

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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"Kept by the Power of God Through Faith"

By W. R. CAIN

KEPT by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5). Literally, "Kept by the power of God through faith unto salvation ready to go to heaven any time." One of the most thrilling and interesting subjects of the inspired Word is Divine Preservation. God takes special pains in calling our attention to it by having recorded it five hundred and seventeen times. How conspicuous. Among the many references is the 121st Psalm. Correlative passages are such as found in 2 Thess. 3:3, 2 Cor. 9:8, 11, Jude 24. This latter reference, if literally interpreted, reads something like the following: "He picked us up and started us to walking and keeps us from stumbling and keeps us at it until He walks us into His presence without any blame leaping up and down with joy." Also, it is not difficult to discover God's infallible remedy for stumbling in 2 Peter 1:4-15. We know a person has to stumble before he falls. Still another inspired statement is 1 Thess. 5:22, "Abstain from all appearance of evil." Notice; this is said just prior to "AND the very God of peace sanctify you wholly." The inference is that if one must *totally abstain* from "ALL APPEARANCE OF EVIL" in order to GET sanctified, he will have to continue to abstain to STAY sanctified. This brings us to the gist of the saddest thing in the experience of God's chosen people, whether Jew or Gentile, whether in one dispensation or another; namely, trying to see how close we can get to the Devil's territory without incurring any danger. How venturesome. We once saw the following advertisement on a Santa Fe folder: "A pullman to the rim." It was an appeal to the public to take the reliable Santa Fe to the verge of Grand Canyon, Arizona. Thus, a golden opportunity to view EVERYTHING. Immediately, we could but think of the multitudes who are not satisfied unless they are ever venturing toward Satan's territory. And herein lies the explanation of why it is that so many these days do not STAND. And surely we need not seek farther to locate the *sin of presumption*, which the Bible designates "The Great Transgression."

Let us notice first who it is that is speaking. Peter, who at this particular time has been KEPT for about 35 years. Thus, a *competent witness*. Second, to whom is he speaking? "The elect." Now who are they? The Bible plainly teaches they are the wholly sanctified. The Word of God never calls a converted person "the elect." Two

beautiful lines of thought running parallel throughout the Scripture is, when we are converted we are nominated for heaven, and when sanctified wholly we are elected for heaven—when we are converted we are engaged to the Lord and when sanctified we are married to Him.

Third, the text gives us the only two powers in the universe by which any one may be kept, viz., *God's omnipotence and faith*. When faith links on to omnipotence, there is not any thing satanic or otherwise that can sever that connection. We are saved by faith—justified by faith—live by faith—stand by faith—sanctified by faith—kept by faith—this is the victory that overcometh the world even our faith—and faith is our shield by which we quench all the fiery darts of the Devil. Amen! To so live solves the feeling proposition. Faith is our foundation.

Fourth, note the condition of the people Peter is addressing, "In heaviness through manifold temptations." How indispensable to be well-kept in such a dilemma.

Fifth, a few reasons why it is necessary to be kept after being saved, even if there were no such thing as holiness of heart: (a) in the horticultural realm to set out a tree and take it up two or three times (possibly only twice) generally kills the tree. (b) In the physical realm, a convalescent having just one relapse, generally dies. (c) Backsliders are more difficult to restore than to get converted in the first place. (d) Though backsliders are reclaimed, generally speaking, they are not as bright and joyful as in the beginning. (e) No matter how gloriously backsliders are reinstated, the confidence of multitudes has been shaken. This is one reason for so much skepticism and infidelity. (f) If backsliders die lost, they will certainly have a hotter hell than if they had never been saved.

Sixth, notwithstanding God's great power, and regardless of how great faith we may possess, there are at least three conditions which are essential if we are to be kept. (a) *Let sin alone*. (b) Observe all the means of grace. (c) Commit all to God. The Apostle Paul said, "I am persuaded He is able to keep that which I have committed unto Him against that day." Then God can not keep that which is not committed to Him. Behold! Methuselah was kept for 969 years. Enoch, for 300 years. Joseph, for 110 years. Daniel was kept in the lion's den. The Hebrew children were kept in the fiery furnace. Paul was kept for 31 years. John was kept on Patmos. Bunyan was kept in the Bedford jail. The prophet Isaiah was kept

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IS IT RIGHT?

One brother asks, "Is it right for a pastor and a church to engage an evangelist for a meeting at a certain date, then after the evangelist has made every arrangement to fill the engagement and has refused other calls and the time is too near for him to make any proper disposition of his time, just write him saying, 'We have engaged another man to hold the meeting?'" I do not know how common such practices as this are, but no matter, they are most emphatically *not* right.

I have heard of evangelists who make a habit of breaking engagements at the last moment when it is too late for the pastor to make proper arrangements—this is not right either.

Of course, when a date for a meeting is a long way off and one or the other parties find it advisable to make a change, there is nothing wrong in the transaction and no one should complain. And sometimes an unavoidable and justifying circumstance makes a last moment cancellation necessary, but such cases are very rare. I think we might justly paraphrase the words of the wise man and say, "It is better (for both pastor and evangelist) not to make an engagement for a meeting than to make one and not keep it."

THE REMEDY FOR DIVORCE

There is much agitation, even consternation, over the proportions which the divorce evil has attained in this country. And there are many suggested remedies. Some say that the laws of the states should be revised so as to make it harder for people to get married and much more difficult for them to secure divorce. Some tell us that, after all, it is an economical question and that only improvement in working conditions and a larger general income will correct the tendency toward the disintegration of the home. But in most cases the remedies suggested are untried, insufficient, impossible, or false.

