

# HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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## The Times Are Out of Joint

By REV. J. G. MORRISON, D. D.

THE times are out of joint. Prosperous as America is, there is probably not a more restless country in the world. The rich are restless dreading lest bolshevism and revolution shall strike us, and a war on property be declared. The poor are restless because they are not rich. The middle class is restless because its members want to spend more than they can earn. All are looking for a change that will give them the desires of their hearts.

Many Christian people are caught in the restlessness of the age. Many lose their vision of God and get the world look with its discontent. Many of them are declaring that the times are dislocated. Many of them turn to politics, to wearisome pursuit of the fleeting riches of life, or to the breathless chase for the world's will-o'-the-wisp.

Stop, brother! The only restlessness that you are entitled to is a restlessness for bringing in the kingdom of Jesus. No politics, whether of one party stripe or another, can bring peace to this troubled age. No accumulation of means, or advocacy of the socialistic distribution of wealth can give ease to the world's palpitating heart. SALVATION! SALVATION FROM SIN is its only cure. No, we do not mean church joining! Nor the dip into the baptismal font! Nor the observation of the Supper of our Lord! Nor altruism! Nor culture! Nor respectability! Nor morality! We have nothing against any of these, and they are all right in their proper places, but they will not affect the deep-seated malady. Talcum powder and rose water will not cure blood poisoning. Neither will religious observances take the sin-poison out of the soul.

A desperate disease demands a drastic remedy. Nothing short of an old-fashioned, hell-and-damnation, judgment-day case of conviction for sins, and a thorough shaking over the pit of perdition

with its fumes reaching your nostrils; followed by a repentance that reaches to the last article of your constitution, and includes your by-laws; leading to a throwing of yourself helplessly upon the atoning blood of the Calvary-One who is very God and very Man; and in desperate faith resting on the crimson tide as the only means of wiping out the deep, dark, damning dye that sin has used to stain your soul, will serve in this desperate need. This, as a preliminary to another touch of holy cleansing wrought by the Third Person in the Trinity, removing the inherited depravity, the world pull, the world view, "the lust of the flesh, the lust of the eye, and the pride of life," and you are ready to realize that there is nothing that can save this old world from its restless woe, its haunting search for some rose-scented remedy for its age long ills, except the very thing that you yourself have received.

Consequently, it must be an old-fashioned Bible revival for America, or it must be national and political hell here on earth, and the inevitable hell of the soul hereafter. Let every Christian, then, turn away from the political, business and altruistic panaceas that modern civilization is constantly furnishing as a cure for the fevers of this jaded world, and let us take the Jesus cure! The salvation from sin cure! The entire sanctification from inherited depravity cure! The Calvary Cross cure! The old-fashioned mourner's bench cure! The faith cure! The blood cure The inspired Holy Scriptures cure! This will save the soul of the individual, and it will also save the soul of the nation. America has no fevers that this cure will not allay. She has no maladies that this remedy will not reach. She has no ills that such a course of treatment will not rectify. She has no restlessness that such a diet will not utterly remove. It's revive or die, for both the nation and the individual, my brother!

### THE DAILY VACATION BIBLE SCHOOL

On another page we are publishing an article on "The Daily Vacation Bible School," by Mrs. A. H. Beuer of Mountain Grove, Mo., a deaconess in our church. This article should be read by our pastors and people everywhere and the subject presented should be given the most careful consideration. If we are to live as a church, we must save our own children, and no one can fail to see that the Daily Vacation Bible School holds great possibilities for us in our work for the salvation and Christian training of the children.

Churches and communities that need outside help should be able to secure such assistance from one of our schools. Mrs. Bauer offers to come and give assistance to any church on the Missouri District. She will also answer inquiries in regard to the work.

Here, brethren, is a wonderful opportunity for the Church of the Nazarene, shall we not enter this very promising field?

### STANDING FOR THE BOOK

A GENERATION ago preachers prepared their homilies on "The Inspiration of the Bible," "The Deity of Jesus Christ," and "The New Birth," with a view to answering the blasphemous attacks of Robert E. Ingersoll and other "outside" atheists and agnostics; but the scene of the conflict has shifted. "Outside" agnostics have lost their force, and it is only the infidels within the church that are able to gain the cheap notoriety that every generation has given to robbers of temples and destroyers of faith. And there is a rather wide spread feeling now that the great task of present day Christianity is to convert the "sinners in Zion."

From the days of the ancient Sadducees to those of the modern Unitarian and Higher Critic "rationalists"—men who set reason above Revelation—have always gained more attention and wielded more influence than their number or attainments and ability warrant. The very inconsistency of the man who professes to be interested in promoting a religion, the heart and foundation of which he denies, seems to draw him considerable attention.

But so far as the conversion of Higher Critics is concerned, I would have more hopes for drunkards and harlots. The majority of Higher Critics know full well the ground of orthodoxy; in fact, they have been over that before they ventured into the swamp of speculation, and there is little "ground of appeal" left. Of course, it is necessary to "puncture their bubbles of pride" for the sake of others whom they might lead astray. The average Higher Critic begs the question, and takes the attitude of superior intelligence, so that many are made to believe that their arguments are unanswerable. The fact is that the average critic is the victim of his own unchanged heart and false reasoning. He approaches God and the Bible from the wrong standpoint and applies the wrong methods to his studies. He begins with his conclusions

## EDITORIAL

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

already formed and compels the Bible and his conception of God to agree with his ready-made conceptions.

But is it not a mistake for the church in general to follow the leadership of men who are not leading us to God? Is it not a mistake to think of the church as "the field"? Jesus said, "The field is the world;" and if this is true, then the church must be "the force." And if the church is the force, the proper course is to keep it *clean*, whether it is large or not. I would answer the question, "Should a man remain in the ministry of a church when he does not believe its creed?" with an emphatic NO! I would hold that as an honest man, when he found himself at variance with the fundamentals of the creed, he should withdraw from the church and the ministry. And if he does not do this, then the church should take steps to expel him. Unitarians and Higher Critics ought all to be in the Unitarian church: that is the only honest place for them. We do not want the Inquisition to return, all we ask is that a man will sail under his proper colors. But for a man to attempt to hold his place in the ministry of an orthodox church and, more or less secretly, hold to the tenets of those who would cut the Bible to shreds, "Depose Jesus Christ from His throne of Deity and rob the heart of man of the mighty change known as the New Birth," is inexcusable calumny.

Keep the Higher Critics on the outside of the church. If the old churches are so rotten that they cannot be purged (which, I fear, is the case), then those who would battle for the preservation of "The Faith of Our Fathers" better seek new quarters in churches that have not yet been contaminated.

Our own Church of the Nazarene must be always vigilant to keep the Bible destroyers out (for, thank God, they are out until now) of the pulpit, out of our schools, out of our general boards, out of our missions and out of our books and literature; for in this way, and in this way only, we will be able to keep them out of our homes and out of our pews.

### A BLOT ON AMERICAN CIVILIZATION

THE report of the Commission on the Church and Race Relations of the Federal Council of Churches, recently given, contains information on the subject of lynching that is almost unbelievable. The statement made that between 1885 and 1921 more than four thousand persons were lynched by mobs within the United States. The majority of the victims were negroes, though one thousand and twenty-eight were white. Eighty-three were women, seventeen of whom were white.

Within the period mentioned lynchings have occurred in all the states of the union,

except Massachusetts, Rhode Island, New Hampshire and Vermont.

The details of these unlawful killings are revolting in the extreme. Some of the victims were charged with crime; many only of misdemeanors; some only with acts and words not really punishable by law; in many cases persons not sought by the mob were lynched by mistake.

Among those listed as white were one German (during the war), Italians, Mexicans, and Jews—indicating that lawlessness feeds upon prejudice.

Too much cannot be said in condemnation of these brutal practices nor of the heathenish sentiments which made them possible. Of course, no Christian has had, or will have any part in mobs or in mob violence; but this does not meet all the demands of the case. Christian citizens everywhere must lift up their voices and make their stand against all this lawlessness felt. This one thing is so dark a blot upon American civilization as to cause every one who loves God and honors his country to hang his head for shame. It may be that education can do some good, it may be that legislation can help, but the love of God shed abroad in the hearts of men will do all. Surely the revival is needed.

### CREED AND GRACE

SOME people class themselves as "holiness men" simply because they have accepted the second blessing theory of entire sanctification, but, important as it is to have a Scriptural creed, it is much more important to possess the grace and experience. The most convincing argument for the truth of holiness is the holy life of the person who professes it; but one cannot live the life without possessing the grace, therefore, the greatest factor in the propagation of the doctrine and work of holiness is the experience of holiness in the hearts of those who profess it.

By our traditions, our standards, and the principles of our organization, the Church of the Nazarene is so committed to the doctrine of holiness as a second work of grace that I do not harbor any fears of our being moved from that position, so far as doctrine is concerned. But our very security in this matter may become a snare to us by deceiving us into substituting creed for grace. A church can be a "holiness church" and still have many members in it that are not sanctified wholly, just as a man may be a "holiness man" and not actually be a holy man.

Our preachers do well to preach constantly that "Men cannot be saved without holiness," and that men "are justified before they are sanctified," but they must also prevail as exhorters and get the people everywhere to seek and obtain the blessed experience of cleansing from all sin.

Our people do well to cultivate appreciation for the immunities, privileges and opportunities which they enjoy in the fellowship of the Church of the Nazarene, but we must not forget that standing with God is a personal matter, and that one might sing, "I

am glad that I can say I'm a Nazarene," and still not be actually baptized with the Holy Ghost and fire.

Then there is the possibility of one's substituting history for present fact. It is possible for one to lose the grace of holiness and still go on glorying in the fact that he is sure that he did get it once. One may be able to tell "a good experience" and still not have a good testimony. But it is not what you were once, it is what you are today that counts. Nothing—absolutely nothing—must be allowed to substitute for a present, conscious knowledge of the abiding Sanctifier within.

#### SOME CLEAR DISTINCTIONS

**D**O not holiness preachers in general leave the impression that we do not receive the Spirit until we are sanctified wholly, and is not this a wrong impression? Are they correct in preaching the second work of grace from Acts 19: 2, "Have ye received the Holy Ghost since ye believed"? If the blood of Jesus cleanses us from all sin, what sin does the Holy Ghost cleanse, and where is the Holy Ghost mentioned as a cleansing power? These questions are selected from the many which have come in through recent correspondence and are quoted here merely to indicate the interest that many have seemed to feel in these distinctions.

Orthodox holiness preachers preach that the Holy Spirit convicts the sinner and regenerates the penitent, and that He bears witness to the sonship of every soul that is adopted into the family of God. But they also preach that the Holy Ghost does not come in in His fulness until the believer consecrates everything to God and believes for entire sanctification. I think they have abundant authority for this position in Matt. 3: 11, 12, where it is distinctly shown that Christ's baptism is the baptism with the Holy Ghost and that the specific work of this baptism is to completely baptize (purify) the hearts of those who have already received the baptism of repentance.

I think Acts 19: 2 is a very appropriate text from which to preach the second work of grace; for even though one should read the Revised Text, "Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Ghost was given," still the evidence is clear that they did not receive the Holy Ghost simultaneously with their initial salvation and that they did receive Him subsequently.

On the question concerning the blood of Jesus and the Holy Ghost, I would not scruple to say that the blood of Jesus cleanses from all sin, and that the Holy Ghost also purges away all sin. But this does not mean that the work is duplicated. The blood of Jesus makes provision for the cleansing away of all sin, and when the conditions of this provision are met, the Holy Ghost does come

in and eradicate all sin from the heart of the believer.

One of the great hindrances to the work of promoting experimental holiness among the people has been the practice of some well meaning workers of making the experience of holiness to consist merely of the conditions upon which it is promised. Men must believe in order to receive the sanctifying outpouring of the Spirit, but faith is not the experience of holiness, it is the condition—the final condition—upon which holiness is wrought in the heart by the Spirit. The two works of divine grace are as properly designated "the birth of the Spirit and the baptism with the Spirit" as they are "regeneration and entire sanctification."

#### Questions Answered

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

**Q.** Please explain the meaning of "Go in and out and find pasture," in John 10:9. Mrs. J. W. P., Mo.

**Ans.** The whole is a parable of the Good Shepherd, and the sheep are represented as going in to the fold for shelter and protection and going out of the fold to be fed in the pastures. That is, the words to which you refer set forth the work of Christ in protecting His people from their enemies and feeding them on the Bread of Life.

It is not how much we give, but how much we have left that determines whether Christ will notice our offering or not. Remember the gifts of the rich and the widow's two mites.

Jesus began to talk about heaven, and right away the disciples remembered that "They had forgotten to take bread." When the preacher just even gets around in our neighborhood, we remember things that we thought we had forgotten.

Though Mephibosheth was truly a king's son (2 Sam. 9), yet he was "lame on his feet" and lived in Lo-debar (short pasture). And he reminds us of some Christians that we have known. However, Mephibosheth got out of Lo-debar and became a regular boarder at the king's table, so we truly hope that there are better days ahead for the short pasture Christians.

**Q.** A preacher here claims that there have been two creations, one mentioned in Genesis one and the other in Genesis two. He explains in this way where Cain got his wife. He says one is "clean behind the times" that does not know this. What do you think of this?

**Ans.** Well, in the first place, I think your preacher must be about to run out of preaching material or he would not be much interested in this purely speculative question. No such unsupported hypothesis is required to enable one to explain where Cain got his wife. When Cain reached marriageable age, there were a good many daughters of Eve available for wives, and since the early neces-

sities of the race permitted the marriage of near relatives, I have no doubt but that Cain married one of his sisters, even as Abraham married his half sister many hundreds of years later. As to being "behind the times," truly the "pre-Adamite theory" is no new thing, but there are thousands who have examined the arguments that are offered in its support and have considered them wanting. Speculation on so broad a scale on a subject concerning which the Bible is silent is scarcely to be commended. It would be better to study more diligently the things concerning which God has been pleased to speak.

