel mentioned and for which the people of God were looking in the days of Jesus had not yet been given. The dispensation of the Spirit had not yet arrived.

**Q.** Please explain the meaning of "We have an altar, whereof they have no right to eat which serve the tabernacle" (Heb. 13:10).

**A.** In such a case, of course, the altar stands for the sacrifice on the altar; and the meaning is that Christ, the Christian's sacrifice, is superior to the sacrifice by the priests of the Old Testament and that they who tarry (spiritually) in the tabernacle, or faith of the Old Testament are not partakers of the benefits of the sacrifice of Christ.

**Q.** Please explain Deut. 14:21-25, "Thou shalt not eat anything that dieth of itself... Thou shalt not see the kid in its mother's milk... thou shalt tithe all thine increase and eat it before the Lord."

**A.** Verse 21 has to do with the "law of holiness" as applied to the dietary matters of God's ancient people. The clause having to do with the seething of a kid in its mother's milk referred to the practise of heathen idolaters who did this and sprinkled the broth on fields and gardens in the superstitious belief that it would make them more productive. Israel must not imitate this custom. Also the custom as tending to blunt the sensibilities would be forbidden as a law of humanity. The remaining verses having to do with the dedication of the tithe is not difficult when you remember that it has to do with the *second* tithe. The first tithe was given to the Levites, and out of this the Levites paid a tithe to the priests (Num. 18:24-28; Neh. 10:37, 37), then out of what remained the owner was to take a second tithe which was to be eaten before the Lord the first and second year of the cycle of six harvest years leading to the Sabbatical year. The third year it was to be given to the Levites and to the poor (Deut. 14:28, 29). The fourth and fifth years it was to be eaten by the owner again and the sixth year given to the poor. The seventh year the land was to rest (Exod. 23:10, 11).

**Q.** Please differentiate the *bride*, *guests*, and *servants* at the Marriage Supper of the Lamb.

**A.** The Bible is quite clear that "As one star differeth from another in glory, so also is the resurrection," but it is not so clear as to the exact basis upon which these differences will rest. Of course I have heard and read quite a deal of what "they" say about it, but I am not sure that "they" know, and I know I do not. As for me, I am expecting to attend the Marriage Supper of the Lamb as a member of the bridehood, a guest or a servant. All that I know to do is to get converted soundly, sanctified wholly and then live faithfully in all the light we can get; and if we do that, I am sure that the place and position assigned us at that nuptial feast will be quite satisfactory.

# For All the Family

Conducted by Mrs. J. T. Benson

## ARE YOU PROUD OF YOUR TEMPER?

**W**E closed our last article with the above question. By which we meant do you congratulate yourself that you neither sulk or pout but flare up like a flash out of a pan and get it over with? Or if you are one of the slow kind do you have a secret contempt for the person who thus makes an exhibition of himself, and pat yourself on the back because you have such "self-control," that you go around in a forbidding, glum silence for days at a time? But however easy people may be upon ourselves at this point I suppose all will agree that any sort of temper belongs to the unpleasant things of life. I wonder how many of us realize that it belongs to the *dangerous* things as well, and that by rights it should be classed with gunpowder, dynamite, nitro-glycerin and all other deadly explosives? It might be possible for a man to carry a stick of dynamite around with him for a long time and not be injured. Then suddenly there would be the right kind of jar, an explosion, and a dreadful death. So a person may carry a temper around in his being for years, and have no serious accident. Then comes a certain set of circumstances, an explosion of temper, and a wrecked life. Which leads me to ask this question: *Are you afraid of your temper?*

Let me tell you the following true incident. A young lad accompanied his grandfather to a public speaking. They arrived early and Roy was much interested in watching the crowd gradually fill the large auditorium. An elderly gentleman, indeed quite an old man came in and took a seat across the aisle. Two ladies sat behind Roy and one spoke in an excited whisper to the other. "Do you see that old man?" she asked. "That is Mr. Blair." "O," said the other, "Do you mean he is the one who killed his roommate last year?" "Yes, he is the one," was the answer.

Roy was shocked; he had never seen a murderer before and all through the speaking found himself stealing glances at the old face across from him. It was not a mean or a cruel face. There was something very pathetic about it, the eyes wistful and staring as if they were looking a long way off.

When they reached home the boy asked his grandfather if it were true that the old man was a murderer. "Yes," said his grandfather. "It is a sad case. I know him quite well for we were school boys together. He was not a mean boy, nor has he been what is called a mean man. But he has never been a Christian, and he has always been quick tempered. He is the only one of his family left, and not being very well and needing someone to care for him entered a home built for old men by a benevolent order of which he is a member. They always placed two men in each room and Mr. Blair's mate turned out to be a short, red-faced old gentleman, really kind at heart but hasty and overbearing in temper. He was known as the Major. Sometimes arguments grew pretty warm between the two as they sat in their room and talked, but on the whole they got along very well. That is until one night, when perhaps neither of them felt very good, a hot discussion ended in blows. We usually think of aged people, nearing the end of life's journey as having reached the place where they have a quiet spirit within, which shows itself in a calm peaceful countenance. But here were two old men, their hearts seething with anger, their poor old faces ugly and distorted with passion, hitting away at one another with all the strength they had. I am sure that neither started with any intention of injuring the other. There was really no ill-will between them. The trouble was that they had given away to temper, and temper turned completely loose was raging and lashing away like the wild beast it is, until they were not themselves. They clinched and fell to the floor, the Major on top. He was choking Mr. Blair pretty severely when the latter's fingers touched a heavy poker ly-

ing nearby. He seized it and struck with it several times. The doctors said the blows produced concussion of the brain, anyway the Major fell back limp and unconscious, and died before morning.

I went to see the old man and it was pitiful to witness his grief. "I didn't want to kill him; why I have never wanted to kill anybody. I have lived all these years without hurting anyone, and yet, at the end, when I am an old man, I have become a *murderer!* It was my temper, nothing else," he cried to me. "And that was true," said Roy's grandfather. "But the strange part is that he had been content to live with that same quick, fiery temper all his life, had given it rooming space in his heart for seventy years and had never felt afraid of it. It had caused him trouble many times; temper always does that, but nothing really serious had come of it. And yet, as he said when he was old and life was nearly over, it had tripped him at the last, and made a murderer of him."

What about that temper you are carrying around with you, *Are you afraid of it?*

A writer tells of a man, the head of a London business firm who was beside himself with anger because he missed a train and an important business engagement. The office clock had been too slow and had been the cause of his failing to reach the station on time. Losing all control of himself, the man rushed back to the office, seized the clock, and dashed it down the stone stairway. Probably he had done just such things as a boy. Had it been a man instead of a clock who had belated him, might not such utter loss of self-control have led that man of affairs in his blind fury to hurl the offender to his death?

### THE EFFECT OF ANGER ON THE BODY

The human body is a very complete sort of laboratory, in which important fluids are made by the combination of certain chemicals. These secretions as we call them are necessary to the different parts of the body, and while they are very strong, are harmless as long as they are kept separate and where they belong. But an over-supply, or the flooding of an organ with a secretion which is not intended for it, is very dangerous and often causes death. Physicians tell us that the natural functions of the body are so upset in a violent fit of temper, that as a result, *as many as eighteen distinct kinds of poison are turned loose in the system.* All of them are hurtful and some are so virulent, that the only reason the victim escapes death is because there is not a large enough quantity present. Many men are of the opinion that this has actually happened in some cases however, and that people have died because of the deadly poisons set up in the body in a fit of anger. And always there is enough turned loose in the system to make the person more or less ill. People who give way to anger are depressed, blue, nervous, often without appetite and are even bilious for hours afterward, they are poisoned and it may take the system as many as two or three days to throw off the last of the hurtful compounds.

### THE SOURCE OF ALL EVIL TEMPER

Where did your evil temper come from anyhow? Not from God. He is never the author of evil. It did not come originally from man. Adam and Eve, as they came from the hand of their Creator knew absolutely nothing of the sensation of anger. Jesus told the Jews that lying came from the devil. He was the first liar and therefore the father of all lies. Every lie then, whether of the so-called little, or white, or black variety is *devilish*. So with angry temper. It did not proceed from God, or man, but from the Devil. *It is devilish in its origin and nature* and this is just as true of the kind which sulks as of that which explodes with a loud noise.

What can we do about it?

It is said of Peter the Great that he thought it cowardly for the strong to impose on the weak. He made a law therefore that if a master struck a

servant he should be dealt with as if he were a madman. Not a great while after this he was looking over some work which had been done in his flower garden. The gardener had not carried out his orders, and the king became so enraged that he struck the man a hard blow. In a moment he was covered with shame and humiliation. "Alas," he said, "I can conquer cities, but I cannot conquer myself."

Which is true. Men may do much in the way of self-control but we cannot hope to *completely conquer that in us which is of the Devil.* It must be destroyed and that we are not able to do. But there is a deliverance for Jesus Christ came to destroy the works of the Devil.

Henry Martyn missionary to Persia was so filled with the spirit of his divine Master, that men took note of him, he had been with Jesus. Perhaps very few who are familiar with the life and letters of this saintly man, know that in his youth he gave way to ungovernable fits of fury. As a student in the university he was noted for his hot temper and biting tongue. Once seated at the table he flew into a passion with a student who differed with him on some subject which came up, and seizing a knife hurled it at the offender. Perhaps God's hand intervened. At any rate the knife missed its mark and young Martyn escaped being a murderer. What changed this rash, overbearing, high tempered youth into a sweet, spiritual, patient and gentle character? The power of Jesus. He not only forgave Henry Martyn his sins, but took sin out of his heart.

Someone asked a young lady if she believed in sanctification. "I am compelled to," she replied, "My brother had one of the meanest dispositions I ever knew, a temper that was actually demoniacal. When he was converted there was a great change. He became kind, unselfish and controlled his temper, though at times we knew that he was having a severe struggle. Then one night he came home and told us the Lord had sanctified him. I knew nothing about this doctrine, but it was not long before I did know that another great change had taken place in my brother. There was no longer a struggle to control his temper. In fact there wasn't any temper to control. I couldn't help but believe his testimony that the Lord had taken it out of him. I could see for myself that it was gone."

That is what the Lord can and will do for all of us, if we will let Him for he is no respecter of persons.

## SPECIAL PARAGRAPHS

By REV. H. B. GARVIN

In gospel artillery the Bible furnishes the ammunition, the Holy Ghost the fire, and the devil and sin the target, while the preacher is only the fire-stick through which God delivers his truth, either at long or short range. But some preachers are only sticks without the fire, and consequently get no game.

Some people profess to be going to heaven but they insist on traveling the devil's highway. They entertain their worldly associates with vulgar fun, attend the movies and the dance and the card parties, and then stand up and get red in the face and declare that a man can be a Christian even though his chief delight is to rob a poor tobacco worm and "spit brown."

Any preacher who will try to uphold the dance evil is either a coward or a crook. In either case he should be classified as a traitor, and is unfit for the ministry.

