

HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

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The Indwelling Spirit

By REV. B. F. NEELY

MANY times we have heard the admonition, "Practice the presence of the Lord." Just what do instructors mean by this strange statement? It seems to have an uncanny scent about it that is quite offensive to the olfactory nerves of the spirit of the sanctified. It sounds somewhat weird, like the unrealistic ideas exhibited by some of the great "new thought" movements that are stalking through the land, "From going to and fro in the earth and from walking up and down in it." I have never read anything in sacred literature that sounded like it.

The scriptural putting of it is different:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3: 20). "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6: 16).

While under the tutorage of a prominent Bible teacher, the writer, with the rest of the class, was instructed that God does not really dwell in the heart of the individual in any state of grace in this life. That God only dwells in the heart by faith, and not in fact. But we found it impossible to harmonize the position with our conception of correct reasoning. For if full salvation, effected by the incoming of the Holy Spirit, means anything at all it must mean what is claimed for it in the Scriptures; and when it comes to the facts in the case, God is either in the man, or He is not in him. Now if God is not really in the man, and the man believes he is, then the individual believes that which is not true; and if one believes that which is not true, he is deceived; and his deception constitutes the only difference there is in him before and after he believes.

Could it be in harmony with the fundamental principles of the nature of Deity to call on one to believe that which is not true to the facts in the case? If "God hath said, I will dwell in them and walk in them," when in fact He does not do it, and if all statements which are contrary to facts are also contrary to truth, then how can it be said, "Thy word is truth"? Is falsehood fundamental in our holy religion? How could it be; for the very statement is antithetical in its nature! The Master said, "Ye shall know the truth and the truth shall make you free." But if I am to believe that God dwells in my heart, when in fact, He does not dwell there, I am to believe a falsehood, in order to receive the benefits to be derived from knowing the truth. That would be an insult to the intelligence of any civilized person; for one would have to be a

mad man to believe that to be a fact which he knew to be not a fact.

The pantheistic, new thought propaganda which the Devil is now promoting is, in a very polite manner, disposing of a personal God so far as the opinions of the people are concerned. They make room for God in everything in general, but He is in nothing in particular. Their God and their program of health are about on a par. Disease is not real, it is only imaginary. Think health, talk health, practice health and enjoy health. "Day by day, in every way I am getting better and better." Sin is not real. There is no Devil. Everything is good. God is good, and He is the good that is in everything. Therefore all the God there is, is just the good that is in everything. Practicing the presence of God is a large part of their regular program.

It is a burlesque on the personality, and an insult to the dignity of the Most High to talk such nonsense. If He is at all, He is the independent God and exists separate and apart from all other beings, substances, things and theories.

Practicing His presence no more makes Him present than an artist's practicing Shakespeare in a dramatic play would make the master of English literature present. Practicing, or acting like a thing is true, when in fact it is not true, is nothing more nor less than hypocrisy pure and simple.

Would it not be safer and saner, and more to the honor and glory of God to admonish people to open their hearts by faith in response to the gracious solicitations of the Holy Spirit, and let Him come in to be enthroned in the heart, to fulfill His promise to dwell there and to walk there?

Then we might well be admonished to recognize His presence, by faith; and when the ecstasy of the new found joy subsides, and feelings wane, and we swing close to the borderland of discouragement, and the Enemy suggests that we search for Him to see if He is really present, it would be wholesome advice to exhort us to not listen to the voice of the Enemy, by which we might reproach and grieve the Lord by questioning whether or not the Lord is keeping His promise to dwell in us and walk in us. For since He has made us this promise and we have received Him into our hearts, by faith, so long as we have no conscious condemnation for unholy conduct, or unholy questioning of His faithfulness, we are to believe He is present. Because His promise is true. This is trusting the Lord. But this should be stated, "Recognizing the presence of the Lord," instead of "Practicing the presence of the Lord." For the latter statement has been associated with such bad company that it is disqualified for use in the vocabulary of holiness instruction.

WHAT ARE WE DOING FOR ORGANIZED HOLINESS IN CANADA?

A letter from Brother J. W. Kellar from Ontario, Canada describes that section as containing many people who are hungry for holiness and many apparent opportunities for opening Churches of the Nazarene. But at present there is possibly only one Nazarene church in Eastern Canada. But it is said that there are forty Nazarenes in Toronto, and if these people could be called together in some way, we should have a prosperous church there in a very short time. Brother Kellar's letter is very interesting and full of hope. He is praying and believing for a revival and for the building of many Nazarene works in Canada.

There are no more loyal or heroic Nazarenes in the world than those of the Western Provinces of Canada, but our friends there are able to do but a small amount of work compared with what the needs really are. Canada is a wonderful country from the economical standpoint and it has as fine people on the whole as are to be found in all the world. Brother Bury the Superintendent of Alberta District and Brother Tait Superintendent of Manitoba-Saskatchewan District are among the noblest men to be found anywhere. Their zeal and devotion are equaled in few sections and surpassed in none. If we had superintendents like these in the Eastern Provinces we could soon have a strong Canadian church. Such men would hunt out the strategic points and would conduct revivals and organize churches in a hundred cities and towns. It seems to me that we should find some way to furnish our General Superintendents with money which will enable them to appoint men for the unoccupied Provinces. This would be a splendid practical accomplishment for our coming General Assembly.

FULL SALVATION TERMINOLOGY

NUMBER THREE

MEN are not made holy in regeneration. This is evident from the fact that the Scriptures acknowledge many as Christians, who subsequent to this acknowledgment were actually made holy. The Apostles and early disciples of our Lord had many evidences of acceptance with Him, yet it was on the Day of Pentecost when they were baptized with the Holy Ghost that they were sanctified wholly (Acts 15: 8). Then there were the Samaritans who were converted under the preaching of Philip and had many proofs of the genuineness of their religion, but later they received the Holy Ghost under the ministry of Peter and John (Acts 8). Then many a professed Christian would be glad to have the evidences of acceptance with God that Cornelius had, but he later received the Holy Spirit and his heart was purified by faith (Acts 10; 15: 8). Then there were the Ephesians (Acts 19: 1-7) who, though they were disciples and had been baptized unto John's baptism, were later baptized in the name of Jesus, and even after that, were baptized with the Holy Ghost.

EDITORIAL

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

Now there are two schools of baptists in the Christian church. One of these contend that baptism is one of the *steps*, along with repentance, faith and confession, which leads one to Christ. In other words, they teach that baptism is *unto*, or in order to, the forgiveness of sins. The other school teaches that baptism is "an outward sign of an inward work," and that it should be administered to adults only after they have given evidence of having been regenerated. They teach that baptism is *unto*, or because of, the forgiveness of sins. There is no middle ground, so the truth must live with one or the other of these schools; but on either hypothesis the Ephesian disciples were Christians before they were baptized with the Holy Ghost.

Besides all this, the experiences of regenerated people all down the ages agree with the statement that there is something left in the heart of the regenerated man which is a hindrance to him, and from which he longs for deliverance. Some have assumed a passive attitude with reference to this matter and have concluded that since God did not sanctify them wholly at conversion, that this state of grace is not possible at all in this world. This is about the most hopeless and dangerous view that it is possible for any one to take. Not expecting deliverance from any source, he is almost sure to refuse any and all means offered him for the obtainment of a clean, pure heart.

But once a man has acknowledged that God requires holiness of His people, he can certainly be indifferent no longer. And when he has seen that God's grace provides all that His law requires, he will certainly begin to seek in faith. But since regeneration does not make us holy, when the conviction becomes clear that God wants us to be holy in this life, nothing is left but for one to attempt to purify himself through the gradual means of growth in grace or else to seek the sanctifying power of God by faith. Saving the time that theorizing would require, we may note that Christians of every persuasion testify that they are striving after holiness, but only those who have sought by faith have ever been able to claim to have obtained it.

Some have objected to the terms "second work of grace," or "second blessing," as appellations of the purifying of the Christian's heart. The argument is that there are "many works of grace" and "thousands of blessings." But the answer is that the terms are used because this work of grace is the only one that is in a class with regeneration which is called "the first work of grace" only because it is so in a pre-eminent sense. Regeneration has to do with the *guilt* of sin, sanctification with the *defilement* of sin and by means of the two the sin question is disposed of, so far as

this world is concerned. So, though some may choose to quibble over small matters of mere technical value, the fact still remains that entire sanctification is "the second blessing, properly so-called." And every effort to dodge by calling it "the higher life," "the fulness," etc., will always lead to compromise and consequent loss of power and blessing.

SMOKERS RESENT INTERFERENCE

UTAH has had a rather stringent law governing the public use of tobacco. Up until March 9 the law forbade the sale of cigarets in Utah and smoking in any form was prohibited in "any enclosed public place, except in extra rooms, compartments or coaches especially provided for smoking purposes." The new law permits the sale of cigarets (except to minors) under a heavy license, and lessens the restrictions on public smoking by providing that a "partition" may divide the smoking from the non-smoking sections of restaurants. But even now there is considerable agitation because deputy sheriffs arrested four prominent Salt Lake City citizens for lighting after-luncheon cigars in a restaurant.

A howl has gone up from many editors throughout the country, complaining that the "personal liberty" for which our fathers fought is being further infringed upon (perhaps many of these editors are thinking of the eighteenth amendment). But all this is spoken in the same familiar voice that has objected to the restriction of vice every time reformers have gained enough strength to out-law any soul and body destroying practice among worshipers at the shrine of the flesh. The Utah law is a good one, and ought to be enforced, and similar laws should be passed by the legislatures of all the states.

"The Deseret News," a Salt Lake City paper has the following to say on the subject:

"There can be little, if any, doubt that a majority of the people of Utah favor regulation by law of certain phases of smoking. Men who want to smoke, may do so. Men and women who wish to avoid the contamination of smoke, should be permitted to do so. Under the law restaurant keepers can arrange to permit smoking in their places of business if they so desire. Those who wish to keep away from tobacco smoke need not and doubtless will not patronize their places of business.

"The anti-cigaret law which is at present on the statute books of Utah should be as sacred to the people of this State as any other law that has been enacted by legitimate procedure and under constitutional authority. There are doubtless many who do not like this law, just as there are many who do not like other laws that have been written. They should be willing, however, if they are fair-minded and just, to leave the issue squarely up to the people and their authorized spokesmen and representatives in the law-making body. Any effort of compulsion or duress should be strongly resisted by the people themselves and by those who sit in the law-making body.

"To many people tobacco smoke is not only offensive but absolutely injurious; particularly is it distasteful to them when it contaminates their food. Smokers have no more right to infringe upon the rights of others in this regard than they would have of disturbing the peace or molesting the property of their neighbors in other directions. Men who smoke are accustomed to regulation, in railroad cars and theaters, for example. In such places they do not hesitate to comply with the requirement that if they want to smoke they must go to the special com-

partment designed for this purpose. There is more reason for restrictions in a place where food is openly served than in many other places where smoking already is prohibited. The smoker's personal rights are not taken from him. He may smoke in his home, on the street, or in his office—almost any place, in fact, except those enclosed places into which the public comes and where health, sanitation and the general welfare demand that the air be not defiled."

The primary object of the restriction of tobacco using by legislation is not to lessen the extent of the practice, but only to protest the rights of non-users; and as a somewhat extensive traveler, I can testify that laws are needed for this very purpose. If users resent restrictions as to the places where they may smoke, how much more just is the complaint of the non-user who does not like to be compelled to bear the stench and nausea which others' liberty impose upon him?

But aside from the legal phases of the subject, tobacco using is a very unclean practice which civilized men have borrowed from the heathen. Dr. Godbey used to say with reference to it, "If you use it and are a sinner, quit it for decency's sake; if you are a Christian, quit it for Jesus' sake; but if you get sanctified wholly, it will absolutely quit itself."

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 1 Cor. 14: 2 and 22. W. P. C., Miss.

Ans. It is not possible to explain these as isolated passages, but the Apostle's whole argument is that prophecy is very much preferable to speaking in an unknown tongue. Speaking so that others can understand what is said and "singing with the spirit and with the understanding also" is Paul's idea of useful gifts, while he accords but a very low place to speaking in unknown tongues. The idea that speaking in unknown tongues is the only Scriptural evidence that one has been baptized with the Holy Ghost is not only not taught, but such a conclusion is made utterly impossible by the very logic of his argument.

Q. Please explain Matt. 12: 43, 44. W. P. C., Miss.

Ans. The last sentence in verse forty-five explains that the *parable* is to be applied to the Jews. As to the instance itself: the Master by no means indicated that the man had been "empty, swept and garnished" all the time since the evil spirit was cast out of him. In fact, the inference is the opposite. When the evil spirit was first cast out by the power of Christ, the saved man was given the power to resist the return of that evil spirit, but through neglect of prayer and other means of grace he backslid and became an inviting lodge for the evil spirit and his consorts. A truly regenerated man cannot be properly described as "empty, swept and garnished."

Q. Do you think God would have one to ask the forgiveness of another for not feel-

ing right toward him or not having as much love for him as he should, but not having talked about him or mistreated him? A. S.

Ans. A Christian should always possess a forgiving spirit and should be ready always to ask the forgiveness of another when to do so will help to repair a wrong, but I think the Devil often urges one under circumstances like those you mention to make explanations and to beg forgiveness when to do such a thing will only serve to separate those who otherwise might work together in unity. A little while ago a man wrote to me asking my forgiveness for something that he said he had said about me which was not true. I wrote him that I would *forgive* him for what he had said and that I could do so quite easily because I did not think that what he had said had done me any special harm; but I told him that I was not glad that he had written me about the matter, for now I could not forget that he, a man whom I had always counted as a friend, had not been true to me when if he had asked his forgiveness of God and had done anything he could to set the matter right with those to whom he had spoken about me, I would have been none the wiser, but he would have been just as well off and our future relations could have been more satisfactory. I wrote the brother thus, because I believed he was the victim of a morbid conscience and that the Devil was tormenting him with insignificant things in order to hurt his faith and his influence. If you have said nothing harmful of one and done nothing harmful to one, I think you had better make your confessions to God only.

Q. According to the manual of our church, does a pastor have a right to refuse a letter to a member in good standing and later erase his name from the roll? Has the pastor a right to erase a name without presenting the matter to the church? R. G., Ark.

Ans. The manual says, "The pastor *may*, when requested by a member, grant a certificate," etc. So I suppose it would be possible for him to refuse a letter, though I can think of no circumstance under which he would be justified in refusing a letter to a member in good standing when the member requests one. There are only two ways of getting a name off the roll without the consent of the person himself: one way is to try, convict and expel him, the other is for the *Church Board* to order the name dropped after the member has failed to report for at least six months.

Q. When Jesus washed the disciples' feet, did he mean that His disciples today should follow that example? S. J. M., W. Va.

Ans. There is no evidence that the early church ever considered foot washing as an ordinance, or ever practiced it as such. A few minor bodies of Christians have practiced foot washing as an ordinance, but I think they are mistaken in their literal interpretation of the Master's actions and words in this case.

Q. Why do Nazarenes hold Sunday for their Sabbath? Mrs. E. B., Idaho.

Ans. Sunday is the Christian Sabbath. The ancient command to observe the *seventh day* as a day of rest and worship is fulfilled when Christians observe one day each week in this way; also the Christian Sabbath is commemorative of our Lord's resurrection, and hence, stands for the New creation as well as for the old. Those who would make the ancient command mean Saturday are under the necessity of adding to the words of the commandment and make it say the seventh day of the week, instead of what it does say in reality. Sunday is as much the *seventh day* as Saturday is. Just as any tenth of one's income is a *tithe* just the same as any other tenth is. But even in the Jewish arrangement it seems to have been commendable to give the first tenth to the Lord, and there is an analogous argument for giving God the first seventh of your time.

Q. Did the Pope change the Sabbath from Saturday to Sunday, as I am told the Catholics claim? Mrs. G. Y.

Ans. You will see from the reading of the New Testament that the early Christians continued the practice of meeting together for worship on The First Day of the Week even from the very day that Christ arose from the dead. But they also continued to meet with the Jews in their synagogues on the Jewish Sabbath, so long as Christianity was predominantly Jewish. After the fall of Jerusalem, and after the Christian church became predominantly Gentile, the Jewish Sabbath was no longer observed. The first general Civil recognition of the Christian Sabbath was in the early part of the fourth century when the Emperor Constantine made proclamation that the soldiers of the empire were to be relieved of their daily program of drills and practice on Sunday. No, the Pope did not make the change. Those interested in the study of the Sabbath question would do well to send twenty cents to the Publishing House for a copy of "His Memorial Day."