**Q.** Luke 2: 14 says, "Glory to God in the highest, and on earth peace, good will toward men." But sometimes we hear it quoted, "Peace on earth, good will toward men." Does it change the meaning to put peace first in this way? H. A. D., Kas.

**Ans.** No, the meaning is the same either way.

**Q.** What became of the Ark of the Covenant, Aaron's rod that budded and the pot of manna when the veil of the temple was rent in twain at the crucifixion of Jesus? Mrs. M. M., Ohio.

**Ans.** The articles in question were not in the temple at this time, as they were never in the possession of the Jews after the destruction of Jerusalem by Nebuchadnezzar (2 Kings 24: 13) about six hundred years before the crucifixion of our Lord. It is not really known what became of these articles. There is a tradition that Jeremiah hid the Ark and that it is still buried in the vicinity of Jerusalem, or somewhere in the land of his wanderings. But it is more likely that it was among the treasures of the Lord's house which fell into the hands of the Babylonians and that it was destroyed by them.

**Q.** (1) Is it wrong for a Christian to prepare and partake of fish or other game brought in by unsaved relatives on Sunday? (2) Is it wrong to partake of delicacies that are given by a friend who obtains them as prizes under conditions which the Christian cannot endorse? M. R. B., Idaho.

**Ans.** I would apply the rule which the Apostle Paul used with reference to "meat offered to idols" (1 Cor. 10: 27-29). That is, I would eat what is set before me, unless, or until, it should be said, "This is meat taken on Sunday," or, "This was won as a prize in a game of chance;" after that, I would abstain for the sake of the conscience of the one that showed me.

**Q.** What does Romans 13: 8, "Owe no man any thing, but to love one another," mean? M. E. F., Okla.

**Ans.** It means that all the duties of the Christian life are to be converted into privileges (read right on through verses 9 and 10) through love. The exhortation in substance is, "Do not do any thing because you must, but do it because you may." But the passage evidently does not refer to pecuniary indebtedness, which of itself is not contrary to Christian morality.

## AN UNFAVORABLE SHOWING

NO patriotic citizen likes to see his own country show to a disadvantage, in comparison with any other country. No Christian citizen however, can afford to deny, or evade the truth when the facts show his own country in a bad light. In the matter of criminology we are sorry to be forced to admit that the facts show America to be in a far worse plight than England. The most recent information reveals the astounding fact that in the matter of crimes, while America has one murder for every twelve thousand inhabitants, the ratio in England is one for every four hundred and twelve thousand.

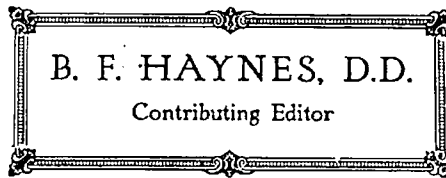
This is enough to mantle the cheek of every American with shame. Our criminal record is a disgrace to the nation. This condition argues a bad moral state in our republic. The foundations upon which the republic rests are certainly in danger. When human life becomes as cheap and as insecure as the above facts indicate to be the case with us, the time is at hand when we will have to change our national boast of our country being "the land of the free and the home of the brave," into something like "the land of the gunmen and the graveyard of the dead."

One of the chief causes of this disgraceful showing is the lax enforcement of law, which has become the bane of our country. Unless our courts can be induced to enforce our laws more rigidly, the utter breakdown of our American civilization is at hand. No nation can survive the orgy of crime that has been engulfing us. This condition is a challenge loud and alarming to statesmen, publicists, patriots and preachers of the gospel. There must be a marshaling of all these forces and a leveling of all their batteries against this gigantic evil, if we would save the republic from destruction by wholesale murder.

## LIBERALISM VERSUS DENOMINATION-ALISM

PROPAGANDISTS of the Higher Criticism, New Thought, New Theology, Modernism, German Rationalism, *et id genus omne* delight to call themselves, and to be called "liberals," and to have their system of beliefs, or unbeliefs denominated "liberalism." We have no objection to according them these cognomens, with the understanding however, that the only sense in which we concede to them the breadth implied in these terms is, that their doubts and unbeliefs are broader than the truth, measured either by the Bible, or sound reasoning as a standard. Perhaps the highest exponent of this liberalism, in point of intellectual and scholarly force is the *Christian Century*, the weekly product of professors and attaches of Chicago University.

We have just read with deep interest and profound disgust, a labored article in that periodical, entitled "The Struggle to Break Denominational Shackles." The author assumes that the union church, the federated church and the community church, samples



of each of which are found, sprinkled over the land here and there, constitute an organized and much needed attempt to break down denominationalism. There is betrayed in this article a spirit which we have discerned in other quarters of current religious journalism, a distinct antipathy to denominationalism. There is evidently an earnest desire abroad in the land, on the part of that class who pose as liberals in religion, to see the denominations fail and go out of existence.

This may startle the ears of some but the fact should create no surprise. The reason for it is perfectly patent to my mind. The liberals have a distinct program, the definite and underlying purpose of which, is, to complete the discrediting and ruin of an inspired Bible, and to wreck all the restraints and hope involved in the fundamentals of the faith once delivered to the saints. The hue and cry made by these liberals against "ecclesiasticism" and the narrowing and imperialistic tendencies of denominations, are all merely for effect. They are not scared, at what they are scared at. They fear and dread the denominations themselves, not any excesses or evils, existent, or possible in these denominations. These denominations are the great bulwark of the Christian defense against the ravage and wreck sought to be perpetrated by liberalism.

Liberalism knows perfectly well that it must make a total capture of denominational leaders, or destroy the denominations themselves. The liberals have only succeeded in capturing individuals, here and there among church leaders. They wish now to cut the work short by destroying denominationalism itself, and thereby hold the citadel in triumph. Hence, as I see it, the distinct issue today is, Liberalism versus Denominationalism. With all the infelicities and mistakes possible in denominationalism, I take my

## DAILY THOUGHTS

From the Bulletin Board at Olivet University.

## MONDAY.

"More things are wrought by prayer than this world dreams of."

## TUESDAY.

"If you can't say a good word for a good cause, say nothing."

## WEDNESDAY.

"God always has an angel of help for those who are willing to do their duty."

## THURSDAY.

"It is astonishing in how small a dwelling joy can live."

## FRIDAY.

"If you can't do as you like, then the best thing is to like what you have to do."

## SATURDAY.

"Tell everything to Christ, plans, hopes, and fears. He is your best friend; make Him your confidant."

## SUNDAY.

"Love God with a pure heart fervently."

stand deliberately and definitely on the side of denominations. I challenge liberalism to do its utmost but warn it that I here and now pronounce its fate. Liberalism is foredoomed to utter and hopeless failure in its fight, notwithstanding its desperate and diabolical tactics employed to accomplish its ends.

Let the protestant churches of the world close up their ranks and cement anew the bond of holy union by which they have been baptized into one common brotherhood. Let us thus in solid phalanx present an unbroken front to our common enemy and dare them to do their worst against God and His inspired Word, and ere long the welkin will ring with shouts of victory over the defeat and rout of the enemy of God and His church. His blessed Book will come forth with unabated authority and undimmed glory from the struggle, more deeply imbedded in the affection and faith of the church and humanity than ever before. Glory to God! We are not fighting a losing battle. His edict has gone forth, that His Word shall not fail but shall accomplish that whereto He has sent it. If God be for us who can be against us? The Devil may continue to empty hell and send forth hordes of enemies to truth, equipped with every phase and form of hypocritical and false armor to be hurled furiously against God's Word and work. Failure, dismal and disastrous is bound to be the fate of the enemy.

God is not dead and He is bigger than the Devil.

Jazz music, the shimmy dance, extremes of dress, joy riding and cigarettes are the Devil's chief tools for butchering the boys and girls of the age. But the Devil himself would be utterly powerless to accomplish any destructive work, even with these tools, were it not for an army of silly-headed and empty-hearted women who go by the name of mothers. We will not advise killing out the mothers, we only recommend getting them saved and thereby improving the quality. Thus alone can the children be saved.

Lynch law, lax enforcement of the Eighteenth Amendment, venal judges and purchasable policemen are the successful agencies now heading our republic toward anarchy. An aroused, faithful, Christian ministry wide awake, alert and active, is our only hope. "Awake thou that sleepest, and arise from the dead, and Christ and shall give thee light," and our country, our home and our church will be safe.

It is Go, or Send, or Die! God leaves us to choose from these three, in the matter of Foreign Missions. A neutral position as to the heathen is impracticable, absurd and unknown in the Bible, for any child of God. To be saved by Grace Divine, makes us miniature saviors of others. A passion for missions is the normal atmosphere breathed by every saved man and woman.

# Regeneration

By GEO. W. BUGH

OUR Savior declared, "Ye must be born again." John 3: 7. St. Paul tells us how it is effected. "He saved us by the washing of regeneration, and renewing of the Holy Ghost." Titus 3: 5. St. John writes, "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5: 1. Of course this faith can only follow upon repentance, which implies to quit sinning because to commit sin is to dispatch the soul, for sin is soul killing (Ezek. 18: 4). We must be dead to sin to be alive to God (Rom. 6: 11). And St. Peter plainly tells us that the word believed is the seed of life (1 Peter 1: 5, 23). And the washing and cleansing follow upon faith in His Word concerning the blood of Christ. The reader may study Romans 5: 1-5 and Ephesians 5: 26. We purposely give the above references that the reader may comprehend the whole process in this change of heart and life.

But, why did our Lord put it thus—so imperative, "Ye must." First, for godly life necessary in every child of Christ we must possess His nature. This revives and fills the soul. This only can change to make us divine. Second, the Kingdom of God consisting of righteousness, peace, and joy in the Holy Ghost (Romans 14: 17), no one can ever see it or become a citizen of God's commonwealth, without obtaining the Spirit of Christ. Third, since Christ is our everlasting life, giving the heart the sweet consolation and promise of immortality, if faithful to His laws of life, we must needs have Christ, the hope of glory, revealed in the soul. And this revelation is the truth in a mystery operating the new life (Col. 1: 27). Regeneration is therefore an absolute necessity to salvation from sin, for Christian life here, and for felicity hereafter.

We pause here to say that, accepting Christ by faith for justification, unless it is followed with the renovating experience of a change of heart, is never sufficient to assure the soul of salvation. Yet, we fear many souls get deceived, stopping too short here. We do not stress physical feelings, as we do the importance of faith after an honest repentance, yet whenever the heart is changed there follows an emotion of joy, a relief of the burden of sins, and a sense of peace with God. If this emotion is lacking doubts will linger to trouble conscience.

To be born requires a struggle on the part of another. It is the same on the part of our spiritual mother, the church of Christ. She will rejoice in her child when the joy of the Lord is imparted. Let no one deceive himself. There is a radical change which takes place in every one saved and born of God. St. Paul writes, "Wherefore, if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new (2 Cor. 5: 17. Am. Rev.) This plainly implies a change of the affections. An honest repentance always leads the soul to this. "They that are Christ's have crucified the affections and lusts" (Gal. 5: 24).

There are four great enemies which we must resist. (1) We resist the projected temptations of the Devil. (2) We destroy all the lusts of sin and born propensities. (3) We despise worldly inconsistencies. And (4) we avoid selfishness, for above all, we humbly deny ourselves. God's children are well known by their peculiar characteristics. They are heirs of free grace. Not that God at some time will die and leave to them estates and

legacies, but God bestows super-abundance for Christ's sake, who did die for us. "Which He poured out upon us richly, through Jesus Christ our Savior" (Titus 3: 6, Am. Rev.) Therefore, St. Paul writes praises to God, saying, "Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory" (Eph. 3: 20, 21). So in Christ we obtain all as grace (1 Cor. 1: 30), with the fruits of the Spirit (Gal. 5: 22, 23).

Thank God, we get saved from sins, its condemnation, its pollutions, and at last will be redeemed from all its effects, for we shall be crowned with life and immortality. Now, to this blessing, we have the earnest and seal of the Holy Ghost (2 Cor. 1: 21, 22). But reader, be sure of the facts. "Ye must be born again." You can have the experience and assurance from heaven. Repent, pray, and believe through till you obtain God's kiss of love (2 Peter 1: 10).

BEEBE, ARK.

## THE ONLY CURE FOR VACILLATION

By REV. L. A. REED

RECENTLY, while reading a volume on the Napoleonic Wars, our attention was directed to an incident in the history of the Prussian invasion, which aptly illustrates the point of this article.

An inn keeper, residing near the border of Germany, was called upon frequently to dine and wine French officers, for which service he received no pay. This, of course, made him very indignant, yet he was the one who shouted the loudest, "Vive l'Empereur!" (live the emperor) while the French were around. In the course of events "Waterloo" became a fact, and the tide of the Prussian advance came through the village where this inn keeper resided. Again he was forced, much to his disgust, to wine and dine the invaders, gratis, yet again it was he who shouted the loudest, "Vive le Roi," (live the King). This experience manifests a lack of principle which is prevalent in the lives of individuals today. It is seen in the commercial world where men will follow the policy which is productive of the greatest gain; it is also seen in the political world where the "party in power" will mould the politics of an individual; it is seen in the social world, where aspiration will cause a person to become a snob; it is seen in the ecclesiastical world where wire pulling and red tape take the place of efficiency and merit; finally, it is seen in the spiritual world where, so many times, numbers of young people get saved, only to be ensnared very speedily by the wiles of the enemy. God has something better for the human race than such a vacillating experience. This "something better" is the reason for the existence of the Church of the Nazarene. This "something better" is expressed in the words of Paul to the Christian Thesalonians which read, "To the end he may establish your hearts unblamable in holiness before God." Again he says to the same people, "And the very God of peace sanctify you wholly. . . Faithful is He that calleth you, who also will do it." In other words, sanctification is the cure for vacillation. The only way to keep from vacillating is to have the carnal twist removed which causes vacillation. Before Pentecost they "all forsook Him and fled," but after Pentecost, when the spirit of compromise was eradicated, the

disciples became martyrs rather than betray their Lord.

