

# Herald Holiness

Official Paper, Church of the Nazarene

VOL. XIII, NO. 9

KANSAS CITY, MO., MAY 28, 1924

WHOLE NO. 633

## Full Salvation and the Young People

**R**EV. E. E. GROSSE, pastor at Deepwater, N. J., calls attention to the fact that the large percentage of people under thirty years of age in our churches is proof of the fact spirituality appeals to Young People and that a church which keeps filled with the Holy Spirit will not require suppers and festivals in order to "hold" its youth. In some places our congregations are largely composed of Young People and they are enthusiastic and satisfied.

Rev. J. W. Waltz, pastor of our church at Forest Center, Wis. says, "In these days when men are seeking great honors, popularity, social prestige, riches, power, position, and pleasure, the man who is filled with the Holy Ghost, attends the religious services, and helps in every way he can to glorify God, even though he does not have a dollar in his pocket, is happier and richer than any one else beside."

It is a fact that "long faced religion" does not appeal to youth and that where they have this kind it is necessary to seek "relief" from their religion in social diversions in order to keep the Young People interested. But wherever people have found the secret of a "religion of joy," you can quickly count the Young People in. Old people may manage to "endure" their religion during their few declining days, but Youth wants a religion that it can "enjoy." And that interpretation of this demand of Youth which answers in a surface religion that puts no ban on dancing, card playing, and other forms of questionable amusement is more of an invention of the "elders" than a creation of Youth.

For whatever Youth is, it is genuine and despises pretensions. Young People quite generally know that to profess religion and still "go the way of the world," as they see so many of their elders doing, is vain and profitless, therefore they quit the church and the Sunday school and follow after worldly pleasure. The only other way for Youth is to "forsake the world" and go fully with Christ, for Youth cannot be Youth and be half hearted. Only a Full Salvation can satisfy the young and save them from the snares of the world. But thank God, it will do it. The hope of our church in the holding of its young people is in keeping them spiritual and in being spiritual ourselves so they will find religion more than a substitute for the things "outside." This is God's and the Bible way anyhow.

### Should the Flood Gates Be Opened for Immigration?

**R**ECENTLY, Congress has been making new laws governing immigration into the United States. There has been a great deal of criticism, both friendly and unfriendly, at home and abroad. Some would take the side of the unfortunate people in countries less favored

than our own and say, "Open the gates and let all come who desire." Some would say, "Let us counsel with other nations and make laws that will be mutually agreeable."

Of course, there are two sides—at least two—to every question. But the general consensus of opinion in this country seems to be that people who are not "potential" Americans should not be permitted to settle here. That is, if one does not know American ideals and does not care to learn them, let him stay where he is. Or if he does know American ideals and despises them, keep him out. And there is no thoughtful person in any country who will question the right of the people of that country, through its properly constituted government and with proper courtesy to the rest of the world, to set the standards which it will require of those who desire to settle among them.

And without entering into the merits of any particular case, it is evident that with unrestricted immigration, within a generation or two, American ideals would be broken down and this country would lose its distinctiveness and would cease to be a desirable country in which to live. The problems of our legislators and statesmen are many and serious, but foreigners who are "un-assimilative" must be kept out and even those who are assimilative must not be allowed to come too fast. When the "melting-pot" overflows it ceases to do its work. With too many foreigners, especially when they are inclined to settle in communities, the solidarity of the nation is broken and genuine Christian citizenship passes away.

### "Where the Wicked Cease from Troubling"

Speaking of the rights of a nation to select its own immigrants, reminds us that heaven is "A prepared place for a prepared people." There is a universal invitation to prepare for heaven, but only those who accept this invitation and prepare are finally admitted into that land where "sin and death" can never come.

Some men stand back and count it incredible that God would pass restrictions against the unholy; but just as a government owes its first duty to its own citizens, so God must make good His promise to provide a sinless land for sinless people; for the "Weary are at rest" only in that place where the "Wicked cease from troubling." Sin and complete happiness can never exist in the same heart, the same home—not even in the same world.

But God will have a world in which there will be no Devil, no sinners, no sickness, no sorrows and no dying. Such a world will be filled with infinite happiness for there will be nothing there to hurt or annoy and all who get there will thank God that the unfit have been barred out. One expects some inconveniences and annoyances when he is simply "on a journey," but when he gets home he rejoices in harmony and peace.

## Herald of Holiness

Official paper, Church of the Nazarene  
Published every Wednesday by the Nazarene Publishing  
House, 2109 Troost Ave., Kansas City, Mo.  
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Subscription price—\$1.50 per year, in advance. In  
change of address, name the Postoffice and State to which  
the paper has been sent, and the Postoffice and State to  
which you wish it sent.

Entered as second-class matter at the postoffice at  
Kansas City, Mo. Acceptance for mailing at special rate  
of postage provided for in Sec. 1103, Act of Oct. 3, 1917,  
authorized July 19, 1918.

### HOLDING THE SUNDAY SCHOOL FOR THE CHURCH SERVICE

Of course it is hard for a preacher to feel altogether complimented when he sees the children and a scattering of the grown ups going off home at the close of the Sunday school hour just as though the principal services of the day were over; but it is foolish for him to complain in such a way as to give the impression that he would rather they would not come at all unless they will stay to hear him preach. For although that may be his feeling, if he will analyze fully he will discover that his attitude is neither best nor wisest.

Before saying anything about it publicly, would it not be a good thing for the pastor to ask himself these questions; "What have I ever done to show that I would like to have these people stay for the preaching? and what have I ever done to make it easy and interesting for them to stay?"

In answering these questions, the preacher should not simply look backward, but should rather determine to "do better" and to win in this matter.

I know a pastor who held his Sunday school for the church service at least once a month by arranging that the morning service should be conducted by one of the classes or departments of the school. On such occasions, there were special songs, one of the students of the school, frequently a boy or girl from ten to sixteen years of age, read the Scriptures and, assisted by the teachers and the pastor, conducted the *Sunday morning* service. The pastor, of course, made his announcements, took the offerings and managed to give "the core" of a gospel message in the "talks" which the class or department required him to give. And it may sound queer to preachers, but the whole of the Sunday school stayed for these services and all the *parents* of the children who were on the program came out (aren't parents queer about their children) and these Sunday school services came to be the best attended of any in the month; although attendance for all Sundays increased both from the Sunday school and from parents who did not attend the Sunday school; for naturally all hated to appear just when they or their children were on the program.

Another pastor followed the regular practice of having seating arranged and reserved for the children and adapted ten minutes of his sermon to them. A good many grown-ups said they got more benefit out of this

part of the sermon than out of the other—they understood it better.

One pastor followed the plan of having a "combination service" for six weeks in the summer. On this plan, the Sunday school met at the usual time, held its opening exercises, had the lesson period and reassembled (the whole school) for the closing exercises. But instead of closing up in the usual way, dismissing with the monotonous announcement that those who would should remain for the "after service," the pastor took charge of the closing (without any ceremony), had appropriate songs, offerings and announcements and preached a brief sermon, beginning promptly at eleven o'clock and quitting promptly at eleven thirty. The result was that he not only had the Sunday school for the preaching service for the six weeks, but when the regular order was resumed again many who had attended church for the six weeks had "formed the habit" and continued to come. Also, during the six weeks, many "regular" church goers, finding that they could not get into the preaching service without being unduly noticed, got into the habit of going to Sunday school.

The pastor of one of the largest churches in this country, who has one of the largest Sunday schools anywhere, I am told, never dismisses his Sunday school at all but follows a plan which combines all the methods which I have mentioned, and when he dismisses at all, every one is dismissed and "church is over."

Some pastors may look upon any and all of these plans as involving a *sacrifice*, but the purpose which he is trying to accomplish is worth the cost; for more and more from now on we will get our church members out of the Sunday school and we ought to get them early.

#### ELI'S SERVICE TO SAMUEL

THREE times the Lord called to Samuel and every time Samuel mistook it for the voice of Eli (1 Sam. 3), and it was only when Eli instructed the child that he was able to discern the voice of God and answer the call to a service which was both long and faithful. What a responsibility was upon Eli! Indeed, what an opportunity was his!

But there is a relationship between the pastor of every church and the young men and young women of his congregation who have the call of God to special service upon them which is analogous to that which existed in the tabernacle at Shiloh in that now distant day; and the wise pastor will not overlook his opportunity for assisting these young Samuels to hear and heed the voice of God.

There are some people who would forbid any word of encouragement to the prospective preacher or missionary on the ground that "If they are really called, they do not need human encouragement." But the fact is that many of the most useful people are decidedly timid, while there is a boldness that is more characteristic of fools than of angels,

therefore it is folly to assume that only those of "forward temperament" are called to heroic service for God and the souls of men.

Pastors should be ever on the lookout for indications of talent, ability and inclination and other indications of the call of God upon members of their congregation, and they should use tact in encouraging and drawing out these likely ones into the service of soul winning. Many a timid youth will interpret his pastor's silence and inactivity as a mute testimonial against his conviction of a "call."

Of course it takes courage and unselfishness for a pastor to become zealous in following a course that will probably result in his loss of the most useful and promising people in his congregation, still the larger interests of the Kingdom will be served by his local and personal loss. In confidence and in prayer, the pastor should listen to the story of the prospective preacher or missionary and should help him to "put out the fleece" and to find the certain will of God.

Some may say that we have so large a number of preachers now and more missionaries than we can send out. But we have scarcely begun on any line yet. Let us "pray the Lord of the harvest that he will *thrust forth* laborers into the harvest," and as He speaks to our children to go, He will speak to us to send and with the intimacies of relation between the going and the sending, our abilities will be found to have increased by many fold. When your child and mine goes, you and I will really begin to send.

In summarizing the work of a certain old preacher, it was said that he had had thousands of souls saved under his ministry; and calculating the results of his life, it is quite possible that the last statement tells of greater achievements than the first. What are we doing to "help the younger men to enter the ministry"?

#### ATTENDING THE MID-WEEK PRAYER MEETING

There may not be any *secret* about getting people out to prayermeeting. It may be that all there is to it is keeping the meetings interesting and the people just *will* come. But at any rate, it is no great big trouble to find excuse to stay away and when a few make the habit of doing this, it becomes easier for others to do likewise.

It is not necessary to draw comparisons, but it is exceedingly important that the mid-week *prayermeeting* be maintained at a high mark for attendance and spiritual blessing. When the mid-week meeting lags, all the services of the week lag.

It is a splendid thing to establish the "prayermeeting habit" and refuse to break it even in the warm summer months. I know of a few Nazarene churches that have a large and growing attendance at their mid-week service, but I also know some where there is plenty of room for improvement.

If thou knowest the whole Bible by heart, and the saying of all the philosophers, what would it profit thee without the love of God and without grace?—C. N. BOVÉE.

# Why We Teach the Eradication of Carnality

By A. M. HILLS, D. D.

NUMBER TWO

**W**E are confirmed in our faith by the adjectives which are used by inspired writers.

Take the adjective "katharos," its meanings are "clean, pure, unspoiled, guiltless, void of evil." It is found in such passages as these: "Blessed are the pure in heart" (Matt. 5:8). "Out of a pure heart" (1 Tim. 1:5). "In a pure conscience" (1 Tim. 3:9). "Out of a pure heart" (2 Tim. 2:22). "Pure and white linen" (James 1:27). "Pure gold" (Rev. 21:18). "Pure rivers of water" (Rev. 22:1).

It is thus seen that it is applied to the heart, the conscience, religion, linen, gold, and water. Now we know that other things can be pure, gold without alloy, water without sediment, linen not mixed with cotton or wool. Why may we not believe that there can be a conscience cleansed by the blood and a heart made pure by the Holy Spirit, and free from the carnal mind?

This adjective is the basis of the verb "katharizo," which is used three times in Matthew 8: 2, 3, "And behold, there came a leper and worshiped him, saying, Lord, if thou wilt, *thou canst make me clean*. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy *was cleansed*." Now did Jesus really cleanse the leper, or only play at it and suppress its outward manifestations, but leave the disease still within to corrupt and spread its contagion to others? Fortunately we are not left to any conjecture on this point. "Immediately the leprosy *departed* from him" (Luke 5:13).

But this same verb is used in Acts 15:9, where we are informed that "The Holy Spirit *cleansed their hearts* by faith." In the light of the use of the verb and the use of the adjective, are we not driven to the conclusion that the moral defilement of those believers was ENTIRELY REMOVED from them, by the baptism with the Holy Spirit?

Our conviction that we are right is still further strengthened by the use of this adjective. Remember, it means "clean," "pure," "unspoiled," "upright," "void of evil." It is compounded with the Greek preposition "Ek" into another verb "ekkathairo." The lexicons define it "to CLEANSE OUT," "thoroughly PURIFY," "to PURGE OUT," "to ELIMINATE." It is used thus; "Purge out the old leaven" (1 Cor. 5:7). In 2 Tim. 2:21 we are informed that if a man is thus purged from the old leaven of carnality and sins, he is "SANCTIFIED, and meet for the Master's use, and prepared unto every good work." In four passages we are told that we are sanctified by the Holy Spirit. Here then are our conclusions:

- (1) We are sanctified by the Spirit.
- (2) It is done by the baptism with the Spirit, *cleansing our hearts*. (Acts 15:8, 9).
- (3) It consists in purging out or eliminating.
- (4) It makes us clean, pure, holy, free

from carnality, like gold free from alloy. Hallelujah! this is what every Christian heart hungers for, *deliverance* from the carnal mind.

IV. Let us consider the meaning of the Greek adjective "hagios." Its meanings are (1) Separate from common use; (2) hallowed; (3) pure, righteous. It is used about 240 times in the New Testament and means "pure, righteous" a great number of times. It is used about one hundred times of God the Father, Son, and Spirit; four times of angels, nineteen times of men and women. We might infer from this that the purifying work of the Holy Spirit in our hearts if unhindered would produce in us a holiness in kind like that in God and the angels, alike free from carnality.