Q. Is there any difference between being "filled with the Holy Ghost," "sanctified by the Holy Ghost," and "Baptized with the Holy Ghost"? Can one be sanctified and not be "Baptized with the Holy Ghost"? W. P. C., Miss.

Ans. Jesus was "Filled with the Holy Ghost," though He was never "Baptized with the Holy Ghost," for the simple reason that being baptized with the Holy Ghost means being purified or sanctified by the Holy Ghost and Jesus was *always* pure and holy. But if there is any thing in one to be *baptized* or sanctified out of him (as there certainly is in every Christian who comes to God for the Spirit) this is done at the same time and by means of his being filled with the Holy Ghost. We are sanctified *instrumentally* by the word (John 17: 17), *efficaciously* by the blood (Heb. 13: 12), *conditionally* by faith (Acts 26: 18); but we are sanctified *effectively* by the Holy Ghost. No, one cannot be sanctified except he is "Baptized (i. e., purified or sanctified) by the Holy Ghost."

QUOTE THE SCRIPTURES CORRECTLY

We should always seek to be exact in quoting from the Bible. The inspired Word is given us just as it was intended to be read. We cannot improve it by adding to, or subtracting from the text one word, or syllable. In its present verbiage it is an immortal classic as well as the supernaturally inspired Word of God. There is much thoughtless and indifferent quoting from the Bible which should be set aside. Dr. John Y. Ewart illustrates our point in the following in the *Herald and Presbyterian*:

"I KNOW"

One of the Alexanders, a professor in Princeton Theological Seminary, was visited, while on his death-bed, by a former student. After briefly exchanging a few questions the dying teacher requested his pupil to repeat a Bible verse that would comfort him in his last hours.

The student then repeated from memory 2 Tim. 1:12: "I know in whom I have believed," etc.

"No, no," replied Dr. Alexander, "it is not 'I know in whom,' but 'I know whom I have believed.' I cannot allow even the smallest word in the English language to come between me and my Savior in the floods of Jordan."

A STEADY MINISTRY

The apostolic command to us is to "Stand." We are not to be carried about "by every wind," but like the giant oak we must stand unmoved and immovably, in rain, sunshine, or tempest. The temptations are strong and numerous to the preacher to be moved from his steadfastness by some fleeting wave of popularity, or sensationalism. It sometimes requires Pauline courage to withstand these powerful temptations, but it pays to do so. We thoroughly agree with the *Central Christian Advocate*.

It is painful to see a minister swept off his feet by some passing wave of 'the psychology of the crowd.' The wave passes and subsides. The popularity of the moment vanishes. No good has come. Ground has been lost. Respect for the deeper truths has been forfeited. Error has been applauded. Steadiness builds. Sensational popularity of the moment only makes believe build; it turns out to be only make-believe. It is better for the church to suffer than to mislead. The wave dies down, and what is left? Regret, if one is thoughtful and sincere. But the tragedy is, the regret is unavailing.

A MYSTERY AND A JOY

Sin is a mystery, but salvation from sin is a joy. We cannot comprehend sin, but the forgiven, can understand and appreciate the joy of forgiveness. An exchange states this truth aptly in the following paragraph:

We do not understand the mystery of sin, but we know the joy that comes from having sins forgiven. And these are the essential things—the forgiveness of sin and the joy of salvation, both of which are gifts from God to all who repent of their sins and believe on the Lord Jesus Christ. All who receive and retain these gifts—all who are saved—are filled with a desire to see others saved, and they continually pray and work that others may be saved. The one who does not have a passion for souls is not saved himself.

THE GIFTS WITH THE GIFT

The gift is not enough. The gifts which accompany the gift are what make the gift count. Not merely the object bestowed for the relief, comfort, or help of another but its accompaniments should always go with it.

Bits of Editorial Survey

B. F. HAYNES, D. D.

The kindly word, the gleam of the eye, the friendly hand-grasp, wonderfully help the gift in its benign mission of service. From an exchange we take the following striking illustration of this truth entitled "The Marbles in the Pockets."

THE MARBLES IN THE POCKETS

The Committee was packing a box to go to war refugees. At Christmas the children had brought garments as gifts. Some brought clothes they had outgrown. Others who had two coats had decided they would give one to some boy or girl who had none.

As a member of the Committee folded a boy's coat she felt something hard in the pocket.

"Better turn these pockets inside out, I suppose," she said. "They may be full of chewing gum or even bread and jam."

She thrust her hand in the pocket and brought out a torn handkerchief in which were wrapped five marbles. A note scrawled in a boy's hand was in the pocket. She read:

"Dear boy who gets this coat:

"I have eight marbles. First, I put in four for you. Then I put in another one. I hope you will like the coat—and the marbles.

"From your little friend, John."

I looked at those four marbles, and at the fifth one that had been added after a struggle to be generous, and I thought of the marble-less pockets in the presents we give.

Any one can give away an outgrown coat. It's the marbles in the pockets, the personal thought, the sharing of treasures, the addition of something that isn't really necessary that makes the coat most precious. I fancied I saw some dear little chap who was hungry and cold getting that coat. He had suffered much and his eyes were tired and listless. I saw him put on the coat and suddenly, as his hand went into the pocket, I saw his eyes brighten. If you have a coat to give, put marbles in the pocket.

WASHINGTON AND LINCOLN

Two more illustrious names are not to be found in American History than the names of Washington and Lincoln. These are both providential characters, given us of God, one to found a Republic, the other to preserve it. They are not easily compared. They were differently gifted to fill different needs and exigencies in the world's history. Sometimes very erroneous comparisons are made between the two men. Henry van Dyke points out a sample of such errors in the following:

The change from Washington to Lincoln was only surface deep. George Washington was the man who saw that the Union was necessary, and Abraham Lincoln was the man who saw that the Union must be preserved. I am tired of the talk which makes of Lincoln a rude, ungainly jester and of Washington a cold, dignified English squire. One of these men was great enough to refuse a crown; the other was great enough to accept a cross for his country.

A CLEAN LAWYER

We admire a clean lawyer. A lawyer has a higher calling than to win cases. Success in winning cases must not be the goal at which he aims. Such an ambition is a degradation of the profession. Abraham Lincoln was our ideal of a true lawyer. The following incident illustrates our point. We take it from an exchange.

EQUITY VS. LAW

After listening one day for some time to a client's statement of his case, Lincoln, who had been staring at the ceiling, suddenly swung around in his chair, and said: "Well, you have a pretty good case in technical law, but a pretty bad one in equity and justice. You'll have to get some other fellow to win this case for you. I couldn't do it. All the time, while talking to that jury, I'd be thinking: 'Lincoln, you're a liar,' and I believe I should forget myself, and say it out loud."

IS THE PRAYERMEETING DOOMED?

We sometimes fear that it is. The difficulty in securing respectable attendance at the prayermeeting, the many substitutes for it often resorted to by pastors, clearly indicate to our mind the danger threatening this time-honored weekly meeting of the church. The *Northwestern Christian Advocate* points out this danger in the following paragraph:

The prayermeeting is going, and the "church night" is taking its place. We are quick to deny that this movement carries any intimation that the spirit of prayer is vanishing. Nevertheless, brethren, that drift is apparent. We have been present upon these "church night" occasions only to discover that prayer is but one of the minor and in some cases obscure features, while the attraction is found on the movie screen and about the dinner table. A pastor may crowd his church on "church night," but to do so at the sacrifice of devotion is not advancing the kingdom. Feasting and playing and social converse are fine, but as substitutes for prayer they utterly fail. A good motto for any "church night": "Keep the prayer fires burning."

SAINTS IN NERO'S HOUSEHOLD

By REV. C. H. STRONG

SAINTS: what is a saint? A holy, or sanctified person, says Webster. The Century says, "a saint is one that has been regenerated and sanctified by the Spirit of God." That is sufficient.

Nero: who was Nero? Emperor of Rome. He took the throne at the age of seventeen. History has it that he gave some evidence of being humane in early life, then a career of lust, cruelty, deception and a reign of terror followed so unparalleled that historians refused to publish it in its worst stages. Nothing was left undone to exterminate Christians from his domain. The prince of apostles was chained in prison at his command, but the gospel was not bound; it brought forth fruitage in the palaces of the Cæsars. With this setting for a background I would declare that a lone saint at his weakest is greater than the combined forces of sinful men at their strongest. A three-fold proof. First, what he does. Here is an emperor with a dominion at his command, army, munition and all. Down in the prison there is a saint, chained, guarded, watched and that hampered prisoner is enlisting the subjects of the emperor in the army of the Lord. To my mind this proves that the gospel of Jesus Christ will produce results any place on earth that it is fearlessly declared and faithfully lived. Get the conditions. A preacher, layman or a church may boldly declare themselves for the truth but if the life does not witness to their testimony all will be for naught. Environment excuses are blasted in the light of this text. Nero would stop the effect of the message of his chained prisoner and tried by lying propaganda to silence every tongue that proclaimed it, only to find witnesses to the saving power of Jesus Christ in his own household. Exterminating Christianity by persecution is

like fighting fire. It thrives under such treatment.

Proof number two. How the saint acts, or the spirit one manifests under trial. Get the lesson, salutation from Caesar's household. Think of it. Out of that cruel oppression comes the aroma of grace. It is like a blooming lily in a mud hole, a lone star on a black night, Gulliver among Lilliputians, a geranium by a cess pool, a light house among the breakers, a spring in the desert, a calm in a storm. Rome was no more at war but was being amused by the death of Christians, noble sons and daughters of God declared themselves followers of Jesus Christ and sang doxologies to the grave, to the headsman ax, to starving beasts and went from howling, jeering mobs to martyrs' crowns. Christianity has never been a sissy thing. Negative profession will not ballast the soul in the storm, there must be the conscious, abiding presence

of the Holy Ghost if the life would emanate divine fragrance.

Proof number three. What the saint is. What one does or how one acts is a result of what that person is. The lily blooms, the bird sings, the light shines because of what it is. Nero died like a coward because of what he was. Paul died like a hero because of what he was. Nero's last words to his would be assassins was, "You are too late." Paul's last message was, "I have fought a good fight, I have finished my course." All cannot be great like Paul or may not be like the saints in Caesar's household, but all can be like the lily that blooms, the bird that sings, the light that shines, the spring that bubbles. All can live holy, righteously and godly in this present world regardless of the conditions with which they are surrounded. All can be as brooks by the traveler's way that point to the eternal springs of God.

of feeling is often made fun of by some religious teachers, but it is a mighty factor in religious experience, nevertheless. I think it is Dr. Steele who suggests that the new birth develops a sixth sense by which we comprehend spiritual things. Whether he suggests it or not, it is true—"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth (Margin, discerneth) all things." Dr. Drummond said, "The whole Agnostic literature was one long commentary on this statement of the word of God."

The effort of some noted Psychologists to discuss the spiritual life from the psychological standpoint is an illustration of the futility of the undertaking. They are without and hence ignore the all-essential qualification, spiritual mindedness. The opaque looks of many professed Christians when you attempt to converse on spiritual things simply reveals the lack of the new birth. The opposition of many who profess faith in Christ to a second work of grace, only reveals the same lack. Experience has led me to believe that any soul enjoying a clear witness of the Spirit to the first work of grace, is easily (if properly instructed) led into the second. With touching incidents relative to Mother and Home, etc., it is comparatively easy to fill an altar with seekers, who are quickly dismissed told to take it by faith and counted as converts; and then repeat the same process relative to sanctification, and then run an annual or semi-annual repair shop where the same bunch are worked over.

But what about the time when God wakes up the dead, and calls us to an account of our stewardship? Of course, I understand that protracted seeking and vociferous cries are no substitute for repentance and faith; and any fully yielded soul who commits himself to Jesus in simple faith, can as easily be saved between his seat and the altar as after a long protracted effort at the altar. But the facts are that comparatively few ever make such a complete surrender of themselves until they have become so desperate that they seem to pay no more attention to surroundings than a woman would pay to the fashions of this world, who had fallen into a steamer's foaming wake. Touching incidents that move men to action have their place in preaching; but the great need is for praying saints who can bring supernatural influences to bear upon the minds of men, until saving truth has become indelibly fixed in the consciousness of the soul; preaching that digs up sin, until every sinner feels himself a culprit arraigned at the judgment bar of God. In this condition of desperation the sinner driven to his only refuge of faith in Jesus will gladly commit himself in faith to Christ, "and the Spirit will answer to the blood and tell him, he is born of God."

Peter Cartwright was at one time being entertained in the home of a wealthy cultured doctor, who was a generous, kind man, but an unbeliever. One day, in conversation with Brother Cartwright, he said: "Brother Cartwright, could you accept any proposition that there were four witnesses against and only one for?" "No," answered Brother Cartwright, "I could not." "Very well," said the

The Witness of the Spirit

By REV. W. G. BENNETT

IN discussing this subject I feel not only the importance of the matter, but the difficulty of discussing a subject about which there is no small amount of confusion. We are told by some that we are to manifest no concern about the witness of the Spirit, and that to do so is to doubt the promises of God. That the objective with the seeker is salvation, not the evidence of salvation, we fully agree. But to dismiss seekers from our altars with a take-it-by-faith syllogism may be an easy way of counting converts, but is misleading to souls and blighting to our cause. There is among large numbers of holiness people a fearful lack of clear, clean-cut victorious testimonies that have weight and carry conviction with them. And this lack is due largely to the fact that many of our people do not enjoy the witness of the Spirit, and spend the most of their spiritual lives in the repair shop. The repair shop is a splendid place when repairs are necessary, but you ought to get fixed for purposes of utility.

We will now inquire what constitutes the Witness of the Spirit. And here again there is some confusion. Many at the time of conversion or sanctification are swept by gales of glory and filled with an ecstasy unutterable, and speak of and are led to believe that such a state of emotion constitutes the witness of the Spirit. And many hearing the relating of this marvelous experience are led to seek something like it, as an evidence of having obtained the desired blessing. This is all a mistake. Many times under great trial the writer has prayed through to such complete victory that he has been filled with an ecstasy so unspeakably glorious that shouts of triumph were the only means of expression. Sometimes when contemplating the blessed assurance of saving grace he has had something like the same experience. But it was a great day when, both relative to praying through and the Spirit's witness, I learned to distinguish between an emotion of ecstasy and a conviction divinely inwrought by the Holy Ghost; and this has wonderfully steadied my emotional life and saved me from reaction into despondency.

Consciousness is the highest court of evi-

dence. Even John Stewart Mill, the skeptic, asserted "that that which was known to consciousness is undoubtedly true." Hamilton, the Metaphysician, said, "That which is known to consciousness is absolute knowledge." It is fundamental both in metaphysics and in practical life that consciousness cannot lie. The only exception to this rule is insanity, or temporary mental suspension. No sane man ever loses his identity or confuses himself with another man. If you could not trust your consciousness you would not dare to drive your automobile. You might head for the bridge and drive into the river; you might turn your car down the street and land in a plate-glass window. A thing I am conscious of I know because I know, and the opposite is unthinkable. I presume most of my readers know that two and two are four, but suppose you were asked to demonstrate it. All mathematical calculations are based on this simple hypothesis, and yet there is not a shred of evidence to prove it. It needs no demonstration, it is an axiomatic truth. It is demonstration; IT IS SO. The opposite is unthinkable. A woman's reason here is the best reason in the world—"because." And the witness of the Spirit is simply the conscious fact of my divine acceptance, imparted to the consciousness of the soul by the Spirit of God. It may break upon the soul with such sunbursts of glory that the individual will be beside himself with joy. It may come "Silently as the daylight comes, when the night is done," but always with assurance that enables the one who has received it to take the witness stand and declare with a certainty that carries conviction with it, what God hath done for his soul.

The consensus of human opinion is that the five senses of the soul are perfectly reliable (Christian Scientists to the contrary notwithstanding). Further, any one of these five senses are perfectly reliable. We would be in a predicament were we to discover that any one of these media of communication had falsified. How uncanny life would seem if one could not trust his sense of sight, hearing, smelling, tasting or feeling. Thank God any of these senses can be relied upon. Our sense

doctor. "You talk about a religious experience. Did you ever see a religious experience?" "No." "Did you ever hear a religious experience?" "No." "Did you ever taste a religious experience?" "No." "Did you ever smell a religious experience?" "No." "There you are," said the doctor, "you have but one witness left." But the doctor had not rightly estimated the logic of this old pioneer preacher. Turning to the doctor, he said, "Doctor, will you submit your medical profession to the same test that you have applied to my religious experience?" "Certainly," said the doctor. "Doctor," said Brother Cartwright, "you are a professional hypocrite." The Doctor was astonished. "On what grounds can you make that charge?" said the Doctor. "Doctor," said Cartwright,

"you have for years gone up and down this country doctoring people for pains." "Yes," said the doctor. "Doctor, did you ever see a pain?" "No." "Did you ever hear a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever taste a pain?" "No." At this point the doctor's wife, who was a devout Methodist, gave a great shout. The doctor dropped on his knees and after a mighty struggle in prayer he arose, with sufficient evidence of a religious experience so that he freed his slaves, educated them at his own expense and sent them to Africa as missionaries. The answer to every age of infidelity is and always has been a revival of experimental religion; back to the old-time Methodist mourners'-bench way.