Especially do the young people of our church today, need an experience of greater depth and strength, an "adamantine" experience with a greater power of resistance than that possessed by the previous generation.

We need it because the attack of the Devil is more varied; because the church of the last generation is now the spiritual wreck of the ages; because temptation is more subtle and the test more severe. This experience is that of holiness; an experience which will take us farther and farther away from the probability of transgression and nearer and nearer to Christ and God. An experience which will make us so steady that the opinions of others will only drive us nearer to Christ; so steady the apostasy will recognize in us an enemy and so steady that God will say to Satan, "Hast thou considered my servant—a perfect and an upright man?"

Friend reader, let me draw your attention in closing to a familiar chorus which each one of us should make a reality in our spiritual lives:

"Steady and true as the stars that shine,  
So would I keep this heart of mine;  
Fit for a gift to my Lord divine,  
Steady, steady and true."

OAKLAND, CALIF.

## THE DAILY VACATION BIBLE SCHOOL

By MRS. A. H. BAUER

THE Daily Vacation Bible School was first started in New York City, in the year 1901, by the Rev. R. G. Boville, and he had only five schools the first year. In 1907 he inaugurated plans for a national organization which has been effected, and is now both international, and inter-denominational.

The plan of the Daily Vacation Bible School is to use idle children, idle teachers and idle churches for a few weeks each summer, for the purpose of teaching the Bible to children during vacation time. The statistics gathered by the Interchurch World Movement showed that 69 per cent of the children of this country receive no systematic instruction in religious and moral precepts, and those who are regular attendants at Sunday school receive only about one half hour of religious teaching each Sunday. When this small amount of religious teaching is not backed up by religious teaching in the home, the child gets but very little help in the way of definite Bible teaching that will save it from drifting into infidelity when grown to manhood or womanhood. It needs but little investigation on the part of any Sunday school teacher, to learn that the average child gets no real Bible teaching in the home, as the parents of today have turned the religious education of their children over to the church, and if the church measures up to her responsibility, she must supplement the work of the Sunday school with more actual instruction than can be given in the usual brief Sunday school lesson.

According to the statistics of the Interchurch World Movement, the children of Catholics receive two hundred hours of religious instructions per year, and the children of Jews receive three hundred and thirty-five hours of religious instruction per year, while the children of Protestants receive only the short period given at the Sunday school session; or less than twenty-four hours per year, as the "special days," like Children's Day, Christmas, and others when a special program is rendered, reduces the time given to actual teaching. If we expect our children to learn the common school branches in the public school, we know that we must keep them in school regularly as the lapse of even a few days makes a break in their studies. But we seem to think that they can learn Bible truths with only one lesson per week, and we overlook the fact that seven days intervene between lessons, with all the many and varied distractions, that tend to drive out of their mind, what they may have learned in the short half-hour while in Sunday school.

In the Vacation Bible School, the child will learn more in the four-weeks term, because it attends five

days in the week, than it will learn in several years of ordinary Sunday school attendance. The daily sessions are from nine to twelve each morning, and are divided into several periods, part of which is devoted to instruction by means of Bible stories, memorizing scripture verses, committing standard hymns to memory, mission study, and these are alternated with hand-work suited to the needs of the children, and consist of map-making, making scrap-books filled with pictures to illustrate the life of Christ. Children from four to fourteen years of age are included, and are divided into grades or groups similar to the public schools, and the instructions are planned to fit the requirements of each age. In small towns, and rural Sunday schools, the pastor of one of the churches is often chosen as director, and the teachers are volunteers from the different Sunday schools, all of whom give their services free. In the cities where the enrollment is large, a competent man or woman from some college is secured as director, and part of the teachers are also experienced teachers, and both the director and teachers are paid a fair salary for their work. But even then a number of volunteers help assist in the work, as it requires sufficient help to make it possible to thoroughly instruct each child who attends. In Pasadena, Calif., thirty-four churches, co-operated in holding a Vacation Bible School, grouped in seven different centers of parishes in which were enrolled over fifteen hundred children, with one hundred and thirty teachers.

But the Vacation Bible School is just as successful in the rural community as in the city, as the reports from them show; a letter from a rural community states that their Vacation Bible School was held in the center of the township, in which were seven rural Sunday schools as follows: one Brethren, one Mennonite, one Friends, one Presbyterian, two Methodist, and one Calvary Mennonite, which shows that all denominations can work together in

this one thing at least. Only home talent was used as teachers, the pastors of the different churches taking turns in conducting the devotional exercises which lasted thirty minutes each morning at the opening session.

The work was divided into periods of Bible study, nature talks, mission talks, music, habit talks, and one period of basket weaving, instead of other recreation. The sessions were from eight-thirty, to eleven-thirty, and the enrollment was eighty the first day, reaching one hundred and fifty-four before the school closed, but the average attendance was one hundred and ten. There were no trolleys, or solid roads, and the children walked, drove, came in trucks, and any way to reach the school at all, and it was harder to keep the children away after the first day than it was to get them to come. The school was begun without any money on hand, and not even the necessary books, but the money was borrowed to purchase them, and was then raised without much effort through the offerings that were taken. My informant says that the only way to estimate how much good was done, or how much the children learned, would have been to attend one session, or to have been present at the closing exercises when the school gave a program consisting of the songs memorized, also the scriptures memorized, missionary stories and exhibits of the maps, and other hand work done. There are a number of books that are published for the use of those who teach the various grades, as well as pictures, and materials for hand-work, the Bible, of course, being the chief text book for the teacher's own study. The church of The Brethren seems to be the leading individual church in this work, as their church held about four hundred Vacation Bible Schools during the past year, and their church schools are making a specialty of preparing teachers to conduct these schools. May we not hope that our church will be a close second this year?

## An Apostle of Full Salvation

By REV. JOHN NORDBERRY

THE recent translation of the Rev. William Howard Hoople, of Brooklyn, N. Y., has taken from the eastern end of the holiness movement, one of the most useful men it has produced in the last quarter of a century.

Brother Hoople was born of wealthy and religious parentage 54 years ago last July. When about 21 years of age, he was "born of the Spirit," in the Y. M. C. A. He soon became a soul winner in that branch of Christian work and continued there for some years. Being of an amiable disposition, he naturally drew many people around him in winning them to God. While our brother could have moved in some of the best religious society of Brooklyn he preferred to work for God among the more common people.

In the earlier part of his Christian life, he gave much of his time and service in some of the Rescue Missions in New York City, especially the Florence Crittenton Home. He labored until the late hours of the night, digging "diamonds out of the rough." He was never happier than when getting souls saved to God. Race, color, and creed were no barrier to this great lover of souls. He had a peculiar love for the negro race and always enjoyed "getting blessed" with them. But notwithstanding, our brother's clear conversion and seeing souls saved under his personal labors his heart was not fully satisfied but longed for an experience that he did not yet possess. In his going about to various religious meetings, he would hear people testify to their receiving the Baptism with the Holy Ghost, as a second epoch in their Christian experience. This increased his hunger and thirst after full salvation.

But the late Rev. Chas. BeVier of Brooklyn, N. Y., had more to do than any other person in getting Brother Hoople definitely committed to the doctrine and experience of holiness of heart, as a second and distinct work of grace. These two business men in New York City would daily attend the Business Men's Noon Day Prayer Meeting in the John Street M. E. church. Here Brother Hoople would hear the clear and ringing testimony of Brother BeVier to full salvation, and finding this experience always kept him steady and trustful even in a financial panic. While many business men were discouraged and disheartened, Brother BeVier was happy in God. All this helped Brother Hoople

to continue his seeking after full salvation. After a long time of struggle, God blessedly sanctified his soul, and, although he lost it a few times, he finally got it to keep, and got established in the experience, and he was one of the clearest preachers of the doctrine of holiness in our land.

The people who saw Brother Hoople dressed like the ordinary holiness man, could hardly picture him as he was ~~one~~ dressed, with his high hat, his gold headed cane, his diamond studs, his gold cuff buttons, gold watch and chain, checked pantaloons, etc., all of which he could easily wear in the circles of nice religious society in which he once lived. But, thank God, as the light came to our brother, he welcomed it and walked in it. And as the old dead leaves drop off the trees in the beginning of spring-time, when the new sap begins to rise, so these things began to drop off the outward apparel of Brother Hoople. Some of this "shedding" took place at one of the good old Silver Lake Camp Meetings, at Brakon, Vt.

And although from the time of his conversion, he labored and won souls for God, he nevertheless had a deep conviction in his heart that, God had a special work for him to do. While attending the holiness meetings in Brooklyn, he found some had to be held in private homes, where they could worship God in the freedom of the Spirit. Our brother therefore felt led of God to open up some place where God's wholly sanctified people could sing and shout to their hearts' content and have all the time needed for service. Also where holiness could be spread and conserved and where holiness conventions could be held at any time of the year, and where people could get saved and sanctified wholly, without any opposition.

In the year 1893 he rented a place which was formerly a barroom. Had it cleaned, furnished and opened as a "holiness mission." A number of the holiness people of Brooklyn gathered around him and God blessed them. It was here that Brother Hoople called the writer as a coworker with him in Brooklyn. Feeling the call was of God we responded and was with him, more or less, for many years. After nearly a year in this mission, Brother Hoople's father built him a church a little distance from this mission on Utica avenue. The place was opened!

An all day meeting was held! A holiness church was organized! Brother Hoople was ordained to the gospel ministry and called to the pastorate of this Utica Avenue Pentecostal Tabernacle. The Rev. Dr. Levey, the holiness Baptist preacher of Philadelphia, Pa., had charge of the ordination service, assisted by a number of holiness preachers of Brooklyn, N. Y., of different denominations. Needless to say that God put his seal upon this work. Eternity alone will tell of the numbers who were justified, sanctified, happy, classified, solidified, electrified, and some even glorified, as a result of this dear old tabernacle, which was the first church of what was later known as the "Association of Pentecostal Churches of Brooklyn." About a year after this organization, we felt the need of opening another church, in another part of the city, and Brother Hoople with the assistance of Brother BeVier and the writer opened an old abandoned Protestant Methodist church, in the eastern district, on Bedford avenue. An all day meeting was held on Washington's birthday, February 22, 1895. The holiness people flocked and filled the church to its utmost capacity! Dr. Levey and Brother Hoople were in charge, assisted by Dr. Alex McLean, Rev. J. Tamelyn, with other holiness preachers of Brooklyn, who ordained the writer to the gospel ministry on that memorable day! A strong holiness church was organized, and the writer was called to the pastorate of what was then known as the "Bedford Avenue Pentecostal Tabernacle." This church made a good center for the holiness forces of that eastern District. Multitudes were saved and sanctified and built up in the most holy faith. Here Brother Hoople poured out his money, as he did later in other such churches that he organized to spread and conserve holiness! Other holiness preachers came later on and identified themselves with this new Pentecostal movement, such as Rev. Chas. BeVier, Rev. H. B. Hoseley, Rev. H. F. Reynolds, and Rev. H. N. Brown. After other churches were organized in Brooklyn and elsewhere the work spread throughout the East, then known as "The Association of Pentecostal Churches of America," which terminated in what is now known as the "Church of the Nazarene."

Brother Hoople was always looked upon as the leader of this eastern wing. While our brother lacked in one of the characteristics of a leader, namely, not possessing that peculiar intuition, that quick and keen insight into human nature, etc., he nevertheless more than made up for that in his largeness of heart, his sympathetic spirit, his broadness of vision, his catholicity of spirit, his magnanimous and lovable disposition and that broad and deep charity. that "thinketh no evil" and that "covereth a multitude of sins," all of which were used by God to make him the man he was, a leader among men, and a great winner of souls!

Brother Hoople had a strong physical constitution and apparently would have lived a good many years to come, had he not been gassed while in France during the great war. This brought on other complications, which he fought hard to ward off, but all in vain.

Last spring, when he again took over the pastorate of John Wesley Church of the Nazarene, he tried to gather up his old time vigor to make this church the greatest work of his life. His slogan was "a thousand members in a year," but he soon found he was unable for the great task. His preaching and singing were too much for him. It was not long before he was laid aside. Instead of getting better, he got worse. When in the early morn of September 29, 1922, his great heart refused to beat any longer, and "the chariot of God" swung low, and "he was not for God took him." "A great prince had fallen in Israel." The holiness movement of the East has lost one of its best preachers. He was "an Israelite indeed, in whom there was no guile." We shall meet him in yonder city.

Several memorial services were held for him among them was one held in connection with the Interdenominational Holiness Fall Convention. Quite a number of preachers and laymen and laywomen spoke of the wonderful man of God who so recently left us. Some of us traveled hundreds of miles to attend that meeting and pay our last respects to our old time friend and brother.

Farewell, Brother Hoople, we will meet you at the Eastern Gate, in the City of God, where we will "sing the song of Moses and the Lamb."

## WHICH PART HAVE YOU CHOSEN?

When we become Christians we must take our choice between two things. We must pull others up toward the plane of our new life, or we will end by letting them pull us down to the level of theirs. It will be one or the other. If we do the pulling we will have to stay on the high plane of Christian living, which means that we will be very different from those who live upon the low world level.

And if we are true, we will be so very different that the ones down below will see, and some of them will want what we have, and we will have the chance to lift them up toward it. But not all, nor even a great many of them will want it, and that is where the rub comes in, for oftentimes it is the one we love best who refuses to come up and live where we are.

"Oh, if only my young friends would be Christians, too," sighs many a young convert.

"It is hard for a man to keep true when his wife isn't in sympathy with him," says the husband.

"Religion has made a dreadful gulf between me and my husband. He is not interested in any of the things I want to do, and I am not free to join him in the things he wants to do," says the wife. Then comes the temptation to compromise. "If you will come down just a little from your high position, for his sake, he will feel more like moving up from his low one for your sake. This is the only way you will be able to gain an influence for good over him," says the tempter.

But that is not true, as many a Christian has found out to his sorrow.