Short tongues and long hair becometh saintly women, but of course the world reverses God's order in many things.

God loves a cheerful giver, but some people do not seem to want to court his favor.

God calls a man a robber who fails to put into the Lord's treasury at least one-tenth of all of his income. Do you feel guilty?

Some people's religion is not worth paying taxes on, and of course that accounts for them holding spiritual things at a discount.

CHICAGO, ILL.

# Nazarene Young People's Society

"Let No Man Despise Thy Youth"

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

The first 1925 rally by the Young People's Societies of the Washington-Philadelphia District, Washington zone, was held in the Second Church of the Nazarene, Washington, D. C., Jan. 13. Societies represented were those of the First and Second churches in Washington, Park Lane and Capitol Heights, Md. Besides the presidents and a goodly number of delegates from each of the societies, Pastors M. S. Cooper, C. I. Herrrell, C. R. Mateer and D. W. Sweeney were present. On account of bad weather, the Baltimore delegates were unable to attend. It is hoped, however that they will be on hand with their usual degree of inspiration at the next rally.

Rev. C. R. Mateer, leader of this zone, presided. The services began with songs, prayers and testimonies, and the way that some very young N. Y. P. S. members responded was very encouraging. The church was crowded and everyone seemed to feel free in the Lord, and we had one of the best rallies that we have ever had. Mr. Wright gave an encouraging report of the work of the society at First Church, Washington. Miss Marcella Fortney gave an interesting resume of the work at Park Lane, Mr. Grossman and Rev. Sweeney spoke of the work at Capitol Heights. The society of Second Church, Washington, is made up largely of young people, but they pray and testify like people twice their age. Instrumental music was furnished by the Banjo-Mandolin Club of the Park Lane Society. Miss Mary Ward gave a splendid recitation, which stirred the hearts of all.

It was decided to hold rallies each month and the next will be at Park Lane Feb. 23, in the evening.

After the program a get acquainted social hour was observed. There is a spirit of earnestness and zeal among our members, our officers have a vision of service and usefulness, our young people are finding their joy in Christ Jesus, and we believe we are raising up a company who will get under the burden of spreading the gospel of full salvation.—M. H. Cave, Reporter.

## DISCUSSION OF N. Y. P. S. TOPIC FOR FEB. 8.

By REV. A. O. HENRICKS, D. D.  
Knowledge, Love and Obedience

2 Tim. 2:15. 1 Tim. 1:5. Rom. 8:35-39. 1 Sam. 15:22

True religion consists of three things; knowledge in the intellect, love in the heart and obedience in the life. The first may be said to be the theoretical, the second the experimental, and the third the practical part of Christianity. The first leads to the second, and the second produces the third; separate they are only imperfect parts, but together they form the sum and substance of true religion, or salvation from sin. We must know the doctrine, enjoy the experience, and manifest the life, if we are to be factors in bringing the lost world to Christ. Salvation is true in doctrine, experience, and the manifestations of life, and to be short in any one of these three things is to fail of the plan and purpose of God in our life.

Knowledge comes by faithful study and application of the mind to God's word. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). "Thy word have I hid in my heart that I might not sin against thee" (Psa. 119:11). "The entrance of thy words giveth light" (Psa. 119:130). We must have this light to guide us along life's pathway, if we as young people are to make the eternal city. Let us never underestimate or despise the fundamental doctrines or teaching of the dear Old Book. Let us all see to it that we not only read books about the Bible and what it contains, but let us devoutly and persistently study the Book itself and become familiar with its sacred pages, principles and precepts.

Love is the spring of action. It influences the life and lip of humanity. If we love God it will affect the conversation of the lip and free devotion of the heart and life to Him. True love produces the most disinterested obedience to its object. It finds within itself the cause and end of its labor and exertion. If the object loved demands it, it exults in danger and glories in sacrifice and toil. Some men and women may obey others from fear or self interest, but the Christian obeys God "Because the love of Christ constraineth him."

Divine love is the summum bonum and always and invariably produces the most constant obedience. It really ties or fetters us to the object of our delight and makes us love-slaves. Well did Paul say to the Romans, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35-39).

Obedience is better than sacrifice. As the loving subject cheerfully yields in subjection to his sovereign; the loving child freely obeys his parents; and the loving servant obeys his master with delight; so the true Christian willingly, cheerfully, and gladly gives to his King, Parent and Master, the homage of his heart and the obedience of his life.

God's "commandments are not grievous" but joyous. This does not mean that they do not seem grievous to some: for to the carnal mind they are but toil and drudgery. To some they may seem over severe, for they extend to the heart, lip, and life, to God, mankind, and ourselves. It simply means that they are not grievous to them that have God; for such esteem, "His yoke easy and his burden light." They are not grievous because they are the commandments of infinite goodness and love. They do not issue from a tyrant, an enemy, or from cupidity and selfishness; but from our own Creator, Benefactor and blessed Redeemer, who hath loved us and washed us in His own blood. His commandments accord with the dictates of sound reason, and conduce to our present and future advantage. To adore the highest, to serve the greatest, to love the best, and to trust the Most Wise and Powerful must commend itself as being "our most reasonable service."

God's commandments tend to good health, reputation, and long life, while they produce cheerfulness, serenity, and real content in the soul of the individual; "For godliness is profitable unto all things having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). Thus, "we can do all things through Christ who strengtheneth us."

His commandments and promises unfold to us the glorious prospects for time and eternity. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

## LATE NEWS, NOTES AND COMMENTS FROM THE WIDE FIELD

By REV. C. E. CORNELL

The Rev. Jason Noble Pierce D. D., pastor of the First Congregational Church, Washington, D. C. the President's pastor, writes appreciatively of the President as a parishioner. "President Coolidge is evidently a devout, earnest, worshipful Christian gentleman. He is very prompt to attend the service of the church and very attentive. He is not only a Christian on Sundays, but all through the week in

matters of business. "Few men have his power to resolve the most complex issues into their component parts so that the principles of Christ can clearly be applied. His conception of successful politics is expressed in terms of Christian service. Personal gain is unreckoned. Public welfare is paramount." What a blessing to the nation to have such a man at its head!

The English language is likely to become the world's language. In 1801 the number of people who spoke the English language was only 20,500,000. By 1890 it had grown to 111,000,000; today it is 170,000,000 and is rapidly increasing. More than ten per cent of the world's population use English as their only language. By 1950 if nothing unforeseen occurs, English will be used by twice as many people as any other language, and by the year 2000 it will be the means of communication between one-quarter of the inhabitants of the globe.

Rev. Bishop George Harvey Bickley, D. D. one of the Bishops of the Methodist Episcopal church is dead. He was born at Philadelphia, Pa., February 25, 1868, and died at Philadelphia, Pa., December 24, 1924. Bishop Bickley was a man of fine appearance, gracious manners and cultivated intellect. "His faith in God and his loyalty to the principles of the gospel were firm and unswerving. He was a devout Christian of simple faith."

Rev. John Roach Stratton, pastor of Calvary Baptist church, New York City recently preached a sermon in which he said that he believed that the Second Coming of Christ was near at hand. In part he said: "Every indication of the times is that we are near to the end of one dispensation, one age in the history of humanity, and that the beginning of a new and better day is at hand.

"The nations of today are floundering as never before. Vice and crime are increasing day by day. Sensualism rules supreme on stage and screen. Many magazines and best sellers are putrid with moral iniquity. The popular dance has descended to the lowest depths of degradation. The churches on every side are lukewarm and spiritually paralyzed and blatant infidelity is proclaiming its untruths in college halls and even from the pulpits of the land. The marriage vow is becoming a 'scrap of paper.' The foundations of the home have all but been destroyed by commercialized amusements and a money-mad, pleasure-crazed race is running on toward the precipice." The world had better take warning.

Rev. William H. Huff, national evangelist and missionary to Mexico and South America, is home again after spending several months on the field. He reports very profitable meetings throughout Mexico. Brother Huff is one of the great preachers of this generation, with a burning message of full salvation for a benighted race. The field is so needy that Brother Huff will return again to proclaim the glad tidings of salvation to a hungry people. He goes out under the auspices of the Methodist Episcopal Church, but he is worthy of the support of Christian people everywhere.

Under the caption "Four Non-Church-Going Bromides," the Trinity Church News, Brooklyn, says:

In the church pharmacy are at least four bromides that infallibly produce a quiescent conscience, and gently put the patient to sleep:

1. I work so hard all the week that when Sunday morning comes—
2. When I was a boy I was made to go to church three times on Sunday, and so now—
3. Company came just as we were about ready—
4. I came twice and not a soul spoke to me—

Samuel Gompers for forty-three years the president of the American Federation of Labor is dead. His many sided character is sized up by that eminent Christian labor advocate, Charles Stelzle in *Christian Work*. He says: "Samuel Gompers was the 'frontiersman' of trade-unionism in America. He was the master of every situation that developed at conventions of the American Federation of Labor. Mr. Gompers was a thorough-going American. He was loyal to the last degree. Samuel Gompers never called a strike. But he prevented more strikes

than any man in America. He was born of Jewish parents in east end London and went to work at eleven years of age. On the subject of religion he was a liberalist. He believed in Labor Sunday and urged all workers to go to church on that day. He was opposed to prohibition and so expressed himself on many occasions. This grew out of his early environment."

Samuel Gompers is succeeded by William Green, Secretary-Treasurer of the United Mine Workers of America. Mr. Green is described as a thorough conservative and will carry on Mr. Gompers traditions. He is also a clean-cut prohibitionist.

122 women were voted into office at the last election, of whom 65 are married, 12 unmarried and the matrimonial state of the remaining 45 is not reported. Two women were elected as governors of states—Mrs. Miriam A. Ferguson for Texas and Mrs. Nellie Taylor Ross governor of Wyoming. Other women were elected to many other important positions. In almost every instance the women are making more than good.

Here is a brief list of top-notch income taxes that were paid in 1923. Henry Ford heads the list with a payment of \$19,000,000. Next comes John D. Rockefeller Jr. with \$7,500,000. The Ford Motor Company paid \$14,450,000, the Standard Oil Co of Indiana, \$4,321,000 and the Standard Oil Co, of New York, \$3,370,000. Swift and Co. \$3,307,000. The Pullman Co. \$2,000,000 and the Wrigley Corporation \$1,000,000.

A group of bankers, manufacturers and agriculturists propose to build in Chicago a mammoth structure containing a convention hall that will seat 20,000 and have a hotel of 3,500 rooms. There is to be a tower that will rival the famous Eiffel tower in Paris. There will be giant docks and warehouse facilities. The giant structure will cost at least \$30,000,000. These men evidently are not looking for the coming of Jesus.

Rev. James A. Walton superintendent for the Anti-Cigaret League for Southern California recently reported at the Annual Convention, that he had traveled 23,000 miles and had addressed about 100,000 young people in day schools, Sunday schools and churches, the past year. Rev. Walton is an indefatigable worker and is the originator of the Anti-Cigaret League of California. He is worthy of support.

