

# Herald Holiness

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## How Much Does the Atonement of Christ Cover?

IT is one of the evils of epigrams that they express but partial truths, and assume to express whole ones. "Is healing in the atonement?" the knowing one asks, and when I reply that it is, he sets in at once to make me a disciple of the "two fold gospel" of "salvation and healing." For, he assumes, if healing is in the atonement it must be just as universally available as salvation. He may attempt to make the salvation of the soul more pre-eminent than the healing of the body by requiring that people must be saved before they become candidates for healing, but his self-selected terminology suggests that healing is at least a close second to salvation and that, approaching it by way of salvation, it is a grace offered to all.

But the implications in such a case are not justifiable. The resurrection was in the atonement, glorification was in the atonement, heaven was in the atonement, but we cannot apprehend them immediately as we do the pardon of our sins and sanctification of our natures.

Yes, healing was in the atonement, because life itself with its period of probation was in the atonement. Birth, infantile preservation, food, raiment, home, shelter, friends and "every good and perfect gift" were in the atonement, and we have an intervening Christ to thank that we have any being in the world or in the universe at all.

But salvation from sin and the preservation of physical health or the healing from physical ills are not on the same basis in the atonement at all. Here is a sinner who has good health, in spite of the fact that he sins with his body and against his body. Here is a Christian who recovers his health through the natural corrective ministrations of food, water and air. Here is a poor heathen man whose wounds were sewed up by the surgeon and whose fever the doctor checked by the use of drugs. Here is the woman with a chronic ailment who was recovered by the skilful manipulations of the chiropractor. Here is the pitiable hysteric who was cured just by means of corrected thinking. And here is the saint who was healed in answer to the prayer of faith. Now all these healings were in the atonement and we will make unjustified deductions from the glory of Christ if we even attempt to deny it.

But it is not thus with salvation from sin. For in this instance, "There is no name given among men whereby we must be saved" but the name of Jesus. And the method of finding this salvation is not varied. That is it is not by wisdom with some, by works with others and by faith with others; it is by faith with all. "Without faith it is impossible to please Him." "The world by wisdom knew not God." "By the works of the law shall no flesh be justified."

- But if salvation from sin is in the atonement and healing for the body is in the atonement, wherein is the difference? And what are the objections to preaching the gospel of "salvation and healing?"

Well, without attempting philosophical or theological explanations, let us note that salvation (forgiveness for guilt and cleansing from inbred sin) is provided for all and offered to all upon conditions which all can meet and meet now, and that this salvation is present and full, free, and lasts forever. On the other hand, healing is provided, but is offered only by the sovereign will of God and is vouched upon conditions which it is not possible for all to meet, it is partial and temporary, and in the end, if Jesus tarries, all will die. In other words, salvation from sin for the soul is by *grace* through faith, while healing for the body is by *gift* through faith. "The prayer of faith shall save the sick," but it is not always possible to pray the prayer of faith.

As to the objection to preaching "salvation and healing," first of all is the objection based upon the misrepresentation which the connecting of these two with a co-ordinate conjunction makes. It suggests that they are equal, or at least of approaching equality, which is certainly not the case. Adding ten years to one's mortal life is an inconsiderable thing; so much so that Jesus urged that we give that matter small consideration, and the Apostle Paul was uncertain whether to do it or not when he was placed between the alternate of doing this or going on immediately to heaven. While Jesus accounted the soul of supreme value and urged that its salvation be attended to first of all. In the second place, preaching that it is the will of God for all His people to be well and that healing is the will of God in every case leads to a strain upon the faith and even upon the minds of those who do not get healed, that results in backsliding through discouragement and even to insanity through mental and spiritual tension. If it is the will of God for all His people to be well, then when one does not get healed his testimony is subjected to suspicion and his own citadel of faith is exposed to the attacks of "the accuser of the brethren." The third objection is based upon the fact that it is contrary to the Scriptures. Paul himself had a "thorn in his flesh," he left Trophimus sick at Miletus, and Timothy was admonished to take wine as a medicine for his diseased stomach and recurring infirmities. The Scripture which is sometimes quoted to prove that health is the universal will of God for His people turns out to be a brotherly, Christian, and yet human wish on the part of the Beloved Disciple (3 John 2). And if it did not seem to be adding evidence to sufficient proof, we might add as a fourth objection the fact that many of the holiest people of the Christian centuries were great physical sufferers and that thousands of the best Christians of today can testify that affliction has often been a splendid minister to righteousness with them.

Health and prosperity were tokens of divine approval with God's ancient people, the Israelites; but in the dis-

pensation of the Spirit, some of the most favored of the Lord are sick and poor. Poverty and affliction are not necessary evidences of God's blessings, as to that; but health and sickness, wealth and poverty are alike incidentals with the man or woman who is a true child of eternity by the birth of the Spirit, and he should not allow the presence or absence of one or the other of these or yet the ministration of "any other creature" to trouble his soul or disturb his faith in God for salvation from the guilt and pollution of sin and for grace to persevere until the end.

## Regeneration and Entire Sanctification

**A** CORRESPONDENT says, "Recently one of our preachers was criticized for making the statement in his sermon that 'every truly converted person has the Holy Spirit, and sanctification has begun in his heart.' Was he not right in making this statement and is that not Wesleyan doctrine?"

It is difficult to judge the wisdom of a statement like this without knowing something of the circumstances under which it was made and the connection in which it was given. But standing alone as it does in the correspondence which we received, it is a good and Scriptural statement. Someone, perhaps it was Dr. Daniel Steele, said, "Regeneration is sanctification begun and sanctification is regeneration completed." This too is a good, Scriptural statement, though it opens the door for technical criticism.

The verb sanctify means to consecrate and to purify, and the noun sanctification means the act or state of being thus consecrated and purified. We do not find the term partial sanctification in the Bible, but such a state is implied when the prayer to be sanctified *wholly* is voiced. And it is in keeping with the position taken by the best teachers of Wesleyan sanctification from the beginning to the present time for us to say that a regenerated Christian is sanctified, but not wholly. To whatever extent he is consecrated to God and to whatever extent he is purified from sin he is to that extent sanctified.

But the Scriptures and the Christian testimony of the ages agree in holding that one may be conscious that his sins are pardoned, that the new life of God has been implanted in his heart, that the Spirit bears witness with him that he is a child of God, that he is a new creature and that he is connected to God in some measure; and yet he may at the same time be conscious of the presence of inbred sin in his heart which to some degree muddles his affections and tends to swerve his will. What is the testimony of such a person? He cannot deny that a great work of grace has been wrought in his heart, neither can he assert that his heart is clean and holy. He would do wrong to make shipwreck of his faith, and yet he knows that holiness is a prerequisite for entering heaven. Indeed what shall he do? It is not a matter of debating

theories and sustaining dogmas, he has a heart need. How shall he accept and classify himself and what shall he do to reach the state and condition which will make him triumphant in life and death and give him full preparation for heaven?

Our answer is based upon 1 Thess. 5:15-24, and we would say that he should affirm his faith in the pardoning and regenerating work of God, wrought for him and within him, and that he should now present himself before the Lord in full consecration and then believe Him to complete the work of purifying the heart and fitting it for every good word and work. This was the prayer of Charles Wesley expressed in the words:

*"Speak the second time, Be clean;  
Take away my inbred sin,  
Every stumbling block remove,  
Cast it out by perfect love."*

Yes, we would say that "Every truly converted person has the Holy Spirit, and sanctification has begun in his heart," and we would make this the basis of our plea that such a one should be constrained by these past mercies of God to present his body a living sacrifice, holy and acceptable unto God that he might prove what is the good and acceptable and perfect will of God. In fact our experience has confirmed the saying that "truly regenerated people do not fight holiness," and that converted people hunger for full sanctification as a healthy child hungers for bread. Unregenerated people and backsliders will not feel the immediate need of entire sanctification, seeing that worthy state is yet so far from them, but those in whose hearts the light and joy of sins forgiven shines brightly and in whom there is a consciousness of newness of life and heart, there will be an urge to "go on unto perfection." Regeneration and entire sanctification are quite distinct both in doctrine and in experience, but they are also very closely related and are unopposed to each other.

## John Wesley on Divine Inspiration

John Wesley had wonderful ability to drive right at the heart of matters, and he never did so better than in the following instance:

"I beg to leave to propose a short, clear, and strong argument to prove the Divine inspiration of the Holy Scriptures: The Bible must be the invention either of good men or angels, bad men; or devils, or of God.

1. It could not be the invention of good men or angels, for they neither would nor could make a good book and tell lies all the time they were writing it, saying, 'Thus saith

the Lord,' when it was their own invention.

2. It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity.

3. Therefore, draw the conclusion that the Bible must be given by Divine inspiration."

## Keep the Sunday School Nazarene

**A** CORRESPONDENT inquires whether we think it wise for a Nazarene Sunday school to set aside the Nazarene literature and adopt a series which is committed to Calvinistic theology and to the suppression theory regarding inbred sin.

Our answer is that we think Nazarene Sunday schools should stick to our own literature. And when it is necessary or desirable to have literature in addition to that furnished by our Publishing House, write to the Sunday School Department who will be glad to advise you and to place your order with some publishing house which is committed to the Wesleyan doctrine of holiness.

Our advice is that we all steer clear of any literature which is not sound on the sin question. It may be "fundamental" so far as the tenets usually included in the list are concerned; but it is not fundamental from the Nazarene standpoint unless it consistently and persistently teaches that men are sanctified wholly by the baptism with the Holy Ghost and fire after they are regenerated; and any Sunday school that neglects this prime conception of Nazareneism is faithless to our task and is not using the means that can justly be expected to produce Nazarenes for the future. A compromised today Sunday school means a compromised church tomorrow.

If there is a school in our connection that has adopted suppressionist literature, I trust it will rescind its action forthwith, for the Church of the Nazarene is having no fight within its own borders on the ordinary questions involved in the Fundamentalist and Modernist movements. Our battle line is drawn in a more subtle position and is on the sin question. So when we surrender on the point of eradication we lose the battle. And nothing could be more fatal than that we should fill the minds of our children and our youth with the suppression or counteraction heresy. By all means let us keep the Sunday school Nazarene; for the Nazarene Sunday school of today will be the Church of the Nazarene tomorrow.

One of the great works of the Holy Spirit is His witnessing mission. He witnesses to the obstinacy of the sinner, to the sonship of the believer and to the purity of the fully sanctified. In like manner, a correct interpretation of "Ye shall receive power, the Holy Ghost having come upon you" (Acts 1:8), will show that one of the greatest missions of the Spirit baptized and empowered is to witness even unto the uttermost parts of the earth.

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## Spiritual Progress: What Is It?

By H. O. FANNING

*"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ!" (2 Peter 1:5-11).*

**S**PIRITUAL progress is the law of spiritual life, the key to success in this world, and an assurance of an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ in the world to come. It is the law of spiritual well being. In the normal soul it is everywhere felt and everywhere at work. It awakens the child, inspires the youth, and nerves manhood and old age to ever increasing achievement. Present degrees of advancement do not satisfy it. New attainments whet its appetite, new achievements add to its momentum, and new gains open up to it new vistas of opportunity. It fills the future with glowing hopes, engages memory in collecting materials from the past to spur on to nobler endeavors, and it keeps ever before us the goal of greater possibilities. As we reach one inviting point in the prospect, we are urged on to another still more inviting. The goal of today is our starting point for tomorrow.

It goes without saying that spiritual progress is impossible without spiritual life, and that such progress is impossible where there is spiritual retrogression. Sanctification is a prerequisite for it: "Having escaped the corruption that is in the world through lust." It is not automatic: And beside this, "Giving all diligence, add" "Give diligence to make your calling and election sure." It is the open door to fruitfulness: "For if these things be in you, and abound, they make you that ye shall be neither barren nor fruitful in the knowledge of our Lord Jesus Christ." It is a preventative of spiritual blindness and backsliding: "But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." It gives effectiveness to faith, and tends to establishment: "For if ye do these things, ye shall never fall."

This instinctive power of nature has been sadly perverted. It has been directed to unworthy ends, stimulated by unworthy motives, and has furnished the urge to reach unworthy ideals. Thus perverted, it has made men "lop-sided," defective in development,—cakes, not turned. It was designed to make men full-orbed, well rounded, and symmetrical in character; in ideals, in activities, in their relationships with themselves, with their

fellow men, and with their God. True progress is more than the development of some part, or parts of a man. It is the development of the whole man in every department of his being. Man is more than his endowments. It is the unfolding of the man that constitutes true progress. The best spiritual progress is possible only where there is all round progress. Sanctification is for the spirit, the soul, and the body. It is for the perfecting of the whole man. Man needs not only a pure heart, but a wholesome spirit, a sound mind, and a healthy body. Nothing less should be the aim and object of all of our people. Whatever ministers to these, ministers to our true progress. Whatever hinders them, hinders true progress.

Like all that God has created, man unfolds as he comes in contact with that which is external to him. God created the seed with a capacity for appropriating and assimilating that which is external to it. The resulting plant is so constituted that it automatically selects from soil, moisture, air, sunshine, and all that is external to it, those elements that go into its production and perfection. But He has endowed man with intelligence, reason, judgment and volition, and designs that he shall select from his environment those elements necessary to the unfolding of his powers, the perfecting of his character, and the enhancing of his usefulness. The plant rejects all that does not minister to its unfolding and progress. So must man reject all that does not minister to his progress and perfecting. Jesus said, "Consider the lilies of the field, how they grow." Wrong appropriation of that which is external to man produces the monstrosities and perverts among humans.

As the seed must forever abide alone, except it fall into the ground and die, so the soul must remain in an undeveloped state unless it launches itself out into that which is external to it. From contact with God and His Word, with our fellow men, with all the vicissitudes of life; from all of its circumstances and conditions, we must make our appropriations. Our attitude toward life in all of its aspects is what counts in the matter of progress. The response of one to hardship, misfortune, misrepresentation, vituperation, loss and injustice, may have a harden-

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### MORE GRACE

James 4:5

By VIRGINIA D. SIMMS

*He giveth more grace. Oh, what comfort is here!  
What gracious assurance, that casteth out fear!  
His grace is sufficient; no thorn in the flesh  
Can inflict any hurt; no temptation enmesh.  
Hell's battlements, all, shall be forced to give place,  
Since this is the promise: He giveth more grace.*

*His command is, "Be holy." And with the command  
He gives armour, the wicked one's darts to withstand.*

*My helmet's Salvation; My sandals are Peace;  
My shield is of Faith, that shall ever increase.  
More than conqueror, at last; I shall see His dear face.*

*Praise His Name! Hallelujah! He giveth more grace.*

EAST LIVERPOOL, OHIO.

ing, embittering, minimizing effect upon his soul, and a corresponding effect on every department of his being. The response of another to similar conditions may have a tendering, sweetening, enlarging effect upon him. His heart may be enlarged, his sympathies may be broadened, his affections enlisted, his soul ripened and mellowed. That which may make one man mean and contemptible may make another man generous and magnanimous. What one will allow to impoverish him, another will cause to enrich him. Caleb and Joshua came up from the same environment as the other ten. But how different their report, and their attitude toward obedience to God in the possession of the land. It was not their environment, but their response to it that made the difference. They saw the same giants, and the same walled cities that the others saw. But how different the effect upon them. One may say, "I never had a chance." Better for most of us to say, "I failed to improve my chance." The noblest characters in history have come up from what seemed to be the most unfavorable environment. That some men allow themselves to become creatures of circumstances is sadly true. But God never designed man to be such. He placed him in the world to have dominion. The promise is to the overcomer. The right kind of a man turns any kind of an environment to his advantage. If no more were needed than what people are wont to regard as advantageous environment to produce superior manhood, then we should expect to see every boy whose parents could afford him superior advantages develop into noble manhood. It is safe to say that favorable environment never yet made a superior man or woman. On the contrary, it is a matter of history that some of our noblest men and women have come up from environments that were far from favorable. In the last analysis, all discipline resolves itself into self-discipline. The boys and girls who learn early to take themselves in hand will develop superior manhood and womanhood.