## A CASE OF THIS KIND

A Christian young woman married a young man who was a member of another church. He was a fine, moral young man, but he had not been reared in the same way that she had, and looked at life very differently.

A few months after the marriage, the young woman's pastor heard that she had been to the theater. He was greatly astonished. Hattie had been one of their strictest, most unworldly young Christians, and he went to her at once to see what had led her to take such a step.

"Alfred and I have talked it over," she said, "and he has promised to go to prayermeeting with me if I will go to a good play with him now and then. I do not think he will care to attend prayermeeting otherwise, and I felt that I ought to do all I could to get him in the habit of going."

But did she? Not at all. She had let him pull her down to his level, and the result was that she backslid, and got out of the habit of going herself in place of getting him into it.

## ANOTHER INSTANCE

This girl had been converted in her early childhood. From that time she was deeply interested in all that went on in the church, which she had joined. She was one of the most faithful attendants of the Sunday school. She took an active part in the Junior Missionary Society and Young People's Union, and was always in her place at the regular church services. And she did all these things because she loved them.

When she was fifteen years old her class in English literature at school spent some months in the study of Shakespeare. That winter several Shakespearean plays were given in the city, and all of the girl's classmates went to see them. "You ought to go, Marion," they told her enthusiastically. "You learn more about one of these great plays when you see a performance of it by fine actors, than you would in a month's lessons. Any girl who is studying English owes it to herself to take advantage of such an opportunity."

The girl did not yield at first. It was the next winter that she announced her decision to an elder friend.

"It won't be like going to the theater," she said. "I am going merely for the benefit it will be to me in my English literature: and of course

# THE HOME

Conducted by MRS. J. T. BENSON

I wouldn't think of seeing anything but a Shakespearean drama."

"You will be making a very great mistake, as well as doing wrong," said the friend.

Do you know what happened? She did not stay on her own high plane as a Christian, and do her best to lift her friends up toward her. She let them pull her down to their level, and within two years she had become a regular attendant at the theater, and was not at all choice as to plays, either, taking in pretty much everything that came along.

We started out by saying that if we are really true to Christ and keep in the narrow path with Him it will make us so different the world will soon tire of us; but that a few hungry souls will realize we have something they haven't got, and will want it. But, if we compromise with the world, and meet it on a common ground, we not only lose what we have, but end up by wanting what it has.

That is what had happened to this girl. And I do not need to tell you that she lost her experience, her interest in the work of the church, and her opportunity to pull somebody up toward better things.

Next week I will tell you about a young woman who determined to stay on her high plane as a Christian and how she pulled others up, instead of being pulled down by them.

## A UNIQUE STRIKE

The Sunday school worker tells about a young college man, a lively, manly, decent young fellow who was invited to take a class of boys in a mission Sunday school. He says:

"They were real boys. Such ideas as they had were gathered chiefly on the street. They were what the story-books call 'street urchins,' the sort of lads that constitute a 'gang.' It took all my friend's vitality, virility, and 'pep' to keep ahead of them. This, however, he was able to do until he made a fatal mistake.

At the university his class was studying one of Shakespeare's plays, *The Merchant of Venice*. At one of the theaters the great Shakespearean actor, Keane, was playing it. A patron of the university glee club invited the members of the club to be his guests in a theater party to hear the great actor in the great play. My friend went. He enjoyed the play greatly, and his conscience did not give him the slightest pain.

He did not teach his class the following Sunday. The mission was there, as usual. He was there, as usual. He expected the boys, as usual. But not one boy appeared. The next Sunday he was at his post, but not a boy came. He had not the faintest idea why they were not there, but he thought it his business to find out.

He found out. Their absence was not an accident. They told him why they stayed away. "We ain't agoin' to be taught the Bible by any guy wot goes to the theater, that we ain't."

They had struck. And they were uncompromising. They wanted no arbitration, nor mediation, nor conferences. They had struck for higher standards on the part of their Sunday-school teacher. He could come to their terms, or shut up shop, as far as they were concerned. It was an ultimatum."

The young man was astonished. He knew that the boys themselves were a precious lot of little rascals and he hadn't expected them to be very critical. But he was an intelligent young chap, and he saw that what he did was a more important part of his teaching than what he said. And as he was honest in his desire to be the best teacher possible, which meant that he must live up to the ideals these boys had for a teacher of

the Bible, he made up his mind never to go to the theater again.

We will hope that some one pointed the young man to Christ, who is able to take the love of everything out of our hearts which would keep us from being all that we ought to be to those we want to help.

## ACQUAINTED WITH GOD

There was an old woman in Leicester, England, whose custom it was to carry flowers to the hospital, and talk about their souls to patients, nurses, and even doctors. One of the doctors, standing in the doorway one day, remarked: "Do you believe God will hear your prayer? I'm hard up. If I asked Him, would He send me five pounds?" The old lady answered: "If you were introduced to the Prince of Wales, would you put your hand in his pocket at once?" "No," he said, "not till I knew him better." "You will need to be a great deal better acquainted with God before you can expect such an answer to your wish." But we may be so well acquainted with God that it will be perfectly natural to bring to Him, as our nearest and best Friend, every need of our souls.—Selected.

## INTERESTED IN THEM

A young girl, visiting in a minister's family, was told of some bright, cultured people in the neighborhood who, however, never attended any religious services. "I will go and see them," the visitor volunteered. "But what excuse will you have for going?" the hostess questioned anxiously. "Oh, yes; take this book, I remember having heard one of the ladies express a desire to read it." "But I don't want an excuse," was the reply. "I want them to know that I am interested in them." As a result of the visit, every member of the family became regular attendants at the church services, and three of them became Christians. Speaking of it afterward, the mother said: "I never realized the danger we were in, until I saw that some one else—and that, one who was almost a stranger—was concerned about us."—Selected.

## SENTENCE SERMONS

Before we sin, it is the gain we see; after we sin, the guilt.—MARCUS DOBS.

True repentance is not the mere horror and excitement of a terrified conscience; true repentance includes faith as well as fear.—JAMES STALKER.

A reason for the increase of suicide is the weakening of religious sanctions.—*British Weekly*.

When the lame man found himself able to walk, he went about praising God. Do we always acknowledge even in our hearts the great blessings we have received from God?

The very essence of Christianity is the personal relation of God the Father and man the child.—DR. ALEXANDER MACCOLL.

Whoever introduces into the public affairs the principles of primitive Christianity will change the face of the world.—BENJAMIN FRANKLIN.

To know music you must be musical; to know art you must be artistic; to know Christ you must be Christlike.—J. H. JOWETT.

## LOST

"Lost" means to have missed something or to be missed. The sinner misses the joy of salvation and the bliss of eternal life. The church misses his service and fellowship on earth, and loved ones are disappointed at the gates of pearl.—Selected.

## TO LIVE FOR OTHERS

"Lord, make me quick to see  
Each task awaiting me,  
And quick to do;  
O grant me strength, I pray,  
With lowly love each day,  
And purpose true,  
To go as Jesus went,  
Spending and being spent,  
Myself forgot."

## OUR DUTY AND ITS COST

By AMOS C. GRIFFIN

Recently I received a letter from Brother Anderson enclosing a receipt for money sent him for Foreign Missions. I was sitting meditating on our need of financial help to keep the missionaries on the field with the letter in my hand. My mind centered on how much over-head cost was attached to that letter. I finally came to the conclusion, considering the envelope, the stamp, the stationery, the receipt, the printing, stenographic hire, wear on typewriter, cost of ribbon, depreciation on furniture, light to work by, that the cost of that particular letter was in the neighborhood of 25c. Then I remembered that I had sent in over one thousand dollars as District Treasurer for our district. Then I wondered how much over-head cost was attached to all letters of appeal sent out to enthrone us to do our duty.

There are a number of departments in our general church that are obliged to resort to this method of personal contact to obtain the necessary funds to carry on their work. Should it be necessary to spend from thirty to forty per cent of God's money to inspire and persuade us to do our duty? The present plan (with no criticism toward our management of the various interests) is that an appeal must be sent to us in the form of a personal letter. An article in our church paper is not sufficient to stir us to do our duty. Probably the reason is our people do not subscribe for the HERALD of HOLINESS; second, probably some who take it fail to interest themselves in it enough to read it. Then our district officials are often forced to send out letters of a duplicate nature to make the appeal stronger. Think of the amount of money it requires to carry on this plan to get us to do our duty! Another costly practice carried on by our rank in file is the personal remittance. More money can be remitted and receipted for at a great amount of saving of God's money by collective remittance.

Some people feel that the money does more to remit direct, if only one dollar. First this practice costs them postage, stationery, and the time spent in writing, also cost the general interest one of these expensive letters of thanks referred to previously in this article. We believe the practice of remitting through the local Church Treasurer who must needs send other money to the District Treasurer with which he can send yours, who in turn remits from the several local churches collectively to the general interest thereby, reducing the overhead cost both to ourselves as individuals and to the general church. Our Pastors can assist in a great saving of God's money if they will only stress the needs of the general church and advocate the remittance through the local church.

Let us cut the corners and save expense and cooperate with our general offices so their expenses can be reduced to a minimum thereby doing our part to make them more efficient. Why sacrifice to do something the most expensive way? Let us agree to do our duty at less expense especially by keeping our ear to the ground listening for the Macedonian cry for help instead of awaiting the expensive trumpet to carry the call we are using now.

## "OUR GENERAL SUPERINTENDENCY"

By N. B. HERRELL

**W**HAT can we do as a church, in a legislative way to bring about greater efficiency in administration and economy in finances? This is a constantly recurring problem as we approach the General Assembly. The governmental policy of each denomination has much to do with its spiritual condition. Some forms of church polity have greater tendencies toward formality than others. Too much red tape and superfluous organization will transform a church into a religious machine as cold as steel. The lack of sufficient government and adequate organization on the other hand will encourage those free lances and independents who would be a law unto themselves, and create confusion, thus hindering the orderly and united progress of the church. If the Church of the Nazarene is troubled with either danger, it is the one last mentioned. However, we are not surprised at this, when we consider the rapid growth of our church and the fact that we have come, many of us, from different denominations with various forms of church polity. In spite of this, we have been getting ahead.

With the increase in the work of our various interests, such as Home and Foreign Missions, Publishing, Education, Church Extension, Ministerial Relief, Orphanage, Social Welfare, etc., there must be proper oversight and supervision, lest a spirit of rivalry develop which shall cause one department of our work to prosper and succeed at the expense and to the detriment of other departments. To avoid this unhappy state of affairs, ALL of the General Boards

## THE PEOPLE'S FORUM

must have the same attention from, and just and impartial supervision of the Board of General Superintendents. This brings us then to the question of the responsibility of the Board of General Superintendents. As things are at present, our General Superintendents are charged with certain responsibilities, but are without sufficient authority to make their work effective. If we as a church place the responsibility of supervising the work of the general interests of our church upon the Board of General Superintendents, then it is only just and proper that as a church we invest that board with proper authority in keeping with the responsibility. Many people are afraid of that word "authority." But it is certain that our church must place the authority of leadership where it rightfully belongs, or else this leadership will be assumed by those less spiritual and less capable and much harm come to the work. This is a weak point in our church polity at present. Eliminate this weakness and many present abuses will disappear.

The General Superintendents should not be members of any of the General Boards, but should have supervision of all the General Boards and interests of the Church of the Nazarene the world around. All General Boards would then look to the leadership and supervision of the General Superintendents. The working policies and financial campaigns of the various boards would then be properly adjusted in their relation to each other and the work of the church would move forward as a unit. Until this is done, a spirit of rivalry will continue among the General Boards. Under the present arrangement one General Board hardly knows what the other Boards are doing or are planning to do. Two General Boards may put on a financial campaign at the same time with the result that neither achieves the success that might have been attained under other conditions. With all Boards under the direct supervision of the General Superintendents, no Board could proceed with their plans until those plans had first been approved. This plan would safeguard the churches and would guarantee to each Board an equal right in presenting their work to our people everywhere.

There are many good reasons why the General Superintendents should not be members of any General Board. One reason we will mention is that almost all of the General Boards are incorporated and are liable to a suit at court. If for any reason the General Board of Foreign Missions should be involved in a lawsuit today, the Board of General Superintendents would be included. This condition ought not to be. The Board of General Superintendents should be kept free to lead the church. Another reason we will mention is that if the Board of General Superintendents assist in planning the policies and work of a General Board, they are then bound to uphold, defend and support the work of that Board. Their decisions at District Assemblies and elsewhere are therefore partial and colored with the work and interest of the Board whose policies they have helped to form. Other Boards not having the benefit of this close connection with the General Superintendency suffer because of this. The General Superintendents no doubt aim to be fair and impartial in their administration, but our present church polity makes it well nigh impossible for impartiality of administration. Continuation of such policy will cause great dissatisfaction and may lead to serious difficulty. The Board of General Superintendents must be placed in an impartial position in their relation to the general interests of the church.

Our General Superintendents should be freed from all responsibility and connection with financial campaigns and drives. We can "drive" them to death and the spiritual welfare of the church will suffer. Yet some have suggested that the Superintendents administer the general home missionary funds, in addition to their already manifold and arduous duties. This would make the Board of General Superintendents a board of administration of general funds along with and on a level with all the other General Boards and will lead to more trouble and confusion and dissatisfaction than the economy derived therefrom would be worth.

We are in greater need today of a disentangled, impartial leadership than any other one thing. Let us not be penny wise and pound foolish. Let us be economical. But efficiency must never be sacrificed to economy. As a church we are agreed as to the necessity of a General Superintendency. But the

question of how much authority shall be invested in the General Superintendents is one yet to be settled. As we see conditions in our church today, we believe that we will continue in a more or less confused and restless state, until the authority as well as the responsibility of leadership is given to the Board of General Superintendents.