From this adjective is formed the verb "hagiazō," which means "to consecrate," "to cleanse," "to purify," "to sanctify." This is the verb St. Paul used when he prayed; "And the God of peace himself *sanctify* you wholly." (German, "through and through"). And Jesus, used it in His intercessory prayer for His disciples, "Father sanctify them" (John 17:17). For this He died (Eph. 5:26). Now is it thinkable that Jesus prayed for nothing higher, and died for nothing better than to leave the members of His church a mass of carnality and inward corruption? When the infinite God undertakes to sanctify you, make you pure, "through and through" in spirit, soul and body, does He still leave every corner of your being infested with a carnality that is at war with God? Who can believe it for a moment?

The participle of this verb is used in Hebrews 10:14, 15, "For by one offering he hath perfected forever *them that are sanctified*. Whereof the Holy Ghost is a witness to us." It might be proper to ask if God has no higher conception of "perfection" for His sin-hating, blood-bought, and blood-washed children than that depravity should still remain in their hearts. And has the Holy Spirit no higher mission than to bear witness to every believer that he has within him an "unremovable sin" that is "*enmity against God?*"

Notice, further, that the noun "hagiasmos" derived from this adjective is used ten times in the New Testament. In the revised version it is always translated "sanctification." It is used in 1 Thes. 4:7, "For God called us not for uncleanness, but in *sanctification*." (R. V.). Now why is this sharp contrast made between "*uncleanness*" and "*sanctification*," unless God, in sanctifying removes the uncleanness of inbred sin entirely out of our being? If sanctification does not remove the indwelling sin, then the uncleanness still remains and the text becomes meaningless.

Moreover inward repression of sin is not inward purity or holiness or sanctification. In justification and regeneration depravity is held in subjugation, so that it does not rule the life. Therefore, if sanctification only re-

presses depravity, it is not anything more than regeneration. But if that is true, we cannot explain why all the regenerated are so constantly urged to be sanctified.

The inference is irresistible. Choking down or repressing inward sin, or counteracting it, is not the process of cleansing the heart. "Purge me and I shall be clean; wash me, and I shall be whiter than snow." Repression is not purging or washing. The inward impurities remaining after regeneration, are removed by entire sanctification. Holiness or entire sanctification, is the state of being produced by the ERADICATION, DESTRUCTION, EXTERMINATION of the carnal mind. Even as Jesus said, "Every tree that my Father hath not planted shall be rooted up." Now He never planted carnality in us. The Devil did it, and Christ came to "destroy the works of the Devil," eradicate it from our hearts.

The divine method of dealing with sin, is by extermination. All must see that the extirpation of sin is Scriptural. Holiness is unmingled. The same noun is used in Hebrews 12:14, "Follow peace with all men, and THE SANCTIFICATION without which no man shall see the Lord." Now if the Pentecostal baptism with the Spirit that brings sanctification still leaves within us, "the old man that is corrupt," "the evil heart of unbelief, in departing from the living God," "the law of sin and death," "the carnal mind that is enmity against God," then in what conceivable sense, does it fit us *to see God* and enjoy Him forever?

This same wonderful adjective "hagios" that has such a wealth of meaning is used four times in that famous passage, "Like as he who calleth you is holy, be ye yourselves also holy in all manner of living; because it is written, 'Ye shall be holy; for I am holy'" (1 Peter 1:15, 16). Here we are taught that our holiness or sanctification is to be like God's. Could it be imagined that God and the angels are full of carnality, and infested with a propensity to sin? If not, why do some insist that the sanctifying baptism still leave us uncleansed from *indwelling sin*? May God open all eyes to see that God calls us to be "*cleansed*," "sanctified," and have a holiness like His own.

As Dr. Steele observed: "The repression theory of holiness is out of harmony with divine purity. Holiness in man must mean the same as holiness in God, who announces Himself as holy, and then finds human obligation to holiness upon this revealed attribute. "BE YE HOLY FOR I AM HOLY." Who dares to say that God's holiness is different in kind from man's holiness, save that one is absolute and original, the other is inwrought by the Holy Spirit."

We come then to the same conclusion from this line of argument.

- (1) The adjective "hagios" means pure, righteous.
- (2) It is applied one hundred times to God.

(3) We are commanded to have the spiritual quality denoted by this adjective "LIKE AS" God has it.

(4) This adjective is the basis of the verb, "sanctify" used sixteen times, and of the noun, "hagiasmos," sanctification, used ten times, in reference to people.

(5) The Holy Spirit does the sanctifying, Rom. 15:16, and 2 Thes. 2:13.

(6) The aorist tense shows that it is an

instantaneous and, completed action of God that sanctifies.

(7) Acts 15:8, 9, declare that this cleansing or making holy, is produced by the Pentecostal baptism.

We do not see how the inspired use of this most exact Greek language could make it any more plain that the Holy Spirit can instantly cleanse the human being from inward sin.

## Studies in Revelation

By REV. F. M. MESSENGER  
Article No. Thirteen

*And the woman which thou sawest is [now become] that great city; which reigneth over [or controls] the kings of the earth" (Rev. 17:18).*

AS we first saw BABYLON THE GREAT, she appeared as the Scarlet Woman representing apostate Christianity or apostate religions of all kinds, but as we shall see her here she appears as a city. As shown in our last article, apostate religion was nothing to the astute political Antichrist except a means to an end; *his* objective is worldly success without God, founded on the love of the world and of the things in the world; hence the ten kings who have but one mind, and who give their power and strength unto the beast (Rev. 17:13) destroy the harlot and *Babylon the Great* as a woman has fallen and she now becomes wholly commercialized and is symbolized by "the city" rather than by the woman. The Antichrist having swept away true religion, false religion, and every vestige of opposition to his complete will and wish, has complete moral as well as physical control of everything.

Much has been written concerning this city; some claim that old Babylon will be rebuilt and become the world's commercial center; others that it will be London, others think New York will be the place. It seems to this writer that it makes little difference; that there will be a great commercial center, the world's metropolis there is no doubt, where its location will be we do not know and care but little, there will be such a city and the book of Revelation calls it Babylon, but we see no more reason why its real name will be Babylon than that the Antichrist's name will be called "the beast." There will be a great monetary center in some place where the wealth of the world will ebb and flow on the plan of our banking systems of today but one of much larger scope than anything we now have.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins." It seems a peculiar fact that God should have any people at all in a city like this, but He found about three persons worth saving in the city of Sodom when He destroyed it by fire, and we expect that the proportion will be no larger in Babylon at this time. We have the type in Noah entering into the ark, of the flight of the woman Israel into the wilderness, and we have the type in Lot leaving

the city of Sodom, of the calling God's people out of Babylon before its destruction.

At this period, rebellion against God has nearly reached its height, man has seemingly conquered, all manner of the worship of the true God has been abolished together with all Christian institutions; we imagine that the home will have then been destroyed, the marriage rite abolished, Babylon—the whole system—"is become the habitation of devils, [or demons] and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 18:2). We expect that fornication and adultery will be held to be respectable, that the mixing of the sexes will be shameful to a fearful degree, that the disappointments, jealousies and the enmities arising therefrom resulting in sluggings and murders, will be far more dreadful than has ever been known—a hold of every foul spirit.

Seemingly man at this time reached his limit, his real idol (the world and the things of the world) has at last been set on the throne of his heart; he has gone backward and has installed his animal nature as his internal supreme ruler, but under such conditions the weak must give way to the strong; the youth who may happen to feel the natural impulse of conjugal love pulling at his heart strings, must give way to the brute force of some stronger bestial man in whom the demon of lust may create a desire for the object of the youth's affections. The young man who starts some successful business project, will find himself liable to be ruined and ousted from it by some greedy competitor having more "pull" with the powers that be, than he has. Might, and not right will rule and man, endowed with the gifts, and endowed with the material things acquired by his predecessors through centuries of experience and hard work, descends to his lowest animal instincts until God shall say it is enough.

We find that at this time, God has spoken to them through His word, His prophets, His apostles, the two witnesses, the rapture of His holy people as He takes them out, the three angels which preach God's great truths to them from mid heaven, by earthquakes, wars, famines, pestilences and by fearful chastisements in order to turn their hearts back to God, and now, before their final destruction He attempts the last great chastisement, the destruction of their idol, their God of mammon, their great monetary center, BABYLON. She is "utterly burned with fire," swept clean to her very foundations.

We predict that the destruction of this great city will produce a panic that will be forever unequalled, but does this bring repentance? a turning toward God? no, all these great financiers, dealers in every kind of merchandise, stood weeping and mourning—not because of their sins but because "no man buyeth their merchandise any more" (Rev. 18:11). Reader, here is our picture; a merciful, long suffering God, sending wars, famines, pestilences, fearful shaking and breaking up in the fabric of nature in the sixth seal, the woes and plagues of the trumpets, the preaching of the two fiery witnesses, the taking out of his Bride as an evidence of His wonderful watch care over His saints, the sealing for the protection of the hundred and forty-four thousand who held to the truth, the telling testimonies of the martyrs in the great tribulation, the preaching of the truths of God's righteous judgments by angels in mid heaven, and finally the destruction of their idol god which kept them back from serving the true God; He sends examples of the faith, He exhorts, He chastises, combing out a few here and a few there who yield to him, and finally he calls out the few—seems as though it must be a very few who are left in Babylon—and it seems that there is very little left that God could do to save that kind of people. They mourn not for their sins, they repent not of their deeds, but they weep and cry over the destruction of their idols and very soon their mourning turns to anger, yes anger against God, and they make their last and their great stand against him who was their Creator.

"And I saw heaven opened, and beheld a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." Where are ye that extol God's love and mercy at the expense of His justice and intelligence? As we read this wonderful book of the Revelation is His mercy vindicated? is His long suffering manifested equal to your conceptions? has He exhausted His means to save them without destroying their free moral agency? would you have Him take these hordes into the New Jerusalem and invite us to live with them throughout all eternity? Brother, sister, God's judgments are righteous, the just *will* be rewarded and the wicked *will* be punished, it is *right* that it should be so. His judgments *are* right and what are you going to do about it? Hear what becomes of these incorrigible sinners, and there will be hordes of them, but thank God not one saveable one will be a partaker with them; in all these judgments, as our people see the light, pay the price and walk in the light, the great God combs them out and makes their future secure.

"He was clothed with a vesture dipped in blood: and his name is called The Word of God." "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us" (John 1:1, 14). Who then is this but the Christ the Son of God? "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." Thank God, here is an army going to war in which you can enlist and never feel a single quail of conscience.

(Continued on page seven)

# General Superintendent Goodwin's British Isles Letters

## My Beloved People:

The days on board ship passed slowly by, with little interest except spiritual communion in the heavenlies. Saturday night when we sighted Bishop Island with the signal-lights flashing in the distance, to be real honest, it gave me a strange thrill. We were nearing land once more. I was really glad indeed. When Sunday morning came and we were not far from the French coast I confess almost any kind of land looked good to me. As the ship moved along for several hours before reaching Cherbourg Harbor, we had a delightful opportunity to view the country along the French coast. The hillsides covered with green, rising from a few feet to possibly near two hundred or more above sea-level, divided into small fields of from two to five or six acres, with trees here and there, little villages with farm houses scattered through the country, gave the landscape a very charming view from our ship. The buildings of French architecture, business blocks and beautiful homes, with here and there the church spires in conspicuous view gave very attractive scenery along the way for several hours, much to the pleasure of all on board. However the ship remained too long at this point to suit me for I was bound for another country, and was glad when we pulled away for Southampton. We arrived many hours late and after careful inspection by the proper officers we were allowed to leave ship, which was no special sorrow to me and the parting was not with tears. It was impossible for me to see much of Southampton. There was much hurry and scurry to get tickets and train for London, and packing all my luggage into the little compartment which I was to occupy with several others, we were soon happily on our way flying through the air on rails at a very rapid speed. I had made some investigation while on ship regarding the hotels and depots and after some consideration settled on the Euston Hotel and Depot for accommodations for the night. I soon found a very nice porter, as we arrived in London, who took me to a taxi and sent me on my way rejoicing to the hotel.

I was soon in my room and as it was very late in the evening, it did not take long to plan my train for the morning and make all plans to leave for Glasgow. I was very soon fast asleep and slept just as well in this great city as in my home land. The hotels here are not much different from those at home. About the only difference is the heating devices. The rooms are heated with fireplaces and attendants come in and light the fire, if desired, which is very nice and comfortable. After breakfast, I found plenty of porters waiting to serve me on every side and so very kind in every possible way. I judged from appearances that there was an object in view in all this and I trust they were not disappointed. The porter whose burden it was to look after me soon had me nicely situated in one of the diners in a very comfortable seat ready for the train to pull out for Glasgow. Of course the trains are just a little different here from those at home, but very nice in every way. The coach cars are ar-

## Number Six

ranged with one aisle at the side through the length of the car. Then there are little compartments with seats facing each other for about three in the seat thus large enough for six persons. The diners are not much different from our Pullman cars as to the seats and the table for the comfort of the travelers. We were given a fine seat in this diner. These seats are very comfortable indeed with high backs and plenty of room. The engines are not near as large as ours at home but are strong and able to move at a rapid speed over a very solid roadbed.

I was nicely settled in my comfortable seat and about to begin writing, when all at once I heard quick rapping at my window. I was startled. On looking up I saw the face of Brother George Sharpe, our District Superintendent of the British Isles. There he was, sure enough. This was the first familiar face since I bid our dear Dr. Reynolds goodby in New York. His face looked to me much like the face of an angel. How delightful to see some one whom I knew in this strange land! After a loving greeting he was not slow in getting my baggage off this train just before it was to pull away. Brother Sharpe, who has had so much to do with our business matters, was in London to look after the interests of the Mission Board in the settlement of an estate given in the interest of our work. He had written me how to meet him on my arrival in London, but the letter was not delivered in time, so we had missed each other the night before. As the court was to sit on Monday, we remained over one day for this. How much at home to be near Brother Sharpe who made me feel that London was only another great city just like all great cities. It is said to be the greatest city in the world although New York is in the race a very close second, so it is claimed.

