

Herald Holiness

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The Journey Back to Eden

DID God intend that the earthly Eden should be the everlasting dwelling place of man whom He made in His own image and likeness, or was it His purpose to transfer him to the Paradise above after he had faithfully served out his week of probation? Will the re-deemed of the race "inherit the earth" and be finally brought back to the state and place which Adam occupied, or will their state and station be superior to that of our first parents? These questions are somewhat speculative and the Bible does not give direct and definite answers to them, though the inferences seem to favor the second alternative in each case. At any rate, we are safe in saying that those who are finally and everlastingly saved through Christ will regain all that was lost in Adam, and that must include any promotion which might have been due him had he been true in the time of his temptation.

We are a long way from even the state and position which Adam possessed in Eden when we are first awakened by the Holy Spirit. Three things distinguish us from that newly created man who dressed the vines and gathered the fruits of that original Eden. First, Adam was innocent, while we are guilty, sinful and condemned. Second, Adam was pure and spotless, while we are morally and spiritually depraved, "very far gone from original righteousness." Third, Adam had a body that was free from disease and pain and which was possessed of either actual or potential immortality, while in our bodies are the germs of sickness and the seed of certain mortality; so that "we are like the grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."

But that which Christ came to do for and in the human race is called *redemption* and this must mean that fallen and disinherited men may become joint-heirs with Christ and enter again the patrimony of which sin robbed us. And for the moment, we are not dealing with provisions, or potentialities but with actualities, though we must accept it as a Bible axiom that man, sinful, fallen mortal man can really "come back." But what are the stages of the journey from the state and condition in which the convicting Spirit of God found us and that glorious "abiding place" near the Father's throne which is the ultimate goal of true Christian desire and hope?

Well, since there are just, properly speaking, three stages in our removal from the state and station of our Parents in the pristine Eden, there will be, likewise, three stages in the return journey. And the order of applied redemption is likely to correspond with that which obtained in the recession. The first thing, then, to be dealt with is the *guilt* of sin, and *justification* by faith in a pardoning God through the intercession and atonement of a sin bearing Christ is the first "mile stone" in the journey back to God—this may quite properly be called *initial* salvation. The guilt of sin being removed, we next encounter the *defilement* of sin, and *sanctification* by faith in the sin purging Holy Ghost through the merits of the One who suffered without the gates of Jerusalem in order that the people might be sanctified with His own

blood is the gracious and conscious experience of those who truly "arrive" at this second station—this is *full* salvation. But there are still the *results* of sin manifested in the undependability of the judgment and other intellectual factors or activities and the sickness and mortality of the body, and *glorification* at the time and by means of Christ's own glorious second appearing in the world is the hope and prospect of all those who love Him unto the time of His appearing—this will be *complete* salvation.

Justification, sanctification and glorification, then, are the three stages in the journey back to Eden, or on to heaven, as we instinctively prefer to say. Everyone who will come to Christ confessing his sins and believing may be justified from all sins of his past now—today. Every Christian who will come to Christ for holiness may be sanctified wholly this very hour. But glorification is future and we cannot hasten it. We can only make sure of it by being found clean and holy in Him when He shall come. We are to look "For the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ." And it is with reference to this *final* and *complete* salvation that we are to be assured that "Now is our salvation nearer than when we first believed."

Every week in the year we may, yea, *must* look at the cross and trust the merits of its bleeding victim for salvation from the guilt and defilement of sin—for salvation is a continual as well as a crisis trust in Christ. But now we have come once more to the glad Easter season, may we



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not stop to recall His triumph over the tomb and remember that that was both proof and pledge that we too shall one day defy the sting of death and sing the conqueror's anthem over the grave. We must never forget that "He died for us," but along with this sacred memory may we not also be reminded that "He is coming again" and that when He does, "The dead in Christ shall rise first: then are they alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" which so fitly describe the final entrance into the "inheritance of the saints," the Eden which was lost, the heaven which the first Adam *might* have had, but did not reach. Redeemed completely and forever more!

And although it is quite proper that we should ever be ready to testify, boldly expressing joy for "the hope that is within us" because we have been pardoned and sanctified, may we not add another note of joy and hope in celebration of His resurrection, and although that note must look to the future, may not our faith be so settled and our confidence in His word so strong that we can truly say, "We *know* that when he shall appear; we shall be like him; for we shall see him as he is?"

WHO IS MISAPPROPRIATING THE LORD'S MONEY?

CALCULATING the General Budget at \$260,000.00 for the calendar year of 1924, even a poor mathematician can see that we should have paid in \$65,000 during the first quarter of the year. But now turn over to the "General Fund Receipts" which we are presenting on another page and you will see that in reality we have given a little less than \$15,000.00 which is less than one-fourth of the amount required.

Thinking over these matters, I went down to see Gen. Treas. Anderson the other day and asked him how he was managing at all. He said that he had borrowed from the banks to keep going and that he had actually reached the limit on that line. I then asked him if there was anything we could do to help. He replied, "Can't you tell our people through the *HERALD OF HOLINESS* that we must have help and have it at once? Can't you tell them that we must have many thousands of dollars for the General Interests within the next thirty days or calamity will

overtake us?" The sincerity of the man and the pressing, desperate needs of the situation took hold of me, and with but little thought as to what it would be, I replied "I will say something."

Now we have all been greatly enthused over our new and splendid "Budget plan." In fact it seems that we have been so enthused that we have forgotten to do anything substantial toward taking care of the work which God has committed to us as a church. Is the same, systematic plan which we have adopted and are adopting doomed to go into discard and must we turn again to campaigns and drives? It looks as though this is true. The "lion's share" of the general funds is for foreign missions, \$175,000.00 out of a total of \$260,000.00, and we must take care of our missionaries and their work among the heathen. *We must get the money for this work.*

Look over the list: there are eleven *Districts* that have given less than one hundred dollars each to the General Interests and some of these are not our weakest *Districts* either. Think of a whole *District* giving less than one hundred dollars in three months for foreign missions. Then there are twenty-three additional *Districts*, some of them our *strong* *Districts*, which have given less than \$500.00 in three months. One *District* which is supposed to raise \$30,000.00 during the year has raised less than one thousand in one-fourth of the time for raising the full apportionment. *None of the strong Districts are nearer than one-fourth up with the apportionment.* This is to say, that the very best and most able *Districts* are no better than the average, taking struggling *Districts* and all.

Now it is agreed that we can attempt no *less* than we have, and almost every one says the general budget is reasonable, being no larger for all purposes than our offerings to foreign missions alone in some of the years of the past. Somebody is bound to be misappropriating the Lord's money. Who is it? Are our people using the Lord's tithes and offerings on their own pleasure and forgetting the heathen and the general needs of the world for which we as a people are responsible? Or are our local church boards and church treasurers taking advantage of the general budget idea and applying district and general funds on local expenses? Or are District Advisory Boards and District treasurers withholding funds intended for the general interests and applying them on the District expenses? Who, who is doing this wrong? What are we doing as individuals? Does your church or District owe money to foreign missions and to the general interests? What are we going to do about it? Must we send out our general men to use "hammer and tongs" to secure the money to save our General Board from disaster? Please send your answer to E. G. Anderson, and send it *at once*, for without any doubt, something must be done and done quickly.

Questions Answered

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

Q. What is meant by "Where the Spirit of the Lord is there is liberty" (2 Cor. 3:17). S. B. R., Colo.

Ans. Primarily it means freedom from the bondage which men endured under the law, and thus, freedom from sin is included. But it has no reference to freedom or license to shout, etc., to which it is sometimes applied.

Q. Is it wrong for Christians to say, "I'll bet" and to use other by-words? L. D. M., Texas.

Ans. You will find the answer to your question in Matt. 5:37 which says, "But let your communication be, yea, yea; Nay, nay, for whatsoever is more than these cometh of evil."

Q. Please explain 1 John 1:7, 8; there seems to be a contradiction between these two verses. Wm. K., Mich.

Ans. There is no contradiction. The seventh verse simply tells us that there is a remedy for sin and gives the conditions upon which this remedy will become effective. The eighth verse says that if we think we do not have the disease of sin and do not need the remedy offered in the seventh verse, we are deceived, for we do have the disease and we do need the remedy.

Q. How do we know that Cain's wife was a daughter of Adam instead of an ape as some people claim might be true? C. C. M., Calif.

Ans. Send twenty-five cents to the Publishing House for a copy of "Evolution Has Failed" and get an unanswerable answer to your question.

Q. Is the much used saying, "The things I once loved I now hate," etc. in the Bible? If so, where? Mrs. M. H., Idaho.

Ans. No, these exact words are not a quotation from the Bible. However, they are sound theology and very well express the testimony of a truly regenerated and entirely sanctified soul.

Q. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." Does this passage mention three women or four? Mrs. M. H., Idaho.

Ans. In many cases it is difficult to identify the Marys of the evangelists, but in this case I accept the opinion of those who hold that there are four women mentioned here: (1) Mary, the mother of Jesus, (2) her sister John's mother (the Apostle seems to have followed the plan of not mentioning his mother's name, just as he continually omits his own name), (3) the wife of Cleophas and (4) Mary Magdalene.

Studies in Revelation

By REV. F. M. MESSENGER
Number Seven

THE man child is born, caught up, and it is to rule all nations with a rod of iron. The claim that this is the prerogative of Christ only is without foundation. The promise to the overcomers in the church at Thyatira is as follows: "I will give power over the nations and he shall rule them with a rod of iron" (Rev. 2:26, 27). We do not understand that its government will be cold, hard, or oppressive, but that judgment will be laid to the line and righteousness to the plummet, and there will be no deviation from strict justice and righteousness—inflexible like an iron rod.

As the child is born out of Israel (the woman) and *caught up*, there appears another wonder, a great red dragon. In the ninth verse we are told that this is Satan. "And the dragon stood before the woman . . . for to devour her child as soon as it was born." When God gave Israel a deliverer from Egyptian bondage, Satan sought his destruction through his control of Pharaoh, king of Egypt. We are all familiar with the wonderful story of Moses' preservation as a babe in the ark of bulrushes, and of his adoption by Pharaoh's daughter, his education in the family of Pharaoh, kept until God got ready for him, while the Israelitish babes were being destroyed by decree of the king. Again when Christ was to appear, Satan got the tip and incited Herod, the king, to destroy all the male infants in Bethlehem in an endeavor to prevent the advent and vicarious atonement of our Lord Jesus Christ, but again he is thwarted and Jesus comes and carries out his Father's plan.

Now, in this final great transaction, the rapture of the Bride and the marriage of the Lamb, Satan stands before the woman to devour her child as soon as it is born, in other words, as soon as the man child—the Bride—is separated from the woman—Israel. The dragon is bent on her destruction and he pursues her into the first heaven, the air. Here he is encountered by Michael and his angels, conquered and cast down to the earth; his place being found no more in heaven.

Satan, it is claimed, was at one time, Lucifer, being one of the brightest of God's archangels, and his place then was in the third heaven, but his fall has been continuous, he now falls to the earth, his next fall to the bottomless pit, and finally to the lake of fire; his career is a succession of falls from the highest heaven to the lowest hell.

Being defeated in his attempt to devour the child, and being cast down to the earth, he begins an attempt to destroy the woman, Israel: but God gave her means of flight and she flees to the wilderness, some uninhabited place prepared for her. He casts out water from his mouth as a flood to destroy her but the earth swallows up the flood and she escapes. When Israel fled from Egypt Pharaoh dispatched an army to

overcome them but the Red Sea opened up and let the Israelites through but closed on the Egyptians and destroyed them. Water in floods or quantities usually typifies hosts of people and it is our opinion that Satan's ally on earth at this time will send out an army after this Israel, the woman, by word of his mouth, but God will cause an earthquake to open the earth and swallow them up as in the case of Korah, Dathan and Abiram (Num. 16:23-31).

Being thwarted again he turns to make war with the remnant of the seed of the woman. This proves that there are a few—a remnant—who do not flee to the wilderness but being convicted of the present conditions under which they find themselves, they stand their ground only to be martyred later. We will learn more of this remnant when we come to consider the twentieth chapter of Revelation. It is our opinion that the conditions which will exist on earth at the time of these events, will be chaotic in the extreme; conditions in Europe today point more and more in this direction, kingdoms have given place to red republics and in many instances it is hard to tell just what form of government does exist. The latest newspaper advices are that the British House of Commons has surrendered its control to the labor party and the evening paper lying on our desk as we write, publishes a good sized likeness of James Ramsay McDonald, the labor party's newly elected Premier. Says the Watchman Magazine, "One leading American statesman recently said, 'the world needs another Moses to lead it out of the wilderness. Our day certainly calls for a superior ruler, who can so regulate the control

levers of the world's machinery that the nations will be guided in the way of peace and safety. The world is looking for some man of destiny, some mighty leader, to appear on the stage of action and lead mankind out of the gloom and despair that has settled upon the nations." And again it says on the same page, "Frank Simonds, a publicist of international fame and author of a five-volume history of the World War, says of the European situation: There is an unmistakable sense abroad that events have escaped the control of statesmen and of governments: that a certain sinister and overmastering fate seems to be blocking the feeble efforts of reintegration: that Europe is sinking, visibly sinking, and that as it declines, while new difficulties arise, the old remain not diminished but rather increased."

We are not pessimists, we always look on the brightest side of things, but if we understand our Bible, the conditions which we know exist will not grow better till Jesus comes. After the rapture of the Bride and the "woman" is driven out into the wilderness, it is time for the Antichrist to appear and it is then that he will appear. "For the mystery of iniquity [the Antichrist system] doth already work: only he who now letteth [hinders] will let, [hinder] until he be taken out of the way" 2 Thess. 2:7). The presence of the Holy Spirit hinders the coming of the Antichrist and will hinder his final coming until He is taken out of the way; His abode is in the hearts of the holy people, and when they are taken out He is "taken out of the way." There has been much speculation which is without the warrant of Scripture, about the Holy Spirit being taken entirely out of the world; He never will be taken out of the world—or more properly off the earth—He was here in the Old Testament dispensation, but He was given at Pentecost in an especial manner, He at that time, and since that time, has come into the hearts and lives of Christ's wholly sanctified people and when all the wholly sanctified people are taken out, in that sense he will be taken out, and after that, during 'the great tribulation, should any receive Him in His fullness—as some certainly will—that person will be quickly martyred.

Hence we look, as already stated, for a great destruction of confidence among nations, societies and individuals, and we do not have to use strong eye-glasses in order to observe that it is already in evidence. This is the age of the apostasy (Greek, *apostasea*) the toe age of the image of Daniel. These toes were a mixture of iron and clay, they represent the final ten kingdoms under the Antichrist, they are not yet formed, the forming of the whole world into some sort of a combination like the much talked of League of Nations, must come first, and the Antichrist must also come to head this combination, when he will, in his own time, create ten sovereignties with a king or a ruler over each one, but the spirit of all this is here now and it is growing fast. We spoke of the destruction of confidence, one nation can not trust another nation, and each nation is separating into parties and factions. The big labor unions are divided as never before,

It Is Easter

By GENEVIEVE L. HUTCHINSON

*It is Easter! Christ has risen!
Have you seen the Lord today?
In the rosy calm of morning
Did he walk along your way?
Did He whisper to you gently
That it was for you He died,
That for your immortal spirit
He, today is glorified?*

*It is Easter! Have you hastened
To tell others that He lives?
Souls there are who lack for comfort
That His resurrection gives.
Some are standing broken-hearted
By the tombs of those they love.
Have you told them of the mansions,
Jesus has prepared above?*

*It is Easter! Ere the starlight
Fades into another day
Pass the message to another,
And another on your way,
"Christ is risen! Come and meet Him.
Cast your burdens at His feet,"
And perchance a soul rejoicing
May come out, your Lord to greet.*

the churches are divided, the Modernists, and Fundamentalists, even the holiness wing has developed more factions than a few, political parties are splitting up until one does not know where he is politically so far as affiliation with any one is concerned. Clay and iron will not mix, iron is strong and we have the strength of great acquisition of knowledge, the world knows how to do things, that is, material things, as never before, but she lacks unity, and we never know when the iron will control and when the clay will be in the majority.