If the General Superintendents are freed from financial campaigns why should we have need for more than three? Two for the work at home and one for the work abroad. There are but thirty-five District Assemblies to be held in the United States each year. This would give one General Superintendent seventeen and the other eighteen Assemblies to preside over in fifty-two weeks. One would have a margin of thirty-five and the other thirty-four weeks during the year. Then could we not finance these men in a manner much more becoming the dignity and sacredness of the office? Should we not support three, before increasing their number? Three General Superintendents devoting all their time to superintending the work of the church, would seem a sufficient number to adequately and efficiently carry on the work of our church as it is at present.

It would seem that the work of the church outside of the United States might properly claim more attention from the Superintendency, if we are to see our work grow in other fields as it should. Canada, Scotland and England should be given some assistance by the presence and work of a General Superintendent. These are good fields and other fields ought to be opened, such as Australia, Sweden and New Zealand. We have a goodly number of Nazarenes already in Australia. All we need is the support of a pastor and we can soon have a strong church started in that country of opportunity. The coming General Assembly should carefully survey the open fields and plan to carry the work of our church into the many open doors awaiting us, with a view of getting the quickest and greatest results with the least outlay of money. In doing this we believe the Board of General Superintendents in their attitude toward the leadership of the church and her work will largely determine the future success of our movement.

We may adjust and fix up many other things in connection with the organization and government of the Church of the Nazarene but if we fail to more clearly define the duties and responsibilities of leadership involved in the General Superintendency, and refuse to invest the General Superintendents with sufficient authority to make their superintendence effective, we will have failed to accomplish that which is most needful for our church to succeed. We believe our people should give this matter mature thought and careful consideration so that we can come to the General Assembly with some well thought out plan, thoroughly saturated with prayer, that will help us solve this very important problem which is at present confronting us.

Yours for a more clearly defined policy for the Board of General Superintendents.

## THINGS TO THINK ABOUT

By T. F. HARRINGTON

Do we pray as much as we did and should?

Are we growing in grace and the knowledge of the Word?

Do we delight in reading God's Word more than any other reading matter? Do we find new truths in its sacred pages?

We must needs attend to the business of the church, but have we let it get in between us and the Lord?

What is our attitude when God pours out His Spirit in the place where we are? Do we feel at home or is there something in us that wants us to resist?

Are we as careful as we should be in our conversation, when an absent person's name comes up in our hearing? Are we our brother's keeper in the scriptural sense?

How about being courteous to all men? Do we practice that?

Do we hear from heaven as much as we did? How is our standing with God? Can we say that the Spirit is with us? Have we a hallelujah in our heart?

Is Christ as real to us as He was? Are our hearts clean now? Has anything of a wrong spirit found its way back into our hearts?

Do we support the cause of God according to our ability?

Are we as faithful to God and the church as we should be?

Do we really believe that Jesus Christ is to return to earth?

## ANNUAL MEETING GENERAL BOARD OF MUTUAL BENEFIT

The Fourth Annual Meeting of the General Board of Mutual Benefit was held at Kansas City, Mo., February 13-14, 1923. President F. M. Messenger was absent on account of sickness. David Anderson, Rev. C. L. Bradley, Mervel Lunn and Rev. E. J. Fleming were present.

The annual report of the Secretary-Treasurer showed substantial progress during the year. The Mutual Benefit Society made a net gain of 579 members. A total of \$7,016.50 was paid in benefits in Class "A" (Ministers), \$20,500.00 in Class "B" (Laymen) and \$400.00 in Class "C". A grand total of \$106,909.50 has been paid in benefits since the work started in 1916. At the beginning of the year 1922 there were 2987 members in all classes—exhibiting a business in force of \$2,843,200. At the close of the year there being a gain of \$565,000. The work of the Society is co-extensive with the most far flung reaches of the work of the Church of the Nazarene as it numbers members wherever our farthest mission stations are established.

It was unanimously agreed to reduce the age limit of Class "A" from the 65th birthday to the 60th birthday and the limit of Class "C" from the 70th birthday to the 65th birthday. These changes will become effective April 1, 1923.

The Board prepared a memorial to the General Assembly, asking that the Constitution be approved and placed in the Manual.

It was voted that the ministers' wives who are now in Class "B" would be transferred to Class "A", when the husband is a member of Class "A", if they so desire.

To accommodate any who wish such a provision, the Board voted to pay benefits in quarterly installments in any amounts desired by the member.

The financial report is not published here as it was published in full in the January issue of the Mutual Benefit Advocate and copies were mailed to all members about January 10. Anyone desiring the report may obtain a copy of the Advocate from the Secretary. The office of the Mutual Benefit Society is located at 2905 Troost Avenue, Kansas City, Mo.

(Signed)  
E. J. FLEMING, Secretary-Treasurer.

## BIBLE STUDY IN ALBERTA

It was the delightful privilege of the writer to visit all but two of the charges on the Alberta District during the past summer, and to hold a week's Bible Convention in each place.

The studies given were dispensational in character, and a sincere effort was made to heed the Apostolic admonition to rightly divide the Word of truth. A series of studies in the Book of Revelation were given, and an earnest effort was made to establish our people in the glorious experience of entire sanctification. The work was not only of interest to our own people, but it was also of interest to many outside of the membership of our own church. Many such attended the conventions and enjoyed the work with us. It is evident that our church has the confidence of the people throughout the district, and that the faithful work of the pastors is appreciated. There is a bright future for the work of the Church of the Nazarene on this great field.

Our Canadian people are a Bible loving people, as are our loyal Nazarenes every where. The work has given our people the benefit of a week of intensive Bible study, many of whom could not otherwise have enjoyed. It was, in the nature of bringing a Bible school to them in their own church, and they have been quick to take advantage of the opportunity to increase their knowledge of the Scriptures.

This work was not only of immediate interest and help to our people, but it deepened and intensified their interest in Bible study, and in the great work of the Canadian Bible School. This work is located in Calgary, Alberta, and is going on with ever increasing blessing. We are looking to God to accomplish a great work on our district and throughout this great western country through this institution. The Manitoba-Saskatchewan District is associated with us in the work, and several students are with us from that field. We covet the prayers of God's people everywhere for the prosperity of this great undertaking. It is an effort to meet in the most practical manner, one of the most pressing needs of the age, and of our own beloved Church of the Nazarene everywhere. We are living in an age of Bible study, and God is expecting us to make this contribution to the great work of spreading Scriptural holiness throughout the world. He is looking to us to establish a center in this land of promise where those whom He has called into His service can secure a thorough Bible training, and preparation for the work to which He has called them.

## VICTORY FOR MISSIONS

OUR hearts were made glad in that we were able to close the year without debt in our Foreign Missionary enterprise. The campaign to raise \$100,000 for the Publishing House had taken the attention of our people, causing many to forget Missions until the very last month of the year. At first the amount needed seemed to almost stagger the faith of many. That all night of prayer in December gave inspiration to many loyal hearts. The offerings that month were encouraging. Faith seemed born of necessity that with one more effort the united church could supply the needed amount. The date was placed at January 21st for the final effort. The people prayed and gave until the offerings were sufficient to give victory with funds on hand to meet the obligations for the month of January. All have rejoiced with great joy over this heroic giving of our people, for in a few months the missionary offerings amounted to over \$100,000.

We desire to express our unlimited appreciation of this loyal manifestation of self-sacrificing giving on the part of all. Our pastors and ministry in general have been most devoted to our holy cause, ready to place their shoulder to the wheel and help with the load until we were over the hill.

God has given the Church of the Nazarene a large company of noble men and women who know how to pray and how to give when called upon for any great need in the church. The people are receiving a new vision of the call of God to our movement. The world's harvest field is perishing for lack of efficient reapers. The wide-open doors earnestly invite us to enter. The night shadows are gathering in the Eastern sky. This is the day of our opportunity—it will never come again. We believe our people are anxious to do their best. Language fails to express our satisfaction as our hearts throb with appreciation for the devotion and sacrifice of our people, and our many friends.

While there was great joy at the meeting of the Executive Committee in Kansas City over the victory won in that we could close the year without debt, yet the one question which seemed to impress itself upon the attention of all was this: What lesson does God intend us to learn from these experiences? Lessons of faith? Lessons of sacrifice? Yes; but more than these a lesson of careful forethought. Hence in planning the work much thought was given to greater efficiency of the workers on the fields and a most strenuous economy of expenditures along all lines. *To prevent such drives for money in so short a time it will be needful that our pastors and churches begin at once to plan their regular offerings for missions at least every month.* Some districts have adopted the budget system, which seems to be a new order of things and not carefully worked, hence we find in some cases no money has been sent from a few districts in nearly six months. This must be overcome by regular offerings at least every month, or the general church will fail in its great efforts to carry the gospel into all lands. One important lesson then to be gathered must be clear to all, namely, we must have some simple system of regular offerings at least once a month or—what might be better where possible—every week in the year.

We would ask our people everywhere to make these few months before the coming General Assembly special months of devoted prayer and constant giving, with greater efforts for revivals and soul winning. The Church of the Nazarene is peculiarly a missionary movement in these last days to spread Scriptural holiness over all lands. We appreciate the co-operation given by our pastors and people, and their kind words make the burdens lighter and the toils of the way a greater joy to our hearts. May the divine blessing ever rest upon our loyal people.

*H. F. Reynolds*

*T. A. Williams*

*John W. Goodrum*

General Superintendents.

Brethren, pray for us that we do not disappoint Him in His reasonable expectation from us.

H. O. FANNING.

## ALL DAY MEETING

Our all day meeting was held at Cushing, Okla., with Brother Bolerjack, February 14. We had a good attendance and one of the best times that God could give us. Four souls were saved and some were at the altar for entire sanctification. Brother Dennis Wilcoxson led the love feast in the early service and the Lord wonderfully blessed. At the eleven o'clock service Sister Bolerjack sang and

Brother Matlock of Skedee preached a fine sermon. Some five or six were in the altar for either pardon or entire sanctification. We had a fine dinner in the church and everyone enjoyed himself.

E. L. Looman preached at the two o'clock service, but before the preaching Brother Brewer's two daughters sang and the shouts were heard again in the camp. At the close of the message they sang again and lifted us all in the other world. Every one got happy. These all day holiness meetings are a great success and we are making them a place of soul winning. Our next meeting will be in Cleveland, March 11.

E. L. LOOMAN, President.

## Among the Churches

### CLEVELAND, OKLA.

—We had been pulling a pretty steep grade and as I was talking to God about it one day He told me to call Brother Matlock of Skedee to help me in a meeting. Before I called him, Brother Matlock said to his wife that he had to go some where and hold a meeting, but did not know where it would be. When I called him, he said that it was God's plan for him to help me. We had a fine meeting lasting four weeks. It did my church more good than any meeting I ever had. We had hard hearted sinners saved and folks got sanctified in the old fashioned way. Folks were stretched out in the altar like they used to be. One man left the Masonic lodge, and became a real holiness man. We had nine additions to the church, and they are real Nazarenes. We have organized a tithing band. Pray for us. We mean to go on.—E. L. Looman, pastor.

### GREENFIELD, IND.

—Our meeting which closed February 11th at Stringtown church was indeed successful. Brother E. Arthur Lewis of Chicago who is a power for the Lord, was the evangelist. The Second Coming of Jesus was one of the subjects upon which he laid special stress. He also sang special songs which he had composed. He has done much good which will tell throughout eternity in this community, and the church as a whole was put on higher ground. We had the privilege of seeing some get really saved and sanctified, for which we give God the glory. One afternoon a prayer meeting was held at the home of Rev. J. W. Wines. Sister Wines has not attended services since last July because of illness. On the closing Sunday she and Brother Wines attended the morning service and we had the privilege of taking them into our church. The members here truly know the Lord, and know how to pray down the power of the Lord. We covet your prayers.—Harry Carter, pastor.

### ROGERSVILLE, IND.

—On January 15th Rev. Orville Marsh and the writer started a meeting at Rogersville. This is a country community fifteen miles from my church in Parker. They had formerly sustained a church of the Methodist Protestant denomination until about two years ago when services were suspended entirely. God laid this backslidden place upon our hearts and we continued the services for three weeks and two nights, and had about fifteen seekers, most of them finders. The house was well filled at nearly every service, despite mud and rainy weather. We were blessed with the services of Sister Ethel Hannah of Elwood as song leader. Brother and Sister Hamilton, singers from Frankfort, Ind., were also with us during the earlier part of the meeting and were happily blessed of God. No church organization came from this first meeting, but definite plans were laid for another campaign in a few weeks with occasional services from now until this meeting, thus conserving the efforts already made. We left the community with the hearts of the people favorable toward our work. With a second meeting God will give us more souls and another organized Church of the Nazarene. Pray for this peace. It is a very needy field and a fine opportunity, as there is no church closer than 2½ miles.—Leo C. Davis.

### HOOKE, OKLA.

—This church organized less than two years ago has enrolled in all sixty-one members but nine families have moved away. Some have been dropped, so at present only twenty-seven members remain. Though diminished in numbers and decreased in finances and with much opposition to override from holiness opposers we are not discouraged in the least. We believe this church has come to the Panhandle to stay. Our recent revival with Brother J. Walter Hall as evangelist was good. It was a hard fought battle. Brother Hall gave no uncertain sound. The lines were drawn close. It was too straight for most of the folks, but over twenty prayed through. Others were left hungry and are still seeking and finding the Lord. Three united with the church. The young converts are taking a decided stand for holiness and some against great odds in their homes.—Mrs. Maggie Crawford, pastor.

### HOLDENVILLE, OKLA.

—We have had several saved in our regular services. At our Christmas meeting with Brother F. N. DeBoard God gave us about thirteen souls. Four came into the church, with more to follow. We are not going by leaps and bounds, but are steadily climbing the grade. Our Sunday school is growing and our crowds are increasing so we feel encouraged. Our people have kept our table loaded down with good things to eat. Money is hard to get. We are going on and looking for greater things.—C. C. Johnson pastor.