I was truly pleased to attend court as I wanted to know how far America had patterned after the ways of the Old World in her manners of court life. The court room is not much different. There is the place for the judge, on the side are the jurors, and on the other side the witness box, in which the witness is supposed to stand while giving testimony. They have special lawyers who appear before the judge to plead the cause of the parties involved. These lawyers wear a special garb with a wig, made of silk, I should think, but looks much like hair with three rows of curls around the sides of the head with a nice little tassel hanging down the back. The color is of a grayish hue and gives the appearance of dignity and increases the venerable personality of those who are privileged to wear it.

We were seated among the spectators and those interested in the procedure of the court. These special wigged-lawyers were in their place. All was ready. We had to wait a few moments for the judge to enter. Presently the door opened and in walked the judge with his special wig which gives him a very wise and strong appearance creating an air of reverence and respect for his judgment and

all seemed to feel that he was able to judge all matters. This manner may seem just a little affectatious to Americans who are accustomed to the matter of fact business methods of our land, but a little more respect to law and order would not hurt us much in some places. A little more respect from all of us for those who are in authority might do much good even in church life and give better order and success.

After the matter in which we were especially interested passed before the judge, we were soon out and ready for a quick rush through the city to visit Westminster Abbey and the King's Palace. The buildings in this great city are not so high as in our great cities like New York or Chicago but well built and very attractive. The store windows are very artistically arranged with all kinds of wares and put forth in the most attractive manner human eye can imagine, making a very gorgeous and entrancing vision at night. In the business center where there is much traffic, busses are mostly in use with seats in the open on top which enables one to get a fine view of the city.

Westminster Abbey, built many centuries ago, is a place of endearing charms to all lovers of history, wonderfully filled with monuments and emblems, ancient tombs of kings, architectural relics of long ago, ever crowding the mind with the marvels of historical romance in the thrilling history which surrounds this land of our forefathers. It would be impossible to mention the hundreds of names of the illustrious men and women who have moulded English history, such as Gladstone, William Pitt, and others in their class; but to us there is one name above all others of special interest. Truly the small marble slab seemed in comparison quite insignificant, but upon it there were engraved such expressions as "Best of all God is with us," "God may bury His workmen but He will carry on His work," which has endeared the name of the great John Wesley to all lovers of truth. Small it seemed in the hall of fame with kings and world leaders, but I question if any have impressed the world with more lasting influence for righteousness than the work and ministry of this noble hero of the cross, who amid great opposition stood forth in the limelight, willing to accept the scorn of his age for the sake of holiness. I was glad to see the elaborate statuary of others, but my heart said "all honor to the memory of our great John Wesley."

I hope to visit London on my return before sailing and may have the opportunity to give more details regarding the wonders of this great city which has contributed so much to the advancement of the world. The trip from London to Glasgow on the daylight express was full of interest. We were again well located in the diner with comfortable seats and our train pushing along at a very rapid speed, often making sixty miles or more an hour, covering over four hundred miles in about eight hours. One would hardly realize this as the trains run so smoothly and the roadbed is so firm and solid in its construction. The country hillsides were beautifully carpeted with green, and farms divided

into small fields separated with attractive hedges of hawthorn neatly trimmed about three feet high, which made the landscape along the way charming indeed. Nearly all the homes were built of brick which gave the appearance of permanency as well as beauty, all of which made the newcomer feel that England with the blessing of God would not be a bad place in which to live. The line between England and Scotland could well be found in the construction of their homes. In Scotland the houses are built of stone or of similar construction, but beyond this there seemed little change in the view from the car window.

The day was spent in a most delightful conversation filled with conference regarding the various interests and departments of the work. Brother Sharpe had everything well planned for the opening of the District Assembly and he was making us familiar with the conditions of the work which was much appreciated. It has evidently been a very difficult matter to establish the work of holiness in this land. And when I remembered the struggles of John Wesley and Methodism in Scotland, it became very evident that our Brother George Sharpe has fought a most glorious battle with blessed victory in the establishment of the Church of the Nazarene in these Isles. We shall tell you more about this work in our next letter as we move on with the work of the District Assembly. I can see great opportunities in this land for the work of our church, and we may all rejoice over the good beginning but we should make plans for larger things in the near future.

We were only a few minutes late in reaching the great city of Glasgow with its millions of people and were soon in the home of Brother Sharpe where I am to remain most of the time while in this land. What a precious reception and welcome given me as I entered the home and was ushered to my room, and so royally entertained! Brother and Sister Sharpe have their three daughters and two sons-in-law with them in the home, and one little grand daughter; which makes a large family, but all this makes me feel more at home, as it is so much like my very own. So here I am among these bonnie Scotchmen of the North, and a loyal, big hearted people they are, filled with kind hospitality. We shall have a good time among these happy Nazarenes. Pray for us.

#### DWARFS

By EVANGELIST W. R. GILLEY

**T**HERE are physical dwarfs and there are mental dwarfs. They excite the pity of the kind hearted and the curiosity of the idle. We are told of a race of pigmy men and women in Africa that are only three to four and a half feet high. Once in a while among the full size races there is a "Tom Thumb" to attract the attention of the rest of us. Here and there one meets with a mental dwarf, i. e., a person with a child's mind and a full size body. When rightly considered it ought to excite the pity of the rest of the race to behold a dwarf in either of these lines.

There is a big difference in a dwarf and a child. A child is a growing person—a man or woman in the making, but a dwarf is one

who has reached the age of manhood without becoming a man in size and with the probability of ever becoming one gone. There is a time to grow and a time to stop growing. A dwarf is one who has passed the age of growing without growing. What a pitiable condition in which to pass through life. Think of having to pass through life and be constantly measuring one's self by one's fellows without being able to even approximate their size. Think of the inconvenience and handicap for service in a strenuous world. Think of the shame of the odd appearance made when dressed in a grown person's style of clothing, but having only the size of a child of six. Think of the possible ridicule, buffoonery and the jest of the coarse and unkind. A bully may jest and ridicule a child about his size but the child can wait a few years and grow to a size where the table can be turned. But for a dwarf there is nothing else to do but bear the sting itself, or the reproach and humiliation of having some one else fight the battle for him. He cannot even fling his shoulders back and walk by with the air of one too self-respecting to fight. The size of his stature is too much against him. Oh, his case is indeed so pitiable that right thinking, kind hearted people can not but pity the dwarf.

The Epistle to the Hebrews chap. 5:11-14 mentions some whose age should have brought them to maturity in size and strength where they could teach and help others, but alas, they were still clinging to the milk bottle. They ought to have been able to bear the burdens of others but still needed to be carried on the shoulder or trundled along in a baby carriage. Instead of a khaki suit, a haversack and a front line trench they needed a downy pillow, a nurse and a pink frock. Instead of armor, spear and sword of battle they needed a swaddling band, and a toy rattle.

To be a physical or mental dwarf is usually not blameworthy. It may be from accidental cause, or from some unknown law of heredity. But if we should make allowance for some conditions beyond the control of the church and of the Christian there is still room for saying that being a spiritual dwarf is blameworthy. Judging from the censure the Apostle gives dwarfs in Scripture there must be some personal responsibility attached to the matter. He says: "I have many things to say to you but your dwarfed ears will not understand them. I want to give you strong meat but your delicate digestion will not take anything but milk." Poor things! What a pitiable condition!

But did the race of spiritual dwarfs pass away, with the passing of other things said to have passed away with the time of the Apostles? One has only to look about in any average church and measure the Christians with the measure of the stature of the fullness of Christ to see that it did not. And how different is the spiritual from the physical! There are many dwarfs in the former while there are few in the latter. In fact the dwarfs in the former are so far in the majority over the full size saints that they have come to form the popular crowd. And it has been for so long a time that they have become the standard of measurement in the church to the

extent that a regular grown up saint is often looked upon as a monstrosity—fanatic—or at least as an exception that none need expect to attain unto.

When we study the cause of the dwarfed spiritual condition of so many souls we find just one thing, failure to grow at the time for growth. This failure to grow may be traced to several root causes the principal one of which the CARNAL PRINCIPLE is al-

(Continued on page ten)

#### Questions Answered

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

**Q.** Do Christians who become demented necessarily lose out in their souls first? Please explain Isaiah 26:3, "Thou wilt keep him in perfect peace whose mind is stayed on thee," in this connection E. K., Kans.

**A.** While the intellect of man is of spiritual substance, its proper cognizance of the "sense" world is dependent upon the proper functioning of the brain and nervous system—physical properties. Therefore, dementation may be simply a physical affliction, like rheumatism or pneumonia. The peace which the grace of the Lord brings is a spiritual peace entirely. However, since the relationship of spirit and body is indeed very close, and since the spirit and the body affect one the other in a very decided way, salvation will have a very strong "tendency" to keep one's mind balanced and many people would be saved from insanity by getting converted and sanctified so that they would have inward peace and rest. The text you quote speaks of inward peace as described above and I consider all that I have said explanatory of it.

**Q.** What is a heathen? E. K. Kans.

**A.** The word "heathen" originated with the idea that one such lived on shrubs or heath—that is that he lived in the "woods" Perhaps we should apply the term now only to those who are not only unconverted but who have no "intellectual" knowledge of Christ, though the idea that "we have heathen at our own doors" (referring simply to the unconverted who know how to get saved if they would only try) is admissible under the broadest application of the term.

**Q.** I once had a bright experience in the things of God, but I backslid and now, though living a good life and reading the Bible and praying, I get but little victory and am often in darkness and discouragement. Do you think Heb. 10:26, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" refers to such as I?

**A.** The scripture mentioned does not refer to you or to any one who turns to God in genuine repentance. It refers to Jews who, after knowing Christ, would drop back again into the old way of sacrifice for sin under the law. It is the testimony of many that the light is not so bright after once one has broken with God, and has returned and been reclaimed, as it was before their lapse. I do not know any explanation for this, but if you are true to God and all the light He gives you and do not allow yourself to drift into doubts, you may yet obtain your desire in the joy and blessing which the Lord will give.

**Q.** In what sense, if any, is man totally depraved?

**A.** In the sense that every factor of the man is depraved. The body is depraved in that it is subject to disease and mortality, the intellect in that it is weakened and subject to mistakes, as it was not before the fall, the spirit in that it is marred by the taint and defilement of sin. Confusion on this subject arises from the mistake of interpreting total as *total*. That is of making it mean that a man is as depraved in every factor of his being as it is possible for him to be; but if this were true he would be dead physically and damned spiritually.

# THE WORK OF THE WHOLE CHURCH

## The General Board

### CHURCH EXTENSION

ONE invariable rule should be the measure of every Christian enterprise: Does such enterprise contribute to the establishment and extension of Christ's kingdom amongst men? The first duty of organized Christianity (and Christianity can be made permanent and sufficiently perpetuated only as it is organized) is to educate, strengthen, and establish believers in the faith and service of Jesus Christ; and then to persuade those who are not Christians to accept Christ as their Savior and enter into the fellowship of the saints. Unless these imperative duties are to an appreciable degree fulfilled by any Christian enterprise, that enterprise is superfluous and has no place in the general work of the church.

We find in the human body an apt illustration of what is termed the work of the church. Within the human body are different organs and systems—the heart, the lungs, the stomach, the nerve system, the blood circulatory system—all placed there and functioning that the body may be kept alive; that it may give forth what we term life. In the church are different enterprises, calculated to form what we are pleased to term the work of the church,—and functioning together that the church may give forth divine life and influence. The illustration is continued to embrace the waste materials. For, as the functioning of the body throws off the waste materials, so should the functioning of the enterprises of the church throw aside all that is not contributing to the furtherance of the work of the church.

Does the Church Extension enterprise contribute to the furtherance of the work of the church? Is it of any particular benefit to properly and adequately house the congregations and afford a place for living to the pastor? Why can not the kingdom be established and extended in hired quarters and in the arbors and groves and by the river's brink? These are proper questions. For any enterprise designed to establish and extend the kingdom of God invites the closest questioning and the most careful examination. As devoted to the bringing of the kingdom to men by and through the activities of the Church of the Nazarene, we should never forget that our workshop is in the world. Bless God, not of the world, but yet undeniably in the world. And because such is indisputably so, the material and the spiritual are mutually indispensable; and he is not wise who exalts either at the expense of the other. Now, let us look at this question soberly and prayerfully. Are we pleased, are we edified in receiving the truths of God from a minister, or other Christian worker, who is untidy in his dress? who is careless as to his personal appearance? who gives every evidence of treating his body with indifference, even neglect. Certainly we can not gainsay the correctness of the truths, he

presents. Scripturally he is equipped for the presentation of the gospel, with mind alert and words of burning. But frankly, what he says is wasted because of his personal appearance. In other words, he cultivates his mind and heart and disregards the necessity of also consecrating his body, has come far short of pleasing God and altogether short of benefiting humanity.

Likewise, the building of a house of worship is one thing, and the preaching of full salvation is another. But the success of the latter is without question dependent upon the former. Certainly, the gospel is powerful and not dependent upon wood and stone. Nevertheless the establishment and extension of the kingdom of God on earth is bound up with proper housing. For what purpose do we dedicate church buildings as sacred to the purpose for which they are erected? Just as a well worn and much used Bible assumes a place in our affections far beyond its intrinsic value as paper and leather, just so does the house of God—the scenes of spiritual triumph and victories won for God—mean more to us than merely so much building material. As the consecrated body furnishes a medium for the expression of Christianity, so the consecrated house affords a permanent opportunity for the lodgment of God's people and the carrying on of His work.