JAMESTOWN, N. D.

Revivals: Pastoral Care of Converts

By H. O. FANNING

THE pastoral care of converts after a revival is of paramount importance in the ultimate success of revival efforts. This has been true in all ages. Under God, the evangelist has brought them into the faith; the pastor must establish them in the faith. The evangelist has brought them into the experience, the pastor must help them to realize the possibilities of the experience. Paul was not only a model evangelist, he was also a model pastor. He was a wise master builder, a builder of men. A laborer together with God in the salvation, development, and service of men. He not only sought the conversion of sinners, and the sanctification of believers, but he labored "to present every man perfect in Christ Jesus." The work of development has just begun when men are sanctified. The problem that confronts every sanctified soul is, how to realize the possibilities of the sanctified experience. The problem that confronts every pastor is, how to so minister to his sanctified hearers, that these possibilities may be most surely and fully realized.

To the unsaved, Paul preached "repentance toward God, and faith toward our Lord Jesus Christ." To the believer he declared that "God hath not called us unto uncleanness, but unto holiness." To the sanctified he spoke as a pastor, and his text was, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." In parting with the elders of the Ephesian church, he gave them this charge, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. And now brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." As he drew near the close of his earthly pilgrimage and labors, he did not relax his care for the churches, but appointed Timothy and Titus to carry forward the pastoral work which was so dear to his heart, and wrote them his pastoral letters to guide them in the performance of the work. He did not stop even at that, but commissioned Timothy to arrange for the continuance of the work, giving him this solemn charge: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The wise pastor will give to his young converts, his warmest and most cordial friendship. He will seek to make them feel that he loves them, and is ever at their service. He will give them the sincere milk of the Word that they may grow thereby. He will feed them on the bread of heaven, and nourish them on the finest of the wheat. He will have strong meat for them in due season. He will seek to surround them with helpful and strengthening influences, and endeavor to enlist every member of his congregation in the work, and seek to per-

suade them to heartily co-operate with him in his efforts. He will talk with them concerning their spiritual experiences and life, and give them the benefit of his more mature experience in spiritual matters. He will urge them on to lives of faith and prayer and Bible study, and see that they have opportunities to develop their spiritual powers. He will seek to develop in them an abiding purpose to begin spiritual activities at once, and direct them into right avenues of service. He will set them a good example, and seek to inspire them with lofty ideals of life and service, not only by precept, but by his own life and works. He will remember that they have intellectual and social needs as well as spiritual needs. He will endeavor to direct them wisely concerning their reading matter, and seek to guide them into healthful avenues of social life. If he neglects to use these agencies for the upbuilding of his young converts, the world and its god will not fail to use them for their undoing. He will seek in every way to guard them against temptation and the pitfalls of the adversary, and will endeavor to instill into their hearts and minds such principles of righteousness, and to develop in them such strength of character, that they will be strong to resist temptation, and to overcome in all of their conflicts. He will constantly point them to Christ, and teach them that victory comes through trusting in Him, and that we are invincible in Him. That without Him we can do nothing, but through Him we can do all things. That we overcome by the blood of the Lamb, and by the word of our testimony. As lambs of the fold, they will require the most tender care on the part of the pastor, and of their fellow believers. But they will repay it a thousand fold in spiritual growth and strength, and in loving service. The pastor and his people must care for them and see them grow and flourish, or neglect them and see them droop and die. It is not likely that every pastor will be able to follow out all of these suggestions, but the pastor who is courting success in his work will follow out as many of them as possible, and will find many more ways of encouraging and helping his young converts. The problems of the pastor will require for their solution, the wisdom of a Solomon, the courage of a Daniel, the invincibility of a Joshua, the patience of a Job, the love of a John, the hope of a Peter, and the persistence and skill of a Paul. "And who is sufficient for these things?" Only those who find their sufficiency in God.

Concerning the work of the pastor with young converts, Dr. Jonas Oramel Peck said, "In some places but a small percentage of the converts under a certain prominent evangelist continued steadfast in Christian life after from one to three years. In other places where this evangelist worked, pastors, energetic, vigilant, and faithful in the care of souls, were in charge, not three per cent were lost. The evangelist was the same, his methods the same, his work the same in each place, and the great difference in results must have been largely due to the pastors in charge. It requires the same kind of pastoral

care to nurse converts and bring them to maturity as that employed in leading them to Christ. Yet when they are deprived of that oversight, and backslide for the want of proper care, the charge is made that their conversion was not thorough. This is the lame apology of those who let them die of neglect! The blame lies largely at the door of these inefficient pastors. How many children born into the world would "hold out" if they were not cared for and nursed during tender years. It is the nursing and care of young converts that keeps them faithful; and, therefore, the first and greatest duty of the Christian minister is to feed and nurture the lambs of the fold. The saving of souls is his only business. He must not only bring them to Christ, but also instruct them in the things of religion and confirm them in Christian living."

By no means should we have less evangelism. Give us more of it, and make it more effective. But we must have more and better pastoral care over those who are won by our evangelists. Let evangelistic agencies be multiplied, but let pastoral efficiency and care keep pace with them. And let all the people say Amen.

SOME INTERESTING CHURCH STATISTICS

By PROF. HENRY BELL

H. K. CARROLL has a very interesting article on the latest church statistics in the April 7th issue of the Christian Herald. I shall give a few facts that I have gleaned from his statistical table of all the churches in the United States.

One of the amazing facts is that 1394 churches closed up and quit business. The following are a few of these denominations and the number of churches each closed up:

Congregational	49
Campbellites	234
Mennonites	23
Methodist Episcopal	169
Methodist Episcopal South	46
Free Methodist	61
Presbyterian	127
Protestant Episcopal	136
United Brethren	63

Contrasted with the above is the Nazarene church with its gain of 65 new churches. The Seventh Day Adventists added only 20 new churches with all their hard work and expenditures of large sums of money. They are perhaps spending more money and getting less for it in proportion than any other church.

There are 44,663,684 church members, a gain of 948,347 in one year, of which 305,597 was by the Baptists, especially among the colored Baptists.

The Wesleyan Methodists have 21,000 members, the Free Methodists 38,085, and the Church of the Nazarene 47,942. This makes us the largest as well as the fastest growing distinctly holiness body in the world.

Among the churches laying a distinct claim on the doctrine of holiness, there are over 250,000 members. There are probably over 400,000 people known as "holiness folks," and very nearly 1,000,000 people of that faith. That means that 1 out of every 44 church members believes in the doctrine as taught by John Wesley.

There are 238,681 churches in the United States. The Church of the Nazarene has 1210, or in other words, 1 out of every 197 is a Nazarene church.

There was a gain of 2558 new churches, the Nazarenes adding 65 of this number, and the Catholics and Baptists most of the others. That means we added nearly 3 per cent of all churches added, while our membership is only one-tenth of 1 per cent of the whole membership, which is 30 times as many as the others in proportion. Almost all the large Protestant bodies lost heavily instead of gained, and if the Catholics and Baptists had not come to the rescue, there would have been a woeful showing.

Here is what the New York Christian Advocate (Methodist) has to say concerning the Church of the Nazarene and its growth:

NAZARENE CHURCH HAS RAPID GROWTH

The Church of the Nazarene is made up pretty largely of those who have been Methodists at one time, or have come out of other churches to give special emphasis to the doctrine of holiness. Recent figures show that the church has gained six hundred per cent in membership and nine hundred per cent in the number of churches since 1919.

The Devil's Religion

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

WITHIN the last few decades there has arisen a cult that is the most pernicious form of religion that the Devil has inspired. Spiritism or Spiritualism is the Devil's most vital force for deceiving men, perverting the knowledge of God and turning men from the messages of the Bible to spurious messages claiming to come from departed spirits. *Spiritualism is the Devil's religion.* Spiritualism claims to be the true religion which shall in time take the place of Christianity and form the world-inclusive faith. The basic premises of it is that the communication of mediums with the departed spirits forms the ground for a belief in future existence. This the Bible does without the aid of "the Devil's religion."

To Spiritualism there are several manifestations—psychical and physical phenomena. The psychical consists of messages received in different methods from the spirits. The most common of these is the "trance medium," "controlled" by a spirit who gives the messages. The controlling spirit usually speaks the message direct. The voice is that of the spirit and not of the medium; the mental action is also entirely from the "control." Automatic writing is another mode of receiving messages from the dead. Usually the medium sits relaxed, passive, meditative, subverting or suppressing the conscious stream of thought. Suddenly the hand becomes cold, a spirit guides it and a message is written. In this, so the medium says, the writing is not her's but that of the spirit.

The *ouija board* is another form of receiving messages from the spirit world. On the board are the letters of the alphabet and "yes" and "no." There is also a small three legged table, on which the "sitters" gently place their hands. Slowly the spirit seizes this pointing table and moves it to a letter, then to other letters until a message is written, such as, m-o-t-h-e-r. Questions are asked and thus answered. The planchette consists of a small table carrying a pencil lightly touching the paper. When questions are asked, the pencil writes the answers. Table messages are also received. Around a light table a number of folk sit, including a medium; when questions are asked, the alphabet is said over and when the letter is spoken that the spirit desires, the table tilts. Then the alphabet is repeated and the message is thus spelled out.

The physical phenomena are very numerous, such as raising the medium and floating him through the air, lifting heavy objects and throwing them across the rooms, spirit raps, haunted houses, etc. The most common today are the "materialization of spirits through ectoplasm" and spirit photography. The first is conducted *only in the darkness*. Out of the mouth of the medium will come a slimy, ethereal, silky, drapery substance called ectoplasm. This forms into faces, hands, feet; and sometimes entire bodies appear. Spirit photography consists of the taking of the picture of a spirit on a negative which contains the picture of some living person. Or it may be taken on a negative by itself. Indeed such seems very marvelous to the credulous and unwitty. But before the investigations of sanity these wonders are found to be but the result of a double exposure.

These are the activities of Spiritualism and she claims that every one of these are the result of the interference of departed spirits. Upon such messages and communications she builds up a faith, a belief, a religion which is pawned off as true.

We maintain that such claims are spurious; that in all cases the phenomena of Spiritualism are but the result of human manipulations, fakes; that where mediums and others are duped into believing that the messages and activities are real, they are duped by the Devil into believing such; that they are Devil-possessed and such activities are carried on not supernaturally but humanly by the aid and assistance of the Devil; and that finally the Bible condemns the seeking of "familiar spirits." As tested by the fruits and teachings of Spiritualism, it can be only "the Devil's religion." "By their fruits ye shall know them."

The messages given by the mediums when controlled by the spirits are entirely human, not supernatural. Every fact of evidence the medium gave to the "sitter" in the seance room was possessed by her before she gave it. A careful study of these messages will reveal the fact that when the person comes into the room, information is usually given which will reveal to the medium something upon which to base her communications. "I see a spirit. Is your mother dead?" No assent from the sitter. "Oh, I now see more clearly, it is a man. Your son, died in the war?" A change in expression comes over the face of the person seeking the message. Then the basis is given for all the medium needs to know. By carefully guessing, once on the

right track, and following the changes of facial expression of the sitter, an "evidential" message can be brought to any one. This has been tested thousands of times. By giving the wrong information spirit messages are often received from people not dead, in cases not even having ever lived. The information in all the books that give an account of such "sittings" will reveal the fact that all is twaddle, silly, nonsensical, without any stability whatever. Read *Raymond*, by Sir Oliver Lodge, and see if this is not true.

Automatic writing is not the writing or dictation of spirits but it is the result of the conscious mind or stream of thought being suppressed, and the subconscious stream takes possession of the personality, and unconscious to the writer the muscles are controlled by the subconscious mind. In many cases the unconscious or subconscious does not even direct the hand, rather it is directed by the conscious mind. Anybody can give an automatic message from the spirits. Sit down, be passive, relaxed, as soon as a word comes, write and a message will follow. Practice will perfect this power of communing with the departed. In psychology the suppressing of the conscious stream and the controlling of the personality by the subconscious is well known. Many times such dissociates will lose the power of remembering what occurred during these periods. They are called dual personalities.

The *ouija board* is controlled by a similar process. In the mind of one of the participants there is some form of a message, which unconsciously guides the pointer to spell out the words. In other cases the questions spell the answers and the muscles of the sitters will push the pointer to the correct letters. No spirit action here! *Any fool can get a message from the ouija!* Table tilting is a similar process. The question is asked, in the mind of the medium the answer is formulated; if not fraudulently and consciously, by the subconscious muscle control the table will be tilted. Spirits of the departed dead are too busy with their own destiny to worry with the *ouija*! Thus the physical phenomena are all human and not the action of spirits.

The phenomena of materialization and spirit photography are also human and fraudulent. Hundreds of cases of fake ectoplasm have been detected. The Sunday issues of the Los Angeles Examiner, September the tenth, of the present year, gave a case where the well known Sir Arthur Conan Doyle was faked into believing he spoke with his dead mother; but a woman detective of the New York police force, seized the spirit materialized mother, and

found her to be but the medium draped in phosphorized cloth. In London one of the greatest spirit expositors, attended a seance. A spirit wandered out among the audience, who was recognized by an old man as his departed wife. Lips met in kisses. She asked for a ring as a token of love to take back to the spirit land. This was given. But the next day the medium was found wearing the ring given to the spirit! The exposer was not permitted to attend her seances any more. Tacks gently placed on the floor where the ectoplasmic spirit wanders will often reveal the fact that the spirit is able to swear with much the same language as the medium!

Mediums by means of phosphorized cloth, masks, and such like can form any thing they please. The ectoplasm that exuded from the mouth has been found in some cases to be but silk thread swallowed and spit out by the medium. In other cases it is found to be the result of a small flashlight focused upon the face of the medium. One thing stands out as true, whenever the medium is subjected to tests, and placed in a room separate from her own, there is no ectoplasm and no spirit manifestations. No search, spooks appear! Search, no spooks appear! This seems to be the true order. Many of the greatest mediums have been investigated and found fraudulent. Of the great mediums I think only two have been investigated and not found guilty of fake. And these two have never submitted to the tests of scientists.

Spirit photography can be carried on by any one. These pictures are but the results of a double exposure. A recent writer in the *Scientific American* said that all great spirit photographers had been exposed and shown to be fakes. But still the good work goes on. In many test cases, the medium will substitute her plate already having a light exposure, and on this will be taken the picture of the sitter, which when developed will carry the picture of the spirit. Many such mediums will, after taking the picture of the sitter, place another "spirit picture" on the negative by means of a small X-ray. No spirit has yet been photographed. The photographers are all frauds!

Even though the messages and activities should be proved to be true, which can never be done, the teachings of Spiritualism condemn it. They teach that Jesus is no more the Son of God than we all are. They deny the atonement. They laugh at the blood of one man making a substitution for the sins of the race. They also deny the existence of depravity. They make light of baptism. Writes one of the greatest defenders, "Baptism is a senseless survival of heathenism. The idea that pouring a splash of water over a child or an adult can either incense or please the Being that made the milky way is an offense to reason and a slur on divinity." Another writes, "To whom shall we pray? Call him God, Buddha, Mohammed. Cry to the Virgin Mary or to the saints." Speaking of the Spiritualists who still claim to be Christians, one writes, "They are therefore Unitarians with a breadth of vision which include Christ, Krishna, Buddha and all other great saints." There is no hell for Spiritualism. The heaven they picture is a place similar to this world. Tobacco is smoked and tennis is played. Gods are there.

This is but the dupe of the Devil, his substitute for the true religion. The Bible is opposed to such activities. "There shall not be found among you any one that useth divination, . . . or an enchanter, or witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer (a medium who purports to give messages from the dead). For all these things are an abomination unto the Lord." Deut. 18: 9-13. "And the soul that turneth after such as have familiar spirits . . . I . . . will cut off from among the people." Lev. 20: 6. Such is the verdict of God. There can never arise any religion that will stand which goes contrary to the Bible.

