

# Herald of Holiness



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## The Glory of the Unveiled Face

THE thirty-fourth chapter of Exodus contains the record of the remarkable experience of Moses in "The Mount of God" which caused a glorious supernatural shine to appear on the prophet's face, bringing awe to the hearts of those who saw and heard him when he first came down from the mountain top. But there is a seeming difficulty in the passage which says "*till* Moses had done speaking with them, he put a veil on his face" and the further statement that "the children of Israel *saw* the face of Moses, and that the skin of Moses' face shone." But this difficulty is removed in the Revised Version where the italicised word *till* gives way to the word "when" printed in regular type.

Now in the third chapter of 2 Corinthians is the New Testament comment and explanation of this Old Testament passage. And there it is said that Moses put the veil over his face to the end that the children of Israel could not look steadfastly on that which was passing away. Taking both passages as they read in the Revised Version one gets the idea clear that the people did see the face of Moses when he stood up to speak to them on the law which he had received from God in the mountain, and that he did not wear this veil when he went into the Tabernacle to meet God; this leaves it then for him to have simply worn this veil when he was attending to the ordinary duties of his every day life. When he went into the tabernacle to meet God, he, apparently, received a renewal of the glory which made his face to shine, and when he spoke to the people, they saw that his face was shining and this gave him credentials to speak in the name of the Lord. But when he went down to his own tent the glory receded from his face, and if his people had seen that, they would have taken it to intimate that the law which they were receiving was something of a temporary and unimportant matter—hence the veil to conceal this "passing glory."

But in the passage in Corinthians, Paul describes the glory of Full Salvation through Christ and says there is no need for a veil with reference to it, for it abides. Not in the testimony service or the prayermeeting only, but amidst the cares of the busy home, shop, office, farm, school or store *the glory abides*.

The Spirit Himself is called the *Abiding Comforter*, sanctification is said to *preserve* God's people, holiness is set forth as the means of *establishing* our hearts and the second work of grace is designated "The grace wherein we stand."

The glory of Christian Perfection is in that it is made to "make good." It is the love that "never faileth," the

peace, unmixed with strife, the joy that is everlasting the glory that needs no veil. The life which it produces will stand daily scrutinization, for it does not break down. In prosperity and adversity, in health and sickness, in blessing and in trial it proves its reality by "standing the test." "If you really have the blessing, you will shine."

### Are You Preparing for Educational Day?

IT will be observed that in the program announced for Educational Day, May 4th, in our church the General Board of Education is presenting no call in its own behalf, but is asking that all attention be focused upon our schools. Here is a case in which the *parts* are given pre-eminence over the whole. Our ideas of Christian Education are made concrete in our schools and we want to do something definite for them at this time.

Some of our schools have debt-raising campaigns on and this is the time for our pastors and people to give formal endorsement to such movements and to fall into line in the heartiest co-operation with the management in these worthy plans. One of our schools is entirely out of debt and two more of them are about to "make the grade." Perhaps with your help, the school in your zone might be the next one to reach this very desirable goal.

And we must remember that approving of a certain amount as the "educational budget" at the District Assembly does not actually raise the money and as the time for the close of this year's session of our school is near at hand, you will just about have time to raise your part of the budget on May 4th and get it to the school in time for the teachers to be paid up in full before they leave for the vacation months. If we do not raise this budget, either the teachers will go out with part of their salaries unpaid or else the schools will be plunged into debt in order to raise the amount required. We do not want either one of these things to happen.

And these schools of ours can not render the service they are intended to render unless they are given a large place in our minds and hearts so that our children will come up with the desire to attend our schools in order to receive training for their life's work. Every pastor should make it a part of his regular program to get his young people interested in our schools and to get a list of prospective students for next year. Are you preparing for Educational Day? Do you have your program well outlined? Have you set a goal for yourself and your people for that day?

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### MAKING THE BEST USE OF THE EVANGELIST

**B**OTH experience and observation have confirmed us in the belief that the pastorate is the normal ministry for the normal preacher and that it is easy to overload the evangelist list. But I have been in that line of work too long and I know too many of the brethren in that field too intimately to permit my accepting the rash statements which some seem anxious to make about the dispensability of this branch of the ministry. Here in the office we uniformly use the "blue pencil" on that part of the article which complains that the evangelists are "irresponsible," that "they get as much money for one meeting as the pastor gets for a year's work" that "they bear but little burden and have an easy berth." The fact is most of us owe a great personal debt to the evangelists for leading us to Christ, and a large per cent of our churches owe their existence to the labors of evangelists, and if there are any churches and pastors that can afford to dispense with the labors of evangelists, they are indeed few in number.

But the majority of preachers will find their most useful field in the pastorate and should consider that their field unless the most unusual and certain spiritual and providential leadership should induct them into the abnormal activities of the professional evangelist. Many of our evangelists have taken pastorate and have become our best pastors and our prayer and hope is that many more will "do likewise." We have lots of preachers in our church, but I think no one will dispute me when I say *pastors are scarce*. In the organization of new churches, the great question is that of getting pastors who can and will "build churches." And in the established churches the great problem is to secure "The right man."

But I have been thinking much of late about the use we make of evangelists and wondering if we are not more or less wasteful in the matter. I know some pastors who are always ready to engage an evangelist and advertise a "campaign," even though there is little likelihood that he will have any perceptible addition to the regular crowds to which the pastor preaches from Sunday to Sunday. Many such pastors want at least a four Sunday meeting and sometimes one is tempted to wonder if the idea is not to find in this manner as long a "pulpit supply" as possible. It is easy to overdo the "campaign" proposition and my observations con-

vince me that one well planned, well-advertised meeting a year is enough in the majority of churches. Speaking as an evangelist, I can bear witness that one of the most discouraging things that one meets is to be called to a church that is "meetinged to death." The evangelistic meeting loses its value if it becomes the "regular order" and the more "special" it can be made the greater its chance of usefulness becomes.

I believe we would do well to go back to the old plan of watching the indications and "strike while the iron is hot" in the matter of a large number of meetings, any way. You may often engage an evangelist six months ahead and then when the time for the meeting arrives any one can see that the time is inauspicious. But you feel obligated and so there is an "assault with an attempt to hold a meeting" with but small results. It would really have been better if you could have watched the gathering tokens of the spiritual awakening until it really did seem to break in upon you and then have continued the meeting from night to night even if you had to do your own preaching or call up a neighboring pastor to come to your assistance. This was the "old" method and it was a good one. And if this plan were followed more, it would become more and more possible to even secure an evangelist on short notice. Personally, I know I would much rather go to a church where the Spirit of God is upon the situation and the revival is at the door, even when the meeting has had but little advertising than to go where I can see my picture in all the store windows and in the newspapers and where I can read things about my ability and notoriety that I never knew before and then go down to a lukewarm and indifferent church and people. Even an evangelist has no magic way of getting the people out and the "glory down."

There will still remain a field—a better field—for the evangelist. There will be the new fields which must be opened and for which work a number of evangelists should be employed by the District Home Mission boards, the camp meetings, the short conventions and the occasional well planned campaign.

### DISTRIBUTING THE CHURCH MANUAL

**O**UR Publishing House prepared a five thousand edition of the new Church Manual as soon as the editing committee gave in the copy after the General Assembly was over. There was some question in Manager Lunn's mind as to whether the edition should be three or five thousand; but finally he decided on the five so that he would have enough to supply the demand for the whole quadrennium. But what happened? Well, the whole edition was sold before it came out of the bindery. A new five thousand edition was printed and over a thousand copies of that was sold by the time they were ready for delivery. Still the orders come for dozen and twenty-five lots. Yes, it is remarkable and—gratifying.

Being away from the Publishing House the last three months, I saw my first copy of the new manual just the other day. It is indeed a credit to our church and to our Publishing House. When I looked at this carefully edited, splendidly bound book of over two hundred pages, I said to the Sales Manager, "How can you sell a book like that for forty cents, that is a seventy-five cent book?" He replied that the idea was to secure wide distribution, and not to make a profit. But he added, "If it continues to sell as it has been, we will do all right on it even as a business proposition."

Under the circumstances it seems unnecessary to urge our preachers and people to buy the manual; but seeing that they are doing it, I certainly must commend the wisdom of such labor. Every Nazarene home will, of course, need and want a copy of the manual. Then it has occurred to me that there is no better plan than for a live church to keep a supply on hand and to give a copy to each new member received into the church and also to use the manual liberally among prospective Nazarenes.

### BUT THERE IS POISON IN THEM

**A** PASTOR writes that one of his members recently purchased "The Divine Plan of the Ages" and other "Russellite" books, being influenced by the flowery speech of the agent and not knowing the character of the books he was getting. And this is but one case in many. These books are published under the name of "International Bible Students' Association" or some other high sounding and innocent title, but they are the propaganda of proselyters and they are well saturated with soul poison. The agent does not come to your house and say, "I am a disciple of the late Pastor Russell, we do not believe in orthodox Christianity. We do not believe that Christ was two natures in one person, we do not believe in the immortality of the soul, we do not believe in heart felt, spiritual regeneration and the sanctifying baptism with the Holy Ghost. We do not believe there is an eternal hell awaiting the finally impenitent." If he did this, he would not do much harm; but he covers his identity and propagates his errors under titles and names which do not distinguish him in the minds of those unfamiliar with his methods.

Then there are books put out by "The Pacific Press" and other companies which are not clearly located on either the physical or religious map. Good books are great friends, but bad books are effectual corrupters. Better take time and select your books with care, especially your religious books. When you are not sure, better consult your pastor before you buy. There are car loads, almost trains loads of books, some of them are bad, some are partly good with a damaging admixture of error, some are so entirely good that we cannot afford to do without them, but it is a delicate and important task to select the ones we need and ought to have.

# The Ministry of the Church of the Nazarene

By the Rev. George Sharpe

**T**HIS article does not deal with the art of preaching, but is localized to the life and work of the ministry of the Church of the Nazarene.

The subject that fills my mind is this, that the church is what the ministry makes it—like priest like people—and at times the active ministers should have pressed upon them the ideals of those who suffered the pangs and the pains of birth to bring the church, OUR CHURCH, into being. Our Manual gives the foundation of our church, and what we believe as a people is also written therein so that all may fully understand our faith. We are certainly in agreement with orthodox churches on practically all the fundamentals The Trinity—Depravity—The Atonement in its universality—together with truth that pertains to Death, the Resurrection and the Judgment. We are large enough in our catholicity to admit to our membership all kinds of baptizers and those who differ in regard to the time of Christ's Coming, but as a church our mission is to maintain the doctrine the experience and the life of holiness. *Shall the Church of the Nazarene betray in her tomorrows the founders and builders of the yesterdays and todays?*

Why this present furor within the Baptist Church? Why should the fundamentalists seek to keep the church within the pale of orthodoxy? Did the church find its impetus and growth because of its faith and belief in the fundamentals? Whence came its possessions, institutions, of learning, philanthropy, and charity? These never came because men were great scholars, but because of the many who loved the great and outstanding truths of the gospel which is ever the power of God unto salvation. The new order that has arisen within the church would, because of place and authority, destroy the foundations of the church while they cling to the structure built thereon. While staying in the church they laugh at the primitive beliefs which are still divine beliefs and fight to put reason before faith. These men should have left the church when they disagreed with its faith.

The great Methodist Church is the church that inherited the beautiful, matchless Wesleyan doctrine of Christian Perfection—the doctrine that gave Methodism its life and character and success. What is the attitude of modern Methodism toward her own faith? How has she treated her own children who have professed the blessing of entire sanctification? Whence came the persecution? All have come by way of the Professor's chair and the preacher in the pulpit. They have insulted the Fathers who suffered reproach and calumny for their faith, and have belittled and betrayed the doctrine and experience and life that made the Methodist Church a world-wide fact in history.

Why am I saying this? Because the second generation, if not the first, within our own Zion is liable, if not properly instructed and fostered in the faith, to go the way of other

denominations. This need not be, however, if the ministry of our church keeps true to our standards and dares to maintain them at all costs.

We submit:

1. THAT THE MINISTRY OF OUR CHURCH SHOULD HAVE THE EXPERIENCES FOR WHICH WE AS A CHURCH STAND.

It is risking our existence to have it otherwise. Catholicity of fellowship is all right where the ministry of our church neither sacrifices the faith of our church nor the experiences pertinent to their own salvation and ministry. To condone the speech of unbelief is fatal to the strength of our ministry with our people. The personal experiences of our ministry should never become secondary to the thoughts and beliefs of those who are not of us.

The language of our ministry should be definite with reference to the two-fold experiences of salvation so that the churches will be without suspicion as to the faithfulness of those who minister to them. This leads to the fact of testimony. Ought a preacher to give his testimony when preaching? The answer is, yes. Paul did it and why should the ministry of this age not do so? The preacher who testifies adds interest and gives warmth, and glow, and power to his message.

The terminology in which these experiences are given may be a subject for discussion in other bodies but should never be in ours. We know the value of our terminology and the success gained thereby through successive decades and hence see no reason why there should be a change. It is true that to some the use of the terms, "saved and sanctified," "saved from sin," "filled with the Holy Ghost," savor of triteness and they condemn them accordingly but why do so? There are unlettered elements in most congregations who are not able to interpret wisely the contents of "saved and sanctified," but it is nevertheless true that those who hear them understand the experiences implied therein. Here, after all, is the work of the ministry to define, to simplify, to beautify and to glorify the two works of grace through the terminology that is common to all real holiness people.