These are growing conditions and the world is looking for a superman to untangle the skein, *and he is coming*;—their superman—and God's people are looking for Jesus, *and He is coming*, but the impostor will come first and will seemingly bring order out of the chaos that he finds: we look for a season of great worldly prosperity under the first

three years and a half of the Antichrist's reign, that is the means by which he will gain the approval and the support of the whole world and gain it in the shortest time imaginable, that is what will incite the universal cry, "Who is like unto the beast?" This is his religion, love of the world and the things of the world, he will use any and all other religions to get his religion established, but this will be his objective, and when he gets the whole world bowing down to gods of wood and stone, of gold and silver and the pleasures and lusts of the world, it will then be an easy matter for him to get them to worship *him* who gives them these things.

The Antichrist appears at the very opening of the 13th chapter of Revelation, it is the next thing in order for consideration, our readers can look for our description of the Antichrist and his system in the very next article.

Resurrection Through Sanctification

An Easter Message

By REV. A. L. PARROTT, M.-A.

THE crucifixion and resurrection of Jesus present to us a very vivid and beautiful picture of entire sanctification. All who are partakers of this great experience of full salvation have been "Buried with Him in baptism unto death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4). The baptism here spoken of and likened to the crucifixion of Jesus is the baptism with the Holy Spirit, prayed for by the Master on the very eve of His death and so generously and gloriously poured out on the Church on the day of Pentecost.

On the way to Calvary Jesus passed through the Garden of Gethsemane. It was immediately after the last supper, He took the eleven (Judas had already gone out on his mission of darkness) along His accustomed retreat to an olive grove near the Garden. It was late at night and His weary disciples would fain have wrapped their cloaks about them and lay them down to sleep. But Jesus had other thoughts. "Sit down here" said He, "while I go yonder. And he took Peter, James and John . . . and went a little farther and fell on his face and prayed, saying, O Father if it be possible let this cup pass from me: NEVERTHELESS NOT MY WILL, BUT THINE BE DONE." There while in agonizing prayer to the Father the pangs of His vicarious suffering began, bloody perspiration burst out on His brow, yet He yielded His own will in submission to the will of the Father, "Not my will but Thine be done." We must all in a measure pass through Gethsemane. Not in the same sense as did Jesus when He carried our sins in His own body to the tree, but to the extent that we find God's will and plan for our lives and there in mighty prevailing prayer before Him we must stay until our will is conquered, crushed, to the extent that we can say, "Nevertheless not as I will, but as Thou wilt." What is God's will for His children? The very least that we could say here would be that God expects His people to be holy!

Thess. 4:3: "For this is the will of God even exclaimed; "how could he say anything? He

your sanctification." He wants a consecration so complete that we can say "Thy will be done in regard to my time, talent, money and my all." Our will must be in harmony with, conformity to the will of God.

Sanctification is a death and resurrection. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Here the Apostle is telling us if we would have this resurrected life we must reach it by way of the death route. We must be crucified. Have as it were the nails driven through our feet and hands, the cap of thorns on our brow, and the spear driven to the hilt in our side. To be dead to anything is to be as incapable of being touched, influenced, or affected by it as if we were really dead. We must be dead to all sinful appetites, passions, desires and thoughts; we must cease from sin as one who is dead has ceased from all living acts. "Shall we who are dead to sin remain any longer therein." "Know ye not that our old man is crucified with Him that the body of sin might be destroyed." "For this purpose Jesus was manifested to destroy the works of the devil." The interment of Jesus was conclusive evidence of His death. The world was done with Him and He with it. To denote the absoluteness of our death to these things, the Apostle says we are "DEAD AND BURIED." Dead not for sin as Jesus died but dead to sin. You can always tell whether one is dead or not if you but trample on his toes or pinch him. During the fourth century, when the Christian faith was being preached in Egypt, a young minister is said to have asked the great Macarius, the meaning of "being dead and buried with Christ?" "Go," said the great preacher, "to the grave of our brother that died last week, and say every unkind thing that you ever heard about him, tell him you are glad that he is dead for we didn't need him any way, and come back and tell me what he said." The young man hesitated at first but finally did as his teacher had asked him and returned. "What did he say?" asked Macarius. "Say!" he

is dead." "Well," said Macarius, "go once more to the grave and repeat every kind and flattering thing you ever heard about him; tell him what a great saint he was; what a great work he did and how the Church as a whole depended upon him; and come again and tell me what he says." The young man began to see the lesson the great teacher was trying to impress upon him. He went as he had been told to the grave and returned. "What did he answer you this time?" asked Macarius. "He answered nothing, he is dead and buried." "Well now my son," said Macarius, "you know what it is to be dead and buried with Christ. Praise and blame equally are nothing to him who is dead and buried with Christ." How the enemies of Jesus mocked Him, laughed at Him, and inflicted such pain that even nature groaned at the sight of it; for darkness enshrouded the earth, and the sun refused to shine while the Son of God was dying. In a measure that is what takes place as one dies to sin, Satan and self. Paul knows that at such a death men are going to shudder and draw back; so he hints at the fact that if we refuse to be crucified with Him, we cannot be raised with Him into newness of life. Holiness is an exotic, a plant from another clime. Said Jesus, "I am the true vine and ye are the branches." But we cannot hope to grow, bloom and yield the purple cluster, unless we are willing to be planted with Him that we may grow with Him. We must be made alive to God.

Now this new life owes its existence to the indwelling of the Holy Spirit. Our religious developments are not natural, but supernatural. No earthly explanation can adequately account for the phenomena in question. To receive that life at all is to receive it from God. All the combined powers of earth could not have brought Jesus from the grave, and on the other hand the same powers could not keep Him there. They did their best; nature, law and military power were employed to keep Him in the tomb. But despite the great stone that nature contributed; despite the sealing of the sepulchre by governmental act; despite the Roman soldiers placed to watch, they could not stay Him in the tomb. For an angel came down from heaven, dressed in snowy white, constellations of glory flaming from his face, whose presence made the "keepers shake and become as dead men," and rolled away the stone. Then Jesus girding Himself in the power of His divinity, leading captivity captive, wresting the keys from the wrist of death and hanging them on His own girdle. Just as it took the supernatural to bring Christ from the grave, it takes the supernatural, the baptism with the Holy Spirit to prepare one for the life that now is as well as the life that is to come. Just as the body must have the soul to give it vitality, so must the soul have the Holy Spirit to give it eternal life.

After the resurrection of Jesus He remained forty days with His disciples. He was not translated immediately. His sphere of activity was greatly augmented by the new life. He was no longer hampered, hindered and held down as He formerly was. He did not grow weary from excessive toil, neither was He limited by time or space. He could be at one moment on the "Emmaus road" expounding

General Superintendent Goodwin's British Isles Letters

My dear Nazarenes:

Number Two

IT was planned that on my way to the British Isles, I should hold the two Assemblies in Canada. To cover as much ground and assist as many people as possible, I planned to give one service each to a few centers on the way. At Salt Lake City we found Brother Downard and Dist. Supt. Purinton of Western Colorado District at the depot to meet us. We have no church organization in Salt Lake as yet, but there are a number of friends and some who are anxious for an organization. This heroic class wants to secure a lot and build a tabernacle for a great campaign in this great city. Surely the church should plant the work in this great center whatever the cost. How we do need home missionary funds!

At Nampa we found Dr. Wiley and Dist. Supt. Sanner waiting for us and they planned five services for the two days. The college this year has a fine body of students and the spirit of worship and optimism runs high. We were entertained at the home of Mayor Emerson who opens all his council meetings with prayer and keeps a Bible on his office table all the time. We had no time to visit, for these dear people kept us talking most of the time, but it was a joy to meet these friends and receive their helpful inspiration. The work on the Idaho District is in a most prosperous condition under the leadership of Brother Sanner, who has already organized six new churches and others are coming in before the Assembly in June. Dr. Wiley and his co-workers, with Brother Little in the field, are making a most heroic effort to put this college out of debt and the evidences indicate that this will soon be accomplished.

Passing through Salt Lake for Tuesday night, at Nampa Wednesday and Thursday nights, we reached Walla Walla for Friday night. Here we met Brother Harry Elliott the pastor who is doing good among this noble people. At Spokane, Wash. the pastor, Brother Wallin took us to the home of Brother and Sister True, where we were most graciously entertained for the night. Went to bed early, slept "forty knots an hour" and arrived safely in port in the morning feeling so rested it seemed we had enjoyed a vacation of two weeks. Brother Wallin was just closing a gracious revival with Rev. J. B. McBride and Prof. Sutton. What an inspiration to be with these workers this closing day of their meeting! How Brother McBride did preach

and invite the seekers to God! What singing from this sweet singer in Zion! How the tears flowed and the heart throbbed anew as he poured forth such holy melody! We sat spell bound while he sang "Amazing Grace" and "One of God's Days." It lingers with me yet.

Leaving Spokane we were soon at Kingsgate where we were carefully inspected and our grips investigated. I felt perfectly comfortable, as I had nothing hid away and no smuggled goods on hand. At Calgary, Alberta Dist. Supt. Thomson and the pastor, Brother Young, were at the depot with their smiling faces to welcome me and see that my every need was supplied. We were soon at the home of Dr. Church in the fine guest room, one of the most complete I have ever enjoyed. This is the fifth time I have been with this noble people, and what a gracious people these Nazarenes of Alberta are! What a joy to see them all once more!

Our work in Canada is slowly making progress. It has been no easy task in getting a foothold among this conservative people. It has taken time to gain the confidence of the multitude. But the field was never more open to us than at present. Much prejudice has been broken down, and there is a turning to the Church of the Nazarene as the only hope for aggressive evangelism. Our pastors have been doing gracious work this last year and the outlook is bright for a larger growth along all lines.

The one hopeful feature of the work at present is the large number of young people coming to us and among them a larger number are entering the ministry. We have more growing young men taking work this year than ever in our history. This has been the one great problem to obtain effective preachers who were willing to face the cold winters of this country, and abide the trials of pioneer life. Our work has been growing so fast in the States it has been almost impossible to obtain men for this field. And it has taken time to make our own preachers from the field itself. But a new day is now bursting in upon us and our young men are obtaining the call and having a burden for this great harvest field.

Plans are being laid to establish a four month's Bible School during the winter where the young men may obtain prepara-

tion for the work. Our people in Canada feel this is the only solution to the problem which now confronts the progress of the work. While this effort will be filled with burdens and many problems, yet we bid them Godspeed, and only wish we could command funds to assist them at this time of their great need. With a little money we could have six growing Districts in this Dominion which would soon not only be self-supporting but in turn would pour large sums of money into our missionary treasury to spread the gospel in other lands. If our men of means could only catch the vision how they would invest their funds in such enterprises as this for the glory of God and the salvation of the people.

As I look at our work in North America, both in the United States and Canada, the fields are white and ready for harvest. There is a strong movement among the common people of "Back to the Bible and the Truths of our Fathers." There seems to be a famine in the land for the Word of God and a growing thirst for spiritual things. Prayer Bands and Prayer Leagues are being organized in all parts of the country, attended by hundreds in the larger cities. The work is growing among the churches. Of course this effort does not include the multitude but it indicates that God has many thousands who are not willing to bow the knee to this apostate movement of social service without Christ, this false theory of evolution with all its material conclusions. No! thank God there are thousands who are not willing to bow the knee to the Baal of heathen philosophy even in this our day.

There are a few spectacular movements with much truth which seem to be gathering crowds in a few centers, and this only indicates the desire of the people for something different from cold formalism dished out by doubters and skeptics under the title of Modern Thought. The position of the Church of the Nazarene is safe, being well founded on the great fundamentals of holy Christianity, with sufficient freedom and liberty to fellowship all God's dear people who believe in the power of prayer. Let me say this before I close this letter: The great need is a larger faith, a greater heroism, more intense devotion, a deeper sense of sacrifice, with an all consuming passion to have revivals and win souls for Christ at any cost. Let us never cease our toil until we fill this land with mighty Holy Ghost revivals of old time religion.

the prophecies of Moses to two "weary wanderers" and the next moment he could be in Jerusalem conversing with the eleven disciples. So in the new life of the "resurrection through sanctification," one is greatly delivered from many of the things that used to hinder. He does not hasten off to glory

as many would suppose but the grave clothes are taken off and the napkin is removed from the mouth for the Master has said, "loose him and let him go." It is no longer a task to testify, to pray in private or in public, or to go to church or take part in the work of the Lord. He can "walk through

the valley of the shadow of death and fear no evil," for he is a son of God, an heir of heaven and Jesus his elder brother holds the "keys of death and hell." "Who for me vouchsafed to die, loves me still—I know not why."

BETHANY, OKLA.

The Character and Purpose of the Children of God

By EVANGELIST URAL T. HOLLENBACK.

"But ye are a chosen generation, a royal priesthood; an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2:9).

YOU cannot join the family of God; you must be born into it. To us who are children of God by being born of the Spirit there is a text that should make us rejoice and return glory to God who has saved us by His marvelous grace. It is in that sweet letter of John the Beloved, which is so full of positive declarations of the verities of God's salvation, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." And we are thus called, not because we are sons of God in the sense that Jesus was (for He was true God himself), but we are sons by spiritual birth, adoption, and family registration.

When I think of what I am I rejoice. When I think of what I am for, I fear. I fear lest I come short of God's plan and requirements for me. Peter gives us a description of the people of God, and an outline of their purpose in life. He tells us that children of God are:

"Born from above, or again." (Ch. 1:23).

"Elected . . . through sanctification of the Spirit." (Ch. 1:2).

"Kept by the power of God." (1:5).

"Hungry for the word of God." (2:2).

"Seeking to be holy as he is holy." (1:16).

Let us notice THEIR CHARACTER AS GOD SEES THEM. They are called, First, a Chosen Generation. They did not first choose God, but He chose them and ordained them that they should bear fruit. Children of God are chosen from among men. Not that God rejects other men, but it is true that He chooses them who are willing to be of the chosen race.

They are chosen to salvation (final) through sanctification of the Spirit. There is no other route to go. That station must be passed. That person meets sudden spiritual death who tries to avoid that station.

They are chosen in the furnace of affliction. The furnace is God's choice because it is best for them "that the trial of their faith which is much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

The children of God are designated, second as a ROYAL PRIESTHOOD. They are in the kingly line since they are the children of Abraham in a spiritual sense. The Jews may have been the dust-of-the-earth descendants of Abraham, but the children of God's spiritual kingdom, both Jews and others, are the stars-of-the-heavens descendants. They are royal because Jesus is the King of the Jews, the King of Glory, and the King of kings, and they are His children; royal, princes of the great Jehovah, priests of the most high God, heirs of God and joint-heirs with Christ, and, as workers together with Him, are intercessors for a lost world and an unsanctified church.

The children of God are described collectively, and with the language of righteous politics, as an HOLY NATION. What a wonderful sight if this people could be gathered in one nation! But such is not God's plan at this age. As a nation their King is the Holy Child Jesus; their prime minister is the Holy Spirit; their emblem is "Holiness unto the Lord." The call to the colors is "Called unto holiness;" the battle weapon is the Holy Scriptures; the watchword and password is "holiness in all manner of conversation;" their citizenship is registered in the "holy city, the New Jerusalem," and they sing the battle song, "Holiness becometh thine house, O Lord, forever."

