

Herald Holiness

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The Word, the Blood, and the Spirit

THE Word of God, the blood of Jesus and the operation of the Holy Spirit are inseparable in the faith and experiences of men. That is, when men begin to question the inerrancy of the Bible, and begin to "modernize" it, one of the first things they reject is the blood of Jesus, and then right away they are void of the convicting, regenerating and sanctifying power of the Spirit. On the other hand, those who know and acknowledge the presence and power of the Holy Ghost as a personal, active agent are, to a man, sincere believers in the blood atonement of the God-man, Jesus Christ, and whole hearted believers in the whole Bible as the perfect, revealed will of God.

After the Bible has been reduced to the plane of a collection of uninspired Hebrew literature, it may still have value as literature, it may even have some force in the setting up of moral standards for individuals and communities, but it can no longer be the basis for a faith that lifts the sinner from his guilt, and so transforms him as to cause him to "love the things he used to hate and hate the things he used to love," and enable him to testify to the possession of inward peace and joy and rest.

When the suffering Savior is demoted to the plane of a mere martyr for truth, He may still inspire high ideals by His good example, but His blood can no longer inspire hope for present, full, and final salvation in one who was "by nature the child of wrath."

When the Holy Spirit is held simply as an influence, an impersonal emanation of the "All Mind," He may still constitute the subject of more or less interesting dissertations, but He will be so lawed out of the faith and thoughts of men that He will have no opportunity to exert His sin destroying power.

But the Bible is indeed the inspired Word of God and teaches clearly, in any and every version and translation in which it has appeared, all that is essential for one to know in order to be saved from all sin now and to enter the kingdom of the glorified when this life is over.

The blood of Jesus Christ, the God-man, was shed for the sins of men as a divinely provided sacrifice, and full trust in it makes even him who was the vilest sinner accepted with God. And the efficacy of this blood extends on to the purifying of the believer's heart, making true the saying, "The blood of Jesus Christ, His Son, cleanseth us from all sin."

And the Holy Spirit is a real person who fills the office of "Executor of the God-head" in this world. He is able to operate through human instrumentalities and providential agencies, or independently of them, according to His own election. Operating upon the natural conscience, He reproves the world of sin, of righteousness, and of judgment. When the penitent believer accepts the pardon of his sins by faith, the Holy Spirit, personally and effectively

regenerates the heart and makes the trusting one "a new creature." And when the justified believer consecrates his all to God and accepts the full provision of the cleansing blood, the Holy Spirit, personally, destroys depravity from the will and affections of the soul and makes it perfectly clean and holy. The Word, the blood, and the Spirit agree.

Can You Take Advantage of Others?

CAN you crowd in ahead of others to get a seat on the train or on the street car, or does your sense of justice and your Christian sentiment compel you to "take your turn?" Can you casually drop in on the line which leads to the window where mail is being distributed, tax receipts are being issued or tickets are being sold, or does your sense of what is right compel you to go down to the bottom and "come up with the line?" Can you accept a favor which should justly go to another and not be humiliated?

A little while ago a very kind brother told me that a man like myself who travels a great deal should certainly be a Mason. I asked him what advantage membership in the lodge would likely be to me, and he gave the following illustration: "Well, for instance; you have preached hard three times on the last day of your evangelistic engagement and when you appear at the ticket window to make reservation for the berth which you so much need, behold there is not enough space to supply all the applicants. Now, if you were a Mason you would get a berth." I replied, "And pray tell me how I would get a berth if there were not enough space for all applicants and I happened to come so far down in the line that I would be left out?" "Oh," said he, "that would be easy. The agents are nearly all Masons and you could easily make a sign that would get you the berth." Do you mean to say that I would be given a berth which by right should go to another who was before me in the line?" "Oh yes," said he, "that is done right along." "Well," I replied, "whether a Mason or not, my conscience would not permit me to take an undue advantage like that; for I do not believe it is Christian or gentlemanly." Am I just the victim of a morbid conscience, or is it unchristian and unmanly to climb up at the expense of another's downfall?

God's standard requires inward and outward holiness. No man is naturally able to produce such a state or live such a life. But the grace of God provided through the blood of Jesus Christ is sufficient to bring about a moral reconstruction that does enable the culprit to become just and the defiled to become pure. Hence, we cannot get by by pleading natural, human frailty, but we can make it by

trusting the efficacy of the divine provision. "Where sin abounded, grace doth much more abound."

Just Old Fashioned Virtues

THERE are a lot of questions about how people should dress, what they should eat, and how they should conduct themselves in a testimony meeting which are pretty difficult to settle. In fact, there seems to be a place for the individual conscience in many such matters; for, so far, no one seems to have been appointed to make an unbending rule for all the rest to follow. And it seems to be at least just as religious to exercise charity in judging one another concerning "meats and holy days" as it is to condemn all who do not agree with us in small things.

But there are a few old fashioned virtues concerning which there should be no arguing as to standards and very little variation in practice. For instance, truthfulness, honesty, and purity are cardinal virtues which all true Christians possess, and from their iron like rules there is no provision for "conscience" to occasion much variation. There is no "no man's land" between truth and falsehood, honesty and dishonesty, purity and impurity.

We are not obligated to talk anyone, or any thing, either up or down; we may not even be obligated to talk at all; but if we do talk we are obligated to tell the truth. We are not bound to give an "encouraging report," in fact, not responsible for the impression which our reports make, but we will go to hell for minifying or exaggerating. Courtesy is a splendid and a dangerous thing. When it gets to where we are expected to say nice things, there is danger that we will say them whether they are true or not. We may not always be sure just when courtesy is a virtue and frankness a vice, but we do know that falsehood is of the Devil.

And I am persuaded that there are more "free hearted" people who will really give you more than is coming to you than there are just rock-ribbed, iron-sided, honest people who keep books and "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Some people try to serve God with ill gotten gains. I knew one church that appropriated foreign missionary money to pay the current expenses of the local church. Of course, no individual profited in the deal, but, nevertheless, it was a form of dishonesty. I knew a church which kept back money raised for the evangelist and bought a tent with it. These cases are exceptional, but is it not a fact also, that a great many people who make the highest and loudest profession seem to be incapable of seeing a proposition when to do so will lose them money? And are there not many, also, whose "close trading" has given them the reputation of being "shady" in their dealings? In truth, are not many high professors "shady" in their business and money af-

fairs? Is it not almost a fact that "money is the acid test?" Covetousness is idolatry. Prodigality is dishonesty. Economy is but a step from stinginess. Reasonable provision degenerates speedily into hoarding. Riches are a snare. Poverty is a limitation, and, to many, a temptation. If a man is just right on money, he can't be far wrong on any thing else.

The New Testament is so full of warnings against impurity that no reader can escape the conviction that it is not only a damning sin, but a subtle and dangerous one. And many people have been known to act on the principle of the robber who cried, "stop thief," in order to turn attention away from himself. That is, they have called themselves "radicals" and have attacked relatively harmless things while on the very verge of the slime pit of adultery, and sometimes actually in the pit itself.

We are not proposing a very "searching" proposition. That is, it should not be a difficult test for those who are pure in heart and sincere in their desire to live a holy life. Still, before we begin the discussion of things upon which the best and wisest people do not agree, let us stop and ask ourselves if we can make a good grade in the three old fashioned, cardinal virtues of truthfulness, honesty and purity. Have we told the uncolored truth? Will all our dealings in money and goods stand the White Light? Are we as pure in thought, word and deed as we know the Bride of Christ should be?

When Loss Is Gain

Jesus pointed out (Matt. 16:25) that it is possible for one to lose by saving and to find by losing. The worldling loves his life so well that he holds on to it with inordinate affection until it slips from him and is gone forever; whereas, he might have abandoned it to Christ and have possessed it forever. In fact, many of the things which we give to Christ are returned to us as brighter and more enduring possessions.

The miser holds on to his money until death separates him from it; while if he had put his money to work for God and souls he might have purchased for himself a reward that would have surpassed any thing that is possible to possess in this world.

We lose everything that we attempt to save by withholding it from Christ, while we find everything which we lose by giving it to

Him. "No one is really fit to live who is not willing to die." And no one has a permanent title to anything until it has been consecrated to God and is possessed only in "His will." And in the practical sense, "We have saved only what we have given, while what we have saved is lost."

Does Tobacco Make Men Selfish?

The room was small and crowded. The lines leading to the windows where the business was being conducted were made up of young and old, men and women. But at irregular intervals along the lines were men and boys puffing out cigar and cigaret smoke into the stifling air which all must breathe. To non-users, the situation was almost intolerable, but the users did not seem to mind. There was no question but that the users were selfish, but whether they were naturally so or whether tobacco using had dulled their sensibilities and made them unnaturally so is a little difficult to determine. But at any rate, the average tobacco user is not solicitous of the inconvenience and comfort of others in the matter of his "habit," that is a fact.

IS THE PRAYERMEETING OUT OF DATE?

In a meeting in which they were considering "Used and unused resources in our young people," in Worcester, Mass., one minister is reported to have said, "If there is an old-fashioned, mid-week prayermeeting left in Worcester I would like to know where it is." In fact, it seemed to be the consensus of opinion that prayermeetings are a thing of the past. And in this same meeting, of course, it was claimed that dancing is a proper amusement; for we have noticed that people who value the prayermeeting are never favorable to the dance and that dancers and defenders of the dance and other worldly and sinful amusements cannot be depended upon to defend and promote the prayermeeting.

But people who have been born again and have the witness of the Holy Spirit in their hearts believe in the prayermeeting and will make as great efforts to attend it as did their fathers and mothers in the past. The prayermeeting is out of date only in so far as vital New Testament religion is out of date.

AND, THEY ALSO APPLY TO YOUNG PREACHERS

Believing that the same general principles apply to young preachers, or to young anybody else, for that matter, we reprint the following from *The Outlook* for January 28:

A well-known New York City lawyer, in addressing the students of Fordham Law School, gave utterance to the following "don'ts" as helpful to ambitious young lawyers:

Don't be late for court.

Don't come in displaying a fur coat and an air of importance.

Don't carry an expensive leather briefcase.

Don't make notes; train your memory.

Don't eat a big meal at recess.

Don't use big words.

Herald of Holiness

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He that keepeth thee will not slumber
(Psa. 121:3).

That good thing which was committed unto thee, guard through the Holy Spirit which dwelleth in us (2 Tim. 1:14, R. V.).

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God (Jude 24).

My little children, keep [guard] yourselves from idols (1 John 5:21).

IN my first article on this subject (published in the HERALD OF HOLINESS Jan. 21), I quoted fashionable, worldly women in our churches asking: "What harm is there in cards, dancing and theaters?" I then gave no answer to their oft-repeated question, but will briefly answer now.

1. Card playing. The evil lies in the tendencies and attendant perils associated with it. Some people have nothing in their mental make-up to which such games appeal. They are utterly indifferent to their fascinations. With them it is only a question of moral influence and a waste of time. But for another type of mind card playing has a strange fascination which easily grows into a perfect mania. All higher and nobler and more rational forms of social entertainment are crowded out that this dwarfing, driving game may be enthroned.

Sooner or later the game is played for stakes. Now the once innocent cardplayer is on the gambler's incline. He progresses to the "progressive" euchre party, the gambling den, and ultimately to the gambler's hell. Sam Jones said, "It was progressing hell-ward a mile a minute." Nobody can tell in what mind the slumbering germs of this passion lie, which are awakened by card playing. But there is getting to be a public mania for gambling—by cards, billiards, in stocks and bonds, and real estate, and grain, in the speed of horses, and baseball and football, and prize fights. Even preachers and preachers' wives, and some in the Holiness Movement have been caught by this snare. "The public conscience," says Chauncey Depew, "is being swept away to a degree perilous to the business world."

Again, card playing may be condemned on the ground that it involves a wicked waste of time, all of which belongs to God and should be spent in His service. A prominent man said with dying breath, "Keep your boy from cards. Over the card table I have wasted time and lost eternity."

Lastly, it is utterly fatal to the spirituality of Christians and churches. The writer knows of two doctors of divinity who died of broken heart because their respective churches went like mad into card playing and consequent backsliding.

An eminent Christian physician of Fall River, Mass., said to a ministerial friend of the writer: "A few years ago our prayermeeting filled our lecture room which seats three hundred. But the ladies began to play cards, and it became a fashionable craze, and the pastor rather favors it. As a result we have now but twenty-five at the weekly prayermeeting, and they are not card players. I was talking to a young man about to enter the ministry, and he said to me that he thought cards were a harmless, innocent

God's Keeping

No. 2

By A. M. HILLS, D. D.

amusement. I said to him: Let me tell you something for your own good. If you want your church to commit spiritual suicide, just encourage them to play cards as a harmless amusement."

The harm which this senseless craze for card playing, that reigns in every den of iniquity on earth, has wrought to the Church of Christ, the prayermeetings it has emptied, the family altars it has thrown down, the closets it has caused to be deserted, the backsliding it has occasioned, and the millions it has sent to hell only the judgment day will reveal. What wonder that the Holy Spirit is grieved when the followers of Jesus forget their covenant vows, and run with groveling worldlings after this sport that is death to earnest piety!

2. What of dancing? Some Christians and even fool preachers commend it as a profitable and permissible amusement. But let us think for ourselves and ask a few questions. Do you ever hear of men hiring a hall and an orchestra and dancing till morning by themselves? Why not? Do you ever hear of women dancing by themselves until they are half dead? Why not? Do you ever hear of a family doing it—father dancing with mother, and brother with sister till long past midnight? Never. But why not? If you do not really know, let me kindly aid your dull thinking. The sex element is the charm of the dance, and the one thing that makes it even tolerable. It is therefore necessarily and essentially an evil thing.

"O," someone says, "that is a narrow minded preacher's view." Ah! very well. Let me quote some who were not preachers. A chief of police in New York City said: "Three fourths of the women and girls who are leading lives of immorality have fallen through the dance." Mrs. General Sherman said: "Virtuous women ought to blush at the very mention of the dance." Gail Hamilton, a famous American authoress, said: "The dance is essentially unclean and cannot be washed. The very pose of the dancers suggests impurity." The matron of a home for fallen women in Los Angeles, said: "Seven tenths of the girls received here have fallen through the dance." A city missionary of Los Angeles asked two hundred inmates of brothels how they came to fall, and 163 of them confessed that they were ruined by dancing schools and ball rooms. Prof. A. T. Sullivan, an ex-dancing master said: "The waltz is a spur to lust."

A volume of such facts might be found. Yet in spite of all this evidence, Christians will indulge in this amusement. Yea, young people will leave our holiness altars, trample upon their holy vows and exalted professions, and repair to dance halls and dance the dance of death!