A new dictionary called the "Oxford" is nearing completion. It will surpass any other dictionary in the whole world. It will consist of ten volumes and will contain 450,000 words. The expenditure will be in excess of \$10,000,000.

It is said that the book of Matthew, the first book of our New Testament is read more than any book of the New Testament. It has been called the most useful book in the world.

Someone has said: "Spend less than you earn, and you will be rich. Eat less than you can digest, and you will be well. Attempt less than you can accomplish, and you will be strong. Covet little, love much, and you will be happy."

There are those who seem to be constantly looking through darkened glasses. They can hardly see any good anywhere. Like the disgruntled brother or sister on the church board. Always on the off-side of every proposition. Here is a very pertinent poem that strikingly points out a moral. Be sure to read it carefully.

Once on the edge of a pleasant pool,  
Under the bank where it was dark and cool,  
Where bushes over the water hung,  
And rushes nodded and grasses swung,  
Just where the crick flowed outer the bog,  
There lived a grumpy and mean ole frog,  
Who'd sit all day in the mud and soak  
And just do nothin' but croak and croak,  
Till a blackbird hollered, "I say, yer know  
What is the matter down there below?  
Are you in trouble, er pain, er what?"  
The frog says, "Mine is an awful lot;  
Nothin' but mud and dirt and slime  
Fer me to look at jest all the time.  
It's a dirty world!" so the old fool spoke,

# The Sunday School Lesson, February 8

By M. EMILY ELLYSON

LESSON SUBJECT: Christ's Intercessory Prayer.

LESSON MATERIAL: John 17:1-13.

GOLDEN TEXT: *Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are (John 17:11).*

THE prayer of Christ which makes up this 17th chapter of John's Gospel is in some respects the most precious relic of the past. It was made in the most critical hour of His life as He was on the verge of accomplishing the greatest and most sublime act ever recorded in history. Standing here He casts a retrospective glance backward over the years and views once more the work that had been wrought and the pathway He had traveled, then with keenness of vision He surveyed the future of His church, which He presented to the Father as if the work of redemption and atonement were already finished.

He first prays for Himself, that the Father would glorify Him, for the "hour had come" of which He had spoken before when He said, "My hour has not yet come." At last it had arrived, the hour when the grand cause has come to a crisis. There had been many a skirmish, but this was the decisive battle between heaven and hell, and the great cause in which God's honor and man's happiness must now be either won or lost forever.

He prays to be glorified that He may glorify the Father. All through His earthly life He had glorified the Father, but there is a glory that transcends all others, it is that which comes through sacrifice and suffering. In His suffering He was to retrieve His Father's injured honor among men, He was to make satisfaction and re-establish God's kingdom on earth. Through His suffering He would establish His mediatorship, so that sinful humanity might have a bridge across the chasm of despair, over which they might pass safely into the Father's presence. Never was there such an hour as this since the clock of time was started going, for this hour meant the giving of eternal life to the world. Not Jews alone, but all men were included. The Jews had no monopoly on the benefits to be derived from the sacrificial act of Jesus. "He came to make His blessings flow far as the curse is found." Our precious missionaries toiling under burning skies in tropic lands, or in the far distant North traveling the great white wastes in sledge and dog train, carrying the gospel to earth's most isolated corners and its remotest bounds, are all in divine order, for in those distant lands among a benighted people whom God loves intensely, they are planting the banner of earth's rightful ruler, our King Emmanuel.

But in this great high priestly prayer of our Lord He prays for others as well as Himself. He was leaving a work behind Him which had only been begun, and there were eleven men chosen to carry it on. Upon these eleven, rested the great responsibility of church organization, and the propagation of that faith in the world which meant world redemption. Theirs must be a ministry of unflinching force, for the cause will go down and the plan perish if these fail. Here in the vestibule of death, He pleads with the Father on their behalf. What awaits them in the quick tomorrows they could not know, but He knew, and had told them that "the servant need not expect to be above his Lord."

In this prayer He revealed to them His affection and deep concern for them. It was an hour that they would not forget as He poured out His spirit in prayer for them. He had so manifested the Father to them as they had walked with Him and seen His wondrous works, that they could not fail to know somewhat of the

character of God, at least that He was holy, loving, and forgiving; that His heart was full of tender sympathy and that human infirmity touched Him, for the Father was mirrored in the Son.

But, not only did He pray for the disciples, He remembered us as well. Ah! He knew every step of the way His church would have to travel ere it would be presented to Him in glorious bridal array. He heard the distant moan of the Christian martyr. He felt the hot burning fagots of the crackling stake and the cruelty of the inquisition. He felt the agony of the venerable Polycarp, Ridley, Latimer and Cranmer and a host of others. He smelled the foul, vermin haunted dungeons of His delicate snow white saints. He felt the hunger, pain and weariness, the fever racked bodies of those whose bones would bleach on desert sands, and on distant shores, far from the tender ministry of loved ones. Yes, you dear heart, in labors abundant today among the unfortunate of earth, and you who feel the keen knife-thrust of misunderstanding and stagger beneath the blow of jealousy and scorn, He understood it all. HE PRAYED FOR YOU, as He faced Golgotha's brow. Does it not bring unspeaking comfort to you? And can you not pull the harness straps up a little tighter, and press the battle a little harder, when you think that Jesus flung the shelter of His omnipotent protection away out into the years, and it falls today over us like a mantle, to shelter us until our earth work is ended, and we stand battle scarred, but triumphant, in His presence?

We note just here that Christ prayed for a united band, "that they all may be one," and the model of that union is seen in the perfect union of Himself and the Father. There had been a diversity of opinion and habit among the eleven, and somewhat of contention. We noted this in the upper room at the sacred supper, hence he prayed that this should not continue after His death. Is it not true that nothing so discredits the Church as strife and contention among believers? If the world is to believe in our holy faith they must see a mutual affection among us. The disunion of Christian believers must indeed be a great grief to our Lord. While we may differ in opinion, this does not necessitate quarrelsomeness and strife. We are admonished by an apostle to "take heed lest any bitter root spring up and trouble you and thereby many be defiled and fall away." Beloved, why contend for "our way" about anything? If our way is God's way He will attend to it; and if it is not His way, then we would not have it so under any circumstances, for it would but retard the work of God. The cause of God must move on, and we know it moves most effectively where there is a united force. Then whatever it may mean to us, let us in the church keep a lock step in our forward march.

Lastly, we would speak of another petition contained in our lesson, it is for their sanctification. The Master had prayed for their protection, now He goes deeper and prays for their sanctification. They must be prepared for the great task before them, and they are not prepared in their present condition. Only the clean heart where the presence and power of God could abide could endure them for such a task, and this can only be realized through sanctification. If they needed it then, we need it today. Ours is a difficult task, but He can and will qualify us for the task; and this prayer was offered for us as well as for the disciples. Shall we not, like the disciples, tarry for the answer of Jesus prayer, before we venture to begin the work He has designed for us to do? Then will His joy be made full in us.

"Croakity—croakity—croakity—croak!"  
"But you're lookin' down!" the blackbird said:  
"Look at the blossoms over head;  
Look at the lovely summer skies;  
Look at the bees and the butterflies;  
Look up, old feller. Why bless your soul,  
You're lookin' down in a musk-rat hole!"  
But still, with a gurgling sob and choke,  
The silly ole critter would only croak.  
And a wise old turtle, who boarded near,  
Sez to the blackbird, "Friend, see here;  
Don't shed no tears over him, fer he  
Is low-down just 'cause he likes ter be;  
He's one er them kind o' chumps that's glad  
To be so mis'rab'le-like and sad:  
I'll tell yer somethin' that ain't no joke—

Don't waste yer sorer on folks that croak."  
—AUTHOR UNKNOWN.

G. B. F. Hallock D. D., the editor of the *Expositor* quotes Dr. Maclean, president of Princeton University, as he annually addressed the students as to their plans and welfare as saying, "Foremost," said he, "seek the life of the soul, for if the soul be lost, everything is lost. Secondly, study the health of the body, for an invalid cannot utilize his mental powers. Thirdly, develop the mind, for by that man can elevate himself. Lastly, seek recreation and pleasure, that it may promote the efficiency of your other work."

## Omaha Church and Pastor



"The Omaha, Nebraska, Church of the Nazarene has recently purchased a church home, which is situated in a good residence section in the northern part of the city, at 2607 Browne St. The building seats about three hundred and the three lots upon which it is situated provides room for expansion, and for tent meetings in the summer. We had our dedication service Sunday afternoon, Dec. 21, when senior General Superintendent Reynolds and District Superintendent Chambers were with us. Also a number of visiting ministers were present and the Nazarene choir from Council Bluffs. Rev. Elizabeth Meade is our pastor and helped us much in securing this beautiful church home. God has multiplied our mite until it became \$1,000, sufficient for the first payment (\$300 being raised the day of the dedication), and last Sunday, Sister Meade took about ten minutes before the



sermon and raised enough in pledges to keep up the monthly payments. It is wonderful the way God has helped us to get a footing in this city. We are now making a house to house visitation in the interest of our Sunday school and expect to begin a revival with Evangelist Nease Jan. 25. Our church cost us \$5,000, but business men have told us that we could not build one like it for \$7,000. But it came in answer to the prayers which have been going up to God ever since the organization nearly three years ago. Our faith is strengthened and our heart cry now is for precious souls."—Mrs. J. W. Medlin, Secretary.

### PITTSBURGH DISTRICT

The work on the District is going nicely and the majority of the churches are prospering spiritually and numerically, but financially we are coming on very slowly.

A number of excellent revivals have been held at different points and the results have been most gratifying. Four new churches have been erected thus far during the Assembly year. At Tarentun, Pa., Rev. Stillion and his good people have built a fine church, which we dedicated last July. For artistic design and interior decoration, it is the neatest structure I have seen in our work. They entertained the Preacher's Convention, in connection with our Sunday School and Young People's Convention, the first of December, and the Lord gave us one of the most profitable gatherings we have ever had.

At New Castle, Pa., Miss Sadie McNees and her loyal band of Nazarenes are bringing things to pass, and enjoying a continual revival. It was our privilege to dedicate their new cement block church in September, on the closing day of John Fleming's meeting. The spiritual tide was running high, the church was crowded, the altar was lined, and if you had been in that locality you would have known that something unusual was taking place.

At Newell, West Virginia, Miss Kell and her faithful supporters have built a beautiful structure on the "tabernacle" style, at a nominal cost. It is roomy, attractive, well lighted and heated, and comes within the reach of our smaller congregations. It appeals to me as an excellent type of building for our people; not only in appearance, but in seating capacity and moderate cost. They have grown until the old church was too small, and we were glad to dedicate the new building for them in October.

At New Philadelphia, Ohio, Rev. Albright and his little flock have been doing exploits. For years they have been struggling along against great odds in the way of location and unsuitable building; but they undertook what seemed to many as the impossible; purchased a lot in the heart of the city, and built a neat and commodious tabernacle, which we dedicated on Thanksgiving Day, and by cash and subscriptions, raised their entire indebtedness. The pastor not only knows how to preach and pray, but he drew the plans for the building and worked on the job every day. We predict for him steady

employment, and are asking the Lord to increase his tribe.