Again, proper housing of the congregation is essential in order that the success of the work of the church already undertaken may be secured and other work undertaken. It is folly to expect permanent results from transient effort. God has elected to travel well-known roads and to proceed by well-known methods. And whatever the merit of criticism directed against the church for certain practices, that is not a just criticism which questions any act of the church looking toward the permanency of its efforts. The church is not established anywhere if it is dependent upon hired quarters or is content to abide in a house beneath its ability to acquire. Indeed, we make bold to say, beneath its ability to acquire even by way of sacrifice. This is true for at least three reasons: As well a carpenter to work without tools as to require a minister to carry on without a workshop; as well expect stable government through the administration of gypsies as to ask a congregation to maintain and extend the kingdom in a moving van; and as well invite defeat as to expect the enterprises of the general church to flourish with the local church unprovided for. Is it too much to say, then, that providing a house in which to preach the gospel is as imperative as the preaching of the gospel itself? Of course, it is understood that in the beginning of all enterprises allowance is to be made. But no society can long continue without giving earnest heed to the proper housing of the congregation.

Again, the success of the Church of the

Nazarene is measured not by the aggregate success but by the success of the individual church. It is of the utmost importance to the general welfare of the work that each individual church be on the road to permanency. We are building a structure to please God, to establish His kingdom, and to extend it in the earth. It is essential that the foundation units of the structure, the local churches, be able to bear the load. Each unit must bear its proportionate part of the load of the superstructure. A single church can not do the work of a District, nor can a single District do the work of the general church. On the other hand, the general church and the churches of a District carry on in their larger spheres exactly in proportion as the single church makes it possible so to do.

Therefore, we do not hesitate to declare that alongside the imperative duty to preach the full gospel we find another equally imperative duty—providing a house of worship, a workshop of the Lord, from whence the glorious gospel of full salvation can be proclaimed.

### STUDIES IN REVELATION

(Continued from page four)

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19:14, 15). Daniel saw this in the dream of Nebuchadnezzar, where the stone cut out of the mountain without hands, struck the image of the whole world kingdom systems from Nebuchadnezzar's day to the final finish. This is the fulfillment of the second Psalm, the heathen rage, they imagine a vain thing—namely, that they can conquer God Almighty—they set themselves in array, it is their last great stand to break the bands of God's love and wisdom asunder, but He that sitteth in the heavens shall laugh: the Lord shall have them in derision, he will speak unto them in his wrath, he will vex them in his sore displeasure. We say it is the last great stand in this dispensation of the Devil's hosts against God, they precipitate the battle, the great battle of God, he vexes them in his sore displeasure. Is there blood shed? Is this a real battle? "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great."

Never such a slaughter known, God has to call together the scavenger birds to clean up the earth that it may be habitable for the woman Israel to come forth and start the new dispensation.

## Nazarene Young People's Society

"Let No Man Despise Thy Youth"

### HOLD IT TO THE LIGHT

**T**WO young men at the foot of the business ladder were furnishing a room for themselves in order to cut down expenses, and when it came to the question of certain goods they were frankly puzzled. Halting before a pretty piece of goods—that the clerk held up to view they were about to purchase it when a lady of their acquaintance happened along and they appealed to her. At once she said the only way to decide was to hold the goods to a strong light and see whether any imperfections or weak places showed. To the young men it was wonderful that so simple a test could reveal strength or weakness so quickly, but they thankfully took her advice and found the piece that looked firm and fine able to stand the wear and tear of many washings and still look well.

A young woman working in town had fallen in with a group of gay, careless young companions. She wrote home that she was thoroughly enjoying herself with friendly, kindly mates. Her wise mother, picking out the little things here and there in the letters that did not sound exactly right, invited the young folks out for a holiday when her daughter was at home, to see what she could find out in regard to them. She served a delicious dinner and in every way tried to make her guests feel at home, but they were frankly uneasy and under restraint all day. The atmosphere of refinement and high ideals and religious conviction in which the girl had always lived was not congenial to them. Their coarse jests, loud talk, and cheap familiarity, lack of reverence, and evident ignorance of many of the little ways of refinement had never dawned upon the girl, as it did when she saw them in the light of her own sweet, pleasant home. The lesson was well learned that day, and when in the evening they departed, the girl without any invitation threw herself at her mother's knees as in childhood to confess her fault and promise to break with the careless companions.

Jesus speaks of coming to the light, that our deeds may be revealed, and that is what young people should do daily. The light of God's word, the light that comes from the knowledge, the light that experienced people can throw upon transactions, the light that comparison with others can give, and all the revealing factors that can be brought to bear upon daily conduct should be diligently sought. A young man was offered a very flattering place at a fine salary, and he was cautioned not to mention it to anyone. Fortunately he did not promise, and before giving up his own secure position he sought out a business man whose judgment was sound and whose perception keen. Laying the case before him, in two minutes the business man was able to hold the flattering proposition to the light and show the weak places. The man who made the offer had a young relative who wished a situation such as the perplexed youth was now holding. In order to get the youth to resign and obtain the place for his relative, he was willing to pay a flattering salary out of his own pocket through an unscrupulous firm to get the opening. After a month or two in the position the firm would tell the youth that they were obliged to retrench and dismiss him. It was a game that the man had played many times to land his friends in good places, but the unsophisticated youth could see nothing wrong with the whole transaction, except that it was to be kept secret until the man with experience was able to turn the light on the weak spots.

Sometimes it seems so plausible to neglect worship and service on the Sabbath, on the plea of weariness and overwork, but when the light of God's truth shines through the elaborately wrought fabric of laziness and indifference every flaw stands out clear as day. Occasionally a business transaction promises to make the investor rich at short notice, but the light reveals the insincerity of the motive that is behind the deal. Frequently a certain book with its subtle poison passes for an entertaining, worth-

while mental diversion, but the light shining on the pages show that it is false, misleading and destructive in its purpose. The pictures of life must stand the test of sunshine of God's word if they are to be profitable. The business life must show strong and firm, the social fabric must be made up of clean, firm threads of refinement and real friendship; the school life must be free from insincerity and trying to get through with as little work as possible; and every department of existence must be able to stand the test of the light in order to make possible a full rounded development. The Bible says of some men that they love darkness rather than light because their deeds are evil, but it also says that everyone that loveth truth cometh to the light, that his deeds may be made manifest. The honest merchant welcomes the test that reveals honest goods, and so does the honest youth desire the sunlight of God to fall upon his life in order that onlookers may know the strength of his character and the nobility of his purpose. Even in the every-day affairs of life business men turn the searchlight upon the character, the associates, the pleasures, the aims and the private life of the people who apply for positions of trust and profit. How much more can the Light of Heaven reveal the things that are worth while in human life.—HILDA RICHMOND in *Young People*.

### NOTICE TO LOCAL N. Y. P. S. PRESIDENTS

The Executive Committee of the General N. Y. P. S. requests, if you have not already done so, appointment of a reporter for your society whose duty it will be to send in a report of the activities of your local society not less than once every three months to Harry M. Messenger, Department of Literature, 314 W. Superior Street, Chicago, Ill.

These reports will be published from time to time in the HERALD OF HOLINESS and also the Department of Literature is desirous of securing suggestions and help from these reports which can be used in getting up pamphlets and literature which will be helpful to the society as a whole.

HARRY M. MESSENGER.

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

By DONNELL J. SMITH  
"The Pleasures of Sin"  
(Prov. 4:5-18)

Love and fear have ever been regarded as the two strongest emotions in man. They may be called the impelling driving power of man. All literature records the achievements and doings of man by reason of these emotions within him. Hardly to be considered in common with these emotions, yet wielding such influence in the life of man to win a place of almost equal rank is what we may call the attraction or lure or power of pleasure. Man has ever been a seeker after that which he believes will bring to him pleasure. True there are times when love and fear so master one or a group that all that is adjudged pleasant, or making for pleasure is foregone and ascetic views of life prevail. And yet such a conception of life has been declared abnormal by the wisest and holiest of men, finding little if any support in the Word of God. It may well be recognized that pleasure holds a dominant place in the life of man.

This being true it is not strange that the enemy of man, the Devil, should seek to combine it in some form with his death-dealing, hell-destroying commodity, sin. One cannot but be impressed with the place Satan gave to it in the first temptation, and certainly it is not omitted from the temptation of Jesus. Eve yielded to the temptation finding the fruit of the forbidden tree with other things pleasant. Jesus refused to follow the suggestion of the Devil even though it would have brought momentary pleasure to Him. One disobeyed the

law given him of God, and fell, bringing sin and its horrific consequences into the world and upon man, the other having no specific law of God to govern his case gave heed to certain great principles and triumphed.

How to deal with the problem of pleasure, of amusements, a form of pleasure, is a big question with every person, with every church, with society in general. The wrong kind of pleasures, obedience to the pleasure gods, will destroy the individual, the church, society as quickly as war, pestilence or famine. In fact history records that it is more deadly than any weapon yet formed by man. By it Baalam overcame Israel when cursing was of no avail. By it homes are laid waste when poverty and hardship have spent themselves in vain. By it the strong man, the beautiful woman is brought to disgrace after that men and angels have done their best to establish them in righteousness.

The Book of Proverbs deals with it as no other book known to us. Well might each one of us read it as does William Jennings Bryan, once a month. Its instruction is needed above all in youth and young manhood, but cannot be forgotten without awful loss in maturity and old age. It makes known to us the true worth and importance of wisdom, its exceeding great and durable riches. In a most realistic way it presents the folly of sin, the loss of wickedness, and the certain but sad end of evil-doing. Commonly thought of only as a book of proverbs, pithy but dry, the truth is it is in numerous instances most dramatic and fascinating. Broken in its general character into proverbs, in form consisting of balanced sentence, its writer has the marvelous power of creating atmosphere with a word, delineating character with a phrase, and marking destiny with a clause.

"How," may be asked, "can I solve the problem of pleasure?" Some would dare to answer "By elimination." We fear the reaction of such a solution if it be actually put into practice. Others will offer prudence, worldly wisdom and such like. We find little if anything to commend such a solution. "The Bible," says another, and in this we concur. We would sound but one warning or caution. Do not expect to find in it a specific law, command, rule or precept to govern every case, answer every question, clear up every perplexity. What will be found there, sufficient to solve the problem, will be principles. Rules and precepts are passing, principles are eternal. Principles are superior to laws no matter how clear and emphatic laws may be. With laws only knowledge and obedience is needful, but principles must be mastered and embodied. This comes only as a result of search and study, sacrifice and hardship, devotion and loyalty.

The following principles are vital to the Christian solution of the Problem of Pleasure.

1. *A proper and right relationship between pleasure and work.* The end of pleasure is that we may better perform our work. When it becomes the whole thing it is every harmful and sinful.
2. *Pleasures must be recreative and not dissipative.* These bodies are the temples of the Holy Spirit. God has said if we destroy them He will destroy us. Our pleasures must minister to the whole man—physically, mentally, morally and spiritually. Some pleasures will minister to one part of man and be dissipative otherwise. Cards for example may minister to one mentally, while morally and spiritually they are destructive. Sunday desecration that is so often defended on the ground that it is the only time one has, must be condemned because of its effect on the spiritual part of man.
3. *Pleasures must never violate our Christian conscience.* An accusing conscience or even a conscientious doubt is enough to condemn a given form of pleasure. To do that which my conscience condemns me in doing is sin as true as if God had thundered from heaven His condemnation of it.
4. *Pleasures can never be participated in which make for a bad example or evil influence.* Others may do what they please, but not so with a Christian. The Christian will never jeopardize his influence for the sake of questionable pleasures.
5. *The Christian seeks the approval of Christ in the matter of his pleasures as well as the other things of life.* This is the final court of appeal and we believe the decision can be fully relied upon. Consider in the light of these principles the pleasures and amusements condemned by holiness people and see if their position is not solid.

# NEWS FROM THE FOREIGN FIELD

"Go Ye Into All The World"

## DR. FITZ WRITES OF SOME STRENUOUS DAYS

**S**HORTLY after our return from Peking we suffered from ptomaine poisoning, a rather unfortunate introduction to the work awaiting us. During the second week we had two serious operations, both for malignant tumor, the second one a breast cancer which we operated on Thursday. That night we got word that Sister Wiese at Pu Chou was sick, so I decided to go to her as quickly as possible. The Ford was out of order, and Chinese carts are too slow so I made the forty-six miles on a bicycle against the wind and in spite of the sand. I was none too well recovered from my recent attack, but made it through and found Sister Wiese much better. I stayed over Sunday at Pu Chou with Brother and Sister Wiese, who are laying the foundation for a fine work there. It was my privilege to speak to the people in the morning service.

On my return to Ta Ming Fu I found the hospital full, with several patients on the floor for the lack of beds. One case who came in at this time had been poisoned from eating grass and leaves during the famine. His face was horribly disfigured by the contraction of scar tissue, almost closing his mouth, and pulling down his lower lids in a most startling manner. We succeeded in giving him a much better mouth by the operation, and he is loud in his praise of the hospital and the gospel that has brought it to China. He has been converted in the last few days.

On the same day an emergency fracture case was brought in and we put on a plaster cast. Besides these we had a few local calls and the usual run of dispensary patients. Among the local calls we had a three-year-old child, daughter of one of the officials of the city, who was very low with pneumonia. Another was Mrs. W. J. Campbell of a neighboring mission, who has since gone to be with her Lord. As soon as the funeral was over I was called to Ch'ao Ch'eng to see Miss Sims, who was suffering with a very severe tonsillitis, and had some fears of it being diphtheria. Again I went on a bicycle, and found the patient much better. The next day I returned after seeing a few of the sick ones at Ch'ao Ch'eng, rested one day, and started for Ch'eng An, thirty miles in the other direction, in response to a call from Sister Sutherland who had contracted an infection in the middle ear. We can go to Ch'eng An by auto-bus, so our traveling in that direction is much simpler than to the other parts of our field. I had hardly reached the house when a phone message came calling me back to Pu Chou, where Sister Wiese was also suffering from middle ear infection.

As soon as I could leave Mrs. Sutherland I took the car back to Ta Ming Fu, ordered a Chinese cart, and, as soon as we had eaten our supper, pressed on for Pu Chou. In cases of this kind it is very important that help should be prompt. We made what progress we could in the darkness, and as soon as morning came I took to my bicycle again and pushed on with what speed was possible. The bicycle broke down before I reached the station, but I managed to get there by eleven o'clock in the forenoon to find Sister Wiese much improved, which happily had been my usual good fortune, or rather God's great mercy and providence. However, we feel that dependence on such means of conveyance is a needless risk of precious lives. As one among us has said, our means of communication are so poor that if one is seriously ill at a distant station he will be either dead or recovered before the doctor can reach him.