3. What of theaters? We have been told by the public press within a week that twenty-five million people in America attend the theaters daily. To us this is incredible. But

be that as it may, the best informed people have pronounced our theaters "the public school of crime and lust." A government official has been appointed by the nation to suppress as much as possible their vicious tendencies. Yet, with all that, a New York critic, Allan Dale, told us last month, in the Literary Digest (Dec. 20), "Play after play comes up to serve us with generous doses of profanity and obscene words." He has protested in vain, and believes "the worst is yet to come." "Managers clamor for it to please the public. Expressions are used today that would have emptied theaters in former times." "Language that two or three seasons ago would have been regarded as putrescent passes without attention today." It is perfectly notorious that the dress of the actresses in the theaters is shameless, and that an awful proportion of them lose their virtue and are doomed forever.

Now what moral right have any Christians, not to say professors of holiness, to spend time and money, and countenance by their presence, institutions soaked and saturated with sin, and incitements to evil? Yet they do it! And then we wonder that their salvation is like the morning dew that soon passes away!

"But," some ask, "can we not keep saved and still join the world in these amusements? We very much doubt it. It is not for us to say just how worldly a person can be, and still, by the infinite mercy of God, get to heaven at last. Doubtless many professors of religion have indulged in these things who finally repented and were saved. But doubtless, also, millions of others have tried it and made their bed in hell. However, if you have no other purpose in following Jesus than merely to escape perdition; if you prefer to walk as far from Christ as possible, and as much with the world as you can, and as close to the border of hell as you dare and not consciously go over the brink, it is more than probable that you do not really love the blessed Savior at all, and have no part or lot with Him.

But this question of worldliness can be discussed on a higher and nobler plane. If you are a genuine Christian, God owns you body and soul. Your time, your strength, your influence, your money—all belong to Jesus, to be used in His service and for His glory. You have stood at His altar and taken upon you vows solemn as eternity, that you would live for Jesus. And now, have you nothing better to do with your eyes and ears than to have them feast hour after hour on the pollutions of the theater? The sight of the bill boards is enough to make a decent man's face crimson with shame.

And have you nothing better to do with your time than to waste it over the card table in brainless excitement, or roars of silly laughter because you hold a good hand, or because a ten spot can cover a nine?

After giving your body to Jesus to become the temple of the Holy Spirit, can you find nothing better to do with it than to waste its strength in the licentious embrace of the waltz?

And what about your influence? Are you letting your light shine and guiding others to Him who only can save by your heavenly influence, when you are loving precisely the

same pleasures that the vilest sinners love, and pursuing them with the same zest? Did the blessed Son of God walk the earth in self-sacrifice and sorrow, and suffer in Gethsemane, and die on Calvary, and tell us to deny ourselves, and take up our cross and follow Him, meaning by it that we were to go to theaters and play cards and dance and spend life in self-amusement? O shame that such questions need to be asked of professedly Christian people! All unchristian people

know better, and they have little or no respect for the religion of church members who indulge in such dissipations. They may invite you to their unhallowed pleasures, and applaud you for joining with them; but behind your back, they will sneer at your religion as canting hypocrisy. Evidently there are multiplied reasons why some holiness people backslide.

PASADENA, COLLEGE,
PASADENA, CALIF.,

Honestly, Why Don't You Go to Sunday School?

By PROF. A. S. LONDON

DAVID Lloyd-George, one of the four great statesmen of the world, said before leaving the United States on his recent visit, "All that I am and whatever I have accomplished I owe to the Sunday school."

Great men are beginning to realize that the best period to reach humanity is during the period of youth. And the greatest factor in saving the youth is the Sunday school. Seventy-one per cent of the conversions occur under twenty-one years of age and ninety-six per cent under twenty-five. Only one out of four persons who pass the twenty-fifth year enter the Christian life.

Only one criminal out of every one hundred has been in the Sunday school. It is no wonder that men of brains and wealth are devoting their time and money to this department of the Church.

A few years ago, I heard Mr. Henry Heinz, the famous pickle man, who has given us fifty-seven varieties of his products, lecture on the Sunday school. Before his death he made these statements: "The Sunday school is the greatest living force for character-building and good citizenship. I esteem it a privilege to bear testimony that in my life, after a business experience of fifty years, the Sunday school has been an influence and an inspiration second only to that of a consecrated mother." In his will, Mr. Heinz left three hundred thousand dollars to Sunday school associations.

President Coolidge recently made the following statement: "The Sunday schools furnish today the great agency by which spiritual ideals may be made a part of the lives of the younger generation of Americans and the growth of the schools will mark the spread of these principles."

The Sunday school organization is now thirty million strong, with three hundred thousand schools and one and a half million Sunday school teachers. Under the auspices of the Sunday school more than fifteen thousand conventions are held annually, attended by four millions of people. It seems to me that it is big enough and great enough to get the attention of every member of our church.

Dr. Henry Trumbull, the great author of Sunday school books, says that the world has been saved to the church and to Bible study by the Sunday school. Dr. John Clifford of England states that five-sixths of all the additions to the church in England come from the Sunday school. One of the leading men of our country in Sunday school work says

that if it had not been for the additions to our churches through our Sunday schools during the past four years we would have shown a heavy loss, and if those conditions were to continue for twenty-five years, without any additions from our Sunday schools, our great church would go out of existence.

Dr. Jesse Hurlbut shows the importance of the school when he reminds us that the Sunday school has the unsaved in larger numbers than any other service of the church and has them at the best time of their life, while they are young and impressionable.

Dr. James Philipps, formerly secretary of the Sunday School Union of India, said that the Sunday school is the underminer of paganism. It is the easiest, cheapest and best way to spread the Gospel of Jesus Christ.

What would it mean to our churches if all our members, where at all possible, would go to Sunday school and take all the children?

The hope of our nation is to save the youth. George Washington realized this when he made the statement that the perpetuity of our nation depends upon the religious training of the young. John W. Foster, while Secretary of State, said, "I challenge you to mention any other work of equal importance to this nation with the work of the Sunday school teacher." Thomas Jefferson said that this country will be saved, if saved at all, by the training of the children to love the Savior, and the Sunday school will play a most important part in that training.

It is said that the average criminal case in the United States costs enough to maintain a Sunday school of one hundred members for ten years. And remember that ninety-nine criminals out of every one hundred are *not* Sunday school attendants.

Stephen Paxson was saved through the Sunday school work and organized thirteen hundred Sunday schools before he died. Hundreds of these schools developed into churches.

The youth of our land needs help. The Sunday school is a saving factor. It is not all that it should be, but it is no little thing to have a godly teacher get his heart strings wrapped around the life of a boy or girl while he is struggling in the midst of temptations.

The president of a great university said that the Sunday school teachers were the makers of America. A foreign author on his visit to this country remarked that the Sunday schools form the strongest foundations of its public institutions.

Dr. John Watson of international fame

says that the greatest agency for good as he saw it in our country, is the Sunday school.

Woodrow Wilson said that our civilization cannot survive materially unless it be redeemed spiritually. President Harding said on his last trip across this country, "I tell you, my countrymen, the world needs more of the Spirit of Christ." The Sunday school teaches the Bible. Through its influence thousands have been saved who are now strong Christian workers.

A man by the name of Prucha was a school mate with Czolgosz. They had the same opportunities in life and were about the same in mental capacity. Prucha went to Sunday school and learned from the Bible. He was converted and called to preach and is now pastor of a Congregational church in Ohio. Czolgosz would not attend Sunday school and roamed the streets. He grew up to be a bad character. He climaxed his crime by taking the life of President William McKinley.

HUTCHINSON, KANSAS.

Little Sermons for Him Who Runs

By CHARLES ALLEN McCONNELL
Morning Lesson

THE mantle of the prophet can be worn only through a prophet's choice, a prophet's faithfulness, a prophet's faithfulness, a prophet's vision, and a prophet's faith. "As thy soul liveth I will not leave thee" is the fixed purpose of one who shall inherit. Only he who can discern the chariots of fire through the clouds of whirlwind can lead God's people. Only he who has sought and would not be denied the "double portion" may successfully summon Elijah's God at the flood of difficulty. Many are the temptations that beset us to stop and rest and take our ease; to let well enough alone; to consider our past services; to build a nest at Bethel; to house up with the prophets at Jericho; to let others walk to meet death, and walk alone. But only those by whom the wearisome journey and rugged way is steadfastly chosen, shall behold the wonder of the Jordan crossing. Faithfulness prepares the soul to view the glory of the supernatural. Many learned scholars fail to see the God of Elijah and His Christ in the records of His Book, because their lives are unfaithful to the righteous law of that Book. Elisha found power when he called upon God at Jordan; so do we. There the mantle of faith in the hands of faithfulness brings the instant answer in the double portion, the second blessing, the heir's inheritance, the divine equipment for life's service beyond Jordan. Elijah walked by faith and rode home in glory; Elisha walked in the light of that glory and wrought mightily many days. Faithfulness marked the walk of each. The God of Elijah, the God of Elisha, is our God, and for us has He given the promise that to the faithful, to him that endureth to the end, there shall be given a crown of righteousness, and life everlasting.

Evening Lesson

WE are quick to condemn the choice of the men of Gadara, who, at the loss of the herd of swine, besought Jesus to depart out of their coasts. But a close examination of the matter might include ourselves in the condemna-

tion. True, their neighbor was in a deplorable state; a wrecked and wretched, homeless outcast, a harm to himself and a menace to others—possessed with demons without number. True, this abject sufferer had come in contact with One with power to heal mind and body and spirit so that there was no dark place left in him as a lurking place for devils; and he whom no man could tame was sitting clothed and in his right mind. The Gadarenes had known the hopeless state of the man; they saw and acknowledged the power of Jesus; they doubtless were in a way glad that the fellow had been restored. But here was the trouble: the condition of the demoniac was none of their affair, and his restoration had cost them their swine. Should Jesus remain doubtless other demoniacs would be healed, but who would bear the expense but they who needed not His ministry? The trouble with the men of Gadara is the trouble with the men of America today—the

price of pity is too high to purchase with our pork. They know—we know, that the heathen world needs Jesus, and that He has made a dangerous journey through the blackest of nights that He may cast out demons and cleanse away the foulness of sin. They knew—we know, that if Jesus is given the opportunity He will not fail of His mission. But they knew—we know, that if He is allowed to come in contact with demon-possessed heathendom some one shall pay the price, *and we may be the ones*. So today the indifferent world is saying, "Jesus, depart out of our coasts. Let the man remain among the tombs. Let him tear himself. Let him become a menace to all humanity. But leave us our swine." God pity the Gadarenes—God pity us, and give us a clearer sense of values.

BETHANY-PENIEL COLLEGE,
BETHANY, OKLAHOMA.

David at Ziklag

By REV. W. G. BENNETT

GOD'S providential care and guidance may accompany a man in spite of defeats, mistakes, discouragements and apparent failures.

David was a remarkable man in many respects. He had a fine though small, physique and a beautiful countenance. His bravery won for him the admiration and confidence of the warriors of Israel. His musical talent won for him a place in the court of King Saul. He conducted himself wisely in spite of the flattery of women; where most men would have acted the fool. He was too manly to take advantage of King Saul when he found him sleeping, even though Saul was then seeking to slay David. But David became discouraged by Saul's persistent intrigue and treachery and said, "I shall now one day, perish by the hand of Saul." David with his six hundred warriors and their families and possessions escaped into the land of the Philistines and became confederate with Achish, the king. They dwelt for a short time at Gath. After gaining the confidence of the King, David and his men were given Ziklag as a dwelling place, and settled down to enjoy domestic happiness for a brief time only.

It would seem that this move, on the part of David, was a serious blunder. A man who moves when he is discouraged seldom moves wisely. Some tell us that a sanctified man never gets discouraged. Well, that depends on what you mean by discouragement. Every man who has ever amounted to anything for God has been severely tested, to say the least—Abraham was; Moses was; Elijah was; and Paul said that he even despaired of life. "Without were fightings, within were fears." "The trying of your faith being much more precious than gold that perisheth."

Achish trusted David and invited him to go to war with him against Israel. This doubtless would have been an irretrievable mistake, but God in His providence intervened. How often God foils the plans of an honest soul and prevents irretrievable calamity. The princes of the Philistines interfered with the King's plans and demanded that David and

his warriors return from battle. Probably David and his men were sorely disappointed, but there was nothing to do but return to Ziklag. On the third day, tired and weary, they came in sight of what had been their home, only to find Ziklag burned with fire and their wives and children taken captives by the Amalekites. "So David and his men came to the city, and behold it was burned with fire; and their wives and their sons and their daughters were taken captives. Then David and the people that were with him, lifted up their voices and wept."

What the results of your trial and defeats will be, depends upon which way you go to get out of them. Moses found deliverance from discouragement, and direction for future plans, when he led the flocks to the back side of the desert, and came to the mountain of God, even to Horeb. Elijah's courage returned, and God gave him direction when he turned from the juniper tree experience and journeyed forty days and came to Horeb. It would seem that David's being sent back from battle to find his city burned, and families in captivity, was sufficient trial, but now his trusted warriors, in whom he had the utmost confidence, threatened to stone him. Frequently we say, it is enough, and even more than we can bear, long before God is through with the polishing process. That is never joyous, but grievous. But David encouraged himself in the Lord his God.

It would seem that all was lost and that pursuit was useless, but David sought for divine guidance and God said, "Pursue." His men turned against him, David stood alone. But God said pursue; "For thou shalt surely overtake them, and without fail recover all."

Of course, I have no way of knowing just what David did to line up that band of disheartened, mutinous warriors with him, but I suspect that as soon as divine orders reached him, without much controversy, he made his way through that stone throwing crowd, swinging into his saddle, waving his sword, and saying, "Do as you like, but I'm going after them."

There is something about a brave, coura-

geous man who dares to stand on God's promises and face any difficulty that inspires courage. You will never line up anybody with you by whining for sympathy. When God gives orders, He provides the munitions of war. "And they found an Egyptian in the field, and they made him drink water and they gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten his spirit came again to him, for he had eaten no bread, nor drunk any water three days and three nights." This poor, sick, half starved servant whom an Amalekite had left by the roadside to die, became the guide who led David to the place where a horde of warriors, off guard, eating, drinking and dancing with delight were soon overpowered and slaughtered. David and his men recovered all their lost families, and enough spoil, not only to enrich themselves, but David sent presents to all his friends throughout the land; which doubtless, all unbeknown to him, was one of the steps which led to the throne of Israel. Events long delayed were now moving at double quick pace, for the accomplishment of God's purpose with David.