The children of God, to enter heaven must be outwardly holy, keepers of the law, moral; inwardly holy as being loyal to the King, Jesus; and cleansed from all unrighteousness; and as manifesting the holiness of the King before the world.

The world does not understand the children of God because they are A PECULIAR PEOPLE. They are peculiar because they are set apart for a peculiar

purpose—that of spreading the gospel of their king. They are not peculiar because of any antics, or physical scarecrow-isms (though they do manifest great joy and happiness in a bodily way sometimes, but the world manifests its joy the same way, or more so in its pleasure gatherings); but they are peculiar because they are too religious for the world. In reality the world is peculiar; but they think the children of God peculiar because they do not understand them. They are crossways to all the world's notions. While the world thinks to make money is success, the Christian sings, "Lord, I care not for riches, neither silver nor gold." The world says, "Save and have," the Christian knows the right way is "Give and have." The world thinks to "smile and be happy," but the Christian knows the quickest way to get into the blessed life is to "mourn and weep."

They are peculiarly stubborn. They will not run to the show, they care not for the pleasures that the world says are "absolutely necessary for health and vigor." If asked to go here or go there they answer, "I do not care for such things." The worldling looks on and says, "What peculiar people, where do they get any enjoyment?" But they know where the fountainhead is. They do not get their joy by the ticket's worth.

They have a peculiar conversation, "Amen," "Praise, the Lord!" "Glory! Hallelujah!" These are meaningless to the worldling. But they often escape the lips of the children of God.

Their manner of attire is peculiar. Not in accord with style at all, at times. What the world thinks it needs for beauty, would mar the inherent beauty of the child of God. Truly they are a peculiar people.

Let us briefly notice GOD'S PURPOSE IN THEM. "That ye should show forth the virtues [margin] of him who hath called you out of darkness into his marvelous light." And how shall they thus fulfil this design or accomplish this purpose?

By happiness and holy carelessness. While the world worries they trust and are glad.

By manifestation of holiness in trial. They will have trials whether they manifest holiness or not. They can only manifest something they do possess. But they will show forth His virtues more brightly and effectively when in the greatest trials.

By abstinence from fleshly lusts that war against the soul. They cannot wholly escape temptation, but they try to keep out of temptation's way. And if perchance it overtakes them in the journey they fight in the name of Jesus, against the attacks of temptation.

By publishing to all the world the good news of salvation so that "whosoever will" may join the company of saints in their search for a "city whose builder and maker is God."

When tempted to be discouraged, or when persecuted, or when the world seems full of oppression, remember, trusting-but-trying saint, that "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the virtues of Him who hath carried you out of darkness into His marvelous light."

SOME INTERESTING CHURCH STATISTICS

By EVANGELIST HENRY BELL

H. K. CARROLL has just published in the *Christian Herald* (March 15) his annual church statistics. I shall give some of the most interesting figures out of this report.

Out of 150 denominations, only three gained in the number of churches organized more than did the Church of the Nazarene.

The Church of the Nazarene made a gain of ninety new churches, while many of them show a loss. The Seventh Day Adventists report a loss of 13 churches; the Friends, or Quakers, 67; the Mennonite bodies, 8; Universalists, 199; Unitarians, 8; United Presbyterian, 5; Northern Presbyterian, 3; Evangelical (till lately two bodies), 186. The loss of the latter may be due to the fusion. There are also many others who report losses.

There are many churches that report very small gains in proportion to the gain of 90 as given by

the Church of the Nazarene. The Methodist Episcopal reports a gain of 9; the Southern Presbyterian, 27; Northern Baptist, 21; Protestant Episcopal, 8.

Among the holiness churches, the Church of the Nazarene reports 50,721 members; Free Methodists, 39,553; Wesleyan Methodist, 20,565 (a loss of 435 members; Salvation Army, 58,558; and Orthodox Quakers, 95,128. The Pilgrim Holiness Church was not given, but it has about 10,500 members.

It must be remembered that in this list of holiness churches, the Quakers do not all preach holiness. There are two different bands among the orthodox, one of them preaching holiness. And in the Salvation Army, not all preach holiness. However, they may be called holiness churches. It must also be remembered that there are several small holiness denominations that are not listed in Mr. Carroll's report.

The Church of the Nazarene reports 1300 churches; the Free Methodists, 1,177; Wesleyan Methodists, 675; Orthodox Quakers, 755; Salvation Army, 1,325.

The Seventh Day Adventists report 2,230 churches, with a membership of 104,999. They had a gain of only 1,643 in membership and a loss of 13 churches.

One gratifying feature of the report is the loss of 199 churches by the Universalists and a loss of 8 by the Unitarians. It goes to prove that any holiness preacher who preaches that people do not want salvation any more but are seeking a no-hell religion, is wrong. Holiness people could have over 1,000,000 converts within the next five years if they paid the price and obeyed God.

A very interesting thing to be noted is that the churches that have had so much discussion over doctrinal issues concerning the modern and fundamental views of the Bible, report larger gains than usual and the other similar church that have not entered into the discussion, report small gains. This may prove that we ought to be more doctrinal than we are. I believe it does. I have heard holiness preachers say that people do not care for creeds and theology and doctrine, but I believe that we can have far more success and establish our converts more if we preach doctrine. Mr. Carroll comments on this and holds a similar view, as does the editor, Dr. Charles M. Sheldon.

There are 206,043 ministers and 237,404 churches in the nation. In 1922, there were 204,110 ministers and 234,520 churches. There was a gain of 680,015 members, and in 1922, 797,565. This shows a falling off this year in the number of members added in 1922. There was a loss of 1,603 churches last year, but this year a gain of 2,884. The total membership is now 45,457,336. The population of the nation is about 110,000,000. It will be seen that less than half belong to church.

There is one error in Mr. Carroll's report. He states that the Roman Catholics are the strongest of all the churches, with a membership of 15,655,260. But he forgets that the Catholics count children and all, while many other denominations do not unless they join on confession of faith. The Roman Catholic church reports 17,503 churches while the M. E. (North) reports 26,486 churches, and the M. E. (South) 17,282, making a total of 44,128 churches as against only 17,503 Roman Catholic churches. Catholics use these figures to cover Protestants and politicians. They really would not have more than 5,000,000 members if they were to count members as do the Methodists. The Methodists (North and South) report 6,806,202 members.

The report of Mr. Carroll does not give the number of holiness people in the nation, but it is somewhere around 400,000. This does not count adherents or those who believe in the doctrine. There are probably over 1,000,000 people in the nation who believe in holiness, or one out of every 110 people. What a field we have right in the United States in which to do missionary work! On with the home missionary campaigns! Let us go out in the highways and hedges and compel them to come in. Every District ought to have twenty-five tents going all summer. Brother Chalfant in the Illinois District had that many going all last summer. Up! Let every Nazarene do his best to spread holiness over his District. Every church ought to pray for and work for one church within a distance of twenty-five miles. Why not?

DENISON, IOWA

Dear Young People:

Do you remember that we had a little talk together last Easter in which we compared our Christian religion with other religions, and showed that it is the only one which lights man's pathway to the tomb with the bright beams of hope? Like thousands of other Christians we will go to the cemetery this Easter time, and lay flowers upon the graves of our loved ones. Sad thoughts will come to our hearts and tears, perhaps, fill our eyes,—but we will not be *hopeless*. No, we will be thinking about the life beyond, and the joyous re-union in the home of many mansions which our God has promised us, and of that beautiful country where there will never be a death or a farewell. O, Christianity is so full of *hope!* It abounds with *hope*, as the Bible tells us: If you will read Paul's letter to the Ephesian Christians, you will find him in the second chapter, talking very sweetly and lovingly to them about the great changes which had taken place in their lives since they had become Christians. "Do you not remember those past days when you were Gentiles, living in sin or trying in vain to find peace for your souls by worshiping at some heathen shrine?" he asks, "You didn't have God then, or know anything about Christ, your Savior. Your lives were dark and sad, for you were *without hope* in this world. But now, you who were so far off in ignorance and darkness, you have been brought nigh by the blood of Jesus. You are fellow citizens with the saints, and belong to the household of God, so that all things which God has prepared for those that love Him are yours also."

In other words, Paul was telling them that they didn't belong to the "*hopeless*" people any longer; they were now numbered with the "*hopeful ones*," which was one of the beautiful names given to the early Christians by their heathen neighbors. On another occasion Paul was writing to some other Gentile Christians whose hearts had been saddened by the death of dear ones. He didn't tell them not to grieve. But he did say they must not allow themselves to sorrow like the people about them did, who were not Christians, and thus had *no hope*. Heathen people had no hope held out to them of meeting their dead again. Their religion made no promise of a resurrection day, and of a blessed, happy, eternal life beyond the grave. What could they do but weep and wail, and beat their breasts in despair when death robbed them of a child, or wife, or husband, or parent? "We, Christians, mustn't act like these poor hopeless ones, even if death has entered our homes," said Paul. "We know that we have not lost those who have departed this life; they have only gone on before. When the Lord returns to the earth as He has promised, He will bring them with Him: and those who are alive, and remain will be caught up together with them and so shall we ever be with the Lord. Wherefore, brethren, when bereavement comes comfort one another with these precious words of the gospel of our Lord Jesus Christ."

Just as I told you last year, when we talked about these things, these early Christians believed Paul, and what is more they believed God, so they preached and sang and testified and shouted their faith and hope even in the hour of death. That is one reason they were so different from other people. They were a *hopeful* people and the story of their victorious faith in the hope of the gospel has come down to us through long centuries, chiseled in the stones which marked their graves. Many of you have heard of the celebrated catacombs near Rome. This was a great underground burial place, a city of the dead. Long galleries ran in many directions, whose rock walls on either side were hollowed out into small vaults, or stone shelves, on which the dead bodies were placed. The entrance was then closed with a stone slab and an inscription chiseled above it. Sometimes a gallery widened out into a large and lofty vaulted chamber, which was used perhaps, as a chapel. Parts of beautiful frescoes and paintings are still found

THE HOME

Conducted by MRS. J. T. BENSON

upon some of these walls. It is believed that at one time there were some twenty miles of these galleries, but only six miles remain today. In the days of persecution under the Romans, the Christians used to meet for worship in this underground cemetery, and many of these early followers of Jesus, some of them martyrs, were buried here.

An acquaintance of mine spent many hours, when in Rome, exploring this ancient burial place. What interested him most were the inscriptions over the tombs. "I had never before so fully realized the vast difference between the Christian faith and pagan religions, as when I compared the writing which the pagans put over their dead, with those which marked the resting place of the Christians," he said. "There was not one note of faith or hope or comfort in the pagan letterings, while those of the Christians

A Child's Easter

Had I been there, when Christ, our Lord lay sleeping

*Within that tomb in Joseph's garden fair,
I would have watched all night beside my Savior—*

*Had I been there,
All through the long, dark night when others slumbered,
Close, close beside Him I still would have stayed,*

*And knowing how He loved little children,
Ne'er felt afraid.
I would have kept so still and clasping
My hands together as I do in prayer,
I would have knelt, humble, but oh, so happy!—
Had I been there.*

Dear Lord, through death and night I was not near Thee;

*But in Thy risen glory can rejoice;
So loud and glad in song this Easter morning,
Thou'll hear my voice.*

—ANNE TRUMBULL SLOSSON.

were filled with hope and victory." This gentleman copied many inscriptions into his note book, and I am going to give you a few of them, the exact words of which were cut into those stones long centuries ago. Here is one, "I, Procapa lift up my hands against the gods, who took me hence, though innocent!" Another, written perhaps over the crypt which received the body of some fair young girl, says, "Farewell, O most sweet! *Forever and eternally, farewell!*" How sad. There is no hope here of a happy meeting some sweet day by and by. Instead, their hearts were bowed down with the thought of separation forever and eternal.

A third brings before us the picture of an agonized father and mother. They, themselves, have long since crumbled into dust, but there was a day when they lived and suffered and wept despairingly as they stood in one of those gloomy galleries, and saw the rocks put in place which hid from them the body of their son, an only son it seems. And this was what they had cut into the stone above him, a wail of hopeless grief which has come down to us across the long years, "Our hope was in our boy. Now, *all is ashes and lamentations.*"

Turn now to an inscription over the grave of a Christian lad, "Marcus, innocent boy, thou hast gone to live among the innocent." These words could come only from hearts which knew the peace of God. It was not that they loved their son less than the parents of the pagan lad, or that they did not miss him as sorely. It was

that the teachings of their Christian religion gave them comfort and hope. They knew it was well with Marcus. His life was not cut short in the bloom of youth; it was only transplanted to another and better country. Marcus had gone, but he had gone to *live*. Therefore they could not sorrow as they once would, like those who have no hope.

Here is another, "Constantia, ever faithful went to God." Dear Constantia we find ourselves wondering just what it was she was so faithful about. Perhaps like Dorcas, in making coats, and garments for little orphan children; perhaps in ministering to the saints; or in praying for others, or in attendance upon divine worship. Perhaps in all of these things. Her fellow Christians wept, no doubt, as they folded the once busy hands across the quiet bosom and laid her away. But there was no despair in their sorrow. They *knew* where this ever faithful one was. She had gone to be with the Lord she loved and had served. And they expected to join her there when their own life journey was ended. No wonder they wrote such beautiful words of faith and assurance over Constantia's resting place.

Perhaps the most remarkable of them all is the inscription on the tomb of a man. Just two words: these: "Tarentianus, Lives!" How daring. There lay the body of Tarentianus, cold in death, yet over him Christian faith had boldly written "Tarentianus Lives!" And mark you, they didn't say, "He will live," but, "He *does* live." It was a shout of triumph hurled into the very face of death. It was crying out exultantly, "Oh, grave, where is thy victory?" It was affirming the saying of their Lord when He declared, "If a man believe in me—he shall never die." O, beautiful words of faith and victory which marked the tomb of Tarentianus, Christian of long ago. Do we believe it? As we stand by the graves of our dear ones this Easter, will we be able to say joyfully from the depths of our hearts, "THEY LIVE?"

"HE IS RISEN, EVEN AS HE SAID"

Among the pyramids of Egypt, Professor Lindsay, the great English traveler, once found a mummy that had lain there for two thousand years. In one hand tightly clenched was what appeared to be the bulb of a flower.

The scientist took it, planted and watered it and watched it with intense interest. Soon a tiny green shoot appeared. Under watchful care it grew and grew and finally one day a strange and beautiful blossom opened its petals to the light of day.

The bulb had lain for two thousand years in the grasp of a mummified hand, but when brought forth and touched with God's sun and rain it was transformed into a flower of wondrous beauty and fragrance.

"Why should it be thought incredible that God should raise the dead?"—SOPHIE BRONSON TITTERTON.

A LIVING CHRIST

Over and over, since Peter preached to Cornelius, since Paul wrote to the Corinthians and the angels gave the message to Christ's disciples, (Lu. 24:6), the resurrection truth has been preached and taught and sung. A Mohammedan once said to a missionary, "We have one thing you have not. When we go to our Mecca, we find at least a coffin." "That is just the difference," replied the missionary. "Our Redeemer lives, while yours is dead." Christianity does not go to monuments, or mausoleums as do the worshipers of Buddha, Confucius or Zoroaster. Ours is the risen Lord, alive forever more.

To worship ancestors, saints or great religious leaders is idolatry. We should worship only Him who has power over life, who bound death in chains and led him away captive forever.—*Selected.*

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

FROM OSKALOOSA, IOWA

Our young people have learned that there is more joy in telling the gospel in song and in word than to always be absorbing the truth for ourselves alone; and we realize that in giving the message of salvation to others, it becomes more clearly impressed upon our own minds and hearts.