At East Liverpool, Ohio, Pastor Benedum and his boosters have the foundation laid for a forty-five thousand dollar tabernacle, seating eight hundred people in the main auditorium. You do not need to inquire long in that city if there is a Nazarene church there, for their "doings" are being noised abroad.

One noticeable and encouraging feature is that several churches which have been at a standstill for some time are taking on new life and are coming to the front full of faith and vision.

We have organized three new churches and have several in the "soak" which we expect to hang on the Nazarene line soon.

The Devil sees to it that we get our share of perplexing problems, but we are pressing up the road to new fields of conquest, determined not to camp on "cold trails," and we want to be numbered with those who say "It can be done."

J. HOWARD SLOAN, District Superintendent.

### REV. B. F. NEELY RETURNS TO THE EVANGELISTIC FIELD

The recent meeting of the Board of Trustees of Bethany-Peniel College developed a situation, or we might say an achievement, which is very gratifying. Through the splendid business guidance of Rev. J. C. Henson, the school was brought within sight of the Promised Land of freedom from debt. Then when he was called to deliver our Eastern College, the Board secured the services of Rev. B. F. Neely to lead us across and land us in the happy land. That was a great achievement and a momentous occasion for Bethany-Peniel. There was at the time a widespread feeling of regret throughout the church at the loss of the ministry of Brother Neely, and indeed it was at no little personal sacrifice that he consented to accept the financial management of the institution. He felt at the time, however, and his administration of the past year has shown that the thing was of the Lord. It is one achievement, and a great one, to break the last shackle of debt from an institution; it is another and greater success to put that institution in such a relation to its supporting territory as to reasonably assure its future support and growth without the creation of a deficit. During the financial administration of Brother Neely not only has our building program been provided for, but the Assembly Districts of the Southern Educational Zone have each placed in their budgets an apportionment for the running expenses of the college which will insure not only a con-

tinued freedom from debt, but also a conservative program of development. Truly, the administration of Brother Neely has been a splendid success. At the recent meeting of the Board, Brother Neely, calling attention to the gratifying condition of the school, advised the discontinuance of his office as no longer necessary. In resigning, he advised that the financial matters as well as the administration of the college be placed under the president, which was done. And Brother Neely comes back to minister to the whole church. In our recent revival meeting which he held in connection with our pastor, Rev. A. L. Parrott, the anointing and grace of God was so greatly manifest upon this man that we wondered if God would permit him much longer to serve tables. And now we give him back to the church—one of the strongest of our men, one of the best—"a good man and full of the Holy Ghost and faith."—C. A. McConnell.

(We have received in addition to Brother McConnell's announcement concerning Brother Neely's plans, a report from L. M. May, Secretary of the Board of Trustees at Bethany. The report contains in substance the same information as Brother McConnell's announcement, and adds a splendid recommendation for Brother Neely from the Board of Trustees. Brother Neely should be kept busy among our churches and camps from this day right on.—Editor.)

### FROM BROTHER W. E. ELLIS

To the readers of the HERALD of HOLINESS: and especially those that have written me since the tragic death of my darling wife; I take this opportunity to answer your most beautiful letters. No one on earth can tell how they cheered my lonely heart. I only wish that I could answer each one personally. Scores of letters have come from almost all over the United States, many of them coming from folks who never met us in life, entering into the suffering with us.

On Saturday, December 13th, about seven p. m., my darling wife was shot by a crazed man, who no doubt thought he was killing his own wife. We were living in the house that they had bought, and someone told him that was the house he had purchased. He had escaped from the asylum, and the criminal carelessness of the State and County officials is the direct cause of my darling losing her life.

All that afternoon, the officers knew where he was, and also knew he was armed. Mrs. Ellis as usual, was waiting on the table, doing her best to make others happy. My sister and her daughter were spending the night with my wife. They, with some of the children, were sitting around the table. The man took off his shoes, slipped up on the porch, and fired two shots into Mrs. Ellis, one taking effect in the center of her body, and the other through both arms. She lived eleven hours. Oh, such a wonderful testimony! she told the church to stand by me, and for me to stay on the job. She called her five children, one by one, and talked to them—so beautifully. She said on the way to the hospital, after she found that the man who shot her had shot himself, "Poor man, think where he has gone," and then she said, "I hold nothing in my heart against him." She was a wonderful woman, a sweet character, and the embodiment of goodness. Oh how can I give her up, so dear to me! Precious darling, I shall see you again in the morning.

Dear readers, when you read this, drop on your knees and pray for me and my sweet children. May God bless you dear ones that remembered me with your kind words of sympathy.

Lovingly,

W. E. ELLIS.

### NORTHERN CALIFORNIA DISTRICT PREACHER'S CONVENTION AND W. M. S. RALLY

Our District Preacher's Convention held in First Church, Oakland, January 5-8, proved to be one of great inspiration and victory to all who were in attendance. General Superintendent Goodwin was engaged for an evangelistic campaign beginning on the Sunday preceding, so that the revival fires were burning when we arrived. The attendance was unusual, taxing the ability of First Church to take care of us. However, all were well cared for, and made to feel quite at home both around the table in the spacious dining hall and in the homes of the people. The day sessions began at 9 o'clock each morning and every minute of the day was crammed full of good things, so that the closing sessions ran beyond the closing hour and the time for parting came all too soon. District Superintendent Smith endeared himself to all and proved an admirable "conductor of affairs," keeping the convention well in hand and moving with interest and profit to all. The papers and addresses were all of a high order and well worthy of reproduction, were we priv-

bleged the space. The spirit of unity prevailed. One coming in would at once recognize the holy fervor and enthusiasm that permeated the atmosphere. It was worthy the Church of the Nazarene. In the language of our former leader, we must "pray the glory down." Truly the Glory was on this convention.

General Superintendent Goodwin preached to us on Monday night and at eleven o'clock on each of the three days. His sermons and addresses were of a high order and will, no doubt, spell success to many of us down the road where failure would have been inevitable. One said, "He was talking right straight to me"; but another replied, "O no it wasn't you he meant, it was I." Thank God for preaching that will dig us up. Evangelists J. E. L. Moore and Oscar Hudson, and Missionary Superintendent Bates visited the convention and occupied the pulpit on Tuesday, Wednesday, and Thursday evenings respectively. Dr. Moore preached on "Profit and Loss" and two responded to the invitation. Oscar Hudson took for his theme "Heaven" and ten sought an altar of prayer. Brother Bates, with his vision of China and Japan, gripped his hearers with the earnestness of his message until we shall never be the same again. How can we be so indifferent with the world so open for our gospel and the cry for help so pleading. President C. B. Widmeyer and Prof. L. A. Reed from the Pasadena school appeared on our program with excellent addresses. We could not long survive as a church without our educational institutions. We must support them in their struggle to give us the things we must have.

As this gathering was also the Woman's Missionary Society Rally, we had as visitors Mrs. Ada Breese, Miss Susie Breese and Mrs. S. P. Richards from the Southern District who spoke to us and stirred our hearts for the cause of the Women's work on our district. Results will surely follow in the organization of new societies and greater activity in the ones already established. We all agreed with Mrs. Richards as she expressed it in these words:

"They talk about a women's sphere, as tho' it had a limit.

There's not a place in heaven or earth, There's not a task to mankind given, There's not a blessing or a woe, There's not a whispered Yes or No,

There's not a life or birth, that has a feather's weight of worth, Without a woman in it."

We were glad the arrangement was made to have them with us. Let us do that again.

The matter of a district paper was considered at this convention. A committee was appointed to look carefully into this matter. They brought in a favorable report which was adopted. District Superintendent Smith was made editor and he appointed Rev. J. W. Farr as managing editor. The paper will be published in San Jose and will appear about the first of each month. As this is to represent the District it is desired that all the various organizations of the church will rally to its support. Subeditors will be appointed and with the hearty co-operation of every church on the District, this paper will prove of untold worth.

While the convention is over, the spirit of it will linger with us. We cannot be the same. Such an occasion will help us all to bring up a good report to the Assembly. May we again gather with victory on our banners and Holiness unto the Lord our watchword.

J. W. FARR, *Convention Secretary.*

**ALBERTA DISTRICT**

At my last writing we were in the midst of a battle at Oklahoma appointment on the Innisfail circuit. The Lord gave us a gracious revival and eighteen souls sought the Lord for pardon or holiness. Pastor Irwin has done good work here and has the confidence of the people of the community.

We stopped off at Red Deer where a special series was in progress with District Evangelist R. E. Roe. We took in one meeting and received pledges for indebtedness on the church building, which pledges reached a total of something near \$150. Red Deer has suffered by removals but seems on the upgrade these days under the leadership of Pastor Herring.

Stettler was our next objective, where we planned to have a revival campaign with Brother Humble and his folks. This work has taken on new life since last Assembly, and promises to be once more a real center of holy fire. It was a real joy to again meet the good friends whom we served for five years in our first Nazarene pastorate. We did not have as many definite results as we had hoped, but there was some response, and we also lifted a good offering in pledges for the indebtedness on the church and piano fund.

Our next protracted series was at Delburne, where we labored a week, getting our first break on the

Rev. GEORGE BEIRNES, evangelist in the Holiness Movement for many years, united with the Church of the Nazarene at Columbus, Ohio, Jan. 11. We have known him for a number of years. He has always lived above reproach and his preaching is sound. He has been a student of our Manual, understands our doctrines and government, and, having worked with our people, is acquainted with our messages and usages. He was born up near Owen Sound on the Georgian Bay in Canada, was reared a moral boy, was converted at the age of eighteen, was sanctified wholly as a second work of grace, was called to the ministry and has given himself to the work of the Lord. He was a Missionary in South America for three years, and in British West Indies for five years. He is married and has a fine family. He comes to us as an evangelist and expects to continue in that work. He is the rugged, praying, lovable type, and is a campmeeting preacher. It gives me pleasure to introduce and recommend him to our people. The fact that he was born in Canada and is a subject of that country should interest our people in Canada. If any of our churches and camp meetings desire a good, warm hearted evangelist, write to Rev. George Beirnes, Kingswood, Kentucky.—N. B. Herrell, District Superintendent.



Saturday night. We planned for a great day Sunday, but up came the worst blizzard of many years, and we were snowed in. Train traffic throughout Alberta and much of the West was disorganized and we were glad when at last a train appeared and we were able to make it home for the Christmas season.

The demands of our new Bible School kept us in Calgary a few days. Our people here, under the capable leadership of Rev. Roy F. Smce, who recently came to us from the Northern California District, have purchased a new and commodious auditorium from the Christian Science people, moving in clear of all debt. With the new plant and location our work here promises to make great advances in the near future.

We have some splendid young people in the Bible School, a majority of whom will be appointed to circuits at our next Assembly, which convenes the last of March. Dr. and Mrs. Ellyson will be with us during the month of January for a special series of lectures in the school.