At this very time a battle was raging between King Saul and the Philistine hordes. Saul forsaken by God found no comfort in calling up Samuel. The next day, with his sons slain, and his armies fleeing in defeat, the man who in his malicious hatred had sought the life of the only man who could have led his hosts to victory, fell upon his own sword and thus ended his checkered career. David sought God in his trials, but Saul sought the witch of Endor, and the close of his life is a fearful warning to the backslider. However, it might do some holiness people, who are disposed to boast of how God slaughtered their enemies, good to turn and read the first chapter of second Samuel, and study carefully the spirit David manifested toward the defeated house of Saul.

When we have made mistakes the Devil likes nothing better than to tantalize and discourage us with the thought, that we never can succeed now. It might have been possible once, but the time is past, there is no use now, all is lost. But if we will repent of our blunders and mistakes, God delights to overrule them for our good and His glory, and show the Devil and some other people how He can carry out His plan, and accomplish His purpose even with a weak, blundering human instrument.

BILLINGS, MONTANA.

The Life of Prayer

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

SOMEONE has said Jesus lived on prayer. He prayed much. He was like Daniel; He prayed morning, noon and night, yea way into the night. He always felt the need of guidance from His Father on high. What an example for us today! We are deprived of these feasts because we are not willing to follow our leader. Often, while His disciples were taking their naps, Jesus was off talking with the Father. One of the great secrets of His life was a life given to prayer. When the days were heavy with work, He communed with God in prayer. The greater His exertion, the more He realized the weakness of the flesh, and called upon the Father

for succor. He seems to have prayed for others more than for Himself. Ever thoughtful of man's needs and the ability of the Father to supply all these. Self was put in the background while the needs of those that were dependent upon Him were cared for first. In the dark days of life, He prayed ever the more. Out in the garden a most wonderful prayer was prayed. Samuel of old prayed a great prayer for Israel, but Jesus prayed for the whole world. The soul that keeps prayer out of the life, leads but a perfunctory religious life. It is like living in the same house with folks and not speaking to them. It makes one almost a stranger to God.

Prayer means so little to the average follower of Christ. It means nothing to many. It is an empty name to a great host who are living beneath their religious privileges. Their spiritual lives are dwarfed and starved and they have not had a meal at the Lord's table for years. (I don't refer to Sacrament). To receive from God, one must ask Him. He is ready to give, but He must know we are ready to receive. The soul must be in a condition of need and a spirit of supplication, before the Lord opens up the windows of heaven and pours in the blessings to satisfy our needs.

Some years ago I heard a story which is typical of many lives in the Church today. It is said that a churchman had grown tired of praying himself; that is: authorizing his own prayer. So he made quick work of his devotions and clipped a beautiful prayer from a magazine and glued it to the foot of his bed. Just at retiring at night he would point to this prayer and exclaim: "Lord these are my sentiments. Amen."

The great men of our nation have been praying men. The great women of our country have been women of prayer. No life can be truly great and not have itself in touch and in tune with God. If you follow the steps of Jesus, you'll have to stop and pray often; and in the language of the Apostle, I would say: "Pray without ceasing, in everything giving thanks."

PALESTINE, TEXAS.

SAM JONES ON SANCTIFICATION

By HENRY BELL, EVANGELIST

Sam Jones, the famous Southern evangelist of a few years ago, may not have preached holiness "constantly, strongly, and excitedly," as urged by John Wesley, but the following proves he claimed the experience at the time these words were spoken:

"I could doubt my own existence, I could doubt that I knew my own life, but I could never doubt that there is such an experience as holiness. A sanctified man's enemies are all on the outside, while a simply regenerated man's enemies are on the inside and outside both. You may ask, How do you make that out? I will answer that I was for eight years in that condition. I have fought my enemies within and without both. But there came a moment when, kneeling down before God and man during a prayer meeting, I felt myself melt under the divine glow of the Spirit. I let the Lord in, and my enemies went out, and I have kept them out ever since. Thank God! There is power enough in heaven to put the enemy out and keep him outside."

ESTABLISHING BELIEVERS

By H. O. FANNING

WISE pastors are well aware of the fact that when souls are saved and sanctified, their work with them is just begun. It is one thing to hatch chickens, it is another thing to raise them and bring them to a productive state. It is one thing to get souls saved and sanctified, it is another thing to get them established in grace, and to bring them to lives of usefulness. This is the pastor's distinctive problem. He has no more important work than that of confirming and establishing his people. He will have little trouble getting others saved and sanctified, if the members of his church are established in their experiences, prosperous in their spiritual lives, and fruitful in service.

Souls are saved by knowing and believing saving truth, and meeting saving conditions. They are sanctified by knowing and believing sanctifying truth, and meeting sanctifying conditions. They are established by knowing and believing establishing truth, and meeting establishing conditions. The establishment of sanctified believers is not automatic. We labor for the salvation and sanctification of souls. We must labor for their establishment. We can no more expect our sanctified believers to become established without purposeful effort on our part than we can expect sinners to be saved, or believers to be sanctified without such effort.

Men are not saved or sanctified without the deliberate intention of being saved or sanctified. They deliberately and purposefully set about meeting conditions of salvation or sanctification. Men do not become established accidentally. They become established by deliberately and purposely putting themselves in the way of establishment. The man who wishes to establish himself in business of any kind, intelligently and intentionally puts himself under the best possible conditions to assure such establishment, and persists until success is assured.

We are saved by faith. "Faith that worketh by love." We are sanctified by faith "By faith we stand." "The just shall live by faith." "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." "If ye will not believe, surely ye shall not be established." Whatever tends to establishment in faith tends to establishment in experience. Whatever tends to disturb faith, tends to disturb us in our experiences.

Most persons have difficulty in taking the step of faith necessary to their entire sanctification. Usually people are more familiar with the idea of justification than they are with the idea of sanctification. We shrink from that with which we are unfamiliar. Anything that tends to confirm us in our faith that sanctification is a perfectly biblical and normal experience, and not something unusual or abnormal, tends to our establishment in grace. The experience may be unusual in these days of worldliness and unbelief, but it was not unusual in biblical times. In the days of the Apostles, people entered into the experience of entire sanctification as readily as they entered into the experience of justification.

Establishment means the best possible condition for growth and progress. The tree must be planted in its permanent location before much permanent growth can be expected of it. Entire sanctification is the experience in which God designed His children to become established. The children of Israel were not to establish themselves in the wilderness because they were beyond the confines of Egypt. They were bound for the land of Canaan. There they were to establish themselves, possess the land, and realize its possibilities. They simply passed through the wilderness in order to reach the land of Canaan. Canaan was their destination and the wilderness journey was the way to reach it. God brought them out of the land of Egypt in order to bring them into the land of Canaan. They crossed the Red Sea, not as a final experience in their earthly pilgrimage, but in order to cross the Jordan. It was the land of Canaan that flowed with milk and honey.

Establishment and growth react one upon the other. Establishment tends to growth and progress. Growth and progress tend to establishment. An experience of grace cannot be maintained without growth and progress. The sanctified life is a going and a growing life. Growth is the law of life. Where there is normal life, there is growth. When growth ceases, decay and death ensue.

If there is to be spiritual growth, there must be spiritual zeal and fervor. There must be that enthusiastic interest in religion with which a man must take up anything else in life in which he wishes to succeed. There is neither growth nor progress for the man who contents himself with the initial act of sanctification in which God purifies the heart and fills the soul with perfect love. This is not the end of the sanctified life, but the beginning of it. God did not bring the children of Israel across the Jordan merely for the sake of getting them into the land. He brought them in that they might possess the land and realize its possibilities. Getting into the land was not an end of warfare, but the beginning of it. It was not the end of opposition, but the beginning of more determined opposition. It was not the cessation of trial, but the beginning of severer trials. It was the end of internal strife, that external warfare might be waged, conflicts won, and new territory acquired. "Every place that the sole of your foot shall tread upon, that have I give you," was God's word to Joshua. Their problem was no longer that of getting into the land, but that of possessing it and realizing its possibilities. As soon as we have solved the problem of getting into the experience of entire sanctification, we are confronted with the problem of realizing its possibilities. As long as we are in the will of God, we are exploring new breadths and lengths, sounding new depths, scaling new heights, taking new territory, enjoying new experiences, catching new visions, developing new possibilities, enlarging our soul capacities, and becoming more useful in the service of God and man. And all this and more in this wonderful state of entire sanctification. God has put all He has for us in this world in this marvellous experience. If we seek anything beyond the boundaries of this Eden of perfect love, we seek amiss. No one has ever exhausted the resources of this boundless, fathomless, topless grace. No one ever will. There is room for no further grace in this life. The portals of sanctification usher us into a state of grace in which there is room for no further crucial experience in this world. We shall pass the portals of glorification in the world to come. Is our present experience a progressive one? Is there a principle of growth in it? Do we wax stronger in our battle against temptations, are we becoming more steadfast in faith, more constant and more fervent in prayer as the years roll by? Are our views of God, of Christ, of truth, enlarging, clearing, and becoming more adequate as time speeds on? Are we increasing in knowledge? Are we increasing in love, in tenderness, in sympathy, in devotion to the service of God and man? Is there an increase in the fruit of the Spirit, a perfecting of the graces of the Spirit in our lives? If these, and other similar things are true of us, we are becoming established in our experiences. We are growing in the grace and in the knowledge of our Lord and Savior Jesus Christ.

DRUMHELLER, ALBERTA, CANADA.

Questions Answered

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

Q. Please explain Rom. 11:26-33, "And so all Israel shall be saved" etc.

A. The meaning must be that the Israelites, as individuals, are placed in the same relation to Christ as all other sinners and that they are not rejected just because the Gentiles are brought in. It certainly cannot mean that the time will ever come when every Jew will be taken into the kingdom of glory.

Q. Should we take subscriptions for the HERALD of HOLINESS on the "get acquainted plan," when those subscribing have been subscribers before?

A. No. The "Get acquainted" offer, according to which the publishers agree to send the HERALD of HOLINESS for five months for fifty cents is entirely for those who are taking the paper for the first time. Renewals should be at the regular rate of \$1.50 per year or six months for seventy-five cents.

There are many financial calls upon us, but there are some things which we positively cannot get along without. Viz, soul food, and next to the Holy Scriptures, the HERALD of HOLINESS is the best food for the spiritual man that we can get. Mrs. Sulston, Wash.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

DISCUSSION OF N. Y. P. S. TOPIC FOR MARCH 1

Nothing But Leaves

Mark 11:13, 14; Matt. 21:19; Luke 13:6-9

By DONNELL J. SMITH

The Scriptures scarcely teach a more solemn and impressive lesson than that taught by the fig tree recorded by three of the Evangelists. We shall attempt to draw attention to a few specific points in the several narratives.

1. *It was a real fig tree*, and in this particular it did not differ from other trees of its specie. Christ did not expect figs from a thorn bush, or from a forest tree. This tree belonged to the fruit-bearing family, and hence His right to expect fruit from it. So every tree found growing in the garden of the Lord, Christ has a right to assume to be a fruit-bearing tree, and to expect fruitage from it. It has no right to be there otherwise. It is horrible hypocrisy to stand among the trees of the Lord, if we are not of His planting. A profession without the real character, makes us a false tree, and sooner or later the awful words of the Christ will wither us, root and branch!

2. *There was life in the tree*: it was not dead, and therefore hopeless; it was clothed with verdure—where was the fruit? If it could bear leaves it should bear fruit. There was something wrong about it. "But the time of figs was not yet." Ah! why then curse it? Because it was a false tree. "The fig tree blossoms and fruits before it leafs out." And this tree, possibly in a warmer spot than the rest, was earlier in leafing. Its leaves should be indicative of some fruit on it. But Jesus, seeing the fig tree afar off having leaves, came, if haply He might find anything thereon; and when He came to it He found no fruit on it—no fruit, though it should come before all of these leaves; and at once to His quick spiritual intuition it suggested itself as a type of over-ready pretentiousness, a type of the way in which the Jewish priesthood, with great self assurance, were full of false promises; and calling attention to it, He said, "Let no fruit grow on thee henceforward forever, and immediately it withered away." What a rebuke to an unfruitful profession! Clearly does it show "that an empty profession is worse than none at all; that it is in itself a withering and dreadful curse."

3. Never let us forget for a moment that Christ is looking for and expecting fruit from every disciple—not for "leaves" not for flowers, but for actual fruit—and He will take up with nothing else. No matter for professions, for promises, for appearances—He comes to every tree in His garden, if haply He may find fruit on it, and if it be not there, the terrible curse of heaven will blast it!

4. How intense and awful the power of Jesus' word! "And immediately the fig tree withered away" (R. V.). He did not curse it. He only said, "Let no fruit grow on thee forever." Not to fulfill the end of being is death. Death follows fruitlessness by an eternal law of nature. To everyone of us Christ cometh, and cometh to find in us the fruit of His love and grace. Happy will it be for us, if He shall find, not only leaves, but fruit in perfection.

SHOULD CHRISTIANS INTERMARRY WITH THE UNCONVERTED?

By REV. GEORGE HARPER

John, the Baptist preached repentance and the people accepted it. He preached restitution, and they accepted that also. He preached on the wrath to come and on the baptism with the Holy Ghost and they let him live. But when he preached on the marriage question, he lost his head.

In Deut. 7:3, 4 Moses warned the Israelites not to intermarry with any of the nations of Canaan. Nehemiah condemns the Jews for intermarriage with other nations, and says, "Did not Solomon sin by these things?" (Neh. 13:13-27). In Judges 3:5-7

we see that intermarriage with other nations caused the Jews to forget God and serve Baalim. The Jews were the people of God, so these Scriptures apply also to Christians marrying the unsaved.

Rev. George Stewart, a co-laborer with Sam Jones, said, "If I were the Devil and had but one chance to capture a man's soul, I would stake that chance by giving him a godless, frivolous wife." At the Wichita Camp this year, C. W. Ruth said, "Many women have traded their souls for six feet of very poor mud."

In his sermon on "Friendship with the World," John Wesley says, "Above all we should tremble at the very thought of entering into a marriage covenant, the closest of all others, with any person who does not love, or at least fear God." And again, he says, "For a Christian to marry an ungodly person is folly and madness."

But if it is wrong to marry the unsaved, it is wrong to keep company with them. No Christian can keep himself unspotted from the world (James 1:27) and keep company with one who is unsaved.

After this subject had been spoken on at a group meeting, the president of the group asked all who believed it was wrong to keep company with or to marry the unsaved to raise their hands. Almost all hands went up, but a young married woman arose and said, "I don't believe it is wrong, I know it is wrong."