We submit:

2. THAT THE MINISTRY OF OUR CHURCH SHOULD PREACH THE DOCTRINE OF HOLINESS CLEARLY, PERSISTENTLY AND LOVINGLY.

The chief business of our ministry is to propagate the truth of holiness. Its unpopularity is not reason enough for the ministry to hide it or to apologize for it. Our own people rejoice because of the blessing and that will always be the experience of others. It would be a sad thing should a person attend our services for many weeks and then say that the doctrine was not clear to his mind. We wonder what kind of a holiness preacher he is who fails in spreading Scriptural Holiness over the lands. I know

that many preachers within the movement cry off by saying that they preach practical sermons on holiness and others say that they preach experimental sermons on holiness. But ought not every holiness preacher to preach doctrinal sermons on holiness? Every preacher in our movement should be a *mosaic* in the sense that he preaches doctrinal, experimental and practical sermons. When this is true of all our preachers what variety and freshness in their preaching will be the result! And what results will come to the hearers, doctrine will turn them to the Bible experience, will cause them to examine their hearts, and the practical will make them judge their lives. All magnify the Christ and all will be honored by the Holy Ghost. In all our ministry the preaching of holiness as a doctrine should be the chief business and should be done clearly, persistently and lovingly.

We submit:

3. THAT THE MINISTRY OF OUR CHURCH SHOULD NEVER BE AFRAID OF CRITICISM OF THE TRUTH OF HOLINESS.

Be afraid of sin but not of holiness. Be afraid of betraying your trust as a minister of the faith but never afraid of any criticism of the truth you are called to preach. You have nothing to fear now—the battle for the truth was begun long before you entered the field of operations. Our Fathers in the faith were criticized for their strenuous ministry for holiness but they succeeded,—shall the present ministry be criticized for weakening the truth of holiness and consequently fail? Would not this be the result of being afraid of criticism made against the truth of holiness? What the ministry should consider is: "Am I upholding the truth of holiness as our Fathers did who led the way?" "Am I maintaining the heritage that they left?" "Has the work increased under my ministry?" "Is my ministry so effective that the word 'holiness' does not stench in the nostrils of the community where my church is located?" A holiness church without the knowledge of its own teaching and doctrine would be a sad reflection on the zeal and passion of our ministry. It does not take long to lose a doctrine—a generation is quite sufficient. If this should become a fact in any of our churches, who would be to blame? Who would be responsible? THE MINISTRY. Listen, we need giants for the truth, not apologists. Let us renew our covenant again and again that we will maintain the truth of holiness as taught in our standards and for which our founders sacrificed, holy men who laid all upon the altar that the people might know the truth.

To fear criticism is to give up the fight. That means betraying your trust, destroying the faith of the people, and to continue with us is to be dishonest in the whole attitude of your ministry. All this will give place to the canker worm of unbelief, the festering sore of a broken covenant and will displace the grace of faith with the vanity that springs from the thoughts of thinkers who know

nothing of the power of the Holy Ghost and the cleansing of the blood of Jesus. When one yields to criticism of the truth he should not continue in our ministry.

We feel that in our ministry the submissive spirit should be paramount. Disappointments come. Promotion passes to others. Difficulties multiply. Result—the critic is in evidence. The government of the church is at fault. Personalities are indulged in against those who are in authority. Where now the dependence upon God and the submissive spirit to those who are over us? Then we also feel that our ministry should be a gra-

cious spiritual brotherhood. The ministry should reveal the highest forms of spiritual affection. A brotherhood free from jealousy, and from the spirit that demands "the pound of flesh." A brotherhood where Christian etiquette lives adorned with the beauty of Christ. Where our successor in our last charge knows we are his friend and helper, and also that we are not jealous of his success. Our pen when we write is dipped with the gold of love and never with the tinsel of disparagement of faultfinding. Indeed, the lowest place becomes to us the highest place and in Assembly, church, home or street the humility and meekness of Christ is ever seen.

## A Scientific Discussion of Tobacco

By PROF. A. S. LONDON

I HAVE never used tobacco. I tried to smoke but my system rebelled. My parents used tobacco. I deserve no special merit for not using it in my younger days. I was thrown in company with those who used it and it seems nothing short of a miracle that I was saved from the habit.

I will not try to un-Christianize those who use tobacco. I only desire to lay down a few propositions relative to this curse upon humanity and hope to awaken interest among parents and young people and help them to see the results that follow the tobacco habit.

I shall lay down three propositions relative to tobacco.

### FIRST: IT IS A POISON.

According to medical science, tobacco contains from three to nine per cent of nicotine. And nicotine is a poison. It is declared to be the most deadly poison next to prussic acid known to medical science.

Dr. Kellogg of the Battle Creek Sanitarium says that he took the nicotine from a cigarette and made it into a solution and injected half of this solution under the skin of a frog and in a few minutes the frog was dead. He took the other half of the solution and injected it into the body of another frog and had the same results as in the former experiment. He says that any boy who smokes twenty cigarettes a day takes enough poison into his system to kill forty frogs.

Some years ago an experiment was made with tobacco as follows: A man asked his audience if there was a person there who believed that tobacco was not a poison and it did not hurt him to use it. A gentleman stood and said that he took a chew of tobacco after each meal and it had never hurt him. The speaker offered twenty dollars to any young man that had never used tobacco, who would come to the platform and take a chew of tobacco the average size that this gentleman used. A young man arose and took up the speaker's proposition. Three chews of average size were cut off and brought to the platform. A Newfoundland dog and a large tom cat were brought to the platform. The young man was given one of the plugs to chew. A solution was pressed from each of the other chews and given to the dog and cat. In a few minutes the young man lay helplessly on the floor. He was deathly sick. The dog died in seven minutes. The cat had convulsions and was dead in fifteen minutes. All this came as a result of the amount of

tobacco used by a moderate user in one day. Tobacco is a poison.

One-half grain of morphine will kill an adult. One-fifteenth of a grain of nicotine has been known to kill an adult and one-seventh of a grain almost always proves fatal.

While I was in the Missouri Holiness College some years ago a young man came through the town with a show crowd. They stopped a few miles from our town and set up their show and charged ten cents to see this young man. He was a cigarette fiend. He could not talk above a whisper, and the outer skin of his body was as tight on his limbs as if it had been stretched just to fit. His cheeks were sunken. He was a nervous wreck. He was given a cigarette every five minutes and would almost go into convulsions when without one. He slept only while under the influence of medicine and died a horrible death three weeks after he was on exhibition at the place mentioned.

A young man in my home town some years ago was sent to a health resort in order to get some sweat baths to get nicotine out of his system. A sheet wrapped around his body was covered with tobacco poison drawn from his system. A noted professor said a cigarette fiend is like a "wormy apple," he falls before his time.

### SECOND: TOBACCO WEAKENS THE WILL POWER.

It deadens the nerves, closes up pores in the body and lessens the power of an individual to exercise his will power.

One of the presidents of Yale University said that there had not been a cigarette user graduated with honors in that institution for the past fifty years.

A president of the University of Michigan stated that there had not been a cigarette user graduated with honors in that institution for the past twenty-five years.

I heard a noted educator say three years ago that he had never known a student who could be fully trusted who constantly used cigarettes. It kills will power. The hot nicotine is inhaled through the nostrils and is pulled into the brain cavities and does its deadly work.

Sometime ago I got a portion of the brain of a cigarette fiend. He was a victim of an accident that tore part of his brains from his head. An analysis of this brain showed that practically every cell was dead. He was burnt up.

"I am not a mathematician said the cigarette but I can add to a boy's nervous trouble, I can subtract from his mental powers, I can multiply his aches and pains, I can divide his attention from his studies, I can take interest from his work and I can discount his chances for success."

An Eastern university has four classes of students. In the first class there is only twenty-five per cent who use cigarettes. In the second class forty-three per cent use cigarettes and in the fourth class eighty-three per cent use cigarettes. I believe there is a close relation between crime and tobacco using and also insanity and tobacco using. In six asylums visited ninety-three per cent of the inmates were users of tobacco. I have statistics from several penitentiaries showing that ninety per cent of the inmates use tobacco. I called up a warden of a penitentiary a few days ago and asked him what per cent of his inmates used tobacco. He stated that practically every one of his twelve hundred inmates used tobacco and they gave it to them in thousand pound lots.

A test was given to smokers and non-smokers in a large university. The non-smokers increased in height ten and four-tenths per cent more than the smokers. They increased twenty-four per cent more in weight and seventy per cent more in lung capacity.

Sixty per cent of the boys in America above the age of fourteen use tobacco. Forty per cent are tobacco fiends. There is probably a connection here and the fact that only two boys out of every hundred who start to school ever finish the Academy Course.

A writer declares that first comes cigarettes, second petty gambling, third, loose on moral questions, fourth larceny, fifth penitentiary.

I have been in our schools for sixteen years. It is no uncommon thing to have those among our students who have acquired the habit of using tobacco. I have never known one who did not get saved and quit to accomplish anything in school work. They are always the hardest to reach in our revivals and the first among those who backslide. And many times it is an impossibility to reach them at all. A noted educator said "No use to worry over the future of a boy who becomes a cigarette fiend; he has no future." Many great firms will not employ boys who smoke cigarettes. The President of a railway system says, "Boy wanted, but no one who uses cigarettes need apply." Sixty-nine firms in an eastern city agreed to employ no one who had the habit of cigarette smoking.

We now have an instrument that records the time it takes one to think. In a normal person it takes 1-16 of a second from the time the nerve impulse starts until it reaches the brain. It takes three times as long for a cigarette fiend, everything being equal.

### THIRD: TOBACCO DEGENERATES OFFSPRING.

It lessens man's power of endurance. It cuts short his "margin of safety." Habit is not transmitted from parent to child, but a tendency toward a habit is transmitted. The condition of the system of a parent has much to do with the physical inclination of the child born under these conditions.

I know of a child that was born of parents who were tobacco fiends. For six weeks the child cried day and night. A diagnosis was given. Nothing could be found wrong with

the child. Finally an old pipe stem was placed in the mouth of the child and the crying ceased. He was satisfied.

There is in an adult person a "margin of safety" that is used in cases of emergency. For example the lungs can hold three hundred cubic inches of air. In ordinary breathing one uses only twenty-five cubic inches in inhaling and exhaling. The balance is used when demands are made upon the body that require more air. The heart is capable of standing five times as much work as is ordinarily demanded of it. And so on with different organs of the body. Tobacco cuts short this "margin of safety." Since cigarettes have been commonly used in our country, heart diseases have increased fifty per cent and Bright's disease one hundred per cent. The "margin of safety" is being used up. It is now known that tobacco causes diarrhea and a noted lecturer said sometime ago that medical science had traced seventy diseases that were caused by the use of tobacco. It is now known to medical science that seventy per cent of the abdominal operations, which

women undergo are caused by the use of tobacco on the part of their husbands.

The suprarenal gland that is just over the kidneys secretes a fluid in tobacco users known as "adrenalin." One drop of this placed on the skin will turn it colorless. It is good to stop hemorrhages. In a certain tobacco factory, it was noticeable that babies of the mothers who were working in the factory died before they reached one year of age. An analysis was made and it was found that nursing from the breast of the mothers was poisoning and killing the children. Tobacco degenerates children. It dwarfs.

The tobacco bill of our country would pay for a college education for every man, woman and child in our land. It costs us annually three times as much as did the Panama Canal and in two and one-half years it would pay the bonded indebtedness of our country.

In view of the facts given you, I will ask one question: Can you use tobacco and do it for the betterment of humanity and the advancement of yourself, your posterity and the cause of Christ?

## Studies in Revelation

By REV. F. M. MESSENGER  
Number Nine

THE second beast, or false prophet, appears on the scene immediately after, or following the Antichrist; we gave his description in our last article. He is found in Rev. 13:11. He has horns like a lamb, his rulership is of the meekest character, he does not magnify himself but he magnifies the first beast; he is the counterfeit of the Holy Ghost who speaks only of Christ never of himself. This beast has great power, he is the acme of perfection as a deceiver, he does wonders, he is very meek in appearance but he "spake as a dragon." What he taught and advocated did not have the true gospel ring, his messages and his propaganda savored of the pit.

His spirit is here already, note the beautiful spirit shown by many Christian Scientists and the remarkable cures that are sometimes effected by them, but they say that Jesus was but a man, they say there is no sin, so does the dragon. Look at the remarkable claims of spiritism, the wonderful things that their mediums are said to perform, but they set up their claims absolutely contrary to the Bible they speak like the dragon, they deny the existence of a personal Devil so does the dragon himself; we have heard prominent Spiritualists blasphemously say that Jesus Christ was a bastard, dragon language sure. Brother, sister, be warned in time, a beautiful exterior, ability to perform great wonders, all the seeming outward graces of a Christian are not alone evidences of genuineness, if with it all they contradict the truths of the old Bible, if they in any way deny the divinity of Christ, His miraculous birth—or the efficacy of His atoning blood they are speaking like a dragon—beware. This will be the true characteristics of this beast, he will even cause fire to fall from heaven, he will practice the most deceitful things; Paul says, "Even

him whose coming is after the working of Satan with all power and signs and lying wonders (2 Thes. 2:9).