It would be folly to deny the power of environment, both for evil and for good. One would be far from wise who sought to ignore it, or to make light of it. But it is equally unwise to regard environment as omnipotent, and irresistible in its forces. If this were true there would be no hope for the many who are not in the enjoyment of favorable environment. But there is a power that is superior to that of environment. The power of Almighty God. The boy or girl, or man or woman, who will ally himself with this power may rise superior to the most discouraging environment; may harness the forces of his environment to the chariot of spiritual progress and outdistance many who are more advantageously situated. It was when Abram was in an unfavorable environment that the Lord appeared unto him, and said, "I am the Almighty God; walk before me, and be thou perfect." It was in such an environment that God made His pattern man of faith for all ages. God is able to make a pattern saint of you in your environment, whatever it may be. Spiritual progress is dependent upon spiritual forces, and a right response to all forces.

DRUMHELLER, ALBERTA, CANADA.

## Three Essentials in the Christian Life

By J. FINLEY HUNT

### I.—PRAYER.

Prayer is an essential factor in the Christian life, no one can stand the onslaughts of the Devil without prayer. I have noticed that there are new converts who do not keep true, they grow cold, indifferent and are soon doing the things they once did and on an inquiry I find that they have neglected to pray.

Jesus gave us some fine teaching on prayer in His sermon on the Mount, when He said "And thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Now the mistake is that many new converts, and older ones as well, fail to go into the closet, that is, they fail to have an appointed time to pray, and many times when they do go into the closet they fail to shut the door. Yes, they may shut the bedroom door but they do not shut out all the things that keep them from being alone with God.

It is the Devil's business to keep folks from prayer; when folks pray the Devil loses his battle and when young converts pray and have appointed times of prayer they grow in grace and the Devil's plans are defeated. Prayer changes things, prayer brings victory to the heart, prayer defeats the Devil, prayer populates heaven and saves men from hell.

Two kinds of prayer should be considered: First, secret prayer for each individual, and second, family prayer for each home.

Secret prayer is so vital that no one can keep an experience very long without it. There must be the time with God in secret where the heart is unloaded to the great burden bearer, and there we have that fellowship with Jesus that only a child of God knows, and on coming out from the prayer room the individual can go forth for a day's victory and fellowship with his Maker.

A family altar is so important that no home is complete without it and furthermore it is like a great ship without a rudder in a storm at sea. The ship is soon lost on the rocks and a home without a family altar will sooner or later go to ruin. This may not come in the first generation but it is bound to come, as no family can stand without God.

It is therefore important that we engage much in secret prayer and also that a family altar be established, where the Bible is read and prayer goes up to the Throne of God.

### II.—BIBLE STUDY.

The next thing of equal importance with prayer is Bible study.

When we pray we talk to God and when we read and study His Word He talks to us and we find out His will concerning us. In fact, the study of the Bible takes the same place in the believer's heart as food has with reference to the physical body. Bible study is food for the soul of man and no one can become a very strong Christian who does not study the Bible. Here is where many Christians sadly fail. They know nothing of the Bible; and more, they seem not to want to know it and the result is that they soon back-

slide and become dead to the things of God and the Church.

Paul's advice to Timothy was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And it was necessary for Timothy to study it. Surely we need to keep close to the old Book these days. Back in the days of Moses it was required that the children of Israel commit to memory the Word of God. In these days of falling away if people would commit large portions of the Bible it would fortify them in times of temptations.

People who are anxious to know the Bible and who are teachable soon develop into strong Christians but those who do not care for it soon become withered and are useless in the church.

Bible study is essential to soul winning and surely soul winning should be the important thing in our lives. We must know God's Word, in order to be efficient workers in His vineyard.

Young converts should at once begin to study the Bible and this with the prayer life will bring great victory to the new born child of God and not only to his own heart but many souls will be won to Christ through him. Bible study feeds the soul, encourages the heart and enriches the mind with the golden nuggets from God's own hand.

### III.—PUBLIC WORSHIP.

Public worship is the natural outgrowth of prayer and Bible study at home. When these have been faithfully practiced at home it sets going a desire to meet others who have been doing the same, thus we have our public worship.

First we have the Sunday school. "This is an important service because it is the service where many children first hear prayer, and the name of Jesus in a sacred way. It is here they learn that Jesus came to save sinners and that He came to save the children. It is necessary that a Sunday school teacher have a definite experience of salvation. Show me a few teachers that have salvation in their hearts and I will show you a church that is a revival center instead of a social center.

From the Sunday school we go into the morning service. In this service folk come together in quiet worship before God in spirit and in truth. How our hearts are warmed by the glow of divine love and worship. Every Christian should have a great desire to get into the morning worship. To me this is a very precious time.

In the evening service the saints of God come together for a great time. It has been said, "A church that does not have an evening service forfeits seventy-five per cent of her opportunity to do good." Why is this true? Because at this time come more of the unsaved of the community and it is the business of the church to bring them the message of salvation. If we make much of the Sunday hours of worship, if we invite people, if we pray for them and expect them, God will come in great power and many souls will be saved.

There is at this time a great tendency to turn the evening services into entertainment and book reviewing when the gospel of Jesus Christ should be preached to dying men. Let us not be moved by the popularity of the world but let us preach and pray for the lost on every side of us.

Last but not least is the prayermeeting. This is said to be "The power house of the church." I believe it is true. In the prayermeeting gathers the best and most burdened members of the church. The number may be small, yet that does not decrease its value and its importance.

People who make excuses to stay from prayermeeting are not among the ones who are pressing the battle for souls to the very brink of hell. In fact they are not healthy Christians.

The prayermeeting is the spiritual barometer of the church. Tell how many are at prayermeeting and the spiritual life of the church can be told. When I hear a pastor say he has one hundred at prayermeeting I know he has a strong spiritual church.

Someone has said "that no person can remain a Christian very long who does not enter into public worship of some kind." There are exceptions to this statement for some might not have an opportunity to go to church, nevertheless it is usually true.

Paul says in Hebrews, "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

Therefore let us pray and study our Bible more and then come together in the unity of the Spirit for the upbuilding of the church of Jesus Christ.

NEW WAVERLY, IND.

## The Meaning of Pentecost

By EVANGELIST J. C. WALKER

THE outpouring of the Spirit at Pentecost confirms the divine mission of Jesus. He had said, "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. . . . Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come and he shall glorify me."

Pentecost exhibits the folly of opposition to the kingdom of Christ. If we can have pentecostal praying, pentecostal believing, pentecostal living we can have pentecostal results, for the pentecostal baptism in its sanctifying power will not only make us conquerors but more than conquerors. Peter in his unsanctified state could not stand before one little maid but backslid under the test of being counted a follower of the Christ. But thanks to God, he went out and wept bitterly and repented; then after Pentecost he could face the mobs and preach to them boldly in the name of the crucified Christ.

Pentecost is the great means of advancing the cause of Christ; for He said, "When the Spirit of truth is come he will reprove the

world of sin and of righteousness, and of judgment." Following Peter's sermon on the day of Pentecost the crowd cried out, "Men and brethren what shall we do?" It was not the oratory in Peter's sermon that made it grip hearts, it was the Holy Spirit in and back of the sermon.

Pentecost is the sequel and source of revival power. We have heard it said that God's store house is full of revivals. This is correct, for we cannot have revivals aside from the Holy Spirit. The disciples could have stayed in Jerusalem and died there but they would never have had a revival if the Spirit had not come. What we need today is to pray until the Spirit comes and then the revival is on. A Holy Ghost church is a revival church and has always been.

As long as the early church had the Spirit, she marched on and extended her borders in heathen nations, triumphing over her enemies, but when the Holy Spirit was grieved away, the Church became a meeting place and that is all. There were no unction, no glory, no power, no more glad hallelujahs and amens. No more does the preacher have to stop, in the modern church, while the saints shout and sinners run screaming for mercy and fall at the altar of prayer. Revivals are a thing of the past with them. Let us take warning of the modern church and keep the glory down, and have revivals.

Pentecost gives us undisputable proof of the Old Testament Scriptures. For Peter in his sermon said, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh." And also confirms New Testament truth for the promise of Jesus was that the Spirit should come to abide in the hearts of the disciples (John 14:16-17), and in all who would believe on Him through their word (John 17:20).

Pentecost gives us an infallible pledge of victory in spite of the minority of the numbers on the side of the Gospel. God's people have always been small in number compared to the vast majority on the other side; victory in spite of the poverty of the followers; victory in spite of the unfaithfulness of the professors. Judas was unfaithful but that did not stop the work of God. If we can get the pentecostal power down, we will not lose so much time hunting Achans, for there is victory in spite of the antagonism against the gospel. If a Herod gets in the way, God can knock him off his throne; if Ananias and Sapphira lie, the church will march on while they are being buried. And it says the Lord added to the church daily such as should be saved.

Lastly, Pentecost comes as a second work of grace. The disciples had heard the Word, received the Word and kept the Word, had left all and gone forth preaching repentance in the name of Jesus; they had their names written in heaven; they were not of the world even as Jesus was not of the world. Jesus said they belonged to Him (sinners do not belong to Jesus but to the Devil, 1 John 3:8), and He was glorified in them; that none of them were lost but the son of perdition; and in the same prayer He asked the Father to keep them from the evil and said, "For their

sakes I sanctify myself that they may be sanctified."

Sanctification technically speaking is an operation of the Spirit of God on the souls of those who are already in Jesus and who are united to Him by faith. Christ wanted His disciples to be sanctified that they might "Be made perfect in one and that the world might know that thou hast sent me." Also that they might be qualified for heaven. Already they had the right, but not the necessary qualification to enter heaven; for heaven is a holy place and nothing unclean shall enter there. After the crucifixion when He was about to go back to the Father, He led the disciples out as far as Jerusalem, and lifted up His hands and blessed them; and as He blessed them He was parted from them and they worshiped Him and returned to Jerusalem with great joy and were continually in the temple praising and blessing God. And when the day of Pentecost was fully come ten days later, they were all in one place with one accord and suddenly there came a sound from heaven—and there appeared unto them cloven tongues like as of fire and sat upon each of them, and they were all filled with the Holy Ghost. And this experience purified their hearts (Acts 15:8-9).

HASTINGS, NEBRASKA.

## "True Holiness"

By REV. D. W. DOBSON

*"Put on the new man, which after God is created in righteousness and true holiness."*  
NOTE the use of the word "true" in the Scriptures—true God, true law, true witness, true worshipers, true bread, true heart; also, note the use of the word "false"—false doctrines, false prophets, etc.

Holiness is the state or character of being holy. He who is holy is pure in heart. Holiness is pure love in a perfect heart or perfect love in a pure heart. If we are pure in heart and perfect in love there is an absence of the impure, and the unlovely in our nature.

Holy men as they were moved by the Holy Ghost wrote our Holy Bible which clearly states the necessity of our obtaining holiness. Holiness is promised, provided and commanded. "Now the end of the commandment is love out of a pure heart and a good conscience and faith unfeigned, from which some having swerved have turned aside unto vain jangling."

Isaiah tells us not only that it shall be called the "way of holiness" but also states that the unclean shall not pass over it. The old man is corrupt according to the deceitful lusts. We must know that our old man is crucified—that the body of sin is destroyed and that we are not serving sin. We are God's house. Holiness becometh God's house. Let us worship the Lord in the beauty of holiness. True holiness is beautiful because of its purity—we are to have pure thoughts, as we think on things that are pure and lovely; pure actions, as we behave ourselves, "not unseemly, but as becometh holiness"; pure affections, as not inordinate, but set on things above; pure appetites, as Spirit regulated; pure tastes, desires and motives; pure language, "no corrupt communication

proceeding out of the mouth," "from the fulness of the heart the mouth speaketh;" pure conscience, "void of offense toward God and man."

True holiness is simple, not artful. It is supernatural, but not spectacular. It suffers long and is kind. It is not surly, but the law of kindness is in her tongue. True holiness is gentle. Note the language of the Apostle Paul as he beseeches the Thessalonians to obtain this glorious experience—"gentle as a nurse"—"affectionately desirous"—"imparting own soul"—"dear unto us."

The truly holy life is fruitful, bringing forth the fruit of the Spirit to perfection. It is hopeful, "rejoicing in hope;" tender-hearted,—"weeping with those who weep;" and is strong, but not head-strong.

The pure in heart hate iniquity and love righteousness. They are temperate. While the body of sin is destroyed, the human body is kept under not only the inspiration, but under the direction and control of the Spirit.

The pure in heart are strong to bear burdens—the fulness of joy produces strength. They have meekness without weakness, and contentment without contention. They who have true holiness lean not to their own understanding and think not more highly of themselves than they ought to think, and thus they adorn the doctrine as well as contend earnestly for it.

To preach holiness without emphasizing the negative side is quite as fatal as the modern hand-shaking revival. Some among the hand-shakers may be converted but not unless they pray through to victory. Just so, when only the receiving of the Spirit is preached, without urging the death of the old man, some, despite this lack in teaching, may obtain a clean heart but we fear that the greater number have only profession without possessing true holiness. Both the negative and the positive sides of holiness must be emphasized. True holiness is not obtained without the death of the old man.

With the blood of Jesus Christ, cleansing us from all sin we have not only an assurance of purity but also of power—a consciousness of the abiding of the Holy Ghost within His cleansed temple.

Having obtained this beautiful experience, and as we retain it, we are not carried about with divers and strange doctrines, being no more children, or childish, we are not tossed to and fro with every wind of doctrine.

BLOOMFIELD, IOWA.

## PERFECT LOVE AND THE PERFECT NUMBER

By REV. PAUL F. MOORE

In the thirteenth chapter of 1 Corinthians we find in the analysis of perfect love seven (the perfect number) negative and seven positive qualities, as follows:

1. "Love envieth not," but "believeth all things" (work together for good).
2. "Love vaunteth not itself, is not puffed up," but "never faileth."
3. "Love doth not behave itself unseemly," but "beareth all things."
4. "Love seeketh not its own," but "endureth all things."
5. "Love is not provoked," but "suffereth long and is kind."
6. "Love taketh not account of evil," but "hopeth all things."
7. "Love rejoiceth not in unrighteousness," but "rejoices with the truth."

75 W. PITT ST., WINDSOR, ONT.

## For All the Family

Conducted by Mrs. J. T. Benson

### THE SUCCESSFUL MAN WHO WAS A FAILURE AND THE MAN WHO FAILED BUT MADE A SUCCESS

**T**OM HAYGOOD'S train reached Lynnville at 4:15. He took a cab to the hotel, stayed long enough to register and deposit his baggage, then started out to find his old friend and classmate, Richard Burrons.