Every Sunday a group of young people go to the jail to have a meeting with the inmates. The up-to-date, personal testimonies of what the Lord has done for us are especially helpful. Some of us, later in the afternoon, visit the sick in the hospitals and cheer them by our songs and comforting words.

If we expect to help souls in the future, it is splendid for us to make the start while young.

C. CARROLL SHERMAN, Reporter.

FROM BLACKWELL, OKLA.

The convention of the N. Y. P. S. was to have met at Blackwell, March 23, but on account of the weather and roads, they were not permitted to be here. Mr. Snyder and Miss Browning of Oklahoma City, however, came in defiance of the weather. Mr. Snyder talked to the society in the evening. One point which he impressed upon our minds was, that we as a society should know what the words N. Y. P. S. stand for, and we also should tell other people about our society. Mr. Snyder is the teacher of the Young Folks Class at Oklahoma City, and he is certainly a capable man of God to teach such a class and to talk to our societies. Miss Browning also gave a short talk on what their society was doing.

The Blackwell N. Y. P. S. has a membership of about thirty, but we are trusting and praying that our society shall be benefited by this meeting, so that we shall increase our interest and membership.

We are planning on giving a Missionary and Easter program combined, on Easter Sunday. A special collection will be taken up for our missionaries. We know that God will bless us in such a program and collection.—SECRETARY.

HENRYETTA N. Y. P. S.

The Henryetta, Okla. Nazarene Young People's Society started in 1920 with twenty members and has not ceased to climb steadily upward till at the present time it has sixty-five.

Last November we re-organized our roll, elected new officers and started a drive for new members. In the last four months we have increased our enrollment from thirty to sixty-five.

At first we took in only young people as members who were Christians but there were so many young people in our church who were not Christians that for fear we might lose them we have enrolled them in our society and gave them parts on our Sunday programs, such as scripture reading, until we secured their interest.

During February Brother Jernigan held a seventeen days' revival here and in answer to our prayers God saved and sanctified a large number. Previous to this time hardly one-third of our membership were Christians but now, including twenty members enrolled on March 2nd, ninety-five per cent are Christians and a large number are sanctified.

On account of our church not having a separate room for our Society to meet and our membership being so large, we are somewhat hindered, but we are planning to build a separate building in which to meet where we may be able to carry on our programs with more success.

Our President, Mrs. Sallie Kerr, has been serving in that capacity for four years and is doing a wonderful work with the help of the other officers in making our programs so interesting that the young people will enjoy serving the Lord.

We also have a visiting committee, a membership committee and various other committees who look after the members and help them in every way possible.

We are praising God for the rapid progress of our Society in both members and works and we are going on to greater accomplishments for God.

OTIS WHITFIELD, Secretary-Treasurer.

YOUNG PEOPLE'S CONVENTION OF THE KANSAS DISTRICT

The Second Annual Convention of the Kansas Nazarene Young People's Society held at Newton, March 14-16 was one of blessing and inspiration from the first service to the very close. It opened with a preliminary business session on Friday afternoon for the purpose of getting an early start on the work of the various committees.

At the Friday evening service Ellis Robertson, local president, welcomed the young people to Newton to which Emerson Pickens of Hutchinson responded on behalf of the visitors. Rev. F. H. Bugh, pastor of Hutchinson First Church, brought a stirring address on "The Challenge of Youth" based upon "One thing have I desired of the Lord."

The first part of the morning and afternoon sessions on Saturday was devoted to the reading and discussions of papers on subjects of interest to the work of the Nazarene Young People's Society. We were glad indeed to have with us Rev. S. S. White, Chairman of the Department of Missions of the General N. Y. P. S., who has had wide experience with young people in connection with our schools, and Rev. A. C. Tunnell, our District Superintendent.

On Saturday morning Brother White brought us a practical and helpful message on "The Nazarene Young People's Society as a Training School for Young People." Brother Tunnell spoke to us on Saturday afternoon on "How to Reach the Young People," which was followed by an open forum on "How can we get new Members?" and "How can we Promote Better Attendance?" A beautiful spirit was manifest in the business session. It was voted that we take the support of a missionary at the beginning of the Assembly year in September. The topics as presented in the HERALD of HOLINESS were endorsed and the societies urged to use them. It was decided to have the minutes with the papers published as we did last year.

The officers for the next year are: Professor Raymond Hodges, president; Emerson Pickens, vice-president; Twila Byler, secretary; Mrs. William Cobb, treasurer. The Saturday night service was a missionary rally. Miss Leona Bellew, outgoing missionary to Africa, spoke on the needs of the field after which Brother White preached on "The Push and Pull of Missions," the push being the pentecostal baptism and the pull the second coming of Christ. On Sunday the presence of the Lord was felt all through the day. The snow storm which had begun the middle of the week reached its climax on Sunday; many who had planned were unable to be there.

At the Sunday school hour Brother White spoke to the young people's and adult division on the Sunday school lesson. Brother Tunnell preached at the morning-service on "The Need of Vision." Brother White brought the afternoon message on "Ye are the Light of the World," and again in the evening on "Walking in the Light." At 6:30 the young people's service was in charge of the president, R. K. Hodges. At the close of the evening service six young people sought and found definite help from the Lord.

Miss Claudyne Watson of the Expression department, Bresee Theological College favored us with a number of beautiful readings which were greatly enjoyed. The music was in charge of Roy Stevens who also rendered special songs.

The Nazarene Young People's Society in Kansas is going forward, it is here to stay and to take its place in the Church of the Nazarene, and to keep the blessing of the Lord upon its young people.

TWILA BYLER, Secretary.

N. Y. P. S. MISSIONARY TOPIC FOR APRIL 27

By PROF. S. S. WHITE
An Obligation Recognized
Scripture Lesson: Romans 1:11-16

1. IMPORTANCE OF RECOGNIZING AN OBLIGATION.—The first step toward the payment of a debt is its recognition. If I forget an obligation or deny its validity when presented, it will be rather difficult to collect it. This is especially true with reference to moral duties since force cannot be employed to compel a person to meet them. We shall never render unto the heathen peoples their dues until we have first become aware of the fact that we are debtors to them. Preceding missionary activity, then, there will necessarily have to be a missionary propaganda and enlightenment. We must first of all be awakened to our obligation.

2. THE OBLIGATION RECOGNIZED IN A GENERAL WAY.—Paul said, "I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise." Thus Paul acknowledged his debt to the whole world. He was the possessor of a world vision. His conversion had been so powerful that it had suddenly and miraculously separated him from his narrow Judaism and transformed him into a citizen of the world. In Galatians he declares that God revealed His Son in him (Paul) in order that he might preach Him (Christ) among the heathen. Yes, Paul avowed that he was in debt to all men regardless of race, social standing, or learning. He would have doubtless sanctioned Dr. Bresee's striking statement: "We are debtors to give the gospel to every man in the same measure as we have received it."

3. THE OBLIGATION SPECIFICALLY RECOGNIZED.—It is one thing for us to admit the duty of missions in a general way, but it is quite another for us to be specific or concrete, that is, to realize that we are obligated to some definite nation or race. Paul did not stop with a general acknowledgment of his responsibility. He saw Rome in his imagination and appreciated somewhat of its need. "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." This was not the declaration of a novice. When these words were written he had already had much experience in missionary enterprises. Still, he was not only ready and anxious to go to Rome (Romans 1:11, 12), but also felt that he must go (Acts 19:21). The Epistle in which our lesson is found, Paul's greatest Epistle, was written to the Roman Church with the hope that the writer would be privileged to minister to the same in person in the near future. To preach the Gospel of Christ at Rome was the great objective of Paul's life and of God's purpose for him (Acts 23:11). This was the uttermost part of the earth where he desired to stage the climax of his life's activities. Momentous opportunities were to be his there and he was especially fitted to cope with them. His Roman citizenship, liberal education and broad-mindedness constituted much of this equipment.

4. THE UNDERLYING REASON OR EXPLANATION.—Why was the Apostle Paul so willing to confess his debt to all classes and races and to desire to pay the same at least in part by going to Rome? There is but one answer. It was because of his faith in the Gospel of Jesus Christ. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Paul's faith was grounded in a vital Christian experience. He had met Christ on the road to Damascus and had been a different man ever since. Now he was sure that the Christ who had brought him from the depths of Judaism, legalism, and despair to the high altitudes of salvation and freedom and hope could easily do the same for the rich, ease-loving, dissipated, idolatrous Romans, or any other heathen people, lost in the midnight of superstition and sin.

5. THE FULFILLMENT OF THE OBLIGATION.—It will be interesting to discuss the fulfillment of the obligation which Paul recognized as to going to Rome. This will be a fitting conclusion to our present topic. Have someone review the events leading up to Paul's departure for Rome (Acts, chaps. 21, 22, 23, 24, 25, 26). Let another discuss the voyage to Rome (Acts chapters 27 and 28 to verse 16). A third individual may describe briefly the life and work of Paul at Rome (Acts 28:16-31, and the Epistles written from Rome—Philippians, Colossians, Ephesians, Philemon, and 2 Timothy).

From the Militant to the Church Triumphant

REV. T. H. AGNEW AND HIS WORK
By REV. E. J. FLEMING



was Dist. Supt. of the Chicago Central District.

THE writer of this article became acquainted with Rev. T. H. Agnew in October, 1908, while attending the Chicago Central District Assembly. A little later, through the recommendation of Brother Agnew he was called to the pastorate of the church at Stockton, Illinois. At that time Brother Agnew

was Dist. Supt. of the Chicago Central District. When this work was laid upon Brother Agnew's shoulders there was scarcely a beginning, with churches organized at Chicago, Maples Mill, and Stockton, Illinois. There may have been a few others. The territory embraced in the District comprised practically the entire central section of the United States from Pennsylvania to the Rocky Mountains and south to the Ohio River. The more immediate bounds of the Chicago Central District were confined to the states of Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa and Missouri. Brother Agnew's previous experience, both as a Methodist pastor and a holiness evangelist, had in no small measure prepared him for the stupendous task that lay before him. With that spirit of heroic aggressiveness which Brother Agnew always displayed he began to evangelize wherever opportunities opened, and organized churches. He continued as Superintendent of the Chicago Central District until the fall of 1911, when the Iowa District was organized and set off. The following year was spent as the Superintendent of the newly elected District. During the five and one-half years that he spent as District Superintendent, he was instrumental in organizing fifty-eight churches, supplementing his meager salary, which at no time was more than \$900.00 by such evangelistic offerings as he might receive from his meetings. When he entered this work he owned a little home, which on account of the many demands upon him for finances with which to carry forward the work of the District, he sold, using the means thus obtained little by little until the entire amount was dissipated. Those were the days when the churches were generally far apart, and the expense of traveling was correspondingly high, but Brother Agnew invariably kept his appointments, and through his sacrifices and self-denials was enabled to plan the work, out of which, has grown the present Districts of Ohio, Michigan, Chicago Central, Iowa, Missouri, with contributions to Kansas, Nebraska, Minneapolis and North Dakota-Minnesota.

In the conclusion of his work as Dist. Supt. in the autumn of 1912 he entered the evangelistic field and later was employed as field agent for Olivet College. He traveled extensively through the Central Educational District holding meetings in the interest of the school, soliciting scholars and raising funds for both the current expenses and the capital debt. Brother Agnew's fine personality, his ease of approach to men in all walks of life, peculiarly fitted him to conduct financial campaigns. This was especially true in the raising of funds wherewith to finance church building projects. His previous success in this respect led to the opening of a door of usefulness which he followed for several years up to the close of his days.

In a letter to the writer he stated that he had assisted fifty-four pastors to raise money in the last five years in amounts ranging from \$500.00 to \$4,000.00. At the time that he was compelled to retire to his home, a short time previous to his decease, he was assisting the church at Owensboro, Kentucky, to raise the money for the financing of their church building.

During the past four years it has been the peculiar pleasure of the writer to be in almost continuous correspondence with this precious and gifted brother. His letters were always characteristic of the man. In one place he says, "I am on my way home. Not home much for over seventeen years. I have put the best I have into the Church of the Nazarene." At another time he writes, "I am living in a rented house and have been for twelve years, or ever since I was appointed to the Chicago Central District. Have moved many times during these

years and a letter this morning informs me that we must move again. I am glad for the sacrifices I have made for the Church of the Nazarene. When I see how the church has grown and the good she is doing in the world, I am glad I put my home and all I did into the church."

Brother Agnew could not do the work which demanded sacrifice without going to the limit himself, and that he did when he sacrificed his home and lived in rented houses, moving frequently. One of the causes for the sacrifices which he bore was due to his exceedingly liberal spirit. While Dist. Supt. he made it a rule to give the tithe of the offering received from any church direct to the pastor of that church. He could not endure to see the pastors suffering unusual hardships, and many times when he had spent his strength and energy in an evangelistic or money-raising campaign, and had received a meager offering which he stood much in need of, he was impelled to give it all to the struggling pastor.

Brother Agnew's early contact with the intense and intrepid spirit of Dr. Bresee served to greatly intensify his unqualified belief in the call and mission of the Church of the Nazarene. Nearly always his letters breathed the intensity of that interest and no one could converse with him without being made conscious that he carried a burden for the welfare and prosperity of the church. His interest was never centered in any one cause or department of the church's activities, but given in due proportion to each. The writer remembers distinctly how shoulder to shoulder with Brother Agnew the question of Ministerial Relief was pushed in the Chicago Central District Assembly until the issue was carried to the General Assembly of 1919 where it became one of the general interests of the church. We feel a peculiar pleasure in the fact that Brother Agnew, during the closing three years of his life, was made a recipient of the blessing of this godly ministration during a time when his physical condition forbade the continued strain of an aggressive ministry which his courageous spirit urged.

All who ever were privileged to hear Brother Agnew preach would never forget the old-time earnestness and the prophetic ruggedness with which he proclaimed the great doctrine of full salvation. Schooled in the earlier days of the holiness movement, charged with the spirit of its conquest, he always spoke with intense conviction.

In the letters which this writer received during the last few weeks that Brother Agnew was confined to his home by what proved to be fatal sickness, he ever looked forward with hopefulness and courage to entering the campaign in the interest of financing churches as soon as the winter months should be passed and the spring should open, but our precious brother has helped to finance his last church militant, and has gone to join the church triumphant. The voice to which once we listened as he pleaded for the cause of God, will no longer be heard in the land. The spirit which once moved him in his ministry and labors here is now rejoicing in the presence of Him in interest and for whose sake he ministered and labored. He rests from his earthly toil. He has entered upon the heavenly inheritance. That which once was seen by the eye of faith and constituted his hope is now his joyful realization. What a time they must be having—those precious heroes of our brief denominational existence, Drs. Bresee, Walker and Wilson together with Brothers Agnew, H. M. Moore, J. N. Short and others—who are gathered around the throne of eternal glory in the company of the spirits of just men made perfect, rejoicing over the triumphs of a living faith and the conquests of an eternal, omnipotent Redeemer! May all we who remain press on with holy courage until that day when it shall be our sacred privilege to be called to join their sainted company! Amen.

A TRIBUTE BY EVANGELIST R. L. MORGAN

Father Agnew passed to his reward at 1:45 a. m. March 20, 1924. I have had the privilege of being associated with this good man for fourteen years. As my first District Superintendent, he took me into the church, baptized me in the Wabash River and gave me my first license to preach. He has been in my home much and has been a benediction to us.

Then I sat by his bedside in his last hours; we sang songs, I read his old Bible, which has been buried with him, to him; he smiled and blessed us all while he talked of his funeral and of eternity.