This beast commands that an image of the first beast be made and it is said that he had power to give life (Margin says breath, Revised Version and Rotherman say Spirit) to the image that it should speak. The thought we get is that through the medium of this image the first beast, the Antichrist, was to be made as nearly omnipresent as it was possible for him to be made. The Greek word here is defined by Strong as "a likeness, statue, profile, representation, resemblance, image." An image may be a molten image, like a statue, or it may be a graven image, an engraving or a picture. In our book "World War, Four Horses of Revelation" written in 1918, we predicted that the moving picture would be used for this image of the beast; on page 76 we said "But the moving pictures do not speak. Moving pictures have not been made to speak successfully but it requires no prophetic mind to say that the time is not far distant when the movies will speak as well as act."

In the March issue 1923 The Popular Mechanics Magazine gave a lengthy account of work which was going on to perfect the speaking as well as the acting of the moving pictures and the Chicago Evening Post of Jan. 5th, 1924 contains an article entitled "Talking Pictures Produced by a New Invention," stating that the new invention had been successfully tried out in Cleveland, Ohio, and later an elaborate description with illustrations appeared in the Chicago Evening American. THE MOVIES NOW SPEAK.

It is this writer's opinion that films reproducing every gesture, every inflection of the voice, of this wonderful man as he delivers his eloquent speeches from time to time, will

be sent to all parts of the known world where they will be shown and men and women will be expected to gather and pay homage to him under the surveillance of his undergraduates and assistants. That there will be such a system of registering, marking and tagging of every individual that it will be an impossibility to evade it; it will be either to bow down or go to the fiery furnace, and we see no chance for deliverance like the Hebrew children had for all will have had a chance to escape, either by way of the rapture or fleeing with the woman Israel to the wilderness. "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand [if laborers] or in their foreheads" (if professional or retired men). We do not share the opinion of some writers that this marking will be a brand like that placed upon cattle, or that it will be the method of tattooing as practiced by seafaring men, we believe that it will be an elaboration and perfecting of the methods in use now among labor and other fraternities; our periodic "Tag Days" practiced in almost all our cities are kindergartens preparing our minds for the coming Antichrist's kingdom. It will without doubt be a perfected system of registering, tagging and buttoning of every person that works or doesn't work, that either buys or sells; he, the Antichrist, will have a system so perfect that he will keep a tab on every human being within his domain. You will not be able to work, you will not be able to employ, you will not be allowed to buy, you will not be allowed to sell unless you bear the mark, or the name, or the number, of this great and wonderful superman.

Much speculation has been engaged in regarding the number of the beast; we will spend but little time on this feature. We have a book entitled "Number in Scripture," we think it the best we ever saw on the subject; it was published in London and is now out of print. The author, coming to the number 666, says, "This is the number of a name. When the name of Antichrist is known its gematria will doubtless be found to be the number 666. But this number we believe has a far deeper reference to and connection with, the secret mysteries of the ancient religions which will be again manifested in connection with the last great apostasy. Many names may be found the numerical value of whose letters amount to 666, but it is absurd to attempt to take words from modern European languages which use Arabic figures. Gematria is not a means by which the name is to be discovered; but it will be a test proof by which the name may be identified after the person is revealed." We feel that this is very wise and very timely; by gematria we can prove that the Pope of Rome, Nero Napoleon, and the Kaiser are all of them the Antichrist. The Word says, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man." By this expression we are to understand that if any one finds this out he will dig for it. This writer would prefer to have his photograph—his character and his methods—as given in the second verse of this chapter, and then wait until he appears to prove him up by his number, than to waste time figuring out his number and miss

his identification altogether when it was everlastingly too late.

The better we can discern the spirit of his system which will precede, and even now is, preceding him; the better prepared we will be to know him when he gets here. There are organizations of different kinds already in operation ostensibly for the betterment of humanity whose methods of accomplishing what they are undertaking would not meet the approval of the Master; cutting off ears and praying down fire on those who do not do right was never sanctioned by Him, "Ye know not what spirit ye are of," said Christ. "Vengeance is mine, I will repay," Let us look out for this spirit of Antichrist, let us watch out for the deceivableness of the false prophet; there never was a time since Christ's first advent when men and women should watch and pray, should know their Bible and strenuously adhere to its teachings as at the present. And we must work for the time is very near when no man *can* work; we must "occupy till I come" and pull every soul possible out of the fire. We have no time for Lodges, Klans or societies other than the direct work of soul saving and soul conserving and may the Lord when He cometh find us so doing!

## What Will the Harvest Be?

By PHILIP GEITER

IT has been said that the Methodist Church, generally speaking, stood for holiness in heart and life for almost one hundred years. We are wondering how long the Church of the Nazarene will manage to keep the world out and the Holy Spirit in. The Word of God commands us to "love not the world, neither the things that are in the world." We do not know how other pastors and evangelists and lay members feel about the matter, but this scribe is not only grieved and surprised, but shocked to see Nazarenes decked out in worldly attire like other women, in spite of their high profession.

In the name of Him who wore the crown of thorns. Let "The watchmen on the walls of Zion" call a halt. There should be, nay, there must be, yea there will be a difference when folks are truly "born again"; for Jesus said of His disciples before Pentecost, "they are not of the world, even as I am not of the world." John Wesley goes even farther back and says "Yea these things are written on all truly awakened hearts." If this love for vanity and pride goes on unchecked and unrebuked, what will the harvest be? Just what it was in the other denominations. As long as they remained spiritual, they remained unworldly. When the world crept in the Holy Ghost departed. Of course, this is only one phase of worldliness, but it is one with which we have to reckon. So we hear some one say, "there are worse things than that." There are, indeed, but, "he that is faithful in that which is least, is faithful also in much." Another argues "these little things don't bother me." Maybe they don't but they may bother some young convert, who is walking faster in the light than you are. Moreover you ought to know, that it is "The little foxes that spoil the vines." Straws and dead leaves tell which way the wind blows. Still others insist, that such an attitude is "narrow." Maybe it is, but "narrow is the

way that leadeth unto life," and forget it not, "few there be that find it." And another favorite argument of the vanity monger is that "God looketh not on the outward appearance, but on the heart." However we insist that God does look on the outward appearance. He told the Pharisees to "First cleanse the inside of the cup and platter that the outside may be clean also." And to convince you still more that God does look at the outward appearance read 1 Peter 3:1-15 and 1 Tim. 2:9-10, and remember that these scriptures have been incorporated into our church Manual (see page 27) where we are exhorted to "Avoid indulgence of pride in dress" and are urged "to dress with the Christian simplicity that becometh holiness." Every Nazarene promises to keep these rules.

John Wesley, commenting on the above cited scriptures in his "Sermon on Dress," says "And it was not beneath the wisdom of God to give us punctual directions in this also." He says further on that subject, "the wearing of gay or costly apparel naturally tends to breed and to increase vanity—the love and desire of being admired and praised. You have vanity enough by nature; but by thus indulging it, you increase it a hundred fold. Oh, stop! Aim at pleasing God alone, and all these ornaments will drop off." We love to quote Wesley when we preach the doctrine of holiness, why not listen to him on "practical holiness" as well.

Charles Finney, that mighty preacher in one of his sermons "To Professing Christians" says "Take care how you dress. What is that on your head? What does that gaudy ribbon and those ornaments on your dress say to every one that meets you? It makes the impression you wish to be pretty. Take care! You might just as well write on your clothes, "No truth in religion." It says, "Give me dress, give me fashion, give me flattery and I am happy." The world understands this testimony as you walk the streets. Dr. Judson, that heroic missionary to Burmah, in writing to the native Christian Church in the homeland of his difficulties in keeping the native Christians from wearing their jewelry, because of the example of female missionaries, says, "And thus, you my dear sisters, by your example, spread the poison of vanity through all the rivers and mountains of this distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the Devil." Martin Wells Knapp, the godly founder of "God's Bible School," writing on the same subject, answers some objections to plain dress as follows, "I think we should dress in such a way, that no one will notice how we are dressed." You cannot do this and please God any more than a lily or violet would be unnoticed in a garden of poppies and sunflowers, or a dove in a drove of peacocks. "God does not care about such small matters." He cares so much about them that He repeatedly mentions them in His Word. An apple wrecked Eden. A feather, a ruffle, a piece of jewelry has wrecked many soul Edens."

Now dear reader, would/we dare to brand these mighty leaders among men as fanatics and cranks? If they were such, then God give us more of them, for every one of them did more for God and souls in their day and

generation than almost any two of us are doing now. God was with them in power and we do well to heed their message.

EAST PALESTINE, OHIO

## Questions Answered

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

Q. How would you prove that Paul's "thorn in the flesh" (2 Cor. 12:7-9) was not the carnal mind, and what do you think it really was?

A. Well, the first proof I would offer that this "thorn in the flesh" was not the "Carnal Mind" is that Paul said it was given him to prevent him from becoming exalted through the abundance of revelations, and we know that the carnal mind, or inbred depravity, came as a consequence of the sin of Adam and not as a stay to pride because of unusual spiritual enlightenment. In the second place inbred sin is not in the flesh, i. e. the corporeal body, as this thorn was, but is in the spiritual essence of the man, since it affects his will and his affections. In the third place, this same author says that God is faithful to answer a prayer for entire sanctification (1 Thes. 5: 23, 24), which sanctification involves the complete eradication of inbred sin, but with reference to this "thorn in the flesh," God refused eradication and offered only "counteraction." In the fourth place, Paul uses the word "weakness" in verse 9 as a synonym for his "thorn in the flesh" and says he glories in this weakness or "infirmity," and surely none of us need proof that a holy apostle would not glory in inbred sin. As to just what this "thorn" was, there is, perhaps, no way to be sure, though there are evidences in Paul's writings that he may have had weak or sore eyes, stammering in his speech, a scarred face or some other "infirmity" or disfigurement, and these, or some one of these may have been that "thorn" which was so humiliating to him.

Q. In speaking of His second coming, Jesus said, "This generation shall not pass till all these things be done (Mark 13:30), to what generation did He refer?

A. The word for "generation" here (in the Greek) is also used for "race," as in the sense of distinct people, and many scholars believe that Jesus referred to the Jews as a race or people and that He meant that they would remain a distinct people among the nations until He should come back to the earth again.

Q. Please explain Acts 2:27-31, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption, etc."

A. The quotation is from the sixteenth Psalm and is explained by Peter as applying to the resurrection of Christ. The word "hell" here is from the Greek word "hades" (Heb. Sheol) and broadly means "the unseen world," in somewhat the sense that we say "the great beyond" without designating a place of either weal or woe. It did not mean "the grave," as soul sleepers have sometimes affirmed, but it did mean "the dis-embodied state." The body's part in the matter is covered by the last clause quoted above which refers to "corruption" or decay. The meaning of the prophecy, then, was that God would not leave His Son's spirit in the dis-embodied state neither would He suffer His body to decay; and both of these phases of the prophecy were fulfilled when Christ was resurrected on Sunday morning after having been placed in the tomb on Friday evening.

Q. How may we distinguish between thoughts arising in our own hearts and those suggested by the Devil from the outside?

A. This distinction is not important, as there is no responsibility connected with any kind of thinking until the will is involved, so "evil thoughts," and not simply "thoughts of evil," are sinful and "good thoughts," not simply "thoughts of good" are virtuous.

Q. Is it considered that the "water and blood" that flowed from the side of Jesus following the spear thrust is significant of two works of grace, the water for regeneration and the blood for sanctification?

A. Yes, I think some have held to a signification like that, though I think it is a delicate matter to attempt any significant divisions of the sufferings and atonement of Jesus. The basis for the two works of grace by which men are delivered from all sin is found in the fact that sin exists in two kinds, viz. (1) actual transgression and (2) inbred sin, and in the limitations of the ability and faith of the seeking soul.

## ORTHODOX SCHOLARSHIP

By C. B. WIDMEYER, D. D., Pres. Pasadena College

WE have fallen upon a day when great emphasis is laid upon scholarship, but little is said concerning the orthodox faith. The founders of our country and of our colleges were men who had taken their degrees from Cambridge, Oxford, and other leading colleges of Europe and they laid well the foundations of our educational system. They were scholars who knew well the needs of the coming generation.

In the founding of the early colleges there was no effort made to separate them from the religious influences of the church. Today it is the contention of some of the so-called scholars, that the Bible is a book of fables and myths and that it should have no place in our educational system. However, it is the contention of a number of institutions that if this nation is to continue, and to retain her reputation for righteousness and morality, the Bible must have a proper place in the school curriculum.

It is the conviction of the writer that a person can possess the best quality of scholarship and at the same time be spiritual. We believe that students can receive a thorough education in a religious environment. Furthermore, we would say that the student has an advantage when he is in a college where his faith is undisturbed, and where his soul is brought into a spiritual atmosphere.