"My glory as a teacher can be found only in the success of my teaching as revealed in the lives of my pupils. The glory of Jesus Christ is the degree of success His gospel manifests in my life."

"The preacher told us that the possible reason men did not believe in miracles was that they had never experienced one. If the touch of Christ upon the dead soul works the greatest of miracles—and it does—how much of a miracle am I daily showing?"

"Backward-looking is not so profitable as forward-looking; what binds me to earth interests me less than what may bind me to heaven. While science may never be able to produce the man-ape to connect me with the beast, I myself have found the God-man, who has made me one with the Infinite."

ONE MINUTE WITH THE GREEK NEW TESTAMENT

The Dynamite of God

By E. WAYNE STAILL

In Acts 1:8 the Greek word *dynamis* that is translated "power" is the one from which we derive our word "dynamite." This is interesting and suggestive.

Gunpowder has some degree of power, but it is feeble compared with the tremendous explosive energy of dynamite. A converted man has a certain degree of power, comparable to gunpowder's. But the sanctified, Spirit-filled Christian is the one who has the dynamite experience, with the corresponding ability to achieve results. Dear believer, if you are not accomplishing things for God as you desire, take heed that your divine dynamite is not lacking.

When dynamite is used in blasting operations, there is of necessity some noise, as the explosions take place. Many churches today seem "possessed of dumb devils"; they don't have the "powerite" from above.

Things are bound to happen when folks get loaded up with this dynamite. Paul and Silas had it in the jail at Philippi. What ensued? "And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were loosed."

Which thing is an allegory of what occurs when there is upon us a fulfilling of the promise, "And ye shall receive power (dynamite) after that the Holy Ghost is come." Our gospel is indeed "the power (dynamite) of God unto salvation."

OUR OFFICIAL MINISTRY

By N. B. HERRELL

THE official ministry of the Church of the Nazarene has three divisions as follows: the Pastor, the District Superintendent, the General Superintendent. We should safeguard the official ministry of our church as far as possible from drifting to be merely officials. The official ministry of the older and larger denominations are fast becoming nothing but business officials of the churches. They are to draft programs and put them over. The first duty of every minister of the Church of the Nazarene should be "TO PREACH THE WORD."

Again we should endeavor to unify, simplify, and define the official work of these three branches of our official ministry so that there will be no overlapping or weakness in their official co-operation for the promotion of the church. We must iron out the unnecessary things and put in the necessary, bringing the whole system of our polity up to a greater per cent of efficiency. Our financial problems will largely adjust themselves when we arrive at the proper co-operation in the leadership of our church. While we must have a polity that will make it impossible for a few to dictate the course of the church, at the same time we must provide for such unity of action that the whole church will go forward with confidence and courage.

The following articles will give the reader some idea of the three divisions of our official ministry. Study these articles over together with the Manual and mark the changes which they require.

The Pastor

A Pastor is a person who, under the call of God and His people, has the oversight of a local church, subject to the law and order adopted by the General Assembly.

HIS DUTIES ARE:

1. To preach the Word.
2. To seek, by all means, the conversion of sinners, the sanctification of those "born again," and the upbuilding of God's people "on their most holy faith."
3. To care for the people by pastoral visitation—particularly of the sick and needy.
4. To administer the Sacraments (or if not an elder, arrange for the administration of the same).
5. To comfort those who mourn.
6. To reprove, rebuke, and exhort, with all long-suffering and doctrine.
7. To be ex-officio chairman of the church, Chairman of the church board, head of the Sunday school, Young People's Societies, and all other subsidiary organizations in connection with the local church.
8. To have oversight of all the work of local Home Missions and Evangelism in co-operation with the District Superintendent.
9. To have oversight of the Woman's Foreign Missionary Society, in co-operation with the District Woman's Foreign Missionary Society.
10. To co-operate with the Publishing House in the distribution of our literature.
11. To arrange for all financial campaigns to be put on in the local church, subject to the approval of the District Superintendent.
12. To call the annual meeting of the local church to order and preside, if for any reason the District Superintendent, or his appointee fails to be present.
13. To administer (or provide for the administration of the Sacrament of) the Lord's Supper at least once each quarter.
14. To read to the congregation, within each church year, the doctrines, and government of the church.
15. To take an offering in each local church prior to the General Assembly for the expenses of entertainment of the General Assembly, forwarding same to the General Treasurer.
16. To give a letter of transfer to members in good and regular standing.
17. To co-operate with the District and General interests of the church in effecting a uniform financial system throughout the church.
18. The Pastor shall always show respect for the advice of the District Superintendent.
19. The Pastor in resigning shall do so to the District Superintendent.
20. The Pastor shall render a written report of his work to the annual meeting of the local church. His report being the first read. For the exercise of his office the Pastor is amenable to the District Assembly, to which he shall report annually.

The District Superintendent

A District Superintendent is a person who, under the call of God and His people, has the oversight of a District of local churches, subject to the law and order adopted by the General Assembly.

HIS DUTIES ARE:

1. To preach the Word.
2. To seek, by all means, the conversion of sinners, the sanctification of those "born again," and the upbuilding of God's people "on their most holy faith."

THE PEOPLE'S FORUM

3. To travel his District in the interest of the church.
4. To supervise the local churches within his District.
5. To organize, and recognize new churches.
6. To visit each local church at least once a year.
7. To meet with the board of each local church at least once a year, at which time he shall preside, and shall consult with the board as to the spiritual, financial, and pastoral matters, giving such advice and assistance as he may deem advisable.
8. To meet the Board of Stewards and advise with them as to ways and means in helping to support the pastor.
9. To appoint a pastor to fill out the unexpired time of the Assembly year, and such appointed pastor shall be subject to removal by him when his services are not satisfactory.
10. To have oversight of all the pioneer work of Home Missions and Evangelism within the bounds of his District, in co-operation with the General Board of Home and Missions and Evangelism.
11. To have oversight of the District Woman's Foreign Missionary Society, in co-operation with the General Board of Foreign Missions.
12. To arrange for all financial campaigns to be put on his District, subject to the approval of the General Superintendent having jurisdiction.
13. To call and preside at the annual meeting of each local church, or appoint some proper person to preside.
14. To assist the pastors and General interest to effect a uniform financial system throughout the District.
15. To be ex-officio Chairman of the District Advisory Board and the District Board of Home Missions and Evangelism.
16. To co-operate with the Publishing House in distribution of our literature.
17. To act as a member of the General Board of District Superintendents in filling the vacancy that might occur on the Board of General Superintendents.
18. To give a letter of transfer to a minister, in good and regular standing, to another District.
19. To perform all the functions of a pastor when there is no pastor or pastoral supply.
20. The District Superintendent shall always show respect to the advice of the General Superintendent having jurisdiction.
21. To fill all vacancies that may occur on the District Boards.
22. In resigning, the District Superintendent shall tender his resignation to the General Superintendent having jurisdiction.
23. The District Superintendent shall render a written report of his work to his District Assembly, his report being the first read, at which time all his official acts shall be subject to review and revision by the District Assembly.

The General Superintendent

The General Superintendents are persons who, under the call of God and His people, have the general oversight of the Church of the Nazarene, throughout the world, subject to the law and order adopted by the General Assembly.

THEIR DUTIES ARE:

1. To preach the Word.
2. To seek, by all means, the conversion of sinners, the sanctification of those "born again," and the upbuilding of God's people "on their most holy faith."
3. To organize as a Board within one day after election.
4. To systematically plan the work of the Board and assign the work to be done, to the members of the Board.
5. To supervise all the District, General Boards, Institutions, and general interest of the Church of the Nazarene.
6. To jointly and severally preside over the General Assembly.
7. To meet jointly or severally with the District Assemblies and preside over them.
8. To meet jointly or severally with the General Boards and Boards of Institutions, at least once a year, at which time they shall preside, and shall consult with them as to the spiritual, financial, and departmental matters, giving such advice and assistance as may be advisable.
9. To jointly pass upon all policies of the General Boards and Institutions of the church involving financial campaigns or the raising of money.
10. To have regular meetings of the Board of

General Superintendents for the consideration of the work and interest of the church. Such meetings to be properly announced in the church paper.

11. To assist District Superintendents on the Districts under their jurisdiction during the appointed year, without extra remuneration.

12. To ordain Elders, together with the Eldership, after the District Assembly has recommended a minister for Elder's orders.

13. To arrange a proper course of study, jointly with the committee appointed by the General Assembly.

14. To organize or recognize local churches (when on an organized District, after consulting with the District Superintendent).

15. To travel in the interest of the Church of the Nazarene.

16. To appoint Pastors, when presiding over a District Assembly, after conferring with the District Superintendent, Advisory Board and the representatives of churches, when otherwise not provided for.

17. To severally receive the resignation of and appoint a District Superintendent over a District under his jurisdiction.

18. To jointly exchange District Superintendents when such a change will be best for all concerned.

19. To fill all vacancies that may occur in the General Boards and General Court of Appeals, in the interim of the General Assembly.

20. To do anything else in the service of the church, not otherwise provided for, according to the dictates of their wisdom and in harmony with our general church order.

21. The General Superintendents shall not be members of any of the General Boards, Institutions, or interest over which they have supervision.

22. The General Superintendents shall be financed through the General Treasurer of the church and shall give themselves to the work of the church without looking otherwise for their salary and expenses.

23. If, in the interim of the General Assembly, a vacancy should occur, by death or otherwise, in the Board of General Superintendents, the General Church Secretary shall at once notify all the District Superintendents of the church, who shall, by a majority vote of all, elect some Elder of the church to perform the duties of General Superintendent until the close of the next General Assembly. The Secretary shall report the result of the vote to the Board of General Superintendents, who shall announce the same to the church through the church paper.

24. The General Superintendents severally shall render a written report of their work for the four years to the General Assembly, their being the first report given, at which time all official acts shall be subject to review and revision by the General Assembly.

VOTES ON MANUAL REVISION

By REV. HENRY C. ETHELL

THE HERALD of HOLINESS of April 4 contained several propositions for Manual revision on which I wish to record my vote, the only chance I will have perhaps.

On Brother C. E. Cornell's proposition to limit the voting age in annual church meetings to 18 or over, I vote "yes." The reasons he gives are good enough.

On Brother T. H. Agnew's proposition to abolish the Membership Committee, I vote "no." Church membership should be a matter of mutual selection. The church should have a voice, as well as the applicant. The pastor alone should not decide for the church. No person should be received into any church without previous notice and opportunity for consultation. I refused to do this when I was a Methodist pastor. The M. E. church, to which both Brother Agnew and I formerly belonged, has practically discarded its probationary system; but it needs it now more than it ever did before. The great value of church membership is the greater reason why it should be carefully guarded. The present great spiritual weakness of the M. E. church which I lament almost as much as any of her present ministers, is due as much as to any other cause to the fact that for many years just anybody who wanted to come in has been taken in.

As to "Section 2" of the Alabama District Memorial, cited by Brother H. G. Cowan, I have been of the opinion, ever since that question began to be mooted in the M. E. church, that when we rest the authority to administer the sacraments and perform the marriage ceremony on official station, and not on ordination, we take away most of the significance of ordination. When I was an unordained pastor, I gave notice that I had no right to solemnize marriages, although a member of my own class came on my charge and assumed to be marrying people.

On Brother B. H. Pocock's suggestions for greater strictness in examining the standing of members and licensed ministers changing location, I vote "yes."

MESSAGES FROM AFRICA

SOME OF A MISSIONARY SUPERINTENDENT'S DUTIES

REV. H. F. SCHMELZENBACH

Since the work has grown so large, and we have more missionaries to help us, I have been freed entirely from the work of one station, and I give all of my time to the work in general, which keeps me away from the home station about three-fourths of the time.

In the beginning of May I started the meetings in the outstations, giving each station from three to four days. A day or two before each meeting we spend much time in kraal visiting to advertise the meeting, for several miles around where the church is located. In this way we gather large crowds by the time the meeting is to begin. In most of our outstations I find a band of converts whom I can take with me in this work. These meetings I continue, going from one station to the other until campmeeting is held here in July, at which time I spend about two weeks making preparation for this meeting, which includes putting up temporary build-

ings and getting in sufficient food to feed the native Christians from the outstations. The other missionaries at the station help to make arrangements for the missionaries who come to the meeting.

After the campmeeting comes the building of churches, which is still a part of my labors. This year, from August to October, I built two new churches and repaired several, visited each of the outstations twice, giving them their third visit in the month of November. Wherever I visit an outstation I spend one whole day visiting the kraals with the preacher in charge of that station. Sometimes we visit fifteen or twenty kraals in one day. Then in the latter part of October the farming begins, which is also part of my duties, as there is no one else to do it, and it would be impossible to carry on the training school if we did not raise a large portion of their food. Before this letter reaches you I shall have planted about thirty acres of corn and pumpkins and beans.



Our church at Stegi and part of the congregation when visiting missionaries were there. At the right are Dr. West and Mrs. Janzen. Brother Schmeltzenbach stands between Dr. West and the church, partly hid by the fence around the young orange tree. Brother Shirley is at the extreme left.

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In the month of November I traveled between four and five hundred miles. I have not kept count of the miles traveled in the year, but it is somewhere around four thousand miles on horseback.

Often, when I have traveled a long distance and have been gone ten or twelve days, I find a letter from one of the preacher boys at an outstation, waiting for me, or sometimes one of the preachers is here waiting for me to come and help him solve some difficult problem which has come up at his station. It may be that some girl has been saved who had been sold by her father, who is fighting her conversion because he knows that she will not go to that heathen man now; or it may be a wife

and start them to singing, and go ahead with a meeting. Samuel and I met the men out on the hill side about fifty yards from the church. After two days of palaver and facing a heathen court trial, and not one single witness on our side, we won and got the promise from the chief that he would not trouble the native preacher or his Christians or the church, but would do what he could to help the preacher.

All this trouble was because one girl gave her heart to God and refused to become the wife of this heathen chief. This is only a sample of the many things that our native preacher boys have to fight. And where they do not have the white missionary to help them they are helpless, as they have no power whatever in cases like this. I just drop this in so you will understand what I mean when I say the boys call on me to help them. Of course problems come up in the churches among the Christians themselves sometimes which the preacher in charge finds too much for him, and our help is needed again.

Some of our missionaries have sent in reports of the quarterly meetings which we have here from time to time. These are of great blessing to us all, missionaries as well as native workers. They give the boys a chance to compare their work, as well as test their faith, by hearing one another's reports and listening to tried ones telling how God has brought them through the hard places. We also have a better opportunity to get into their personal problems and give them help along lines that ordinarily they would not think of coming to us about.

SUCCESS IN THE WORK AT STEGI

REV. F. B. JANZEN

God is with us here at Stegi in great power, and this new station is making great progress. Our services are well attended by the Christians and many heathen, so our little house is too small to hold the people; but at the last quarterly meeting it was decided to use the Wagoner Memorial fund of about \$200 to build a church here at Stegi, so I have ordered the necessary lumber already, and as soon as the rains cease we shall begin making brick; and by doing the work ourselves we expect to be able to erect a church building that will be large enough to seat all of the people nicely. We plan putting on a grass roof, which is much cheaper than iron and much cooler. We bought this place for eight acres, and the surveyor makes it only six acres, so the man we bought of has to pay us back nearly \$100, which we shall also use for the church building.

The schools are doing nicely. We have twenty-odd pupils already, and this is the busiest time of the year. We expect to double this number soon, as the children have to watch the gardens keeping out the birds and monkeys at present. The best of it is that nearly all our pupils are boys. It is very hard to get the boys, so we have been praying God earnestly to send us the boys, and He certainly is answering our prayers; and one another is being saved. We have both day and night school; the night school is only for boys that work in the daytime. We have a very spiritual young native girl helping Mrs. Janzen in school, and we pay her about \$8 a month and are trusting God for this extra \$8 every month. So far God has not disappointed us in sending us a little extra for the support of this teacher.

The struggle has been hard here at this new station to make ends meet sometimes, but God has so far given us all we want to eat and a good appetite with good health—right in a fever district, too, so what more do we want? We are doing our best to get the gospel to the dear people in darkness, and God is using us and souls are being saved and sanctified right along, and the work is growing. Praise His holy name.

INSISTS ON BEING BAPTIZED

MISS LOUISE ROBINSON

Summer is again here with its rain and swollen rivers. We had one whole week of steady rain, and it cleared just long enough to let us have our quarterly meeting, and now it has started again. If it does not stop soon all the rivers will be out of their banks again, and I shall have to close day school, for many of the children live on the other side of some of the numerous rivers, and no one can cross when the big rains are on.