## THE SAVINGS ACCOUNT

By JOSEPH N. SPEAKES

Some time since General Superintendent Goodwin, in speaking of our Church Extension work, said it was the "savings account of the church." Nothing could be wiser or truer than that statement. It is the cause that adds to the permanent assets of the church. Every building built or bought adds that much to the value of the church's property, and still more to its possibilities for good in the world. The mere money value of the property cannot tell the whole worth of this cause. The end sought in securing the building is the question of far more importance. The paramount purpose is to have a soul saving station, a house where a congregation may, not only worship, but work. And with us the local possibilities of a church as a soul saving institution is only the beginning. The "ends of the earth" are in view in every work established and every piece of property secured. We are not caring for church buildings per se. They are the poorest kind of property apart from the purpose of their erection. But every time one is built and a "going concern" is properly housed, the eternities have something to reckon with. There is little wonder that the Devil would hinder the work of our Church Extension department. It is quite his concern to see that our people give little to this cause. Its success means his failure in the lives of people all around the globe. He is not nearly so wise as he is given credit for if he should pass this cause by without attention.

Church people, very like others in private affairs, give far too little attention to building up a "savings account." Things of seemingly more immediate importance consume all our money, and the investment in a permanent future goes by without that due regard that its vast importance so warrants. But, thank the Lord, there is an ever increasing number of people who are waking up to the need of adding to

the "nest eggs," and this cause as a result is coming in for more and more attention.

The work accomplished has shown that it is of such a permanent character that it cannot be dispensed with. Aid has been given through this cause to churches in 31 districts of the church, representing our work in 28 states of the Union and two foreign countries. Sixty-five of our needy congregations have tested the practical value of the "savings account," and found it a "friend indeed" when their "rainy day" came. Property worth around \$100,000 has been added to the solid assets of the church, and some \$50,000 worth saved through the instrumentality of the "savings account." The congregations aided gave to missions last year over \$8000, and over \$132,000 to all purposes. So the "savings account" is paying good interest on the investment. It is paying nearly 25 per cent each year to missions alone, and to all purposes more than 300 per cent. To put it differently, the churches aided by our Church Extension cause gave to one cause nearly as much as the whole church gave last year to the "savings account." Now even a dull student can figure out the result. If what has been invested in Church Extension will produce such good returns more would increase the result correspondingly.

A bishop of the United Brethren church stated that if all the good work of church extension of the last 30 years were taken out of that church the denomination would be hopelessly ruined. Even with the short time this cause has been functioning with us, it would seriously damage the church to remove all the work accomplished by the cause. The oldest loan we have is not yet four years old, yet one church in every 18 that we own has been partially paid for by the Board of Church Extension. Come on, let's boost the "savings account."

### PLAINVILLE, KAS.

—We held our revival in January which in many respects was a great meeting. God honored the Word, and while we did not see the visible results we had hoped for, yet there were twenty-five who claimed definite victory, either for regeneration or sanctification. Much was done in breaking down of prejudice that had existed for a number of years. We feel that a good foundation has been laid for a sweeping revival in the near future. We have taken nineteen new members into the church and have another nice class to follow soon. All departments of our church are showing a marked increase in interest and attendance. We are having three prayer-meetings a week and one Bible study class. God is giving us the hearts of the people and many new faces are making their appearance in our congregation. God is setting His seal upon our services and the spiritual tide is gradually rising.—L. W. Dodson, pastor.

### YOKUM, TEXAS.

—We are praising God at this place for victory through the blessed Holy Ghost. Although our membership is small we have some of the salt of the earth. Our beloved District Superintendent Rev. E. W. Wells has been with us for a few days, and preached five great sermons which was a mighty uplift to all who had the pleasure of hearing him. Previous to Brother Wells coming to us, we have held special revival meetings since Christmas night, the pastor doing the preaching, assisted by Rev. M. O. Harper of Oklahoma City, the last week of the meeting. Sometimes we could hardly tell whether we were going or coming but we have had a few children converted a few at the altar of prayer for sanctification, and a few backsliders reclaimed, and we feel that we have made some progress, and are determined to push the battle against sin and Satan, and all false professors to the end, as we can find no stopping place. We are expecting to put on a tent campaign here in the spring or summer under the management of our District Superintendent, and move our church in a more prominent location. Brethren, pray for us.—S. M. Stafford and wife, pastors.

### SALLISAW AND OOLOGAH, OKLA.

—At the Assembly last fall we took the pastorate of the above churches. When we got on the ground we went to work like we meant to do business for our King and He has stood by us in all of our un-

dertakings. At Sallisaw we have more than doubled our Sunday school and souls have been saved in our regular services. Some have been added to the church. Our Sunday school is doing fine under the wise supervision of our good superintendent, H. T. Brock. The Young People's Society is doing fine work. Our young people are going on to victory. The Junior Y. P. S. under the supervision of Mr. D. Ice is doing fine work. The Dorcas Society, the Woman's Missionary Society and the mid week prayermeeting are doing fine. We are planning to build an annex to our church in order to take care of our people. Pray for us at this time. At Oologah we are doing our best and the blessing of God is upon us. We are having an awful scourge of the "flu" at this time and many of our folks are sick at both churches. Our good people are standing by their pastors and keeping the salary paid up in full, and our churches were glad to take part in the drive for Missions.—I. D. Farmer and wife, pastors.

### OSAGE, OKLA.

—These are good days for us here. The Lord is blessing on every hand. Our church building was too small for the crowds that were coming so we had to enlarge our building. We have sixty out to our prayermeetings where the people sing, shout, get blessed and get people to God. A few weeks ago a revival broke out in the prayermeeting. The pastor preached every night for two weeks and thirty prayed through at the altar, and the church was blessed. Sister Latimer of Tulsa sang in this meeting and the Lord did bless her singing. Our God is able to answer prayer.—Tommie Hayes, pastor.

### LITTLE ROCK, ARK.

—The District Advisory Council meeting of the Little Rock District is now history, having come to a close last night, February 18th. The papers read and subjects discussed were of the highest order, and much good accomplished. Truly the Little Rock District is a district of opportunities. The sermons preached were freighted with power and blessed of God. The Home Missionary service on Friday night was one of the best this writer ever attended all things considered. It is our opinion that if our people had the vision, much more would and could be done. It seems to be a foregone fact that if we do not do something of this kind in Arkansas, we had as well pull our stakes and flee to the mountains. Out of a population in the state of 1,750,995,

we have the magnificent total of 1,804 Nazarenes in 68 churches. That after an effort of fifteen years. We shall do our best to preach, pray, sing, and shout Home Missions until this state is aroused, churches established, heaven enriched, and hell impoverished. We have one of the best District Superintendents in all the land; consecrated with all there is to him. Our local work is going "over the top." Have rearranged the pulpit and platform; and now can seat 400 easily. Beautiful harmony prevails. We have opened up a mission out in the country; have services in the jails; people get converted; many healed, and on we go. But it is not I that am doing it. We have some of the finest people on earth, and all you have to do is to tell them what you want done and they go at it. Write us when your people come to any of the hospitals in Little Rock. If you have a son, daughter, or any one you are interested in in Little Rock, or near Little Rock, write us about them, and we will see if we can help them.—John W. Oliver, pastor.

ELWOOD, IND.

—Revival on with increasing tides of power and glory; yesterday a great day. District Superintendent Short present, preaching with great power and victory. Sunday school largest ever in the history of the church. Good crowds are attending. Meeting conducted by the pastor continues another week. Pray for us. Souls are finding the Lord.—L. O. Green, pastor.

DETROIT, MICH.

—We are in a great battle against Satan and his hosts, and victories are being won here in Detroit. The glory of God and the workings of the Holy Spirit are peculiarly manifest in the regular services. Sometimes the Spirit has such convicting power over the people that an altar call is given even before the preaching of the sermon. The seasons of prayer, praise and song are powerful and soul stirring. For some time we have had accessions to the church on every Sunday. Two weeks ago we closed a blessed and successful mid-winter convention. Brother Herrell and Brother Speakes brought soul stirring messages. During the convention a church was purchased. Up to date we have received \$3,675.00 in cash and pledges. We expect to begin to worship God in our new church on Easter Sunday. We are looking forward to that date with great expectations, for Brother Bud Robinson hopes to be with us, and it will be the beginning of a revival campaign. The church with her faithful pastor, Brother M. S. Cooper, is praying and working, keeping low at Jesus feet. "The Lord hath done much for us." We praise Him.—Mrs. O. B. Wiederhold, reporter.

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KANSAS CITY, KAS.

—February was a good month in our work here and witnessed some forward steps. The spiritual interest has remained good with souls praying through at the altar. Our building fund was started the first of the month with every member and friend getting under the load. We hope to begin work on the building in April or first of May. A "Striving for Others" Sunday school contest was inaugurated the second Sunday which promised to be one of the best Sunday school contest plans a Nazarene Sunday school could use. C. W. Jones of Kansas City, Mo., First Church was present and gave us a very stirring address on Sunday school work. Brother Jones is an ex-Sunday school superintendent, with more than twenty years of experience and he knows how to help a new school get on the right road. Rev. E. J. Fleming, General Secretary, visited us in February and brought a very helpful message at the 11 o'clock service. There is a beautiful spirit of harmony and service among our folks and we are expecting great things from the Lord this year in this new field.—Elmer D. Russell, pastor.

ELKHART, IND.

—God is blessing the church here. We have a class of faithful praying Nazarenes who believe in

pushing ahead and doing things for God. Brother Earl E. Curtis was with us for a three weeks' meeting which proved a great uplift to our church, and resulted in the salvation and sanctification of a goodly number. Brother Curtis is a strong holiness preacher. Our people prayed and payed. Our evangelist was amply remunerated and \$53 was presented to the pastor as a love offering. Brother T. H. Agnew is with us at the present time in a campaign to raise money to build a Nazarene church in Elkhart. Brother Agnew is wonderfully used of God in this line of work. He preaches to the business men and their hearts are moved under his strong appeals. This campaign will do more for us in breaking down prejudice, and getting our work before the people of this city than any revival we have ever had. We have to date \$14,000 in cash and pledges from our church and we expect several thousand from the business men of this city. God is with us and we see victory ahead. We have the best thing in the world, and we want to give it to the largest number of people in the shortest period of time.—Lloyd Montgomery, pastor.

INDIANAPOLIS, IND., WEST SIDE CHURCH.

—A great meeting just closed with over 150 seekers at the altar for pardon and purity. The meeting was preceded by prayer and other preparatory work. We felt we must have some one who would preach the Book if we could expect a genuine revival. We had for our evangelist, Miss Edna Banning of Cleveland, O. We feel a genuine work has been done among us. The church has a clearer vision. The finances came easy and all bills were met for which we thank God.—Steuben D. Cox, pastor.

DAYTON, OHIO.

—We can report victory for the church here. The revival fire of the Holy Ghost is upon the church and souls are praying through in the old-fashioned way. We just passed through a good meeting with Evangelists Jarrette and Dell Aycock. The battle opened hard but by the help of the Lord and steady pulling the glory fell and our hearts were made to rejoice in seeing the altar filled a number of times and the people praying through. This is a wicked city but God is able for all things and He proved it by giving us a good revival. Brother and Sister Aycock are noble workers and stand by the pastor in helping to build up a church. Sister Aycock is one of the best with young people and children that I have seen for a long time. They do you good along all lines. I was not at my best throughout the meeting due to illness, but they pulled and stood by the stuff when I was not so able. When you read this report I will be in the hospital for an operation for appendicitis so remember us in your prayers that we will soon be at the front again fighting sin and the Devil. The Assembly of the Ohio District will be held at this place May 2-6, pray for a great soul-saving time as well as to transacting business which we have always had in the past.—J. W. Henry, pastor.

### CHRISTIAN LIFE SERIES

#### Fruit of the Spirit—Love

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

MARCH 25

- I. LOVE IS A FRUIT OF THE SPIRIT. Gal. 5:22.
- II. LOVE:
  1. Is shed abroad in our hearts by the Holy Ghost. Rom. 5:5.
  2. Is the fulfilling of the law. Rom. 13:10, 10; Gal. 5:14.
  3. Exists in a pure heart. 1 Tim. 1:5.
  4. When perfected, casteth out fear. 1 John 4:17, 18.
  5. Passeth knowledge. Eph. 3:5.
  6. "Love never faileth." 1 Cor. 13:8.
- III. GOD'S LOVE IS MANIFESTED TO THE SINNERS. John 3:16.
- IV. THE LOVE OF CHRIST IS MANIFESTED TO HIS PEOPLE. Eph. 5:2, 25; Gal. 2:20.
- V. WE MANIFEST OUR LOVE TOWARD:
  1. God. Mat. 22:37.
  - (1.) By keeping His commandments. 1 John 5:3; 2:5.
  - (2.) By loving His children. 1 John 5:1, 2.
  2. Toward the brethren. 1 Peter 2:17; Heb. 13:1.
  - (1.) This love to the brethren is an evidence to all men that we are God's children. John 13:35.
  3. Our family. Titus 2:4.
  4. Our enemies. Mat. 5:44.
  5. All men. Rom. 13:8.
- VI. THE OUTWARD FRUITS OF LOVE ARE:
  1. We serve each other. Gal. 5:13; 2 Cor. 5:13, 14.
  2. We prefer each other. Rom. 10:12.
  3. We speak no evil. 1 Peter 4:8.
  4. We dwell in unity. Col. 2:2; 3:14.
- VII. OUR LOVE MUST BE:
  1. Unfeigned. 2 Cor. 6:6.
  2. Without dissimulation — hypocrisy. Rom. 12:9.
  3. Sincere. 2 Cor. 8:3.
  4. In deed and in truth. 1 John 3:18.

#### Topics for discussion:

1. Love in the soul makes the heart to be at peace. Love is the source of meekness, of humility. Love makes us be patient with others. Love makes us temperate both with ourselves and in our actions with others.
2. Love fulfills all the law. We keep the Sabbath because we love God. We worship God alone because we love him. We do not steal because we love our neighbors. We cannot lie, for love would not allow us to thus injure others. We cannot murder, for how could one kill whom he loves? Love inspires us to honor father and mother. We cannot covet for "love seeketh not her own."
3. There is not one duty of life that is not included in the great commandment, "Love God with all our soul and our neighbor as ourselves."
4. Love softens the hardest heart; tames the harshest tongue; brightens the most selfish eye with altruism; fills the most carnal soul with purity; lightens the heaviest burdens.
5. God dwells in the soul by filling it with His essence—Divine Love.