He clasped my hand for a long time and said, "Isn't it wonderful?" until I cried for joy and came from his room with a greater determination to go to heaven than I ever had before. His last words to me were, "When you come back, I will not be here, I will be gone up higher."

A great man has gone from us, and he will be missed in many ways, but we must follow his example and go where he has gone.

DISTRICT MEETINGS

By THE LATE REV. T. H. AGNEW

BY District meetings we mean all meetings in which the preachers, workers and people of the District are expected to participate; such as the District Assembly, the Preachers' Convention, and the District Sunday school, Young People's and Missionary meetings.

In a discussion like this, we suggest Proverbs 27:17: "As iron sharpeneth iron; so a man sharpeneth the countenance of his friend." We need each other in order to be truly ourselves. Isolation genders discouragement, as will be seen from the experience of the prophet Elijah (1 Kings 19:14). It is difficult to keep up the inspiration and not fall into ruts when you hear no preaching except your own. Unless you are a real inventor, and not many of us are, you need to "rub up against the brethren" for your own good. In the District meetings new ideas, new methods and new inspirations result in the enlargement of the preacher's vision and the re-kindling of his zeal. A preacher who is dull is no better than a tool without an edge.

As time goes on our District Assemblies will be more and more occupied with business, but we must stick to the evening evangelistic service and then if the victory does not come we must arrange for evangelistic services during the day. We had better keep our Districts small by frequently dividing them than to allow the Assembly to be mired down with too much business.

The Church of the Nazarene must always be a "blessed" church. Our officers and people must be aflame with holy zeal and heavenly fire. We must have revivals. We must win souls. We must really "get ahead." We must not "let down" or "dry up."

BROTHER AGNEW'S LAST TESTIMONY

Rev. T. H. Agnew departed for his heavenly home March 20, 1924, had been failing in health for about three years but kept on with his work until he was compelled to leave his field of labor and come home. Feeling that his work was done and that he had only a short time to be with his family before going on to his eternal home, he came home the first part of January and in a few days commenced making plans for his funeral. Every detail was talked over, everything arranged. He selected the text for his funeral sermon, the songs, the singers, and the pall-bearers and requested that Brother W. G. Schürman of Chicago preach the sermon and he named the hour for the funeral. It was wonderful how he thought of everything and seemed as interested as when he was planning a trip to California. Though suffering greatly his mind was clear and he knew the family until near the end. After suffering more than usual for about forty-eight hours he requested one of his daughters to get a pencil and tablet and he gave his last testimony, only a few hours before death, which is as follows:

"To the Church of the Nazarene, Greetings:

Grace and love be multiplied. It seems now that it will not be long before my earthly house will be dissolved, being therefore a member of the Church of the Nazarene, beloved, I want to leave my last word and testimony to the power of the blood of Jesus Christ our Lord. I have been looking to this end for some months and it seems that the hour has come. Personally the blood cleanses me from all sin. With much joy I am hoping to meet our dear Lord Jesus with many others at the Eastern gate soon. Praise God."

He was born at Rushville, Ill. May 27, 1854, died March 20, 1924. Was married to Miss Julia Mitchell of Virginia, Illinois December 21, 1882 to whom were born eight children, five girls and three boys. He leaves to mourn his departure his widow, four daughters and one son. His funeral was in charge of Rev. W. G. Schürman of Chicago, Saturday March 22d, assisted by Rev. E. O. Chalfant of Danville and Rev. W. E. Whittlock of Waverly, Ill.—Mrs. T. H. Agnew.

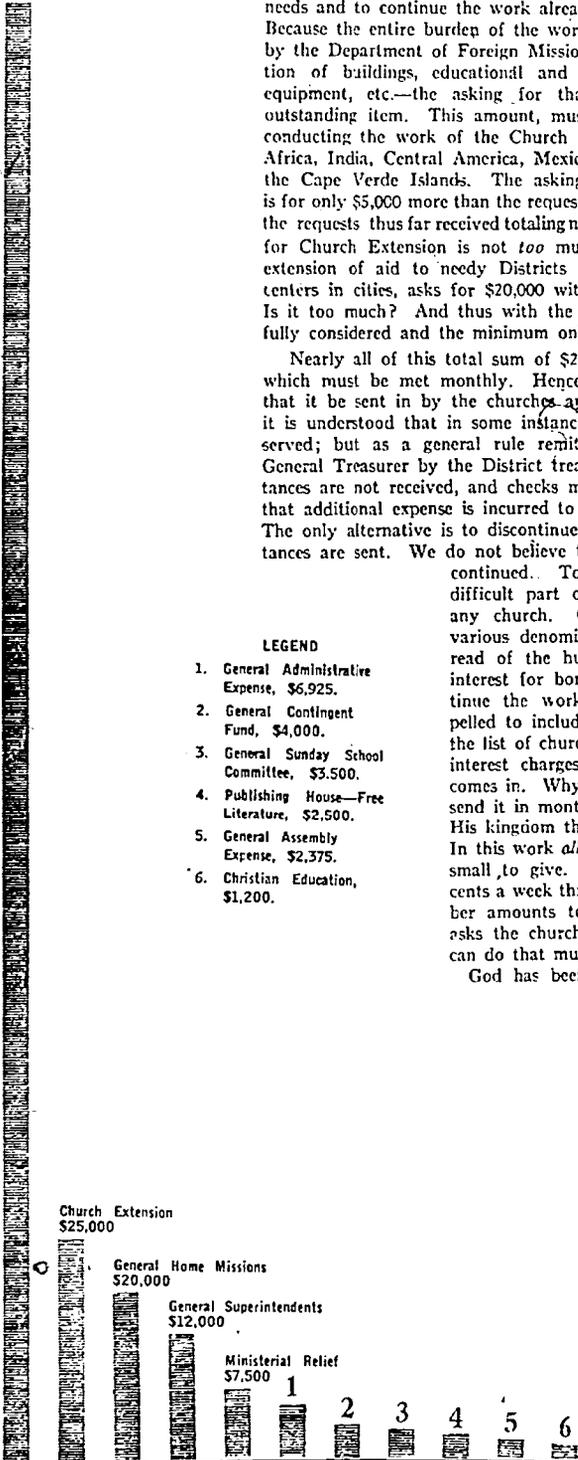
THE 1924 BUDGET: A STUDY

THE GENERAL BOARD is asking the entire Church of the Nazarene for 260,000.00 to be paid during the year 1924. After carefully and prayerfully estimating the needs of different departments of the work of the church, the above sum was set as the minimum required to meet these needs and to continue the work already begun and to begin new work. Because the entire burden of the work in the foreign field is conducted by the Department of Foreign Missions—i. e., ministerial support, erection of buildings, educational and hospital work, orphanage work, equipment, etc.—the asking for that department is necessarily the outstanding item. This amount, must pay every item of the cost of conducting the work of the Church of the Nazarene in China, Japan, Africa, India, Central America, Mexico, Peru, Argentina, Palestine, and the Cape Verde Islands. The asking for Church Extension for 1924 is for only \$5,000 more than the requests for aid total for the first quarter, the requests thus far received totaling nearly \$20,000. Evidently the asking for Church Extension is not too much. General Home Missions, the extension of aid to needy Districts and the development of strategic centers in cities, asks for \$20,000 with which to carry on these fields. Is it too much? And thus with the other items—each item was carefully considered and the minimum only asked of the church.

Nearly all of this total sum of \$260,000 is for work the expense of which must be met monthly. Hence, it is of the utmost importance that it be sent in by the churches and Districts regularly. Of course, it is understood that in some instances such regularity can not be observed; but as a general rule remittances can be forwarded to the General Treasurer by the District treasurers each month. When remittances are not received, and checks must go out nevertheless, it means that additional expense is incurred to pay interest on borrowed money. The only alternative is to discontinue the work for which these remittances are sent. We do not believe the churches desire the work discontinued. To secure such regularity is the difficult part of financing the general work of any church. Considering the statements from various denominations, the reader is shocked to read of the huge sums paid out each year as interest for borrowed funds with which to continue the work already begun. We are compelled to include the Church of the Nazarene in the list of churches having to pay out money for interest charges. Eventually the needed money comes in. Why not make a determined effort to send it in monthly during the year, and save for His kingdom the large sums required in interest? In this work all can have a part. No sum is too small to give. When it is remembered that 10 cents a week throughout the year from each member amounts to more than the General Board asks the church for, surely there is no one but can do that much.

God has been pleased to help the Church of the Nazarene in its efforts for His kingdom. High up toward the top of the ladder (within one of the topmost rung) stands the church in per capita giving. In membership also the church has steadily advanced. We thank God for these evidences of His favor. May we not also conclude that He would have the Church of the Nazarene take another step—to do the large things it does in a regular, in a systematic way? As God hath prospered us, let each local church resolve to lay by each week not only for the local and District needs, but likewise for the General needs of the church.

Foreign Missions \$175,000



LEGEND

1. General Administrative Expense, \$6,925.
2. General Contingent Fund, \$4,000.
3. General Sunday School Committee, \$3,500.
4. Publishing House—Free Literature, \$2,500.
5. General Assembly Expense, \$2,375.
6. Christian Education, \$1,200.

EASTERN NAZARENE COLLEGE

We have just returned from Eastern Nazarene College where it was our pleasure to spend a few days with the young people of New England. An account of the organization of the New England District Young People's Union has appeared in the columns of the HERALD and we shall confine this article to a few lines regarding the college.

Few, indeed, of our people, if my observation is correct, appreciate the splendid institution we have at Wollaston, Mass. It is to be regretted there cannot be a gathering of the ministers of the Eastern Educational Zone at the college for a few days. Such an occasion would undoubtedly result in a better understanding of the place and importance of our denominational schools and bring about concerted action to meet the various problems constantly facing the trustees and faculty.

Thirty million people live within the boundaries of this Educational Zone and there is scarcely a college, university or school of any kind that is not honey-combed with Modernism. What a challenge to the Church of the Nazarene! May God raise up within our ranks a Gideon Band that will get behind E. N. C. and help throw her standards to the breeze and shout the victory in this tragic hour.

Millions, hundreds of millions of dollars, are given annually to build and support heterodox schools where the emphasis is ever placed upon material sciences and materialistic psychology and philosophy, and out from these institutions is flowing a constant stream of modern "isms" that cannot be checked except as God raises up a people to defend the "faith once delivered unto the saints." Nazarenes everywhere ought to rally to the call and provide

adequately for our schools and colleges. Has not God called us to the Kingdom for an hour like this?

What are the needs of the E. N. C.? Additional buildings and equipment to accommodate a larger student body. A people back of her that has caught the vision and ready to provide every legitimate demand upon us. Leading educators of the East, men of high standing in the University of Boston and others commend us for what has been accomplished and all agree our future is one full of promise.

Shall we not get behind this institution and instead of a few crumbs to keep the wolf from the door let's pay off the indebtedness, enlarge the plant to meet the present demands, and, to complete the job, provide an endowment that will relieve the management of the nightmare of future embarrassment. H. B. MACROBY, Akron, Ohio.

SUPERINTENDENT'S AND MANAGER'S REPORT OF REST COTTAGE, PILOT POINT, TEXAS

I am glad that we can truly say that even though the burdens and problems have been many, the past year has been the best year in all the history of the work; for this we give God the glory and honor. The pressing problem with us, as with all those who love the appearing of our Lord Jesus Christ, is to improve upon the remnant of our God given time and talent for His glory, and our supreme purpose is to still more successfully glorify Him, serve others and thereby do the work committed to our great Church of the Nazarene, by the will of God. It is marvelous indeed how God has smiled upon the work here, how He has fought our battles, how He has supplied our every need, the many miracles He has performed and the way He has manifested Himself in great power and glory. This occasion calls us seriously to reflect upon the responsibilities of life and the possibilities that lie out before us. We feel grateful to God and give all the praise to His precious name for all His benefits, so graciously bestowed upon us this past year. It indeed encourages our hearts to press on. There never has been a time when there were so many pressing needs, so many heart-broken ones crying for help and protection as have come to us in the past twelve months. Each day ushers in new problems that no other than God himself can solve. In these last days, these perilous times when so many of mothers' unfortunate daughters are being led captive by the enemy of their souls, and like one of old are crying in their anguish "No man cared for my soul" it stirs our hearts within us and at times it seems too great and too crushing to the heart and mind, the sorrow, sadness, disappointment which surrounds us on every hand. The crying need of this great work is for God alone to fight our battles and solve our many problems, which He has never failed to do. Again and again this last year has He heard and answered prayer for us.

It is with grateful hearts to God and the Board of Directors that we, the superintendent and manager of Rest Cottage humbly submit the following report for the year 1923.

FINANCIAL REPORT

Cash on hand, March 1, 1923.....	\$ 517.00
Cash received during the year.....	9,819.58
Total Cash.....	10,336.58
Expenditures for the year.....	9,837.83
Total Receipts.....	10,336.58
Total Expenditures.....	9,837.83
Cash on hand March 1, 1924.....	498.75

NUMERICAL REPORT

Girls in Home, March 1, 1923.....	40
Girls received during the year.....	76
Total.....	116
Girls in Home, March 1, 1924.....	39
Girls returned to work and home.....	73
Girls undesirable.....	3
Girls died.....	1
Total.....	116
Babies in Home, March 1, 1923.....	11
Babies born during the year.....	29
Babies cared for.....	1
Children cared for.....	1
Babies still born.....	3
Total.....	45
Babies in Home, March 1, 1924.....	6
Children in Home, March 1, 1924.....	None
Babies adopted.....	16
Babies died.....	5
Babies left with mothers.....	15
Babies brought with mothers.....	2
Babies brought without mothers.....	1
Total.....	45
Total girls cared for.....	116
Total babies and children cared for.....	45
Gardener.....	1
Grand total cared for.....	162

J. P. ROBERTS, Superintendent.
Mrs. MINNIE ROBERTS, Manager.

A SUCCESSFUL SUNDAY SCHOOL CONVENTION

By REV. C. E. CORNELL

The Annual Sunday school convention of the Southern California District, Church of the Nazarene, was held at Alhambra, Thursday night and all day Friday March 27 and 28. The District Sunday school committee had worked out a carefully prepared and practical program. The committee, Mrs. C. B. Widmeyer, Chairman; Prof. J. E. Hoover, Secretary, with Mrs. O. L. Snow, W. F. Iwan, W. A. Miller, W. H. Cooper and Glen Widmark are to be congratulated on the success of the convention.

Among the subjects treated "Chemistry Demonstration," by Prof. Hoover; "Chalk Talks," Rev. D. S. Corlett; "How Far Shall we Compete with Other Schools?" by Rev. J. Proctor Knott. These addresses were all of a high order. Rev. Fred M. Weatherford read a thoughtful paper on "The Business Meeting and the Sunday School Superintendent"; V. J. Jacques spoke on "Preparation for Teaching the Lesson"; Rev. E. E. Hale read a pointed paper on "Qualifications for a Sunday School Superintendent"; "The Cradle Roll and Mother's Meeting" was treated vigorously by Mrs. H. A. Schwab, the Open Forum presented "Size of Classes in the Intermediate Department," "Teacher Training," "Discipline During the Lesson Hour," and "Inspiring the Teacher to Good Work." N. E. Scott made pertinent suggestions on "Definite Giving Toward Definite Things"; "Guarding the Young Against Present Day Vices," was handled without gloves by Mr. Eastwood. A discriminating paper was prepared by Mrs. Mabel Sharpless on "The Uses of Prizes and Rewards in the Sunday School," while Prof. L. A. Reed spoke pointedly on "Activities Outside the Sunday School Hour." "Is Our Sunday School Literature Meeting our Needs?" was treated by Rev. William South; "Methods of Reviewing the Lesson" furnished a blackboard demonstration by W. F. Iwan; Mrs. Pearl Gentry, a Sunday school expert gave an intensely practical talk on "Why and How a Lesson Plan?" Mrs. Gentry's demonstration included (1) Lesson material; (2) Purpose-to instruct; (3) Lesson truth; (4) Memory material; (5) Lesson helps—Bible first; (6) Illustrative Material; (7) The correlated lesson; (8) Approach; (9) Lesson story arranged—in order; (10) Expression—oral, manual and by the life. Rev. C. E. Cornell led an Open Forum, "The Sunday School Library," "Observance of Special Days," "Use of the Bible in the Sunday School," "In What Direction May We Improve?"