Brother Wiese had sent a man fifteen miles to reach a telephone in order to call me. The message had found me about twenty-four hours after the messenger started out, and it took me another twenty-four hours to cover the seventy-six miles between Cheng An and Pu Chou. We have asked for a really dependable car for the hospital, but the missionary Board is unable to grant it at the present time.

It was again my privilege to bring a message to the church at Puchou on this trip, and we were much blessed in preaching holiness from Matt. 5:48, with one seeker for the blessing.

I arose at 3:30 the next morning and started back for Ta Ming Fu on a borrowed bicycle, reaching home at noon. After resting awhile and eating dinner I went to see how things were in the dispensary. One poor fellow was waiting for me in a most pitiful condition. He had been suffering from a strangulated hernia for thirty hours. My Chinese doctor, though a good able man, had been unable to decide what was best to be done with him and awaited my coming. These are cases that terrify one, and verily the saying that sometimes a physician has to be judge, jury and executioner. I saw that he was practically beyond help with the facilities and skill at my command, and told him so. He begged me to at least try, which I decided to do, though it was a forlorn hope; and I was trembling with weariness from the long pull in from Pu Chou. Miss Hayne had the operation room ready for us in a short time, and we laid him on the table. I told him that his only hope lay in God Almighty and I exhorted him to pray.

"Yes, doctor," he said, "I do, I am a Christian. I

know I am in a very bad condition, and if I do not make it no one will blame you. I trust you, doctor."

We always offer prayer in the operating room before we take the knife, and this time felt that God was especially near as we offered up our earnest plea that the Great Physician would take the case, but this man was not to recover. He might have had a chance, if I had had the instruments and the skill to do a resection of the bowel, but, lacking these, we reduced and repaired the hernia. The portion of the bowel which had been strangulated was gangrenous, and of course his case was hopeless. We held him up as best we could with stimulation, but he sank rapidly and the end came peacefully about ten o'clock that night.

The Chinese all seem to understand pretty well what has happened in this case and we do not see that the hospital has suffered from suspicion as the hospitals used to suffer in former days after accidents of this kind. The church took up a collection for the widow on Sunday, and I feel that we have done what we could.

Two more surgical cases have come to us during the past week that may be interesting. The first is an old lady who had a long horn growing out of her leg. It was originally quite long, but the Chinese cut it off, leaving a stump about an inch and a half long. The base was about the size of the base of a man's thumb and although the horn itself was quite hard, it grew from the skin. It was easily removed, and if it does not recur the woman is well rid of a strange and uncanny growth. However these peculiar growths often recur as cancers.

The other case was a tumor of the breast. We feared that it was malignant and undertook a rather extensive dissection to remove all the lymph glands involved in the arm-pit as well as in the breast. The woman was under ether for three hours, but awoke in excellent condition and with very little discomfort. We hope this tumor will not recur, although that is a thing to fear.

There have been several cases of earnest seeking after God in the hospital during these strenuous days and we thank God for that. May He use the medical work to His glory.

## "I AM THE LIGHT OF THE WORLD"

By Rev. H. A. WIESE

An evangelist in his sermon last Sunday said, "Forty years ago the name of Jesus had never been heard in these districts. No one at that time would have known what you meant if you named the name of Jesus." This we all know to be a fact. But look today at the change, the progress that has been made by Christianity. Nearly all knew that Christ is the founder of the Christian religion; many have heard more and are able to tell something about Him; a great number have understood and believed from the heart and today are going forth with the good news of redemption from sin made possible by the blood of Jesus Christ.

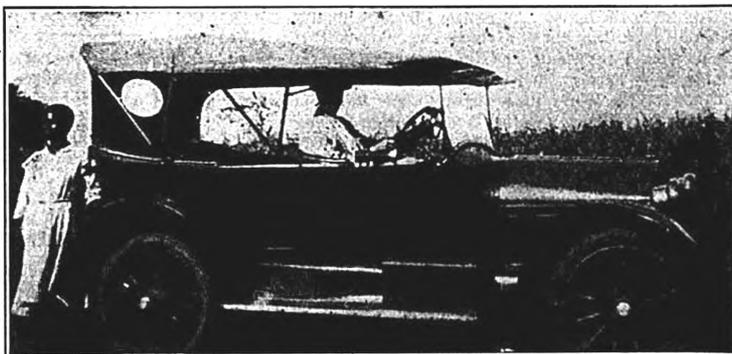
In the darkness a lantern gives a very appreciable illumination, but when the day has come it can scarcely be observed that it is lighted. Confucius, with other men who have religious followers, may be compared to the lantern; while Jesus is like unto the sun. He outshines all others. "He is the true light which lighteth every man that cometh into the world."

## FROM BROTHER DAVIS, EL PASO

The Lord has signally blessed us in both American and Mexican churches since I last wrote. Our street meetings for the Mexicans are wonderful. The crowds are large and very attentive, and some always follow us into the church afterwards. Two weeks ago a man came in with us from the street, service and went to the altar for prayer. His wife told us yesterday that he had not taken a drink of *tequila* (Mexican rum) since then.

## THREE HUNDRED DOLLARS NEEDED

Here is the picture of a good, second hand automobile which Brother Janzen has the refusal of at \$300, though he considers it worth about twice that much. In fact we understand that he has bought it conditionally. His territory is large, and he needs the car very much. Read Dr. Fitz' article herewith, also Miss Rixse's article in *The Other Sheep*



of June, and consider how much of the time and energy—very life force—of our missionaries is wasted for want of efficient transportation. This ought to be corrected. There are no funds available to pay for this car. If the Lord lays it on

your heart to send something for this we shall be so glad to receive it. All contributions should be sent to Rev. E. G. Anderson, Treasurer, 2905 Troost Ave., Kansas City, Mo.

## DWARFS

(Continued from page six)

lowed to stay in the soul to hinder and defeat the law of growth. There is a law of growth in the spiritual as well as the physical. The carnal principle is another law, even a law of death, and it so works against the law of life that, even if it does not cause actual loss of spiritual life through backsliding, it does stop development and a spiritual dwarf is the result.

This matter of being dwarfs is not so slight as it may at first appear for it has very serious results both to the individual and to the whole church. In the first place the dwarf is the butt of ridicule by the Devil and the world. The spiritual dwarf is constantly haunted by the fear of it. And because there is a sense of self-blame in the matter, the conscience pricks, self-reproach troubles and the consciousness of helplessness still further weakens and discourages the heart often leading to backsliding. To the church the consequences are there is no attack made upon the world and sin and no revivals held. If they are attempted they are abortive and only add to the trouble by getting the worldly minded into the church and making more dwarfs. Those who are able to put on the armor and go into battle have their time so taken up with the care of the helpless dwarfs that they cannot fight. Pastors are so burdened with the responsibility of furnishing amusement, by preaching "entertaining" sermons; carrying around milk bottles and defending the cause of their helpless charges against the testimony of the "spiritual giants": whose testimony to full salvation and spiritual victory over sin and Satan so hurt their feelings and make them feel so ashamed that he can not launch a campaign for the lost nor put up much of a defensive warfare against Satan and the world. Hence false doctrine and worldliness creep in drowning out all spiritual life and apostasy is on. Then too, the poor pastor may be a dwarf and how the victorious shouts, ringing testimonies and pointed sermons of the holiness preachers pierce his heart and hurt and shame him! Poor thing! Poor man! What a pity! But there is no use to shame the Devil nor to condemn the sanctified saints. That is not where the trouble is. It lies in the hearts of the dwarfs. It lies in the theology of the church. It is the doctrine of the preachers. It is in the type of revivals held. It is in the manner of getting souls through at the altar. It is in the weak-kneed, feeble handed editors of the church literature of the day.

There is no remedy until we go back to the "Old Book and the Old Faith." The only place and the only people we can look to do that is the holiness conventions, camp meetings, schools and churches and the holiness preachers and the holiness laity. And the condition has become so desperate in these last days that we will have to push the battle to the very gates to do much.

OLIVET, ILL.

Let me always remember that it is not the amount of religious knowledge which I have, but the amount which I use that determines my religious position and character.—ALEXANDER MACLAREN.

## "WHO MAKETH THEE TO DIFFER?"

By EVANGELIST MINNIE E. LUDWIG

TO hear some people boast of their accomplishments, one would imagine that they were created by their own ingenuity, and that the development since had all been accomplished by their own efforts and as a direct result of their own wisdom. How sad to note that when God gives some marked degree of success to some ministers or Christian workers they will often manifest a spirit of pride, and be exalted over natural or acquired abilities! The Lord says, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" The question is, if you have a brighter intellect than your brother, who gave it to you? Was it by your own choosing that you inherited a bright mind, clearness of thought and a keen vision? Was it by your own choice that you were born and reared surrounded by better environment and that your parents had enough forethought and wisdom to encourage you to strive for a good education, even though perhaps at a great sacrifice on their part as well as yours? Was it because of your own cleverness that you were born with, and developed a mind to grasp and retain what you were taught in the school room, and that enabled you to graduate from college with as little effort and hard work on your part as would enable another, with less natural ability, different training and poorer environment to barely finish the academy work? "Who maketh thee to differ?" Should your success be attributed to what you made of yourself or what a divine providence enabled you to be? "And what hast thou that thou didst not receive?" The qualification that you possess, which is the cause of your success in business, in your profession or in the ministry above that of your brother, is it yours because of your own will, or because you received it as a gift from God? If the Lord made thee to differ and "if thou didst receive it, then why dost thou glory as if thou didst not receive it?"

Many a farmer boasts of the broad acres of land he possesses and the livestock he owns and the beautiful crops he raises which bring him large returns in money, as if he had accomplished it all independent of the Lord. Many a business man boasts of his success in business and of his accumulated wealth as if he had not inherited, or received as a gift from God that business skill that enables him to succeed above another.

A successful minister of the gospel who is inclined to boast of his success would do well to consider that there are those who are filling small places, (if indeed there be any small places in the ministry) who had they had the opportunities that were his, would perhaps far outstrip him in usefulness. He would do well to remember the words of the Lord who said, "I am a jealous God, and my glory will I not give to another." When Herod made an oration before the people the Angel smote him and he was eaten of worms because he gave not God the glory. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; But let him that glorieth glory in this, that he understandeth and knoweth me, for in these things I delight, saith the Lord."

We find in the holiness movement the most humble and self sacrificing class of men and women that can be found anywhere, and this should be so, for we lay claim to more, and have a great deal to "live up to," for the world justly expects some things of us that it expects of no other body of people. Since we claim to be followers of the meek and lowly Jesus who said, "I seek not mine own glory, and I receive not honor of men . . . if I honor myself my honor is nothing, it is my Father that honoreth me;" if we profess to be His followers it behooves us to carefully avoid the spirit of self exaltation, but continually manifest the spirit of humility that He at all times manifested.

To our mind some telegrams and reports of meetings might easily be interpreted as savoring of self instead of glorying in what the Lord has been able to accomplish through us. We fear that in our great rejoicing and enthusiasm over a successful meeting we are in danger at times of being over anxious to have our friends know of the success we had, and thus forget, or thoughtlessly neglect to give our Lord the glory due Him.\* We are all

glad when the effort we have put forth in the Lord's work is crowned with success and when the results are appreciated by the people, but we should also remember that no one can "put over" a good meeting unless the Lord adds His blessing; and it must be a poor meeting indeed if some of the people do not think it to be "the best meeting in the history of the church," especially if they or their loved ones found the Lord. For some people the last meeting is always the best. Also that it is an easy matter for anyone to have an altar full of seekers the first service if the invitation is made broad enough, for usually nearly all present, want to "love the Lord more," and want to "meet mother in heaven." Perhaps it might be wholesome for all of us previous to telling or writing about our success, just to stir up our pure minds by way of remembrance, to prayerfully and carefully read the following scriptures. "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth" (2 Cor. 10:17, 18). "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12). "If any man think he knoweth anything, he knoweth nothing yet as he ought to know" (1 Cor. 8:2). "For though I would desire to glory, I shall not be a fool" (2 Cor. 12:6). "Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?" (1 Cor. 4:7).

ST. LOUIS, MO.

## NEW YORK DISTRICT ASSEMBLY

The New York District Assembly convened in Saratoga Springs, N. Y. April 8-13. The Assembly was preceded by the W. M. S. Annual Meeting which opened Monday evening with a rousing Missionary Rally followed by business sessions on Tuesday. A Preachers' Meeting was also held on Tuesday afternoon.

Tuesday night addresses of welcome were given after which General Superintendent Reynolds gave an inspiring address. Despite the fact that the Assembly was held up the state a larger number of delegates than usual were present beside several visitors. Pastors' reports showed a good interest and many seemed to have caught a vision for larger things. Plans were made for aggressive work this coming year. The Missionary Anniversaries, both Home and Foreign, were times of inspiration and real refreshing from the presence of the Lord. Rev. C. B. Jernigan and E. G. Anderson, members of the General Board, were present and their messages were used to stir all hearts. Brothers Eckel and Osborn, returned missionaries from Japan and China were also with us and were made a blessing. The interests of our Eastern Nazarene College were ably presented by the business manager, Mr. Henson, and an interesting anniversary held.

Rev. C. B. Jernigan was elected District Superintendent and over three thousand dollars was raised to start the Home Missionary work. A slogan of "Twenty-five Thousand Dollars for Missions," was adopted—fifteen thousand for foreign and ten for home missions. The general budget was adopted.

Pastors and delegates went to their homes resolved to do their best, to stand by all the home interests of the church as well as to carry the blessed gospel to the ends of the earth.

Reports of the Assembly proceedings were printed in the daily press.