At this writing we are engaged in a special campaign for souls with Brother Tench and his people at Claresholm. There is a real burden on the people for a revival, and good preparation has been made by a month of preparatory prayer meetings. On Sunday the hall was packed to its utmost capacity; conviction is deepening, and some hands have been raised for prayer. We are looking for a real break.

We go from here to Calgary, and then to Nampa, Idaho, where we are to address our students in the college on the needs of this great harvest field of Western Canada. Some are planning to labor in Canada when their days of preparation are finished, and others, we trust, will get a call from God to come this way.

We have concluded a deal for an empty church in Monarch, on the Lethbridge Circuit, and at a Home Mission Rally held recently in Calgary, lifted pledges covering all but \$15 of the purchase price. This was a great encouragement to Pastor Mathews who has toiled at great sacrifice to reach souls in Southern Alberta. Our Calgary friends are having such fine success in church buying that they may just get the habit!

We joined forces with our M. B. C. friends of Didsbury for a Holiness Convention and Watch Night service. It was a most gracious season of refreshing from the presence of the Lord, and about the midnight hour, a young man who had known God, got up and confessed his need and came back to Father's house.

CHAS. E. THOMSON, *District Superintendent.*

**REVIVAL AND CHURCH NEWS**

EVANGELIST P. J. SMITH: "We closed our first revival meeting in the slope district Dec. 21, at New England, North Dakota. The first holiness meeting ever held in that town. The interest was quite good, until the last week when it was too cold for the people to come. Mostly children were saved, and two older women. Another meeting in that place will bring a Church of the Nazarene. This Slope Evangelistic Association is the best thing I ever saw. They have pledge cards, signed by people interested in the salvation of souls, pledging one

dollar per month. With that money they send their evangelists into neglected places. L. W. Nicols, one of our Nazarene men, is the president. They now have two evangelists and one financier who goes ahead, arranges for the meetings, entertainment for the evangelists, etc. These Nazarenes in Dickenson have the work on their hearts. Two Nazarene churches have already been organized since they started their work, and I dare say within a few years this Slope country will look different. Rev. Ezonson, their pastor, in spite of his duties as pastor, is pushing the work as much as he can. We are now engaged in a revival at Dickenson, N. D., in the Church of the Nazarene, while waiting for another meeting."

DR. EDNA PELLIS, Grand Island, Nebr.: "In December 1923 I suggested to the Sunday school board that we put on special organized work for the year 1924, which we did with the following results: the five older classes were organized with president, vice-president, secretary and treasurer. I offered a prize for the one bringing in the greatest number of scholars, and in this the boys' class took the banner, there not being a single member of this class that did not bring in at least one new scholar. The report was as follows: Glenn Chapman 8, Woodrow Smith 3, Leo Shipley 2, Floyd Smith 2, Leroy Hubbard 1, Elvin Holmes 1, and all these scholars except one stayed. During the year the organized classes made about 1,600 calls and brought in about fifty new scholars, though all these did not remain permanently. But at any time when one was absent from one of these classes, a committee was appointed to call and find the cause for the absence, and if the committee did not succeed in bringing the scholar back, the teacher called in person."

PASTOR ETHEL BARIHAM, Ft. Smith, Ark.: "The young church here is growing. Organized a year ago with only nine members, it now has fifty. Then it had no property, now it has lots on which to build a church and parsonage, and seats for six hundred people, all out of debt. This has been accomplished while having to pay rent for place to worship and for pastor to live. We have had eighty professions during the year, most of our gain in membership coming from those who have professed at our altar; and they are making good Nazarenes. Recently the furniture man delivered a nice rug at the parsonage and a little later a letter came saying that it was a gift of appreciation from our loyal people. If the Devil thinks a thing like that does not make a poor unworthy pastor feel good, he should have been around here about that time. Although I have been sick since Nov. 28 until the present (Jan. 15), spending twelve days in the hospital and having an operation on the mastoid bone behind the right ear, my people have stood by me and paid me just as though I were doing full pastoral duty. They are full fledged Nazarenes.

We hope to build a beautiful church here soon and ask for prayer that this may be accomplished."

PASTOR LEWIS J. RICE, Auburn, Ill.: "Have just closed a good meeting with the Littrells as evangelists. For the first time in several years we had to use both the auditorium and the Sunday school room to seat the people. The first two weeks were especially good. The last week the weather was very bad, but we had meeting every night through it all. Brother Littrell preached the Word in power and he and Sister Littrell sang very effectively. We received eleven adults into the church. On Friday night the people gave the pastor a good pounding and on Sunday night pledged \$20 to buy two new tires for the pastor's car. The evangelists were well paid and invited to come back again. Our task is to keep preaching the gospel, keep getting souls saved, keep carnality out and hasten the return of our Lord."

PASTOR F. W. DOMINA, Haverhill, Mass.: "All glory to God! The Haverhill Church of the Nazarene is enjoying special favors from the Lord these days, as we haven't seen for a long time. Our New Year's Eve, service was one of the best I have seen, resulting in seekers at the altar, and a splendid missionary offering. The attendance was large, and the Spirit on the meeting was all that could be desired. Our weekly prayer meetings are wonderful seasons of power and glory, as I have never seen before. Friday night was better than ever, eighty-five in attendance, and such a time of salvation and glory is only seen in a real old fashioned campmeeting. Sunday night God gave us another special visitation, and a revival broke out in our midst, resulting in six seekers at the altar—some new cases. The Lord is surely answering the united prayers of the church in a wonderful manner."

PASTOR L. LEE GAINES, Wellington, Texas: "The Lord is giving us a most encouraging beginning for the new year. On the first Sunday evening four prayed through, and outlook for the Sunday school is very encouraging. We are to have Evangelist I. M. Ellis with us for a short meeting the last of this month and the first of next."

PASTOR ELMER POOL, Whitewater, Kans.: "Our church here is pushing on to victory. Had a three weeks revival in December with a number of souls praying through. Four adults and eight children were taken into the church. Rev. J. B. Clawson was the evangelist, and his sweet spirit won the hearts of the people. Our Sunday school has doubled its enrollment during the last year. We have faith in God, hence are pushing ahead."

"LULA, OKLA., Church of the Nazarene faces the new year with greater faith and courage than ever. Have our church building and two lots completely paid out of debt as a result of our 1924 'cotton patch,' with Pastor J. O. Davis as pastor. We start the new year with Wade L. Nelson as our pastor, and he certainly follows the admonition to 'preach the Word.' The first Sunday night of the new year, our house was packed and several gave their hands for prayer. We have seen many pray through to victory in the past and we are looking to the Lord for greater things"—J. O. Davis, Reporter.

DISTRICT SUPERINTENDENT MONTGOMERY of Kentucky: "Have just closed a very fine little meeting at Poor Fork, Ky., in the noted county of Harlin, at the head of the Cumberland river. Forty-eight souls sought the Lord and forty-three claimed victory, the ten days we were there. Pastor Brooke of Lexington was with me the first three days and proved a great blessing to the meeting. Mr. and Mrs. T. Miller, Nazarenes from Alabama, were responsible for our coming, and we found them very loyal. The Methodist preacher led the singing, and it was done well. He boasted while we preached red hot second blessing holiness as straight as we knew how to preach it, and many of his members obtained the blessing. Mr. Sam Amos and family live at Benham, three miles away, and they are straight holiness people of the old Tennessee type, lately from that state. They were so faithful throughout. Their daughter and one of her friends prayed through while we were having family prayer. Miss Amos is a very fine singer, and desires to use

#### MISS BELLE REYNOLDS PROMOTED

Eliza Belle Reynolds, daughter of senior General Superintendent and Mrs. Reynolds, was born at Winhall, Vermont, April 10, 1880. She went very suddenly to be with Jesus on the afternoon of Sunday, January 11, 1925, at the family residence at 2901 Troost Avenue, Kansas City, Missouri, at the age of forty-four years, nine months and one day. Her departure will be most keenly felt by the parents, General Superintendent and Mrs. Reynolds, with whom she resided most of her life. She was the oldest of three children and is survived by a brother, Aaron A. Reynolds, of Haverhill, Mass., and a sister, Mrs. Della Adelia Whitehead of Pittsburgh, Pa.

Sister Belle was converted at the early age of four years at a campmeeting held at Claremont Junction, New Hampshire. At the age of ten she passed through a very gracious experience of divine enlightenment and blessing as a result of which she felt called to the mission field. A few years later physical afflictions developed which apparently prevented the consummation of her hopes and which seeming prevention must be left to the God of all grace and wisdom for reconciliation.

Near six years of age she was baptized by Bishop Hurst of the Methodist Episcopal Church, of which church her father was then a minister, and is received into church membership, in 17 years transferring her membership to the Church of the Nazarene. Under the ministr of her father she sought and received the experience of entire sanctification at about twelve years of age.

After moving to Kansas City she placed her church membership with the First Church of the Nazarene, whose services she attended as frequently as her health would permit. She was a member of the Berean Class in the First Church Sunday school, in the activities and studies of which she was deeply interested, setting a most commendable example in lesson study and preparation. For some weeks or months prior to her decease she had given evidence of a deepening of her own inward spiritual life, as though the Unseen was ripening her soul for its transition to the scenes and activities of Eternal Glory.

Funeral services were conducted at the First Church of the Nazarene, Kansas City, Tuesday afternoon, January 13, by her pastor, Rev. A. M. Bowes, General Treasurer Rev. E. G. Anderson, Dr. Chapman, Editor of the HERALD of HOLINESS, and the writer assisting. Interment was made in the family burial lot at Townshend, Vermont.—Rev. E. J. Fleming.

her talent for the salvation of the lost. We remembered the HERALD and sent in sixteen subscriptions. This is a very needy field, and we are praying the Lord to send more laborers into the harvest."

PASTOR EARNEST B. HACKLEV, Alva, Okla.: "On January 11th we closed a gracious revival meeting. Some fifteen persons presented themselves at the altar of prayer. The attendance and interest was good throughout the meeting, and the gospel of full salvation in sermon and song received a fine hearing. The pastor was his own evangelist. District Superintendent Parks visited the church near the close of the meeting and did some effective preaching. Willard and Edyth Davis had charge of the music and their splendid musical programs and special songs contributed much to the success of the meeting. The church showed its appreciation of their services by giving them a substantial offering and inviting them to assist in another campaign to be put on next July. The church has been very greatly encouraged and strengthened by this meeting. One member has offered to pay the indebtedness on the church property if a buyer can be found for his improved wheat farm located six miles from Alva. The citizens of Alva are taking notice that

the Church of the Nazarene is here to stay and that the debt will be taken care of. A fine spirit of co-operation exists among the holiness people here which means success to the work of God."