The last address was given by J. O. Doolittle, a Sunday school man in "Winning Our Boys and Girls to Christ." He illustrated his talk by a blackboard illustration and gave an illuminating address along an entirely new line of thinking. It was very rich in thought material and staggering statistics.

The music of the convention was par-excellent. The Cleonian Society of the Pasadena College, and the Aeolian Quartet acquitted themselves with credit. Mrs. L. A. Reed, Miss Ruby Nichols and Mrs. Arthur Grobe sang delightful solos. Mr. Carey played a trombone solo and a male quartet from the Pasadena College sang to the delight of all. Miss Pauline Bates was the accomplished accompanist who also played a piano selection.

The attendance was favorable, thirty-five schools out of a possible forty-four being represented. Thirty-three Sunday school superintendents reported great progress. The two churches of Pasadena, namely, First Church and Washington Street have over 1200 scholars enrolled with an average attendance of over 1000.

The Alhambra church, Rev. Fred E. Smith pastor, entertained with usual Nazarene hospitality.

The following quotation is from the printed program. "The use of the Bible in the school is one of the secrets of building a large Sunday school."

"If the Modernist will take Christ out of the man class and put him in the God class, their difficulties in understanding Him will at once be at an end."

SUNDAY SCHOOL LESSON REFERENCE

APRIL 20. THE RISEN CHRIST, EASTER LESSON. LESSON: Mark 16:1-15.
GOLDEN TEXT: But now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15:20.
Devotional Reading: Psalm 16:5-11.

APRIL 27. AMOS AND HOSEA PLEADING FOR RIGHTEOUSNESS (Temperance Lesson).
LESSON: Amos 6:1-6; Hosea 6: 1:6.
GOLDEN TEXT: Hate the evil and love the good. Amos 5:15.
Devotional Reading: Isa. 55:6-13.

GENERAL FUND RECEIPTS FOR FIRST QUARTER OF 1924

Realizing, as explained on the editorial pages, that the condition of the finances of the General Board is critical, almost desperate, we asked Brother Anderson for a report of receipts for the quarter. We present the report with the hope and faith that our people will, without delay, rally to the need and change threatened defeat into victory.—EDITOR.

Districts	Total	Foreign Missions	Home Missions	Church Extension	General Supts.	Ministerial	General Rel.	General Budget
Alabama.....	57.66	30.17	12.30	1.50	10.60	2.00	1.00	.....
Alberta.....	365.89	298.54	.....	.....	64.35	3.00	.....	.....
Arizona.....	221.15	37.52	.....	.....	.....	.....	183.63	.....
Arkansas.....	122.90	30.25	10.13	.....	42.78	36.45	3.29	.....
British Isles.....	125.90	125.90	.....	.....	.....	.....	.....	.....
Chicago-Cent.....	399.50	.....	5.00	143.51	179.19	64.80	7.00	.....
Dallas.....	343.72	278.51	18.66	.....	38.25	8.30	.....	.....
East. Colo.....	138.67	90.16	.....	8.50	35.86	4.15	.....	.....
East. Okla.....	497.45	213.90	51.84	71.52	57.00	103.19	.....	.....
Florida.....	147.25	128.52	5.79	.....	.....	10.00	2.94	.....
Georgia.....	64.73	28.28	.....	.....	.....	.....	36.45	.....
Hamlin.....	545.38	346.06	7.00	42.95	56.87	92.50	.....	.....
Idaho-Oregon.....	289.81	197.41	.....	56.67	26.73	4.00	5.00	.....
Indiana.....	727.99	664.99	57.00	.....	.....	6.00	.....	.....
Iowa.....	222.00	.....	.....	100.00	89.00	33.00	.....	.....
Kansas.....	14.50	.....	.....	12.50	.....	2.00	.....	.....
Kentucky.....	4.00	.....	.....	.....	.....	.....	4.00	.....
Louisiana.....	103.00	.....	.....	.....	.....	.....	100.00	.....
Mani-Sask.....	47.75	28.60	.....	2.00	3.05	4.10	10.00	.....
Michigan.....	211.25	75.02	.....	20.90	101.99	13.34	.....	.....
Minneapolis.....	253.06	129.47	50.00	15.00	39.69	23.90	.....	.....
Mississippi.....	9.86	3.04	1.10	.....	.....	1.00	4.72	.....
Missouri.....	603.72	376.52	73.71	27.44	114.19	16.26	.....	.....
Montana.....	13.50	13.50	.....	.....	.....	.....	.....	.....
Nebraska.....	154.07	47.59	9.00	10.53	58.55	28.40	.....	.....
New England.....	2111.19	1830.94	.....	23.00	200.00	52.25	5.00	.....
New Mexico.....	56.77	19.14	.....	6.98	11.55	4.10	15.00	.....
New York.....	1233.65	936.61	17.18	136.51	80.09	63.26	.....	.....
N. Dakota-Minn.....	3.95	.....	.....	.....	.....	1.10	2.85	.....
No. California.....	257.21	74.72	.....	.....	180.49	2.00	.....	.....
No. Pacific.....	390.38	188.70	5.00	40.71	119.67	36.30	.....	.....
Northwest.....	292.70	275.20	.....	.....	.....	3.00	14.50	.....
Ohio.....	725.00	697.78	.....	.....	.....	27.22	.....	.....
Pittsburgh.....	262.00	.....	.....	200.00	.....	54.00	8.00	.....
San Antonio.....	274.46	71.70	14.02	150.94	19.30	18.50	.....	.....
Scandinavian.....	.....	.....	.....	.....	.....	.....	.....	.....
Southwest.....	.....	.....	.....	.....	.....	.....	.....	.....
So. California.....	1650.04	1618.94	.....	.....	.....	31.10	.....	.....
Tennessee.....	472.65	235.10	70.87	92.45	48.98	25.25	.....	.....
Wash.-Phila.....	358.02	278.52	.....	33.50	28.50	15.50	2.00	.....
West. Colo.....	162.16	140.67	3.00	.88	1.23	8.22	8.16	.....
West. Okla.....	666.47	294.17	105.95	67.28	156.55	42.52	.....	.....
Total	\$14,608.36	\$9,806.14	\$517.64	\$1265.27	\$1765.06	\$844.71	\$409.54	.....

REVIVAL AND CHURCH NEWS

Commencing with the issue of last week, we are following a new method of editing the news from our churches and friends. Almost all of our readers like the news, many counting it the most interesting part of the paper. But under the old method we could not avoid a great deal of repetition, as many as three reports sometimes coming in from the same meeting. Then often there was much of recital and little of real news. But the greatest difficulty was in the fact that so many delayed their reports unduly and reported with great infrequency because they thought it, as Brother Huff would say, "Quite a chore" to write anything worth putting in the paper. There will be faults in our new method. I calculate that writers may not like it quite so well, but that readers will like it better, and you know "the last are more than the first." But to one and all I'll say, "We hope you will like it." And now for the co-operation—send us the news. If anything unusual has happened or is about to happen which you think will interest readers of the HERALD of HOLINESS, let us know. Write with a typewriter, with a pen or with a lead pencil. Send it "Special Delivery," by regular letter or on a postal card—but be sure to send it. Give us names, dates, places and numbers—we'll make it read correctly. Don't wait—send it while it is news. No matter if pastor, evangelist and reporter all write about the same meeting or occasion, we'll take the news out of all the reports and no trouble. Whoever you are, if there is something that you are afraid will be overlooked write us about it. Pastors, evangelists, reporter—everybody—co-operate with us for six months and then if you do not like the method, let us know.—EDITOR.

PASTOR JOHN DONALDSON of Harrington, Del. held a good twelve days' meeting with Pastor Gottshalk and his church at Philadelphia, Pa. during

March. The power of the Lord was upon the preacher and people and a good number were converted and sanctified and a nice class united with the church. A N. Y. P. S. has been organized and will doubtless prove a great blessing during the coming year. Gottshalk says of Donaldson, "He is a booster for the Church of the Nazarene, carries a burden for souls and is a blessing to any pastor and people."

EVANGELIST JOHN R. PATRICK of Jamestown, N. D. recently closed a good meeting at Carrington, N. D.

DIST. SUPT. COLLIER of Tennessee closed a good meeting at Springfield March 23d. A number were saved and two united with the church. Also the church was greatly encouraged and strengthened. Evangelist J. E. Gaar is to hold a three Sunday meeting at Springfield in June.

DIST. SUPT. HOOKER of Alabama opened a meeting at Brewton on March 24th. Splendid preparation had been made for the meeting and earnest prayer for a revival was ascending. We expect to hear reports of a real revival.

BROTHER A. S. HORNBECK of San Benito, Texas reports a good meeting at that place held by the Collier Band. This band of consecrated workers have been doing pioneer work in the Lower Rio Grande Valley and have had some good results so that a Nazarene Church is in prospect. Dist. Supt. Fisher preached twice in the San Benito meeting to the delight of all. The Colliers go next to the Texas Panhandle for a number of meetings.

PASTOR JOSEPH GRAY of Red Bluff, Calif. reports a fine five-day convention, closing March 29th, under the leadership of Dist. Supt. Gibson. The last night, upon suggestion of Brother Gibson, the pastor was given such a fine "pounding" that it was necessary to borrow an automobile to transfer all

Uncle Buddie's Good Samaritan Chats

Greetings to the Good Samaritans scattered abroad:

Well here I am in the great San Joaquin valley in Central California where it seems that if there were anything left over of the Garden of Eden it must have been here in this valley. I passed through this valley last July and again in August and when it comes to peaches and grapes, here is the garden of the United States; but as good and as fine as are grapes and peaches that is not my theme for this letter; I am just leading up to the text in order to tell you something about holiness. It is known to be a fact I just preach now from two texts—one is holiness and the other is the HERALD OF HOLINESS. At the close of my last convention in San Diego, Calif. my family had come down on Saturday to go back up home with me and on Sunday night at 9:40 we got into the car and started to Pasadena, a distance of 140 miles. We drove up through Southern California near the great ocean and in the moonshine we could see the beautiful blue breakers roll out onto the great sand bar and rise up and scream at us as though they were acquainted with us, and then they would tumble over and roll back into the great old ocean and get ready for another race to the shore but we must remember that God said that He had set the sand bars for the borders of the ocean and said, thus far shall you come and no farther.

We passed through the beautiful orange groves and the walnuts and reached home at two o'clock in the morning and at an early hour we were up and everything arranged and at 10:50 we boarded the North Bound S. P. for the valley. We were all day passing over the great mountains and passed through one of the most beautiful snow storms on the mountains that I have seen for several years. On this trip my wife was with me and we felt as though we had been back east and talked of the beautiful snow storm and felt like we were passing through Northern Michigan or North Dakota but at last in the afternoon we pulled down off the mountains and left the snow behind. We reached Delano at 6:35 p. m. and Brother Welch, our son-in-law, met us and drove us some twelve miles across the lovely valley and out to the beautiful ranch and the oranges were so beautiful and so good. Here we of course met our daughter and five grand-babies and what a time we had. We had two suitcases full of things for the babies and they fairly went wild over the things that grand-daddy and grand-mother had brought them. We spent the night and until noon the next day and we had to go back to the city and get the big bus and at 2:00 p. m. we boarded a fast bus up that great valley for 140 miles and at seven we reached Merced and were met by Rev. Fletcher Galloway, our fine pastor at Merced and in a few minutes we were safely housed in the beautiful parsonage. Brother Galloway is another Nazarene boy who has just simply worked a miracle. Here at Merced two years ago we had only three or four Nazarenes, our beloved Brother Wilson and family—and let me say right here if we can get one good Nazarene family in a town we can start a new church anywhere in the United States. When Brother Galloway got on the ground we had nothing in

sight but a determination to do something and in two years we have there a fine corner lot 100 x 150 feet and a splendid church and parsonage and they owe less than fifteen hundred dollars.

All this has been done in two years; while one fellow says it can't be done some other fellow comes along and does the thing. We have there a membership of between forty and fifty as fine a people as you will find on earth but I told you that Brother Galloway was a miracle worker. Well here is another miracle he performed. There was a beautiful little golden haired lassie come out from New York, a trained nurse who went to work in the big county hospital and of course it was Brother Galloway's duty to visit the sick in that institution and it was not long until he had taken captive that golden haired lassie and the little white cap right out of the great institution and had landed the beautiful nurse into a Nazarene parsonage and she is now the wife of the Rev. Fletcher Galloway, and now the reader can see just what it means to be a miracle worker.

Well we had a beautiful three days' convention and we had one service that was very interesting. There was a fine Filipino boy that had been led to Christ in Sacramento by Sister Faulkner and this young man had been in Merced for several months and was a faithful member of the Church of the Nazarene but he desired to be baptized by immersion and so we arranged to have a baptismal service out at the lake some seven miles from town; and so a small company of us went to the lake and sang and prayed and quoted some scriptures and Brother Galloway took him out into the beautiful lake and while we sang on the shore he baptized him. It was a beautiful service and was wonderfully owned of the Lord. I thank the Lord that every number of the HERALD brings good news of great revivals and of buying and building new churches and of the ingathering of new members. If we Nazarenes will keep humble and lay low or in other words stay on the bottom and push the battle for great revivals our problems are all solved. Nothing on earth will pay in money matters and church building and church buying and sending out missionaries like a great old fashioned revival of Holy Ghost religion sent down from heaven.

Let every pastor and every layman and every District Superintendent and our General Superintendents all together go in to place the HERALD in a hundred thousand homes before our next General Assembly. We ought to have one hundred thousand members and one hundred thousand subscribers in the next four years. Let us have revivals and take in our converts and then get them into the experience of sanctification and raise a big subscription for the HERALD. It is up to the Nazarene boys to make good or fail. We must not fail, well then we must make good. Thank God we can do it and we are doing it. Let no one say that we are not able to meet the requirements, we have the men and they have the blessing and the vision and thank God we are getting the goods. Keep up the fight, we have the Devil on the run, glory to God.

In perfect victory and perfect love,
UNCLE BUDDIE.

the gifts to the parsonage. Pastor Gray says, "It certainly transformed the pantry." Brother Gray expects to close his work at Red Bluff with this Assembly year. He was instrumental in planting our work there and so his eighteen months of battle have not been in vain. The Northern California District has doubled its membership under the supervision of Brother Gibson.

THE HUTCHINSON, KANSAS CHURCH reports continued victory with souls every week. March 29th was a good day morning and evening. Pastor Bugh making full proof of his ministry, and there were a number of seekers in the evening service. There have been a number of additions to the church recently and the finances are coming along nicely. A revival spirit is coming on the people and it is hoped that every student in our Bresce Bible College there will be saved and sanctified wholly by the time school is out.