God is blessing us here at Sabi. We had a fine meeting among ourselves in January. Many of our missionaries are excellent preachers, and no one but a missionary can possibly realize what a feast it is to hear a few sermons in a little meeting all to ourselves. On the last Sunday we baptized the first converts of our Sabi work. That means they are taken into the church as well. When they repent they have to stay in a class where they are questioned about their doings every week for a period of about two years, and then they are baptized if they have proven their faith by their works. I think it might have been a good way for some of us in the homeland, but a hard one however. I have to smile sometimes at the way they have to uncover their very thoughts to the others, yet there seems to be no other way, for they have so much to get free from. Oh, the depths of this terrible heathenism! One old woman that had been saved over a year ago came on that Sunday morning and said, "You have just got to baptize me today, yes, you have just got to. Who knows but I may be dead before another year comes. So I've got to be baptized." When she was saved she came that way too, said she was tired of heathenism and was ready to pay the price to get to God, and that she had come to church for that reason. This was the first time she had been to church, but some of her children were saved, and she knew what it meant. She was saved on that day and since that time has brought in many of the old women of that valley and showed them how to go to the altar and told them what to say in prayer. She made a clean sweep of her sins, too, and all the heathen say that she has left the whole thing. They have confidence in

her. Well, Mrs. Shirley got her some clothes, and she was baptized, and her testimony was the best of all. Her face had a great smile on it when she came out of the water.

We are still having souls at the altar. The day school is very promising. Every one of my thirty-five children professes to be a Christian, and I believe many of them really experience salvation. Several of the boys say God has called them to preach, and I believe it. It is tiresome work sometimes, when it seems to bring so little results, but I know in God's sight it is one of the greatest parts of our work. We have three places where we go out from here and preach every week, and God is blessing. We all get plenty of chance to preach with these places and the four services a week here. I can get along pretty well with my Zulu now.

Brother and Sister Shirley have just booked to leave Cape Town on May 8th. We shall miss them. I have had two delightful years with them here at Sabi, but we are glad they can go home, and they will be a great blessing. Brother and Sister Penn come here. They are excellent people, and I am so glad I shall have an opportunity to work with them. Pray for us. I am wonderfully happy in my work here, which I believe is the center of God's will for me.

HOW WE LEARN A LANGUAGE

MISS ORA V. LOVELACE

It was the evening of the Christmas celebration. Everyone was tired but happy. At dusk we had gathered for a service, and the chapel was crowded. After the meeting was over the crowd was dismissed, but the evangelists and workers were asked to stay. To save the tramping of so many weary miles to get together we must not let them get away without a workers' meeting, for tomorrow they must return with their people to their homes.

The founder of this mission stood before them just as he has done these years, making a stirring appeal to them to be zealous in their work for the Master, in kraal visiting and preaching to the people. At the close he gave an original illustration which is characteristic of his preaching. It was homely but pointed, as they usually are. He had seen a cow among the herd, which two or three times a day left the others and ran through the veldt bellowing as she went. He inquired of the herd boy what it meant. He said she had so much milk in her udder that it was painful, causing her to act thus. After a period of time they decided to examine and see the cause, and it was found that she had no milk in her udder. The point was evident, that we be not like this cow making a great noise and demonstration, but that we produce the goods and get the gospel to the people. Two of us girls who sat in the audience had come on the same boat to Africa. We tried to get this illustration and perhaps would have but for one word, "bonsa," which he repeated again and again. We were desperate, for we saw we were going to lose the trend of the meeting if we did not get it. We conferred together and tried to remember if we had ever heard it before, but all in vain. The speaker sat down and opened the meeting to the workers. The first one that got up took up the illustration and began to say "bonsa." We could stand it no longer, and beckoning to the leader said, "Brother Schmelzenbach, what is 'bonsa'?" "Why," said he, "that is to bellow." You can imagine what that illustration would be without "bellow." It caused a roar of laughter, but we had one more word added to our limited vocabulary of Zulu words.

THE SUMMER BIBLE SCHOOL

By MRS. A. H. BAUER

AFTER reading and studying carefully the literature describing the work of a Presbyterian pastor in Chester, Pa., I find his plan for a Vacation Bible School the nearest ideal, of any of the dozen or more plans, by as many different denominations. He formulated his plan and tried it out first, in the summer of 1912, and has continued to use it every summer since then, so it is no longer an experiment with him. He uses no HANDICRAFT, because there is none needed to stimulate interest, for he makes his a real school, in which real study is the principal thing, and every-

SUNDAY SCHOOL LESSON REFERENCES

May 13. DAVID, THE POET-KING. Lesson: 1 Samuel 16:1-31:13; 2 Sam. 1:1-24:25; 1 Kings 1:1-2:12.

GOLDEN TEXT: Surely goodness and mercy shall follow me all the days of my life.—Psalm 23:6.

Devotional Reading: Psalm 1.

May 20. ELIJAH, THE BRAVE REFORMER. Lesson: 1 Kings 17:1-19:21; 21:1-29; 2 Kings 1:1-2:12.

GOLDEN TEXT: Choose you this day whom ye will serve.—Josh. 24:15.

Devotional Reading: Psalm 2.

May 27. ISAAH, THE STATESMAN-PROPHET. Lesson: 2 Kings 18:13-20:19; Isaiah 1:1; 6:1-13.

GOLDEN TEXT: Here am I; send me. Isa. 6:8.

Devotional Reading: Isaiah 12.

June 3. JEREMIAH, THE PROPHET OF COURAGE. Lesson: Jeremiah 1:1-10; 7:1-15; 20:1-6; 21; 26; 32; 35:1-19; 36; 37:11-28; 39:11, 12; 42:1-11; 43:4-10.

GOLDEN TEXT: Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16:13.

Devotional Reading: Psalm 94:16-23.

one is made to realize that it is a Bible school, and not a play school, or place of entertainment.

He has the curriculum so well planned that every one from the kindergarten on up to the parents have a place, as the work is up to the twelfth grade. The Bible is the book of Books, and all the teaching centers about that; the attitude of the pastor, (who should be the principal of the school), and teachers will set the standard for the school, and make the study of the Bible so interesting that there will be no difficulty in keeping the work of every grade up to the high standard desired. He has prepared a book for the use of the teachers, the title of which is *The Way of Life*, and some eight small booklets for use in the grades up to the eighth; above that he uses a standard Bible History and Bible Atlas, besides the regular study of selected portions of the Bible itself, which run through all the grades. He had an enrollment of less than 200 the first year, and it has grown to almost 500 last year, and there were 81 schools in 1922 that used his plan of a REAL BIBLE SCHOOL, with over 9,000 pupils enrolled.

He uses different colored stars as awards for perfect lessons, regular attendance, bringing new pupils, being present on rainy days, and for very good work in all subjects. He says that his church has received a tremendous uplift, which is shown in many ways; in attendance upon divine service; in intelligence shown in regard to the Scriptures; in a highly increased spiritual life; in a more manifest loyalty to Christ and the church; and in the grace of giving, as his church now supports eight missionaries, and the local church support has increased 250 per cent. He says that in order to make the Bible school a success, the pastor should preach several sermons on the need of knowing the Bible, showing the prevailing ignorance on this line, and MUCH PRAYER is vitally necessary. All other plans, programs, and literature on the subject of Vacation Bible Schools that I have been able to secure, stress largely upon story-telling, handicraft, and things that will serve to entertain, rather than instill reverence for God's Word, and emphasize the need of real study of the Bible. To quote from him: "The Holy Scriptures need neither defense nor apology. If given a chance they will take care of themselves. If our children are to walk in the way of the Lord, they must know what His way is. To know what his way is, there must be definite, systematic study of the Word, just as we study any other subject, but reverently and as the Word of God." I feel that God has raised up this man to fill a need in our work in conserving the youth of today; he has already tested out and perfected this plan for us, and any of our Nazarene churches who really desire to give their Sunday school children definite, thorough Bible instruction, can do so by studying his plan, and adapting it to suit the needs of their individual Sunday school. We shall look forward eagerly for the best reports at the close of the summer vacation time.

THE SOUTH AS A MISSION FIELD

By REV. FRANK C. BLUNDON

TO the average Northerner the South appeals as a land of swamps, malaria, yellow fever, and about all the disagreeable things in life. It was that, perhaps, in the long forgotten days of the past, but is a far different proposition in these days of modern improvements. Depends on the season whether you think the country swampy or not. Happen here after one of our real "showers" and you'd think it was "swim or drown" but ordinarily we get along about as well as in any other section of the land. And what science is doing to make the country more habitable, the grace of God will do to make the associations more blessed.

The polyglot citizenship is as great or greater than in any other section of America, but with this difference: That, whereas, the more northern latitudes are settled with thrifty and energetic peoples, the South has received a more un-American, and less energetic influx of peoples.

The Negro is not the only alien in the South. Bless you, no. He is here in great numbers—astonishing numbers most Northern visitors think—but there is, in this population almost all the "tongues, and tribes, and peoples" of the earth. The linguist need not visit foreign fields for practice in speaking "in other tongues" for we have them all right in our own dooryard. And of all of them should say the Negro was more easily evangelized, and can be more easily led out into the Truth.

Just what must be done to assimilate the Mussulman, the Greek, the Latins, the African, into the civilization of our America I leave to the ideals of better minds than I have. But that they must be assimilated goes without saying unless our boasted civilization will receive a jolt that will loosen all its joints. Already we are getting a looser grasp on the religion of the fathers by allowing ourselves to be drawn into the association of the foreign idea of worship.

The South furnishes an ever widening field for Christian endeavor in all lines. These alien elements may be drawn into a cohesive mass of American citizenship only as they accept and practice the religion of the founders of the Republic. And just here the Gospel of Jesus Christ reaches its fullest altitude. Lift Him up and He will draw all men. Leave Him out of the calculation and short will be the reign of law and order. The South lifts beckoning hands to all who wish to serve Him in truth and singleness of purpose.

BATON ROUGE, LA.

(Rev. Bludon founded the "Live Oak School" for colored people at Baton Rouge, Louisiana in 1889 and is still in charge of it. The school runs the year round and has wielded a splendid influence among the colored people, who are many in number and woefully in need of help and direction in the better things of life, in that section of the country.—Editor.)

SOME OBSERVATIONS OF AN OCTOGENARIAN

I was converted in "the old-fashioned" way at the age of sixteen and am now eighty-three. I have seen many things in my long Christian life, some things that grieved me, some that gave me great joy. My remembrance of the old time campmeetings when people lay like dead under the power of God is sweet to me yet. But I have seen preachers influenced by politics, and preachers and laymen so swallowed up of the lodge that they would forsake the prayermeeting for it; and I have seen people taken into the church without experiencing a change of heart, and I have observed a general lukewarmness in the church and its ministers which has grieved me to the heart.

Pride in dress and behavior is breaking down the spiritual power of preachers' wives and other women of the church. Young men are drawing back from the ministry because the pay is so poor (though I have seen the conferences over-crowded with applicants when the pay was only one fourth as much as it is today), and people generally do not seem to have the burden for souls that they ought to have.

The church today needs men who are filled with the Holy Ghost, who will go out to preach a clean Gospel and not mix up with the world. May God give good speed to the Church of the Nazarene and enable it to go forth with an energy and power and zeal that will wake up a slumbering church everywhere!

COLHOLME, ONT., CAN.

Uncle Buddie's Good Samaritan Chats



Dear good Samaritans: You are just what your name suggests. Well, here is our first report from the wonderful campaign on the Chicago Central District that we now have on. In the first week we have preached to packed houses and to at least three thousand people, with seekers at our altar and many hands for

prayer. The great gospel tent campaign is coming on fine and Brother Chalfant will have not less than twenty good tents in the field in the next thirty days. The tents are now being provided for and he is selecting his workers to carry on this great campaign. He wants to hold anywhere from 80 to 100 good tent meetings this summer in Illinois and Wisconsin. He is not thinking of first organizing Nazarene churches but the first thing in his mind now is to give the gospel to those ten million people in this great district. Of course out of some of these meetings there will naturally come calls for a Nazarene church and he expects to organize in a number of good places this summer and next fall. We have now visited our central church at Racine, Wisconsin with Rev. Geeding and he is a fine young man and doing a fine work there; Brother Bona Fleming was there in a good meeting. Our next stop was with Brother Ben J. Johnson, at Neosha, Wis., in the gospel center chapel and here we had a fine meeting. We then went to Chicago and on Sunday morning we were at Austin with Brother Strong and this was a most glorious service. In the afternoon we had a great rally service at First Church with Brother Schurman and we must have had a thousand at that great church; at night we were with Brother Haynie at the Woodlawn church and here we had a packed house and a number beautifully

saved. We went from there to Harvey, Ill., with Brother Howe, a fine young man, a grandson of father Samuel Howe that went to live with Jesus last fall. As the old ones lay down the armor the younger ones take it up and carry on the good work. Our next stop was at Hoopole, Ill., in a United Evangelical church with Pastor Huff, here we had a good night and a fine crowd; God was with us to bless us and lead on to greater victory. Our next stop was at Joliet where we had the service in a nice large Methodist church with my old friend Francis J. Thomas. He has a great church and has taken in 345 members in less than two years; here we did not preach to less than five hundred people, and we had a great night and God was on hand to bless and put His Spirit on every word that we spoke. As far as we could see every man, woman and child was blest and helped and encouraged; it was a night and a day that we will not soon forget. We then went to Mansfield with our faithful pastor there; here is where many battles have been fought for holiness and full salvation. My home there was with Brother Edwin Cunningham and his good wife and their faithful helper, who I suppose is one of the finest cooks in the land if not the world. My stay there was one of the most delightful of my travels of a life time. While here I visited the home of precious Mother Howe and Sister Annie who has been confined to her room for two years and has not walked a step in that time. How things change—the last time that I saw Sister Annie she was as nimble as a cat and could walk over the city with perfect delight, but now for two years has been confined to her room, but she is just as happy and cheerful as I ever saw her. Some sweet day she will join the blood washed army on the shore of eternal bliss. Well this last place finished up our first week campaign for the Chicago Central District. We are meeting great success. Thank the Lord for what He is doing for us, and for what He has done, and for what He is going to do. Well, don't forget the great Camp at Olivet, Ill., May 17 to 27 in connection with the close of the school. In perfect love and all for Jesus.—Uncle Buddie.

A TESTIMONY

I have been impressed for some time that I should write my experience and tell what God has done for me, for His glory.

I had been a backslider for a number of years, but in 1920 some of my friends got burdened for me and prayed me under conviction. I was the most miserable man in the world it seemed, and under the awful pressure the Devil tempted me to commit suicide, or run away to another state to get away from God. I realized that would never do, for God was everywhere and that would only add to my misery. I prayed and begged God to forgive me and through His mercy he marvelously reclaimed my soul. I laughed and cried and shouted, and could hardly wait to tell my friends so they could rejoice with me.

As time went on I found myself troubled with anger. I would get angry at the children and many times, even at the table, would abuse the whole family, and some times I would abuse the neighbors. The Devil would say, "Now you are back-slidden." That would drive me to my knees to beg God to forgive me, which He always did; but I also had to ask the forgiveness of my children and neighbors. I took my case to my pastor, Brother D. S. Corlett, and he said I needed to be sanctified. I hated the name of sanctification, but I went home and studied it over. I was too old to die with this anger in my heart, being in my 71st year, and I told the Lord if He would give me a good case of sanctification I would tell it, testify to it, and publish it everywhere I went. During a meeting held in our church by Brother B. F. Neely God sanctified my soul on the morning of January 26, 1922. The experience was so glorious that I praised God and shouted all over the church. It made a wonderful change in my life. I asked my wife, one day, what had happened to the children, they were so different. She told me that they were the same but I had changed. It is wonderful what sanctification will do for a person. Glory be to God.

God has not only reclaimed and sanctified my soul but has also healed my body. I suffered from rheumatism for about eight years and had not worked during that time on that account, but glory to God, that is all gone now. I never have an ache nor a pain. I had also suffered from a double

rupture for fifteen years, but God has taken that away. So now in my old age I am sound and well, never miss a meal and sleep like a baby. Why shouldn't I praise God? Tongue cannot express the gratitude in my heart to the God of heaven and earth for what He has done for me. He can do the same for others if they will only let Him have their hearts.

H. R. LILES.

UPLAND, CAL.