President Moody, of Middleburg College, said, "To increase a man's knowledge without teaching his heart is to play with fire. It only increases his danger to society. The whole world is suffering . . . because our material advance has outrun our spiritual progress."

The institutions of the Church of the Nazarene stand for an orthodox scholarship. If the ideals of the church are ever realized, if the Gospel is ever carried to the ends of the earth, then we must have a ministry and laity who stand four square for the "old Book" and the "old faith."

## DEVELOPMENTS AT OLIVET COLLEGE

By PRES. N. W. SANFORD

IT has been my conviction for several years that ultimately our schools will be forced to co-ordinate some kind of industry with their educational work to make their maintenance possible, if a reasonably high standard of educational work is continued. The outlook for church schools, that hold to the Bible, is too good for us to lower our standard educationally, and the only logical thing to do is to introduce such industries as will give financial backing.

We are making the first attempt personally, and so far as I know as a school, to co-ordinate such an industry. In our study of the situation for the past two years we have decided that the fertility of the soil and the climate with the usual transit advantages are fundamentals for a nursery and seed business. Our commodious buildings with considerable unused basement room supplies adequate storage and work rooms without a cent of cost to the institution. Our heating plant can supply all of the heat needed for hot houses with a few minor adjustments that must be made to properly heat the building for school work. In fact, practically all overhead expenses have already been taken care of without further expenditure of money.

Labor is the only necessity for an almost unlimited business. This gives us a chance to offer work to our young people to pay part of their way through school. Numbers have written us and not one has been turned down. Our hearts are made to rejoice in the fact that it is no longer necessary for us to say to worthy, earnest young people, "We cannot take you." But instead we are saying, "We will help you to carry your load."

We are fortunate to have expert help with us now to start this business off and all we need is the young people to help put the proposition over. Hundreds of them will respond to the call by June first of this year. I suspect a hundred, who have never been to this school, have already responded.

The matter is not just in our minds; it is going on now. Thousands of fruit trees will be planted this spring and bushels of seeds will be produced.

We have already delivered seeds from the State of Washington to Virginia and from the Great Lakes to Southern Arkansas. We are expecting to sell enough produce next year to average one dollar per member for the Church of the Nazarene in America. We have no competition in the church and every Nazarene wants his money to do its

## OUR SCHOOLS

By GEN. SUPT. GOODWIN

IN the progress of the Church of the Nazarene our educational institutions are most vital. Our schools of today will soon become the spirit of our movement in the future.

If the church should neglect to maintain its schools they will be compelled to look elsewhere for support. Has not this been largely the weakness of nearly all church schools? I fear that many institutions which have lost their first vision did so because they seemed compelled to seek finances wherever they might obtain them. Whenever our schools are supported by the world we may be sure that the influence of the world will soon dominate them. This should stir every loyal Nazarene to see to it that our church wraps its arms of support around our institutions that they may be saved from this crucial temptation.

"Educational Day," May 4th, will prove a great blessing not only to our schools, but also to the entire church, in calling our attention to the work of education among us. There is a most strenuous effort being put forth by all our schools to get out of debt and to keep out of debt. We have great reason for thankfulness that a few of our schools have accomplished this great undertaking. We trust that it shall be possible to present every school in the church free from debt before the next great General Assembly. Let all Nazarenes everywhere pray and pay for the education of our children. It will be a great investment for the future. If our schools can be kept on fire, blazing with the holy passion and sacrifice of our Lord the success of our future is guaranteed. When the fires of devotion burn low in the school, the ministry will soon cool off and become powerless. Oh, for a mighty Pentecost to crown our schools throughout the church! Then our young people will be sent back to us full of faith and the Holy Ghost. The Church of the Nazarene must have holy men filled with holy fire of divine passion and able to exercise faith which shall achieve marvelous victories in this age.

best. Those who deal with us will get what they buy and at the same time give assistance to our young people in securing an education.

In addition to the advantages to the school, the citizens have organized a Producer's Association, making it possible finally for a family to move here and make a living while they educate their children.

We thank God for this plan and shall do our utmost to reach our greatest vision in its development.

## THE SECOND AND THIRD GENERATIONS

By ACTING PRESIDENT F. W. NEASE

"And Joash did that which was right in the sight of the Lord all the days of Jehoiaha the priest . . . After the death of Jehoiaha came the princes of Judah . . . then the king hearkened unto them, and they left the house of the Lord God of their fathers; and wrath came upon Judah for their trespass."

The crises of the second and third generations have ever been apparent throughout the history of movements, enterprises and churches. It has become a tradition that it is but three generations from leadership to leadership. First a group of prophets, pioneers, rugged trail blazers; then a generation of expositors, defenders and builders of superstructure; and all too soon liberalism, ease and degeneration which call for a new race of seers and criers.

We as Nazarenes have had our prophets and

blazers of trails. Our rugged pioneers have opened the continent for holiness and Nazarene vision. Many of them—thank God—are still with us. But they are swiftly passing on to their rewards. What then of the young Joashes when our Jehoiahas are gone? What of the second and third generations of Nazarenes? Will history repeat itself or will we learn the lesson which the past has to teach us? Will we ground our on-coming leaders so thoroughly in the spirit, the vision, the method and the emphasis of our founders that they will not depart from the faith until Jesus comes?

Every Nazarene institution of learning is a "school of the prophets." With one accord we must arise and determine the perpetuity of these schools where our young folks can be "rooted and grounded" so they will not "be moved from the hope of the Gospel." The maintenance of these institutions is not the work of the small group of men and women who are actually at our schools. *This work is the task of the whole church.* Our greatest problem is to guarantee to our youth, educational opportunities under influences unsullied by the modernism which has completely saturated present-day education. The realization of this is not now confined to a minor fraction of our church, it is growing upon the consciousness of the entire personnel that this is the quadrennium of our schools. We must entrench ourselves to hold the ground already won and to push the battle to the very gates of the enemy.

These things are certainties:

Every pastor should feel himself the agent of his school.

Every church should have spiritual leaders in training now.

Every Nazarene parent should direct his children to a Nazarene institution.

Every young person should pray, plan, and finish his education in his church school.

Every dollar of indebtedness must be paid and our institutions freed from the millstone of financial encumbrances.

Sunday, May 4, is the day when every loyal pastor will present the interest of education to his people.

Prayers—gifts—students—let us get them all together.

EASTERN NAZARENE COLLEGE.

## PASADENA COLLEGE

Pasadena College is closing her thirtieth year which in many respects we consider the most glorious of all. The College of Liberal Arts has a total enrollment of 140, with a graduating class numbering twenty-eight. The total number enrolled for the year is 485. The Bible College will have a total of ten graduates, four receiving the degree Bachelor of Divinity. There will be twenty-six graduates from the Academy, and all told, the College will graduate 113 from all departments.

Excellent work has been done by the students. The year has been well spent. Not only has much attention been given to the mental life, but great interest has been taken in religious work. One Monday when the count was made it was found that over fifty students had been out in Christian work over the Sabbath. The students have held three revivals with our pastors during the year, a different group, (four and five) going out each night. As many as ten souls prayed through in a single service. Our pastors greatly appreciated this help which was freely given, and the students appreciated the experience.

The outlook is good for the coming year. Many inquiries are reaching the President about the coming year and from indications we look for a much enlarged student body. Pray for us.

C. B. WIDMEYER, President.

Mexico, now in the limelight because of revolution, has had a great spiritual awakening. The Department of Education has issued a special popular edition of the New Testament for distribution among schools and libraries. The issue was exhausted immediately, the general public buying a large part of it, and a second and much larger issue is now on the press.—*Missionary Review.*

Some of His children must go into the furnace to testify that the Son of God is there with them.—E. PRENTISS.

## Nazarene Young People's Society

"Let No Man Despise Thy Youth"

### HAMLIN DISTRICT N. Y. P. S. CONVENTION

The First Annual N. Y. P. S. Convention of the Hamlin District met at Plainview, Texas, March 28-30. Brannon Brothers, evangelists, were closing a three weeks' meeting at this time, consequently the Plainview church was in a fine spiritual condition to sponsor the Convention. On account of a severe sand storm, only a small number were present at the service Friday night, nevertheless the Lord blessed us.

Saturday morning the first business session opened with much interest and enthusiasm manifested. District President, Brother Felix Graham, presided in a way that indicated that the Lord was meeting with us.

This being the first N. Y. P. S. Convention to be held on the Hamlin District, it was necessary to effect a district organization, to elect officers for the new year, to decide upon a workable plan whereby the expenses of the District and General Conventions could be defrayed, and other items of business.

The evangelistic services Saturday night, conducted by Brother S. R. Brannon, were very inspiring to an attentive congregation. Several seekers were in the altar, two were reclaimed.

The Lord's day worship began with a good spiritually conducted Sunday school, followed by an earnest, sincere, Spirit-laden message on, "Church Unity," by Prof. H. A. Erdman, from Central Nazarene College. Several young people raised their hands for prayer.

A large, eager congregation met at 3 p. m. for a Young People's Rally conducted by a student-preacher, Willis French, from Central Nazarene College, who spoke briefly on "Prayer." A mixed quartet sang, "The N. Y. P. S. Work" which set the Holy Ghost fire burning in our souls. During a live testimony meeting, song evangelist, Kendall White, started the song, "When Mother Prayed." Few could sing for shouting as the Lord filled our cups to the overflowing. One young lady was reclaimed.

The last services of the Convention were directed by Brother S. R. Brannon. Prov. 29:1 was used as a text and a truthful, heart-searching message found lodgment in the hearts of sinners. Several seekers were in the altar. Four souls were saved.

Thus the convention closed with all who attended rejoicing in the Lord and remarking, "It is good to be here," for Plainview's hospitality and God's blessings will long be remembered.

J. C. HORGER, Convention Reporter.

### THE CLAIMS OF OUR EDUCATIONAL INSTITUTIONS

By H. ORTON WILEY

IT is not necessary to make any effort to convince our people of the value of Christian education, nor of the importance of our educational institutions. The Church of the Nazarene believes thoroughly in this department of its work as is evidenced (1) by the fact that there are over two thousand young men and women, mostly from Nazarene homes, now registered in our colleges; (2) by the fact that the church has already invested more money in its schools and colleges than in any other department of its institutional work.

It is however, at this time proper to express our appreciation of the action of the last General Assembly, and of the hearty co-operation of our general officers in giving additional attention to our colleges during this quadrennium, and also to review briefly the claims which our educational work has upon the church.

The first claim which the educational work has upon the church, is the duty devolving upon her to preserve the spiritual life of her own young people. No true Nazarene family, unless compelled to do so, trusts the priceless souls of its young people to colleges permeated by higher criticism and honey-combed with Unitarianism. The supreme concern of the church, like that of the godly homes

which make up her communion, must ever be the jealous care of her young, and no sacrifice can be considered too great, if the spiritual life of her young people is preserved, and their talents and possibilities dedicated to the great work of spreading Scriptural holiness.

The second claim which the educational work has upon the church, is the necessity which the church is under, of providing herself with trained and spiritual men for her ministry. She will be able to perpetuate her high ideals, her intense loyalty to Jesus Christ and her aggressive type of evangelism and missionary effort only as she instills these ideals into the minds and hearts of those who are to be her future ministers. With a strong ministry of consecrated, Spirit-filled men and women, the success of the church is assured—without it there can be no future.

The third claim which the educational work has upon the church, especially upon her men and women of finance, is the success already attained. Under great difficulties, burdened down with debt, handicapped by lack of equipment, and without endowment, the colleges of the church have been able to support themselves, maintain their existence, carry on their work and accumulate property to the amount of one million dollars. This alone is sufficient to claim the attention of those who are seeking to invest their means where it will accomplish most for the kingdom of God. With the indebtedness entirely liquidated, with proper buildings and equipment, with the budget for current expenses all paid up pending the time when endowment shall be secured, our educational institutions have a great future before them.

We trust that this first "Educational Day" will be a great epoch in the history of our church, when the attention of our people will be called as never before, to the importance of our colleges and to their need for adequate support. Let every true Nazarene pray that God will greatly bless every effort of every pastor and people to make May 4th, a great Educational Day.

### DISCUSSION OF THE N. Y. P. S. TOPIC FOR MAY 11

By DONNELL J. SMITH

"Tithing"

Mal. 3:7-10 2 Cor. 9:6-15

Money has been called the acid test. Certainly in the Old Testament as well as the New Testament Giving is presented as fundamental. The passage in Genesis 4:4-7 was translated by Tertullian to read "God had respect unto Abel and his gifts, but unto Cain and his gifts He had no respect. And God said unto Cain, Why is thy countenance fallen? Hast thou not sinned, if thou offerest aright but dost not divide aright." And to this the writer of Hebrews adds, "By faith Abel offered unto God a more excellent [more abundant] sacrifice than Cain." God is concerned as to the manner in which we acquire, the way in which we cling and the way in which we dispose of the goods of this earth. And not by reason of His need of gifts from man; not for God's benefit, but man's. "Giving," says David McConaughty, "is God's antidote for human selfishness." And the same writer defines giving as the "Unselfish outpouring of one-self in substance." Those who confine themselves in their study of giving to such scriptures as deal only with tithing, a method of giving, will fail to grasp and appreciate as they should the great principle of Giving as set forth in the word of God.