S. N. FITKIN, Reporter.

## MISSOURI DISTRICT

I am glad to report that we have organized another good church on the District at Springfield. Our meeting there, was held in the Convention Hall, which will seat about 4,000. While we did not have capacity crowds, we did have good crowds, there being as many as 2,000 in attendance at some of the services. We organized with fifteen members and there are more to follow. One Methodist preacher affiliated with us. We contracted for a church on Main and Mt. Vernon streets, and the church takes possession right away. Rev. Mrs. Bertha Davidson, our pastor at Halltown and Conway, has been left in charge until further arrangements for a permanent pastor can be secured. Rev. Jos. N. Speakes, and the Edwards evangelistic party, were the workers in the meeting, and they rendered valuable and commendable service. The battle was a hard fought one, but we gained a great victory, Amen! The finances came hard, as Springfield was hard hit financially, but God supplied every need.

I am rejoicing that the Missouri District is on

REVIVAL AND CHURCH NEWS

THE REPORTER FROM SPENCER, IND. says, "We are moving on here under the leadership of our pastors Rev. and Mrs. Winger who are a blessing by means of their godly walk and counsel. We are praying and believing for a revival when Evangelist E. E. Turner and wife come to us June 10."

PASTOR P. L. PIERCE OF FIRST CHURCH, DALLAS, TEXAS, says, "Have just closed a revival campaign with the J. E. L. Moore Evangelistic party. Dr. Moore is truly a great preacher and Prof. Campbell one of the best soloists in the movement. We were hindered by unfavorable weather and other difficulties over which we had no control, but the meeting was a blessing to many hearts, a few prayed through in almost every service. Five joined the church at the close of the meeting. Finances for the meeting were given cheerfully and to the satisfaction of all. Our Sunday school is growing in numbers and interest. Our "Honor roll" of tithers includes seventy-five per cent of our people and we expect soon to raise it to one hundred per cent. This is taking care of our regular obligations beautifully and the special offerings taken during the meeting did not affect the regular "tithing offering" for the church work. I enclose a list of twenty-nine subscriptions to the HERALD OF HOLINESS and expect to push this interest until every family in the church receives the paper."

EVANGELIST J. A. WARD WRITES FROM ALTONA, N. Y., as follows: "We opened here in this village eight miles from the Canadian line April 18. The larger part of the people are French Catholics and the Church of the Nazarene, John Weightman, pastor, is the only Protestant church in town. We have some loyal members here who stand together for the old time religion. Altona is eight miles from the Mooers Campmeeting ground and this part of the state has been known as a holiness center. But it does not require much vision for one to see that the holiness leaders failed to know the day of their visitation. We cannot put "new wine" into old wine skins. I am thanking God these days for the Church of the Nazarene where the whole membership stands together for Bible holiness. Let us keep our hearts hot and our heads level and God will use us to pick up the wrecks along the shores of time. Some prayed through in the meeting to real salvation."

PASTOR REEDY OF VILONIA, ARK. writes, "Our four weeks' revival which just closed resulted in the salvation of twenty or twenty-five souls. The closing exercises of our school will embrace May 22-28. The annual campmeeting will be held July 24-Aug. 3. J. G. Martin will be the evangelist. Everybody is invited to come to this feast."

SISTER C. L. FELMLEE, PASTOR AT ALEXANDRIA, IND. says, "Meeting starts off fine. We are praying and believing for a real revival. Have no evangelist, but the preachers of the District are rallying to our help, every one preaching in the power of the Spirit. Had record attendance in Sunday school last Sunday. We have secured a lot near the business part of the city and expect to build in the near future."

FROM ARKANSAS CITY, KANS., EVANGELIST L. L. HAMRICK writes, "Our revival here with Bro. Miller under a large tent on the square is opening well. Will close here May 25 and go to the Coast for a revival."

EVANGELIST F. R. MORGAN writes, "You may think it strange that I am in West Tulsa (Okla.) again so soon. But think it is nice to be able to 'go back.' Had a good meeting at Piedmont, Mo., resulting in a good class of new members and the organization of a 'tithing band' of thirty members. At Fairbury, Nebr., with Pastor V. P. Drake, the break came near the close. At Fairbury we organized a 'tithing band' of forty-one members and got the pastor's salary raised \$26.00 on the month. The Lord has helped us to get nearly two hundred people into the tithing bands since our Assembly. This is the solution of our financial problems. On account of some changes in my arrangements, I have an open date beginning with July 18."

SUNDAY SCHOOL LESSON REFERENCE

JUNE 1. THE BABYLONIAN EXILE OF JUDAH.  
Lesson: 2 Chron. 36:11-21.  
GOLDEN TEXT: Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14:34.  
Devotional Reading: Psalm 80:1-7.  
JUNE 8. EZEKIEL ENCOURAGES THE EXILES.  
Lesson: Eze. 34:11-16; 25, 26.  
GOLDEN TEXT: I will seek that which was lost, and bring again that which was driven away. Eze. 34:16.  
Devotional Reading: Psalm 23.  
JUNE 15. THE RETURN AND THE REBUILDING OF THE TEMPLE. Lesson: Ezra 3:8-13; 6:14, 15.  
GOLDEN TEXT: Comfort ye, comfort ye my people saith your God. Isa. 40:1.  
Devotional Reading: Psalm 126.

the uphill road. God is blessing all along the line. The pastor at Bernie, Rev. John Duncan assisted by Rev. Wm. Seals had a wonderful revival at that place, and about eighty souls prayed through in the old fashioned way. A number united with the church. Brother A. L. Roach at Piedmont, reports a great revival. A large number found the Lord, and a nice class was taken into the church. Rev. F. R. Morgan was the evangelist in charge. Rev. A. J. Mitchell, pastor at Des Arc and Mill Springs, was assisted in a splendid revival by D. M. Coulson. I have not learned the full particulars of this meeting. Rev. Miss Della Walker, pastor at Poplar Bluff, assisted by Revs. T. W. Barnett, and John Duncan and wife, held an old fashioned revival at Poplar Bluff; many were saved and the work was built up in general. Rev. D. M. Coulson and wife are doing good work at Eldon, they are old war horses and are effecting a good work at Eldon. Rev. L. W. Dodson reports a good meeting at Grace Church, Kansas City, with Rev. C. C. Childers and wife as his assistants. At this writing Rev. Wm. Seals and the Childers are in a good meeting at Webb City. The last account I had twenty-five had prayed through; the end is not yet.

Our preachers' meetings held at St. Louis, Piedmont and Kansas City were well attended and have proven a great blessing to our preachers and churches also the District at large.

The Edwards evangelistic party will begin a meeting at St. Louis, the 24th of this month, with one of our good pastors there, Rev. C. F. Transue. Let all remember this meeting in mighty prayer.

Personally, I am glad to report that I have sweet and blessed victory through the blood. Pray for us, and our good preachers and workers.

E. C. DEES, District Superintendent.

NEWS NOTES AND COMMENTS

Philip Cabot, member of one of the oldest and most honorable families of Boston recently delivered the "Ingersol Lecture" in the Sanders Theatre at Harvard University on "Immortality." He divided all men into three classes, (1) Those who believe in God and have a sense of immortality, (2) Those who have an active faith in God, and a dominating sense of duty, having the sense though they lack the intellectual belief in immortality, (3) Those who have a conscience (and this includes everybody), but not belief in God. Mr. Cabot said he formerly belonged to the third class, and gave a short summary of his experience which recently terminated in his conversion by which he arrived at active faith in God which combined with his sense of duty and unified his life. He said that all men, having a conscience, are capable of conversion, that conversion is the acid test of faith, that it must start spontaneously in each man, but that after it started it could and must be helped to grow by systematic religious teaching. This water is a little deep, but it is reasonably clear that if Mr. Cabot means what he seems to say all the way through, he is on pretty good orthodox footing.

Roger W. Babson says, "Selling is the reaction from buying, interest is the reaction from saving, profit is the reaction from service, and loss is the reaction of trying to get something for nothing. Prices, wages, and business in general, have a certain normal line of development. For all that they go above this normal line, there is always an equal reaction. Panics are but the natural reactions from unnatural business booms. This great law of equal reaction underlies spiritual forces as well. Faith in God is effective because of its reaction. Love toward our fellowmen is powerful because the reaction is that they then love us. Jesus always held out an incentive to us to give, forgive and trust. This incentive was based on the great law, "With what measure you mete, it shall be measured to you again."

On April 21, Asbury College at Wilmore, Ky., one of the oldest and best known schools in the holiness movement suffered a severe loss by fire. Two of the girls' dormitories were destroyed and some of the other buildings were damaged. Dr. H. C. Morrison, the president, announces that plans are being made for the erection of a new building to take the place of the ones destroyed and that it will be ready for the opening in September.

There are still worse times ahead for Russia and for the world. The following news item is proof of the essential materialistic character of the Soviet and when a government purposely bars out God

and the Bible it may look for trouble and the world will weep over the ruin of its people.

It is now almost impossible to get Bibles into Russia.

The British and Foreign Bible Society has its representative on the spot, with the experience of eight and twenty years behind him. If anyone can surmount the barriers determinedly, he, with the prestige of his association will succeed. But the Soviet have made it all but impossible to send Scriptures into the country—absolutely impossible to send them in any quantity. They have speciously removed one barricade only to build up another practically insurmountable. An unheard-of-rate of customs duty is an effectual barrier.

Dr. J. S. Masee, pastor of the Tremont Temple Baptist Church, Boston, Mass. on April 27 is reported by the Boston Herald to have said that the modern dance is a degenerate pleasure, begotten, fed and fostered by evil things surrounding it, that the public dance hall is an open avenue of vice and that there can be no such person as a "dancing Christian." These are strong words, but they are not too strong, and every parent should know that this is true. And now while the General Conference of the Methodist Episcopal Church is in session at Springfield, Mass., let us hope that piety and good sense will prevail among its delegates and that the motion to remove the ban from dancing and other worldly amusements in that great church will be buried so deep that it will not be resurrected for a thousand years!

Some months ago the Protestant conscience of the country was shocked by the announcement that the California District Court of Appeals had ruled that the King James Version of the Bible is a sectarian book and therefore not eligible for use in the public schools of that state. But now the Supreme Court of California has by unanimous decision reversed the judgment of the lower court and confirmed that of the Superior Court in Fresno County by declaring that neither this nor the Douai (Catholic) version is sectarian in the sense defined by the statutes and constitution of that State.

The Free Methodist, quoting from The Christian Advocate, New York, summarizes the more important matters which the General Conference of the Methodist Episcopal Church, now in session at Springfield, Mass., must consider as follows: (1) The attitude of the church toward war. (2) The unification of Episcopal Methodism. (3) The modification and adaptation of a Continental policy so as to suit the requirements of an organization which has become world-wide. (4) A more effective expression of democracy in the direction of denominational affairs—episcopacy, district superintendency, lay representation. (5) A more serviceable and influential church press. (6) A more efficient and economical organization for world service. (7) A satisfactory plan for the support of theological education both through seminaries and through the conference courses of study.

SATISFACTION IN CHRIST

Man is so constituted that nothing will satisfy him permanently but that which satisfies God. If God has provided a satisfaction for man's sins, which He can, and does accept, then man can be at rest. Such a satisfaction Christ made on Calvary. "Whom God hath set forth to be a propitiation."--H. O. FANNING.

"MOTHER'S DAY AT FIRST CHURCH, SAN FRANCISCO was a time of great blessing. Pastor Donnell J. Smith brought a message of love for mothers and presented flowers to Sister Grennon (82) the oldest mother present, to Sister Drummond (20) the youngest mother in the church, to a mother of eight, all present and to a mother of fourteen not present. Bro. Storms (86) the oldest member of our church who has been a Christian sixty-six years without a break sang a hymn and gave a testimony to the keeping power of Christ. Our Sunday school, under George Kramer, Supt., is now the fourth in size on the District and is growing. Bro. Edminster has been emulating the example of D. L. Moody by virtually 'compelling them to come in.' Recently he set a high mark by bringing in almost thirty. Street meetings under the direction of John Drummond, hospital and factory work under Young and Moody are being blessed of the Lord. Our pastor is soon to leave us for First Church, Portland, Ore. but the love and prayers of a united church will follow him. Next week we begin a meeting with Evangelist J. Warren Lowman."—Reporter.

"GOD IS WITH US AT MOOREHOUSE, Mo. We made a special effort to get the old people out to the service on Mother's Day and our pastor, C. O. Fitzpatrick preached on 'Mother, Home and Heaven.' We are encouraged to press toward 'the mark of the high calling of God in Christ Jesus.'"—Reporter.

"THE WORK AT AMARILLO, TEXAS is moving nicely. We are beginning a revival now, God is blessing and we are encouraged."—T. V. Cox, pastor.

"HAVE JUST ENTERED THE EVANGELISTIC FIELD. Am in a meeting at Brooklyn, N. Y. where souls are praying through. Begin at New Berlin, N. Y. May 13. I have open dates after August first and shall be glad to arrange for meetings. Address me 8705 108 St., Richmond Hill, N. Y. The blood cleanseth just now."—C. E. Shaw, evangelist.

"SCIENCE HILL, KY. Nazarenes have just closed an old time revival with Evangelist John Fleming in which there were sixty-two professions and a number of additions to the church. Crowds were good from the beginning and many times we could not seat them. Bro. Fleming preached the old time gospel in the old time way with old time results. We shall never forget him. All finances were cared for nicely."—Elwood Taylor, pastor.

"MIAMI, FLORIDA, CHURCH OF THE NAZARENE is today taking bids for its new 50x70 church, Sunday school basement and balcony with seating capacity of about four hundred. It is to be built of concrete with Spanish stucco finish. The congregation here now numbers a little over a hundred of loyal and courageous people. The building will cost about \$20,000.00. Mr. J. H. Eby is chairman of the building committee. It is a little pleasure to note that Florida led the church at large in payment to the General Budget during the first quarter.

## God in History

One of the most remarkable books that we have seen in many days. Written by Dr. E. E. Helms, pastor of the First M. E. Church, Los Angeles, Calif.