EASTERN KANSAS GROUP MEETING

Meeting of the Eastern Kansas Group was held in Topeka, April 26-29. The preachers came with a new touch of fire upon them. Laymen came also in greater numbers than to any previous meeting and with new zeal and vision. Rev. Ira Stevens brought a great opening message, a challenge to faith and Christian courage. Rev. C. J. Garrett was masterly in his Friday night sermon on "The Value of the Soul." Rev. Frank Mayhew gave a most excellent paper on "How to Conduct the Altar Service." Rev. E. R. Shook inspired his hearers with "Mountain Peak Experiences." Rev. M. F. Lienard was assigned the subject "The Church Boss and How to Handle Him." This is a such a vital question that everyone was interested. He began with the first church boss, Lucifer, and traced his history, then on through the Scriptures ending with Jezebel. By the time he picked up from the pavement the skull and the feet and the palms of the hands which the scavenger dogs had left of Israel's queen, everyone was shaking in his boots trying to remember if he ever had been or ever might be enticed into bossing, and he wanted the blood of Jesus instantly applied to save him from such calamity.

The papers were all good, the spirit of the meeting was fine, the burden of everyone was to help in every way to solve our church problems, and the vision of the group was "50,000 Nazarenes praying every day for a General Assembly Pentecost."

Topeka church is a wonderful host. Nothing was lacking in the entertainment of the group.

Dr. John Matthews and Kenneth and Eunice Wells followed right after the group with a revival meeting which started off with great promise of victory and success.

ESTELLE REID LIENARD, Reporter.

CENTRAL KANSAS GROUP MEETING

The Central Group of the Kansas District was held at Chase with Pastor A. F. Daniel and his good people. It was a very profitable meeting. Rev. B. F. Griffith, assistant superintendent, presided. He is an excellent leader, full of the Spirit and zeal with a true vision. The many excellent papers and discussions were hard to beat. They all contained many good things. They stirred our hearts with a greater vision to push the battle a little greater for souls and a greater church.

The attendance was not large on the account of so much rain and such a busy time of the year. Our time was too short for the number of excellent papers and talks rendered on the program. The entertainment was royal. Those who attended felt that they had been well repaid for their effort and time in coming. God's presence was manifested throughout the convention. Souls prayed through to victory and waves of glory flooded the souls of the saints. Indeed God placed His seal of approval upon the convention. All returned to their fields of labor with a greater compassion for souls and greater victories.

S. H. ERWIN, Reporter.

"OUT IN NAMPA"

After spending nearly nine years in the ministry of the Church of the Nazarene in the Colorado District, five of which were in the superintendency, during which time I feel we had God's blessing, we closed up our work there with the District Assembly in Greeley, Colo., in June, 1922. We soon afterward moved our family to Nampa, Idaho, to join in service to the best of our ability with the Faculty of Northwest Nazarene College. In this, too, we feel we have obeyed God's will, and had His blessing.

"Out in Nampa" (that's the way I've heard this country referred to for many years) there is being done a wonderful work for God and the Church of the Nazarene by a splendid, consecrated, and heroic band of men and women, both laymen and preachers. The remark so often made by many, "What in the world have they that school away out there in that desert for!" and "How in the world do they ever expect to do anything away out there!" must surely originate in ignorance of the situation, for no one conscientious knowing the work being done here and the workers could make remarks reflecting on the work.

In the first place physically speaking, this country is not a desert. It was once a desert. But belting southern Idaho with a gentle curvature, is the great Snake River Valley some 300 miles long from Pocatella in the southeastern part to Weiser on the Oregon line, and from 50 to 100 or more miles in width, in which there are thousands of acres which blossom as a rose. One acre produces 600 bushels of potatoes. Is THAT desert? There are thousands of prosperous and beautiful homes, and modern, well improved towns and cities, and Nampa is right at the hub. Doesn't the Church of the Nazarene want to take care of ALL mission fields as far as it possibly can? Is not the great northwest worth our best consideration? Beginning with Montana and Wyoming, then northern Utah and Nevada, with Idaho, Oregon, Washington, and the western Canadian provinces, you will see the great northwest with the Northwest Nazarene College centrally located with reference to the same, in Nampa, Idaho. And there should be such a school with a real and potent influence, located thus in this great field to wield its influence for holiness and the Church of the Nazarene.

There are three great institutions, of the Church of the Nazarene located in Nampa; namely, the Northwest Nazarene College, the Nazarene Missionary Sanitarium and Institute, and the local Nazarene church. The fiscal year for each of these institutions which is closing soon, has been one of great victories. There has been a student body of some 325 students of as fine young men and women as the sun ever shone upon gathered in the college this year, and as capable and spiritual a faculty gathered around President Wiley as any holiness school in this country ever afforded. (They put up with this writer). Many times during the year God has come in mighty power and salvation flowed like a river. With the exception of only three or four every student in school has been saved. The great majority are going out to be preachers or missionaries. Dr. H. Orton Wiley, President, is one of the great men of the Church of the Nazarene, and is certainly a man in the right place. He simply won't have a dried up affair—things have to have juice and life. The President of the Board of Trustees, Mr. Eugene Emerson, layman, is a great soul of vision and faith. In an unassuming way he lives the life of holiness, and serves God with his influence and money. In the mayoralty election in Nampa just passed, the Christian people got together and ran Brother Emerson for mayor on a law and order ticket, and won. Our own Brother Emerson is now mayor of the City of Nampa. Then the local church has a

membership of more than 400, and has had a good year with Rev. J. T. Little, pastor. However, as Brother Little is field agent for the college, he has recently resigned the pastorate to give all his time to the field work, and Dr. Wiley is supplying the pastorate until Assembly. Rev. Lum Jones has only recently been with us in a ten-days' campaign, in which God wonderfully blessed, and scores prayed through in the good old-fashioned way. Then the Missionary Sanitarium is a wonderful institution. Mrs. Edith Whitesides is the Superintendent, and Dr. Thomas Mangum, dean. It is the only institution of its kind in the world. Ever hear of a holiness hospital? Well, there is one in Nampa, and it is so well thought of that it has the contract for the city and county work, and Dr. Mangum is the city and county physician. Write Mrs. Whitesides and get information, learn about the courses of training, and the care of returned missionaries, etc. Quit wondering about "what's away out in —" just use a few stamps and find out. Or better yet, come to the Commencement of the College the last of this month.

What about the financial troubles? Yes, there have been some hard financial pulls since the financial stress has been on, but the indebtedness is being constantly liquidated by the heroic and untiring efforts of Brother J. T. Little, and the future is as bright as the promises of God. In fact everything betokens a great school year next, with a large enrollment, and the financial crisis fully surmounted and passed. The spirit of missions grips all hearts here, and an influence for the evangelization of the undeveloped home fields of the northwest, as well as for all the great mission fields of earth goes out from this school and church, and will continue to go out in ever-increasing power as the years come and go.

A. E. SANNER.

PREACHER'S MEETING, MERIDIAN, TEXAS

This was the greatest preacher's convention ever held on this district in many respects. There were some twenty found God in regeneration or sanctification, and God came on the scene in the first service and was with us throughout the convention. The pastor, Brother Hocker is a man that knows how to put things over for God. He had every thing in hand and every one was cared for, both preacher and visitor, most royally. The church at Meridian have a vision of doing things for God and they are a real band of Nazarenes and believe in doing things the Nazarene way. The District Superintendent, Rev. E. W. Wells, is a man of God and has a vision of the work at large and God is using this dear man in a wonderful way. He is a real pastor over the pastors and knows how to help the pastor push the work for God and holiness. He is giving his very life to push the work on the district and there is the greatest harmony prevailing on the San Antonio District I have ever seen. On Sunday afternoon the beautiful little church was dedicated by the District Superintendent.—J. H. King, reporter.

INDIANA DISTRICT PREACHER'S MEETING

The Indiana District Preacher's Meeting was held at New Castle, Ind., April 24-29, in the fine new church which Pastor M. F. Grose and his good people have recently erected at a cost of about \$11,000.00. We are using mild terms when we say it was the greatest Preacher's Meeting ever held on this or any other district. A revival had been on for about ten days with Evangelist John Fleming, of Ashland, Ky., before the convention opened on Tuesday night. Everything was arranged for amply and comfortably entertaining the two hundred or more preachers, delegates, and visitors which were to be present. A service of welcome was arranged, following a stirring song and prayer service, at which the Pastor, the President of the Ministerial Association of the city, and the mayor of New Castle, gave addresses of welcome to which District Superintendent J. W. Short, in his inimitable way responded. Evangelist Fleming preached, as did he each other night, excepting Saturday and Sunday. Rev. E. Arthur Lewis, preached Saturday evening. Dr. J. E. L. Moore, ex-president of Olivet College, delivered the closing sermon Sunday night on "Salvation's Rainbow," which is also the title of his new book. Rev. C. W. Ruth was present for the entire meeting giving his great lectures twice daily to the preachers and teaching them how to preach holiness. He is doubtless the greatest living second blessing preacher. Rev. Short, the District Superintendent preached the dedicatory sermon in the afternoon on Sunday at which time he also raised near \$7,000.00 to liquidate the indebtedness on the new church. The nightly audiences were estimated between seven and eight hundred persons. Six hundred in Sunday school, and many, many, seeking God throughout the revival and convention, perhaps two hundred total. A number of Home Mission campaigns were arranged for the tent season.

REV. CHAS. F. PEGRAM, Reporter.

Among the Churches

MERCED, CAL.

—The church here is only seven months old but is a very vigorous "youngster." The Lord has been wonderfully blessing us and we're coming up the road. We just closed a gracious revival with the Smith Quintette. They are fine workers and we felt very fortunate in being able to secure them. Brother F. B. Smith, with his messages gripped the hearts of the people and the music was simply great. A number of seekers prayed through to definite victory and there were six who joined the church. The last Sunday of the meeting Rev. C. A. Gibson was with us and held the dedication service for our new church building. We have a membership of thirty, a Sunday school enrollment of over eighty, with a banner attendance of ninety-one, and a loyal hearted, sacrificing people who know how to pull together.—Rev. Fletcher Galloway, pastor.

WELLINGTON, TEXAS.

—Our fifth Sunday Rally was a blessed time from the very first. Two young men gloriously sanctified and one called to preach. There were some at the altar at the services. Oh, how the saints did shout and cry Sunday morning as Brother Fitzgerald brought the message. There were several preachers present from different parts of Texas and Oklahoma and they all said it was the best fifth Sunday Rally that they were in. Our church is still young, only nineteen members up to date. Praise the Lord for these dear brothers who gave us a boost toward heaven.—C. C. Montandon, pastor.

DETROIT, MICH.

—"God heard the cry of His people and visited us with His salvation." Our campaign with Brother Bud Robinson and Miss Essie Morris as "message bearers from the King" in word and song has just closed. We had not a barren service. A goodly number, between forty and fifty came to the altar and found that for which they sought. Praise God. We received in cash and pledges \$1,673.68, of this amount \$924.60 was cash. We are getting accustomed to our new church home and the fellowship and hearty co-operation of pastor and people is manifested in a spirit of oneness. The Sunday school is growing rapidly, having almost doubled its number since we moved into our new quarters. Our church has given our faithful pastor, Brother M. S. Cooper a unanimous vote to continue his services with us another year. We are looking forward to June 3 when we expect to have evangelist W. A. Gellispie and other workers with us to begin a tent campaign. We would appreciate receiving the names and addresses of friends and relatives in

or near Detroit who would like to get in touch with us. Mrs. H. Ebbage, 97 Orchestra Place, Detroit, Mich., is our mailing secretary. She will also be glad to notify such, of any special meetings we will have. Although the Church of the Nazarene has not been long here, it is becoming well known and is here to stay, for we feel we shall meet Detroit's million at God's judgment bar and we want to meet them saying, "we have done our best."—Mrs. O. B. Wiederhold, reporter.

BETHANY, OKLA.

—It is truly wonderful how God is blessing the work at this place under the ministry of Rev. S. S. White. Bethany is growing to such an extent that we will be compelled in the near future to enlarge our chapel or build a church, so as to accommodate the crowd. The Sunday morning services are uplifting to the saints, while the evening meetings are crowned with souls finding God. Last Sunday we had a communion service conducted by Rev. J. B. Chapman, and God surely was with us as we remembered His suffering death. The Wednesday evening prayermeeting was especially marked with the blessing of God. The service had scarcely begun when waves of heavenly glory came, and soon all over the house the saints were on their feet with hands uplifted shouting, laughing, or weeping. We needed no leader, and there was no opportunity for scripture lesson or remarks, but by verses of song we tried to express what we felt. Many arose to testify but were hindered by the shouting. The service closed with a season of prayer, around the altar, for those of our number who are yet unsaved. How we thank God for the refreshing shower! The school year has been wonderfully blessed of God. Unity and harmony have prevailed. Our President, Rev. A. K. Bracken, has led us on to higher ideals of school life and indelibly stamped upon us that in all true education God must be first. We have been made to rejoice over the progress the young people have made. The gospel teams have been going out over Sunday to different places to hold services. They have come back with faces aglow and hearts full of joy reporting the victory God gave them. Our commencement exercises will be held May 20-23. Rev. B. F. Neely will preach the baccalaureate sermon.—Anna M. Logue.

ASHTABULA, OHIO.

—The Church of the Nazarene is steadily pushing forward at this place. Our spring revival closed April 22nd with fifteen seeking God at the last service: Revs. Jarrette and Dell Aycock of Atwood, Okla., were the evangelists. Four members were received into the church, 104 subscriptions for the HERALD were taken by the evangelists, and over \$700.00 was raised for all purposes. Much interest was stimulated among the children in a Bible reading contest. At Rev. Aycock's suggestion, the members and friends brought the pastors a "pounding" of flour, sugar, coffee, eggs, fruit and many other good things to the value of \$40.00. The greatest success of the revival was in its breaking down prejudice and in getting the HERALD into many new homes. We recommend the Aycocks as successful soul winners, talented musicians, and without peers in helping pastors to build up a work. The next week our beloved general secretary, E. J. Fleming, gave us a week-end meeting. Our hearts burned with zeal as this seasoned warrior told of new ways and means to push the battle. Evangelist T. E. Beebe will be with us for a tent-meeting, July 4-22. If you plan a summer trip to Lake Erie consider Ashtabula and make the time to include this date in July.—Frank and Helen Lehman, pastors.

SAN DIEGO, CAL.

—A group of students from the Pasadena University, under the direction of Professor W. L. Jones, Dean of the College of Music, and Miss Wilda B. Jackson, head of the piano department, motored to San Diego, April 8th, to assist in the Sunday services. Special music was furnished for the Sunday school by the male quartet, and music for the morning service was furnished by the double quartet, consisting of Misses Lena Zinser and Myrtle Charlton, sopranos; Misses Martha Zinser and Ruth Crane, altos, all four being members of First Church, San Diego; Professor Jones and G. Spaite, tenors; Leo Borbe and James Blain, basses. Miss Jackson, besides playing the accompaniments, rendered several sacred numbers, which melted hearts and moved many to tears. May God bless this young woman who has consecrated her talent to His work. After the musical numbers an inspiring message was given by the pastor, Brother Akers. The afternoon service was given to the students, and after a number of special songs, interspersed with testimonies, Brother Fred Weatherford gave a short but helpful message. The presence of the Lord was very manifest in both services, and many were blessed and helped. Pray for San Diego church that the work started by God's faithful flock may never stop, but that it may burn and blaze through all the surrounding country until Jesus comes.—Ruth P. Crane, reporter.

Publishing House

Victory Day

May 20 Sunday

MINNEAPOLIS, MINN.

—We have just closed another blessed revival meeting. Our beloved General Superintendent Dr. Goodwin was with us for twelve days. Brother Goodwin is a preacher of the first rank. He is an able expositor of the Word and always preaches with much unction from the Holy One. The church was much edified under his Spirit-filled ministry and many sought the Lord in pardon and purity. Our church here dearly loves Brother Goodwin. He is a great booster and full of faith and sanctified vision. We had a good attendance throughout. Some of our district evangelists dropped in on us during the meeting and helped with their faith and prayers. We are planning for tent meetings this summer. God has promised to give us a great time and we are looking up and believing Him. We covet your prayers. On with the revival!—E. E. Wordsworth, pastor.

GRAND RAPIDS, MICH.