He did not need to ask directions. Dick he knew was carrying on his father's business, and the Burrons Hardware Store still stood on the corner of Main Street and the square as it had when he was a boy. He noted some changes as he walked along; saw some evidence of growth. "But it is very much the same old place; glad I got away before taking root here," he said to himself with the inward satisfaction a big-city man feels when he spends a few hours or days in a small town.

He paused before the Burrons' store. The two rather small show windows had been thrown together to make one of fairly good dimensions and the entrance had been changed to one side. The window display was attractive and in keeping with the spring season which had well opened up. The center was occupied by a miniature rural scene, cleverly carried out by the use of inexpensive toys. There was a small white farmhouse and a little brown barn both made of pasteboard. The farmer some six inches high and dressed in overalls, stood by a pair of horses ready to hitch them up for a day's plowing you felt sure. Not far away, his wife in a gingham dress and sunbonnet fed a flock of white chickens.

Several sleek celluloid Jersey cows were knee deep in green tissue paper grass, and ducks floated on the bosom of a small pond. There were pigs too, and a friendly looking Collie. A row of farm and garden tools, hoes, rakes, spading fork, plow points and trowels formed an appropriate background for the little scene, while the whole window was outlined by a border of gayly illustrated packets of flowers and garden seeds. "Pretty good window dressing, and yet everyone of these little figures probably came off the ten cent counter," said Mr. Haygood.

Inside the store a clerk told him he would find Mr. Burrons in his office in the rear, and it was here that the two friends met for the first time in twenty-two or three years. They were both rather deeply moved, for they had been almost inseparable friends during their boyhood and youth. There was much to talk about, not only of the old days, but of what had happened in the years since.

Tom disposed of his career briefly but Richard Burrons knew that his old friend had been very successful. He had made money and was a man of considerable influence in a large western city. "And you Dick," said the prosperous, well-groomed city man, looking rather keenly at his friend, "I have never quite understood why you decided to come back and settle in Lynnville. When I left you had already gone to Ohio to take a position with that well-to-do cousin of yours. Didn't you like the business?"

"Better than anything I ever did and there was a good opening in it too," was the answer. "But after I had been away a year father had a stroke of paralysis. It didn't lay him aside entirely, in fact after a few months he was able to go to the store and stay most of the day. But he was never the same and had to have someone take the real responsibility of the business off him, or else sell it out. I was his only son and he had no one else to look to, that is why I came back."

"But man," protested the other, "there was no such opportunity here for you as you had with your cousin's big concern. It seems to me it would have been far wiser to dispose of this business and take your parents there."

"I think it would have killed father to do that. You know this hardware store and business were his very life. And mother wouldn't have complained but it would have broken her heart to give up the

house she had gone to as a bride, and move to a strange city. She was very quiet and reserved, you remember, a great home-body."

"How long did your father live?" asked Haygood.

"Ten years. Mother died a year sooner. They had been very happy they told me and the end came to both peacefully. Julia and I married the year I returned; we were engaged when you left you know, and by this time there were four lively youngsters in the house. It was of course too late for me to think of an opening in my cousin's business. A man with a family can't afford to begin at the bottom and work up."

Poor old Dick, thought Tom with real pity; he was the brightest, most ambitious boy in our class, and yet he has had to wear his life out in this dry little town because of his duty to his old people who didn't have many years before them. It didn't seem right. As he says it is too late for him to get a start in anything else, yet I am sure there will never be much more in this business than he is getting out of it now.

He glanced around the office in which they sat, neat and orderly, but very ordinary, and thought of his own handsome suite of rooms back in the city, elegantly furnished throughout with heavy mahogany, and there was Dick himself in clothes which were decidedly shiny even if they were well pressed and brushed. "I'll wager he hasn't any too easy a time making ends meet. It is too bad for a fellow to have made such a failure in life when he might have been a success," Haygood's thoughts ran on.

The jangling of the telephone on the desk put an end to his swift appraisal of Richard Burron's affairs.

"Yes, I will remember to bring it," Dick was saying into the instrument. "By the way Julia, guess who is here in the office? Old Tom Haygood, looking as natural as life. Sure I am going to bring him home with me—hadn't thought of doing anything else."

Haygood protested quickly and in some alarm. His own stately, fashionably dressed wife presided over a well ordered house. She had a cook, a maid and a butler, but Tom knew better than to invite an unexpected guest home with him that near to the meal hour. He had never been able to see why. It seemed to him that a woman who had three trained expensive servants ought not to be inconvenienced by the appearance of one extra person for a meal. But Bertha insisted that it made the servants cross, and he had learned that at least it put her out of humor, so he had quit doing anything of the kind years ago.

Dick had arisen and was holding out his coat for him. "Not a word. Julia would never forgive you or me," he said firmly.

"But it must be time for your dinner hour now," expostulated Mr. Haygood. "Let me come tomorrow when Julia expects me, for of course I want to see her."

"We don't have six o'clock dinner in Lynnville. It's still supper in this little town," laughed Dick. "And Julia doesn't mind a bit when I bring somebody in at the last minute. She takes it for granted that they have come to see us rather than for an especially cooked meal so she gives us just what she has prepared for the family."

"Good little Julia, I might have known that's the kind of woman she would make," said Tom, following Dick out of the store.

"By the way," he said when they reached the pavement, "Who does your window dressing?"

"Julia and the children. They seem to think it a lot of fun to work out some clever little idea for my show window and come down here at night to fix it up. Fortunately I have a young clerk who likes to help them."

They were getting into Dick's rather shabby flivver which stood at the curb, but it made good time as such cars usually do and it did not take them long to reach the old Burrons place. It was

too dark now for Tom to get a good view of the house he remembered so well, but as he stepped inside the gate he wondered how many times he had rode up and down this old brick pavement as a boy. Yes, and the border of lilac bushes must still be there, for he could smell the odor of the fragrant purple and white blossoms. Very near those days seemed now, and yet far away too. Dick was turning the knob, surprised to find the door locked, when suddenly it was flung open, and two laughing young creatures had their arms about his neck crying "Happy birthday, father! You didn't remember it was your birthday, now did you?"

Richard drew them into the lighted hall laughing with them. "No I didn't," he answered, looking at them tenderly. "These are my daughters Margaret and Helen, and this is my friend Tom Haygood, of whom you have heard me speak so often," he said leading the girls forward.

They were slim pretty girls perhaps, sixteen and eighteen years old with Julia's fair hair and brown eyes, and here was Julia herself, still pretty, and so cordial that Haygood felt more comfortable about dropping in on her at the last moment. She led them into the sitting room, where a warm fire burned in the open fire place. "The spring nights are still a bit chilly," she explained. Richard Jr., a tall manly looking fellow, the eldest of the children and Frank a well grown lad of twelve years, closed the books, they were studying and came forward to be introduced to their father's friend, while Julia and the girls excused themselves, saying that supper would be ready presently.

(To be concluded)

### THE ROBBER'S COAT

**A**S GEORGE Whitefield, the great prophet and preacher in Great Britain and America, journeyed from place to place, his experiences, if not always thrilling, at least were interesting, says Edward S. Ninde, in "George Whitefield: Prophet-Preacher." He tells this story, which originally appeared in The Gospel Magazine:

"In one of his journeys Whitefield was told of a widow with a large family, whose landlord had distrained her furniture, and was about to sell it, unless her rent was paid. Whitefield's purse was never large, but his sympathy was great, and he immediately gave the five guineas which the helpless woman needed. The friend who was traveling with him hinted that the sum was more than he could reasonably afford, to which he replied, 'When God brings a case of distress before us, it is that we may relieve it.'

"The two travelers proceeded on their journey, and before long encountered a highwayman, who demanded their money, which they gave. Whitefield now turned the tables on his friend, and reminded him how much better it was for the poor widow to have the five guineas than the thief who had just robbed them. They had not long resumed their travel before the man returned and demanded Whitefield's coat, which was more respectable than his own. This request was also granted, Whitefield accepting the robber's ragged habiliments in return.

"Presently they perceived the marauder again galloping toward them most furiously; and now, fearing that their lives were threatened, they also spurred their horses, and, fortunately, arrived at some cottages before the highwayman could stop them. The thief was balked, and, no doubt, was immensely mortified; for when Whitefield took off the man's tattered coat, he found, in one of its pockets, a carefully wrapped parcel containing one hundred guineas!—the proceeds of sundry highway robberies!—Forward.

### THE SEARCH FOR EASE

Many people in the modern world are trying to look at life in quite an opposite way. They want to make it soft and easy for themselves and their sons. The problem of life is to get rid of hardness. Trouble and care are to be kept away from their beloved children. Young people are to have the good time while they can. The apostle strikes a wholly different note. Writing to a young man of the modern time he would say: "There is a deal of hardship, of poverty, of industrial distress in the world, and I charge you to take your share in it! Are you not old enough to enlist in Christ's army? Be a good soldier, not a shirk or a runaway."—Selected.

# Nazarene Young People's Society

"Let No Man Despise Thy Youth"

## OUTLINE OF PROGRAM FOR MAY 24TH

By STEPHEN S. WHITE  
Acts 26:12-20

### Robert Morrison

- I. Morrison's Early Life Including his Conversion at Sixteen.
- II. Morrison's Life from his Conversion until the Time of his Landing in China.
- III. The Many and Varied Difficulties with which Morrison was Forced to Contend Throughout his Long Term of Service in China.
- IV. Morrison's Writings, Translations, and Other Philological Achievements in China.
- V. Morrison's Two Years in England While on a Furlough.
- VI. Morrison's Secular Work in China and its Providential Character.
- VII. Morrison's Philanthropic Activities.
- VIII. His Preaching and Evangelistic Labors, and Their Success.
- IX. The Labors of Robert Milne and Wife as Associates of Morrison.

The above program may be only partially used or varied according to the judgment of the local program committee. Some of the subjects may be combined or three or four selected from the whole number. Ample time must be reserved for the other part of the service—Scripture reading, prayers, and songs (special and congregational). A picture of Morrison, placed where all could see it, would add interest to the program. It would also stimulate interest to have a map of China with Canton, Morrison's headquarters, marked.

SOURCES FOR MATERIAL—"Memoirs of Robert Morrison" by his wife; "Robert Morrison," by Townsend; "Epoch Makers of Modern Missions," by Archibald McLean; "History of Christian Missions," by C. H. Robinson; "A Hundred Years of Missions," by D. L. Leonard; and the rather brief articles in the various general encyclopedias:

(NOTE—Much of the material for the above program will be found in articles which will appear in the *Other Sheep*. These articles will deal with the various phases of Morrison's life and labors.)

## MONTROSE, IOWA, YOUNG PEOPLE'S SOCIETY

We, as a Young People's Society, wish to report victory. Heaven is surely smiling upon us here in Montrose. We have a goodly number of young folks saved and sanctified, ready at a moment's notice to sing, pray, or testify.

How thankful we are that God said "Remember now thy creator in the days of thy youth."

On April 8th Rev. Williamson, the District President, preached a wonderful sermon to the young people. God was there and blessed our hearts.

Rev. Metcalf and wife of California, real folks of God and who have a great interest in the work of God, are a help and a benediction to the young folks. Praise the Lord for them.—Ann Van Auld, Sec., Montrose, Iowa.

## ELLET, OHIO N. Y. P. S.

Rev. R. J. Kiefer of Columbus, Ohio, has just closed a revival meeting here. A number of young folks were saved and others sanctified in the meeting. We want to take this opportunity to thank God for speaking to young hearts and bringing them into the kingdom.

During the campaign we started as usual our regular Sunday night meeting one evening and felt especially led to go to prayer for the preaching service. We closed the meeting and all went down to a room in the basement and prayed the remainder of the time till God answered and that night we had the best altar service of the campaign. We thank God that our ears may be opened to ever hear the voice of Jesus.

On March 1st Miss Isabelle Myler of E. Liverpool, Children's evangelist, spent the day with us in an

all day meeting. She gave God-sent messages to to the children in the morning and the afternoon, touching the hearts of the little folks and encouraging older folks too. In the evening she spoke to the N. Y. P. S. She surely encouraged them to press on to the high calling in Christ Jesus. She is a wonderful worker among the young folks. She came to our church under the auspices of the N. Y. P. S.

On Easter morning we had our sunrise meeting at 6:30 under the leadership of our society which proved to be one of the best meetings of the year.

We have our business meetings once a month at homes of the members and in connection have a social hour which is always enjoyed by the young folks. We do not indulge in frivolities but have wholesome times together.

We try to make the society spiritual and get other young people to come and get into the work of the Lord. Our determination is to press on and be fire brand young folks for God.—Ella Beach, Reporter.

## WASHINGTON, D. C.

Washington Second N. Y. P. S. is still moving up the road for God and Holiness. Sunday night, April 26th, our District Superintendent Rev. J. T. Maybury gave our Society a very helpful talk. The Society presented him with the evening offering of \$6.40. Tuesday, the 28th, Rev. Clark Floor brought us a wonderful message in our Tuesday night prayer service. Wednesday, the 29th, our Society had charge of the midweek prayer meeting at our Park Lane, Virginia Church. Brother McCowan led the service and our Pastor Rev. C. I. Harrell was in charge of the special songs. We found Brother Mateer and his folks at Park Lane hopeful and trusting in God for a wonderful campmeeting this summer and His blessings on them for the entire year.—Everett McCowan, Acting President.

## FROM ORA LOVELACE, MISSOURI DISTRICT

PIGGS PEAK, SWAZILAND, AFRICA.

*Dearly Beloved in Christ:*

Great mercy and peace be unto you, I know you are anxiously awaiting news from Africa, and I rejoice to report victory through Jesus' name. Oh yes, there are battles fierce and long with the enemy, but one by one we see the walls crumbling, the hills melting away at the presence of the Lord, as Isaiah said would be done. Amen!

The last year there has been such a marked deepening of spirituality among our people, that we feel surely the Lord is getting the African Church ready to meet him at his coming. Really some of my boys just keep me on the stretch to keep up with them in earnestness and devotion, prayer and sacrifice. I hear them over at chapel now just praying and getting blessed like at an old-fashioned campmeeting, and I can hardly sit here and write, I want to go over so badly. I hear Matha getting so blessed, bless her dear heart, she is one of the evangelist's wives here at the hospital with a new baby. What is she getting victory over? It makes me weep as I tell you. Three times has she held a little one in her arms, for a brief space of time, three times has she laid them away, and her arms been empty. To the African woman that is the most tragical sorrow that ever befalls a human creature, childless! The women in the heathen kraals who have no children are hated and cast out, made beasts of burdens, and their lives are wretched. Sometimes you meet a woman in the way, approach her about her soul, and she looks at you so hopelessly and pathetically, and says, "Ah, you do not know me, I am a child of sorrows." Well, Matha and Shadrach live away down in the bushveldt where the fever rages, the water is murky and smells bad, the sun beats in its fury upon them. Why are they there? They are luring up Jesus, sent there by us. Time and again we have heard they were dying, but God has spared. But this all means little sickly babies, that have a small chance for life. She has tried to be brave but at times has almost given way under the strain,

but why the test now? Every time the baby moves its hands, if it cries or if it sleeps a little long, or is not hungry and does not take much food, tears come in her eyes, anguish is written on every feature, and she says "he is sick, he will die." On Saturday night we had gathered in the dining room for our regular time of waiting on God. While still reading the Word, a face appeared at the door. Matha held the baby in her arms, and weeping, said, "it is dying." The doctor and nurse looked at it. It was perfectly healthy, just sleeping normally. Then we talked to her, told her that God could deliver her from those tormenting fears, told her of his great love for her, then we prayed, oh how she prayed. The next day her face was radiant; she sang in an undertone, and ever since, she has been rejoicing that fear has gone and her heart is filled with trust. Isn't that victory?