#### I. GOD THE GREAT GIVER.

Acts 17:24, 25; 1 Chro. 29:11-14; Rom. 8:32; 1 Tim. 6:17; Deut. 8:18; John 3:16; 2 Cor. 8:9.

1. The fact that giving is an outstanding trait in the character of God constituting one of the greatest reasons for our giving and that after the manner that He gives.

(a.) The holiness of God is the basis for the command for us to be holy (1 Peter 1:16).

(b) The mercy of God is the basis for the command for us to be merciful (Luke 6:36).

#### 2. The Divine Standard of Giving.

(a) Height; the source, the motive of all true giving is Love—"God so loved that he gave."

(b) Depth: The test of all true giving is its Cost—"He gave his only begotten Son."

(c) Breadth: The scope of all true giving is the World—"God so loved the world" (1 John 2:2).

(d) Length: The end of the outcome of all true giving is Life. "He gave . . . that whosoever believed in him should not perish . . . have everlasting life."

#### II. ROBBING GOD.

1. To withhold from God our tithes and offerings is defined in Malachi 3:7, 8 as robbery.

2. Cain was guilty of this sin before he became a murderer.

3. Failure to deal honestly with God is given as a cause for the visitation of God's judgments (Joshua 7:1-18; Mal. 3:9-11; Acts 5:1-11).

#### III. TEACHING OF THE NEW TESTAMENT ON GIVING.

1. That the Spirit of the Giver is of greater importance than the amount of the gift (2 Cor. 9:7).

2. That the motive of the giver must be right, his eye single (Matt. 6:1-4).

3. That giving shall be characterized with liberality (Mat. 10:8; Rom. 12:8). Many are liberal with themselves, but stingy with God. Thrift and frugality are virtues to be cultivated in the matter of personal earnings and savings (2 Cor. 9:6-11), but when applied to our relation with God in the matter of giving they become vices or sins.

4. That true giving cannot be separated from sacrifice (Mark 12:41-44; 2 Cor. 8:1-3).

5. That giving be regarded as a part of our worship, to be done systematically and proportionately (1 Cor. 16:2).

6. That giving is a grace we should take as much care to abound in as any other Christian grace (2 Cor. 8:7).

Questions: What is God's purpose in teaching men to Give?

What are the results of giving upon the giver?

How can life's assets other than physical wealth be tithed?

Is the Christian free from condemnation if his giving does not exceed that of the Pharisees?

### GEMS FROM MY RECENT READING

By P. H. LUNN

"Life has gained in breadth while it has lost in depth." . . . "Methods for deepening spiritual experience are dying out." . . . "They forget that life draws from an inner source and must find its control there." . . . "This is an age of religious unrest. Despite our gains in knowledge and the control of the resources of nature, we are not happy."—Horace B. Williams, in FUNDAMENTALS OF FAITH IN THE LIGHT OF MODERN THOUGHT.

"The most prevalent folly of mankind is that of sacrificing the interests of eternity upon the altar of time. 'Give me pleasure today,' says the average man of the world, 'and I will let the future look out for itself.'"—J. B. Chapman in TRUTHS THAT ARE VITAL.

"We live in an age of shallowness and superficiality, and we possess a marvellous capacity for self deception! This capacity the enemy finds to be one of his most effective weapons for destroying the souls of men.

"Our love of ease and our unwillingness to be disturbed, lead us to avoid the prayer: 'Search me, O God, and know my heart; try me and know my thoughts; and see if there be any way of pain or grief in me, and lead me in the way everlasting.'" (Psalm 139:23, 24)—J. Gregory Mantle, in THE WAY OF THE CROSS.

"If God's people had eyes to discern that inheritance which is their surest possession, they would know that always when crises are most acute, when life's experiences are darkest the luminous presence of the Invisible One shines most brightly and clearly."—J. C. Massee, in CONFLICT AND CONQUEST IN HOLINESS.

### HUMAN RESPONSIBILITY

God has given Christ to be your Savior. He has given you the power of choice. He has given you every incentive to forsake sin and choose salvation. If you are lost, there will be but one being in the universe to blame, yourself.—H. O. FANNING.

## ADVANTAGES OF SYSTEMATIC GIVING THROUGH THE BUDGET SYSTEM

By E. L. HAWKES

**M**UCH has been said in these columns recently about the new plan of financing all of the activities of the church, and it may be well to call attention to some of the advantages of this system.

1st. When fully established in the individual church, it will replace the old method of raising money by "drives" and appeals for funds in our public gatherings.

2d. It will provide an even and uninterrupted flow of money into the treasury of the church adequate for all local and general purposes.

3d. Assures the church of services unbroken by appeals for money from the pulpit.

4th. Leaves the pastor entirely free to devote himself to spiritual ministrations, and places the financial burdens on the membership where they rightfully belong.

5th. Closes our doors effectively to the many both inside and outside of our denomination who wish to put on meetings for money raising purposes, and at the same time makes it possible for us to make provision in the budget for such worthy causes as we desire, after careful consideration, to support.

6th. Saves the cost of sending our best men over the field on financial missions, thus releasing them for the spiritual work of the church.

7th. Avoids the humiliating necessity of parading our needs before the multitude who read our publications, and releases valuable space now often used for this purpose.

8th. Encourages scriptural tithing with its manifold blessings to those who conscientiously adopt it.

9th. Fosters systematic giving in the entire membership whether tithers or not, and develops stewardship in all of our people.

10th. It smokes out our financial laggards thus more evenly distributing our financial burdens, now too often borne by the few.

11th. As the heart always follows the treasure, it awakens and vivifies the entire membership. It is only natural that interest in any cause should be largely proportionate to our contribution to it, whether in service or money. "Where the treasure is, the heart will be also."

12th. By the elimination of special appeals the way is opened for maximum giving through the weekly envelopes. Under our present method, many of our people hold back in their giving in anticipation of special offerings. If they happen to be absent on the day they are taken, or the drives are fewer in number, the church is the loser.

13th. The chance for ostentation and display in public giving so objectionable to the humble follower of the lowly Master, is entirely eliminated under the budget system.

14th. Humiliation and embarrassment often experienced by those unable to give, is avoided under the new plan.

15th. Wherever the budget program has been faithfully and intelligently applied, there has been a substantial increase in the total amount of money raised for all purposes, and without any apparent strain on the part of the givers.

16th. The doors of our church are opened to many, who are now a little reluctant to connect themselves with a church where money is unduly stressed. Many absent themselves from our services because they cannot give, and this number is increased in proportion to the frequency of the appeals.

17th. By the general adoption of this system the great missionary and other enterprises will have a dependable and fixed source of revenue, and can gauge the scope and development of the work at the beginning of the year in accordance with the provisions of the budget, without danger of a deficit.

18th. It is the scriptural way. Paul, in 1 Cor. 16:1 gives positive "orders" for weekly offerings, "that there be no gatherings [special collections] when I come."

Surely a program having so many advantages will inspire every member of our church everywhere, to fall in line, get into step and march down the road together.

Every pastor is urged to secure the literature which has been carefully prepared by the General Board, which contains plans and specifications by which this splendid new financial structure can be

## Uncle Buddie's Good Samaritan Chats

*Greetings to the Good Samaritans*—from Pasadena, California—some have said God's country. I believe that—God owns this country, but it seems that the Devil is helping the Lord run it; however the fruit, vegetables, and flowers are very, very fine. I think when the Lord comes back to earth and runs the Devil down and captures Him and buries Him in a lake of fire face downward so if he tries to dig out, the harder he digs the deeper down he will get, and then the Lord will lock Him up and give the keys to the Sadducees for they don't believe in the Resurrection of the dead, and, at least, we will have the Devil fixed just to suit us, but until that time we are going to have to fight Him, however, I didn't intend to begin to abuse the Devil when I started this letter. There were two things that I wanted to write you about one was Holiness and the other was the HERALD OF HOLINESS.

Since my last report Rev. Fred Suffield, and Sister Kitty, his beautiful, good wife, and Brother Turner, and this old soldier have had one beautiful battle in Stockton, Cal., with our beloved Brother Roy Smee. I have been writing to you about the boys on the Western Front all being miracle workers. Well, thank the Lord, the boys are still on the job. Our little band in Stockton with Brother Roy Smee in charge have rented out their old church and parsonage for, I think \$50.00 a month. They have bought a good corner lot in the heart of the city, then they bought the Christian Science Tabernacle and moved it on to this lot. This will make them a great church home. The lot cost them about \$7,700, but when they went to move the Tabernacle on to the lot they had an offer of \$15,000 for their beautiful corner, but as it is to be their future church home it is not for sale. We had a beautiful campaign here with many seekers and quite a number of beautiful cases; we received four into the church, the workers received living wages, thank the Lord, and we raised \$1300 on their church. It has never been my privilege to work with more beautiful people than Brother and Sister Suffield. They are surely among the choice people in the nation, and Brother Turner, who has just given up a large dairy where he was making large wages, is now out singing the gospel for Jesus Christ. This summer he is traveling with Brother and Sister Suffield. He has a most beautiful voice and I

predict for them a great summer campaign. At this writing they are holding a meeting for our beloved Brother R. C. Gray in Berkeley, Cal. We had many splendid visitors to take part in our meetings. Brother and Sister Mieras from Sacramento; Brother Gray from Berkeley; Brother Donnell J. Smith from Frisco; Brother Griffin from Oakdale; Brother Mickey from Milton; Brother and Sister Galloway from Merced; and good people of other denominations from all parts of the country. I enjoyed my stay in Stockton very much, and any man that would not enjoy working with Brother and Sister Suffield and Brother Turner and Brother Roy Smee he would indeed be a hard man to please, for our fellowship was most blessedly honored of the Lord. I am expecting Brother Roy Smee to build up a strong church in Stockton. He is one boy who knows nothing about the word defeat. He is like the soldier who never learned to play a retreat, and we are expecting him to make good in that old conservative city for God and holiness and the great Nazarene cause.

I sent in from Stockton twenty-six subscriptions to the HERALD. From the report in the HERALD the subscription list is now growing by leaps and bounds. If we had a few more evangelists in the field that would secure as many subscriptions as Jarrette and Dell Aycock we would soon have a list of fifty thousand subscribers. I think any family in America that is religiously inclined at all would enjoy the HERALD OF HOLINESS if they had a chance to see it and read it. I want our boys to get busy and place the HERALD in the jails, Y. M. C. A.'s, Y. W. C. A.'s, hospitals, and public libraries, in fact all kind of public reading places. It can be done and it ought to be done. If ten thousand people will send fifty cents apiece to the office of the HERALD OF HOLINESS and ask Brother Lunn to send the HERALD to ten thousand institutions for five months a wonderful amount of good could be done without any trouble or hardship on any one. It would pay any man to miss one good meal and send the HERALD to some jail or to some good hospital. We have the greatest field in the world and why not work it. Ten thousand blessings on the heads of the HERALD readers.

In perfect love,  
UNCLE BUDDIE.

erected, then intelligently organize your forces, prepare your budget and proceed to have the same underwritten by your membership and constituency.

### HOW MUCH OWEST THOU MY LORD?

By L. D. PEAVER

**I** WAS much pleased to see the recent article by Rev. Henry Bell, calling attention to the giving of one-tenth to the Lord's work. He states that the reason we have had trouble in supporting a greater missionary work is because our people do not as a whole tithe their incomes. I believe he is to a great extent correct. Furthermore Dr. Chapman has recently stated that he was much stirred in hearing a sermon by one of our college pastors, who showed unmistakably that our monetary problem will be solved if all of our people, not some of them, will only get down to a Bible basis, and give one-tenth to God!

Brother Henry Bell also goes on to say that the preachers are largely to blame for this condition. If they are, and I suspect he is right, then let them unload their guns and pour broadsides of glorious truth upon their congregations till we all wake up and do things in the good old fashioned way!

We have just turned our business over to a General Board, but one thing is sure this board can never succeed till this tithing schedule is prevalent throughout the rank and file of our entire church. We may legislate and agitate, and orate until we work ourselves into a frenzy, but we shall never succeed until our people take the Bible way—how much owest thou my Lord!

### A MINISTER'S TESTIMONY

*Dear Editor:* This word of mine will doubtless be of interest and encouragement to the readers of your fine paper. I am a Presbyterian minister, pastor of a fine church in a small city. On the fourth day of last September, in my study alone I received the baptism with the Holy Spirit. Prayer became a time of glorious fellowship with God and the Christ, through the Spirit. The Bible took on a glow of inner light and sweetness never to be forgotten. The tide came in and kissed the shore, whispering and ebbing and flowing—a thing of glory. The Devil's show-window, with all it displayed, looked so cheap, so shallow and tinsel. Naturally I thought the whole church would be so glad to hear of my spiritual fortune, and I began to tell the glad news. Splendid folks they are, but they did not want to be bothered at all with what I had found. Immediately cold looks, the cold shoulder put in appearance. It is a sad experience to stand by and see a modern crucifixion of the precious Christ. Some fled to safety and found pardon and purity in the blood. The rest either loved this present age, or stood their ground in Unitarianism, while a few, totally indifferent, looked on while Christ suffered.