I am convinced by reason, by observation, by the experience of others, and by the Word of God that it is wrong to marry or to keep company with the unsaved.

CHERRYVALE, KANS.

SURRENDERS

By H. O. FANNING

Life is a matter of surrenders. Man receives the good as he surrenders the bad; the better as he surrenders the good; the best as he surrenders the better. He retains the bad only as he surrenders the good. He receives the heavenly as he surrenders the earthly. Every surrender makes way for increased blessing. The greater the surrender indicated, the greater the blessing intended. It was at the point of Abraham's greatest surrender in offering up Isaac, that the Angel of the Lord appeared, the divine commendation was given, and the oath-bound covenant was confirmed by the Lord. It was at this point of entire surrender, that light broke in, deliverance came, and a new revelation of God was given. Surrender means life and blessing. Lack of it, stagnation and death.

DRUMHELLER, ALBERTA, CANADA.

MY TRIP TO BETHLEHEM

It was my privilege to take a trip from Jerusalem to Bethlehem on the 6th of January—the Christmas-eve of the Greek Orthodox Church. The sun was shining brightly on that cold winter day. I left home at 3:30 p. m. and went toward the Jaffa Gate. There the auto cars were waiting to take passengers to Bethlehem. I got in a car. About twenty-five minutes slipped by and my journey ended after a beautiful five miles drive south of Jerusalem. I paid five piasters to the motorman, one piaster for each mile, then walked in the streets of Bethlehem for the first time. No doubt you can imagine the great joy that came to my heart when I found myself in this sacred village of Judah, the birthplace of King David and of our precious Savior. "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel."

My first desire was to see the place where Jesus was born. After inquiry, I found my way to the Church of Nativity. It had a walled up entrance with a low portal. I was told that the original size of the doorway was reduced for the purpose of keeping the Moslem Turks from using the church as

a stable. It is said also that this Church of Nativity was built by the Empress Helena, mother of Constantine the Great, A. D. about 327, over the traditional spot where Christ was born—the oldest Christian church in existence. Though the edifice has suffered much from time, it still bears manifest traces of its Grecian origin, and is said to be the most chaste architectural building now remaining in Palestine.

As I entered in I found a big crowd of people watching and waiting. There were also a good many travelers who had come to celebrate the Birth of Christ. The afternoon service which was a protracted affair was conducted by Latins. A multitude of people of all sorts, colors and creeds who had come there to give their homage to the Babe of Bethlehem, were anxiously waiting for the priests and the bishops to finish their prayers. At last they came out from the Grotto with the singers in a great pomp and solemn procession and then the congregation followed them to the Latin section which is a magnificent church. It was lighted with electric chandeliers and candles. There was also a very big star, high above the sacred shrine, which shone in a majestic splendor to remind us of the beautiful Star of Bethlehem of two thousand years ago.

It was at this time in the midst of a pressing throng that I found my way to the manger of Christ. There are two spiral staircases lead from the hall of the church to the cave called the "Grotto of the Nativity," which is about twenty feet below the level of the church. I went down from one of these staircases and came out from the other. The walls of this cave are covered with costly tapestries, and there are golden and silver lamps hanging from the ceiling which light the sacred place. I saw the silver star on the supposed exact spot where Jesus was born. An innumerable of a hallowed awe filled my entire being as I moved to this sacred shrine and closer to the star. Here, hewn out of the rock, I saw the manger in which our Lord is supposed to have been placed immediately after His birth. At this place I bowed down on bended knee to the helpless Babe Jesus, who saved others but Himself He did not save, and worshipped my precious Redeemer, the King of kings and Lord of lords.

At about 6 p. m. a well organized band rendered to us some beautiful music in the convent hall and outside of the church as well.

At 10 o'clock p. m. the church bells rang and the people flocked in to see the Christmas performances of the Greek Orthodox Church. The governor of Jerusalem, the Greek consul, and a good many other government officials were present. At about 11 p. m. the Greek Patriarch of Jerusalem was escorted to his royal seat by the Greek bishops. He performed most of the ritual with an authority and dignity which is peculiar to him only. There were many priests and bishops and singers also who were serving him from time to time. It was a very, very prolonged service with a continual singing and with one ceremony after another. At times they read the Scriptures in the Greek and Arabic languages. At 12 p. m. the morning bells of January 7, with a joyful tune, began to ring loud and wide the glad news of the Savior's birth. O how precious it was to hear the cheerful music of these Christmas bells from the hills of Bethlehem. I am glad that Jesus is born in my heart also and the Christmas bells of Bethlehem are ringing there just now bringing to me happiness, joy and contentment in the Holy Ghost. Hallelujah. Amen and Amen.

It was about 4:30 a. m. Jan. 7, 1925, that the last thing and the last procession of all these protracted ceremonies was performed, and I had waited very patiently through it all. Then I returned to Jerusalem and arrived home at 5 o'clock in the morning. Needless to say that I was sleepy and very, very tired.

Dear reader, kindly remember me in your prayers.

Your Missionary,

MOSES HAGOPIAN.

I change my place but not my company. While here I have sometimes walked with God, and now I go to rest with Him.—DR. PRESTON.

"An arrow may fly through the air and leave no trace; but an ill thought leaves a trace like a serpent."

The Sunday School Lesson, March 1

By M. EMILY ELLYSON

SUBJECT: Christ Before Pilate.

LESSON MATERIAL: Matt. 27:11-26.

GOLDEN TEXT: *He was wounded for our transgressions; he was bruised for our iniquities* (Isa. 53:5).

BITTER indeed must have been the feeling of the Sanhedrin because of their inability to carry out their design, having voted the death of Jesus. Probably at no time did they feel their helplessness more than when face to face with such an episode as this, for the Romans as the conquerors would not permit the Jews to condemn anyone to death, thus depriving them of one of their chief offices of sovereignty. Hence it became necessary for these Jewish rulers, to get the sanction of the Roman government through their ruling officer, before their action could become valid.

The opening of our lesson finds the Lord Jesus before the Roman governor, Pontius Pilate, whom the Jews hated and not without reason, for he had acted with all the haughty insolence, and violent cruelty, of a typical Roman officer. There in the presence of Pilate, surrounded with the gorgeous furnishings of his stately palace, stood a greater King than any who ever sat on an earthly throne, but in what a humble guise. Never had Pilate entered that judgment hall under such strange and far reaching circumstances. Never had he been called upon to pass sentence upon a man, whose life and death were so inseparably united with the whole race. Here was an opportunity, the opportunity of Pilate's lifetime, and such an opportunity would never be afforded another earthly judge, to make a record for righteous action, which would pass into the annals of world history.

Did he not feel in this prisoner before him some nobleness? Did not this man with a judicial mind, familiar as he must have been with human nature, and having some insight into the characters of men, feel convinced that the Prisoner before him was wholly innocent and infinitely noble, a far better man than His raving accusers, with all of their sanctimonious show? Surely he did, else he would not have made the effort to release the Son of God. We believe he was deeply moved, but lacked the moral courage to abide by his convictions, for he feared an insurrection which fear haunted him like a nightmare. He tries to shift the responsibility by sending Jesus to Herod Antipas. So, on through the thronged and narrow streets, amid the jeering, raging multitude, the weary Sufferer was dragged once more.

Pilate had asked of the accusers of Christ "What accusation bring ye against this man?" This question took them by surprise. They saw Pilate intended to make a judicial inquiry into the case, and they had appealed to him merely to obtain a license to kill their victim, so they dropped for the present, the charge of blasphemy, and gave instead three other accusations, i. e.,

perverting the nation, that He forbade to give tribute, and called Himself king. All three charges were false, flagrantly so as presented, but Pilate is in no humor to deal with these priestly notables on questions pertaining to their religious laws, and their murderous fanaticism, only caused him to choose not to give the sanction of his tribunal to their dark disorderly decrees. He would not deign to be an executioner, where he had not been a judge, so with fine contempt he said, "Take ye Him and judge him according to your law." But with these new charges before him, Pilate proceeds to discover whether the confession of the Prisoner, would enable him to take any cognizance of these.

We note that he confronts the Master with but one charge. Leaving the Sanhedrin and the raging crowd he proceeds into the judgment hall, and there, amid the voluptuous splendors, asked Him in pitying wonder "Art thou the King of the Jews?"—Thou poor, worn, tearstained outcast, Thou pale, lonely, friendless, wasted man, in peasant garb, with tied hands, and the foul traces of the insults of Thy enemies upon Thy face and Thy garments, so unlike Herod whom these people acknowledged as their king, "art Thou the King of the Jews?" No, He was not a denizen of king's palaces. He was not dressed in soft raiment, but there is a royalty which Pilate, and men like him, cannot understand. It is a royalty of holiness, a supremacy of self-sacrifice, a regnant character, surpassing in glory and kingly majesty, any, and all of earth's rulers. No wonder after his interview with Jesus Pilate reported to the Jews "I find in him no fault at all" (John 18:38).

Oh how many have searched in vain, and are still searching to find a fault, a flaw, in this King, only to say as did this heathen governor, "I find in Him no fault at all." Was ever such words spoken before or since of any sovereign? No, never. Pilate could find no fault for there was none. He who was the fault-bearer must be faultless. Pilate found out by questioning, what his wife received in a dream and thus was doubly warned. Over and over he proclaimed Christ's innocence and each time he condemned his own infamy.

It was his business as judge to do justice, and by his own admission he did great injustice, and from that time on, every age has linked his name with that of Caiaphas and Judas Iscariot. None can absolve Pilate of responsibility. He had his opportunity and since he had not the courage to do justice, and set the consequence at defiance, there was no more that he could do. The contest had ended.

Never in all history, has an important public official so debased himself, for in every creed of Christendom, is the unhappy name of the Roman Precursor handed down to eternal execration by the words, "suffered under Pontius Pilate."

eating clean, wholesome food; third, by sleeping at least seven hours out of each 24; fourth, by keeping the bowels regulated, and fifth by temperance. 8. Keep cheerful.

Government statistics show that out of every one hundred men starting in life at the age of 25, at the age of 65 one is wealthy, four well-to-do, five live on their earnings, fifty-four are dependent on the charity of relatives, friends or the public and thirty-six are dead. That out of one hundred men of all ages, when they die, three leave \$10,000 or over, fifteen leave from \$2,000 to \$10,000, eighty-two leave no income-producing estate with the result that of every one hundred widows only eighteen are left in comfortable circumstances. That out of one hundred children finishing the fifth grade in grammar school, eighty-three finish the sixth grade, seventy-one finish the seventh grade, sixty-three finish the eighth grade, thirty-four finish the first year in high school, twenty-four finish the second year in high school, eighteen finish the third year in high school, and thirteen finish the fourth year in high school. Of this same one hundred children, seven finish first year college, five finish second year college, three finish third year college and only two

finish fourth year college. Worth consideration from the standpoint of lack of purpose and perseverance.

Dr. William Fielding Ogburn, professor of sociology at Columbia University, was engaged by the U. S. Bureau of Census to make an analysis of marriage in the United States. He has spent two years in research and gives his findings in the *American Magazine*. Here are a few facts about marriage that he has discovered.

Marriage is gaining ground.

Early marriages are increasing.

Fewer married men commit crimes than unmarried men.

Fewer married persons go insane.

Fewer married persons are found in poorhouses.

The death rate of married men is much lower than that of unmarried men.

Children of immigrants are marrying less and later.

One person in ten remains unmarried.

There is one divorce to every eight marriages.

There are 43,000,000 married persons in the United States.

All of which proves that marriage is not a failure.

It is evident that the minds of a large number of persons are like a swill barrel. They delve into literary garbage. The news stands of this country are furnishing the swill barrel and the garbage. The country is practically overrun with this putrid stream of iniquitous, rotten and despicable stuff. Go to any news stand and find out for yourself. Christian parents especially, should be very careful as to what kind of reading matter is brought into the home. Many magazines are full of filth. They will rob your children of their morals. There ought to be a general protest. Here is work for the Christian citizen to do. *Up, and at it.*

Superior Court Justice Lewis L. Fawcett of Brooklyn after eighteen years experience in County and Supreme Courts, has made a discovery that the Sunday schools of the nation are of primary importance to national welfare. He says: "In the eighteen years of my experience on the bench, more than 4,000 boys less than twenty-one years old have been arraigned before me charged with various degrees of crime. Of this 4,000, only three were members of a Sunday school at the time of the commission of their crimes. Even these three exceptional cases were technical in character and devoid of heinousness, so that they were scarcely worth mentioning.

"If we could keep the youth of America in Sunday school during the period of character formation, or at regular attendance upon religious worship, we could close the criminal courts and the jails. There would be no 'raw material' to work upon. And what is good for the youth would be equally salutary for the adults. The sustained, wholesome, moral atmosphere imparted through habitual attendance upon Sunday school and church will expel criminal impulses."

Dr. S. Parks Cadman D. D., recently elected president of the Federal Council of Churches of Christ in America, has been giving for sixteen years addresses and answering questions at the Bedford Branch of the Young Men's Christian Association, Brooklyn, on Sunday afternoon. He now speaks over the radio and has an audience estimated at three hundred thousand; perhaps speaking to more people than any other man in America. His weekly mail frequently amounts to 2,000 letters. Great is the radio for the transmission of the gospel. Dr. Cadman is orthodox and sane.

Despite the whiskey crowd and their allies, many of the great city dailies, Prohibition is making progress. Viewed from every angle this is true. President Coolidge is determined that the prohibitory law shall be enforced, and he is backed by a strong committee of 1,000 which includes many of the substantial business men and women of the United States. Mayor Dever of Chicago has proved that the Volstead act can be enforced. Chicago was never so dry as now. A mayor determined to uphold the constitution, has brought this about. Others can do the same if they will. Prohibition is marching on to greater victories.

According to the *New York Times*, the following international events will take place during 1925:

LATE NEWS, NOTES AND COMMENTS FROM THE WIDE FIELD

By REV. C. E. CORNELL

An epidemic of "flu" is now sweeping some of the cities of Japan, and thousands are dying. It will probably reach this country. The United States Department of Health offers the following preventive measures worthy of careful perusal.

1. Avoid needless crowding. Walking to work, if you have time, is better than riding in a crowded car.

2. Stay in the open air and in the sunshine as much as you can.

3. Breathe clean air and plenty of it. Breathe through your nose.

4. Use plenty of covering to keep warm while you sleep and loose fitting clothes to keep you comfortable while you work. Keep your feet dry and warm.

5. Avoid coughing, sneezing or snuffing people and do not cough or sneeze on others.

6. Wash your hands thoroughly immediately before eating and do not put your fingers in your mouth or nose.

7. Keep up your general health, first by using inside and outside plenty of clean water; second, by

The great military nations of the world will hold the second disarmament conference. It has not been decided just when or where this conference will be held.