I can't write a letter without telling you of our new school building, that is the boys' new living quarters. For all of these years they have lived in unsanitary huts with no windows, just black mud, cooked and ate out of their pots, often sitting on the muddy ground. My, if you could see them now all located in these new rooms, with white-washed walls, cement floors, a place for their boxes, blankets and mats, and pictures on their walls, and a nice dining room with tables, benches and a cupboard with white agate dishes, each with a plate and cup and spoon all his own. Our hearts just praise God every day. Now we feel we have reached a place where we can begin to train them for God, on many lines. Besides the school work, we have gardening, brick-making, building, some carpentry, all on a small scale, but the outlook is encouraging. But the best of all is that God is with us. Oh yes, some of them go back on God, but I think the per cent is smaller than among our people in the homeland. Just recently a boy went wrong. Now you say, "what did he do?" Well, he made love to two girls at the same time, secretly to one while he was engaged to another. That is a serious offense in Africa. At home preachers can do that, and remain in good standing, I have heard. Of course, we must be strict to protect our people from polygamy. When it was proved that his intentions were to take both of these girls and he showed little desire to repent, he was thrown right out. But that was not all we learned from the affair. We learned how deeply the gospel has taken root in the other boys' lives. They pleaded with him with tears and prayed with and for him until late at night. We didn't try to do our regular work, they were so burdened. How they do stand for the rugged truth, is simply a marvel of divine grace. One was his brother Asariah, a good Spirit-filled boy. He wept aloud and said "Oh my brother, why will you take the way of death?"

Missionary work is a great work, stupendous task I agree, and the tears that one sheds, the prayers for divine guidance and wisdom, to know how to deal with the people, cannot be expressed, but now and then a fresh fountain of joy gushes forth, until the cup is full, and may even run over.

Mere words are so vain when we attempt to tell all of the kindness and love of the church at home to us, his unworthy ambassadors in a heathen land. Another Christmas has come and gone. The boxes and packages from various individuals, friends and societies, reveal so much of thought and solicitude. Many of the givers we have never seen nor perhaps will never see, yet we wear the clothes they have sewed and planned, handle the gifts they have made, and they become a part of our lives, and in them all we read of their love for Him, and the blessed Gospel that we are trying to proclaim, and we know that the links in the chain we cannot find, God sees, and by and by it will all be clear and plain.

When we read of the hard struggle the people are having, it brings pain to our hearts. We know that many are giving and doing until they bleed and still give and do on. Oh, we are afraid that many are still sleeping on, and will never wake up until the great privilege is over, the books of God are closed, the record has been made, and no chance to come back and suffer for His name, no chance to give the poor souls in Africa and India the gospel, and other lands, poor starving China. Oh, what will it mean to meet God and be clear from the blood of all people!

Now I must leave you, I have told you little, but some translation work in Bible is awaiting me now. Don't forget to pray for our Boys and Girls schools, for the places they preach, their kraal visiting, for the Hospital, (what an opportunity it affords) for poor Gaza, just waking up from centuries of sleep, for Transvaal, for Johannesburg, for all of Swaziland: for the great chain of outstations, the boys and their wives, and for all the missionaries. Surely God has some soldiers in old Africa, who count not their life dear unto themselves, that they might win these for Christ.

ORA V. LOVELACE.

## The Sunday School Lesson, May 24

By M. EMILY ELLYSON

LESSON TEXT: Acts 9:20-31.

LESSON SUBJECT: Saul Begins His Great Career.

GOLDEN TEXT: *For I determined not to know anything among you, save Jesus Christ and Him crucified (1 Cor. 2:2).*

**W**HEN God spoke to Ananias and sent him to Saul, he told him that Saul was praying and that he—Saul—was a "chosen vessel unto me." Saul was to be the bearer of the Gospel tidings.

In this lesson before us we have the beginning of this marvelous career which was destined, through the medium of preaching, to girdle the world with messages of truth, and not only was that generation to hear and be blessed, but generations yet unborn would revel in the light of gospel noontide, because of the faithfulness of this warrior to the cause of dispersing abroad to the nations a knowledge of the saving power of Christ.

No time is lost, for "straightway" he preaches Christ. The system he had so persecuted he now embraces. We can imagine the astonishment of the Jews when they saw the changed attitude of Saul, for in every point he contradicted his previous position, and that choice scrawl of parchment that he carried with him on the journey to Damascus, the commission of the high priests, is discarded, for since the purpose of his journey had changed, he no longer needed it. We have often wondered what he did with it. What a difference it makes when people see the Lord and get a vision of God's plan for their life.

We note here the matter of his preaching was Christ. When he began to be a preacher he fixed this for his principle, and stuck to it ever afterward. "We preach not ourselves, but Christ Jesus our Lord;" nothing but Christ and Him crucified and that He is the Son of God. He was so full of Christ himself that he had no other message, for Christ was revealed to him and in him. One passion stirred his soul now, as it did in his later years of preaching, and that passion was Christ, and to reveal Him to others he certainly considered the solemn business of his life, for he said "Woe is me if I preach not the Gospel."

We observe further that the place of preaching was the synagogues, the places of concourse where the Jews preached against Christ, and punished the disciples, for we are told in Acts 26:11 that Paul himself had "punished them oft in every synagogue," therefore he would face the enemies of Christ where they were most daring, and openly professed Christianity where he had most openly opposed it. The same zeal characterized his preaching as did his persecuting, and soon the persecutor became the persecuted one, and the greatest sufferer outside of Jesus Himself, that the world has ever known. The Lord told Ananias that He would "show him how great things he must suffer for my name's sake," but

he, nothing daunted, preached on, and thus early in his ministry began a bitter warfare against him that followed him until his noble head fell from his body, under the ax of the executioner at Rome.

We observe here the faithfulness of Paul in first proclaiming the truth to the Jews. This was the divine order, and no matter how dangerous the task to him, there was no reversal of God's order. How much better it is to follow in minutest detail the instructions given, than to try some other plan. God had a plan for Paul, He was to give the Gentile world truth, and God will take care of His witnesses, and protect them from the design of their enemies, till they have finished their testimony. This was true of this courageous defender of the faith, who was ready any time to be offered, but never ready to digress from the path marked out for him to travel in. His face was steadfastly set, like his Master's, to finish his course and keep the faith.

It would seem as long as Paul remained in Jerusalem he was a brilliant target for the Jews, and they continued to annoy and harass the church, and for fear of another terrible tragedy like that of Stephen, they hastened to send him away. But in Acts 22:17, 18 we find that Christ appeared to him, and ordered him to go "quickly out of Jerusalem." He went and then their fury was somewhat abated. After a storm comes a calm. During that interval of rest the churches were edified, built up in their most holy faith, for they "walked in the fear of the Lord and in the comfort of the Holy Ghost." This was their chief joy. They lived upon that in days of trouble, and in days of prosperity as well.

What are the comforts of earth when compared with the comforts of the Holy Ghost? Earthly comforts are so transitory, so fleeting, and always accompanied with a fear of loss; while the comfort of the Holy Ghost is permanent, consoling, illuminating, steady and enriching. Why are we so slow to walk daily in His comfort, when He was given to us for this purpose? How much more holy and heavenly would be our conversation with one another, if we were walking in the fear of the Lord and in the comfort of the Holy Ghost.

We observe in closing that this circumspect walk brought increase to the churches. They "were multiplied." We do not think we are doing any violence to the text when we read it thus "when they walked in the fear of the Lord and in the comfort of the Holy Ghost they were multiplied." An excellent remedy for barren altars and fruitless service. When people see that we delight in the feast ourselves, they will sit down at the same table. There is nothing so enticing to a weary, tired, sin-sick soul, as the tender, persuasive life and speech of one who walks in the fear of the Lord, and in the comfort of the Holy Ghost.

was unanimously invited back for the Preacher's Convention next year, which is to be held at Lexington, and he consented to be with us. The Convention adopted a resolution asking Dr. Goodwin to give the church his autobiography from his own pen.

Missionary Superintendent J. E. Bates was present for one evening service and brought us an interesting message on our work in the Orient. Miss Alice McClellan, returned missionary from India was present from the first and did splendid work, especially with the W. M. S. and the children's meetings each afternoon. Several preachers and musicians were present from Asbury College, which is about thirty-five miles away. Rev. Ed. Oney, returned missionary from Japan, of the Pilgrim Holiness Church, and Rev. H. N. Dickerson, were both present, having united with the Church of the Nazarene last week. Rev. J. Thos. Johnson, District Superintendent of the Pilgrim Church in Kentucky, was present the last day. He is a man of vision and spiritual power, and is doing good work on his district. Rev. and Mrs. G. H. Rowe, of John Wesley Church, New York, were present and blessed the sessions with their special singing. Rev. W. W. Stover and wife know how to direct the forces in entertaining a district gathering. Everything possible was done to make guests comfortable and happy. They have the esteem of the public and are building up a good spiritual church in that great blue grass section of Kentucky. May their tribe increase!

District Superintendent Montgomery was on hand and presided as usual with fire and heavenly unction, and brought a splendid series of inspirational messages in the devotional exercise each morning. God is using him in evangelizing and organizing the Church of the Nazarene in Kentucky. He has a splendid home mission program for the tent season, and expects to organize some splendid churches before the Assembly in September. "Kentucky Is Up and Coming."

REV. CHAS. F. PEGRAM, Reporter.

### THE DALLAS SUNDAY SCHOOL CONVENTION

Some of the Sunday schools of our District entered into a contest some months ago, the loser of which was to entertain a Sunday School Convention. Dallas First Church being the loser by a very small margin gladly planned and entertained the Convention, which proved to be a great occasion, being the first of its kind to be held on our District. The Dallas Sunday school invited as their special guests, the entire Peniel Sunday school, of Peniel, Texas, the Peniel school being the winner in the contest. They also invited delegates from other Sunday schools of the District, which responded to the invitation.

The Convention opened on Saturday night and continued all day Sunday, closing out with an evangelistic service Sunday night, Apr. 26. The Saturday night program was somewhat altered because of the heavy rains which kept some of the folks from reaching Dallas until the next morning. The Convention was opened by a congregational song, followed by a prayer by Rev. W. A. Carter, pastor of Bonham Church. This was followed by the Welcome Address by Mr. R. R. Kirby, Sunday School Superintendent of the Dallas Sunday school. Next a round table discussion was entered into on the subject of "How to Build a Successful Sunday school." This discussion was opened by Rev. W. A. Carter, and closed by Rev. P. L. Pierce, of Dallas, our host pastor. The Saturday night session closed with a congregational song.

The Convention opened Sunday morning at 9:30 with the opening exercise of the Sunday school. The class reports were soon gathered and the School was back in the assembly room for the morning program. After an opening song, Mr. Rawlings, Sunday School Superintendent of Peniel, gave two illustrated object lessons which were very impressive. Next was a reading by Miss Ouida Yarbrough of Peniel. This was followed by a chorus by the choir, accompanied by the orchestra of Dallas First Church. After an intermission of ten minutes the choir sang again, accompanied by the orchestra, after which prayer was offered by Rev. B. F. Harris, pastor of the Peniel church. Then a beautiful and inspiring solo was rendered by Mrs. R. T. Williams, wife of our beloved General Superintendent. After which the morning address was given by Mr. William Nehemiah Wiggins, State Superintendent of the Sunday School Association. The Convention was very fortunate in securing Mr. Wiggins. He is a Sunday school man of national reputation and has been Superintendent of Texas for a number of years. His address was on the subject of, "Reaching, Teaching, Winning, Training, Using." This address was one long to be remembered by the entire

### BRITISH ISLES DISTRICT ASSEMBLY

The Ninth Annual Assembly of the British Isles District, Church of the Nazarene, convened in Paikhead Church, Glasgow, at 9:00 a. m. on Thursday, the 9th of April, and continued in session till the afternoon of Monday, the 13th idem. Missionary Superintendent George Sharpe presided with grace and wisdom.

Two new churches had been organized during the year, one at Motherwell and the other at Port-Glasgow, and there was a larger representation of delegates than at any previous Assembly.

Rev. Peter Clark was re-elected District Superintendent on the first ballot.

The pastors reported their experiencing many obstacles and burdens in their efforts to build up their churches and spread Scriptural Holiness, but withal victory and a determination to "push the battle to the gates."

On Saturday evening there was a great Missionary Farewell Service in respect to Missionary Superintendent Sharpe and wife, and Dr. and Mrs. Hynd, who are all leaving for Swaziland in the near future. Brother and Sister Sharpe were presented with suitable gifts as a token of the love and appreciation of the churches on the District.

On Sunday Brother Sharpe preached his valedictory messages, with Holy Ghost power and liberty, and at the close of the day souls sought the Lord—some for pardon and some for purity.

The spirit of perfect love pervaded all the As-

sembly gatherings and all felt that God was in the midst and that this Assembly marked a distinct advance on all previous ones.

In starting out a new Assembly year our faith is large for we are conscious that God is with us, and we determined, by His grace, to launch out and make this the best year of our history.

We solicit the prayers of "the Nazarene family."

K. McRITCHIE, Assembly Reporter.

### KENTUCKY DISTRICT PREACHER'S MEETING

The Kentucky District Preacher's Meeting, convened at Mount Sterling, Ky., with the local Church of the Nazarene, Monday evening, April 20, which was the night after the closing of a successful revival with Rev. Glenn E. Miller, the converted lawyer-evangelist, of Greenup, Ky. The program was well arranged and the attendance was gratifying. Rev. G. W. Ridout, D. D., of Asbury College delivered the opening address, and also addressed the convention Tuesday morning. His messages were very timely. General Superintendent Goodwin was the special lecturer, and preacher of the Convention. His messages get better, and he captured the whole city of Mt. Sterling. The Church of the Nazarene's building was too small to accommodate the large evening audiences, and the First M. E. Church, South, kindly allowed us the use of their spacious auditorium, which was filled every night. The majority of the pastors of other denominations were in attendance. Dr. Goodwin

Convention. After the program the visitors were escorted to the Zoological Park for a great Basket Lunch, which they heartily consumed—all but the baskets—and hastened back for the afternoon session beginning at 2:30. The following numbers were rendered: Song by the choir accompanied by the orchestra. Piano solo by Miss Edith Franklin, of Peniel. Chalk Talk by Miss Bertie Cagle of Berachah Home, Arlington, Texas. Song, by Moni-Mela Quartet of Dallas. Paper by Rev. W. A. Carter, on "How to Keep the Sunday School Growing." Reading by Miss Jessie Fogle, of Dallas. Again the Moni-Mela Quartet sang, after which Mr. S. E. Hutchinson closed the afternoon program by a talk on "The Benefits Derived from this Convention."