THE NINTH ANNUAL ASSEMBLY of the Manitoba Saskatchewan District was held at Morse, Sask. Canada March 24-29. Gen. Supt. Goodwin was in charge and a time of grace and blessing is reported. The Assembly voted unanimously to underwrite the District's apportionment of the General Budget, adopted a District budget, correlated the District boards and planned a practical Home Mission program for the coming year. Rev. H. F. Vogt was re-elected District secretary, Mr. E. Meckling of Morse, Sask. was re-elected District treasurer and Rev. A. C. Metcalf of Winnipeg was elected District Superintendent to succeed Rev. W. B. Tait. Dist. Supt. Thomson of Alberta, Sister Whitesides Special Representative of our Sanitarium at Nampa, Idaho and Miss Cove of the Women's General Missionary Council were visitors at the Assembly and brought inspiration and blessing. We are praying that will indeed be a banner year in our work.

DIST. SUPT. IRICK and wife of the Hamlin District conducted successful meetings over Sunday March 23d with Pastor Montandon and his churches at Lynn Chapel and Grassland, Texas. Brother Gray the reporter says, "Sunday night God gave us a pentecostal downpour and such shouting and rejoicing we have not seen in a long time." A good number of people were saved, a splendid offering was raised for our evangelists, a nice "pounding" was brought in for the pastor, and nearly fifty-five dollars was raised for Rest Cottage at Pilot Point. Lynn Chapel is paid up on the apportionments and on the pastor's salary and reports "Over the top for Jesus."

EVANGELIST E. ARTHUR LEWIS and wife have closed one of the best meetings of their ministry in Bethel Mission, Long Beach, Calif. with Supt. Elliott, Evangelist John Hatfield had held a meeting in the mission but a short time ago and Evangelist Carl Daul, and wife had services right along until Brother Lewis arrived. But the revival was on and it continued. Brother Lewis has known Brother Elliott of the Bethel Mission for many years. He knew him as a real estate man in Spokane when he was converted under Billy Sunday and made twenty-five thousand dollars worth of restitution. Brother Lewis commends Supt. Elliott and his work very highly and says, "Oh, Lord give us more men like him."

BROTHER WESLEY WEIGMAN reports a splendid two-weeks' meeting at Vassar, Mich. under the leadership of Evangelist F. W. Cox and Dist. Supt. C. P. Roberts. Quite a number were saved and sanctified and a Nazarene Church with twelve charter members, "and more to follow," was organized. Two were healed during the meeting. Brother Weigman has subscribed for fifteen copies of the HERALD OF HOLINESS, at the special rate which the Publishing House makes on quantity orders, to use in distribution among the people whom he wishes to reach with our message. He also ordered a dozen manuals to sell to his own and other interested people.

PASTOR W. I. DEBOARD of Joplin, Mo. says his revival with the Edwards Evangelistic Party is starting off well, with a number of souls already won.

PASTOR P. C. RAMSEY of Huntsville, Ala., in company with Evangelist C. J. Frost had a good meeting at Hartselle, Ala. March 1-16. There were a number of seekers in the meeting. These brethren also conducted meetings at West Huntsville March 17-30 in which six were regenerated and seven sanctified wholly. Brother Ramsey is to help Pastor Kemp in a meeting at Alabama City in the near future. Brother Ramsey especially commends Evangelist Frost. Says he is an old fashioned, fearless, Holy Ghost preacher and one of the best evangelists in our movement. He says this man should be kept busy, especially in the Alabama District and he invites those interested to give Brother Frost a call and thus prove the truthfulness of the statement.

EVANGELIST L. L. HAMRIC is in a splendid meeting with Pastor Chas. Robinson and his church at North Little Rock, Arkansas. Prof. Lawson Brown and wife are in charge of the singing. The house is full and souls are praying through. The North Little Rock people have recently purchased a splendid brick church which they value at about twenty thousand dollars. They have over a hundred members now and an enrollment of 273 in the Sunday school. Brother Hamric says this will soon be one of our strong churches. We shall be glad to have further news from the revival.

EVANGELIST W. E. SHEPARD recently closed a good meeting with Pastor F. C. Lehman and his growing church at Ashtabula, Ohio. Brother Lehman took this church about two years ago when it had but a small beginning and has built it up to about ninety members and Brother Shepard says he is one of the busiest pastors he ever saw and that he has a splendid hold on the people of the town, and is greatly beloved by the spiritual people in all the churches. Brother Shepard says, "One of the unique and extraordinary things in connection with their Sunday school is the fact that they have over a

hundred on the cradle roll. They have a wide awake superintendent of that department who keeps tab on the little ones who arrive in Ashtabula and wastes no time in paying them a visit. The revival paid its expenses freely and well, besides a love offering of fifty dollars for the pastor and about five hundred dollars in cash and pledges on their church indebtedness.

PASTORS C. C. AND FLORA CHATFIELD are having gracious times in their church at Hamilton, Ohio. Sister Chatfield has been giving an interesting series of chart lectures on the Second Coming of Christ in the midweek prayermeetings and the attendance has increased remarkably, there being from one to two hundred present at these services. Brother Chatfield has been preaching on "Hell," Sunday nights and on the night of March 30th there were eight at the altar. The Chatfields have built up a good church and Sunday school here within the two years that they have been at Hamilton. The attendance in the Sunday school now averages one hundred and fifty and the average collection since January 1st has been \$15.00. The N. Y. P. S. is doing a fine work. But the Chatfields are going back into the evangelistic field, which they feel to be their real calling, at the coming Assembly, so now we must pray that God will send some one to take their place at Hamilton who will "carry on the good work begun." That city of forty-five thousand inhabitants presents a great opportunity for our church.

REV. L. R. BUTCHER has accepted the pastorate at Emmet, Idaho for the third year. He has had good success there, the regular attendance is on a continual increase, three prayermeetings a week are well attended and a good revival tide is on. The Sunday school has outgrown the capacity of the church and it has been necessary to provide three new rooms for classes, and still they need room. Brother Butcher gives us the text "The people that do know their God shall be strong and do exploits" (Dan. 11:32).

PASTOR J. H. THOMPSON was his own evangelist in a good meeting recently held in his church at Capitan, N. M. There were a number of professions and the last day of the meeting was a time of special victory. Dist. Supt. Davis and wife were present for the last two days and brought messages in the power of the Spirit. The Capitan church has a thriving Sunday school, an interesting N. Y. P. S. and two good prayermeetings each week. The church is well pleased with its pastor and has just recently given him a unanimous call for another year.

EVANGELIST F. R. MORGAN opened his meeting with Pastor A. L. Roach at Piedmont, Mo. in the midst of the Southeast Missouri Group meeting and this gave him a good start. The town is interested, the crowds are good and at the end of the first week a number had prayed through. Brother Roach is doing a good work at Piedmont, especially with the young people who know how to pray and bring things to pass. Evangelist Morgan goes next to Fairbury, Nebr. for a meeting with Pastor V. P. Drake.

AT THE ANNUAL MEETING of our Mother Church, old First Church, Los Angeles, on March 26th, resolutions commending Dr. Babcock for his faithful and efficient service as pastor of this historic church during the past four years were passed. These resolutions express the gratitude of the people and pay a well deserved compliment to the pastor. Babcock is one of the truly good and great men of our church and is doing the greatest work of his life in Los Angeles. At the meeting on March 26th he was re-called to the pastorate for the fifth year.

J. H. GRAHAM, an inmate of Tarrant County Jail at Fort Worth, Texas writes of the faithful and efficient services of our special worker, Mrs. W. H. Teel. She never fails to hold her services, in which she is assisted by Brother and Sister Bynum, and the Lord has blessed her with the salvation of many of those to whom she ministers and they are grateful for her work in their behalf.

PASTOR C. C. SELLARDS and his church at Mexico, Mo. closed a good meeting on March 30th. Thirteen were converted and several sanctified, wholly in the

TELEGRAM.

SARATOGA SPRINGS, N. Y.

"His blood will I require" at the hand of him who is responsible, the responsible one at that time was the watchman. Who is the responsible one now? The amount authorized by the General Board for all General Interests of the general church for 1924 was \$260,000. April first sixty-five thousand dollars of that amount was to have been in the general treasury for general purposes, but only fifteen thousand was paid the general treasury for all general purposes. Fifty thousand dollars short at the end of first quarter of this year. Who is responsible for this fifty thousand dollar shortage? It is any and every one whom God has impressed to support the general interests of the Church of the Nazarene in order that she shall continue to get sinners saved and believers sanctified, in what-over part of the world God has commanded her to labor; and in the degree that such a person is withholding or delaying God's money,—whether it be the individual member, the church, Sunday school, Young People's Society, the Woman's Missionary Society, the District missionary or District treasurer—such a one is responsible for the amount he withholds or delays; and in proportion that the work of God is hindered by said delay and in proportion as souls are lost on account of said delay, their blood will God require. Oh, friend, member, treasurer withhold not till the utmost farthing has been forwarded.

H. F. REYNOLDS.

meeting, the church was wonderfully blessed, the attention of many outside friends were turned toward the church and many were really convicted of sin. Brother Sellards says, "We will get several members from the meeting and we are looking to God for still greater things."

PASTOR BRANDYBERRY reports a splendid Missionary Convention in our North Side Church at Indianapolis under the leadership of Brother and Sister Shirley, returned missionaries from Africa. Brother Brandyberry says, "They told us how the African in his native state is bound by superstition, witchcraft and demon worship, and how he is so ignorant that he knows nothing of the Bible, Christ or even the days of the week. Then they told us how when the light of the Gospel penetrates his mind and he gets converted he throws away his tobacco, snuff and beer, and keeps the Sabbath day and is glad to walk many miles in order to attend a religious service." \$650.00 was subscribed for missions during the convention, two members pledged \$150.00 each for the support of native evangelists in Africa. Over half this money will be paid before the Assembly in August. This church also recently enjoyed an educational rally led by Brother Willingham; Financial Secretary of Olivet College. A splendid message was delivered and a good subscription was taken for Olivet. The North Side Church is enjoying a good year. Four prayed through at a recent prayermeeting. They are to have a revival this summer with Evangelist Theo. Ludwig and wife as workers.

EVANGELIST WILL H. LYNN recently closed a good meeting at Shep, a small country village near Wingate, Texas. This is a large, well church community, but is a new field for our work. The attendance at Brother Lynn's meeting was good and at the close the people gave him a liberal offering and an invitation to return for another meeting this summer.

PASTOR A. F. DANIEL took charge of our work at Arnold, Neb. in January. The first Sunday he had but nineteen in Sunday school, now he has from forty to sixty, from twenty-five to thirty-five in the mid-week prayermeeting and from one hundred to one hundred and fifty at the preaching services. Brother Daniel has a difficult field at Arnold, but he is going in with faith and courage to "win."

DIST. SUPT. WILL H. NERRY and wife of the Northwest District held a splendid mid-week meeting with Pastor Swarth and his church at Potlatch, Idaho, closing on March 31st. The crowds were good,



Publisher's Paragraphs

One of the last of the many good deeds performed by our beloved Brother Agnew was to send a five-month subscription for the Herald of Holiness to some individual who he felt needed its message. His letter which reached us shortly before he was taken sick reads in part as follows: "I am sending you fifty cents for which send the Herald of Holiness for five months to Mrs. M. A. I want one of those stars." Brother Agnew refers to one of the stars which we were printing for those who sent subscriptions. If we have stars and crowns in heaven, surely Brother Agnew will have a great number and one star might be there as a result of this one subscription. Of one thing we are certain—if we would "scatter beside all waters" and "in the morning sow our seed, and in the evening withhold not our hand," if we would take advantage of little opportunities like sending a 50c subscription to a friend, our reward would be greater and sweeter.

The foregoing serves as a good introduction to an announcement of Brother Jarrette Aycock's activities in securing subscriptions for the Herald of Holiness. In one meeting held for our church at East Liverpool, Ohio he secured 358 subscriptions, sending a check of \$250.25 in payment. Some time when Brother and Sister Aycock are in a meeting close to Kansas City the Perpetrator of Publisher's Paragraphs shall slip into the service incognito, and see for himself how Brother Aycock does it. We admit that he has our curiosity aroused.

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"The HERALD OF HOLINESS is to me a most helpful paper. I love every page of it and think it gets better as the years go by."—Mary Jones, Indiana.

seekers were at the altar every evening, eight joined the church on Sunday morning and seven more will come in soon. Thirty have joined the church within the last seven months and the membership is now fifty-one. The pastor has been re-called for another year. Brother Nerry raised \$85.00 for the deficit on the budget during the meeting. Sister Nerry, who is president of the Northwest Woman's Missionary District, met with the local Society and brought it great help and encouragement. The society is doing well and is making splendid plans for future work.

PASTOR B. H. POCOCK OF CHESTER, W. VA. reports a good revival under the leadership of Evangelist Earl Dulaney of Ironton, Ohio closing March 31st. This is Brother Dulaney's second meeting at Chester within a year. Pastor Pocock says, "Dulaney preaches the Gospel in tenderness and yet without fear." There were between fifty and fifty-five professions with a capacity crowd and shouts in the camp the last night. Evangelist Bona Fleming is to hold a telt meeting at Chester August 28th to Sept. 7th.

EVANGELIST HENRY BELL OF DENISON, IOWA reports as follows: "I closed the most remarkable revival at Janesville, Wis. a few weeks ago that I have ever seen. In over three weeks of meetings there were no conversions, no reclamations, no sanctifications, no one healed, no seekers, no one got mad, there was no money in the collection, no subscriptions for the HERALD of HOLINESS and never more than ten out to service. Have some good excuses but will save them for the next meeting. I am now at Beloit, Wis. trying to start a church. Any one wanting a meeting, wire me, as all my dates are open." This comes the closest to David's standard of "swearing to his own hurt" than anything the editor has seen in a long time. If I were a pastor or Dist. Supt., I would be tempted to "stir up something" in order to give a man like this a meeting.

CHAS. E. RATCLIFF, reporter for our church at Venice, Calif. reports good progress and souls being brought in "one by one" under the ministry of Pastor S. E. Galloway. Those who have been saved lately are strangers and the spirit of the revival has come in answer to the prayers and fasting of a number of the saints of that place. Brother Galloway has recently been holding "get together meetings" with his men at which meetings each one is asked to give a suggestion as to how to get along better with the work of the church. These meetings have been

both interesting and profitable. Sister Galloway has recently organized a Woman's Missionary Society and is getting along well with that work. The Sunday school under Supt. Koons has come up from about ninety a year ago to about one hundred and fifty average attendance at the present time. The Sunday school has sent to the Publishing House for two hundred catechisms to be distributed among the children. They have set in to "raise Nazarenes." The N. Y. P. S. has sold over one hundred dollars worth of literature within the last six months and is still busy taking subscriptions for the HERALD of HOLINESS, *Other Sheep* and the *Sunday School Times*. Sister Frey is the president of the society. All moneys are raised through the budget and tithing systems and the report is, "System works." Sister Dorr, the prison worker, and her helpers held the evening service on Sunday March 31st. The service was most remarkable and was graciously owned and blessed of the Lord. The Venice people were so stirred that they volunteered to give one hundred subscriptions to the HERALD of HOLINESS to be sent to Mrs. Dorr's "boys" and "girls" in the prisons of the state. Brother Ratcliffe says, "Every church in Southern California will do well to have Sister Dorr and her workers for a service and they will do well to advertise that service to the limit."

PASTOR J. H. VANCE was assisted by Evangelist Jesse Uhler in a revival in his church at Cheryvale, Kansas March 2-30. There were eighteen professions of pardon and seventeen of entire sanctification, while there were only twenty-two different persons at the altar, so nearly all who were converted went "On unto perfection." Two joined the church and more are "looking our way." Pastor Vance commends Evangelist Uhler very highly and recommends him for meetings wherever a strong, straight second blessing evangelist is wanted. The Sunday school has doubled in attendance since Brother Vance came to Cheryvale and he is making every effort to build up a church that will honor God and the profession of holiness. He keeps the revival spirit on and intends to have a soul saving station at all times.