An international conference will be held in May under the auspices of the League of Nations to draft a convention controlling international traffic in arms and munitions.

A conference of the Mediterranean nations, to be called by either England, France or Italy, for the discussion of problems directly affecting their interests.

Discontent in Spain, India, China and Russia—the world's great enigma—is destined, in the opinion of many observers, to result in important political developments during the twelve months to come.

Children sometimes get weary of the old home and its surroundings and plan to leave and some of them do. If any who read these lines have any such contemplation, read what two girls, twelve and thirteen years of age say after they were picked up by the Travelers Aid Society of New York City. They were returned to their parents.

Since we have been away from home we have had some tough time. We had to walk from morning till night. We did not have anything to eat. Monday we had one sandwich. That night we had cheese and crackers. The next day we went looking for a job. We didn't eat all day and that night some man brought us to the Travelers Aid Society. We stayed there all night and all day today. We are looking for someone to come after us now. I advise all girls if they have a good home for God's sake stay there.

Shenandoah, the name of the giant dirigible that made the transcontinental trip in safety and home again, is an Indian word meaning, "Daughter of the Stars." The Shenandoah and the Los Angeles are now in the Lakehurst hangar, the largest single room in the world. It could house three Woolworth buildings lying side by side. It represents an outlay of \$3,600,000.

The shortest poem said to be in the English language is entitled "The Origin of Microbes." The poem is as follows:

"Adam
Had 'em."

OLIVET COLLEGE BOARD MEETING

January 28th and 29th the regular Annual Board Meeting of Olivet College was held. It was commonly admitted that it was the best and most encouraging board meeting we ever held in the interest of this institution. There was a fine representation both of the trustees and friends of the school. The reports were most encouraging.

President N. W. Sanford, who has so ably and sacrificially conducted the school during the last three years, brought us a most encouraging report. His report showed that we have had the largest student body during his administration. Also he brought us the encouraging news that he was actually, according to his books, a couple of thousand dollars to the good, without counting many other additions in the way of assets that had come to the school during his administration. He also has plans well in hand to put on a program to repair our heating plant and to make other necessary improvements. The truth about the matter is that President Sanford has been God's man to bring our institution to a more substantial footing. The Board of Trustees gave President Sanford an extension of contract for three years commencing June 1, 1925.

There was considerable agitation in the meeting about giving additional strength to our Theological Department. In fact, it was commonly voiced by all that the main business of our institution should be to turn out Christian workers with our characteristic stamp.

Equally encouraging was the good report brought to us by our Treasurer, Rev. T. W. Willingham. His report showed that during the last few months the debt had actually been cut forty-two thousand dollars, while he had also taken care of interest, the running expenses of the campaign, insurance and loan dues, and other expenses incident to this department of our work. Brother Willingham is very conservative in his statements and plays safe.

Brother Willingham presented some feasible plans whereby the Districts assuming certain obligations, the debt could be considerably reduced. These plans were enthusiastically received and it was the

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you last week at the close of our good time in Houston, Texas. Well, on Monday morning, Jan. 19, Brother J. E. Moore and Prof. B. D. Sutton took me to the station, and at nine o'clock I boarded the old S. P. for Beaumont. Arriving there at 11:40, I was met by our pastor, Brother Ferrell and another good brother and was driven to the home of Brother and Sister Frazier and had a fine dinner. At two o'clock the good brother that was with our pastor took Brother and Sister Ferrell and this old globe trotter to Port Arthur. This was a lovely drive of about twenty miles over a fine highway, and they landed me in the splendid Nazarene parsonage where my old friend and grocery merchant of a number of years ago is pastor. I used to buy groceries from S. W. Hampton at dear old Peniel, Texas. I had two days with Brother Hampton and preached three times. The house was packed for our night services and we also had a fine day service. We had nine seekers and five got through to victory.

But early Wednesday morning Brother Hampton's son and I left in the Ford for Beaumont, where I took the train for Huntington. and there got an auto to drive me to Lufkin, where I was to give Brother Harmon, our fine Nazarene pastor, a two-day convention.

But I must not fail to say that Port Arthur is the gateway to all quarters of the globe for The Texas Company and the Gulf Refining Company. The largest oil refineries in the world are said to be at Port Arthur, Texas. I have never seen any thing like them. To say that they are big is just saying nothing. Their great oil tanks and pipe lines are so big that a man has no idea on earth how much they are worth. Thousands upon thousands of men are employed to work in the great refineries. They work three shifts of eight hours each day, and as several thousand go off duty as many more are there to step into their places, and the great old refineries never stop day or night. Some things are too wonderful for me. Here is a strange fact: the rich have so much and enjoy it so little, and the poor have so little and enjoy it so much. Thank God, we are ahead.

Well, my time is up. And as I told you, Brother Hampton's fine boy whom I have known since he was a baby drove me to Beaumont. We had to be there in time to buy a ticket, check up and leave town at 7:25 a. m. But we made it all right and just on time. I told the fine chap good by and my train pulled out for Huntington, and we pulled in there at 10:30, and Brother Harmon met me in the little Ford—what would we old Nazarene boys do without a Ford?—and we drove through a most lovely country over a cement road for ten miles to the most beautiful little city of southeast Texas. Lufkin is a county seat and a town of saw mills, planing mills, and box mills where they boil the gum, magnolia and sycamore logs for four hours in great boiling vats of water. Then take the logs out and put

them into their machinery and start them to rolling, and the great knives cut off the wood in thin slices, about half an inch thick. And great pieces of that fine material are going out as fast as half a dozen young men and young women can stack them up. A great deal of the work is done by young women. Of course, the men handle the logs, but when the machinery is running and the fine broad slices of lumber are coming out, the young ladies sort and put the different grades in different stacks. It was most interesting. Also at Lufkin they have one of the largest foundries of the state. We saw them at work moulding great pieces for saw mills. We saw one great piece that they called a hog, and we were told that it was one of the largest hogs that has ever been moulded, and it was to be shipped to the state of Washington. It was made for the Long-Bell Lumber Company. The business of the saw mill hog is to tear up slabs and make them up into kindling wood. You can throw a great slab into one of these hogs and before you can blink an eye that slab is made into kindling wood and they use it for firing the great boilers.

Well, I had two days in Lufkin and preached twice each day. We had fine crowds in the day time and at night the house was packed to the doors. Brother Harmon is doing a fine work in Lufkin, and he has some fine helpers. Our beloved Brother W. M. Nelson and family are great musicians and have charge of the music at the church. The Nelson family is a wonderfully fine family. At present Brother Nelson is not serving a church, but we have no finer preacher on the Dallas District than W. M. Nelson, and every child is a great musician, and they can play and sing and work altogether to beat almost any family that I have met in a generation. By all means, Brother Nelson ought to have a fine charge, and may the way soon open for him.

Our stay in Lufkin was most delightful, but the day came to move on. So on Friday morning, Jan. 23, Brother W. M. Nelson and his good wife and Brother Harmon loaded this old soldier into their big car and drove us to Nacogdoches, some twenty miles north of Lufkin, and we went out three miles into the country to a Congregational Methodist Church which has been there for a generation. Brother A. G. Smith was for a number of years pastor there and he attended the meetings in Lufkin and arranged for me to preach for them on Friday morning at 9 o'clock. I preached from nine-thirty until ten-thirty to a house that was almost packed, and then drove back to town and left for Dallas, Texas at 11:49, arriving in Dallas at 6:50 p. m. I was met by my old friend, Brother P. L. Pierce, and so we opened at Dallas, Friday night, Jan. 23, with a packed house.

In lots of love, and all for Jesus, with salvation's banner flying and Jesus on the throne of my soul, and on the home stretch for the Glory Land. Amen.

UNCLE BUDDIE

thought of the Board to proceed at once to cover the entire zone and secure the cash to make these reductions. We feel tremendously encouraged, we have no disposition to underestimate the largeness and the difficulties of our task, but a new faith and hope have taken possession of our people and leaders in the middle west. It was voted by all of our Assemblies last fall and spring to put this matter across, the last few weeks we have been getting hold of several thousand dollars and Brother Willingham is undertaking with some assistance to put the matter across in this second lap of about fifty thousand dollars.

Another very encouraging thing about the Board meeting was Brothers E. J. Fleming and Willingham brought us a fine draft of new By-laws which was adopted with a few minor changes.

Evangelist B. F. Neely was just entering into a good revival at the close of the Board meeting and everything promised a fine meeting. Our new pastor, Rev. S. D. Cox, is filling the bill in every way for the school and the community and he is already doing some real constructive work. We have a revival tide in the community and in the school.

It is surprising how people are beginning to buy property and move to Olivet. President Sanford has some tracts of one acre or more than can be purchased for those seeking homes. Write him.

We are looking forward to a great Commence-

ment and Campmeeting May 21-31, with Dr. J. W. Goodwin, Brother Bud Robinson and Evangelist John Fleming as special workers, and the District Superintendents, pastors, laymen, and friends as workers. Plan to be there.—E. O. CHALFANT, Secretary.

NEW YORK DISTRICT PREACHER'S CONVENTION

The New York District Preacher's Convention met in John Wesley Church of the Nazarene, Brooklyn, N. Y., Jan. 21 and 22. This was a time of blessing and profit to the preachers of the New York District. It was well attended by the preachers of the District, some coming from the extreme northern part of the State. A good spirit of fellowship and inspiration prevailed throughout the two days. The Convention received a disappointment in not having Dr. C. E. Hardy of Trevecca College, Nashville, Tennessee, as was planned. Dr. Hardy was called home on account of the illness of his wife. Considerable business was transacted in the perfecting of the preacher's organization. District Superintendent Jernigan presided with good spirit and was a great blessing to the Convention.

Papers and discussions followed the business sessions that were very profitable and inspiring to all who were present. A discussion of "Ministerial Jurisprudence" was led by Rev. Paul Hill, of East

Rockaway. This discussion gave the ministers much light on what they could do and could not do and still be "within the law." A paper was read on the subject "True Evidences of the Baptism with the Holy Ghost" by Rev. Howard Jett of Richmond Hill, N. Y. A profitable discussion followed and it was decided that the Convention go on record as maintaining that the true evidences of the baptism with the Holy Ghost were heart purity, a holy life and the fruit of the Spirit. Rev. O. L. W. Brown of Utica Ave. Church, Brooklyn, read a very interesting and helpful paper on "The Budget." The discussion of this paper was informing and led to definite actions in the form of recommendations to the Advisory Board regarding the financial work of the District. Rev. D. M. Coulson of New Berlin, N. Y., brought the evening message of the first day. God blessed the preacher and people.

Every minute of the second day was full of activity and the blessing seemed to grow as discussions and papers proceeded. Brother Hill of East Rockaway conducted a Manual Quiz which helped us all to get better acquainted with our manuals and settled some questions in our minds. The Convention was blessed by a paper by the District Superintendent on the subject "The relation of the pastor to the local church and the local church to the pastor." We felt much encouraged by this paper, knowing his motto to be "It can be done." Another discussion that was appreciated by all was on the subject, "What ought to be the relation of our pastors to other religious and civic organizations?" was given by Rev. W. E. Riley, of Bedford Church, Brooklyn. Brother Riley insisted that we were not to run from our duty by isolating ourselves from these civic organizations but that we were to work with them as far as possible, always standing for our God-given convictions. Rev. John Caldwell read an interesting paper on "What ought to be the attitude of the outgoing and incoming pastors to the church and the church to them?" This was followed by a very profitable discussion. The day closed with all preachers feeling glad they were preachers and we believe those who were not would like to have been. Rev. C. E. Shaw, Evangelist, preached the closing sermon to a well filled house. The entertainment was excellent and the fellowship was that of real Nazarenes. All are looking forward to the next Preacher's Convention.

H. P. JETT, Secretary.

DISTRICT MISSIONARY MEETING

The Southern California District Missionary Board (composed of all pastors, their wives and representatives from all of the Churches on the District, making a Board of over 200), met in its regular monthly session in First Church, Los Angeles, Feb. 2, 1925.

It was a meeting that those present will never forget. The Holy Ghost was present in power, from the opening service, which lasted for twenty minutes. There was a special manifestation of sweetness, of tenderness, of a melting spirit that was unusual. At the close of the session, Brother Earl Wilde and Brother Floyd Moore were invited to sing. Someone said, "sing a duet," they both hesitated, as neither had ever heard the other sing, but consented and sang, "He walks with me and he talks with me and He tells me I am His own," amidst the shouts and rejoicings of the people. The tide kept rising and the boys sang on, "He's taking me through whatever betides," calling for Brother John Moore to join them. Verily such singing was never heard before, the room seemed to vibrate with the music. There was no place to stop so the boys sang on, "Jesus Savior Pilot me," which brought such a scene of shouting, praising God and weeping as some said had not been seen before in ten years. It was a veritable Pentecost. Brother Hill our District Superintendent says that "this same spirit of victory is sweeping over the District. God bless the entire body of Nazarenes and keep us on the firing line ready for the coming of our precious Lord."

MRS. LESLIE F. GAY, Secretary.

OHIO DISTRICT

Another year has rolled around, and it is time for the calling of pastors for the ensuing Assembly year on the Ohio District. And we notice one thing that speaks of growth and stability and that is the churches are returning their pastors with almost a unanimous vote. It is our opinion that longer pastorates are more fruitful and will result in stronger churches than short ones.

Pastors H. H. Stahl, Coshocton; Frank Watkins, Marion; H. C. Little, Troy; J. W. Henry, Dayton;

D. L. Brandenburg and wife, Franklin; W. C. Canary, Middletown; M. T. Brandyberry and wife, Ironton; W. W. Hankis, Portsmouth; and S. D. Kelley, Cincinnati; have all been returned with a spirit of unity, love, confidence and good will. With pastor and people united, victory is practically assured.

The work of the District is progressing with many good revivals. We have organized six new churches so far, and have three more in view to set in order before the Assembly, which will be held at Marion, Ohio, April 28 to May 3; General Superintendent Goodwin presiding.

It has been our pleasure to organize 26 of the 49 Churches of the Nazarene on the Ohio District. When we accepted the District nearly two years ago, there were 1,570 members, and the minutes of our last Assembly showed a gain of 401, making a total of 1971. We expect the growth this year to be as large or larger than last year.

We are expecting a great District Camp at Columbus, this summer, July 24 to August 2, with Drs. J. B. Chapman, C. E. Hardy and Charles Babcock as our battery of evangelists. Prof. Frank Watkins, Pastor at Marion, Ohio, will be in charge of the singing, and anyone who knows Watkins knows that the singing will be of high order and very spiritual.