God put burden after burden of prayer on our hearts for the church and we hoped against hope while the spiritual conflict went on. It reached the end, for us, when we were indirectly advised of the fact that the financial arteries were being cut and that the sermons were not liked. We put our resignation up to the Session and it was hurriedly and gladly accepted to take effect on or before Easter.

The modern church has a large membership of splendid folks who are unregenerate and have been received into membership with no idea of New Testament salvation. To them the idea is to join the church and pay toward its upkeep and do as well as one can. No mighty conviction, like a

breath of eternal fire touches the soul. No godly sorrow for sin shakes the life. No repentance not to be repented of sweeps the threshing floor. No joy of pardon fills the lips with testimony. No separation from the world is preached. No consecration and inner purity and baptism of the Spirit is expected. Doubtless, here and there are small numbers of those who know Christ in pardon, but starved and thirsty they fall back into spiritual twilight, or are forced to find the Bread of Life elsewhere.

Lately I visited your church at Fort Wayne and found a fine revival in progress. I sat in at the banquet table and fed my soul. I later visited your church in Detroit and watched them raise over eleven hundred dollars in a few minutes for Foreign Missions. They had the joy of the Lord upon them.

I returned home and again went into handling ice. My soul is still burdened for these folks and I still hold on to God for His love and care for them. But, my heart cries out for opportunity to labor in the fields that are white unto the harvest in co-operation with those who carry the burden of souls and really expect to see men and women saved and sanctified and kept from sin.

I am married, of middle age, have a doctor's degree, and would seriously consider a call from a holiness church. I would be glad to communicate with any superintendent or church immediately concerning a pastorate. References will be gladly furnished.

Yours in His name,  
H. W. JERRETT, *Coldwater, Mich.*

#### FROM PENIEL ORPHAN'S HOME

At a recent meeting of the Executive Committee in which all the interest of this worthy institution was carefully considered, it was agreed that it would be economical and otherwise beneficial to the Home if we could make a change in its location: so a resolution was passed, recommending that we begin working out plans for such change to be made as soon as conditions would justify. This recommendation is referred to the Board of Directors for their approval.

While this matter is pending we felt that it was important that we give our people this information, lest a misunderstanding might arise, and a report become current that we were discontinuing Orphanage work, which we have no thought of doing, but rather laying out plans for a more permanent and extensive work in the care of our Orphans. So let us continue to hold this work together with our prayers and financial support.

This is the season of the year when contributions are likely to be lighter than usual, so it is important that we have the loyal co-operation of those who are committed to the support of this institution.

Send all contributions to Peniel Orphans Home, Peniel, Texas, or to Dr. J. W. Benton, Treasurer, Peniel, Texas.

There are fifty children in the Home at present, which is the maximum of our capacity.

THE EXECUTIVE COMMITTEE,  
PENIEL ORPHAN'S HOME,  
P. L. PIERCE, *Chairman.*

#### NEWS NOTES AND COMMENTS

In his recent message, President Coolidge says, "It is the duty of a citizen not only to observe this (the Prohibition) law but to let it be known that he is opposed to its violation." The Federal Council of Churches suggests that the American Creed be committed to memory by young and old and that it frequently be recited in day schools, Sunday schools and upon patriotic occasions. The creed is as follows: "I believe in the United States of America, as a government of the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a republic, a sovereign nation of many sovereign states; a perfect union, one and inseparable, established upon these principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and their fortunes. I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its flag and to defend it against all enemies."

Rev. W. F. Shannon of Springfield sent us a copy of an article called "Power and Acts of the Holy Spirit," by Pastor A. Reilly Copeland, Tabernacle Baptist Church, Waco, Texas, which recently appeared in *The King's Business*, in which it is argued that all Christians are baptized with the Holy Spirit at conversion, though it is admitted

#### SUNDAY SCHOOL LESSON REFERENCE

May 4. THE ASSYRIAN EXILE OF ISRAEL. Lesson: 2 Kings 17:9-18.

GOLDEN TEXT: I will delight myself in thy statutes: I will not forget thy word. Psalm 119:16.

Devotional Reading: Psalm 119:33-40.

May 11. JEHOIADA'S VICTORY OVER BAAL.

Lesson: 2 Kings 11:1-4, 11-18.

GOLDEN TEXT: Be strong in the Lord; and in the power of his might. Eph. 6:10.

Devotional Reading: Psalm 1.

May 18. ISAAH AND THE ASSYRIAN CRISIS.

Lesson: Isa. 37:14; 21:23; 29:33-36.

GOLDEN TEXT: God is our refuge and strength, a very present help in trouble. Psalm 46:1.

Devotional Reading: Psalm 46.

that such was not the case when the Gospel was being preached just to the Jews. Also a labored effort is made to distinguish between being "baptized" with the Holy Spirit and being "filled" with the Holy Spirit, for the author finds it necessary to admit that believers are exhorted to be "filled with the Holy Spirit." All through the article there is no reference to the fact that the prime idea, as every Baptist must know, of baptism is *cleansing*, but the thought is allowed to pass that the Spirit simply gives life when one is baptized with Him. Brother Shannon recalls an article in the *Western Recorder* which appeared some years ago and which was supposed to set forth the Baptist position; but in that instance it was claimed that the baptism with the Holy Ghost ceased with the Apostles and is not therefore to be sought now. It all reminds us of how many Methodists and others have "crossed their wires" on the sin question: once they used to argue that "No one can live without committing sin," but finding that is utterly untenable, they cross over and claim that every converted person has all the grace that is required for living a holy, righteous life. Seems like it is just anything to keep from coming boldly and confessing the need of a second work of grace and going right in and getting the blessing.

Rev. John F. Owen, wellknown evangelist and since last October Ministerial Superintendent of the Detroit Holiness Association has recently been elected Director of Theology in Taylor University at Upland, Indiana. Brother Owen is a defender of "The Old Book and the Old Faith," and will be an addition to the faculty of which Taylor may well be proud.

A "left over" from Brother N. B. Herrell's Home Mission page in the *HERALD OF HOLINESS* says, "The Pilgrim Holiness Church with its ten thousand members, three schools, publishing interests and growing Home and Foreign Missionary program has a future for the spreading of scriptural holiness over the earth. We are acquainted with the most of its ministers and a goodly number of its churches. In these days of falling away from the faith, we are glad for every agency that will increase the force for God and the spreading of full salvation."

Brother A. G. Crockett sends us a clipping from a Denver, Colo., paper which says that "The Liberal Church" (a name with which we are not familiar) will "pour communion" at 11 o'clock Sunday and "it will be near beer and every sinner shall have a healthy mug of it." Bishop Rice of this church also explains, according to this clipping, that efforts are being made to secure permission from Washington to use claret in these services. "When we do," the Bishop is reported to have said, "there will be no vacant pews in our edifice." This is going straight for the Devil's substitute, but Crockett is demonstrating right in Denver that people who have the Holy Ghost can get a crowd and have a revival without descending to any sideshow antics or to any other foolishness of the world, the flesh or the Devil.

And now the press reports that the Mattapan Methodist Episcopal Church in Boston is to hold a "Blarney and Bailem's Circus" in the vestry on Tuesday and Wednesday evenings for the benefit of the church. It is just a little difficult to calculate what kind of a church an arrangement like that would "benefit."

The mayor of Boston recently called eighty theatrical representatives into conference and gave them a ten-minute address in which he "laid down the law" regarding nudity on the stage and profanity and filth in the theaters. He warned that unless these things were stopped the padlock will take the place of the present censorship. Some "wise-acres" have asked why Nazarenes do not attend the theater and the mayor of Boston has given one of our answers. The whole "show" business is bad and is getting worse, but others may gradually come to see that "we" are right in this matter.

A bill calling for a "square deal" for chaplains in the army has been introduced in the Senate by Senator Capper and in the House by Congressman Hull, at the request of the Committee on Army and Navy Chaplains of the Federal Council of Churches. The committee's request is for an increase in the ratio of chaplains from one for each twelve hundred enlisted men and officers as it now stands to one for each eight hundred. This is in order to make it possible to supply chaplains for small and scattered units of the peace time army. Also the committee requests that discriminations against chaplains be removed and make their advancement as rapid and as inclusive as is the case of the Medical and Dental Corps. As it now stands, the chaplains advance in rank more slowly and do not go beyond lieutenant-colonel, except for the Chief Chaplain who may rank as colonel for four years. The present law authorizes one hundred and twenty-five chaplains for the army.

Assistant Attorney General Mabel Willebrandt, speaking in Washington, D. C. before a session of the College and University Students Conference said, "Unless Colleges can teach how to live as well as to think, they have failed in their high purpose. The most alarming phase of modern education is that it has sacrificed spirituality in many of the larger non-sectarian universities to speed and scientific knowledge. Colleges should be centers of spiritual growth."

#### REVIVAL AND CHURCH NEWS

PASTOR R. L. RICH reports "increase along all lines" in his church at Huntington, Ind., ever since they purchased their new location and built their basement two years ago. There was a good revival in January with Evangelist Burl Sparks leading the singing and Brother and Sister Rich doing the preaching. In March Evangelists John Fleming and Burl Sparks were engaged for a ten days' meeting in which there were two hundred seekers, an old-fashioned time of soul saving, and thirty-six additions to the church. On April 4th another class of nineteen were received, making fifty-five new members within a month. On this same day there were 171 at Sunday school and three at the altar during the day. Plans are being made to complete the church building right away. Brother Rich commends Evangelist John Fleming and Singer Sparks as workers owned and blessed of God and true to the pastor and every interest of the church.

PASTOR S. H. ERWIN and the Pleasant Hill Church at Sylvia, Kansas have recently had a gracious revival in which Evangelist Lum Jones was the leader for the first ten days, followed by Evangelist C. J. Garrett for the last week. These evangelists both did splendid service and were admirably adapted the one to follow the other, as they are both great Judgment preachers and zealous revivalists. There were forty-four professions and this was the third special meeting in this church within ten months. Pastor Erwin says, "We must have revivals."

PASTOR S. L. COX and the West Side Church at Decatur, Ill. report "Victory" with old-time shouts in the camp. In their recent revival there were twenty-nine seekers and the church received a wonderful uplift. Sisters Crooks and Carpenter had a splendid missionary service and received a good offering for the foreign work there on March 23d. A nice class of new members has recently been received into the church. Their special revival begins on May 11 and prayer is asked that it may be a revival indeed.

FIVE NEW MEMBERS, three of them adults, have been received into the church at Chase, Kas. since the revival in December and others are reported "looking our way," one of whom was recently wonderfully and instantly delivered from the tobacco habit in answer to prayer. Finances are also in good shape, pastor's salary is paid up to date and over half of the district and general budget is paid.

PASTOR LOREN ANTHONY, assisted by Evangelist Friend Smith of Sharon, recently closed a meeting in his church at Harmon, Okla., Claud Clift and Jonny Gales were the song leaders. The workers were blessed with a special measure of the Spirit and the meeting was a blessing to the church and community.

REV. J. W. FARR, Chairman of the Kansas Nazarene Sunday School Committee announces a change in the dates for conventions which will now be as follows: Topeka, May 19-20; Iola, 20-21; Wichita, 22-23; Dodge City, 26-27; Plainville, 28-29. A special program has been arranged for each place with such speakers as Mrs. Elizabeth Hodges, Specialist on Primary Work, Prof. A. S. London, newly elected president of Breese Theological College, Dist. Supt. Tunnell, Pastor C. P. Clayton of Topeka, Pastor S. H. Erwin of Sylvia, and H. D. Barbour, a business man of Wichita. All Sunday schools are urged to select the convention which will be most convenient and then be sure to be well represented there. Teachers and officers especially urged to come. Those who have subscribed to the expense of this work are asked to send in their contributions at once.

EVANGELIST E. W. KIEMEL of Sylvia opened a meeting with his brother, W. F., and his church at Dodge City, Kas. on April 13. This is the third meeting for Evangelist Kiemel with this church and it started off with good promise. The church is burdened for a revival, conviction is on the unsaved and there were eight professions the first Sunday. The meeting is to continue until April 27.

PASTOR A. L. ROACH of Piedmont, Mo., reports that his meeting with Evangelist F. R. Morgan of Ada, Okla., was a good victory, with twenty-nine professions and ten additions to the church. The congregations were splendid and Brother Morgan preached with great acceptability, so that the congregation voted to have him come back this fall for another meeting.

EVANGELIST W. E. ELLIS closed a good meeting with Pastor S. K. Jones and his church at Dodsonville, Texas, April 13. The church there has been having a struggle for a few years past, but is now

on the upgrade. There were a number of professions in the meeting and nineteen were received into the church, making thirty-three who have come in within the last forty days and "there are more to come, bright prospects for the future." The pastor commends Evangelist Ellis and his work and says he is glad that Ellis is moving back to the Hamlin District.

MRS. LULA WHITE of Driscoll, Texas missed two copies of the HERALD of HOLINESS on account of changing her address and felt her loss so much that she wrote to the Publishing House to send the numbers which she had missed. We appreciate our people's love for the paper.