EVANGELIST ARTHUR F. INGLER, Providence, R. I.: "Since removing my residence from Idaho to this city last October, I have been in three good revivals; one here, one in Hartford, Conn., and the other in Fitchburg, Mass. Rev. J. C. Walker of Hastings, Nebraska, has been my co-laborer in these campaigns, and, although we had never met before, God has adjusted us to each other and we are pulling together in the gospel harness and driving over the enemy's territory and gathering in the slain of the Lord. In the Providence meetings there were twenty earnest seekers for pardon and purity; at Hartford church a few more than this number. We are now in the midst of the Fitchburg revival with Pastor Dearn and people, and some twenty persons have sought the Lord already; we still have another week to gather in precious sheaves for the Master. Our New England churches are needing the messages of Brother Walker, a fearless and faithful Nazarene, and I am praying that others will engage him for their revival campaigns. Brethren, let us co-operate with our District Superintendent in such matters and thus help to fulfill the law of Christ. Since the announcement of our engagement and marriage, Mrs. Ingler and I have received stacks of congratulatory cards and letters and many beautiful and useful gifts, and we shall not be able to acknowledge so many all at once, and so take this opportunity to thank our many friends for their kind remembrances, and now ask their prayers for our continued health, strength and guidance in the Master's work. Feeling that He doeth all things well and knowing 'that all things work together for good to them that love God, to them who are called according to His purpose,' we enter the portals of 1925 with faith and confidence in Him who has never failed His children, and who has given us the 'victory again and again!'"

PASTORS LLOYD D. AND CORA THOMAS, Arkansas City, Kans.: "The church here has been able thus far to keep out of the grave yard. During the last four months we have had quite a revival. Seventy-five have been at the altar and many of them have prayed through to victory. Our Sunday school has increased from sixty-eight to eighty-five. We have a prayer meeting in the church and one in the homes each week, both well attended. Have made a \$350 payment on our church and are keeping up our budget. Also we are teaching about sixty children of the first six grades in the week day Bible school. Our revival with Evangelist E. W. Kiemel begins Feb. 1, and we are expecting the Lord to give us a great time."

PASTOR J. D. SAXON, Springfield, Tenn.: "God has been very gracious to us since the Assembly in September. Brother Gaar held us a meeting just after the Assembly. It was a great uplift to the church, a few were saved and we received several good members. Our Sunday school is improving. The first Sunday of the new year there was a good spirit in the meetings, two were saved and one joined the church. Yesterday we had a time of joy and victory after preaching on "Oh worship the Lord in the beauty of holiness." We believe God is going to give us the best year of our lives."

EVANGELIST D. M. SPELL and daughter Eva: "Since last reporting, we have had a fine meeting with a score or more saved, at Caney, Kansas. Closed at Peru, Kans., last night with fifteen or twenty in the altar. We begin Jan. 14, with Brother Tabor at LaFontaine, Kansas."

"MINERAL WELLS, TEXAS, Church of the Nazarene, under the leadership of Pastor Mrs. Mollie Greer and husband, has started off with wonderful victory this year. We thank God for these faithful pastors who are now beginning their third year with us. Our mid-week prayer meetings are spiritual. Sunday school is growing, and showers of blessings come upon us in the regular services. Our Watch Night meeting was blessed. Last Sunday morning our pastor preached a great sermon on foreign missions. Mrs. Beulah Knight sang 'The Master's Call,' and the sacrament of the Lord's Supper was

administered amidst the rejoicing of the people. The missionary offering was over \$35. We believe God is going to make this the greatest year of our lives."

PASTOR J. E. KJEMEL, Ontario, Oregon: "We have our beautiful, commodious church practically complete, except some painting, and we hope to dedicate free from debt in the spring. The former pastor and wife did a splendid work here, and deserve the many words of commendation which are spoken of them. We have a growing Sunday school and our new building will house it splendidly. We have a good Women's Auxiliary studying the needs of the foreign fields and praying for the missionaries. Attendance at our regular services is good, many have found the Lord and some have come into the church.

We motored out here from Wichita, Kans. The trip was grand. We passed through the Yellowstone Park with its abounding wonders. It was an inspiration to our souls to see what our heavenly Father has created. We have a fine people here who are ready to do their part even when the thermometer is thirty below zero. We had a good meeting with Evangelist D. I. Vanderpool in October, and in the spring we are to have the Aycocks. We recently were blessed with a visit from District Superintendent Sanner. We pray for him and for all our connectional interests."

PASTOR W. F. KIEMEL, Dodge City, Kans.: "Have just closed a good revival with Miss Dorothy Wilcoxon as our evangelist. She is a student in the Friend's Bible School at Haviland, Kans., and could be with us only during holiday week, but the Lord gave us between forty and fifty seekers, most of whom prayed through. Some of the hardest cases in town were reached by this meeting. One man who had not shed a tear for thirteen years was broken up, and after weeping almost constantly for two days and nights prayed through to victory. The house was well filled almost every night, in spite of the bad weather, and the last night there was scarcely standing room. Sister Wilcoxon is a splendid preacher and carries a burden for souls. Miss Alta Emil, a student in the same school, was pianist and helped with the special singing, and the singing of these two young women was one of the drawing features of the meeting. We are encouraged and "feel like traveling on."

"A MARRIAGE of unusual interest took place at Salina, Kansas, Sunday, December 28, when Mrs. Clara H. Nesmith was united in marriage to Evangelist S. B. Rhoads of Alameda, Calif., a well known minister in the Church of the Nazarene. Brother Rhoads was associated with Dr. Bresee in California, and later in Colorado. The ceremony was performed by Rev. Otis Gunckel, who is the son of Rev. E. E. Gunckel, known to both Mrs. Nesmith and Rev. Rhoads from childhood. The wedded pair have been friends in other days and have been mutually interested in gospel work. The ceremony took place in the bride's home, 1316 S. Santa Fe St., Salina, Kansas, in the presence of her children and grandchildren."—Rev. Otis Gunckel.

EVANGELISTS J. R. AND EMMA JONES: "Have just closed a meeting at Sweetwater, Texas, with Pastor R. B. Williamson and his church, in which there were ten professions and three clear cases of healing. Two were received into the church, with more in prospect. We were entertained in the home of the pastor and he and his good wife know how to make a preacher feel at home. We go next to Merkel, Tex."

"THE SOUTHERN KANSAS GROUP MEETING was held at Neodesha, Kans., Jan. 7-11, closing with a high tide, and was considered the best Group Meeting of recent history. Pastors and delegates were present from several churches in southeastern Kansas, and many important subjects were discussed. The spiritual features were most notable. About twenty-five were at the altar for prayer, most of them receiving what they sought. The next Group Meeting will be held at Caney, Kansas."—Mrs. R. E. Tabor, Reporter.

"ELGIN, ILL., Nazarenes are making progress. Rev. Ralph E. Bauerle came here from Olivet, Ill., and began a tent meeting June 1, 1924. He is a good evangelist and can be depended upon in the hard

## ANNUAL MEETING

The General Board of the Church of the Nazarene will meet in annual session at 2905 Troost Avenue, Kansas City, Missouri, at 10:00 a. m., Thursday, February 12, 1925, for the transaction of regular and special business pertaining to the general interests of the church. The Board will remain in session until business is completed. All parties having business which they desire to submit for consideration are requested to notify the Secretary in order that provision may be made in arranging the session programs. This is necessary in the interest of efficient dispatch of business.

E. J. FLEMING, Secretary,  
of the General Board.

places. Souls prayed through and our church was organized July 2, Brother Bauerle was called to the pastorate, and he surely fills the bill. We are planning to build a tabernacle this spring. Our cottage prayermeetings are fine and we have more open doors for them than we can enter. A wonderful Watch Night meeting was held at the home of a friend of the church, and it lasted until 1:30 a. m. We are expecting great things from God."—Ida M. MacMillan, Reporter.

EVANGELIST J. L. McLENDON, High Springs, Fla.: "I have assisted in many meetings in Georgia and Florida during the past two years. God is blessing my ministry and keeping me busy. We hope to organize a Church of the Nazarene here this year."

PASTORS I. B. MEDLER AND WIFE, Pensacola, Fla.: "Had a wonderful service Watch Night. Our work is progressing nicely. Increase in audiences and in Sunday school attendance and professions at many of our services. People enjoy a salvation church in this wicked city and they help pray the fire down. Tourists who visit Pensacola, are invited to attend our church on Wednesday night or on Sunday. Church is at 1510 Jackson St."

MISSIONARY ROBERT C. INGRAM, Salama, Guatemala, Central America: "The Lord is blessing our work here. We do not always see the results we would like, but we know there must be a seed time before there can be a harvest. We are looking for the best year in 1925 that we ever had."

"CORNICANA, TEXAS, Church of the Nazarene is entering the new year with stronger faith than ever before. God is blessing, saving, sanctifying and healing the people. Rev. M. M. Burgess, formerly pastor at Denison, is now our resident pastor. He and Sister Burgess are wonderfully blessed in the work. We are a small band, but we have a W. M. S., a N. Y. P. S., and a Junior League and we are pressing on. Pray that God will give us money with which to build a church."—Mrs. C. W. Chaney, Reporter.

PASTOR CLYDE T. DILLEY of McAllen, Texas, is doing a good work in his mission there. We have just received a clipping from the local paper in that town which tells how Brother Dilley and his people, with the help of many citizens in McAllen, served a bountiful Christmas dinner to 120 poor Mexicans, young and old; and in addition sent out a number of special dinners to families where there was sickness and sent some help to others who were in need of assistance.

PASTOR JULIA STANDRIDGE, Tishomingo, Okla., "We want to tell you something of what has been accomplished for the Lord through our church and Sunday school here. During 1924 there was paid into the treasury of our church mostly through the Tithing Band, \$2,932.25, which paid the pastor and all budget claims for the year, all pressing obligations on the parsonage debt and incidentals, and about fifty per cent of the 1925 budget. The cotton crop marketed by Good Will Service produced about \$425 which is reserved for building contingencies. The Sunday school produced from direct class contributions \$352, birthday jar \$31, parsonage jar \$232. Total raised by Sunday school \$615. Of this amount \$362 went into the general budget

and is included in the church report above. At Christmas we celebrated the Lord's birthday by each giving a penny for each year of his life, giving one penny for the one month old baby up to 73 for our oldest pupil. Augmented by free will offerings from various sources, the amount was brought up to \$50.02 and was given to foreign missions. In spiritual things: we have had two revivals with about 140 professions. For our fall revival we had Evangelist A. G. Jeffries of Greenville, Texas, and he will, D. V., return to us in the spring. About thirty-five have been added to the church. The gospel is being carried to neighboring communities by our gospel team of 24 consecrated young men and young women. In their services last year there were 21 conversions when they were alone, and 18 more at services in which the pastor assisted them. We are praying that God will give us means of transportation that we may reach out still further in this good work. In this town of 2,000, our Sunday school enrollment is 350 and our average attendance 186. Eighteen people did not miss a Sunday during the year. This included a baby who came four miles. 124 of those who received definite blessings in our meetings were either members before or have since become members of the Sunday school. The first two Sundays of 1925 our attendance was 204 and 205 respectively. In 1924 our Cradle Roll reached 91. Alonzo Miller is our Sunday school Superintendent."