We invite the holiness people of Ohio, and surrounding states to begin now to plan to attend this feast of fat things. Also we expect the District Assembly to be a great spiritual feast. Come and see for yourself.

N. B. HERRELL, District Superintendent.

REVIVAL AND CHURCH NEWS

PASTOR ROY F. SMEE, Calgary, Alta. Canada: "Our work since coming to this good country has been most encouraging. God has especially blessed our ministry among these Canadian people. There have been but few Sundays since taking up our work here that some have not definitely sought the Lord at our altar. Upon coming to Calgary, we found that the church building was far inadequate to properly accommodate the church and Sunday school, as well as being too far out. There had been a payment made on a good centrally located lot, but God seemingly had better plans for us, and opened the way to buy a beautiful auditorium all equipped, with a seating capacity for 500 people. After selling our old church we raised sufficient cash to enter our new building free from debt. This new property is centrally located and very accessible to the street car lines. We enjoyed the ministry of Dr. and Mrs. Ellyson, who have been here with us in a very profitable Bible Conference continuing over three Sundays. They certainly fed our souls upon the deep things of God. Before they left we put on a two day Sunday school convention. Several of the Sunday schools of the District were represented, as well as several of the city. Dr. and Mrs. Ellyson are real enthusiasts for the Sunday school and we have caught some of their zeal. Our Sunday school is on the upgrade and we are looking to God, for help to establish a real center for holiness in this city."

PASTOR CHARLES BROWN, Pittsburgh, Pa.: "We are well into our third year at this place, and we are still pushing the fight into the enemy's territory, and by the Lord's help we believe we are doing his kingdom some damage. Our services are fairly well attended and the Master's presence is felt in most of them. Our prayermeetings, both midweek and cottage, are times of special refreshing. The Sunday school is doing good work. Many of the classes are increasing in interest and size. The N. Y. P. S., while not so largely attended as it should be and as we wish it were, yet is doing good work. The Juniors, under the able direction of Sisters Bertha Brooks, Anna Brooks and Margaret Hudson are pressing to the front. On Sunday evening, Jan. 18th, we had at the altar at our regular preaching service eight souls, all of them praying through to victory. One of these was a very bright Chinese young man. He is a regular attendant on the Sunday school and preaching services. Again on Sunday evening Jan. 25th there were at the altar, three persons; two young men were sanctified, and a young lad was saved. Also at our All Day service on Feb. 1st there was one at the altar, and two in the evening. One of the two praying through to victory. The writer has had the privilege of preaching to the people in a mission on the South Side three times in the last few weeks, and the dear Lord

has let us see five souls kneel at the altar there, among them three young men who were saved. Thank the Lord that He is still in the saving business, and that the revival tide seems to be on. Before this is in print, we will be in our five days' revival and missionary convention, with Mrs. Stella B. Crooks of Chicago, and Miss Bertie Karns of Springfield, Tenn., as the workers. With these excellent workers, and our faith in the God of battles, we are praying and trusting that this will be one of the greatest victories the Pittsburgh church has ever had. We are glad to say that we have some fine people looking our way for membership, and expect to take in a good class soon, and before these meetings are over, we trust that there will be others added to this list of prospectives."

PASTOR L. LEE GAINES, Wellington, Texas: "The few days Convention with Evangelist I. M. Ellis was a time of refreshing from the presence of the Lord. Twenty prayed through to either pardon or purity. The churches at Dodsonville, and Hedley, with their pastors, W. E. Ellis and Mrs. Martha Hanselman, and a good delegation from Kelley were a great blessing and added much to the success of the meeting. A good offering was made to the evangelist and enough money was raised to make a substantial initial payment on a new Ford for the pastor."

PASTOR J. W. HENRY, Dayton, Ohio: "We are now in our fourth year here and have never seen the church in better harmony or possessed of greater determination to go forward in His name. The Sunday school and N. Y. P. S. are taking on new strength and we see that we will have to make more room for both these departments. These people love their pastor. During Christmas week they presented me with a purse and Mrs. Henry with some beautiful hand made comforts, a pair of blankets and many other nice gifts. Then right away they gave a fine offering for the General Board to bring up the foreign missionary needs. The Woman's prayer-meeting each week is an asset to the church. We have just closed a week's meeting with Brother and Sister Wines, former pastors here, and the glory of God was upon us. People who had never been to our church here before prayed through to victory. Brother and Sister Wines are real gospel preachers. We are so thankful that the Lord spared Sister Wines. She is gaining strength and is at the front of the battle again. Following this meeting, the District W. M. S. held their convention here for three days, and were a blessing. We also want to mention our trip to Olivet College, of which we are a trustee, and which has just closed one of its best Annual Board Meetings. President Sanford is doing a fine work there and has a fine student body around him. Brother Willingham, the Treasurer, has been doing what seemed to be impossible; for he is paying off the indebtedness and helping us to see day light. Free from debt, and all standing by it, Olivet will be one of our best schools."

EVANGELIST W. W. LOVELESS: "We closed a great revival at Lancaster, Ohio, Feb. 1st. Rev. O. E. Wallar and a few Spirit filled folks, took a bold step by faith, and rented a large empty church near the center of the city, and my District Superintendent, N. B. Herrell, sent me to them as evangelist. What a time we had! The Holy Spirit came on the scene, and the crowds came until the church was crowded to its utmost capacity from balcony to the pulpit, night after night, while many sought to get in who could not. Over a hundred were at the altar, and such praying as most of them did, was a blessed sight to behold. One preacher climbed right over the top of a seat to get to the altar, to get sanctified, and, praise the Lord, he got it good. Some got cleaned up from the tobacco habit. District Superintendent Herrell came and organized a brand new sturdy baby Church of the Nazarene with thirty-eight charter members, mostly adults. They were as fine a band as I ever saw. They looked to me like they must be the cream of the city, the salt of the earth. Brother Wallar, is expecting to receive another class into the church soon. He and his fine little church expect to double their membership by Assembly time. I look for them to do the job. The heavy expenses of the revival campaign were easily raised, the evangelist was well paid, and

invited to come back next summer and conduct an other meeting. Brother Wallar and daughter, Miss Pauline and Rev. Elmer Haney and wife, and others greatly blessed the meetings with their music and songs. Miss Grace Haney, a deaf mute, several times moved the great crowds to tears, by her wonderful messages which she gave in sign language. We received twenty-five subscriptions for the HERALD of HOLINESS during the meeting."

PASTOR A. HOUSE, Emporia, Kans.: "Have just closed a good revival with Evangelist W. R. Cain of Wichita. Had good crowds in spite of the cold. Brother Cain did some splendid preaching and a goodly number found their way to the altar. The revival gave our church a good boost. Every department is on the increase. Some new members have united with us and others are looking our way."

EVANGELIST LUM JONES: "Our revival with pastor L. R. Butcher at Emmett, Idaho, was good, although the weather was bad. This is Butcher's fourth year as pastor there and our third meeting with him there. Our next meeting was with Pastor A. C. Tunnell, former District Superintendent of Kansas, at Boise, Idaho. If cold weather would freeze out Nazarenes we certainly would have lost there, but we came right on. There were only two services in the meeting in which no one was saved. Tunnell believes in making things go, and with this man at the wheel, we believe Boise will climb the grade. But Tunnell could not help making good with such a wife as he has. A. E. Sanner, District Superintendent of Idaho-Oregon District, makes things boil wherever he goes. But you see he lives at Nampa, where our school is located. Well, I do not mean to stop until the coming of Jesus, which Miller and Owen have written about, takes place. I am in the fight to die."

PASTOR A. K. SCOTT, Portales, New Mexico: "God is blessing in this field of labor. Our Sunday school is on the increase, our people are enjoying the blessing of God as never before, we have taken in five new members the last month, and have several prospective members. New people continually come to our services, and prospects are for the best year of our ministry. We are nearing the completion of our basement for our new church, which we hope to finish by April; and when finished we will have the nicest church in town. There is a spirit of prayer on our people and we are expecting a revival to break out at any time. Our N. Y. P. S. is better than ever and God is blessing in this part of the work under the leadership of Rev. A. M. Marsh, our young people have a weekly prayer meeting that keeps the fire of God on them. We are up with our apportionments and expect to finish our new church and go over the top on all things."

"CAPITAN, NEW MEXICO, Church of the Nazarene, under the leadership of Pastor J. H. Thompson, has been wonderfully blessed during the past year, and we are encouraged. The Lord has made it possible for us to purchase three lots down on Main Street and start our new church. It is remarkable

the way things have turned out. We hope to occupy our church by early spring. Church attendance is good, Sunday school is growing and the Y. P. S. is spiritual. We are the only church in town, and a beautiful spirit of harmony prevails among our people. Our midweek prayermeetings are wonderful." —Mrs. E. O. Jones, Reporter.

PASTOR G. C. BRAWLEY, Poplar Bluff, Mo.: "Have just closed a good meeting with Evangelist W. T. Barnett of Bernie, Mo. Twenty-one adults were converted and all but two of these were sanctified. We received thirteen good members. Our Sunday school is growing, and our people are united. We have a loyal band of sacrificing people. We recommend Brother Barnett to any wanting to employ a good evangelist."

PASTOR J. O. SCHAAP, North St. Paul, Minn.: "Beginning Jan. 4, we had District Superintendent Morrison with us for two weeks, during which time there were seekers in all except two services, and the church was very much edified. Dr. Morrison's messages on 'Faith' and 'Achieving Faith' ought to be heard by our people everywhere. Our church was organized two years ago Jan. 27 with twenty-six charter members, and it now has sixty-two. We have eighty-one all told. Two of our young people are in school at Faith Home School, Mitchell, S. D. We have had seekers every Sunday except four during the last twenty months. Tomorrow I leave for a two months' evangelistic tour in Colorado, Wyoming and Montana, having labored in those states before settling in this pastorate. Rev. L. W. Scott, recently returned from Idaho, is to be the shepherd while this rambler is away. Brother Scott and family have united with us and the Lord has blessed the labors."

PASTOR M. J. JONES, Winnipeg, Man., Canada: "We arrived in Winnipeg, June 13. The little Ford made the trip from Oklahoma, in six and one half days. We found many things different from what they are in the States, but many things are the same. The people of the church gave us a very warm reception. After a few weeks of unsettled conditions on account of the customs regulations at the international boundary, we moved into the parsonage. Glad to say that we have found that a Southerner can live in Canada without freezing out physically or religiously. These people like their tea steaming hot and the gospel red hot. They are loyal to the heart and are good prayers, payers and stayers. It has been a pleasure to work with these Canadian Nazarenes. We have just closed a gracious revival with Evangelist S. C. Taylor of Jamestown, N. D. He is a safe, sound and sane preacher of the full gospel. There were thirty-five seekers, nearly all happy finders. Received three new members, making twenty-one since we came. The Sunday school doubled during the revival. We have seekers in the regular services. There is a great opportunity for our work in this city. Nearly one half of the population of the province lives in or near Winnipeg. This is a great farming country. The soil is rich and productive. Wheat farming, bee keeping, poultry raising, dairying and fishing are the principal industries. Winnipeg is a railroad and manufacturing center and the greatest grain market in the world. We are doing our best to preach full salvation and to build up a strong Church of the Nazarene in this center. This is the only church we have in Manitoba, a province three and one half times as large as the state of Oklahoma. If you have relatives or friends here, write us and give us their address. Our address is 285 Balmoral St."

PASTOR W. D. SZELOR, Lansdale, Pa.: "We are in the midst of the coldest weather and greatest snow storms known here for years. Notwithstanding this, we are in the midst of a gracious revival with George and Effie Moore. One night the storm raged so that only thirty-two came to meeting, but the Spirit was there and one soul sought God. Sunday night the church was filled and nine souls sought the Lord. Monday night was 'pentecost.' My, how the Holy Ghost did work and there were some real cases of sanctification and old fashioned shouting. Last night (Jan. 28) was a great time. Eight seekers and an old time altar service. Meeting continues over Sunday, Feb. 1st. The snow continues to fall, but so does the 'fire'! Glory to God! Hold

your breath while I mention a 'new thing under the sun': This church is planning to observe Lent this year! What do you think of that for a Church of the Nazarene where revival fires are burning? Well, our plan is this: Being a town where four churches observe Lent in the usual way, we intend to observe it in an unusual way by making all our regular services 'special,' and thereby encourage a larger church attendance, also conserve the results of the revival now on. The pastor and local talent will have the Sunday services and our good pastors nearby will preach at each of the seven midweek services during the Lenten season. It will be a feast of fat things, and not the usual Lenten fast. The climax of this arrangement will be reached on Easter Sunday which is always a day of much blessedness. Our church is blest; the Sunday school is growing; our Young People are a great asset; and the pastor has a unanimous call to stay his fourth year in Lansdale."

PASTOR CLYDE E. GREEN, Newport, Ky.: "When District Superintendent N. B. Herrell of the Ohio District spoke in our church last October on the subject of 'Tithing,' he quoted the prophet who gave God's promise to open the windows of Heaven to the people who would bring all the tithes into the storehouse and explained that a window in Heaven is estimated to be as large as an acre. And since the Lord said acres, we have concluded that there is at least two acres of glory open over the Newport Church, for it is absolutely wonderful what the Lord is doing for us and how the Holy Spirit comes upon the services. And the money is rolling in every week. To God be all the Glory! We seem in the last few weeks to be approaching the marvelous manifestations and spiritual phenomena of the early days of the Holiness Movement. Evangelist Tilden H. Gaddis and the Three Mosure Sisters spent six nights with us just before Christmas, under the auspices of the Young People's Society and we had a wonderful time with sixty-eight seekers in the six nights. We were all so pleased with their work among us. Just before their meeting started we made quite an addition to the church building thinking we would have enough room to seat the increasing crowds, but during the last month in spite of the cold weather, our crowds have so increased that the church and annex are both filled to running over now on Sunday nights and it looks as if it will be necessary to make another addition soon. The last ten days have been glorious. Last week, while visiting the home of one of our members, the Holy Ghost came on us and soon two were seeking sanctification. At Thursday night prayer meeting thirteen hands were raised for prayer. The following night at a cottage prayer meeting four prayed through. That same day we were called upon to

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EVANGELIST E. ARTHUR LEWIS,
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preach the funeral of a babe, and the next day the bereaved mother prayed through in her home and shouted all over the house. On Sunday morning while we were preaching, five were sanctified sitting in their seats. In the evening the Young People's meeting was in such high gear that it was after eight o'clock before we could begin the regular service. After a short message fifteen came to the altar and twenty-five raised their hands for prayer. Monday afternoon a young woman who was in the Sunday morning service came to the pastor's home and prayed through. Tuesday night fifty-three were present at the Foreign Missionary study class, and the Holy Spirit came in power. Wednesday afternoon at the meeting of the Home Missionary society two women who came for clothing prayed through. Last night there were one hundred and forty-three at prayer meeting and a backslidden woman led the way to the altar, followed in a few minutes by eleven more. Many of them prayed through and we are looking forward to a great day Sunday. Evangelists C. C. and Flora Chatfield of Hamilton, Ohio begin a three week's meeting with us week after next."