### Scripture Calendars for 1924

IT IS a real pleasure to announce that we are planning to issue our "Bible Gems" Scripture Calendar for 1924. Many were disappointed in not being able to secure this calendar for the current year.

A beautiful picture of "The Flight to Egypt" by Hofmann has been selected for the frontispiece and the other pictures will be equally attractive and interesting. We hope to have a sample calendar ready by April 15th, and shall be glad to quote prices, terms, etc., to prospective representatives at that time.

We trust that our many former calendar agents with whom we have had such pleasant and mutually profitable relations will plan, right now, to handle our "Bible Gems" calendar for 1924.

NAZARENE PUBLISHING HOUSE  
2109 Troost Ave., Kansas City, Mo.

## Gleanings From the Field

### ECHO, ORE.

Just closed a five weeks' siege at Nolin, Ore., in the United Brethren church. Spirituality was at a low tide, but true to promise the Holy Ghost came and broke the back bone of lukewarmness and carnality until men would pray in season and out of season until blessed victory was theirs. Amen. We had many seekers and finders. Such praying as these wheat ranchers, sheep men, cow punchers, cooks and crooks did and how they rejoiced can never be described. God gave us a leader of the dancers and he has the second blessing good. He will now dance for Jesus. He takes the Sunday evening service next Sunday, while another young man goes across the country twenty miles to preach. People say we want this old fashioned, Holy Ghost gospel from now on. God gave us the cream of the land, mostly heads of families. People came for miles over these Oregon hills and found mercy. All glory to Him who never fails.—L. W. Goss.

### FROM NEW MEXICO

The Lord directed wife and me and I. J. Spurling to New Mexico. We were led to a small school house called Fair View where we opened up a battle for God and holiness. Twenty-seven were either saved or sanctified. The people said that they had been praying two or three years for God to send some one their way and they felt that God had sent us there. We went from there to Barney and were there over two Sundays. We had a hard fight here but God blessed His word. One man was sanctified in this meeting. From here we were called back to Fair View for a Christmas meeting. The Lord blessed us in preaching the Word and the saints were very much built up in the Lord. About eighteen were either saved or sanctified and many were convicted of sin. One baby was wonderfully healed. The meeting is still going on as we get letters from the saints every few days and they say the revival is still going on and the new converts are holding on. It will pay to hold up the standard of holiness.—W. E. Lawson.

### KEARNEY, NEB.

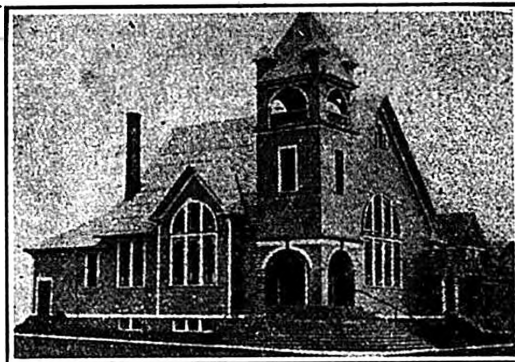
After the meeting with First Church, Kansas City, Mo., I went to Kearney, Neb., with Sister Wheeler, pastor. They have a nice church building and some fine people. There was much sickness. The attendance was only fair. Sixteen was the largest number at the altar at any one service. Some folks got saved who had only attended church once or twice in many years. Kearney is a beautiful town and this is the only holiness work in the town.—Bona Fleming.

### BEAUMONT, TEXAS

We are still alive and at work. Just closed a meeting here. Only had a few professions. The weather was some of the worst as far as I know for these parts. Pray for us.—J. E. Threadgill.

## OUTGROWN ITS QUARTERS

The Church of the Nazarene in Grand Rapids has outgrown its quarters and just on time the Lord had another ready for us. Here is the picture of the church we are to occupy Easter Sunday. It has a fine auditorium seating around 400 and an adjoining Sunday school room will seat another hundred. It is seated with fine pews. There are also two extra Sunday school rooms, one back of the pulpit and the other in the basement. Two lots go with the church so there is room for a parsonage later. The location is fine in a rapidly growing section of the city and a very fine residential one. It will be just one short block from the main car line in the city, as the car line is to be extended right away. It is a well preserved structure not over sixteen years old, just what we needed at this time. The church was built by the Christian Reformed people who have outgrown it. They have shown themselves friends in truth to us in selling it to us for \$7000. It is estimated to be worth about \$18,000. How good the Lord is and how He gets things around for us just when needed. We have outgrown quarters as far as Sunday school room is concerned and the full Sunday morning attendance fills the old church now. In revivals we are crowded, but now we will have room enough for some time. Praise the Lord! Our work here is growing. The membership now is over the 150 mark. There are plans



ahead for a summer campaign with the possibility of another church in the city. Following the new church opening, evangelist J. J. Hunt will conduct a two-weeks' meeting along the line of predictive prophecy. He is a specialist. Pray with us that it may be the forerunner of a great revival. We covet your prayers, for it is only by the good grace of our God we have been thus prospered. The praise is all His. Come and help us open up this fine church Easter Sunday for the work of holiness in Grand Rapids, the city where the first Church of the Nazarene in Michigan was organized.

I. E. MILLER, pastor.

### ADA, OKLA.

I am just home from our meeting at Ada. This was a fine, deep meeting. The most gratifying feature was the depth to which the Lord carried the souls that sought Him. A number of souls were prostrated for some time under the power of the Holy Ghost, and when they came through they had a shine on their faces and a swing of victory in their souls. Brother McCain is the good, weeping pastor of this good church. He has some very fine people and our labors together were pleasant. Brother Johnnie Douglas and wife conducted the singing. They seem to get better all the while. We secured about twenty subscriptions for the HERALD. I found my dear wife very sick when I reached home. Pray for us.—Lee L. Hamric.

### PIONEERING IN TEXAS

The Collier Band is still in the pioneer work. In December we were in Beaumont. We pushed and

prayed and held on to God until the fire fell and souls dug through in the old time way. Several preachers were with us in this meeting and God blessed their messages. A nice class was taken into the new church here. From Beaumont we went to Orange with Brother King and wife. We had a hard battle but God gave the victory. We are now at West Columbia with Brother Webb. We have a few open dates. We have a band of six good singers, two preachers and lots of music. We have large tabernacle and two living tents. We live right on the ground and do our best to make it hot for the Devil. Our home address is Pilot Point, Texas.—Rev. Mrs. Collier.

### CONWAY, MO.

We just closed a big revival here near Conway and are certainly glad to report twelve saved and

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twenty-two sanctified in the three weeks' meeting. Many more here have felt their need for sanctification and are seeking. The Christian people here are greatly revived. We had Brother E. C. Dees, our District Superintendent with us two days and he preached two wonderful sermons. Will begin our next meeting in Conway, Sunday March 3, with Brother Dees and Brother Childers, song evangelist. We are expecting the greatest revival ever held here, and will also organize a Nazarene church. We desire the prayers of all HERALD readers that we may have a great revival, and also have a Church 100 per cent Nazarene.—John A. Durbin.

#### CISCO, TEXAS

Our meeting closed at Cisco, Texas, in a blaze of glory. This was a great meeting in many ways. The last day was a time not to be forgotten. In the morning service we had more than twenty at the altar for prayer and thirteen of this number got through, the service lasting until three o'clock. The night service was great. We did not have standing room and a goodly number got through. Brother I. L. Campbell is a fine man and a good preacher. We secured fifteen subscriptions for the HERALD. We are now at Emmett, Idaho, and the first night we had seven in the altar, and we are looking for a great time here. Brother Butcher with his church is under the burden, so pray that God will give us a great time.—Lum Jones.

#### ELWOOD, IND.

We opened up the battle at Elwood, Ind., in the Pilgrim Holiness church three weeks ago. The pastor is L. R. Wade, who is a good clean, live, wire. His wife, who is the daughter of Evangelist Lew Standley, can play the piano as easily as a bird can fly. Although the church is a good sized edifice, it was filled about all the time, and most of the time more than filled, many being turned away. The blessed Holy Ghost helped us to preach the great truths of the Bible in the boldness and tenderness of perfect love. About thirty sought the Lord. We had some clear conversions, some sanctifications, and a good healing service. My wife preached one night, then she took the "flu" and had it bad but Jesus healed her. Amen! A number of ministers were in attendance. All enjoyed the preaching and said it was delivered in the power of the blessed Holy Ghost. The four Moser sisters from Fort Wayne, Ind., were used of God in song.

### SUNDAY SCHOOL LESSON REFERENCES

March 4. JESUS TEACHING IN THE TEMPLE.

Lesson: Luke 20:1-21, 38.

GOLDEN TEXT: Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. Luke 20: 25.

Devotional Reading: Psalm 2.

March 11. JESUS IN GETHESEMANE. Lesson: Luke 22.

GOLDEN TEXT: For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. I Peter 3:18.

Devotional Reading: Psalm 22:1-8.

March 18. JESUS CRUCIFIED. Lesson: Luke 23.

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

Devotional Reading: Isaiah 53:3-11.

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

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

Devotional Reading: Rev. 7:9-17.

These fine sisters, like Philip's four daughters, are virgins and evangelists. They will prove a good blessing to any church or camp meeting. We held one good noon hour meeting in the sorting room of The American Sheet & Tin Plate Co. (Elwood, Ind.) It was a fine meeting with an audience of several hundred. We held another very good meeting in the Sellers Kitchen Cabinet Factory, which was a decided success and we were invited to return to both of these places. The meeting at Elwood was good from start to finish. Although more might have found the Lord, the meeting will go down in history as a decided success, for which we give God all the praise.—Rev. F. W. Cox.

### NOTES AND PERSONALS

Rev. W. G. Bennett of Jamestown, N. D., who came to us from the Methodist church only a little over a year ago, and who has done splendid work among our churches in the Northwest, writes that he expects to spend the summer in the Dakotas and in the Central West. He will be glad to correspond with any of the brethren needing help in camp meetings or other revival meetings.

Rev. Joseph M. H. Major of Reform, Ark., a minister of the Church of Christ since 1894, and well known in the activities of that denomination, was recently sanctified in our church at Little Rock. He has gone back home and to his regular appointments with the avowed purpose of preaching holiness to those who have been hearing him preach for many years. Let us pray that God may bless our dear brother and give him real success in getting the people converted and sanctified wholly.

Rev. John T. Stanfield of Chico, Texas, one of the old pioneers of the holiness movement in the South announces that he is in the evangelistic field for this year and that he is ready to go anywhere to hold revivals.

In the disastrous fire at Wichita, Kas., in which twelve people lost their lives, one of the victims was Miss Edna Knight 26 years of age of Mulvane, Kas., sister of Mrs. G. E. Tryon who, with her husband, is in Pasadena University preparing for the Lord's work. In a letter dated February 12 Sister Tryon requests prayer for her father and large family of brothers and sister who are not only sadly bereaved, but unsaved as well.

In sending in a nice list of subscriptions for the HERALD of HOLINESS, Evangelist Theo. Elsner reports a glorious meeting just closed at East Palestine, Ohio. There were no barren services during the three weeks. The closing day the altar was filled to overflowing both morning and night.

Evangelist P. C. Ramsey is now making up his spring and summer slate. Anyone desiring his services for church revivals, tent meetings or camp meetings may address him at 618 S. Louisa St., Shawnee, Okla.

## A Statement of Facts Concerning Olivet College

### I. Change of Financial Management and Policy

AT THE last Annual Meeting of the Board of Trustees of Olivet College a complete change was made in the financial management of the school. Upon the resignation of Rev. M. E. Borders, who for the past five years has been Chairman of the Finance Committee, the school's office in Chicago was closed, and the work of the Finance Committee placed in the hands of the treasurer, T. W. Willingham, Olivet, Illinois. The overhead expenses have been greatly reduced, and the strictest economy is being employed in the management of every department of the school work. The Board is putting forth a great effort to get the school through the present financial crisis.

### II. The Local Administration

ON THE first day of last June, all the debts of the school were placed in the hands of the Finance Committee, and the school was turned over to the President, N. W. Sanford, to be run without debt. He was given for this purpose, all apportionment money, all money coming from tuitions, and the temporary endowment fund, while money received from all other sources was to be applied on the old debts. Six months of the year have passed, and the school has been run without deficit. The teachers have been paid every two weeks and all coal, meat, grocery, light, and other bills are paid up to date. This is a most encouraging fact, and the local management, under the President, is to be highly commended for it.

### III. Our Debts and Pledges

OWING to facts to be stated in a future issue of the HERALD, we are far from being out of debt. We are in great need of financial help at this time. Some of our creditors are pressing us for the payment of their accounts which are now long past due. WE MUST HAVE SOME IMMEDIATE HELP.

We have many thousand dollars in outstanding pledges. If those who have unpaid pledges to the school would pay them, or at least something on them at this time it would greatly lighten the present burden. If you are one of this number, as soon as you finish reading this article, send a check to the treasurer, T. W. Willingham, Olivet, Illinois, in full or part payment of your pledge. This will be of untold benefit to the school at this time.

### IV. An Appeal to All our Friends

WE make an earnest appeal to all our friends to help us in this time of great financial need; and to pray earnestly for the success of the school, and especially for the Great Olivet Day to be held Easter Sunday, the details of which will be set forth in a later issue of the paper.

Please address all communications, and make all checks payable to T. W. WILLINGHAM, Treasurer, OLIVET, ILL.