—To say that the Grand Rapids Nazarenes are thankful to God for the privilege of worshipping Him in our new location, hardly expresses our feelings. The last Friday night before we moved we had a farewell service. Rev. C. L. Bradley of Flint, Mich., our first pastor was with us and preached the old gospel. The first Sunday Superintendent R. V. Starr was with us and preached morning and night with real unction of the Holy Ghost on him. With very little effort over \$1500.00 was raised for the first year payment on the church. The following Tuesday we had a real "Nazarene Jubilee." Rev. V. Buxton of Cadillac, Mich., Rev. A. Eastman of Muskegon, Mich., and Rev. and Mrs. Bach of Elm-dale, Mich., were with us. Rev. and Mrs. Bach sang two of their good selections, which blessed our hearts. We truly had a wonderful time praising God; and how He did bless the saints. This church is about a half mile from the old one; with better access from the street cars. We ask the prayers of God's people that our precious Lord will use our good minister, Rev. J. E. Miller and us that this church will soon be overflowing, for we need more Nazarene churches in this beautiful city. Yours in Jesus' love.—Geo. E. Gretzinger, reporter.

LOS ANGELES, CAL., EMMANUEL CHURCH.

Sunday was another great day. At the morning service a cloud burst of glory fell on the audience. For more than an hour the saints jumped, shouted and praised God in the good old time Pentecostal style. The tears of joy and shouts of victory will never be forgotten. In the evening service a nice class of nineteen new members were received into the church. Great evangelistic service followed. Our special revival meeting with Dr. A. G. Jeffries closed a week ago with a full altar, more than a hundred

seekers at the altar for pardon or purity, from the start to finish it was a glorious success. Dr. Jeffries' messages were one solid volcano of spiritual truth which was greatly appreciated by both pastor and church. Finances came easy, all revival expenses met, the evangelist paid well and the church debt of more than \$2000.00 was raised. Pastor received a unanimous call to return the fourth year with an increased salary. Not a more loyal crowd of Nazarenes exist. The outlook and on look is good.—W. C. Frazier, pastor.

CAMBRIDGE CITY, IND.

—Just closed the best meeting we have had in this place since we became a church. Evangelist E. Arthur Lewis, of Chicago, was with us and God surely blessed him in both his singing and his preaching. Through the revival, the church is in a better condition in every way than it was before. Unity reigns in our midst and God is with us in a wonderful way. During the meeting, over one hundred seekers came to the altar, and a great many of these prayed through to definite victory. One of the greatest victories of the revival was the conversion and sanctification of a Christian Science woman; one who was grounded firm in the false doctrine, but whom God reached in the day-services while Brother Lewis preached on prophecy. She testifies that the prophetic truths he brought from the scriptures were the means which God used to bring her to the light. Brother Lewis won the hearts of all the flock, and also those of a great number of saved and unsaved who came out to hear him from the other churches. Brother and Sister John Butler were at home during the meeting, and, in their usual whole-hearted way, were a great help to us in pushing the battle for God. They are well known, second-blessing, holiness evangelists, and have been a great help to us since we came to this place. The church gave Brother Lewis \$212.00 in cash, and also raised the pastor's salary from \$15.00 to \$23.00 per week. We have never enjoyed the fellowship and labor of an evangelist more than we have that of Brother Lewis, and many are saying, they will never forget the meeting. Praise God for all. We are encouraged to move on.—D. V. Johnstone, pastor.

HARTFORD, ARK.

—A great fifth Sunday Rally. There were nine at the altar, five were saved and two were sanctified. There were five additions to the church. The church was blessed and encouraged. We are truly grateful for those who came from other churches and helped with their songs and prayers and sermons. There were Brother and Sister Barham our pastors at Waldron, Ark., whose great messages contributed largely to the Rally. Our pastor Brother Russell at Poteau, Okla., brought some good messages. There was a number of other good people from other churches to help push the battle, in all it was a great rally.—H. H. Sherrill, pastor.

SAN BERNARDINO, CAL.

—Sunday, April 22 we closed a very remarkable revival, in this place. Rev. and Mrs. E. F. Wilde were the evangelists. Many souls sought salvation and found victory. Sister Wilde, director of singing knows how to get the people to sing, Brother Wilde's solo brought the people to the meeting. Brother and Sister J. H. Knight were present a number of times and assisted in the music to the delight of all. The last Sunday of the meeting was a great day. We had a Sunday school rally and twenty-three of the scholars gave their hearts to Jesus. This afternoon service Rev. J. E. Bates our District Superintendent preached for us and raised \$1357.50 to help build a Nazarene church. The church has bought a lot right in the heart of the city and will begin to build next week. Last year Brother Lytle, was pastor and a lot was bought for \$1500.00 and it is worth \$2500.00 now and as it is out from the city the church will sell it and put the money in on the new church. We have a faithful and devoted people and the outlook for a good Nazarene church is good. The last night of the meeting we received nine new members into the church.—J. Elliott, pastor.

CHASE, KAS.

—It has been some time since I have written to the paper but I have not been idle. I held a meeting at Lafontaine, Kas., with some blessed results and closed a meeting at Adair, Okla., April 22. There was not much done in the way of soul saving but a lot of prejudice was broken down. We had fine crowds though and a unanimous call back for a future date. The Central Kansas Group meeting was held here at Chase, April 26-29 with a glorious success. Twelve prayed through; to God be all the glory. God is truly blessing at this place. Wife and I had taken the work here at the Assembly last September with seventeen members and we now have twenty-seven and will begin a revival the twelfth with Dr. Chapman and we are expecting great things in this meeting. Let all the HERALD family pray for the meeting.—A. F. Daniel and wife, pastors.

MONROE, WASH.

—Yesterday (April 29) we closed a successful meeting extending over four Sundays with Rev. and Mrs. Fred W. Suffield as Evangelists. There was good attendance throughout the meeting and God gave us a gracious visitation. The preaching was of the highest order and under these messages conviction settled down on the people. Confession and restitution were followed by altar scenes that blessed our souls. Backsliders were reclaimed, sinners converted and believers sanctified besides much seed was sown that will spring forth later. Thank God for old time Holy Ghost preaching that brings old time seeking and results in old time religion. Glory to God.—Chas. B. Archer, pastor.

NASHVILLE, TENN., FIRST CHURCH.

—The pastor, Rev. H. H. Wise preached a special sermon to boys and young men April 30th. His subject was "Boys, don't drift," and was based on Proverb 1: 8-10 inclusive. Warning his audience against the danger of drifting, some of the most prevalent and dangerous currents were cited, as follows: Sabbath desecration, bad company, irreverence and carelessness in the home, gambling, drink and tobacco habits, and impurity. At the conclusion an appeal was made to all, to accept Christ as the only One able to lift man out of these destructive currents, and to establish him in righteousness and purity. A large audience responded by uplifted hands. In the audience of six hundred or more, at least three hundred were boys and young men; and possibly half of these were under eighteen years of age. Appropriate music was furnished by the Male Quartet of Trevecca College. At three o'clock Baptismal Service took place at which three were baptized by sprinkling and twelve by immersion. In the evening a great evangelistic service took place.—M. C. Taylor, reporter.

PASADENA, CAL., EAST WASHINGTON ST.

—We closed a great revival meeting Sunday night April 29, with Rev. A. G. Jeffries evangelist. The morning services were held at the University Chapel, and owing to the limited time for this service there were no altar calls. The truth, however, took effect, the saints were fed and the blessing of the Lord was on. There were seekers at the altar every night, and sometimes the long altar was filled and chairs were used to extend the altar. Conviction was deep, the interest good, the congregations large, and many came through in real victory. Dr. Jeffries is a great preacher, clear, earnest, tender, uncompromising, and interesting. Twenty-two were received into the

NEW-DIFFERENT-TWO IN ONE Children's Day and Missionary Program

The program which we are putting out this year is both children's day and missionary. It contains *Forty Numbers*.

Some of the songs and exercises, are missionary, some are not; but all are adapted to the children and all exalt Christ.

We continue to furnish it free with the understanding that you take an offering for foreign missions when the program is rendered, and remit through the regular channels of the Church of the Nazarene. Otherwise, to anyone, 5c a copy, 50c a dozen, fifty or more copies to one address at 3c each, postage paid.

Please order at once so that if we need to print more we can get them to you in time to prepare for Children's Day, June third.

Order from

General Board of Foreign Missions
Church of the Nazarene
2905 Troost Ave., Kansas City, Mo.

Children's Day Helper

A 64 page booklet containing exercises, dialogues, playlets, recitations and songs for Children's Day. This is not intended for use as a complete program but it should be used as a supplement to the programs furnished by the General Board of Foreign Missions. Every Sunday school planning for a Children's Day service will find valuable material in this "Paramount Children's Day Book." Price 25c, prepaid.

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—“finished it
for the
third time”

So writes Evangelist V. W. Littrell, of Beatrice, Nebraska, regarding Dr. J. W. Goodwin's new book

Living Signs and Wonders

The following is Brother Littrell's letter, complete:

"Some few weeks ago I purchased a new book entitled, 'Living Signs and Wonders,' written by General Superintendent J. W. Goodwin. Truly this is a book that grips. I not only read it the one time but have just finished it for the third time. I am delighted with it. How it blessed my soul, warmed my heart, encouraged me in my work!

"As I read chapter after chapter the signs began to live and I caught the vision of what wonders really were. Any Christian reading this book will be more loyal to God and His cause. Our people should purchase, read and re-read this splendid piece of literature.—V. W. Littrell."

This book of 169 pages, bound in cloth boards, will be mailed, prepaid, for \$1.00.

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church on Sunday afternoon. A number of these had never been members of the Church of the Nazarene, but the most of them came by letter. We have a large and very interesting Sunday school. Last Sunday there were 536 and the Sunday previous we had 563 in attendance. The Lord is wonderfully blessing our church. We have almost doubled our membership this year, having now 280 on the membership roll. The blood of Jesus Christ cleanseth us now from all sin.—P. G. Linaweaver, pastor.

Gleanings From the Field

NEWELL, W. VA.

Have just closed a revival at Bethesda, Ohio, in which we had a lively battle and a good victory, resulting in a Nazarene church of sixty-six members, and it looks like others will follow. Last month we were blessed in a meeting at Macksburg, Ohio, with a nice lot of seekers and happy finders and an organization with over 50 members and others coming later. The work is going good with seekers there under Brother Wm. Kathary and Logan Wells' ministry. We are pressing the battle for souls and organized holiness. May God richly bless all those who are putting anything into His work or doing anything for souls.—J. B. Tompkins.

FERGUS FALLS, MINN.

Rev. Ben Mathisen and Eva Mathisen, his wife, assisted by myself, with the Hoffmans for singers, campaigned for three weeks at Fergus Falls, Minn., in a hall. There were about eighty seekers at the altar, who seemed to get blessed. At the close we organized another Nazarene church, with a membership of thirty. Brother and Sister Mathisen will be the pastors. Recently Rev. Ira E. Hammer, of Jamestown, N. D., organized a Nazarene church at Dawson, N. D. It is the beginning of a great circuit in that part of the state. The entire district is pushing the blessed cause of holiness with all its might. Five evangelists are busy all the time.—J. G. Morrison, Superintendent Dakota-Minneapolis District.

ANNOUNCEMENTS

NOTICE—The Northwest District Assembly will convene at Colfax, Wash., May 30-June 3. A preliminary service will be held Tuesday evening. It is desired that all members of the Assembly be present for the opening session and stay through until Sunday night. Lodging will be provided and each church will take care of the car fare and meals for its representatives. Each pastor will please see that the return copy of the church report is mailed to the undersigned not later than May 24th. Also that a list of persons desiring beds be sent to Rev. H. E. Toms that arrangements may be made. Dr. H. F. Reynolds will preside. Come praying and believing for a good assembly.—Rev. Wm. M. Irwin, District Secretary, Potlatch, Idaho.

ANNOUNCEMENT—Northwest District—The Board of Examination will meet at Colfax, Wash., Tuesday, May 29th. All persons desiring examinations or renewal of license are requested to be present, as no examinations will be given during the Assembly. If you have not sent your certificate to the undersigned please do so at once, or present it on examination day.—Rev. Wm. M. Irwin, Secretary, Potlatch, Idaho.

RECOMMENDATION—The Rev. B. H. Edwards, who for the past two years has been pastor of the First Church of the Nazarene in Lincoln, Neb., is re-entering the evangelistic field following the Nebraska District Assembly, which convenes in Kearney, Neb., May 30-June 3. For many years he has been a strong, prominent and successful evangelist. His slate is now open for meetings anywhere in the church, camp, or tent, pioneer or established work. Brother Edwards has been successful in his ministry in Lincoln, more than doubled the membership of the church. Has received a hearty call to remain for another year. But he feels the move-on call. I have known Brother Edwards ever since he became a member of the Church of the Nazarene. He has proven himself a thoroughly equipped, clean and successful minister and evangelist. He will be a blessing to any church or community securing his services. His address until June 5th will be 1024 "E" Street, Lincoln, Neb.—H. N. Haas, District Superintendent.

SPECIAL NOTICE—I have received numerous inquiries about Miss Bertha C. Doering, Missionary to the American Indians, whose headquarters are at Casa Grande, Ariz. I am taking this medium to

answer those interested in her and her work, and to inform such ones that Miss Doering has had a physical break-down, and has been compelled to give up her work temporarily, and has been ordered by her doctor to cease all work for the present. She plans to be back on the Reservation by fall.—E. G. Roberts, District Superintendent.

NOTICE—I am slated for work in Texas, Waco camp, August 3-15. Also for Missouri in June. Some calls have come from Kansas and Oklahoma. I am expounding the prophetic scriptures and give from two or three sermons at a church to as many as may be desired. Let any who may be interested, write me at once.—L. L. Pickett, Wilmore, Ky.

A CORRECTION

In my article, "A Paying Investment," in the HERALD of HOLINESS of May 2nd, it makes me to say that I will be one of a hundred men who will give a \$100.00 to our church in Washington, D. C., to be paid at a dollar per month. It should read \$10.00 to be paid at a dollar per month. (This is a most reasonable proposition for us all.)—J. B. McBride.

A STATEMENT

Having served for several years in successful pastorates in the Methodist Episcopal church, and feeling led, as I believed, to cast my lot with the Church of the Nazarene, I withdrew from the Methodist Episcopal church and united, June 17, 1922, with the Southern California District Assembly of the Church of the Nazarene. At the time of my taking this step I felt peculiarly drawn toward the evangelistic field, where I had formerly met with success; but much to my surprise, the doors failed to open as rapidly as I expected. I have been of late praying over the situation, beloved, and it appears that I am again to take up the pastorate; and am sending therefore these words of greeting. I will be pleased to hear from either of our General Superintendents or some District Superintendents to this end. I might add, beloved, that I have been and am much drawn out to write for the glory of God and distinctive second blessing holiness, and I cannot successfully do so without having a settled field. Brothers, I am in God's hands and it is my desire to have His will done. Yours, in like precious faith, —Edward R. Kelley, 726 Manzanita Ave., Pasadena, Cal.

REV. C. E. ROBERTS TAKES PASTORATE AT DALLAS

In a letter just received from Brother C. E. Roberts we learn that he has accepted the pastorate of our church at Dallas, Texas, to supply for the remaining months of their Assembly year. He and Sister Roberts think best for their health to rest for a time from the very aggressive and taxing evangelistic work in which they have been engaged. The many friends of Brother Roberts will agree that he is an exceptionally fine man for this large and growing church.

Brother and Sister Roberts are among our most efficient and successful evangelists. For many years they have traveled the entire length and breadth of the land in revival and campmeeting work and they are well and favorably known by thousands of

our people, as well as many outside of the church. Brother Roberts, as we all know, is an excellent preacher and especially gifted as an evangelist. We have also found in our years of association with him that he is a man who is intensely interested in every department of the work of the Church of the Nazarene. He has been of untold help and blessing to our foreign missionary work by his inspiring addresses at Assemblies and in his meetings and he has also been a great help to our home missionary work through active field work in representing the Board of Home Missions and Evangelism. He is also one of the most successful evangelists in getting subscriptions to the HERALD of HOLINESS that we have in the field. The HERALD of HOLINESS will especially miss him and his letters containing large subscription lists. We hope that others will take this branch of the work while Brother Roberts is more or less restricted to his new field of labor in Dallas, Texas.

We bespeak for the church in Dallas and for Brother and Sister Roberts a successful summer and we know that their friends everywhere will remember them at the throne of grace and through prayer help them in building a great church at Dallas.

E. G. ANDERSON.

NOTES AND PERSONALS

The mail address of the Aeolian Quartet is now 1754 Washington Blvd., Chicago, Ill.