Dealing especially with the World War, Waterloo, Gettysburg and American History, the author shows how God's hand was present and turned the tides of battle when to all appearances might was triumphing over right. To show how God makes "the wrath of man to praise him" and "moves in mysterious ways His wonders to perform," Dr. Helms cites many instances, apparently authentic, not generally known except perhaps by those who have made a special study of history.

The book should be read by every minister, but laymen as well will enjoy it and profit thereby.

Sixty-eight pages, paper binding. Price 50c.

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We are looking for Bud Robinson on a special flying trip about June 20."—J. L. Roby, pastor.

"FIRST CHURCH, SPOKANE, WASH. shows progress in all departments. Reports show for past year 240 professions, all apportionments up in full and all bills paid or provided for. Eight thousand dollars raised for all purposes during the year. Pastor and deaconess unanimously elected for another year, budget enthusiastically adopted and extensive campaigns planned and approved. Our aim is 'Deeper yet.'"—Henry B. Wallin, pastor.

"PLEASANT HILL CHURCH, SYLVIA, KANSAS has had two record breaking days lately. May 4th (Educational Day) the Sunday school under the leadership of Bro. Shull caught the vision and gave \$205.00 for Christian education. Our people love Bresee Theological College, several of them being in training there now and in past years, and to see the finished product of this school is to appreciate the school. We must train our own people in our own schools to be the pastors, evangelists and missionaries of tomorrow. This is necessary if we are to realize on our program of world-wide evangelism. We like the budget system very much and have raised our budget up to date."—S. H. Irwin, pastor.

EVANGELIST ROY HOLLENBACK sends in a list of eleven subscriptions and says, "Had a fine closing at Winchester, Ind. Some victories attended the meeting all the way through, but the climax came on the last day."

PASTOR R. M. HOCKER OF GOLDTHWAITE, TEXAS sends in a list of subscriptions and says, "Closed a great revival here Sunday night. Souls prayed through and came up with shining faces. Rev. Joe M. Tyson and wife, our pastors at Meridian, Texas had charge of the music."

A SISTER who lives in a home for the aged writes, "A friend has been sending me the HERALD OF HOLINESS for two years, but recently her husband got killed in an automobile accident and she cannot send it any more. I hate so much to give it up, it is such a comfort to me in my loneliness, but I am not able to work and if you think best to stop it, it will be all right." But I saw a letter Bro. Lunn wrote her in which he said, "Under the circumstances we are very glad to renew your subscription for one year and are charging the \$1.50 to the Good Samaritan Fund."

"When I used to belong to five lodges every one of them demanded that each member have a book of the by-laws. And when I see people who are saved and sanctified and earning good wages refuse to buy a church manual, I do not know what to think about it."—Geo. F. Squire, Stratford, Conn.

DIST. SUPT. HOOKER OF ALABAMA writing from Phoenix City, says, "Please send me a roll of the HERALD OF HOLINESS to my address here. The opening service of our Home Mission Campaign was great and we are to be here four Sundays. This town of twelve thousand needs a revival." John A. Romine is with Bro. Hooker there.

EVANGELISTS G. F. AND BIRDIE OWEN have just sent in sixteen subscriptions from their meeting at Goodrich, Colo. and announce that they will be at Mineral Wells, Texas June 1-15.

AND HERE COMES JARRETTE AYCOCK with a list of eighty-six subscriptions from his meeting at New Castle, Ind. I saw him the other day and asked him how he managed to get so many subscriptions. He said, "The only secret I have is that I just keep at it. I begin soon after the meeting starts and keep it before the people every night, that's all."

"THE GREAT MEETING AT RACINE, Wis. continued after I left with Pastor Hudson and Prof. Lowman leading the host. Have opened at Elk City, Okla. with good prospects for a revival and a new Church of the Nazarene. Crowds are pouring in, many are asking for prayer and some are seeking God. Oh for revivals everywhere! God is able. We will do our best for the HERALD OF HOLINESS."—From Evangelist W. E. Ellis.

REPORTER FROM AUBURN, IND. says, "Mother's Day, May 11 was observed here by special services which were wonderfully blessed. 156 was the record attendance at Sunday school. Dist. Supt. Short did the preaching. Pastor J. L. Bashore is now in a meeting at Servia, Ind., local preachers are in charge of the work here during his absence."

EVANGELIST J. H. CRAWFORD writes from Emporia, Kansas, "Had a fine meeting in spite of the weather which was unfavorable for tent work. Crowds came, sixty prayed through, ten came into the church and we secured seven subscriptions for the HERALD OF HOLINESS. I go next to Whitewater, Kans. Emporia has a splendid outlook for a strong church."

"CALDWELL, IDAHO, CHURCH is growing in both spirituality and membership. We have raised part of the indebtedness on the church within the last two months. Yesterday (May 4) we had a victorious day and raised the portion of the budget allotted to this church. By His grace we intend to push the battle harder and bring more souls into the fold."—John Dunbar.

FROM OWENSBORO, KY., EVANGELIST F. W. COX writes, "Opened campaign here last night with C. P. Ellis of Colorado as singer. The fine big tent is on the new \$6,000.00 Nazarene lot in one of the finest locations in this town of 25,000. This loyal band has been knocked from pillar to post for a number of years, but God is helping them. They have the vision and are in for better days. The pastor, C. F. Pegram is pushing things and God is with him. Pray that God will give us a great soul saving time between this and June 1."

"MOOREHEAD, MINN., CHURCH OF THE NAZARENE closed a splendid four weeks' meeting in May 4th. God's blessings were poured out upon us and souls were saved and sanctified wholly. Rev. J. E. Nott

## A New Edition Problems of the Sanctified

By W. E. SHEPARD

ONE of the most practical and helpful books in print. The author has a way of analyzing the temptations and problems of the sanctified soul and of showing the way to continued victory. Every newly sanctified believer should have a copy of this book. Pastors and evangelists should see that it is put into the hands of all such persons. Those who have been in the experience for years will be likely to find much light and encouragement from this little book.

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of Duluth, Minn. preached in the power of the Spirit and Sister L. B. Carter brought the messages in song. We are encouraged to believe that our church will be definitely promoted here."—John Christensen, reporter.

PASTOR A. McNAUGHTON, ARLINGTON, OREGON, writes, "Have just closed a revival in which we were assisted by Mrs. Ella Cornelius from Colfax, Wash., whose ministry among us was truly blessed of the Lord. I believe the church here is in better condition than it has been for years. The Sunday school has a steady increase and every department of the church has been helped. We have enjoyed our labors with this dear people and they want us to return as their pastor for another year. But we feel that the Lord is leading us into the evangelistic field. This is our first year in the Northwest District and we wanted to make good as pastor to prove ourselves. We will go anywhere the Lord may lead for meetings after July 1. I was converted in the old First Church under the ministry of Dr. Breese, sanctified under the ministry of Will Huff and shortly after called to the ministry. And thank God I have the experience of Perfect Love right now."

"CHICKASAW, OKLA., CHURCH OF THE NAZARENE under the ministry of the pastor A. M. Sprague, assisted by Miss Pultz of Bethany as song leader has had a great revival. April 13 we had an unusual manifestation of the Spirit's presence during which the saints sat quietly under the holy influence or shouted and praised God as the Spirit gave the utterance. Everyone went away feeling that it was good to be there. Bro. Sprague became pastor Jan. 1. He is a man of prayer and faith, and is a clear, convincing preacher. Since his coming we have had thirty-six seekers and fourteen additions to the church, with others yet to come in. The Sunday school is growing in interest and numbers under the leadership of Bros. Hanks and Dameron."—Mrs. Mattie Miller, reporter.

"THE MEETING AT CARTEVILLE, ILL., with Sister Hoke and her good people closed May 11. Miss Grace McLemore was my co-laborer. The pastor and her people knew how to pray and to pull in the battle. God heard prayer and souls were saved and sanctified and the community greatly blessed. This town and community have been blessed by the

life and ministry of Sister Hoke during the larger part of the last eighteen years and she is loved and appreciated by all. She was taken with a severe attack of gall stone and appendicitis in the middle of the meeting and was hurried to the hospital for an operation. But her heart was too weak for the operation and all they could do was to try to relieve the pain. But God heard prayer and spared her. At this writing she is still in bed, let all who read this pray for her perfect deliverance."—From Evangelist Stella B. Crooks.

"EMPORIA, KANSAS CHURCH OF THE NAZARENE has just closed a three weeks' meeting with Evangelist J. H. Crawford in which sixty prayed through, and ten united with the church. Bro. Crawford is a great Bible teacher and leaves a foundation upon which the pastor can build after he is gone. He has an open date before Assembly and any of our churches would do well to secure him. We have a hundred in Sunday school and twenty-five in the Young People's Society. Our church is just five months old, but God is surely blessing us. We have raised six hundred dollars in the last six weeks and have purchased a property with the parsonage on it and expect to start on our church building in about one month 'and the end is not yet, praise the Lord.'"—A. Hulse, pastor.

PASTOR A. M. MASON, DENVER HEIGHTS CHURCH, SAN ANTONIO, TEXAS, writes, "We came here a year ago in June in answer to a call from Dist. Supt. Wells who was here in a revival. We found a church without a home and without money. But our God, in answer to prayer, helped us to buy a lot and build a neat little bungalow church 32x48 and a nice five-room parsonage, and we now owe only \$2800.00 on our property. Sam Bogarth is to be with us for a meeting beginning the first Sunday in June and are praying for a real revival. One has to work almost night and day to build a church. We count on your prayers."

"WE ARE GLAD TO REPORT VICTORY AT LINDSAY, CALIFORNIA. This has been a great year—one of the greatest in our life. We have seen about 200 saved, reclaimed, or sanctified, have taken thirty-four new members into the church and will take in more before the Assembly. We have made about 700 calls during the year and at least half of these were in new homes. The Sunday school has grown from 130 to 220, with an average attendance lately of 200. The Young People's Society has doubled in attendance and in interest. The finances have increased over forty per cent, despite the very depressed financial conditions. We have raised about \$8,000.00 for all purposes. The annual meeting was the largest ever held and we received a splendid call for the third year. It has been a great privilege to serve so great a people. We now have 150 members and a large number of good friends who do not belong to our church. We are expecting a great District Assembly at Sacramento. We are expecting next year to be the greatest yet by far."—L. T. Wells, pastor.

PASTOR R. A. THORNTON OF JONESBORO, ARK., SAYS, "Had a great Mother's Day service with great rejoicing; having full house Sunday nights, great prayer meetings. We have taken twelve fine adults into the church, have built five room parsonage, modern in every respect. Revival meeting will begin under tent May 30th with Dr. and Mrs. London and Bro. Watson.

Wm. and FLORENCE E. SOMERVILLE have accepted the pastorate of the Church of the Nazarene at Ft. Dodge, Iowa and will welcome any holiness preachers or laymen who may be passing through the city. Residence, 2010 First Ave. North.

THE ARKANSAS HOLINESS ACADEMY AND BIBLE COLLEGE of Vilonia, Ark., through their business Manager, A. F. Wharton report a good year with Dr. George Miller Ryder as president. The faculty for next year has been arranged and plans are being made for larger things at Vilonia.

REV. ROY KLINGER of Payne, Ohio and Miss Joy Marie Andrews of Wauseon, Ohio were united in marriage at the home of the bride on May 5th, ceremony performed by Evangelist W. W. Loveless of London, Ohio. They will make their home in

the new parsonage at Payne, Ohio where Bro. Klinger is serving his third year as pastor.

"OUR DIST. SUPT., REV. ALLIE IRICK, was with us for four nights a few weeks ago, giving one night to the Swedonia church and three nights to Roby. His visit proved a great blessing to our people. His messages were freighted with unction and power and gave us much encouragement and inspiration. Following this Rev. J. E. Threadgill was with us for two weeks, and again God came on the scene and sealed every effort with glory, victory and salvation. It was a great little meeting with souls praying through at the altar, at home, and in the field. Brother Threadgill's messages and Bible readings were forceful and convincing, and were given with no uncertain sound. His altar work was thorough, for he insists that the seekers pray until all doubts are dispelled. A number were of the overflow kind and made one feel that they had gotten salvation over again. Brother Kendall S. White was with us most of the time and had charge of the singing. His work was well done and he proved a blessing in our midst. Brother J. J. Douglass and co-workers came by for a few days and gave us a great lift. Their singing and playing blessed our hearts and added much to the meeting. Brother P. B. Wallace of Lubbock, Texas is to be with us at Swedonia for a week's meeting, beginning May 23. We are looking forward to times of refreshing from the presence of the Lord."—Mrs. A. M. Ferrell, reporter.

## Evolution versus Creation

This is the second of the Fundamentalist-Modernist debates between Dr. John R. Straton and Dr. Charles F. Potter.

In this particular debate the judges decided unanimously in favor of Dr. Straton who supports the Fundamentalist position in the entire series of five debates. This book comprises 110 pages, bound in

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## The New YEAR BOOK is ready

☞ We take pleasure in announcing the completion of the second Year Book of the Church of the Nazarene. A year ago when the new venture of publishing a Year Book was launched there was some doubts as to its success; but the hearty reception given it and the many words of commendation have encouraged our General Secretary, Rev. E. J. Fleming to prepare a second volume.

☞ The Year Book contains much valuable information relating to the reorganization of the general interests of the church and their consolidation into a General Board. It contains articles by representatives of our different schools, rescue homes, orphanages, etc., also directories of our General Officers and Boards, District Officers, Pastors in Charge of Churches, Ordained and Licensed Ministers, Commissioned Evangelists, and Missionaries on the Field. 96 pages, in all.

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CAMPMEETING CALENDAR

"PORT ARTHUR, TEXAS, has just closed a revival with Evangelist Lum Jones and Bros. B. J. Wilkins and Raymond Jackson song leaders. We had a spiritual meeting. Bro. Jones is a safe, sound, and fearless evangelist and preached the old fashioned gospel with power sent down from heaven. About forty prayed through at the altar and we have added to our number fourteen brand new Nazarenes. Our song leaders are greatly used of the Lord in song, testimony and personal work. We appreciate this corps of workers more than we find words to express. They left a good feeling among friends and strangers of our church."—S. W. Hampton, pastor.