BROTHER F. W. DOMINA has been called to the pastorate of our church at Haverhill, Mass., for the fourth year. In spite of the industrial depression and other hindrances, the work at Haverhill is gaining under Brother Domina's leadership. Attendance at all the services and at Sunday school is on the increase; there was an increase in the finances and the Assembly year closed with all bills paid. On Sunday night, April 13 there were two hundred people out to hear the pastor on "The Key to the Book of Revelation, The Rapture of the True Church and the Great Tribulation Period." There have been as many as ninety out to prayermeeting of late. Recently Brother Domina gave a number of lectures on prophecy at our school at Wollaston, his conclusion is, "It is time to awaken out of sleep! Jesus is soon coming! Let us double up in our efforts to get souls to God."

EVANGELIST JACK LINN and wife recently spent two nights each with our churches at Alliance (Brother Johnson, pastor) and East Palestine (Brother Geiter, pastor) Ohio, with splendid spiritual times and souls at the altar. Brother Linn told his life story, "Hallelujah Jack," at East Palestine and Mrs. Linn sang one of her own songs. The Linn's are now at Lincoln Place, Pa., with Pastor J. E. Jackson.

THE YOUNG PEOPLE'S SOCIETY of our church at Topeka, Kas. (Rev. C. P. Clayton, pastor), arranged for a series of special meetings in the church under the leadership of Pastor-Evangelist W. A. Menneke of Coffeyville, closing on April 6th. During the three weeks there were good crowds in attendance, some who had not attended our services before, seventy seekers, thirty-five professions and eight additions to the church. The church was greatly inspired and much good was accomplished that cannot be tabulated in figures. Brother Menneke made "full proof" of his ministry and is fully commended by the Young People's Society which employed him.

EVANGELIST JOHN MATTHEWS has been having splendid results within the last few weeks. There was an eight days' meeting with Pastor-Cooper and First Church at Detroit, Mich., in which there were a hundred seekers and seven hundred dollars raised for the various interests of the church. A Monday night service at Lansing with a crowded house and thirty seekers. Two nights with Pastor Jones in his tabernacle at Cleveland, Ohio, with some seekers and a request from Brother Jones for a month's Bible School Convention in November. Thursday and over Sunday with the church at East Liverpool, Ohio, with gracious results. A Monday night service at Newell, W. Va., in a Methodist church under Nazarene supervision with a crowded house and an altar full of seekers. An eight days' meeting with Pastor Belew at Marion, Ind., with a number of souls and twelve hundred dollars raised to clear the tabernacle of debt. A good Monday night meeting at Muncie, Ind., with a number of seekers. Then an eight days' meeting with Pastor M. E. Borders and First Church at Little Rock, Ark., in which there were crowds that filled the house, which seats about five hundred, with one hundred seekers, seven hundred and seventy dollars raised in four minutes the last day, good class received into the church, making sixty that Pastor Borders has received within five weeks. Brother Borders has a Friday night Bible class of about a hundred students, and Dr. Matthews says he will build a brick tabernacle seating a thousand people within a few months and build one of the greatest Nazarene churches in the South. Borders can do it. Dr. Matthews is now with District Superintendent Rob-

certs making a Home Mission and evangelistic campaign on the Michigan District. In nine days they have had ninety seekers and have raised in cash and pledges about three thousand dollars for the work—about twice what they have asked for. They will go on over the District and are expecting two hundred souls and five thousand dollars. Sunday afternoon, April 13, they dedicated the new church at Bay City, raising seventeen hundred dollars to cover the balance on the cost. This church is only four months old and is the fruit of the faith of a man called STRAIT. Dr. Matthews says, "If we believe God and go forward, revivals will spring up everywhere and houses of worship will appear. Glory be to God! Who believes God? Let us encourage and not discourage the faith of the people."

EVANGELIST Z. T. THACKER of College Corner, Ohio, recently conducted a good meeting at Union in that state. In spite of the opposition the meeting was a success, people were brought under conviction, souls found God, and as soon as the District Superintendent can get around to it, a church is to be organized there. Thank God for such evangelists!

PASTOR FLOYD JOHNSTON and his church at Troy, Idaho, have recently closed a splendid three weeks' meeting in which Evangelist A. F. Balsmeier and wife were leaders. The meetings were well attended throughout, there were thirty seekers, some of these being to the altar for conversion and later for entire sanctification, eight additions to the church. ten subscriptions were taken for the HERALD of HOLINESS and good offerings were taken both for the evangelists and for the pastor. Brother Johnston fully commends Evangelists Balsmeiers and the work which they do. The last week in April the Troy Nazarene Children's Meeting will hold its annual exhibit of carpentry, basketry, kindergarten work, sewing, and art. Also two lovely quilts will be ready to be sent to the missionaries. The pastor's wife and Miss Carter are in charge of this branch of the work and are making a good success of it. About sixty children belong to the society. Also, a Young People's Society of twenty-five active members has recently been organized.

EVANGELIST R. L. HOLLENBACK reports a splendid beginning with Pastor Towns at Winchester, Ind., the Schlage Sisters doing the singing. The house was full and about fifty persons turned away the first night. Hollenback says, "The church is in good condition and is on the upgrade. We are planning to secure a good list of subscriptions for the HERALD of HOLINESS. Pray for us and for the revival."

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THOSE of our people whose spiritual life has been enriched by previous volumes on prayer by Dr. Bounds will welcome another collection of his writings under the above title.

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PASTOR W. B. WALKER has had a busy seven months at Sapulpa, Okla., since his assembly year began and the Lord has rewarded his efforts with more than one hundred seekers and with twenty-four additions to the church. Attendance at the regular services is good with as many as sixty out to prayermeeting. The Sunday school has reached 151 as the high-water mark under the superintendence of A. B. Bracken. It will be necessary to have larger quarters and this church is planning to erect a brick building this summer. The Sapulpa people are loyal and sacrificing and their future is bright.

EVANGELIST J. H. CRAWFORD opened a meeting at Emporia, Kas., April 20, under the big district tent. Pastor Hulse had everything in readiness for the meeting and the prospects are good. The meeting is to continue for three weeks.

EVANGELIST W. W. LOVELESS recently closed a good meeting at Springfield, Ohio, and says the prospects are good for a Nazarene Church there that will be a credit to the Ohio District.

EVANGELIST L. R. RITTER, assisted by Brother Willard Davis and wife, singers, closed a good meeting with Pastor Julia Standridge and her church at Tishomingo, Okla., on April 20. There had been thirty professions at the beginning of the second week. Sister Standridge went to Tishomingo a little over two years ago without an invitation and opened up our work there. She now has a membership of over a hundred, a Sunday school of over

three hundred and an influence in the community that makes it possible for the work to go on with real success. District Superintendent Owens was in the recent meeting for a few services, also a number of the neighboring pastors.

PASTOR E. E. WORDSWORTH of Minneapolis, Minn. reports a good revival under the leadership of Evangelist W. R. Cain. The pastor says of Cain, "He is an experienced veteran of the Cross. The church will feel the beneficial effects of his ministry for many days to come. His altar work is thorough and sane—he does not pluck green fruit. He is unsparing in his efforts to win souls. His message on The Second Coming of Christ the last night was greatly used of God." General Superintendent Goodwin was present for one service and preached on "Praying for a Revival." Dr. Goodwin, with District Superintendent Brewer and party opened our work and organized the church at Minneapolis three years ago and now the membership has reached nearly 160 and is composed of as faithful and loyal Nazarenes as can be found in America. There are a good number in the church there who can worship and praise God with instruments and voice and they were of great assistance in the recent revival.

EVANGELIST V. W. LITRELL and wife have recently held three meetings in Oklahoma in which God gave seekers, finances were well taken care of and the pastors were "pounded." On April 19th they were in the beginning of a meeting with Pastor Lee Lankford at Britton. With still another week ahead they reported, "The fire is falling, souls praying through."

EVANGELIST J. E. GAAR reports a good meeting at Ingersoll, Okla., and accompanies the note with a list of fifteen subscriptions for the HERALD of HOLINESS. Logan Largent sends in thirty-three subscriptions from the Preachers' Convention at Seymour, Ind., and Evangelist L. L. Hamric sends twelve from his revival at Little Rock, Ark.

PASTOR A. M. SPRAGUE of Chickasha, Okla. did not think his church should remain in the lodge hall in which they had been meeting for a year, so pitched a tent and, serving as his own evangelist, opened a revival on April 1st. There were twenty professions and fourteen additions to the church and "the end is not yet, praise the Lord."

PASTORS A. M. and MINNIE MOREHEAD of Mandale, Ohio, are "moving forward" on all lines. The Sunday school is growing under the direction of Superintendent Stallman and there are a number of splendid prospects for church membership. On Sunday, April 6th, the crowds were small and they needed about seventy dollars to complete their missionary offering. It did not look like it could be done, but they instituted a "march offering" and received \$95.23 amidst times of rejoicing. Now they say, "We don't intend to stop giving." They have paid off the debt on the church and owe only about two hundred dollars on the parsonage. They have recently bought a piano and they say, "Amen, we feel encouraged and expect to keep moving right on."

EVANGELIST C. J. GARRETT opened a meeting with Pastor H. Milligan at Hot Springs National Park, Ark., on April 13. He has a good beginning and says the Milligans are laboring hard for a real revival.

PASTOR R. B. GILMORE of Durant, Okla. reports a good meeting in which District Superintendent Owens was the evangelist for the first ten days and Mrs. Agnes White Diffie for the last week. Both these preachers did good work and the meeting was blessed with seventeen souls and much strength brought to the church. Brother A. L. Taylor was the leader in song, Mrs. Grace Messer the pianist and the local musicians and singers rendered faithful and acceptable service. The Durant people are blessed with a splendid choir and a good leader.

PASTOR R. M. HOCKER of Pearl, Texas, recently closed a good meeting under the leadership of District Superintendent Wm. E. Fisher, whose strong ministry was truly blessed of the Lord. Finances, including a nice love offering for the pastor, were nicely taken care of. Brother Hocker began a revival at Goldthwaite, his other appointment, April 27.

REPORTER EARL HALE tells of a good meeting in Huntsville, Ala., P. C. Ramsay, pastor, C. J. Frost of Benton, Ill., evangelist. The church at Huntsville is on the upgrade and is "marching on to victory."

EL RENO, OKLA., nineteen miles west of our Bethany-Peniel College, is a city of ten thousand population. Our work there was opened up under the direction and support of the Home Mission Board of the Western Oklahoma District by Rev. John and Grace Roberts, who were appointed pastors of the newly organized church and served it for two and one-half years. During this time they had several revivals in which C. E. Roberts and wife, A. F. Balsmeier and wife with Professor London and family as singers, and this editor with Professor and Mrs. B. D. Sutton were laborers. In all their meetings there were souls and additions to the church. And at last three lots in a good location were purchased and a neat little chapel, later to be transformed into a parsonage, was built. Being called to the pastorate at Artesia, N. M., and feeling the necessity of seeking a genial climate, the Roberts resigned at El Reno the latter part of February and Brother C. K. Spell was called to the pastorate. The Roberts did a splendid work at El Reno and stayed with the church during its beginning and most trying days and closed up in a good revival tide. They report that they like their new location in the wonderful Pecos Valley which is so full of irriga-



### Review of New Books

"In good books is one of the best safeguards from evil.—Life's first danger has been said to be an empty mind; which, like an unoccupied room, is open for base spirits to enter.—The taste for reading provides a pleasant and elevating preoccupation."

—H. W. GROUT.

DIVINE HEALING. By R. A. Torrey, D. D. Fleming H. Revell Co. 54 pages, paper covers. Price 35c.

This book discusses divine healing, not from the standpoint of one or two isolated passages of scripture but with utter impartiality considering all that God's word has to say on this subject on which so much attention is being centered.

Basing his objections upon scripture and upon his observance of unsatisfactory results, Dr. Torrey takes a stand as against some who proclaim themselves as healers and stress healing of the body at the expense of the healing of men's souls. The author is firm in his advocacy of divine healing as taught in scripture. He avers that God performs miracles of healing today and supports this statement by numerous instances of remarkable cures in his own body and in others who were healed through his ministry.

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

### 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 paper covers.

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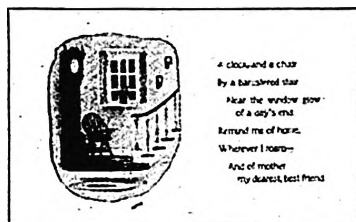
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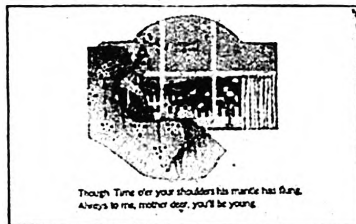
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Remind me of home  
Whenever I roam—  
And of mother  
My dearest best friend



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

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tion ditches and so well supplied with corn, wheat, alfalfa, cotton and fruit. They have a splendid 40x60 church and eight-room parsonage, both of concrete and free from debt. And now they say, "We like to live out here where 'the West begins.'"