Rev. E. E. Wiggins, Richmond, Ind., reports that he has some open dates the last of May and June for evangelistic work, or would fill unexpired term of vacant pastorates.

"We would appreciate the prayers of all the readers of the HERALD for the success of the meeting here, as this is a new field and prospects are good for a Church of the Nazarene."—Lawson Brown, Wellington, Kas.

Evangelist C. E. Strait in sending in a nice list of five-month subscriptions to the HERALD from Sturgis, Mich., states that they are planning and preparing the way for an old time revival in that thrifty little city of 7000. They are planning a six weeks' tent meeting during May and June and earnestly desire the prayers of our readers for that campaign.

A Correction: On page nine of our issue of April 25th in the article concerning our work in Japan it is stated that Mrs. I. B. Staples is president and treasurer. This should have read, ~~Mrs. I. B. Staples~~ is president and treasurer of the mission council."

Brother C. W. Ruth in sending in a fine list of subscribers for the HERALD from Akron, Ohio, writes: "The Lord gave blessed victory in the Akron meeting. Praise God."

Rev. U. E. Harding, pastor of First Church, Pasadena, Cal., announces the birth of a son, May 10th.

"Enclosed find renewal to the HERALD of HOLINESS. I can not do without the paper. It is such a welcome visitor to me, and I think one of the best, and most interesting papers of its kind. I think every issue gets better. May the richest blessings of heaven rest upon all connected with it."—Mrs. M. E. Maniui, Texas."

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Sheaffer Sharp-Point pencils have a patented mechanism that draws the lead backward as well as forward. This mechanism is the result of many years of experimenting in pencil manufacture. These pencils are the finished product. Every one is sold with an unqualified guarantee. If any one of these pencils does not give satisfactory service, write and tell us, sending the pencils back to us at the same time. Just as soon as the letter reaches us we will mail you an absolutely new pencil or refund your money, just as you say. The manufacturers have confidence in their product or they would not stand back of us in this unlimited, unqualified guarantee.

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TELEGRAMS

HERALD OF HOLINESS:

Dayton, Ohio.

Indiana preachers' meeting at Newcastle time of spiritual uplift. Messages of C. W. Ruth to preachers enthusiastically received. Papers read indicated good progress in conduct of work of church. Attendance large. Local Sunday school of six hundred ten. Packed house at evangelistic and dedication services. Church dedicated free of debt.

M. F. GROSE, Pastor.

HERALD OF HOLINESS:

Decatur, Ill.

Great day in Decatur, Ill., in our two churches with Revs. Milby and Garvin. Crowded houses. Salvation all day and Brother Bud Robinson preached to delight of all. Tent provided for Rev. Milby's church. Tent campaign coming on fine. Have sixteen tents for Illinois and six for Wisconsin. Workers coming from all parts of country.

E. O. CHALFANT.

HERALD OF HOLINESS:

Decatur, Ill.

Our Chicago First Church and Brother Schurman their good pastor and our Decatur First Church and their good pastor, Brother Milby, in a Sunday school contest. First Church of Chicago ahead last week. Looks like Decatur First Church would be ahead this week. Decatur had 446 Sunday. A very warm race.

E. O. CHALFANT.

HERALD OF HOLINESS:

Ontario, Ore.

Great meeting with A. F. Baksmeier. Fully one hundred seekers. Many definite and remarkable cases. One of best revivals we have seen. Sunday school 174. School doubles itself in three months. Prospect brightest.

E. E. MARTIN.

"We find we can not do without the HERALD any longer. It is soul food, and we need all we can get in these evil days to give us strength against the wicked one. It's next to our Bible, so please rush one number as we are hungry to get it."—Mr. Karl Lee, Ky.

CAMPMEETING CALENDAR

June 1-10. Kokomo, Ind. Third Annual camp of the Kokomo Holiness Association will be held in the Kokomo City Park. Workers, Dr. J. B. Chapman, Rev. Will Huff, Professor C. C. Rinebarger and wife, returned missionaries from Africa, Rev. and Mrs. Earl E. Davis, and a host of other ministers and workers. All visiting ministers will be entertained free. Laymen will be provided entertainment at a minimum charge. Come to this great feast of fat things.—Rev. Chas. F. Pegram, secretary Publicity Committee.

June 3-17. Lyons, Kas. Annual tabernacle meeting of the Rice Co. Holiness Association. Workers, Dr. E. P. Ellyson of Hutchinson, Kas., as evangelist and Mrs. R. E. Young of Topeka as leader in song.—Mrs. N. B. Bean, secretary.

July 1-15. Hartford, Ark. (Tent meeting.) Rev. J. B. Chapman and family are the special workers. Let all those who can, hear this great preacher. Those who wish to camp will find good camping grounds. We also have a large church that can be used for sleeping quarters. For further information address W. H. Sherrill, pastor.

July 6-15. Jenn, La. Beulah Holiness camp-meeting. Workers: Mrs. M. E. Bartlett, Mrs. M. E. Perdue, and W. T. Mathwin song leader. Address Mrs. J. A. Riley, secretary, Trout, La.

Save Money On Bibles

While Prices Are Being Slashed

You have needed a Bible for some time but have hesitated on account of the high prices for a high-grade Bible. This is your opportunity! We have an overstock of several Bibles and rather than keep them on our shelves through the summer, are offering them at one-third less than the regular prices.



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SPECIMEN OF TYPE

CHAPTER I.

John writeth his revelation to the seven churches of Asia. 7 The coming of Christ. 14 His glorious power and majesty.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must

* ch. 22. 14
* ver. 9.
* ch. 6. 9.
* 1 Cor. 1. 6.
* Gal. 3. 12.
* ch. 11. 7.
* 1 Tim. 2. 8.
* John 3. 32.
* ver. 3.
* ch. 21. 6.
* ch. 22. 7.

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Contains Dictionary of Scripture Proper Names, giving the pronunciation and meaning of all names in the Bible, a Subject Index and a Concordance by which thousands of verses of Scripture may be found instantly if but one important word in the verse is recalled.

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SPECIMEN OF TYPE

And they answered, Let the ark of the God of Is-ra-el be carried about unto Gath. And they carried the ark of the God of Is-ra-el about *thither*.

9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and the

B.C.e.
Ex. 7.
2. 11.
24. 1.
2 or, properly fully.
Ex. 15.
2 Heb. 4
Deut. ch. 7.

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Alberta, Can. (Deer, Can.) June 28-July 1
Man-Sask. (Morse, Sask.) July 4-8
Mackinac (Mackinac, Mich.) Aug. 21-28
Indiana (Indianapolis, Ind.) August 29-September 2
Chicago Cen. (Olivet, Ill.) August 29-September 2
Kansas (Ottawa, Kas.) September 5-9

The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

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Eastern Oklahoma October 24-28
Little Rock October 31-November 4
Arkansas November 7-11
Dallas October 17-21
Hamilton October 24-28
San Antonio October 31-November 4
Louisiana November 7-11
Mississippi October 24-28
Alabama October 31-November 4
Georgia November 7-11
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GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 27

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SAN ANTONIO—E. W. Wells, Box 431, Temple, Texas.
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ATTENTION

Licensed Ministers and Licensed Deaconesses

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

E. J. FLEMING, General Secretary.

DEATHS

REV. BENJAMIN HARVEY KENNEDY'S DEATH

On the 14th of February, 1923, the charioteer of heaven's domain came to pilot our well beloved Rev. B. H. Kennedy to grace the courts of the city of the immortal glorified. At the time of leaving his mortal remains, he was nearing his seventy-fourth anniversary.

Rev. Kennedy bore the heat of battle in the annals of earlier days. His fruitful labors are evidence to prove that his scars of battle were not a few, and that victories in his pursuit of righteousness prevailed. For years he was associated in the evangelistic field as song leader, with such men as Rev. M. L. Haney, Rev. B. S. Taylor, Rev. George W. Wilson, and G. A. McLaughlin.

He united with the Church of the Nazarene in its early days under the ministry of Dr. P. F. Bresee, and served as the second pastor of First Church Pasadena. Some years since he suffered a stroke of paralysis which rendered him incapable of public service. He suffered subsequent attacks, which finally brought him to the point of translation. He over remained a faithful attendant at the house of worship. Though we suffer and mourn his loss, he is gracing the courts of heaven, singing around the great white throne.

The writer conducted the funeral services assisted by Dr. A. O. Henricks. U. E. HARDING.

SHEETS—Edwin W. Sheets was born March 23, 1861, in Seneca County, Ohio, and departed this life, February 27, 1923, at his home near Emmett, Idaho, at the age of 61 years. The family came to Kansas as pioneers when he was 12 years old. He was married September 28, 1882, to Miss Emma J. Kimball. To this happy union were born seven children two of whom had gone on to welcome him to the City of Light. He was converted at the age of forty, and sanctified a few years later and united with the Mennonite Church in Christ. He moved to Emmett five years ago, and although he never united with our church yet he and his wife were faithful in attending the services and giving of their means to support the work. We all loved Brother Sheets, felt that he was one of us and we will miss him greatly. He leaves a wife, five children and a host of friends to mourn their loss. The funeral service was conducted in the Nazarene church here, and Rev. Payne, of the Mennonite church at Fayette, Idaho, preached the funeral sermon. We laid his body in the Emmett cemetery to await the resurrection morn. May God bless and comfort the bereaved.—L. R. Butcher, pastor.

REEVES—Helen Mae Reeves, daughter of James and Mabel Householder Reeves, was born November 28, 1906, in Fithian, Ill., where she always lived until her death, March 17, 1923, at the age of 16 years, 3 months, and 19 days. She was converted May 3, 1914, at Fithian Nazarene church where she remained a faithful member. She was a charter member of the Walohi Camp Fire and has for the past year been their loyal president. She was a member of the Junior class of the Oakwood Township high school. Her loyalty and steadfastness to her school was shown when she made 97 in every subject in her last month of school. Because of her loving disposition and untiring friendship she has made many friends both in her school and community. Her Christian character has made her an influence for good in the community which will not be forgotten by her many friends. She leaves to mourn her death, besides her parents a brother, Ralph, sister, Amy Louise, her grandparents, Mr. and Mrs. E. S. Householder of Fithian and Mrs. Alice Whitsett of Danville, several aunts and uncles and relatives besides numerous friends.

PHILP—On the morning of April 9, 1923, the heavenly chariot swung low and took on board Sister Ruth, daughter of Mr. and Mrs. Andrew Philp of Montrose, Iowa, carrying her to the mansions that Jesus has gone to prepare for her, and for which she has been preparing for a number of years. Sister Philp completed her life mission at the age of 27 years, 3 months and 18 days. She leaves to mourn her departure a father, mother and one sister, Martha, and a host of friends and neighbors. She leaves a vacant place both in her home and the Church of the Nazarene at Montrose of which she was a member. We feel that none can fill this place. To know Ruth was to love her, she was a faithful member of the Nazarene church always ready to do her part. We shall miss her sweet smile and kind words. The funeral was held from the home April 11, 1923, conducted by our beloved pastor, Rev. Thos. F. MacLearn. Her favorite song was sung, "Does Jesus Care."—Mr. and Mrs. U. S. Van Ausdall.

DRAKE—Mrs. Mary E. Drake was born July 3, 1854. Departed this life April 3, 1923. On November 6, 1873, she was married to A. D. Drake to which union were born five children, three sons and two daughters. The oldest, a boy, preceded her to the glory world in infancy. She became a Christian in early life and united with the Cumberland Presbyterian Church. In the latter years of her life she united with the Church of the Naz-

arene at Cooper, Texas, where she remained a member until called to her reward. She was a consecrated Christian and her Bible was her constant companion. She was a faithful and loving wife, a kind and tender mother, a good neighbor and a friend to the needy. She leaves a husband, two sons and two daughters, two daughters-in-law and two sons-in-law, sixteen grandchildren, one great-grandchild and a host of friends to mourn her departure. It was hard to give her up and so long without her, but we have in humble submission to the will of Him who doeth all things well. "We weep not as those that have no hope" for "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors and their works do follow them." We will meet you, mother, at the Eastern Gate.—The family.

PRINGLE—The Church of the Nazarene, Everett, Mass., sustained a positive loss in the passing of Mrs. Odeana Pringle, from this life, to the higher, holier, and heavenly one. She served the church officially in many capacities for many years. She was a clear exponent and a consistent example of the grace of entire sanctification. Mrs. Pringle was an ideal wife and mother, the heart of her husband safely trusted in her, and her children rise up and call her blessed. She was an inspiration to all who were privileged to come in contact with her. She believed in God's word, was obedient to its teachings, revered her Master, gave liberally of her means, and of her influence and life for the advancement of the Kingdom and unafraid passed on to be forever with her Lord. Her works do follow her, and surely "Precious in the sight of the Lord is the death of his saints." The funeral took place at her own home, and was conducted by her pastor, Rev. Mark E. Curry, and was attended by many mourning relatives, neighbors, friends, and church members, testifying to their respect for her, and confidence in her.—Marion Winsor, and Rev. M. E. Curry.

SULLIVAN—Georgia Ann Sullivan, the wife of H. A. Sullivan, born December 21, 1855, departed this life, April 3, 1923. She professed religion at eleven years of age and united with the Baptist church and lived a devoted member. At the age of sixteen she was married to H. A. Sullivan. To this union were born nine children, six boys and three girls. Two preceded her, William Harvey and Virgil. She leaves to mourn her loss a husband, seven children, thirty-four grandchildren, five great grandchildren, two brothers, three sisters and a host of friends. After she and Brother Sullivan were married she united with the Southern Methodist Church and remained a devoted member until she sought and obtained the blessing of entire sanctification and then united with the Church of the Nazarene at Vilonia, Ark., and remained a faithful member until her death. Her pastor and many friends earnestly sought God for the healing of her body but God knows best. We as a church and Christians of other denominations have lost a friend, but our loss is heaven's gain. Her funeral service was held in the chapel hall by her pastor, assisted by Rev. Hunt of the Methodist Church and Brother Thomas Gray.—Her pastor, E. A. Tapley.

DIXES—Miss Susan Birdie Banks was born March 4, 1873. She was married to Chas. B. Dikes at El Reno, Okla., November 3, 1890, to this union were born four children, three of whom survive—Helen, Jonnie and William who are called to the ministry, and now students in the Bresee Theological College. Mae Etta, who with her husband deeply mourn the loss of mother and wife. Sister Dikes was converted two years before her death during a tent meeting conducted by Rev. Mrs. T. McCaslin and Rev. Mrs. Putney at Higgins, Texas, at which time the Church of the Nazarene was organized. She became a member of the church and was a faithful, consistent follower of Jesus until her transport from the church militant to the church triumphant which came March 7, 1923. For two years her suffering had been intense but her extreme patience with which she endured was a benediction to all who visited her. The funeral services were conducted at the Nazarene church at Higgins, Texas, by Rev. Mrs. Hattie Putney and Rev. Mrs. Mary McCaslin, pastors officiating.—Mrs. McCaslin, Mrs. Putney.

SELBY—Mattie Selby was born in Montague County, Texas, in 1902 and was united in marriage to Austin Selby in 1918. She was converted and sanctified the same year. She went with her husband to Dullhart, Texas, where she lived until her death March 3. Mattie was a blessed girl and was loved by all who knew her. She went to be with Jesus after a short illness of pneumonia. Among her last words she said were "all is well" which she said several times. We remember well the blessed words of Jesus when He said, "blessed are the dead that die in the Lord." We would not call her back if possible for we realize she is enjoying the pleasures of heaven. She leaves a husband, two children, mother and father and two sisters and four brothers, and many friends. We pray that her death will be the means of grace to her three lost brothers and one lost sister.—Her sister-in-law, Ruth Morgan.

WANTS

LOCATION WANTED by man 40 years of age with family of 8; saved and sanctified, members of Nazarene church. At present am employed as agent for railroad company and am in good standing. Only reason for changing is to eliminate Sunday work, and thus attend church regularly and be in God's service. Will accept position free from Sunday work in any state. Write Box 23, Brewton, Ga.

SACRED PHONOGRAPH RECORDS—Write me for catalog and price list of about seventy-five of the best sacred songs and sermons—recorded on phonograph records, all double-faced records. Price .75c each. A. H. Clayton, Jonesboro, La.

FOR SALE—John Fletcher's Complete Works. 100 years old. Watson's Theological Institutes. Watson's Theological Dictionary, 100 years old. Warren's Sermons, 200 years old. Doctor South's Sermons, 220 years old. Ask for list of rare and valuable books. J. C. Capehart, Seymour, Ind.