EVANGELIST W. H. TULLIS: "We have just closed a good meeting with Pastor F. Oudly Brown at Brownsville, Oregon. Crowds were good and increased until no more could be seated the last night. The four other churches of the town closed up their services and came over. The meeting was held in the new M. E. Church, in this town of over a thousand inhabitants. We preached for a week before making an altar call, and from then on we had the altar and sometimes the front seats as well, full, without much urging. There were six funerals in town in as many days during the meeting and it rained every day but one, still the people filled the house. Many were saved and sanctified and money for expenses came without a pull. We are now in a meeting at Talent, Oregon. I have great victory in preaching and the God of Elijah answers by fire."

"PLEASE PRAY for my permanent healing. I believe God is able to do it."—John Bradley.

PRAYER is requested for the healing of Rev. J. E. Hutchenson's daughter who is in the hospital at Newberg, Oregon, and for Alex Kennedy who is in the State Hospital at Madison, Wis., and who is losing his eyesight.

PRAYER is requested for Mrs. Orby Taylor, San Saba, Texas, that her soul may be touched and her body healed.

A MOTHER in Colorado asks prayer for her son's wife that she may be saved.

PASTORS E. E. TURNER and wife, Hammond, Ind.: "We have had seekers every Sunday except two since the Assembly. Have just closed a wonderful Educational Rally in which General Superintendent Williams preached a great sermon on "Prayer" and one on "Christian Stewardship," and Rev. T. W. Willingham gave a glowing report of the progress

being made at Olivet College in the liquidation of the debt. The coming of these brethren was a blessing to our church. On Jan. 1, we borrowed \$500 and paid our apportionment to the school for two years, and we are delighted that we did, as Dr. Williams helped us raise \$560 in cash and pledges to be paid by June 1. Our Sunday school attendance is on the increase and there were 110 out to our last prayermeeting. Our Young People's Bible class has an enrollment of fifty. Miss Kathrine Deardorf of Indianapolis, has been with us two months as deaconess and is doing a wonderful work by her personal touch. Fully one third of the Sunday evening crowd are new people. We are now arranging for the North Indiana Preacher's Meeting which will be held at Hammond, May 5-10. Rev. C. W. Ruth will be the principal speaker. District Superintendent Herrell of Ohio will give two special messages on the General and District Budget, Sister Wines will give several messages on prophecy and the pastor will give many interesting papers."

PASTOR MORRIS HIMLER, Bluffton, Ind.: "Have just closed a great meeting with Prof. J. Warren Lowman doing the singing and preaching. There were hundreds turned away from the church for lack of room, building was so crowded that the fire chief ordered us to lock the door. People came at five o'clock in order to get seats. There were over 400 seekers—fifty the last night—and thirty-five new members with more to come in next Sunday. Two hundred were out to Sunday school, fifty subscriptions for the HERALD of HOLINESS were secured, good offering for the evangelist was raised, the pastor's salary was increased and he was given the largest pounding I ever heard of. Plans have been made for the erection of a new brick church seating from 500 to 700 people, and over \$3,000 was raised the last Sunday afternoon. When we came here a year and a half ago, they told us this was a hard field, some said it was no use trying to do anything here. But God still answers prayer."

"PRAY that my husband may be healed of tuberculosis."—Mrs. C. J. Printz, Pennsgrove, N. J.

A MOTHER in Georgia asks prayer for the salvation of her son.

PASTOR H. CALHOUN, Second Church, Wichita, Kans.: "This church was organized last August with twenty-two members. At the District Assembly, Brother Gray was called to the pastorate, but resigned at the end of two months to accept a pastorate in another denomination, and I, having been out of the pastorate for two years, accepted a unanimous call to take up the work. The Lord is helping us and we hope soon to have the work well in hand. We have some of the salt of the earth in our West Wichita Church. Have had one short revival with Mack Anderson and wife as evangelists. A number sought and found the Lord and the church was encouraged. The Andersons are Spirit filled young people from our school at Hutchinson and they stick to the old paths. They make a splendid evangelistic team and any church will do well to secure them. We expect to have a tent meeting for our church in the early spring."

SONG EVANGELISTS JOHNNIE AND JACKIE DOUGLAS: "We are now at Hastings, Nebraska, with Pastor E. C. Cain. This church has been praying for a revival and thirty have prayed through in the regular services during the last three weeks, and the meeting is starting well. There were fifty professions in our meeting at Hagerman, New Mexico, where W. A. Huffman is pastor. He and his wife are holiness workers of the old type. They visit and pray with the people. A great future is before them. At Artesia, N. M., we were much hindered by sickness in the town, but had fifteen professions and the church was much encouraged. We have Feb. 24 to March 8 open and anyone wanting us at that date please write or wire us here, 917 West 5th St. We are to be in Tulsa, Oklahoma, after this open date."

PASTOR W. P. SIBLEY, Jester, Okla.: "Last October I took charge of this small, but faithful flock. I found that Otto Short, the former pastor, had the church in perfect harmony and at work for God. Since coming, we have finished paying the indebtedness on the parsonage and finances are com-

ing along nicely. We are endeavoring to do some real pastoral work and are having seekers in our regular services. Took in a class of eight members last Sunday, and plan to organize a N. Y. P. S. and Woman's Missionary Society soon, and are planning for a revival. Sunday school is increasing in attendance and interest. The midweek prayermeeting is very good and the Wednesday night cottage meeting is growing fast. We usually have these where they will benefit old people and shut-ins and other churches co-operate nicely. We hope to build a new church here."

PASTORS WILLIAM AND FLORENCE SOMERVILLE Fort Dodge, Iowa: "When we accepted the pastorate here in May, the prospects were not very encouraging. There had not been services or Sunday school for several months and our first services were attended by from four to eight faithful souls. In July we put on a tent meeting with Rev. and Mrs. J. A. Kring and Rev. and Mrs. C. C. Childers as workers. Much good was accomplished and our hearts were encouraged. In November Brother Charles Stalker was with us ten days, assisted by Mrs. Lula Carter, as song leader. The Lord gave us some souls and several good additions to the church. We have just closed a meeting with Evangelist Lyman Brough, which was indeed a time of refreshing. A Swedish man who had known God in the Old Country came to the altar one Sunday night and prayed through and gave this testimony: 'I had almost decided there was no God in America. I have gone to all the churches in town, but found nothing to satisfy. This is the best place in town.' A lady who had been near death's door of tuberculosis was wonderfully healed, after being delivered from Christian Science—she and her husband were reclaimed and sanctified and with seven others, united with the church last Sunday morning amidst the shouts and tears of the saints. Our Sunday school has grown from five to sixty-five, we have a growing N. Y. P. S., and best of all 'God is with us.' 'It can be done' is our slogan."

PASTOR J. F. RANSOM, La Grande, Oregon: "Our eyes first beheld the city of La Grande, Nov. 15,

With the Children on Sundays



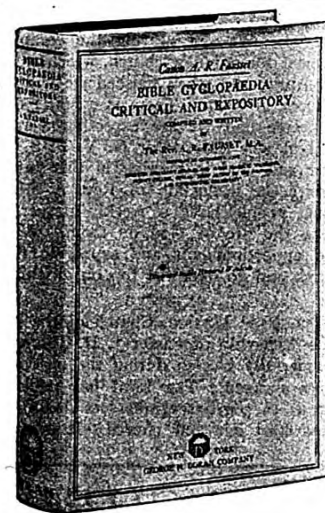
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when we stepped off the train, escorted by District Superintendent Sanner. He showed us around the town and caused us to know those who were interested in our work. The membership of our church which had just been organized was fifteen, but many had promised to join and help push the work, but most of our prospects were holiness people who belonged to other churches and could not stand the test when it came to giving up the lodge, or were hindered by other means from coming to us. These things were not encouraging. But on Jan. 25, Mrs. Ransom and I determined to start a series of meetings, doing our own preaching. The first week twelve were at the altar—eight on Sunday night—and fifteen have joined the church. God is pouring His Spirit upon us, the people are learning that we are in town, crowds continue to come and we are going on another week, any way. Mrs. Ransom is preaching in power and we are having very fruitful services under her messages."

PASTOR R. A. THORNTON, Jonesboro, Ark.: "Feb. 25 to March 1, we are to have Brother Bud Robinson, Prof. Rinebarger and wife and District Superintendent Oliver with us, and are expecting the time of our lives. If possible for you to come, we shall be glad to have you with us. If you are a preacher or active worker, we will see that you are entertained without charge."

"FIRST CHURCH, WASHINGTON, D. C., is progressing nicely under the leadership of Pastor Marvin S. Cooper, who has been unanimously called for another year. Brother Cooper is seeking to get each member of the church actively engaged in the work for which he is best fitted. The services are well attended and we are looking forward to the greatest year we have ever had. Had the largest attendance in the Sunday school last Sunday that we have ever had. A fellowship meeting has been started in the auditorium at the same hour of the Y. P. S. and it is a blessing to the people. We are planning for a Missionary Convention Feb. 17-22 and expect to have Miss Bertie Karns and Mrs. Stella Crooks with us at that time. We are also looking forward to a special campaign with 'Uncle Buddie' and Miss Essie Morris of Springfield, Tenn., April 8-19. We have a prayermeeting on Friday afternoon, attended mostly by the ladies of the church and we are praying for an old time revival."—Reporter.

"BRITTON, OKLA., church of the Nazarene has just closed a meeting in which there were forty-six seekers and thirty-three professions. The meeting was conducted by local workers and preachers and by our pastor, who is one of the best in the Movement. Thank God for old time transforming power"—Mrs. D. Dord, Reporter.

PASTOR M. M. LOWREY, Bristow, Okla.: "Last March the little class was organized at this place, and has been struggling on and doing the best it could, under the conditions. We have no church of our own, and the one that we have rented, is poor

and very poorly located. We have a faithful little band who are doing all they can, and are praying for God to undertake for us. We now have the chance to buy a nice new church, well located. It cost \$2,500 to build it less than one year ago, and we can get it for twelve hundred dollars. We want the HERALD of HOLINESS family to pray that God will open the way for us to get the money to buy this church."

EVANGELIST RUTH COLEMAN, Woodrow, W. Va.: "The Spirit of the Lord is upon the work here. Great demonstration in the Spirit Sunday a. m. and sinners are under conviction. We are expecting great things of the Lord in this lumber camp."

BROTHER A. R. DORR, Pasadena, Calif.: "I want to thank the editor for publishing that sermon on 'Can God Give Victory Over Sin?' in the HERALD of HOLINESS, Jan. 7, and for his editorial on 'The Supremacy of God's Moral Government' in Jan. 28. Also, I appreciate the nice Bible which the Publishing House sent me on my order. Certainly there is no use for our people to buy Bibles outside of our Publishing House when they can get such beautiful books at the price you offer."

PASTOR GEORGE HARPER, Cherryvale, Kans.: "We have just closed a nineteen day's meeting with Mack Anderson and wife. There were about twenty-four seekers and the church was wonderfully benefited. Brother Anderson preaches in the power of the Spirit and Sister Anderson's singing is very spiritual."

PASTOR S. B. DAMRON, Erick, Okla.: "The Group meeting of the western churches in Oklahoma convened here Jan. 29, 30. Most of the churches of the group were represented, and Brother W. B. Sibley of Jester preached at the first service and got the glory down. Brother R. B. Gilmore of Altus preached in the power of the Spirit in the evening service. On the second day Sister Minnie Manning brought a message in the power and unction of the Spirit, and Brother E. A. Green of Mangum preached to a full house the last night, five young people praying through. The topics discussed were very enjoyable and very helpful. The singing was spiritual, Brother J. E. Melvin of Canute leading."

"PLEASE PRAY for the salvation of my only son and only brother."—Mrs. Snyder, Los Angeles.

PASTOR O. E. WALLAR, Lancaster, Ohio: "Have just closed a revival with Evangelist W. W. Loveless. Have never seen such crowds at a revival here. Church packed to the limit and hundreds turned away. Brother Loveless stayed a week longer than he had planned and the meeting closed with people wanting it to continue. Brother Loveless was called back for a tent meeting in the summer. 107 were at the altar. Organized a church with thirty-eight members and expect to double membership by Assembly. Young People's Society and prayermeetings doing wonderful work. Our workers and converts busy. Sixty-four out to midweek prayermeeting and four at altar. Communion last Sunday, eighty-seven partaking. Lancaster, Ohio, is on the Nazarene map."

"DIAGONAL, IOWA, has just closed a good meeting. As District Superintendent Kinzie could not be with us as planned, M. E. DeVoll and wife came and helped us out. Twenty or more prayed through and the church was greatly helped. We took in seven new members. One poor man who was under conviction and rejected died before the meeting closed. Brother and Sister DeVoll carry a burden for the lost and keep the anointing upon them. This meeting will never be forgotten."—F. F. Horne, Pastor.

MRS. J. STENMANN, Winnipeg, Manitoba: "God is our refuge and strength, a very present help in time of trouble." We praise God for His wonderful goodness to us in the revival which closed Feb. 1. Evangelist S. C. Taylor gave us most helpful messages of truth. The weather was sometimes very cold and some of us were sick, but in spite of all, some people were faithful and were richly blessed. Sinners were converted, believers were sanctified and some joined the church. Brother Taylor was in our home while here and was a great blessing. We should pray for the wives and children of evangelists who

sacrifice so much in sending their loved ones out into the work of God. The pastorate of Brother Jones has been a great blessing to this church and city. The Sunday school is growing rapidly. Please pray for us here in Winnipeg."

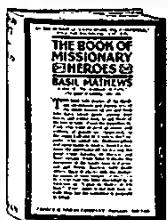
EVANGELISTS THEO. AND MINNIE LUDWIG; "God is breaking in on us in the meeting here in Mexico, Mo. No preaching Saturday night and three came to the altar during the praise service. Fourteen at the altar last night and all seemed to pray through. Expecting a continual tide of salvation through the closing week."

PASTOR URAL T. HOLLENBACK of Second Church, Toledo, Ohio, writes that U. T. Jr., made his appearance at the parsonage Dec. 14.