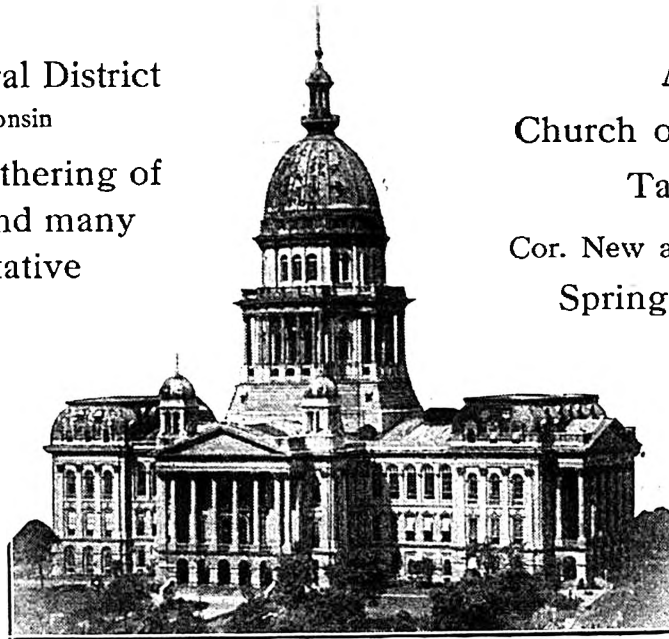
# GREAT MINISTERIAL CONVENTION

## In the Capital City of Illinois

The Chicago Central District  
Illinois and Wisconsin

Is planning for a gathering of  
all its preachers and many  
of its representative  
laymen

March 27th to  
April 1st, 1923



State Capitol Building, Springfield, Ill.

At The  
Church of the Nazarene  
Tabernacle  
Cor. New and Monroe Streets  
Springfield, Illinois

March 27th to  
April 1st, 1923



DR. J. W. GOODWIN

SERVICES begin at 9 a. m. each day. Topics of vital importance to the life of the church will be discussed and considered each day. Dr. J. W. Goodwin, General Superintendent of the Church of the Nazarene will deliver a lecture each morning of special import to the pastors.

*All services open to the public.*

### Preceding this Convention

REV. I. G. MARTIN of Pasadena, California, will preach every night beginning March 14. Rev. Martin is one of the most successful soul winners of the Holiness Movement.

You should write Pastor Rev. Edward Gallup, 426 S. 11th St., Springfield, that you are coming. He will secure rooming accommodations at the lowest possible figures.

*Take car marked W. WASH., or W. GOVERNOR to NAZARENE TABERNACLE, Cor. New and Monroe Sts.*

REV. EDWARD GALLUP, *Pastor.*



REV. I. G. MARTIN

**Rev. E. O. Chalfant, Dist. Supt., Danville, Illinois**

The Rev. Mrs. Minnie J. Dickinson of Boise, Idaho, mourns the passing away of her little seven year old grandson, with diphtheria, Howard E. Hawthorth of Caldwell, Idaho, February 12th. She was in meetings at Cheney, Wash., and was prevented from going to Caldwell by the heavy blizzard and snow blockades.

Evangelist Fred St. Clair reports 375 seekers at Sellwood, Portland, Ore., church in a five-weeks' meeting. Fifteen joined the church with others coming. He also secured twenty-one subscriptions for the HERALD.

Brother F. R. McConnell, pastor at Covert, Kas., spent a few days in Kansas City last week. We were glad to greet him at the Publishing House and at First Church. He preached at Grace Nazarene church on their prayermeeting night.

A very earnest, urgent request for prayer comes from a sister in Washington. She asks that the readers of the HERALD join her in prayer for the salvation of her husband. Her hour of prayer is at 9 o'clock in the evening. The need of help in prayer of this wife and mother is very great.

"I write to request prayer that my mother be healed of goiter and other troubles, and that father be sanctified."—Mrs. E. H. Stout, Centerville, Tenn.

We wish to thank those who prayed for the recovery of B. S. Taylor who was so seriously ill with pneumonia. In answer to the many prayers he is on the way to recovery. Being 73 years of age, we were afraid his time had come to go to glory, but in his weakest moment he told those around him that his hour had not come, that Jesus would let him know, and He had not done so yet. Several of his children were at his bedside, most of them

leaving their fields of labor for the Lord, where he always desired they should be. Keep on praying for him.—His daughters, Mrs. Balsmeier and Roberts.

Mrs. Luther Watson of Tularosa, N. M., asks prayers for the healing of her husband, who has been sick for several months.

Evangelist Ural T. Hollenback has an open date, March 16 to April 2, and would be glad to help some pastor between Indiana and Hot Springs, Ark. for the time. Write or wire 315 W. South St., Greenfield, Ind.

A telegram announcing the serious illness of Sister Hamric, wife of Evangelist Lee Hamric of Hamlin, Texas, was received too late for insertion in last week's paper. The prayer of the HERALD family are requested.

# Bargains in Books

## THESE 10C BOOKLETS AT 7C EACH

We pay the postage!

- CHUNDRA LELA**—By Mrs. Ada Lee. A marvelous story of an Indian fakir in her search for the way of salvation. 31 pages.
- CHURCH ORGANIZATION**—By J. W. Oliver. The need of organization in the church is here treated in a remarkably clear and logical manner.
- ENTIRE SANCTIFICATION**—By C. B. Jernigan. Contains several Bible readings on holiness. Remarkably clear, concise and convincing. About 50,000 copies already sold. 32 pages.
- FALSE GUIDE, THE, or, A Pastor's Influence**—By T. E. Vermer. It pictures the sure and awful results of rejecting or opposing holiness. 32 pages.
- THE MAN FROM NAZARETH**—By J. M. Nickels. A treatise on the Delty of Jesus Christ. A timely little book published to help stem the tide of delictic teaching that is sweeping the world.
- SIGNS AND MANIFESTATIONS VS. FAITH**—An extract from Chaplain's "Divine Life" on the subject of faith. 25 pages.
- FROM BAR-ROOM TO PULPIT**—The remarkable story of Carl Daniel and his conversion. Good for distribution among those who have fallen into deep sin.

## THESE 15C BOOKLETS AT 10C EACH

We pay the postage!

- BORN AGAIN**—Taken from the writings of such men as Wesley, Clarke, and Watson, on the nature and importance of the new birth or first work of grace.
- LINSEY-WOOLSEY RELIGION**—By W. E. Shepard. A treatise on unholy mixtures.
- PRAYER**—A collection of writings on this vital subject.
- STANDING GRACE, Romans and Sanctification**—By A. M. Hills, D. D. A most excellent treatise on the Book of Romans.
- WOMAN'S RIGHT TO PREACH**—By Annie May Fisher. The writer ably defends the rights and privileges of women as preachers of the gospel. 31 pages.
- THE SANCTIFIED HEART**—By E. M. Isaac. What is it? How to obtain it. 31 pages.

## THESE 20C BOOKLETS AT 14C EACH

We pay the postage!

- APOSTOLIC TEACHING CONCERNING TONGUES**—By Wm. Redford. A sane and logical treatise on this vital subject. By Scripture; by reasoning; by illustration, and by analogy, this much mooted question of "the gift of tongues" is discussed from every possible angle and viewpoint. Ten chapters; sixty-one pages.
- BUDDIE AND I**—By Mrs. Robinson. Interesting and remarkable incidents in the lives of Rev. and Mrs. Bud Robinson.
- FROM SINKING SANDES**—By H. J. Elliott. In a simple heart-to-heart fashion that cannot fail to stir the heart, the author tells the story of his life in a thirty-six page booklet.
- HESTER ANN ROGERS, EXPERIENCE OF**—A short account of the remarkable life of this saint of God. 63 pages.
- HIS MEMORIAL DAY**—By N. L. Nibbe. A book on a subject of universal interest. The public has long looked for a book which would treat the Sabbath question in a clear and comprehensive manner; 76 pages.
- A MIRACLE OF GRACE**—The story of G. W. H. Russell as told by himself. This little book demonstrates beyond a doubt that the age of miracles is not past. Illustrated.
- PLAIN ACCOUNT OF CHRISTIAN PERFECTION**—By John Wesley. Just what the title indicates. Good for inquirers. 62 pages.
- SANCTIFICATION**—By Adam Clarke. It will give the sanctified a clearer understanding of the subject and will furnish light to inquirers. 62 pages.
- THE WAY OF HOLINESS**—By Mrs. Phoebe Palmer. It is a practical, helpful book and will aid you to find and keep a vital connection with God. 64 pages.

## THESE 25C BOOKLETS AT 18C EACH

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- BORN AGAIN**—Taken from the writings of such men as Wesley, Clarke, and Watson, on the nature and importance of the new birth or first work of grace. Cloth covers.
- THE INVISIBLE PARTNERSHIP, or The Faculty Family**—By H. M. Chambers. A series of heart-to-heart talks on Conscience, Will, Affections, Memory, Reason, Judgment, etc. Good, sound and intensely spiritual. It will not fail to edify. 79 pages; limp cloth covers.
- LINSEY-WOOLSEY RELIGION**—By W. E. Shepard. A treatise on unholy mixtures. Cloth covers.
- PRAYER**—A collection of writings on this vital subject. Cloth covers.
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## 35C BOOKS AT 25C EACH

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## RESOLUTIONS

### Concerning Resignation of Dr. Henricks

Dr. A. O. Henricks,  
President Pasadena University.

Dear Dr. Henricks:

As a body, the Trustees of Pasadena University, wish to express to you their sincere and heartfelt appreciation of the many years of untiring and loyal service which you have so wholeheartedly devoted to the institution.

No one who has listened to your earnest appeals, or watched your unceasing sacrifice and toil could for one moment doubt your love and devotion to the school. That, not only as an officer of that institution, but also as a loyal Nazarene, you have ever sought to push forward the work of the school and make it a great center of spiritual fire and holy enthusiasm, which effort God has so signally honored by sending to this school, so large a body of students who undoubtedly will never forget the lessons learned—the experiences received while there, and the memories of those days will ever linger with them as they travel life's pathway.

The Board desires you to know and to feel that they fully appreciate all you have done, and they pray that God will lend you and map out for you in the years to come a path of usefulness, that will bring honor and glory to His name, as well as much joy to your own heart. May His presence ever be with thee and His countenance ever shine upon thee.

Believe us to be,

Faithfully yours,

L. MILTON WILLIAMS,  
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Pioneer Home Missionary Campaign at Lamar, Mo., with evangelistic, Rev. C. E. Roberts and wife, Rev. A. F. Balsmeier and wife, closed with victory and a new church organized with twenty-five charter members. N. B. Herrell, General Secretary of Home Missions, was present and assisted in organizing the church. Large crowds and many seekers.

N. B. HERRELL, C. E. ROBERTS.

## ANNOUNCEMENTS

SPECIAL NOTICE—Since Dr. A. O. Henricks is severing his relation as president of Pasadena University to take effect at the close of this school year, I take this occasion to commend him to churches and camp meetings needing evangelistic help for the summer. Dr. Henricks was and is, first of all, a mighty Gospel preacher and soul winner. His connection with our educational work was incidental to his life and work as a preacher. He built up strong churches at Portland, Ore., and Spokane, Wash., was five years pastor of First Church Pasadena, two years pastor of First Church Los Angeles and president of Pasadena University five years. He is to be my collaborator at Kirk, Colo., this summer and I shall be glad to see him on the list at any of our principal camps. It may be that Dr. Henricks will consider a pastorate this fall, but let's give him a busy summer in the evangelistic field.—J. B. Chapman.

NOTICE—Washington-Philadelphia District: The Sixteenth Annual Assembly of this District will be held in the Lansdale, Pa., church April 3-8. Great opening service on the evening of the 3rd. Send names of your delegates to Rev. J. N. Nielson, Norfolk, Va., and to me as early as possible.—W. D. Shelor, pastor.

NOTICE—Washington-Philadelphia District—The Board of Examination will sit at the seat of the Assembly, Lansdale, Pa., on Tuesday, April 3rd, at 10:30 a. m., and 2:30 p. m. for examinations in the Course of Study. All ministers and deaconesses taking the course are urged to be on time.—W. D. Shelor, secretary.

NOTICE—Rev. J. A. Kring, pastor of our church at Billings, Mont., has been given permission by his church to hold two or three revival or camp meetings this summer, some time between June 15 and August 15. Brother Kring is an old-fashioned camp meeting preacher and is fully able to "carry his end of the load" in any camp. Our people should hear this man. He is new among us, but is fully trustworthy and has a message that we and our friends need. Give him a call.—J. B. Chapman.

RECOMMENDATION—Rev. Will C. Canry, 628 W. Wash St., Greensburg, Ind., is entering the evangelistic field. We have known Brother Canry for some years and know him to be a live, clean, clear cut, second blessing holiness preacher. He will prove a blessing to any desiring a spiritual awakening in their midst.—N. B. Herrell.

NOTICE—Because of no money to pay teachers' salaries with, and having a family to support, I am resigning the deanship of Central Nazarene College to take effect as soon as I can get located somewhere in the pastorate. I have had more than ten

years' experience in the pastoral and evangelistic work. I am thirty-three, married, have a wife and four small children, have the blessing of entire sanctification, and believe the Bible from Genesis to Revelation. I am anxious to get a pastorate and will go anywhere God may call me. I refer you to my precious brother, our General Superintendent, Dr. R. T. Williams, Dallas, Texas. By all means I would like to hear from some church not later than the 20th of March.—R. A. Thornton.

NOTICE—If you expect to attend the Kentucky District preachers' convention which will be held in Lexington, Ky., April 3-8, do not fail to write the pastor, Rev. F. P. Cassidy, a card. His address is 433 E. 4th St., Lexington, Ky. You will miss a feast of good things if you do not come. Dr. Goodwin will be the main preacher. Dr. C. E. Hardy, President of Trevecca College, will be there. Mr. Chas. M. Fillmore, famous song writer and lecturer will be there. Rev. John Fleming will give his experience, and many other able speakers will participate.—J. W. Montgomery, District Superintendent

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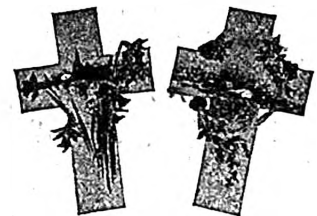
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