**PASTOR C. S. HARWOOD** of the Richfield, Mich., (thirteen miles northeast of Flint) church says he has a splendid church building there, well built, good basement and splendid seating and a bell which they ring every Sunday morning to let the people know that it is time to go to church. There is a parsonage with two acres of land just across the road from the church. There are twenty-eight members in this country church. Brother Harwood came there last September and since then a number of improvements have been made on the parsonage property. On April 13 they closed a good meeting with Miss Patience Parsell of Caro, Mich., as the evangelist. Every branch and department of the work is growing and the meeting was a genuine success. Brother Harwood fully commends Miss Parsell and says, "If you desire a lady preacher, give her a call." District Superintendent Roberts and Dr. Matthews visited this church on their Home Missionary campaign of the District on April 9. Dr. Matthews preached on sanctification and there were seekers at the altar. The offerings required for the meeting were easily and quickly given.

**EVANGELIST R. T. HODGES** who recently moved from Bethany, Okla., to South Gate, Calif., writes interestingly of his visit to old First Church in Los Angeles. He says, "I felt a holy atmosphere meet me as I came into the church. And as I sat in the gallery and heard Brother E. A. Girvin lecture to a class of 'boys and girls' of years ranging up to threescore, and saw Brother Leslie F. Gay's class just across the way, I could not but meditate upon the blessedness of sitting under such teachers. Then came the singing led by Professor John Moore and the prayer and sermon by Dr. Charles Babcock. He preached the old-time gospel in power and I counted two hundred and twenty-five men and women who were more than fifty years of age who sat there and listened to this master. I count it indeed a great privilege to have been in such a church and in such a service."

**OUR CHURCH AT DIAGONAL, IOWA** is planning to hold a tent meeting in the park there May 22 to June 1. Mrs. Edna Wells Hoke is to be the evangelist and prayer is requested that this may be a revival indeed.

**EVANGELIST JOS. N. SPEAKES** and the Edwards Evangelistic party are in a meeting at Springfield, Mo., in the great auditorium there. The meeting is sponsored by Dist. Supt. Dees and is a Home Mission undertaking, but the prospects are that there will be a revival and that we will open a Nazarene church in this splendid city.

**PASTOR HAZEL MASON** reports continued victory in her work at Franklin, Ill., since the revival with Evangelist R. L. Morgan, Miss McLemore and the Shanks which was reported in these columns in the issue of April 9. The attendance at prayer meeting is now from thirty to forty and the crowds on Sunday night are good. Splendid Junior meetings are held on Saturday afternoon at which some of the older children have been converted and are testifying and praying. Sister Mason is planning a week of special services for May and a tent meeting for a date later in the summer.

#### REQUESTS FOR PRAYER

A sister from Oklahoma desires prayer for her husband who is backslidden.

A sister in Montana requests prayer for the healing of a friend who has cancer, who has been sick for two years.

"I am a young man twenty years of age and have been afflicted with stomach and heart trouble for the past four years. Please pray for me earnestly that I may be healed and work for God."—F. R. E., Okla.

"Please pray for the healing and sanctification of my husband, also for the healing of my little boy."—A sister.

Pastor P. C. Ramsey of West Huntsville, Ala., requests prayer that he may be healed of rupture.

#### NOTES AND PERSONALS

Sister Myrtle A. Pelley formerly stationed at Piggs Peak, So. Africa is now in labors abundant at Stegi, Swaziland station. She writes: The Lord is very signally blessing our work here which we give Him all the praise. I love my work intensely and feel that I am right where the Lord has called me in South Africa.

Rev. H. A. Erdmann of Hamlin, Texas has some open dates for the summer that he would like to slate with some one wanting evangelistic help. He will be available any time after May 25th.

Rev. C. Howard Davis, compelled on account of ill health to give up his pastoral work, is now living at Ridgefield, Wash., R. 2, Box 73.

Evangelist Frank Daniel and wife have been en-

gaged in evangelistic work for the past two months in the Imperial Valley, California and the Lord has given them many souls in the fortnight. They have an open date in June and a three Sunday date beginning July 20th, which they would be glad to give to a meeting in Texas, Oklahoma or Arkansas.

Word has been received that Brother W. W. Parker of Alta, Iowa who has been a true and faithful friend of the Publishing House for many years, passed away on March 28th.

AND JUST AS I AM CLOSING UP THE NEWS ITEMS FOR THE WEEK, a list of sixty-nine subscriptions from Bud Robinson (eighteen of which go to Pastor U. E. Harding for his workers to place in the City Jail at Los Angeles) makes its appearance. And lo, in the same mail comes a list of sixty-seven from Jarrette Aycock from Troy, Ohio. Some one please tell us how they do it.

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## ANNOUNCEMENTS

**ANNOUNCEMENT**—Rev. M. M. Lowrey was called as pastor of our church at Weldon, Colo., and in the few months he was there he endeared himself to them and the community, and it looked like we would swing a multitude our way. When suddenly he was struck with a disease of the most dangerous type. He was in the hospital for weeks and for days he was reported dying but through constant prayer he was finally delivered but was in such a weakened condition that he was forced to give up the work. After several months rest he is now ready to do some evangelistic work. I gladly recommend him to any of the brethren for revival work.—D. I. Vanderpool, Dist. Supt., East. Colo. and Wyo. Dist.

**ANNOUNCEMENT**—Rev. E. Orville Walden was called to our church at Brush, Colo., but was struck down with a disease that baffled the best physicians and was forced to give up the church much to the disappointment of all the members and many in the community. He is now at Hoxie, Kas., trying to regain his strength. He is an able preacher and a fine pastor, let special prayer be offered for his healing.—D. I. Vanderpool.

**NOTICE**—To the Pastors on Eastern Colorado-Wyoming District. Don't forget to take an offering at once for District Assembly expenses. An amount equal to four dollars per member of the Assembly from each local church is expected. Send offerings to the District Treasurer.—D. I. Vanderpool, Dist. Supt.

**NOTICE**—A revival meeting will be held at Waldron, Ark., May 11-25. Rev. J. B. McBride, of Pasadena, Calif., will be the evangelist in charge. Prof. B. D. Sutton will be the song leader. Any one wishing to attend the meeting please notify the pastor at once so arrangements can be made for entertainment.—Rev. C. Cyrus Dipboye, pastor, Waldron, Ark.

**SPECIAL NOTICE**—Our attention has been called to the fact that a person known as Dr. Ward has recently visited one of our churches, stating that he is under appointment by The General Board as a missionary to China. He may visit other churches. We beg to state that we know nothing about him whatever and he is not under appointment by The General Board.—E. G. Anderson, Secretary.

**NOTICE**—To the Deaconesses, Licensed Ministers and Local Preachers. The Pittsburgh District Assembly will convene May 7-11, at the North Hill Church of the Nazarene, corner North Howard St., and Tallmadge Ave., Akron, Ohio. The Board of Examiners will meet at the seat of the Assembly for the convenience of any or all members of the above named classes at 10:00 o'clock a. m., Tuesday, May 6. Let any or all persons having business with the above named Board be present at hour named, that this work may be gotten out of the way before the assembly proper begins.—Rev. S. H. Wells, Chairman; Jas. M. Davidson, Secretary.

**NOTICE**—People that come in machines to Olivet Campmeeting please bring bedding if possible.—Rev. M. F. Grose, pastor Olivet, Ill.

### COAST TO COAST RALLY

The last of this season's Coast to Coast rallies of the National Association for the Promotion of Holiness will be held in Trinity M. E. Church, Cincinnati, Ohio, May 13-18 inclusive. Rev. Geo. J. Kunz, President of the Association will have charge. There will be afternoon and evening preaching services with Dr. Henry C. Morrison, President of Asbury College, Rev. Joseph H. Smith, Redlands, Calif., and Rev. C. W. Ruth, Indianapolis, Ind., as preachers. Evangelists Fred and Mrs. Suffield of Los Angeles, Calif., and other well-known preachers and evangelists will be present to take part.

This should be a great opportunity for a general rally of all the holiness forces in Cincinnati and surrounding sections. This Convention is of special interest because of the Annual Meeting of the Association on Wednesday morning, at 8:30, and of the Missionary Board on Thursday morning at 9:00 o'clock. All the members of the Association as far as possible should plan to attend. All lovers of real New Testament holiness and of the Lord Jesus Christ are requested to join in prayer for this meeting.

Geo. J. Kunz.

### WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12 1/2¢ per line with a minimum charge of 50¢—Publishers.]

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Dr. J. B. Chapman



Rev. T. W. Willingham  
Treasurer

For particulars write Olivet Campmeeting Committee, Olivet, Ill.

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### Nampa, Idaho

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- That there are four courses in practice for Christian workers covering pastoral service, church financing and administration, deaconess and missionary courses with special opportunities for practical work
- That the college has "certification" in the State of Idaho for its teacher training department with special courses in theoretical and practical Education?
- That there are courses in missionary preparation under experienced missionaries and that a number of courses in the vernacular are offered?
- That there are mission bands representing Africa, India, Latin-America, China and Japan with over sixty young people preparing for these fields?
- That there is a Home Mission Band and a Canadian Band with a large membership, and that over three hundred meetings were held last year with over three hundred converted and sanctified in these meetings?
- That there are two large dormitories and a dining hall, electric lighted and heated by steam from a central heating plant, and that students receive board and room at actual cost?

For further information, write

Pres. H. Orton Wiley,

Northwest Nazarene College, Nampa, Idaho

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Ohio (Toledo).....April 30 to May 4  
Pittsburgh (Akron, Ohio).....May 7 to 11  
Nebraska (Beatrice, Neb.).....May 21 to 25  
North-Dakota-Minnesota District.....June 18 to 22

J. W. GOODWIN.....Pasadena, Calif.  
1850 N. Sierra Bonita Ave.  
Office, 2905 Troost Ave., Kansas City, Mo.

## SPRING ASSEMBLIES

Scandinavian District (Vancouver, Wash.).....May 25 to 27  
North Pacific (Bellwood Church, Portland, Ore.) May 28 to June 1  
Northwest (Dayton, Wash.).....June 4 to 8  
Idaho-Oregon (Ontario, Oregon).....June 11 to 15  
Montana (Billings).....June 18 to 22

## FALL ASSEMBLIES

Kansas (Wichita, Kans.).....August 27 to 31  
Missouri (Kansas City, Grace Church).....Sept. 10 to 14  
Kentucky (California, Ky., Carthage Camp).....Sept. 17 to 21  
Tennessee (Paris, Tenn.).....Sept. 24 to 28

Arkansas (North Little Rock, Ark.).....October 1 to 5  
Mississippi.....October 8 to 12  
Louisiana (Alexandria).....October 15 to 19

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New Mexico (Portales, N. M.).....May 14 to 18  
Eastern-Colorado (Canon City, Colo.).....May 21 to 25  
Western-Colorado (Palladas, Colo.).....May 28 to June 1  
Northern-California (Sacramento, Calif.).....June 4 to 8  
Southern-California (Long Beach, Calif.).....June 11 to 15

## FALL ASSEMBLIES

South Dakota (Kimball).....August 20 to 24  
Indiana (Indianapolis).....August 28 to 31  
Chicago-Central (Olivet, Ill.).....September 3 to 7  
Michigan.....September 10 to 14  
Alabama.....October 8 to 12  
Georgia.....October 15 to 19  
Florida (Ft. Lauderdale).....October 22 to 26

The HERALD OF HOLINESS is a wonderfully inspiring paper, it does my soul so much good, praise the Lord.—D. W. Collar, Indiana.

"Please renew my subscription to the HERALD OF HOLINESS for one year. I would like to have it so I would not have to miss one copy."—Nelle M. Pert, Mass.

## TELEGRAMS

HUTCHINSON, KAS.

Bright future for Bresee Theological College, A. S. London, A. M., Ph. D., president. R. E. Dunham, A. M., Dean of Theology. Districts getting the vision. Plans for great things in the near future.—F. H. Bugh, chairman.

JERUSALEM, APRIL 16, 1924

NAZARENE,  
Kansas City, Mo.

Organized First Church of the Nazarene, Jerusalem, twenty-one members.

KAUFFMAN.

CHICAGO, ILL.

Three great Easter services today. Missionary offering in morning service thirteen hundred dollars cash. Mrs. Shirley gave excellent missionary address in afternoon. Musical program by choir in the evening service, seven thirty to eight thirty. Pastor preached to full house. Seekers at the altar.—W. G. Schurman, pastor.

LAMY, N. MEX.

The New Mexico District Assembly changed from Albuquerque to Portales.—C. W. Davis.

## PASADENA COLLEGE

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## Answer These Ten Vital Questions

1. Why not receive a COLLEGE education?
2. Why not attend a college where most of the professors hold a Master's Degree?
3. Why not attend a college where ninety per cent of the students are definite Christians and possess a real school spirit?
4. Why not work, if need be, to help pay your expenses?
5. Why not attend a school where you may often see the ships of the Old World in a Pacific harbor?
6. Why not attend a school maintaining a School of Theology, Music, Art, and Nursing, beside its High School and College of Liberal Arts?
7. Why not listen during the chapel hour to some of the world's great men?
8. Why not spend your Sundays while attending school in active missionary work in the great foreign centers of California?
9. Why not have a pleasant walk or ride every morning of the college year up beautiful Palm Drive?
10. Why do you sit in the seat of the mediocre when the door to large opportunities stands open wide?

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C. B. Widmeyer, D. D., President