The Sunday evening program opened at 6:45 with a song by the choir, and invocation by Rev. W. A. Carter. After which a piano solo was rendered by Mrs. Ima McBernie of Dallas, a reading by Miss Bernice Murray of Dallas, and a Drama, "The Resurrection of Peter" by the N. Y. P. S. of Dallas First Church, which was interwoven with a song by the double mixed quartet of the same. The Convention was closed by the Sunday evening preaching service. The closing message was brought by Rev. B. F. Harris, pastor of the Peniel church. He spoke from Luke 19:10, "For the Son of man is come to seek and to save that which is lost." Brother Harris dealt first with the nature of sin, drawing many vivid comparisons of it, then he presented the omnipotent Savior who came for the express purpose of saving from sin. Thus closed the Sunday School Convention, which will long be remembered by all those who attended. The Dallas people and pastor are to be highly complimented for the delightful entertainment which they furnished the Convention.

Let us have more of these Conventions, and more interest manifested in our Sunday school work!

W. A. CARTER, *Convention Reporter.*

**SCANDINAVIAN DISTRICT**

It is now some time since I reported concerning our Scandinavian District. Am glad to say that by the help of the Lord we are still pushing the battle for souls. As a result of overwork the writer came very close to a real breakdown physically about the holidays, and as a result we have not been able to do the amount of work we should have liked to do in the evangelistic field. We are very thankful to our heavenly Father that we are now in the harness again and trying our best to spread the work.

Since the holidays we have increased our membership with ten new members, have just recently organized a small new congregation in St. Johns, Portland, where Brother A. M. Anderson has done a real good work. We have also organized a new Sunday school there. On the Crescent Valley, Washington Circuit, where Sister Randklev has labored now for over two years, we have not very many members, but our sister has done a fine work, with only about nine or ten members. She has raised over \$700.00 in all for the carrying on of the work. Revivals have been held in all our churches practically.

We have had a very great loss to our work in the passing away of our District Treasurer, Brother P. A. Peterson, of Cove, Wash. He had a great heart for the spreading of our work, and being a great business man, he contributed very liberally to the work. He left us a nice auto truck which we are going to use in our coming summer's tent campaigns.

Just recently we have held three great Sunday afternoon rallies in our Portland and Vancouver churches. At all these services we had fine crowds, excellent preaching, and souls that sought the Lord. These get-together meetings are a great inspiration to our people and bind the churches together.

We are just now going into a town of 6000 people where there is no outstanding holiness church. We plan to put on a revival campaign and if possible organize a permanent work there. We rejoice to be in the Church of the Nazarene. It gladdens our heart to read the many encouraging reports of the spread of the work all over the country. May the dear Lord give us the greatest year this year that we have ever had.

H. O. JACOBSON, *District Superintendent.*

**NORTH DAKOTA-MINNESOTA GROUP MEETING**

Our group meeting at Mohall, North Dakota, was a decided success along every line. We had a real good opening service on Thursday night by our District Superintendent Brother L. E. Swaney. On account of rain many could not attend but nevertheless a few of us gathered Friday morning at nine o'clock.

The devotional exercises were led by Brother Swaney. Brother Vogt, the pastor, gave a welcome address. Brother Swaney gave us a talk encourag-

**Uncle Buddie's Good Samaritan Chats**

*Beloved Samaritans:*

I left you last week just as I was reaching Eldorado from Hot Springs.

From Hot Springs to Eldorado we passed through much fine country and the most of the road was a fine gravelled road and our trip was one of much pleasure. But as Eldorado is a great oil field city when we got within eight or ten miles of the city the traffic was so heavy, handling oil machinery of different kinds, that we had lots of dust. Cars and trucks were so numerous that it was unpleasant, but our stay in the city was a delight. Our home was with Brother and Sister Allie, who showed us no little kindness.

Our good pastor, Brother Swett, had secured the Presbyterian Church and we had four services in the city, splendid crowds and made many friends to our cause. We have a very small building there but the Lord so blessed the little band of Nazarenes that they began to make greater plans, and before we left they were at white heat to secure a good location and erect a large tabernacle on it, which I think that they will do this spring. Our stay in the city was one of delight and comfort.

We left on Wednesday morning of March the 25th, headed for Texarkana, where we arrived in the afternoon and gave Brother C. C. Cluck one night. Of course, he had the meeting well advertised and the house was packed and many hands went up for prayers and a fine list of subscriptions was taken for the HERALD OF HOLINESS.

Brother Cluck has done a fine work at Texarkana and made such an improvement in the church. He has a beautiful church and a most excellent people, and our stay was beautiful. Well, after all, the dear old Nazarene boys can't be improved on and Brother Cluck is just one of our twenty-two hundred red hot Nazarene preachers who are up to date in every sense of the word.

Now Texarkana is not, as many of our readers know, on the Arkansas District, but on the Dallas District.

Our trip from Eldorado to Cove, away up on the Arkansas and Oklahoma line, was too much for us to make in one day, so we took our time and drove across a most lovely country from Eldorado to Magnolia, some forty-two miles, then drove on out to another beautiful city and ate dinner and on in to Texarkana. East of Texarkana we passed through the Great Red River Bottom, which is one of the richest countries, probably in the state. Soil could not be richer and more perfectly level. From Texarkana up to the state line highway, we passed back through this great farming belt that is simply unsurpassed, and we drove till late in the afternoon to the little city of Cove.

Here our good pastor had secured the city hall, one of the largest halls in the town, that would seat five or six hundred, and it was packed to the doors and as far out on the street, almost, as you could see. We had two great services in Cove and placed the HERALD in many homes. We were there on Thursday night and Friday morning of March the 26th and 27th.

After dinner on Friday we packed up and moved on north to the beautiful little city of

Mena. Here we have a fine band of Nazarenes and a new pastor who has just come to us from the M. E. Church. He has been there only about four weeks but he was getting a good start. We had a fine Convention here, running from Friday night to Sunday night, and on Sunday night we had as many people on the outside as we could put on the inside. My, my! How the people come to meeting in Arkansas. We made many friends to our cause in Mena.

One hopeful thing about our people in Arkansas is that our people are raising children. I haven't seen as many beautiful mothers and babies in all of my travels for ten years as I saw in Arkansas as we toured the state. For beautiful mothers and sweet babies I haven't seen them surpassed. I have seen mothers shout with their babies in their laps. Well, thank the Lord.

Monday morning, March 30, we moved on north to Mansfield. Here Brother Davidson was enlarging his church and the people came for forty miles on both sides of the state line. We preached to them in a church with a big lot of the roof not on, but they piled in till there was no more room.

I had a lovely home with Brother and Sister Graves, fine Southern Methodists. My home could not have been better. How nice and kind they were. May the Lord reward them for their kindness to me.

I met many people that I preached to there one night about twenty-five years ago, and we had many people over from Waldron where I was in a big tent meeting with Brother and Sister Oscar Hudson and my home was with Sister Liming, the wife of the leading lawyer of that North Arkansas country. The old judge has retired from practice, but Sister Liming was with us in Mansfield. When we closed on Tuesday at noon we drove out to Huntington, some two miles on the road to Ft. Smith, and had a fine dinner with Brother and Sister Cummings, and also Sister Liming and Brother Allen and Brother Davidson, and two cars of us then pulled out for Ft. Smith where our pastor was in a fine revival with Brother Morgan and L. C. Messer. Our good people there were just building a nice new church, and while it was not completed yet, they were using it for the revival and we had people packed into that church until I hardly think that another one could have gotten in. A number of women stood in the aisles and around the walls for more than two hours. We had a great service and got many subscriptions for the HERALD OF HOLINESS.

We have no finer evangelist than Brother Morgan. He is one of the finest men in the nation, and when it comes to good singing little L. C. Messer is at the top. I am believing for them to have a fine revival and many precious souls saved. We had fourteen hands up for prayers. Our pastor told me that when she took the band there she had nine Nazarenes and in a little over a year she has now fifty members, and is planning to have not less than a hundred when she goes up to the District Assembly.

On Wednesday morning of April 1 we moved on north to Bentonville.

*In perfect love and all for Jesus,*  
UNCLE BUDDIE.

ing us to press on in the battle. Friday afternoon the delegates began coming in. Brother McNaughton, from Los Angeles, Calif., preached in the afternoon.

On Saturday morning the devotional services were led by Brother H. F. Vogt. The morning was spent on the Home Missionary work. Sister Richards read a paper on "The Neglect of Home Missions." It was followed by an address by our District Superintendent, which gave us a new vision on Home Missions. An appeal was made for Home Mission work and the pledges amounted to one hundred dollars, to be used for pioneer work on the North Dakota-Minnesota District.

The afternoon session was opened at 2 o'clock, which was devoted to foreign missionary work, in charge of the District President. Many interesting papers were read. Object work showing the hospital work and needs in the foreign fields was given by the Mohall young people. It will be given again at the Women's Foreign Missionary meeting at Sawyer, North Dakota, on June 8th. A liberal cash offering was contributed for this purpose. From four to six was devoted to the young people under

the President, Miss Eula Barcus. Several interesting papers were read that showed talent and ability as well as deep spirituality in our young people. We have on this District as fine a class of young people as can be found anywhere, devoted to God, loyal to the church and zealous for the cause and earnest for the work. We are indeed proud of our young people on this District, and consider them second to none in piety, purity, intelligence, talent and usefulness. We consider the people in Mohall royal entertainers. Two long tables were spread in the parsonage where all the people and delegates were fed. Brother and Sister Vogt are devoted to their work and are Spirit filled people and beloved by the church. Saturday night and Sunday was devoted to evangelistic services. On Saturday evening five were at the altar and prayed through to sweeping victory. We had a blessed spirit and harmony of fellowship throughout the entire meeting.

The HERALD OF HOLINESS blesses my soul and we look for it every week. Although not now a member of the Church of the Nazarene, we have been getting the paper ever since it was first printed.—Harry Handweck, Penna.

## REVIVAL AND CHURCH NEWS

**EVANGELIST J. E. WILLIAMS:** "Just a few lines to report our last meeting at Bay City, Mich. The pastor had done everything he could to prepare the way for a good old-fashioned meeting by way of advertising, etc. Our crowds were not so large as we have seen them at other places but we had a good meeting, nevertheless. Counting them as they came there were a great number of seekers, but to be real honest, there were about sixty different individuals who came as seekers. All of these did get through. There were some real victories, however. Grudges were fixed up, family altars erected, sinners saved, backsliders reclaimed and some sanctified. In all it was a good meeting and much good accomplished. We found Bay City one of the most difficult fields in which we have labored for some time. Its population is almost entirely foreign, and largely Catholic. There are as many Catholic churches as there are of all the Protestant churches combined. While we were with the German Methodists, we found splendid fellowship with the Church of the Nazarene. Brother Strait and wife are the good pastors and they are doing a great work in Bay City. We have never found a cleaner, more loyal band of Nazarenes than here. They have some of the salt of the earth. They very graciously called off their prayermeetings and week night services and helped us push the battle. We are now in the battle at New Philadelphia, Ohio, with Brother Albright. We are trusting God for great victory here. Like all other Nazarenes they are heroic and have constructed a nice new building down in the heart of the city and are doing things. We close here on the third of May and then on and on until He comes! Amen. The Comforter abides."

**PASTOR H. A. LEIGHTLY,** First Church of the Nazarene, Memphis, Tenn.: "We have just closed one of the best revivals in the history of the church. Wm. F. Thomas, the boy preacher from Bloomington, Ill., was our evangelist. The anointing of the Lord was on him in every service, and every message was directed by the Holy Spirit, which drove the message home to the hearts of the old as well as the young. There were a hundred at the altar and sixty prayed through to victory. To God be all the glory. The power came on one service so great that the people refused to go home when they were told to go and the altar filled and the power fell and old and young were heard weeping their way through to victory. The meeting closed at a high tide. The crowd was so large the last night we couldn't open the doors of the church to receive members, but a goodly number have handed in their names, which we expect to take in Sunday. The offering came easy. We gave the evangelist over two hundred dollars."

**REV. TOMMIE HAYS,** Cleveland, Okla.: "Just closed a good meeting, with Rev. W. H. Minor of Muskogee, Okla., as evangelist and he was a good one. God did help Brother Minor to preach the truth. He was a blessing to our church and I feel like he would be a blessing to any church. We had good crowds and fine singing. Prof. J. A. Sison was our good song leader and we had splendid singing. The finances came easy, we gave the evangelist a good offering and they gave the pastor a nice love offering. Pray for us. Some prayed through in the old-time way."

**PASTOR CLYDE T. DILLEY:** "The church at McAllen, Texas, is pushing on to victory in the name of Jesus. On January 28 Rev. H. C. and Mary Lee Cagle began a meeting which ran until Feb. 22. The good Lord gave us a real good meeting. I have known the Cagles for twenty-five years and have never seen them when they preached the Word with more power. There were several professions of salvation. One man and his wife and two daughters from 150 miles above Denver were saved and he was sanctified and they went back to tell the good news. Another man was saved and his wife sanctified and they went back to Nebraska to tell it out among the people, and others got through, and the church was wonderfully helped and edified. Our street meetings are great. Our congregations have been small but we dismissed our meetings and

helped the Methodist church in their revival and made many friends for our work and our crowds have about doubled. Then our work among the poor and sick and needy is appealing to the people. We have taken care of many poor people and administered to many sick. When we get our new building we expect to have something different from any church I know of. We want a clinic and a ward for women and one for men where we can take care of the poor sick. Yesterday and last night were the greatest times we have had thus far. The fire fell in both services and the glory rolled. I did not get to preach until nine o'clock. Pray for us."

**ROSCOE C. CARRELL,** Pianist: "Am just closing a great meeting with the Temple, Texas Church of the Nazarene, Rev. J. E. L. Moore as the most efficient evangelist and Rev. E. W. Wells, pastor. Have had a great revival at this place. I have two open dates—May 28 to June 14 and June 18 to July 5. Anyone desiring my services may write or wire me at Port Arthur, Texas, or write me at my home address, Cedar Hill, Texas."

Recent subscription lists include the following: Pastors, Laurence H. Howe, Harvey, Ill., 14; Mary M. Cooper, Pontiac, Ill., 6; L. C. Brown, St. David, Ill., 15; J. W. Roach, Bloomington, Ill., 10; G. D. Urschel, Sidney, Ill., 5; C. M. Covert, Rockford, Ill., 3; W. F. Rutherford, Clarksville, Tenn., 10; Edna Wells Hoke, Cartersville, Ill., 21; Mrs. Ellington, Clinton, Ill., 10; M. F. Grose, Decatur, Ill., 8; E. E. Robinson, Mansfield, Ill., 10; Mrs. Ida Everitt, Peoria, Ill., 20; Irl C. Dunbar, Miltonvale, Kans., 7; E. M. West, Atwood, Okla., 4; G. S. Hunt, Tillamook, Ore., 3; R. Haines, Greenville, Ohio, 11; G. W. Cornelius, Arenzville, Ill., 6; J. W. Wells, Arnel, Colo., 5; Thos. J. Gleaton, Frankfort Heights, Ill., 6; Wm. Beever, Assumption, Ill., 17; W. G. Schurman, Chicago First Church, 11; S. D. Cox, Olivet, Ill., 5; W. B. Walker, Durant, Okla., 5. Evangelists, J. O. Schaap, 3; Grace Edwards, 8; J. A. Kring, 17; C. C. and Flora Chatfield, 5; J. T. Little, 25; Oscar Hudson, 31; B. H. Haynie, 14; C. W. Ruth, 11. District Superintendent Chalfant, 10; Mrs. Nelson R. Green, Lansing, Mich., 6.