PASTOR MELZA BROWN OF GLENDALE, ARIZ. closed a good meeting in which Dr. A. O. Henricks was the evangelist on March 21st. There were a number of professions, a good class are preparing to unite with the church, a nice list of subscriptions for the HERALD of HOLINESS was secured, the pastor's salary was brought up to date besides a good "pounding" as a special offering, good offering for the evangelist and the budget for the year 1924 was raised entire. Brother Brown says, "Dr. Henricks is a good evangelist. He is a great preacher and he works for the church and the pastor from the time he arrives in town until he leaves. We expect to have him back again next fall."

REV. W. P. OLIN has been pastor of our church at Ponca City, Okla. for the past two and one-half years, but now his health has become so broken that it has become necessary for him to give up regular work of any kind for the present. He will have to give his time and attention to the recovery of his health for the next few months at least, but we hope to see him back in the work which he loves so well. This editor remembers most pleasantly a revival he conducted for Brother Olin and his Ponca City church. Upon the occasion of the accepting of his resignation, the Church Board passed resolutions of thanks for the faithful and efficient services of Brother and Sister Olin and pledged to "remember them often at the throne of grace."

WE ARE IN RECEIPT of a copy of the resolutions passed at the twenty-first anniversary of REST COTTAGE, the Nazarene Home for unfortunate girls, at Pilot Point, Texas on March 7. The resolutions unostentatiously approve of the work being done by this noble institution (the Manager's report appears elsewhere in these columns), commend most heartily the unselfish and highly successful work of Rev. J. P. Roberts and wife who have had charge of the Home from its founding and make special mention of the assistance of General Superintendent Williams who was the preacher at the anniversary and who has been a special friend of the institution in the past. Also the friends who have so loyally supported the Home in the past are given special thanks and evangelists, pastors and all who will be requested to

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preach one sermon on Rescue Work in each revival, or during the church year and receive an offering for the work of our Home at Pilot Point. This editor has said more than once, both privately and publicly, that Rest Cottage at Pilot Point, Texas is one of the best managed and one of the very most worthy institutions of our entire denomination.

GEN. TREAS. E. G. ANDERSON'S report of the splendid Missionary Convention which he and Sister Anderson and Brother R. G. Codding held with Pastor M. S. Cooper and his church at Detroit, Mich., closing March 9th, was delayed in reaching this office. This convention was carefully planned and was a real success. Brother Cooper has demonstrated that a missionary pastor is bound to succeed; for while he has had many difficult local problems to meet, he has always kept the missionary fires burning. The house was crowded the last day of the convention so there must have been at least three hundred and fifty present. The people were touched and responded with a most liberal offering amounting to a little over \$2100.00. Miss Alice McClellan, a returned missionary from Burma, who has served the Detroit church several months as a church visitor, rendered valuable assistance in the meetings. On the last night there was a good altar service with a number of seekers and finders. Brother Anderson declares that Cooper is an ideal pastor, that Detroit is a wonderful church and that this convention was a genuine benediction to his own heart and life.

NOTES AND PERSONALS

Rev. J. F. Hiner of El Reno, Okla. writes that he is entering the evangelistic field and is open for meetings at any time to any church that believes and wishes a full gospel preached. He is a member at present of the Evangelical church, having served that church as pastor in his home city for the past year. His address is 519 So. Reno St.

Rev. Mrs. Gussie Morris, our pastor of the Madill, Okla. church and Mr. O. E. Gill of Milburn, Okla. were united in marriage recently.

Rev. F. R. Morgan of Ada, Okla. is at present engaged in a revival meeting at Fairbury, Neb. which will continue until May 4th. Pastor V. P. Drake says, "Please pray that God will give a great victory here."

The following ministers and workers in attendance upon the Missouri-Kansas District Preachers' Convention were welcome visitors at the Publishing House last week: From Kansas—Dist. Supt. A. C. Tunnell, Rev. E. P. Ellyson, E. R. Shook, Rev. Loyd Thomas, Rev. Ira Stevens, Rev. B. F. Griffith, Rev. W. H. Hardin, Rev. L. A. Windsor, Rev. C. J. Garrett and family, Mrs. Grace Edwards, Mrs. Hannah, Miss Opal Fretz; from Missouri—Dist. Supt. E. C. Dees, Rev. Herbert Hunt, Rev. J. W. Irwin, Rev. G. S. Owen, Rev. Carrie M. Flower, Rev. B. D. Sutton and wife.

ANNOUNCEMENTS

NOTICE: The Michigan District Preacher's meeting of the Church of the Nazarene will be held at Greenleaf, April 22-27. A good program has been arranged and this convention will be helpful and inspiring to all preachers and Christian workers. A full attendance of the preachers on the District is desired.—Fred W. Sharp, Secretary.

SPECIAL NOTICE: In a previous issue off the HERALD under date of March 26th the District Superintendent made it plain that those coming to the Assembly should drop the pastor a card. To date we have heard from three. If you fail to get a place and you have to go to a hotel and pay for your room it will be because you failed to notify the pastor, C. E. Herrell. Again we will not be able to entertain children. So those coming, use safety first. Please let me know at once.—C. E. Herrell, 412 Harrison St., Toledo, Ohio.

"I have had occasion to examine a number of religious papers, and I consider the HERALD of HOLINESS the best in the field. It gets better with every issue. It truly is the pastor's friend. In fact it makes a pretty good assistant pastor. It does a work the pastor can't do. May the Great Head of the Church continue to add His blessings to it."—R. S. Rushing, Alabama.

REQUESTS FOR PRAYER

Prayer is requested for a son who is in a back-slidden condition.

A mother who has been sick and therefore deprived of the services of the house of God, and who is not clear as to her relation to God, desires prayer that God will lead her in His way and that she may receive the joys of full salvation, and be a blessing to her family and those around her.

"Please pray for my husband that God will so convict him that he will get a thorough experience of salvation, also pray for myself that God will give me more determination to get sanctified, also for a sister."—Mrs. S. M. Q., Calif.

A sister from Indiana writes, "Pray for this community that God will send us an old time revival, also pray for my dear unsaved husband and family, and that I may be sanctified wholly."

Brother Sam. C. Bozarth of Lockhart, Texas requests prayer for two men who are paralyzed that they may be healed.

"Please pray for my husband to be reclaimed; please pray for a sister afflicted mentally and physically."—Mrs. E. L. B.

"Please pray with me for the salvation of my three girls and a very dear friend, also for the healing of my body if it be God's will, and that my husband may quit his tobacco habit."—A sister, Tenn.

"We desire your prayers for our little holiness band here, that we may bring forth much fruit for the Master."—Mrs. A. D. H., English, W. Va.

"Pray for a man who is a fine lawyer, a college graduate, but who has gone all to pieces, and is getting worse all the time. He goes from one city to another. Pray that he may be guided to some rescue mission and be converted."—A. M.

"Please pray that the Lord may grant a speedy and complete recovery for my little fourteen-year-old daughter who was run down by an automobile and sustained a broken leg and other injuries, also for an older sister who was injured, but not seriously, and that these girls may give their hearts to God."—A. D., Ga.

DEATHS

JUDD—Brother Elmer C. Judd passed suddenly to his reward, to be with Jesus whom he loved and served January 24, 1924. He will be greatly missed by all who know him and especially by the Nazarene Church in Wolcott, Vermont, he being the pastor of said church and one of the few who through their faith and means made possible the establishing of the local work. Although not in Wolcott for the past few years, his prayers and interest for the work here have been a blessing and inspiration. He was born in Fairfield, Vermont and converted early in life and was a devoted follower of the Lord Jesus Christ until the time of his death at the age of fifty-nine. At the time of his death he was living in St. Albans, Vermont. He lived and passed to his reward, leaving a clear testimony to the power of Christ to save and keep. He is survived by his wife Mrs. Hattie Judd, and one sister, Miss Cora Judd of New York. Our love, sympathy and prayers are extended at this time to our precious sister, and loved ones of our departed brother. His funeral was held at St. Albans January 27th. By request, Brother H. R. Greene preached the funeral sermon from words found in Matthew 24:44. Although feeling the loss keenly, we sorrow not as those who have no hope, realizing that our loss is but his gain, looking forward to that meeting just inside the Eastern gate.

McELVAIN—Sister Nettie Maud McElvain wife of U. R. McElvain of Wister, Okla. fell asleep in Jesus March 4, 1924. She was born November 2, 1887, leaves husband, two children, father, mother and seven brothers and one sister. This mother was a true follower of the lowly Nazarene. She lived about sixteen hours after she was taken sick, her suffering was intense. She fought a good fight and kept the faith, ever carrying the weight of this world upon her heart and when she prayed the heavens bent low. Words cannot express what her life has meant to the church. Let us press on and live for God and holiness and meet her by and by.—A. M. Gilbert, pastor.

GUILD—Mrs. Rosa Belle Guild, widow and esteemed member of the First Church of the Nazarene, Portland, Oregon, passed to her reward, Jan. 4, 1924, very suddenly at 4:30 p. m. in the arms of her daughter, Mrs. Veda Scott, Raleigh Station, Oregon, aged seventy-two years. She was born in California, but had resided many years in Oregon, the last six years at the place of her death. Her last words spoken just as she was departing, after only a moment of warning, were "All of you meet me in heaven" referring to her children and she had joined the heavenly host. Sister Guild has been a member of the First Church for sixteen years and was greatly loved by all who knew her as a beautiful consistent saint. She will be greatly missed. She leaves to mourn her loss, two sons, James A. Guild, Raleigh Station, and Wm. A. Guild, Amity, Oregon; also two daughters, Mrs. Bertha Burleigh, Portland, and Mrs. Scott already mentioned. She was laid to rest in McMinnville, Oregon.—D. Rand Pierce, pastor.



Review of New Books

If all the crowns of Europe were placed at my disposal on condition that I should abandon my books and studies, I should spurn the crowns away and stand by the books.—FENELON.

THE GOSPEL FOR TODAY. By R. A. Torrey, D. D., Fleming H. Revell Co. 216 pages; price \$1.50.

Another volume of sermons by Dr. Torrey who has the reputation of being one of the foremost evangelical preachers of our time. Dr. Torrey has not hesitated in taking his stand on the side of those who believe in and teach the fundamentals of the Bible and who appeal to the public by the same presentation of the gospel which was good enough for our fathers and grandfathers. In his preface to this volume he writes: "In our church we have found that it has not been necessary to introduce movies, or other sensational features to draw the crowds and yet our Sunday evening audiences at which these sermons were preached were probably larger than those of any other church in the community."

THROUGH NIGHT TO MORNING. By Rev. A. C. Dixon, D. D. Geo. H. Doran Co. 244 pages; price \$1.50.

This book is a collection of nineteen of the notable preacher's best revival sermons. Dr. Dixon's purpose, in all his sermons, is to definitely and personally apply the teachings of Scripture to the needs of men. Preachers and laymen both, will enjoy this volume.

NIGHT SCENES OF SCRIPTURE. By Rev. Norman Macleod Caie. Geo. H. Doran Co. 100 pages; price \$1.25.

More sermons—fourteen of them—by a preacher better known in Scotland than on this side of the water. These sermons abound in graphic description, striking illustrations and that peculiar glow which has made Dr. Caie one of the most popular preachers in his land, which has always boasted of the superior type of its ministers.

Any of the books reviewed on this page may be ordered from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo. Prices quoted include postage. Write us about any book which you may have in mind. We can supply any book in print at publisher's retail price.

The Reality of Prayer

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With Dr. Bounds prayer is no untried theory but a divine arrangement designed for the benefit of mankind. In his latest work he shows how prayer proves its own authenticity, so that put the test in the true spirit of devotion, it will speedily reveal its living reality.

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Other books on Prayer by the same author: PREACHER AND PRAYER—75c; POSSIBILITIES OF PRAYER—\$1.25; PRAYER AND PRAYING MEN—\$1.25; PURPOSE IN PRAYER—\$1.25. Also SATAN; HIS PERSONALITY, POWER AND OVERTHROW—\$1.25.

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TELEGRAMS

LOS ANGELES, CALIF.

Hollywood Church of the Nazarene has been richly blessed in the revival meetings conducted by C. Edward Roberts and wife. These evangelists are fearless and uncompromising and blessed with uncommonly good sense. They have greatly strengthened the work here in many ways. This church was organized less than eleven months ago and on May 4th will dedicate a thirty thousand dollar property, including the lots and the beautiful first unit of the church plant.—James Proctor Knott, pastor.

DALLAS, TEXAS

Sunday April sixth victorious day for Dallas First Church. Offerings wiped out all old debts. Six months ahead on payments of church note. Ready for Moore-Campbell revival beginning April 23d. Our beloved pastor, P. L. Pierce is surely God-called, heaven-sent, fire-baptized and is leading on to certain victory.—R. S. Card, reporter.

DETROIT, MICH.

Crowning day at First Church. Pastor preached with special unction. Miss Prichard of Ohio a special blessing in song. Night service wonderful. Pastor did not attempt to preach. Altar lined and continued until midnight. Special Easter campaign with W. E. Shepard and Effie Morris. Notify your friends.—Mrs. Jennie Jones.

OKLAHOMA CITY, OKLA.

The Nazarene Young People's Convention for the Western Oklahoma District will be held at Bethany April twenty-fifth to twenty-seventh.—A. K. Bracken.

LITTLE ROCK, ARK.

Great revival on North Little Rock Church. House crowded. Godly number prayed through. One more week yet. Evangelist Hamric of Texas bringing great messages. Sermon on second coming last night, great. Lawson Brown and choir doing great singing.—Chas. Robinson, pastor.

BELLINGHAM, WASH.

Bellingham meeting closed April 6th with great victory for this church. Fifteen united with the church during the meeting with others coming soon. Four preachers were secured in this meeting to our church, two will be at the Assembly asking for a field of labor. Pastor Frazier greatly encouraged.—Evangelist J. W. Wright.

PONTIAC, MICH.

Home Mission campaign started at Detroit with sweep of victory. Have been in five of our churches. Over two thousand dollars raised in cash and pledges. Godly number in fountain. Dr. Matthews doing greatest preaching I have ever heard him. Churches, pastors and people in general are co-operating wonderfully.—C. Preston Roberts, Dist. Supt.

"I have been reading the HERALD OF HOLINESS for three or four years. It contains so many good things that I feel I cannot do without it. I love the paper because it stands for a clean and holy life; and because it advocates and defends the grand old doctrine of sanctification and holiness. I have received light by reading this good paper, whose pages contain so many good articles. Bud Robinson's articles have been inspiring. May God's richest blessing rest upon the editor and all connected with the work."—Rev. S. Albert Trafue, Indiana.

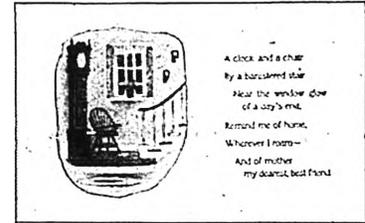
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(Mothers' Day will be observed on May 11th. Make your plans early.)

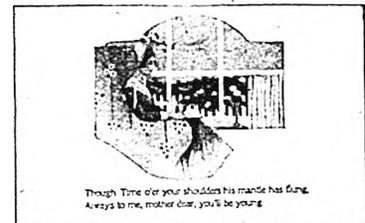
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Near the window side
Of a day's rest,
Remind me of home,
Wherever I roam—
And of mother
My dear old best friend



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Always to me, mother dear, you'll be young

Two beautiful new designs in colors. These post cards are suitable for individual use or they may be used by Sunday school in sending invitations to Mothers' Day Services.

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