PASTOR J. E. BURKETT, Knowles, Okla.: "Our church here was greatly benefited by the December revival held by Evangelist I. M. Ellis. About a hundred were at the altar, counting them as they came, most of these were earnest seekers and found victory. The Sunday following the revival we received fifteen new members into the church. Some are being saved in the regular services, and the 'uplook' is good."

"SAN FRANCISCO, CALIF., First Church enjoyed a red letter day Sunday, Jan. 11. Miss Myrtle Mangum was with us and spoke to our Young People and then preached with unction in the evening service, when there was an altar full of seekers and a number of happy finders. Also Dr. J. E. L. Moore recently gave us a call and preached to us while enroute to Southern California. God is blessing our pastor, Rev. I. W. Young, and the church is unitedly pressing the battle for the Lord."

PASTOR V. W. ANGLIN, Tacoma, Wash.: "We feel that God led us to this needy field and that He will give us victory. The first thing we did was to distribute 5,000 hand bills to let the people know about our church, and the results have been gratifying. The Sunday school has quadrupled since July and the church attendance has nearly doubled. Interest is increasing, new people are coming right along, a few are being added to the church and we are believing for real victory from the Lord. We have some of as sacrificing Nazarenes here as can be found anywhere. Through one of His children, God has given us a Ford car and we are keeping it humming for God in this city of 100,000. Our church is located at 201 E. 30 St."

PASTOR F. B. GOWLAND, Monrovia, Calif.: "We had a revival during the first three weeks of December, with W. P. Jay and wife as the evangelists. The Jays worked faithfully, a gracious spirit was upon the meeting, a few were at the altar, and since the meeting closed two men have been sanctified. Jan. 4, Missionary Superintendent Bates brought us a stirring message on missions, and \$70 was given to help on with the work. Mrs. Bates brought a message in song which was very much appreciated by the congregation: Dr. A. O. Henriks is to be with us the last of April, following a four or five weeks union meeting in the city."

"NORTH SIDE, INDIANAPOLIS, Church of the Nazarene can report victory. Our revival begins next Wednesday with Brother B. T. Flanery as evangelist. Our prayermeetings have been blessed and we have had some conversions in them. Our Woman's Missionary and Young People's Societies are doing good work. We are looking to the Lord for the salvation of many souls in the revival."—Reporter.

PASTOR E. W. WELLS, Temple, Texas: "We have just closed the most successful revival we have had since we have been in Temple. The workers were

Miss Ruth Lanier and Miss Lois Rhodes of Dallas, the pastor doing the preaching. Many were saved and sanctified and thirteen were received into the church. We shall never forget the labors of these young ladies among us. They were called upon to sing in five different churches and at two noon day luncheons. We are planning for a great campaign which we had while in Austin. We have a twelve piece-orchestra and a sixteen piece band. We are preaching to the largest crowds that we have had since coming here, and we feel that there is a great future for our church in this city."

LATE SUBSCRIPTION LISTS include the following from pastors: W. B. Pinson, Abilene, Texas, 4; E. H. Greer, Mineral Wells, Texas, 11; H. B. Wallin, Spokane, Wash., 5; L. A. Bolerjack, Cushing, Okla., 9; L. Lee Gaines, Wellington, Texas, 7; E. L. Doby, Augusta, Kans., 10; Thurman White, Metcalf, Ill., 8; C. F. Transue, Rayville, Mo., 5; J. E. Burkett, Knowles, Okla., 9; J. M. Huff, Hoopole, Ill., 3. Evangelist J. Warren Lowman 13, Evangelist Chas. Dye 18; and "Uncle Buddie" 44 from his meeting in Houston, Texas. Also C. S. Ranbatt, agent for the HERALD OF HOLINESS in Lowell, Mass., sent three.

PASTOR W. M. FITZGERREL, Griggsville, Ill.: "We came here after our Assembly in September and found a lovely little city with a population of 1348, made up chiefly of retired farmers; also a splendid little organization of loyal Nazarenes, formerly served by Sister Eva Butler, who is held in high esteem by the church. The membership as a whole have proved to be loyal to the cause of holiness and we have pledged ourselves to make this the best year of our lives. Beginning Nov. 16, we had a two weeks' revival with J. E. Edmon as evangelist. About fourteen were at the altar, ten were sanctified and seven joined the church. The church gave Brother Edmon a nice offering and gave the pastor a new overcoat and a cash offering of \$50. We most heartily recommend Brother Edmon to any wanting an evangelist. We expect to put on another campaign this fall. A strong church is needed in Griggsville."

PASTOR WADE L. NELSON, Wapanucka, Okla.: "I am, at this writing, in a what promises to be a great revival at our Milburn, (Okla.) church, with Rev. W. H. Minor, of Muskogee, Okla., as evangelist. Brother Minor, is a good preacher, and a good man with it; full of faith and the Holy Ghost. I think, no church would make a mistake in securing him for a revival. I have a circuit with only four churches, and it will keep me busy all the summer to have a meeting at each one of them. I desire all the prayers of the the HERALD Family, and all who may chance to read its pages."

DR. N. B. SHADE, "District Superintendent Norcross sent me here to Gainesville, Florida, to hold a meeting, re-organize the Sunday school and get the work of the church to going again. One man fifty years old who never has sought the Lord before has been saved. A preacher who had 'leaked out' has been restored and we are encouraged."

PASTOR C. C. CLUCK, Texarkana, Texas: "We are getting well started with our third year as pastor here. Every department of the church is making progress. Sunday school attendance and interest increasing, Woman's Missionary Society doing good work, and Young People's Society is giving some splendid programs. We have now completed our new church which is one of the prettiest and best on the Dallas District. We are going on, pray for us."

"I am far away from God, but wish to find Him. Please pray for me."—A. S., Penna.

PASTOR J. H. BAUGHMAN, Parker, Ind.: "Had a good revival Nov. 30 to Dec. 14. Evangelist C. B. Fugett of Ashland, Ky., rendered good service in preaching, praying, singing and shouting. Eighteen were at the altar, most of them professing victory, and the majority are still running well—three of them came into the church last Sunday night. God is blessing our regular services. We had a great time of power Jan. 4. We heartily recommend Brother Fugett as a clean, spiritual evangelist who carries the burden for lost souls and speaks the truth fearlessly."

"PLEASE PRAY for a sister who is sick of high blood pressure and for a child who has epilepsy."—Sister Johnson.

"MIDDLETOWN, OHIO, Church of the Nazarene is having times of special victory and salvation. Pastor W. C. Canary and wife are talented musicians and consecrated workers and make friends out of all who come to our services. Our revival will begin Jan. 25, Brother and Sister Chatfield will be the evangelists. We are expecting this to be our banner year in the church here. Jan. 28 will be my spiritual birthday. I have served God one year, and love Him with all my heart."—W. H. Bach, Reporter.

PASTOR BEN MATHISEN, Fergus Falls, Minn.: "We have just closed a very successful meeting with Rev. E. E. Gale, pastor of our church at Freeman, S. D., as the evangelist, and Miss Kathryn Collins, Alexandria, Minn., song evangelist. Souls at the altar at nearly every service. Four were received into the church during the meeting, with more to come later. Brother Gale is a safe, sound, and fearless evangelist and preached the old fashioned gospel with power sent down from heaven. About fifty seekers at the altar during the meeting. The song evangelist was greatly used of the Lord in song, testimony and personal work. A number of people from other churches attended and helped push the battle for souls by their prayers, singing and testimony. Our faith takes hold of God as never before."

PASTOR R. E. BORTON, Cedar Rapids, Iowa: "The blessing of the Lord is resting upon the Church of the Nazarene in Cedar Rapids. Since the District Assembly in September the local work has taken on new life in many ways. Our people have given in that time for the local, district and general interests of the church, between thirteen and fourteen hundred dollars. Our District and General budget is paid up to date. Thirty-three have come into the church, with others planning to unite. Twenty subscriptions to the HERALD OF HOLINESS, and thirty subscriptions to *The Other Sheep* received. Five hundred scripture text calendars were disposed of by the Sunday school, with little difficulty. Fully ninety per cent of our people see the privilege and blessing through the "tithes" and thus they bring their tithes into the storehouse. Every department

of the local work is realizing a steady growth in interest and in attendance at both the Sunday school and church services. In October, Evangelist F. W. Cox was with us for five nights. In November, District Superintendent Kinzie gave us eight days, and in both these special services lasting good was done which is now, and will bear fruit in the future. A spirit of earnest prayer is upon the church for a revival, and we will not be content without one. It is indeed a pleasure to serve these people that exhibit such a beautiful spirit of devotion, co-operation, sacrifice and loyalty to the interests of holiness."

"When I get my HERALD OF HOLINESS, I turn to Uncle Buddie's Chats the first thing, but it is an edifying in the superlative degree.—C. J. Knox, W. Va.

First Quarter

## N. Y. P. S.

# TOPIC CARDS

Topics with suitable Scripture references for Jan., Feb. and March

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### WANTS

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

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By B. W. Miller, M. A., S. T. M. and G. F. Owen, A. B.

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**ANNOUNCEMENTS**

**RECOMMENDATION**—Rev. J. H. Callaway of Crossett, Ark., is a faithful and effective preacher of years of experience. He is a zealous soul winner and a valuable helper in revival work. He will be a blessing to any church as pastor or evangelist.—Rev. J. A. Taylor, Oak Grove, La.

**NOTICE**—Mrs. Fibbs and I are open for dates as an evangelistic party or we would accept a call to a permanent location. We have experience as pastors, evangelists and mission workers, and offer Rev. Clyde Green, Pastor Church of the Nazarene, Newport, Ky., as reference.—Rev. William H. Fibbs, 320 Greenup St., Covington, Ky.

**NOTICE**—So far I have only one call for spring meetings in the East, and calls are coming from the West. It would not seem wise to go East for one meeting and then right back to the Pacific Coast. If others in the East want me for the spring or summer, write or wire me at once at 6515, 67th S. E., Portland, Oregon.—Evangelist E. Arthur Lewis.

**SPECIAL NOTICE**: We have secured the services of Rev. Bud Robinson and Prof. Rinebarger to tour our District, the Arkansas, during the month of March. Everybody get ready for one of the finest treats you have had lately. Also, our Ministerial Conventions will meet with Mena church Feb. 3-8; Hot Springs, Feb. 10-15; and Bebe, Feb. 17-22. At the latter place we will have our District Advisory Council. Every preacher and layman make an effort to attend these special spreads.—John W. Oliver, District Superintendent.

**NOTICE**—The Arkansas Preacher's Convention meets in the Church of the Nazarene at Hot Springs, Ark., Feb. 10-15. All preachers and delegates who are coming, please write me at once.—Rev. C. A. Dawson, Pastor, 609 Rector Ave., Hot Springs, Ark.