"THE JONESBORO, LA., Church of the Nazarene is making spiritual advancement with Rev. G. M. Akin and wife as pastors. The attendance and interest has increased. The Sunday school has increased its enrollment. The Young People's Society is doing splendid work and bending every effort to lend assistance to the pastor and the church, under the leadership of a very godly young man and minister, Rev. J. P. Hearne, as its president. We as a church feel very grateful to God for the privilege of having Brother and Sister Akin and Brother Hearne (Mrs. Akin's brother) for our pastors and workers in the church. God is surely blessing their ministry and they are greatly loved and respected by the church and town. We are looking forward to a gracious revival in July with Rev. J. E. Gaar as evangelist, and we earnestly covet the prayers of God's people for our church and the little town of Jonesboro."—Reporter.

"THE ASHLAND, KY., church has made progress since the coming of our present pastors, Brother and Sister Milby, last fall. At that time the church was in a very bad condition. We had had no prayermeeting for two months. The Sunday school had gone down as low as sixty and the congregation as low as twenty-five. Now our Sunday school has increased to 294, with an average attendance of about 250. Prayermeeting attendance is at least 100. N. Y. P. S. has been organized with forty members, with an average attendance at their meetings of about 125. Extra chairs had to be bought to accommodate the congregation at regular services. Thirty new members have been added to the church. Three fourths of the entire budget has been paid for the year, every bill has been paid in full with a balance of \$200.00 in the treasury. The church is in a better condition financially than ever before. On account of the ill health of Sister Milby they are forced to leave us. Resolutions were passed by the church board expressing regret at their leaving and appreciation of the services of Brother and Sister Milby. The church would have

given them a unanimous call for another year had Sister Milby's health permitted their staying in this climate, and wherever they go they will have a host of friends in Ashland who are praying for them."—E. Steenbergen, Secretary Church Board.

"AT MENA, ARK., 'the Lord hath done great things for us, whereof we are glad.' We are up-town in our beautiful property just bought from the M. E. Church. Interest and attendance is on the increase. Our Sunday school is growing. The N. Y. P. S., although just organized, is fine. Our W. M. S. is moving on nicely. The Lord is using our beloved pastor, G. J. Downing, in a wonderful way. He is preaching holiness with old-time power, not only to Mena folks, but he and his wife are loading up their car on Sunday afternoons and going out to schoolhouses and churches spreading scriptural holiness all over this country. We expect a revival soon. Pray for us."—Mrs. J. D. Crawford, Sunday school superintendent.

**EVANGELIST G. W. BROWN:** "I just closed a great two weeks' revival at Sims, Ind., in which thirty-nine folks were saved or sanctified. Also we had a very fine healing service on the last Sunday. Six persons claimed to be healed by the Lord. The revival was held in the Baptist church. We had a large crowd every night, after the first three nights. Brother McDonald and many of his good workers motored down from Kokomo, Ind., and helped me in my work. I am a Nazarene evangelist in the Indiana District and would like to hold meetings with our people. Address 1237 S. Ohio, Kokomo, Ind."

"AT CASPER, WYO., the Lord is blessing our Sunday school. We hold a sunrise prayermeeting every Sunday morning with an average attendance of thirty. The Junior prayer band meeting is held at 9:30 every Sunday morning at which over thirty-five praying children are present, and how they do sing in the Junior choir which numbers about fifty to sixty, thanks to Brother Haines' untiring efforts. Easter Sunday was our banner day with 287 in Sunday school, an increase of 132 over a year ago. The largest class in the school was Brother Wilson's, young married people with an attendance of forty-nine. Immediately after service a fine program was rendered by the Sunday school children, which was attended by about 325. Remember the Casper Sunday school in your prayers."—Walter Whetham.

**PASTOR W. B. WALKER,** Durant, Okla.: "The work here continues with victory. Souls are praying through. Sunday school largest in history of church. A beautiful spirit of unity prevails; budget up to date. We are looking for a great revival next month."

"THE CHURCH AT BLOOMSBURG, PA., is rejoicing in the blessing of God that has been with us through a successful church year. It has been a year of real testings and hard problems, but out of it all we have come victorious. We have gone in for intense evangelism and have had some of our very best men in our midst. In each of these campaigns we have had fruitful altar services and new material added to our flock. Our last meeting was with the Elsners and God gave us a splendid meeting. Attendance was specially good and many nights we had about all we could get into the church. Every service of this campaign was blessed with seekers. The evangelist was well paid and the pastor was remembered with a nice love offering. One feature of this service was the fact that we had no drive for finance for the meeting. This was cared for by our Y. P. S.: who personally solicited our members and friends and secured the needed amount. We have a fine society of young people who know how to do things and who stand by the pastor. This is true of the whole church. We are united and aggressive and pushing out to occupy the great field that we have in this section. Last year we as a church entered our nearest town and we now have a fine work going and housed in a fine church building. We are now planning on entering a new place this summer and trust within the year to add another church where the gospel of full salvation shall be preached. Pray for us. We mean to do the job."—J. H. Parker, Pastor.

EVANGELIST LUM JONES: "Since our meeting with Pastor S. B. Dameron, of Erick, Okla., church, the people will never question whether there is a real Devil or not. In the beginning of the meeting, the prayer was, Lord, stir the Devil, but before the close it was, Lord, help us kill the Devil we have stirred. I don't think I was ever in a meeting where the Devil put up a harder fight. We had a goodly number saved but it was like pulling them out of the fire. We put on a Sunday school drive and went from 149 the first Sunday to 107 the last Sunday. I think if we could have had another three Sundays to drive for the Sunday school we would have killed it dead. The only reason I can give for losing in the Sunday school is that somebody failed to get there. Although we had a hard battle, Erick church has a great people, and they are doing things; they have just completed a nice church. Their pastor, Brother Dameron, is a great man, and to me no man has been a greater blessing. The last night we closed with an altar full of seekers, most of them finding God. Our meeting with Pastor Felix Graham and wife of Lamesa, Texas, was good. The Lord gave us a revival from the very first. Lamesa has a great people, and they too have just completed a beautiful church. Brother Graham is doing the job. Any man that can get the sand out of his eyes long enough in Lamesa, to build a church will make it anywhere on earth. Well, thank God for men who know and can do things. The good old HERALD has not been forgotten in our rounds. I say, let us make the HERALD fifty thousand. If we all work together in all kinds of weather, we will see it."

PASTOR J. D. ROACHE, Bloomington, Ill.: "We finished our work in Tallula, Ill., April 5. The Lord blessed our ministry of two years and seven months there, and as we move to a new field we leave many good friends both in and out of the church. Some of God's choicest saints are in the Tallula Church and the future prospects for the church there is good. May God's richest blessings continue with them. At the request of the District Advisory Board and District Superintendent we have accepted a call to the church in Bloomington, Ill. Bloomington and Normal are twin cities and have a combined population of about forty thousand. The Normal Camp, one of the best holiness camp-meetings in Illinois, is held here. We have a splendid church building here, well located and hope by God's grace to establish a holiness center in the Church of the Nazarene where the revival fires will continually burn. The Ludwig evangelistic party are conducting meetings here now, and we are expecting a good break by the closing service."

PASTOR V. P. DRAKE, Fairbury, Nebr.: "We have just closed a two weeks' meeting which was a very hard battle, but not without victory. Rev. F. K. Smith, our pastor at Grand Island, Nebr., did the preaching and did it under the Spirit's anointing. There were a few who definitely sought and found the help needed. Brother Smith's preaching is of the old-fashioned rugged type that is so much needed in these days of generalizing and compromise. His ministry greatly helped the church. Our church has made good progress along all lines the past year. A splendid N. Y. P. S. program was given, jointly, here by the Societies of Beatrice, Janzen and Fairbury, Sunday, April 26. We have resigned the pastorate here, having accepted the call to our First Church in San Diego, Calif., and will leave here in time to attend the District Assembly there. We covet your prayers as we go to our new field of labor."

EVANGELIST W. F. HERBIG, Alexander, N. D.: "Last Sunday, April 19, was a high day in Zion for us. We had good congregations at all three of our services. At the morning service God melted the hearts of the hearers and seventeen joined the church. We give Him all the praise. We have the whole county to preside over and there are lots of hungry folks out in the bad lands who have never heard a holiness sermon, and I was going to say had never seen a holiness preacher. We are now ready to begin our tent work for the summer and desire your prayers for a real Holy Ghost revival. God is blessing His Word and victory is coming down the road, praise Him."

EVANGELIST L. H. RITTER, McAlester, Okla.: "We just closed a home missionary campaign here last night with a great service, the first Nazarene meeting ever held in this little city. We have a great opportunity here. A good church building worth about six or seven thousand dollars, can be bought now for less than half. We had only two or three services during the meeting that we did not have seekers and a number praying through."

PASTOR C. A. CONDON, Chicago Heights, Ill.: "On Sunday, April 26, we closed one of the greatest revivals we have ever seen. Brother B. H. Haynie was the evangelist, and he is one of the best that we have ever seen. He is a man of prayer and faith. This meeting began April 12 without advertising of any kind except being announced from the pulpit, and ran for two weeks. God gave us five at the altar the first service. There were only three services throughout the meeting that there was no one at the altar. Thirty folks sought God during the meeting and with the exception of one man all testified that they found what they were seeking. God seemed to move in a peculiar way and folks came without being invited. The crowds were good and the money matters were easy. The evangelist was well cared for and a nice love offering was given the pastor. A nice list of subscriptions was taken for the HERALD OF HOLINESS, but the thing that our heart is rejoicing in is that a nice class of new Nazarenes were received with more to follow. The prospects here are the brightest we have ever seen. To God be all the glory for ever and ever."

EVANGELIST BONA FLEMING: "The first few months of the year of '25 have passed by so rapidly, and I have been so busy, that I have neglected to make a report of the meetings held, but I have never had better revivals than I have had this year. I held three meetings in Oklahoma and one in Kansas without the loss of a night between the meetings, and in the four meetings according to the people's count, had about fifteen hundred people at the altar. Left Kansas for Newell, W. Va., for a short stay, and the meeting was at such a high tide the last night, with the long altar and front seats of the tabernacle filled with seekers, that they called another evangelist to continue the meeting, and I have not heard the outcome. Went on to Danville, Ill., where we have one of the finest church buildings in the entire connection. Members were received into each church. Danville took in thirty-three members the last Sunday. We were invited back to each church and it would take Brother Robinson to describe the pastors. All of them stood true to me. Came home the twenty-third of the month and a fine boy arrived the twenty-fifth. Have had four weeks' rest, the longest vacation I have had during my ministry. I am now ready to leave for spring and summer meetings. Let us look up and pray, for I do not believe that any generation has had better opportunities to have old-time revivals than we have today."

EVANGELIST GEO. BEIRNES: "Closed a splendid meeting in Modoc, Indiana, with Rev. Orvill Maish. We wound up in a blaze of glory that was glorious. Not many prayed through in this meeting but those who did went through bright. Modoc is just a country village and farmers were especially busy

### THE PURITY OF LITTLE GIRLS

This article by Mrs. J. T. Benson, first appeared in the Herald of Holiness. Several requests came for this article in tract form. A number requested that we furnish it in tract form, which we did.

One worker writes as follows, "The little tract 'The Purity of Little Girls' just came into my hands. I think it is splendid. Will you please send me fifty of them. I am the Junior Supt. of the—here and I find even among our own people there is a great tendency to go with the styles and I hope the little tract may open some dear mothers' eyes to the danger in which they are placing their little girls. N. W. S., Pasadena, Calif."

Order these tracts from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo. Price, 100 for 50c.

with their seeding, and it was the school closing week, and the High School had some doings on almost every night. So our crowds were not large, however the church was greatly blessed and helped. We have seldom been in a place where our ministry was more appreciated than here. They have as fine a band of praying, shouting, victorious Nazarenes here as you will find almost anywhere. They expect to take a class of eight or ten into the church in the next week or so."

EVANGELIST WM. F. THOMAS, the boy preacher: "Closed a great revival in Memphis, Tenn., with Brother Lightly. Brother Lightly is a good consecrated pastor who really knows God. The church was in a bad condition when Brother and Sister Lightly came on the field a couple of months ago, but by God's help they are doing a great work in Memphis. There were between eighty-five and ninety-five at the altar in the revival. And most of them prayed through in the old-fashioned way. Thank God forever. People had to take the back track and make things right and return things that they had stolen. One young woman got sanctified and then called to preach. A nice class of members received into the church. I believe in a religion that will make people get in the street that is 'called straight.' Blessed be God forever. I am now in Racine, Wis. God is working in a mighty way. Remember me in prayer."

PASTOR W. A. CARTER, Bonham, Texas: "Our pre-Easter revival was very encouraging and profitable. We had with us Rev. V. B. Atteberry, pastor of the McKinney church, who heaved to 'the line' in his messages. Brother Atteberry is a man who carries a deep passion for the lost and proves it by his earnest and evangelical messages. He also knows what relation the evangelist should bear to the pastor, and stands faithfully by the pastor. Several were saved, reclaimed, or sanctified during the meeting, not only in our community but also in the surrounding communities, as the revival spirit was carried out to them from our meeting. On the last Sunday of our meeting we received a class of eight good members into our church, for which we praise the Lord! A nice offering was raised for the evangelist without any public effort, and on the last Sunday night a love offering was raised for the pastor amounting to \$30.00."

EVANGELIST LUM JONES: "We have just closed a great meeting with our good pastor H. A. Gregory, of the Emmanuel Church at Dallas, Texas. The fire fell from the beginning, and not a night in all the meeting that someone did not get saved. In all we had ninety-one to pray through. This church has some great prayers, and you would find no greater pastor than Brother Gregory. The church showed their love for their pastor the last night by giving him a nice offering of \$127.50. Rev. P. L. Pierce of First Church and his good people were with us a great part of the time, and their work and fellowship were greatly appreciated. Brother Pierce is a great man and has a great church. I only wish we had twenty churches with pastors like Brothers Pierce and Gregory, in the great city of Dallas. Rev. W. M. Nelson of Lufkin, Texas, was the singer. This was the first time I had met Brother Nelson, but to meet him is to love him. Brother Nelson led the people in song, and arranged the special singing which was great. We were delighted to visit Berachah Home in Arlington, Texas, and to attend the all day meeting. The Lord surely did meet with all in that service. They have their new building finished and it is just grand. Brother Upchurch surely is doing the job. We arranged for Brother Upchurch to bring the band over one night while our meeting was on, and they played thirty minutes before service. We took a fine class into the church, and the good old HERALD OF HOLINESS was not forgotten, but a nice list of subscriptions was taken."