PASTOR HOWARD ECKEL, First Church, Miami, Florida: "Have just closed a three week's meeting with Evangelist Theodore Elsner and wife of New York City. Had over half a hundred seekers for pardon or purity. The closing Sunday night the long altar was well filled. The Elsners' preaching and singing were of the straight forward, fearless type that grips the hearts of the people. I can heartily recommend these young people. They are real Nazarenes and labor for the upbuilding of our work. Any church will do well to call them. The crowds were good throughout the meeting and the finances came easy. I find it's no trouble to get the money to support a meeting when the preaching is red hot, straight forward, on the fundamentals of the Bible and intelligently presented. After the people had given about five hundred dollars for the expense of the meeting, to my surprise, they gave a liberal offering to the pastor. Our people love to give. It is a pleasure to serve a people who appreciate your service. We are expecting a prosperous year. Pray for us in this most Southern city of the United States. 'It's always June in Miami!'"

PASTOR C. WARD MILLEN, Centerville, Iowa: "The Church of the Nazarene at this place has just closed a successful twenty day's revival with Evangelist Edna Wells Hoke of Carterville, Ill. There were more than sixty professions. A few were taken into the church and more are to come in later. The church was greatly awakened and we believe God will give us the greatest year of our lives. The congregations increased steadily and the last few evenings the church would scarcely accommodate the crowds. Eighteen subscriptions for the HERALD of HOLINESS were taken. Our people liked Sister Hoke

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and the old time way in which she proclaimed the truth. They wanted her to stay longer, but perhaps she will come again. The finances came in well. We are now planning for the Ministerial Convention which will meet here Feb. 24 to March 1. We are trusting God for great things."

PASTOR J. WESLEY CROFT, Sellwood, Church, Portland, Oregon: "We have just passed through one of the best revivals in the history of this church. J. A. Kring was the evangelist, Roland Gillam was the leader in song and Rev. Arthur McNaughton, who was with us most of the time, rendered valuable service. Have never witnessed such a spirit of prayer as was upon our people. The last Sunday morning the evangelist got no chance to preach. The evangelist left for Burns, Oregon, but we could not stop the revival, so Bros. Gillam and McNaughton assisted us and we are in the second week of the meeting since the evangelist left. Souls are praying through in the old time way and the church is on fire."

EVANGELISTS E. H. WREDE AND CHAS. REGAL: "We have just left Redkey, Ind., where we were engaged as song evangelist and pianist. This was a hard fought battle, but God came upon the scene and blessed our efforts and gave us about seventy souls. Pastor Pendry served as evangelist and preached the gospel in the old fashioned way. We are now in Grover Hill, Ohio, where we are engaged for two three weeks' meetings."

TELEGRAMS

SAN DIEGO, CALIF.

Closed fine revival with Balsmeier Evangelistic Party, sixty-five seekers, counting as they came, fourteen last night, sixteen new members, \$66.00 love offering for pastor. Party called back for another meeting. No better evangelists in movement.—I. C. Mathis, Pastor.

COFFEYVILLE, KANS.

Nazarene Young People's Society annual revival second week, great crowds, one hundred fifty seekers, eighty-seven prayed through, many men finding God. Our goal one hundred subscription to HERALD of HOLINESS. Two hundred in Sunday school, one hundred in young people's class. Church on fire. Pastor excited.—Lum Jones and L. C. Messer.

COFFEYVILLE, KANS.

N. Y. P. S. revival closed Feb. 8, great crowds. Every goal reached. 531 in Sunday school. 124 in Young People's Meeting. One hundred subscriptions to HERALD. 239 seekers, seventy-eight saved, thirty-nine sanctified. Eighteen members received. Lum Jones and Messer great. Coffeyville will never forget them.—Mrs. Mary A. Levan.

GEORGETOWN, ILL.

Great revival at Olivet College Church. Over one hundred seekers, twenty last night. Evangelist B. F. Neeley is a great preacher.—Steuben V. Cox.

ANNOUNCEMENTS

NOTICE—When preparing reports, notices and other matter for the HERALD of HOLINESS, use a typewriter whenever possible, be sure to double space, and don't use a red ribbon.—Editor.

COMMENDATION—I would like to introduce to our people of the southland, Mr. N. B. Vandall of 624 Merton Ave., Akron, Ohio. He is to enter into the work as an evangelist singer. For two years he has been with the Petticord Evangelical Party as a soloist. He is a member of our church and would like to work with our people. We have enjoyed having him here in our school for two services and his work is highly appreciated. He has a beautiful tenor voice and has but few equals in our movement as a soloist. Rev. Petticord tells me that he is also a very fine personal worker and is a great asset in a meeting. He is twenty-eight years of age and has a wife and two children. He is capable of taking his place among our best campmeeting singers. He is a kind and pleasant gentleman of the highest type and very spiritual.—A. S. London.

RECOMMENDATION—Dwight M. Peffley, Brookville, Ohio, is a commissioned song evangelist of the Ohio District. He has had several years' experience as a song leader and special singer. He recently conducted the singing in a six week's campaign in our Troy, Ohio church, and did excellent work. He carries a burden for the lost and is a good altar worker. His songs are not light and chaffy, but carry a real message. We desire to recommend him to our people everywhere.—H. C. Little, Pastor, Troy, Ohio., H. W. Welsh, District Evangelist.

NOTICE—On Thursday, Jan. 29, my brother, Glen Lisle's home in Olivet, Ill., was burned, and also their baby, Dorthy Mac, was burned to death. Another child was badly burned, but they think he will recover. Will HERALD of HOLINESS readers please pray for my brother and his wife?—Mrs. Lida Brandyberry, Ironton, Ohio.

NOTICE—Please pray for Sister Ida C. Woods, Oil City, La., who is severely afflicted.

NOTICE—I wish to announce that during July and August I will be available for engagements as song leader, soloist and altar worker for camp meetings. Can also take charge of children's meetings. Have had years of experience in this kind of work and can give references. Will come for expenses and a free will offering.—Mrs. May J. Cooper, 42 Fairview Ave., Binghamton, N. Y.

NOTICE—To the members and friends of the Kansas State Holiness Association. The trustees are planning to let the contract for our large tabernacle. Those having subscribed and others desiring to assist us, please send your remittance to the undersigned not later than March 1st.—W. R. Cain, Sec. Treas. 515 So. Vine St., Wichita, Kansas.

NOTICE—Would like to get in touch with some church or individual who has Sunday school library books that they would donate or sell cheaply to the Nebr. Dist. Perhaps some church has a used library that has served its purpose; if anyone has some books that they would like to donate or sell cheaply write to Rev. R. L. Major, Dist. Sec'y, 204 N. 4th, Beatrice, Nebr.

RECOMMENDATION—Rev. J. E. Hutcheson of Newberg, Oregon is an elder in the Church of the Nazarene. He has quite a large experience in mission work, being in the 5th St. Mission in Los Angeles, Calif., for several years, and has had experience both as a pastor and evangelist for several years. On account of his growing family he feels the need of settling in the pastorate. Anyone who desires an evangelistic pastor will do well in calling Brother Hutcheson.—E. J. Lord, District Superintendent, Dundee, Oregon.

NOTICE—I have been in the evangelistic work during the past year, but desire to enter the pastorate again. Am an elder in the Arkansas District, have been preaching since 1910. I offer as references,

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4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

sch. 1.
Eph.
Col. 3.
sch. 1.
h2 K1.
Hcb.

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District Superintendent R. H. M. Watson, Meridian, Miss., Rev. P. L. Pierce, Pastor First Church, Dallas, Texas, and my brother R. A. Thornton, Pastor of Church of the Nazarene, Jonesboro, Ark. Anyone interested write me in care of my brother at Jonesboro.—Miss F. A. Thornton.

NOTICE—A Revival and Holiness Convention will be held in the Church of the Nazarene, Ashtabula, Ohio, March 6-15. C. W. Ruth of Indianapolis, Ind., will be the evangelist. The first part of the meeting Frank and Helen Lehman of Ashtabula will have charge of the singing and the last part will be in charge of the Cleveland Bible Institute Girl's Quartet. A gracious outpouring of the Spirit is expected.—W. P. Rigden, 15 South St., Ashtabula, Ohio, Secretary.

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SPRING ASSEMBLIES

Arizona (Preachers' Convention) April 22-26
New Mexico (Hagerman) May 6-10
W. Colo.-Utah, (Grand Junction) May 13-17
E. Colo.-Wyoming, (Boulder) May 20-24
Northern Calif., (Stockton) June 2-7
Southern Calif., (Los Angeles 1st Ch.) June 9-14
Evangelistic service Tuesday night, preceding the Assembly which will open nine a. m. Wednesday except Southern California District which will have opening service Monday night and Assembly open eight-thirty a. m., Tuesday.

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Ohio, (Marion, Ohio) April 20 to May 3
Pittsburgh, (East Liverpool, Ohio) May 6 to 10

CONVENTIONS

Preachers Convention, Kentucky District April 21 to 28
Convention Louisville, Ky. May 12 to 17
The Assemblies will begin with an opening service Tuesday evening, and the Assembly session will open Wednesday morning at 9 o'clock. Members of the Assembly should be prompt in attendance at the opening session Wednesday morning.

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

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 Bloomington, Ind. March 8 to 29
 O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.
 Joe and Helen Peters, Olivet, Ill.
 A. A. Price, Denton, Md.
 F. E. Putney, 207 S. Millwood, Wichita, Kansas.
 P. C. Ramsey and wife, Ozark, Ark.
 Lawrence Reed, Newell, W. Va.
 J. E. Redmon and wife, Brookville, Ind.
 Booneville, Ind. Feb. 15 to March 1
 Indianapolis, Ind. (West Side) .. March 6 to 22
 S. B. Rhoads, Pasadena University, Pasadena, Calif.
 Olive A. Rife and Nina Dean, Thomson, Ga.
 C. C. Rinebarger, Song Evangelist, New Albany, Ind.
 Oscar F. Ring, 517 Hinggold St., Cincinnati, Ohio.
 Bud Robinson, 2109 Troost Ave., Kansas City, Mo.
 J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.
 Akron, Ohio Feb. 16 to March 8
 New Brighton, Pa. March 9 to 29
 C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.
 Knoxville, Tenn. Gen. Del. Feb. 8 to 22
 Ashtabula, Ohio March 5 to 11
 Decatur, Ill. March 17 to 22
 Springfield, Ill. March 24 to 29
 W. O. Self, Brenton, Ala.
 Schurman and DeLong, 6100 Princeton Ave., Chicago, Ill.
 R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio.
 William Seal, Des Arc, Missouri.
 E. E. Shellhamer, 6110 Isleta Drive, Los Angeles, Calif.
 E. M. Shelton and J. P. Howe, song evangelists, 210 N. 4th St., Ironton, Ohio.
 F. A. Smith, Sharon, Okla.
 Burl Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.
 Elkhart, Ind. Feb. 15 to March 1
 Crothersville, Ind. March 1 to 15
 C. K. Spell, Bethany, Okla.
 D. M. Spell, 213 S. Seminole, Bartlesville, Okla.
 Chautauqua, Kan. Feb. 5 to 22
 Elk City, Kans. Feb. 26 to March 13
 Otis M. Spinks, Song Evangelist, Box 508, Shreveport, La.
 A. M. Sprague, Manchester, Okla.
 E. L. Striegel, Norman, Okla.
 Fred St. Clair.
 H. G. Stebbins, Waterville, Vermont.
 Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.
 Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.
 M. E. and Della B. Stretch, El Paso, Ill.
 B. D. and Marguerite Sutton, 2109 Troost Ave., Kansas City, Mo.
 Howard W. Sweeten, Ashley, Ill.
 Esther, Mo. Feb. 14 to March 3
 Dayton, Ohio March 15 to 29
 E. C. Tarvin, California, Ky.
 John Thomas, Wilmore, Ky.
 South Manchester, Conn. Feb. 1 to 22
 Syracuse, N. Y. March 1 to 15
 J. D. Thompson, 149 West 6th St., East Liverpool, Ohio.
 Toney Evangelistic Party, 2117 Wall St., Dallas, Texas.
 N. E. Tyler, Route 1, Rogers, Texas.
 W. H. Tullis, Route 1, Box 651, Pasadena, Calif.
 Toledo, Oregon Feb. 16 to March 1
 Sutherlin, Oregon .. March 8 to 22
 D. C. W. Tetric and Mrs. Annie Tetric, Shawnee, Okla.
 Rev. Jesse Uhler, Clearwater, Kansas.
 Wm. C. Urschel, Artesia, Calif.
 N. B. Vandal, Song Evangelist, 624 Merton Ave., Akron, Ohio
 D. I. Vanderpool, Jose, Colo.
 Rev. H. M. Vriedenburg, 1136 Hays Ave., Racine, Wis.
 D. J. Waggoner, Hamlin, Texas.
 J. A. Ward, 2657 Bedford Ave., Brooklyn, N. Y.
 J. C. Walker, 1330 W. 3rd St., Hastings, Neb.
 Mattapoisett, Mass. Feb. 13 to March 1
 Mrs. DeLance Wallace, 1141 17th Ave., N. Seattle, Wash.
 Mrs. Lena Montgomery Wallie, 1115 E. Whitaker, Shawnee, Okla.
 Kenneth and Eunice Wells, 2116 Barth Ave., Indianapolis, Ind.
 Ft. Wayne, Ind. Feb. 8 to 22
 East Liverpool, Ohio Feb. 25 to March 15
 Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena, Calif.
 Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
 Lincoln and Omaha, Neb. February
 Itasca, Wisc. March 1 to 22
 C. C. White, 4464 Conn. St., Fary, Ind.
 Kendall S. White, Song Evangelist, Bethany, Okla.
 Charles Whitley and wife, Electra, Texas.
 Earle F. Wilde, Highlands, Calif.
 J. E. Williams, Olivet, Ill.
 Council Bluffs, Ia. Feb. 18 to March 8
 Bay City, Mich. March 15 to April 5
 Mrs. Esther Williamson, Singer, Unversity Park, Iowa.
 S. B. Wallis, 723 North P St., Bedford, Ind.
 E. H. Wrede and Chas. Regal, singer and pianist, Cloverdale, & Elmer Yoh, R. 2, Van Wert, Ohio.
 A. M. Youngblood, R. 2, Box 275, Ft. Smith, Ark.
 Oale G. Zeits, 618 Linden St., Lima, Ohio.

The HERALD of HOLINESS brings a blessing to our home and when through reading it I always pass it on to those who do not receive it.—Mrs. Lenhart, Okla.