"WE ARE GLAD TO REPORT THAT THE WORK AT COLFAX, WASH., is moving along nicely. We have just closed a two weeks' meeting with Evangelist L. E. Hall during which a number sought the Lord for sanctification. Brother Hall is a man of prayer and a plain preacher of the Word of God. We regret that he could not remain longer, as interest was good, but he had to hurry on to his next meeting at Emmett, Idaho. We are coming up to our District Assembly with good reports and expecting a great time in the presence of the Lord while there."—Wm. M. Irwin.

"EASTER SUNDAY WAS A GREAT DAY AT FIRST CHURCH, PASADENA, CALIF. The sunrise meeting was a union service with the East Washington Street Church, Alhambra Church, and First Church Pasadena; the pastors participating, with an Easter message by Dr. C. B. Widmeyer, President of the Pasadena College. The meeting was held on a hill top near Alhambra. We received a class of thirty-two members Easter Sunday. We have just closed a good tent meeting here in Pasadena, under the auspices of the N. Y. P. S. in which there were forty seekers. We had good crowds and good interest. Prof. Harry Wenger was in charge of the singing, with special singing and music by the young people. The pastor was the evangelist. Sunday, May 11th was another good day in First Church. Dist. Supt. Bates was with us both morning and evening, preaching in power and the demonstration of the Spirit. Large crowds heard the message and the truth was well received. The assistant pastor Rev. Fred M. Weatherford has received a call to the pastorate of the Nazarene Church, Oakland, Calif. We are indeed sorry to lose him, he is a great yoke fellow. Week by week and sheet by sheet the HERALD OF HOLINESS is getting better and better."—U. E. Harding, pastor.

"OUR CHURCH AT SPRINGFIELD, TENN., is praising God for the very best and most prosperous year of its whole existence under the leadership of our new pastor, Rev. John D. Saxon. A sweet spirit of unity and harmony prevails, and the whole membership is rejoicing over many sweeping victories won through agonizing prayer. For three years our church has been suffering under the burden of a twenty-five hundred dollar debt and as soon as our pastor arrived upon the scene he seemed to realize that neither he nor his people could be at their best, spiritually, under those circumstances; began to pray that God would undertake for us. And for several weeks he prayed with agonizing spirit that God would move upon the heart of the one from whom we had the money borrowed to donate the notes as a gift to the church. On last Tuesday, May 13, our hearts were made to rejoice with joy unspeakable when the mail brought a great big long envelope in which there were four notes of five hundred dollars each cancelled and marked 'A donation for your church.' O! it is truly wonderful what the Lord can do, and how 'Prayer changes things.' Having had four hundred dollars in cash on hand, we are now out of debt, hallelujah, and expect to dedicate our church very soon. The Woman's Missionary Convention held its annual meeting with us two days this week. Miss Fannie Claypool, our Dist. Pres., presided. Rev. C. B. Smith of Trevecca College will be with us over Sunday and hold special services for the Young People."—Mrs. G. E. Smith, reporter.

At the instance of a group of Chinese Christians who recently met in Hongkong, the National Christian Council of China has written the Federal Council of Churches about the playing of the Chinese game of "mah-jong" by American Christians. The letter claims that the introduction of the game into the social life of England and America is having a weakening effect upon the moral stamina of Chinese Christians.—*Missionary Review*.

June 5-15. Coconan, Minn. Annual campmeeting of the Hennepin Co. Holiness Association. Workers, Rev. Theo. and Minnie E. Ludwig, evangelists, Rev. E. E. Wordsworth, song leader; Sylvester Ludwig, cornetist, Miss Emilie Lovejoy, pianist. For information address H. W. Miller, secretary, Osseo, Minn.

June 20 to July 6. Viola, Wisconsin. Beulah annual campmeeting of Lavinia's Holiness Association. Workers, Rev. Preston Kennedy and others. Address, John J. Armstrong, secretary, Gillingham, Wisconsin.

June 27 to July 6. North Reading, Mass. Fourth Annual campmeeting of the New England District, Church of the Nazarene. Workers, General Superintendent J. W. Goodwin and H. F. Reynolds. Rev. F. C. Smith of Portland, Maine will have charge of the music and singing. For rooms address Miss Rosa Wright, 1673 Middlesex St., Lowell, Mass. Other information E. T. French, 10 Story Ave., Lynn, Mass.

July 4-13. Letts, Indiana. First Annual campmeeting of Decatur Co. Holiness Association (Interdenominational). Workers, Rev. John E. Hewson, evangelist, Miss Edith Dearmin, song leader, Miss Thelma Atkinson, pianist. Tents 10x12, \$3.00 for ten days or \$1.50 for five days, meals twenty-five cents. All who plan to come to tent please notify as soon as possible, Mrs. Lena Holcomb, R. F. D. No. 1, Westport, Ind., secretary.

July 10-20. Allentown, Pa. The Annual District Campmeeting of the Pilgrim Holiness Church of the Pennsylvania and New Jersey District will be held at Beulah Park, Workers, Seth C. Rees and G. Arnold Hodein as evangelists, with the workers of the District. You are invited to enjoy this feast with us. For further information write, W. J. Crider, Nelson Ave., Allentown, Pa., and S. J. McIntyre, 719 Cent St., Bethlehem, Pa.

August 8-17. Leslie, Maryland. The Seventeenth Annual Holiness Camp of the Washington-Philadelphia District, Church of the Nazarene will be held in Copsoa Park. Workers, Evangelist J. C. Henson, District Superintendent J. N. Nielson and the pastors of the District. Write to D. E. Hilggs, 800 Woodley St., Baltimore, Md., or W. D. Shelor, Lansdale, Pa. for information.

August 4-14. Wichita, Kansas. Thirty-fifth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers, Rev. H. C. Morrison, Rev. Geo. E. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Professor Kenneth Wells and wife.—W. R. Cain, secretary.

August 22-31. Normal, Illinois. Annual campmeeting of the Central Illinois Holiness Association. Workers, Rev. J. E. McBride, Rev. Andrew Johnson, evangelists; Rev. Frank Watkins, song leader, Mrs. Della R. Stretch, children's leader.—Mrs. Bertha C. Ashbrook, Tallula, Ill.

August 28 to September 7. Eldorado, Ill. Twenty-first Annual Campmeeting of the Beulah Park Holiness Association. Workers, Rev. Charles Babcock, Joseph Owen, R. A. Shank and wife, Rev. Mayo Bowles in charge of platform work. Address J. W. Keasler, Omaha, Ill. for information.

August 8-17. Glassboro, New Jersey. Holiness Campmeeting. Workers, Rev. Jack Thornton, Thornton, Indiana, Rev. G. L. Helsby, Denton, Md., Rev. R. W. Ives and wife, returned missionaries, Rev. John Hankins, Millville, N. J., Rev. Raymond Hankins and wife, Glassboro, N. J., and others of the District.—H. B. Marshall, Glassboro, N. J.

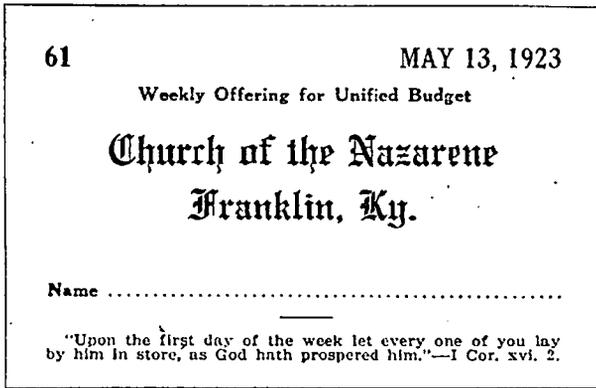
A Presbyterian pastor from an Iowa town was present when I was trying to secure subscriptions for the HERALD OF HOLINESS; he asked for permission to speak and said, "I am not a Nazarene, but I have been reading the HERALD OF HOLINESS, and after reading many denominational and interdenominational papers, I do not hesitate to say that the HERALD OF HOLINESS is the best paper I have ever read."—G. F. Jacobs, Palsades, Colo.

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**ANNOUNCEMENTS**

NOTICE: C. F. Smith, 610 Ridge Ave., Youngstown, Ohio, who is thirty-five, married and has one son, a graduate of Cleveland Bible Institute, in the experience of entire sanctification and ready to furnish recommendations and information upon request announces himself ready to accept a church or other appointment in the Church of the Nazarene of which he is a member. Dist. Supts. are invited to write him.

NOTICE: Rev. R. E. Dunham has been elected Dean of Theology of our school at Hutchinson, Kans., and will move there now shortly. And by the first of July he will be ready for evangelistic engagements and will hold meetings throughout July and August. Or if any of our churches which are within reach of Hutchinson should desire it, he could take up a pastorate for the year. Bro. Dunham is one of our strongest preachers and those desiring his services will do well to write him at Morrilton, Ark. at once.—J. B. Chapman.

NOTICE—Northwest District: The twentieth Assembly of the Northwest District will convene at Dayton, Washington June 4-8. Sleeping quarters will be provided for all members of the Assembly and the local churches are asked to provide for the meals of their representatives. If any pastor has not done so please notify Rev. B. L. Simmons, Dayton, Wash. as to number expecting to attend giving full names.—Rev. Wm. M. Irwin, Dist. Sec.

SPECIAL NOTICE: Rev. J. N. Speakes, so well known to our people through his work as Church Extension Secretary, and who has been having splendid success since entering the evangelistic work last fall, has some open dates in the near future. Pastors and campmeeting committees may write or wire him at the address given in the list of evangelists in the HERALD OF HOLINESS.—J. B. Chapman.

NOTICE: Rev. W. H. Logan, of Okemah, Oklahoma, is entering the evangelistic field, and is open for calls to any people who want a full gospel preached. Brother Logan is one of our pioneer preachers. You will make no mistake in calling him.—G. H. Harmon, pastor Henryetta, Okla.

**TELEGRAMS**

LEXINGTON, KY. Closed fine meeting with Pastor Lee, Georgetown, Ky. Church not year old, yet only four charters still with it. Pastors have done splendid work. Eighty in Sunday school. Dedicated beautiful tabernacle today. Nearly twelve hundred raised in cash and pledges. Rev. M. G. Standley of Cincinnati preached great sermon at dedication.—J. W. Montgomery.

PORTALES, N. M. Greatest Assembly in history of New Mexico District just closed. Great messages by Dr. Williams and retiring Dist. Supt. Davis. Altar filled last night. Eight names for membership. John F. Roberts elected District Superintendent.—A. K. Scott, pastor.

GLENDALE, ARIZ. Closed splendid meeting with Balsmeiers as evangelists; they are fine workers. Had about fifty at the altar in two weeks, twenty the last night. Two fine healing services. Took twelve into the church with more to follow. Good offering for evangelists and a fine love offering for the pastor.—Melza H. Brown.

ARKANSAS CITY, KANSAS Good revival on here. Three fine services yesterday. Several prayed through, another week yet. Evangelist Lee Hamric of Hamlin, Texas at his best, bringing good messages.—W. E. Miller.

CASS CITY, MICH. Great home mission revival with Chatfields Cass City. Another campaign on Leamington, Ont. with Mrs. Perry evangelistic party. Several other meetings planned for month of June. All churches come on with Home Mission money. Friday, May 30th fast day for District. Persons interested in Saginaw, Kalamazoo, Port Huron, Battle Creek, Ann Arbor, write me.—C. Preston Roberts.

SULPHUR, OKLA. Lacrosse, Oklahoma revival closed Sunday night, May 18. Forty seekers at the altar, twenty-nine prayed through to victory. Organized Nazarene church with sixteen members, with others to follow. Miss Bertha Pults and Miss Mabel Huffman song evangelists at their best with Rev. H. P. Huffman evangelist, Cement, Oklahoma.—H. P. Huffman.

**DEATHS**

MUFFETT—Winfield Felton Muffett was born July 1, 1890, and died at Ridgefield, Wash. April 9, 1924, aged 33 years, 7 months and 8 days. On November 29, 1917, he was married to Maude Esther Maxson to which union was born one son, Winfield Felton, who still survives him. His death was caused by falling clay in the clay pit of the R. E. Muffett & Son Brick and Tile Co., of which he was the junior member. Winfield was converted early in life in an M. E. church in New Jersey, which church he later joined. After coming to Washington he joined the Christian church, and later the Church of the Nazarene at this place. At his death he was an official member in good standing. Just one week before his death he was at prayermeeting, and testified to salvation. He is survived by his parents, Mr. and Mrs. R. B. Muffett, one brother, Charles B., two sisters, Alice Mae Bowen of Burlington, N. J., and Rachel F. Bramhall of Vancouver, Washington, his wife and the son who is his namesake, Winfield Felton. Funeral service at the Nazarene Church Sunday, April 13, 1924, was conducted by Carelton D. Jones, the pastor.—Carelton D. Jones, pastor.

FORD—Sister Orpha Ford, wife of Brother J. T. Ford, fell asleep in Jesus April 24, at 10:45 p. m. She was born in the state of Ohio in 1875. She was converted at fifteen years of age, was married in 1895, was sanctified in 1900, and united with the Holiness Church of Christ as a charter member at Beech Grove, Ark. in 1901 and was loyal to the church and its work. She lived in a way to convince the people that Jesus is still able to save, sanctify and to keep. While the church feels its loss so greatly, yet we recognize our loss is her gain, and the sleep she sleeps is a peaceful sleep from which the great Father shall call her some day, at His own time appointed. Sister Ford leaves a husband, three daughters, and one son, all members of the Church of the Nazarene at this place. Services were held by the pastor using 1 Cor. 15:6, "But some are fallen asleep." We will meet just inside the Eastern gate when the Father calls His sleeping children to the joys of eternal bliss in the morning of the great day.—J. D. Hoffman, pastor.

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