PASTOR CHAS. F. PEGRAM, Owensboro, Ky.: "This is our second year here. Our work has grown from seventeen members, in a rag tent on a borrowed lot, to about forty members (some of the best on earth) and a splendid \$6,000 lot in the heart of the city, with a well-built and well-arranged basement, 58x80 feet; a growing Sunday school, a W. M. S., a N. Y. P. S. of saved, talented young people. Best

of all we have a Nazarene vision and a workable program. We recently had Rev. N. B. Herrell, of Columbus, O., with us for a three service Christian Stewardship Convention. Brother Herrell has the idea that will make our people see the scriptural storehouse method of supporting the work of God. Dr. J. E. L. Moore and Prof. Kirby Fields and wife will conduct a revival here May 8-24. Dr. Goodwin will be here for pastoral recall meeting May 18, 19. Uncle Buddie will be here through our District Assembly, and until Oct. 4th. We begin a ten nights' prayermeeting tomorrow. God is our refuge and help, therefore 'Turn you to the strong holds, Ye prisoners of hope!'

**PASTOR EARL J. STEVENS**, Millington, Mich.: "Since our last report the Lord has been blessing in a marvelous way. Millington is not a very large place, but there are those who need God, and how it has blessed our hearts to see the Lord working and souls praying through to old-fashioned victory. We began a meeting with Brother W. W. Loveless of London, Ohio, April 10th and closed Sunday, the 26th, with a mighty blaze of victory, for which we praise the Lord. Brother Loveless can certainly get down where men live with the inspiring messages that he brings. It was marvelous to see how the Spirit worked. First they would be laughing, in a moment crying, and at the close of the meetings would be weeping their way through to God. Amen. Brother Loveless is a man of faith, prayer and much study. The church has been lifted up and feel that there are greater things ahead yet unpossessed. The young folks are especially on our hearts, and it has done us so much good to see how they have taken on a new vision. God's leading on, to Him be the glory."

**"PAW PAW, OKLA.**, Church of the Nazarene just closed one of the most victorious revivals we have ever had at this place, the length of the meeting being eight services, with twenty-one conversions and three sanctified. There were no previous arrangements or preparation except that our greatly beloved and godly pastor Rev. W. F. Green came and visited among us for a few days before his regular monthly appointment. On Sunday night the revival tide was so high it was decided to continue the services until such time as the Lord directed to close. Perfect unity and harmony prevailed among all of God's people, of all denominations represented here, especially the pastor of the Methodist Protestant Church rendered very efficient service. For all of which we thank God, and feel very much encouraged to press on and fight the Devil harder than ever before."—Mrs. Maggie B. Watts, Reporter.

**"SECOND CHURCH, WASHINGTON, D. C.**, is still on fire for God. Brother C. I. Harrell is as fine a pastor as was ever given to a band of holiness folks. Our Thursday night prayermeetings are full of thanksgiving to Him who through His dear power has kept us all during the past week. Our young people are taking on new life and are helping to shout and pray the glory down upon our meetings. Our Young People's Tuesday night prayermeetings are being well attended, and full to overflowing with the Holy Spirit. Under the leadership of Sister Harrell our Sunday school is pressing on in interest and holiness. We are reporting victory for our Junior League. The way Sister King is leading these young souls to God is a joy to the whole church. Although our Sunday morning services may lack in numbers, we

do have that sweet quietness and blessings in the meeting that makes the soul glad that they came and a real hardship to the ones that cannot always be there. It does seem as if God waits till we all meet together in both the Sunday night Young People's service and the preaching service that follows to pour out His greatest blessings on His people. We often shout the pastor through his message and he in return gives us his best. On Thursday night, April 30th, Brother Prouse, pastor of our Trenton, New Jersey church brought us a wonderful soul searching message which ended in glory with one young soul at the altar and the Holy Spirit working with the unsaved. We are giving God all the glory. Praise His dear name for ever."—Everett McCowan, Acting President, N. Y. P. S.

**"BELLFLOWER MISSION, Bellflower, Calif.**, has just closed a revival with Rev. W. P. Jay and his helper, J. S. Warren. Brother Jay preaches and sings the gospel and was a great help to the work. We feel that the work is in a better condition than it was when he came. Brother Jay does help the pastor. Some definite cases of salvation. We are still in our infancy, not a year old, and can thankfully say the blessings of God have been upon us from the very first, notwithstanding the many difficulties and discouraging features we have to meet. One thing aside from the financial problem is that several good people the Lord helped us to dig out and to get a real experience have moved away and left us to hunt up workers elsewhere. Thank God, He is sending in others. We are going on. After having this town on our hearts for some time, we felt led to buy a lot on the installment plan and put up the hull of a building 22x36. This we did and opened for business. We had no backing, no members, no nothing except a burning love for God and His cause. The people are beginning to find out that we are here. Our Sunday school is very promising. Average attendance last quarter was forty-five including the one very rainy Sunday. During April the average was sixty-seven. Record attendance was Easter Sunday. Two babies were baptized that day. We need workers and any good straight Nazarenes who are looking for a place to shine for Jesus might do well to visit us. We use our own literature and are satisfied with it."—John D. Cart and wife.

**PASTOR W. D. SHELOR, Lansdale, Pa.**, Church: "Evangelist M. M. Bussey spent ten days with us April 11 to 20, and preached each evening for us. How God did bless him and his messages! This meeting came to us as a surprise. We met Brother Bussey at our Assembly and invited him here for a few days with little thought of a real revival. We thought ten days too short to have much of a revival these days anyway, but notwithstanding the shortness of the meeting it accomplished great good. There were seekers every service excepting the first, and twelve on the closing Sunday evening. The afternoon prayermeetings were old-fashioned and were occasions for people to pray through to victory. Souls were definitely sanctified at these afternoon prayer services. Among the goodly number that prayed through were several members of other churches. The general condition of our church here is good and our future looks bright and encouraging. We are to have C. C. and Flora Chatfield here for four Sundays next November, at which time we expect a great ingathering of souls. We want to keep the trail hot for God and souls. Let me say to those wanting a Holy Ghost revival, M. M. Bussey will do as much to bring it to pass as any man we know. He lives close to God and preaches a radical gospel with unusual unction upon him. Praise God for the Church of the Nazarene. Fourteen years ago I united with it. Have had no regrets so far. Am not looking for something better in this world. On with the battle until Jesus comes."

**"AT OSKALOOSA, Iowa**, the Lord is graciously blessing the Church of the Nazarene. After much preparation, both in prayer and canvassing the unchurched of the city in our section, Evangelist McBride preached the Word of God to large audiences and nearly every service was fruitful with the salvation of the Lord. A young man who had become skeptical concerning the Bible and salvation of Jesus, was marvelously reclaimed and sanctified.

Brother Joe and Helen Peters ably led the song services, and rendered special messages in song under heaven's blessings. To God be all the glory for the good done. The church is still realizing souls from the revival. The first part of the year the Sunday school assisted in the thank offering with an \$11.00 offering. The average offerings of the Sunday school are about \$3.30 each Sunday. The average attendance during twelve weeks of the year was 109, with a high attendance of 142. Last year's average was 33. Under the help of the Lord our Sunday school will grow more. The N. Y. P. S. services are of the very best. God is saving our young people, and He is still answering prayer. Our Society was represented at the District Convention at Centerville. Easter Sunday was a blessed time under the direction of the Lord through the W. M. S. An offering of \$38.00 was taken, and six arose acknowledging their call and are preparing for the Mission field. Eva Carpenter was with us April 21st, and blessed our hearts with the message of the Lord. The balance of the year's General Budget was over-pledged. The church has a cottage prayermeeting on Tuesday night, and Thursday night the midweek meeting at the church. The Lord is saving, sanctifying, and healing souls and bodies at many of the services, and some are praying through in the home. Under God we are looking for better days, and we are believing God for them."—Reporter.

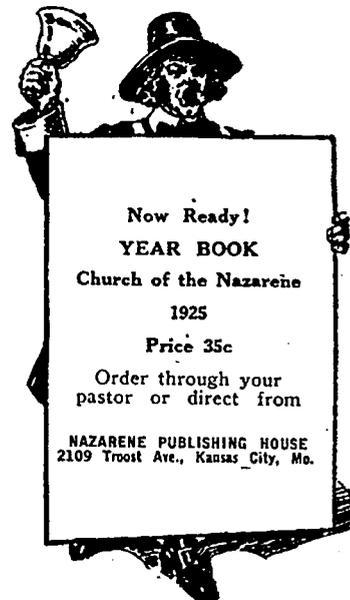
**PASTOR J. S. LEGGETT, Oconto, Wisconsin**: "When we came here in November, 1924, we understood that the church here would pay \$10.00 per week. We found that instead of \$10.00 per week it is the free will offering which averages \$5.00 per week, and the parsonage, and water, light, and wood for fuel. There are five of us in family, my wife, three children and myself. Our oldest girl, eleven years of age, is in school. God enables us to go on. I have been preaching full salvation to a small handful. So far, I have not been able to get over eight to ten over our own little crowd. At one time, and only once, I had the joy of seeing four hands raised for prayer. We surely thought that with our Brother B. T. Flanery as the evangelist and the meeting advertised we would get folks out and get some good results in the way of souls to God. We prayed and fasted and believed all we knew how. Brother Flanery brought burning messages to our little crowd and an average of not over eight to ten outsiders. At one service we had about thirty outsiders. We prayed and fasted. Brother Flanery preached and prayed and fasted one meal each day, and we could not get even one hand raised for prayer during the entire meeting, which ran from March 25 to April 12. Brother Flanery and I both profess to have been saved and sanctified and we both preach a full salvation gospel and have found that there is at least one place in the United States where the old-time gospel preached

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in the power of the Holy Ghost does not 'attract the crowds,' and does not 'stir the whole town,' and that the hungry multitudes are not anxious for the old-fashioned Wesleyan Methodist doctrine. Our little crowd, including myself and wife, managed to give dear Brother Flanery \$30.45 for his ministry among us. The dear saints also kindly furnished the provisions for the pastor's family and the evangelist during the meeting, and paid the pastor \$29.99. During the three weeks' meeting we contributed of this to make possible the offering to Brother Flanery. Well, the meeting closed and Brother Flanery went on his way. Since the meeting we are still trudging on. The crowd no bigger and no additions to the church, the salary not increased and the debt on the church not lifted nor covered by pledges. What are we going to do? We feel that we must keep up the fight in this needy field. We would be glad to put on a tent campaign, or assist someone in a campaign in and around Oconto and nearby towns this summer. I will either sing for an evangelist, or preach for a singer or do both if I can get a tent. Please pray for us here."

DISTRICT SUPERINTENDENT HIPPLE, Kansas: "Since sending in my last report I have made by second visit to the following places: Meade, Kingsdown, Ensign, Ford, Dodge City, Kalvesta, Garden City, Plymell, Sublette, Bethel, Richfield, Elkhart and Liberal. At most of the above named places they are forging ahead and planning for spring and summer revivals, tent meetings, etc. The need is so great in Kansas. There are hundreds of cities, towns and rural communities, where we must hold meetings and plant churches. Brethren and sisters, let us do our best for every place where there is an opening this summer."

PASTOR C. V. STEVENSON, Frankfort, Indiana: "We are glad to report victory for the church at Frankfort. There is a rising tide in spiritual things all the time. Good harmony prevails in the church. Everyone seems to be in love with each other and God's blessing are flowing among us. We have begun to build the new church. We have been worshiping in a basement, but many are turned away from regular services because of not enough room. Our Sunday school has grown until there is not room for the classes. There are great prospects in Frankfort for a good Church of the Nazarene. Our present membership is less than one hundred but it has been steadily increasing. Our people are sacrificing and doing without on other lines in order to have a new church. It is to be brick, of the flat roof type, plain and simple, yet in harmony with our thought that God must have the best. We covet the prayers of all the HERALD OF HOLINESS family."

PASTOR C. C. WHITE, Gary, Indiana: "We are glad to report victory and progress at the Second Church of the Nazarene. Eight months ago we were worshipping in a little mission hall about 14 ft. by 18 ft., with a mere handful of people. Now we have a beautiful church building, well located, valued at \$4,500.00, with only \$2,000.00 indebtedness and \$1,500.00 of that covered with pledges to be paid within one year. Since the last Assembly our church membership has more than doubled, which gives us a total membership of twenty-five and an enrollment in the Sunday school of one hundred, with an average attendance of sixty, but best of all there is a good spiritual atmosphere in our midst. Recently we closed a special revival meeting with Brother Jas. Miller and Sister Mertie Hooker as special workers. Their convincing, uncompromising messages were highly appreciated. There were twenty-eight different seekers, most of whom prayed through. The finances came easy and the evangelist was well taken care of. During this meeting \$1,500.00 in pledges was raised to apply on church debt. On the last Sunday we dedicated the building to God, with District Superintendent Short in charge."

JUNIOR CHURCH OF THE NAZARENE, Pasadena, Calif.: "More than a year ago our pastor, Rev. U. E. Harding, with others of his congregation, felt the need of a more simple service for the children on Sunday morning. So he placed this need before the church board, and they caught the vision and were

willing to try it. They asked me if I would feed the lambs. Ever since the dear Lord fully saved me I have been willing to do what my hands found to do. Although I was a very busy woman in the church when they came, yet I was willing to do my best. So I accepted. We conduct our service in the lower auditorium at the same hour of the preaching service Sunday morning in the main auditorium. God has given us some gracious services. We have a hundred and sometimes more every Sunday morning. We have had our altars filled, and a number of clear definite answers. We don't try every service to get someone to the altar. We are striving to do a constructive work. We give object lessons, chalk talks, Bible drills, stories, etc. We give them opportunities to pray and testify. We have an orchestra composed of our own congregation, also special musical numbers both vocal and instrumental by the children. There has broken out among them a revival spirit. They have called into their own homes, children of the neighborhood and gotten them saved. A number have awakened in the night feeling they weren't ready if Jesus should come, and called their parents to pray with them. Am sure God has been pleased and many have been blessed. This is rather a hard work but we are not seeking an easy place, but rather God's will. Please pray that many may be established and prepared for a life of service for God."—Mrs. Bertha Schwab, Pastor.

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 12/100 per line with a minimum charge of 50c.—Publishers.]

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CHAPTER 1

1 Genealogy of Christ. 18 His conception and birth. 19 Joseph's misleading thoughts are satisfied.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zarah of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Boaz of Ruth; and Boaz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Uriah;

7 And Solomon begat Roboam; and Roboam begat Abia;

8 And Abia begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Jotham; and Jotham begat Achaz; and Achaz begat Ezechias;

10 And Ezechias begat Manasse; and Manasse begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan;

16 And Matthan begat Jacob;

17 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And know her not till she had brought forth her firstborn son; and he called his name JESUS.

CHAPTER 2

1 ¶ Visit of the wise men. 14 Flight of Joseph and his family. 19 Death of Herod. 23 Christ brought to Nazareth.

NOW when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold,

Self-Pronouncing proper names.

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## TELEGRAMS

## ASHLAND, KY.

Pastors of Kentucky District have decided to make May 31st Budget Day. Let no church fail to bring District and General Budget up in full to that date. Souls depend on our faithfulness in this matter. We must not fail them.—J. W. Montgomery.

## TOPEKA, KANS.

Topeka church going forward. Sunday, May third, great day. Just few weeks, \$4,175.00 in cash and pledges raised on church property. Have also purchased nice six-room parsonage. Church united, expect 225 in Sunday school by July first.—C. P. Clayton.

## ARLINGTON, TEXAS.

Request for Prayer—Will the children of God everywhere join us in earnest prayer for a mighty outpouring of the Holy Ghost on the Berachah Home anniversary meeting, May 12 to 17, for the conversion of sinners, for the sanctification of believers, and healing of the sick.—J. T. Upchurch.