**NOTICE**—There will be a Fifth Sunday Convention at Pearl, Texas, beginning Tuesday night, March 24. Important subjects, such as Home and Foreign Missions, Sunday School and N. Y. P. S. work, the pastor, the stewardship of the Lord's money etc., will be discussed, and there will be evangelistic services, of course. As far as I know, entertainment will be free, and we want our pastors and people to all come.—J. E. Threadgill, District Superintendent.

**NOTICE OF ANNUAL MEETING**—The annual meeting of the membership of the Mutual Benefit Society will be held February 27, 1925 at 7:30 p. m., at First Church, Kansas City, Mo., for the election of three directors to serve for a term of three years, and also for the transaction of such other business as may come before the meeting. All members of the Society are entitled to attend this meeting in person or if this is impossible they may appoint a proxy. Individual notices have been mailed to all the members of the Society and also a proxy blank. Signed: Chas. W. Jones, Pres., M. Lunn, Clerk-Auditor.

**NOTICE**—The Indiana District Women's Missionary Convention will convene in First Church, Indianapolis, Ind., March 3-6. The first service will be held Tuesday evening at 7:30. A splendid program has been arranged. A feast of good things awaits those who will be present. We the officers and members of the W. F. M. S., on the Indiana District extend a cordial invitation to all our pastors on the Indiana District to attend our convention. Free entertainment to delegates, ministers and their wives.—Mrs. Minnie Quinn, Secretary.

**NOTICE**—General Superintendent Goodwin will be with us in our District Convention, Mt. Sterling, Ky., April 20-24. The first service will be Monday night. Tuesday will be given to papers and discussion of Young People's work, as voted by the Assembly. Let us go in for the greatest time we have ever known in old Kentucky. Visitors will be made welcome and given a voice in the discussion. Evangelists are requested to arrange their slates in harmony with this meeting, and be with us. Will close Friday night, giving each an opportunity to fill his own pulpit Sunday morning.—J. W. Montgomery, District Superintendent.

Death is the waiting-room where we robe ourselves for immortality.—C. H. SPURGEON.

It is impossible for that man to despair who remembers that his helper is omnipotent.—JEREMY TAYLOR.

**TELEGRAMS**

**HUNTINGTON, IND.**

Dedicated our new church Sunday afternoon. Dr. John Matthews with us seven days. Had great meeting, some sixty at the altars, large crowds. Raised \$10,170. All indebtedness covered. District Superintendent J. W. Short with us. Matthews is a great preacher. Great victory for Huntington church. To God be all the praise.—R. L. and Pearl Rich, Pastors.

**FORT DODGE, IOWA**

Old fashioned revival on. Lyman Brough plowing deep. Souls crying to God in the old time way. Pray.—E. Somerville, Pastor.

**BILLINGS, MONT.**

Closed meeting with the Aycocks, many seekers, seventy-five professions, good crowds, eighteen new members. Twenty-seven subscriptions to HERALD, donation for pastor, seventeen subscriptions to *Other Sheep*. Church encouraged.—Lewis T. Corlett Pastor.

**SAN JOSE, CALIF.**

A great revival has broken upon us here, church wondrously revived. Twenty bright professions Sunday morning. Finances coming easy. Pastor Farr and wife greatly burdened for souls. We continue this week, then to Fresno, Calif., with Pastor Gibson.—Oscar Hudson.

**WHITTIER, CALIF.**

Closed one of the best revivals in history of church, large crowds, seekers from very beginning. The last night a veritable Pentecost, altars crowded with seekers, praying all over the house. Balsmeier Evangelistic Party at best in sermon and song and were unanimously called back. Finances came easy, \$1,000 raised on church indebtedness, \$100 love offering for pastor. Church in fine condition.—C. W. Griffen, Pastor.

No man or woman of the humblest sort can be really strong, gentle, pure, and good, without the world being the better for it, without somebody being helped and comforted by the very existence of that goodness.—PHILLIPS BROOKS.

**PARENTS! PASTORS! TEACHERS!**

This Will Interest You

Through the kindness of Miss Mary E. Brown, lecturer on Social Purity and Moral Education, we are publishing a selected list of books which Miss Brown, with her years of study and experience as a guide, has culled from the hundreds of publications in this class.

Any of these books may be purchased from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

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  - Teaching Truth. Dr. Mary Wood-Allen . . . . .50
  - The Song of Life. Margaret Morley . . . . . \$1.25
- For Boys and Girls**
- Almost a Man. Dr. Mary Wood-Allen . . . . . 50
  - Almost a Woman. Dr. Mary Wood-Allen . . . . . 50
  - Why Roses Bloom. Stratton . . . . . 10

**For Young People**

- Ethics of the Unmarried. Prof. Shannon . . . . . 20
- Ideal Married Life. Dr. Wood-Allen . . . . . 1.25
- Hands Off (Leaflet) . . . . . 100 for 1.00
- Heart of the Rose (Leaflet) . . . . . 100 for 1.00
- True Chivalry (Leaflet) . . . . . 100 for 1.00

**For Teachers**

The following Harry Smith McGowan booklets are fine for all. They sell at 15c each or two for 25c.

- The Nurse and the Knight.
  - The Lover.
  - The Letter He Was Ashamed Of.
- Leaflets on these subjects can be ordered from National W. C. T. U. Headquarters, Evanston, Ill.

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For complete list see Herald of Holiness of Nov. 5, Oct. 8, or Sept. 3, or write address below.

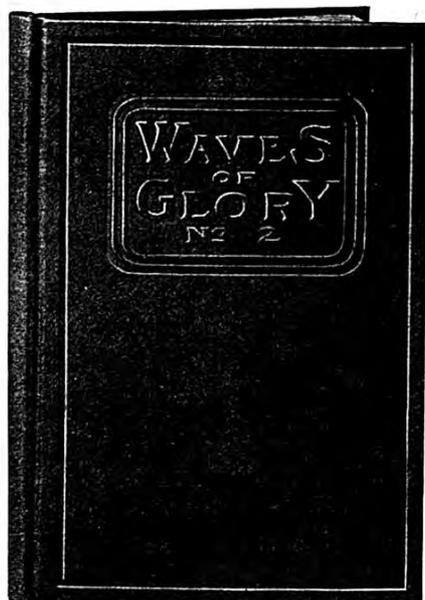
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NOW that we have printed several editions of our new book, Waves of Glory No. 2 the cost of production has been materially reduced. Consequently we feel that our churches should share this increased margin of profit. On February 1st, the reduced price quoted in this announcement, will be effective.

After careful consideration it seems advisable to discontinue the manila or paper binding. As large a book as Waves of Glory No. 2 should have a more substantial binding than the paper. We are therefore eliminating the manila binding and reducing the price of the pebble cloth or limp binding to 35c each in lots of 100 or more.

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In other words Waves of Glory No. 2 now is available in two bindings:

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**SPRING ASSEMBLIES**  
Washington-Philadelphia (Trenton, N. J.) .....April 1 to 5  
New York (Brooklyn, N. Y.) .....April 8 to 12  
New England (Lowell, Mass.) .....April 15 to 19  
Ohio (Marion, Ohio) .....April 29 to May 3  
Pittsburgh (East Liverpool, Ohio) .....May 6 to 10

**CONVENTIONS**  
Preachers Convention, Kentucky District .....April 21 to 26  
Convention Louisville, Ky. ....May 12 to 17  
The Assemblies will begin with an opening service Tuesday evening, and the Assembly session will open Wednesday morning at 9 o'clock. Members of the Assembly should be prompt in attendance at the opening session Wednesday morning.

**R. T. WILLIAMS**.....Kansas City, Mo.  
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**SPRING ASSEMBLIES**  
Alberta (Calgary) ..... March 25-29  
Scandinavian (Portland, Ore.) ..... May 13-17  
North Pacific (Centralia, Wash.) ..... May 20-24  
Northwest (Walla Walla, Wash.) ..... May 27-31  
Idaho-Oregon ..... June 3-7  
Montana (Laurel, Mont.) ..... June 10-14  
Manitoba-Saskatchewan ..... June 17-21

## A REMARKABLE TRANSLATION

On November 20, 1924, during a testimony service in the First Church of the Nazarene, Pasadena, California, the gospel chariot swung low and picked up Brother Dennis B. Henry and carried him to his eternal home. His going was at noon when God's sun was spreading its radiance over the earth, and while the rest of us were left to enjoy this light, Brother Henry opened his eyes on the splendor of the eternal day where the Lamb is all the light.

It was an all day meeting during our revival. Brother Henry had conducted the prayer service; a testimony meeting followed, and he had just finished his testimony, stating that on the night before he was visited by a heavenly guest. His raiment was pure and white and "when I reached out my arms to go with him he vanished." He took his seat, as we supposed, (and physically this was true), but God had already sent his chariot to take this servant of God to his eternal home. He went without a struggle, the saints were singing, and no one knew the presence of death was so near. Gentle hands bore him out to the Sunday school room. It seems he never breathed after he took his seat. He was a faithful layman in the church, a Christian

from a small boy. His manner of home going could be coveted by us all.

Brother Henry was converted as a lad in the state of Louisiana and united with the Methodist Church South. He came to California in 1900 and united with the First Church of the Nazarene, Pasadena. His faithful companion had a most remarkable home going seven years ago. From that time he made his home with his daughter who is a member of the First Church. At the time of his death he was seventy-four years old.

The funeral services were conducted by his pastor, assisted by Evangelist L. J. Miller. Interment was made at Pomona, Calif.

U. E. HARDING, Pastor.

The HERALD of HOLINESS has been coming to my home for several years and I feel that I cannot do without it. It does my soul good to read it. I do not want to miss a copy.—Mrs. G. F. Samson, Ark.

Our family prize your paper very highly. for it tells of the wonderful power and love of God.—Mrs. W. W. Fufts, Texas.

I cannot do without the paper and I shall be glad to have you enroll me as a life-time subscriber.—J. R. Andrews, Ark.

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**Act Quickly!**  
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**Praying Through.**  
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**Ye Must Be Born Again.**  
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**How Shall We Escape?**  
**Profit and Loss.**  
**Are You Mistaken?**  
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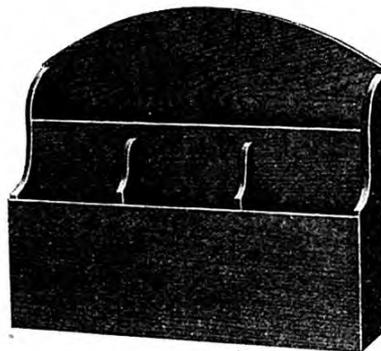
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**Gospel of John.**

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By D. H. Kress, M. D.

**Did God Make Boys and Girls Equally Good?** By Professor Shannon.

**Did God Make Men and Women Morally Equal?** By Professor Shannon.

Following the appearance of Mrs. Benson's article "The Purity of Little Girls" in a recent issue of the Herald of Holiness we received several requests for this article in tract form. It is now available as a six-page tract. Prices, 100 for 50c; 500 for \$2.00.

Several new tracts are included in this list. All such are preceded by an asterisk (\*).