## EVERETT, WASH.

Closed good meeting with Evangelist Jarrette Aycock, assisted by Rev. D. Shelby Corlett. Eighty-six seekers, sixty-eight professions, nineteen subscriptions to the HERALD, fourteen new members, all adults. Good crowds throughout the meeting. Pastor and people highly pleased with the results of the campaign.—Charles B. Archer, Pastor.

## ANNOUNCEMENTS

NOTICE—Rev. Chas. Robinson and myself have the date, July 26 to Aug. 9 open on account of unavoidable changes in our slate.—Lawson Brown, Bethany, Okla.

RECOMMENDATION—Prof. H. A. Erdmann of the Northwest Nazarene College will have a little time during the summer vacation to hold meetings, and the feeling of the writer is that some of the pastors, especially of the Northwest, should get in touch with him at once and arrange for meetings.—Address him in care of N. N. C., Nampa, Idaho.—R. J. Plumb, Pastor, Nampa, Idaho.

NOTICE—After two years pastoring the Second Church in San Antonio, Texas, I am re-entering the field as evangelist. References will be furnished. I would consider a pastorate in other fields. Anyone desiring my services write me.—A. M. Mason, 1034 So. Pine St., San Antonio, Texas.

SPECIAL NOTICE—Inasmuch as many of the brethren have written me recently concerning the standing of Rev. R. M. Reynolds of Mt. Sterling, Ky., in our District, I feel we should use this means to inform them that he is not connected with the Church of the Nazarene in any way.—J. W. Montgomery, Superintendent Kentucky District.

CHANGE OF ADDRESS—The address of Rev. Chas. E. Thomson, District Superintendent of the Alberta District is now 11112-95a St., Edmonton, Alta., Canada.

RECOMMENDATION—Rev. Lewis McConnell and wife and Harold Van Wormer have recently united with our church, coming to us from the M. E. Church. They have just closed a five weeks' revival in our church here in which a number sought God. Rev. McConnell has had twelve years' experience in evangelistic work. Mrs. McConnell is also a splendid preacher. They all preach and sing, also Brother Van Wormer plays a French horn. I can highly recommend them. Address them, Dunkirk, Ind.—Loren R. Pendry, Pastor, Dunkirk, Ind.

PRAY for a husband who has been paralyzed for ten months; for a little boy eight years old who has been sick with scarlet fever, and now has Bright's disease; for the healing of a sufferer from nervous breakdown; for the healing and salvation of a son who is in a sanitarium afflicted with tuberculosis; for the healing of a mother of two little children and for the salvation of her husband; for the healing of a son who is ill with typhoid fever; for a father and cousin that they may get saved and sanctified.

NOTICE—I wish to introduce to our people Rev. H. N. Dickerson of Ashland, Ky., who has just transferred to us from the Pilgrim Holiness Church.

I have known Brother Dickerson for several years, and consider him as safe in the ministry of the Word and as holy in his manner of life as any man to be found in the movement. No church or camp could make a mistake in securing his services as an evangelist. Address him Ashland, Ky.—J. W. Montgomery, District Superintendent.

NOTICE—Idaho-Oregon District: Our Assembly will be held June 3-7, General Superintendent Williams presiding. The location will be Nampa, instead of Emmett as formerly planned. Let all members of the Assembly desiring entertainment notify the entertaining pastor, Rev. R. J. Plumb, 609 14th Ave. So., Nampa, Idaho.—A. E. Sanner, District Superintendent.

NOTICE—After thirteen years of constant pastoral work we feel the Lord would have us return to our home state of Kentucky to do some evangelistic work that has been on our heart for the past two years. We will do this work this summer among our people and will remain in the evangelistic work for a year or more as the Lord may lead. I have been suffering from a nervous trouble for several months and am hoping the change will help me physically. Anyone desiring our services for fall or winter dates, address us at Burkesville, Ky., after May 20th. We have enjoyed over three good years as pastor of the church here.—L. T. Wells, Lindsay, Calif.

NOTICE—Members of the North Pacific District Assembly: District Assembly will convene at Centralia, Wash., May 20-24. The church is located on Tower Ave. Rev. D. P. Henry, pastor. The Board of Examination will meet all licensed ministers and deaconesses on Tuesday, May 19 at 9:30 a. m. Please be prompt. The Annual Meeting of the District Women's Missionary Society will be held at our church in Centralia May 19th, beginning with devotions at 9:30 a. m., followed by reports at 10. At 3 p. m. addresses by returned missionaries Rev. and Mrs. K. H. Jackson. Great opening service Tuesday night. Come praying and expecting.—E. J. Lord, District Superintendent.

NOTICE—Rev. Wilber H. Parker who has been pastor of our church at Boulder, Colorado for the past four years is making a change following the Assembly May 20-24th. Brother Parker received a call to continue with Boulder church for another year, but feels that he wants to change. He has done most excellent work and has built the church until we now have a good membership and a splendid Sunday school, in fact one of the largest schools on the District. He is a member of the District Advisory Board, an able preacher, a good pastor and a man of deep spirituality. We are indeed sorry to lose him from the District, but he contemplates taking work in the East. We have no hesitancy in recommending Brother Parker to any of our brethren in the East who may consider calling him for pastor.—C. W. Davis, District Superintendent.

## DIRECTORIES

## GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.  
Residence, 2901 Troost Ave.  
Office, 2905 Troost Ave., Kansas City, Mo.

## SPRING ASSEMBLIES

W. Col.-Utah, (Grand Junction) ..... May 14 to 17  
E. Colo.-Wyoming, (Boulder) ..... May 20 to 24  
Southern Pacific, (Mexican) ..... May 28 to 31  
Northern Calif., (Stockton) ..... June 2 to 7  
Southern Calif., (Los Angeles 1st Ch.) ..... June 9 to 14  
Evangelistic service Tuesday night preceding the Assembly which will open at nine a. m. Wednesday except Southern California District which will have opening service Monday night and Assembly open eight-thirty a. m., Tuesday.

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

## SPRING ASSEMBLIES

North Dakota-Minnesota ..... June 3 to 7  
The Assemblies will begin with an opening service Tuesday evening, and the Assembly session will open Wednesday morning at 9 o'clock. Members of the Assembly should be prompt in attendance at the opening session Wednesday morning.

R. T. WILLIAMS.....Kansas City, Mo.  
Office, 2905 Troost Ave., Kansas City, Mo.

## SPRING ASSEMBLIES

Scandinavian, (Portland, Ore.) ..... May 13 to 17  
North Pacific, (Centralia, Wash.) ..... May 20 to 24  
Northwest, (Walla Walla, Wash.) ..... May 27 to 31  
Idaho-Oregon (Nampa, Idaho) ..... June 3 to 7  
Manitoba-Saskatchewan ..... June 10 to 14  
Nebraska (Grand Island) ..... June 17 to 21  
Montana, (Laurel, Mont.) ..... June 24 to 28

## MISSIONARY SUPERINTENDENTS

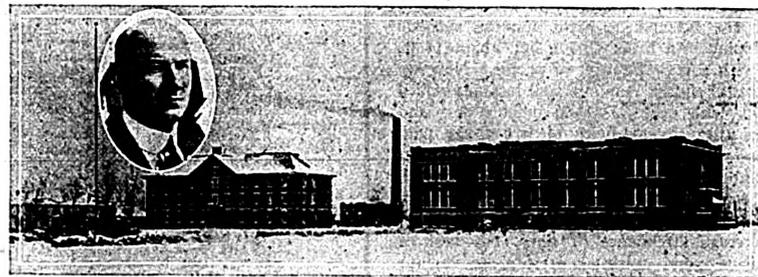
J. E. BATES, Far East.  
American Address, 1179 Bruce Ave., Pasadena, Calif.  
Chinese Address: Tamingfu, Chihli, Province, North China.  
Japanese Address: Gojohushi, 8 Chome, Kyoto, Japan.

GEORGE SHARPE, Near East.  
Sireg, Swaziland, So. Africa ..... May to Sept.  
Buldana, Berar, India ..... October to January  
Jerusalem, P. O. Box 176, Palestine ..... February and March  
Address, 14 Muirfield Drive, Parkhead, Glasgow, Scotland.

J. D. SCOTT, Latin America.  
American Address: 2905 Troost Ave., Kansas City, Mo.  
Foreign Address: Box 354, Guatemala City, Guatemala,  
Central America.

## BEN F. NEELY, Evangelist.

Hominy, Okla., May 1 to 17.  
Waco, Tex., June 7 to 21.  
New England Dist. Camp, June 26 to July 5.  
Old Orchard, Me., July 6 to 12.  
Joplin, Mo., July 16 to 26.  
Cushing, Okla., July 26 to Aug. 9.  
Bonnie Camp, Benton, Ill., Aug. 13 to 23.  
Hooker, Okla., Aug. 30 to Sept. 13.  
Open to Western Okla. Dist. Assembly.



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N. W. SANFORD, President, Olivet, Ill.

## STATEMENT OF GENERAL FUND RECEIPTS

January 23rd to April 29th, 1925

E. G. Anderson, General Treasurer

	Total	General Budget	Foreign Missions Dist. Treas.	Foreign Missions W. F. M. S.	Foreign Missions Direct	Home Missions	Church Extension	Gen. Supt.	Min. Relief
Alabama	\$ 126.82	\$ 78.32	\$ 35.00	\$	\$	\$	\$ 1.00	\$ 9.00	\$ 3.00
Alberta	225.36	56.00	16.85	84.80	55.00		3.71	9.00	
Arizona	223.72	5.00	122.42	90.30	5.00				1.00
Arkansas	525.74	284.42	12.24	66.83	21.00				141.25
British Isles	240.55		130.56	48.34	61.65				
Chicago-Central	2,083.94	486.88	1,084.23	302.33	202.50	2.50		2.50	3.00
Dallas	430.57	270.25	14.17		139.15				7.00
E. Colorado-Wyo.	347.54	58.30	71.55	89.69	25.00		50.00	16.80	36.20
East. Oklahoma	731.64		399.40	41.50	31.50	47.38	26.10	164.56	21.20
Florida	483.00	260.00	147.00	71.00	5.00				
Georgia	39.30		10.00	29.30					
Hamlin	480.78	20.41	265.48	30.00	14.25	16.09	25.24	46.77	62.54
Idaho-Oregon	90.32		54.47		35.85				
Indiana	1,615.18	516.75	445.00	529.89	106.19			14.00	3.35
Iowa	521.73	170.10	59.13	39.50	220.00				33.00
Kansas	83.85				81.85				2.00
Kentucky	330.70	168.80		153.00					8.90
Louisiana	35.00	35.00							
Manitoba-Sask.	26.89	5.90			20.99				
Michigan	722.28		400.46	158.48	31.35	18.02	23.98	33.00	56.99
Minneapolis	623.25	182.55	158.67	130.35	96.34				55.34
Mississippi	7.92	6.92							1.00
Missouri	355.70	145.84	30.15	103.44	60.50	4.27			11.50
Montana	10.25				10.25				
Nebraska	120.76	23.03	63.63	5.00	20.00		2.50		6.60
New England	3,973.72		3,225.01	184.00	44.00		128.96	266.68	125.07
New Mexico	31.22		9.36	5.00	5.00	1.95	5.43	3.70	.78
New York	3,493.89	360.61	1,331.78	1,465.76	228.50			7.24	100.00
N. Dak.-Minnesota	233.79	35.62		148.99	9.45				39.73
North. California	1,003.52	317.09	273.37	341.31	27.00	23.85		15.40	5.50
North Pacific	141.50			89.00	30.50				22.00
Northwest	631.89	189.50	310.50	84.84	11.00			30.00	6.05
Ohio	1,085.37		261.47	760.70	58.00				5.20
Pittsburgh	2,464.82	603.82	784.80	687.90	110.30	100.00		106.00	72.00
San Antonio	276.56	118.34	142.22		15.00				1.00
Scandinavian	63.81	19.02	41.79					1.00	2.00
South. California	3,413.70		2,277.57	435.53	139.00	165.28	121.38	163.23	111.71
Tennessee	1,031.20		286.57	658.95	2.50	6.15	7.82	27.81	41.40
Wash.-Phil.	1,318.89	349.50	499.58	183.10	190.08	73.63			23.00
W. Colo.-Utah	68.33	11.90	33.84	21.59					1.00
West. Oklahoma	1,082.96	791.75	118.06		28.90				
Miscellaneous	2,372.10	10.46		15.38	1,754.74			582.52	9.00
<b>Total</b>	<b>\$33,170.06</b>	<b>\$5,582.58</b>	<b>\$13,116.33</b>	<b>\$7,084.70</b>	<b>\$4,012.69</b>	<b>\$459.12</b>	<b>\$396.12</b>	<b>\$1,499.21</b>	<b>\$1,019.31</b>

### Statement of Facts

The above statement gives a list of each District and the amount which we have received for the various purposes mentioned. This statement shows the actual receipts up to the close of business April 29th. This period represents the first four months of the present year. The total receipts for all purposes is \$33,170.06. During this same period we have paid out for all purposes, such as foreign missions, home missions, church extension, ministerial relief and General Superintendent's support, the sum of \$93,555.58. You will notice the receipts are much less than the actual disbursements for the first four months. The question is, "What shall we do?" The General Board in their annual meeting prepared a budget that they felt could be secured. The plan included the sending of a number of missionaries to fields where reinforcement is absolutely necessary; also the support of District Superintendents in the homeland, serving districts that are absolutely unable to provide for their support.

We feel that it is not the desire of our people to change this plan. If it is to be carried out we will need the hearty co-operation of every pastor, every member and every friend of the church. Look the foregoing list over, check up on your district, ask yourself, "Has your District done their best the first four months?" Then begin to pray and ask God to lay this need on the heart of every true child of God until the deficit which now exists has been provided for and funds secured to carry out the plan for the year.

E. G. ANDERSON, Treasurer.

# A SPECIMEN PAGE

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(3) The Scripture reference (Book, chapter and verse) is given so that one may know just where the same material may be found in the Bible.

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99

come in that my house may be filled. For I say unto you that none of these men which were bidden shall taste of my supper."

108. **Qualifications for Discipleship.** (Luke 14:25-35)

And there went great multitudes with him, and he turned and said unto them, "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he can not be my disciple. And whosoever doth not bear his cross and come after me can not be my disciple. For which of you intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it? Lest haply after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish. Or what king going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else while the other is a great way off he sendeth an ambassage and desireth conditions of peace. So likewise whosoever he be of you that forsaketh not all that he hath, he can not be my disciple. Salt is good, but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land nor yet for the dung-hill, but men cast it out. He that hath ears to hear, let him hear."

**Chapter XIII.**—(1) What answer did Jesus make when the Jews asked him if he were the Christ? (2) What did the Jews do when he did answer? (3) Tell the story of Lazarus. (4) What conclusion did Caiaphas come to? (5) Tell of the healing of the woman in the synagogue? (6) How did that affect the ruler of the synagogue? (7) What answer did Jesus make? (8) What did he say to the question if few should be saved? (9) What word did Jesus send to Herod? (10) Repeat the wail of Jesus over Jerusalem. (11) With what illustration did he show the good of healing on the sabbath? (12) How did he teach the folly of place seeking? (13) Give the parable of the great supper. (14) What did Jesus say as to the qualification for discipleship?

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