Like all the ills of the social order of man, the remedy for divorce is found in the salvation of the individual. Real vital, New Testament religion will kill the divorce evil. Get a man and his wife soundly regenerated and fully sanctified and they will get on together to the end of the way.

The following quotation recently appeared in *The Baptist* and also in the *Christian Witness*, but it will bear repeating.

"In his book, 'Effective Prayer,' Russell H. Conwell says that the number of marriages in a church in a period like twenty-five years will astonish any pastor who investigates the matter. He says, 'As a rule, all people possessed of Christian character marry.' He also says, 'Religious life and home life are twin sisters,' and adds, 'Out of the 7,200 who united with Grace Church and its missions in the thirty years mentioned, all but twenty-nine have been married.' Of the more than 5,000 marriages occurring in these years, the records fail to show one divorce, and so far as can be ascertained, only two estrangements have occurred. There is always the

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J. B. CHAPMAN, D. D., Editor

possibility that all the facts are not known, but a total of four unhappy people out of 10,000 makes something of a record.

"A true Christian life on the part of individuals, and a Christian atmosphere in the home, are the greatest foes of divorce."

SANE EVANGELISM

THE principal purposes in the evangelistic meeting is to get people into definite experiences of grace, and to get them established in the Christian life. Having a "stir" may be a means, but it certainly is not the end. Men are so *set* in their formalism, and it is so easy for them to "keep on doing as they have always done" that the evangelist often feels that he is justifiable in adopting various means just in order to get "a move." Still, the end must not be lost to sight. Getting men to move is one thing and getting them to *settle* is quite another. "Stirring the Devil" is a work that is of value only when it is the concomitant of ability to "cast him out."

I have had conversations and correspondence with faithful pastors from various sections of the country who have told me that some meetings which were reported to have been very successful, in reality, did them more harm than good. There is no use to deny it, or to dodge the facts, it is not possible "to have a revival anywhere." That is, it is not possible for an evangelist to go to every place, and within the space of a few days or a few weeks, and with the conditions that he will sometimes find (unless he is very discriminate about accepting engagements) have a *genuine* revival. To say that it is otherwise is to discount ninety per cent of the labors of faithful ministers of Christ in every clime and in every age.

"It takes a lot of living" to make a church, as well as to make a home. There must be the examples of godly lives, there must be plowing and seeding as well as harvest. And sometimes the evangelist must contribute to some or all of these and go on his way, leaving the *ingathering* for another to enjoy.

But it takes a good man, a man of fidelity and stability to "stick to the fundamentals" when the tide runs low. Some men are bound to have a revival; if the conditions are such that they can not have a true revival, they will have a false one. If they can not get sinners to repent, they will call on the righteous to do so. If the Holy Spirit does not fall upon the people, they will "work up" a cheap human emotion as a substitute. If the truth of God is not acceptable and effective, they will descend to "sensational stories" to gain attention and stir the people.

If I were delineating the characteristics of greatness in a preacher, I would like to include the statement, "He is a good loser." I

would like to be able to say that he sticks to the Word of God and to the methods of soberness, even when his reputation suffers from his so doing.

Our task is to get sinners converted, to get believers sanctified wholly and to get God's people *settled* in experience and in life. The preacher who is an adept at preaching away the faith of innocent people who are awed by his insolence, will, in the end, do more harm than good.

NAZARENES AND POPULAR REVIVALS

WORLDLY and formal churches are willing to endure some preaching which they do not like; they will even brook a "healing service" and overlook a "tarrying meeting"; but they draw the line on the old-fashioned mourner's bench. I have never seen an evangelist who could unite the churches of a town or city for a revival effort without sacrificing the mourner's bench.

The Church of the Nazarene is called into being to perpetuate experimental religion among men and we can not compromise on this. When the "big meeting" comes on, save your verdict until you see the altar services; if these are conducted on the usual shallow, card signing, "take it by faith" line, don't be deceived; it's a *popular* revival, even if the evangelist does preach on the "Baptism with the Spirit for service" and on divine healing for the body.

It is not easy to say in advance what our churches and pastors should do when the popular revival actually "comes to town." If I were advising, on general principles, I would say do not pay much attention to the affair. Go ahead as nearly like you did not know that the big affair had made its appearance as you possibly can. Do not oppose it *much*, do not put on any special meetings in opposition to it, rejoice in any good that it may do, but keep your skirts clear of responsibility for its compromises and farces. Do not become entangled so that your preaching of "old-time religion" and pentecostal sanctification after the "big" meeting is over will sound insincere.

INDIVIDUALISM AND MASS PSYCHOLOGY

IT is easier to do things in concert with others or in imitation of them than it is to do them alone. This principle is of great service to wise leaders who seek to win men to Christ, but it is also a matter which is possessed of serious dangers to the individual Christian.

Religious experience and Christian conduct are very personal affairs. To seek God until you find Him "for yourself and not for another," is the right and privilege of every one. One's own heart and conscience demands to *know* that he has "passed from death unto life." The witness of the Spirit to the fact of sonship and to the work of entire sanctification is a fact of personal experience *only*. But it is easy to fall into the error of seeking the experience of others, and:

of being too far influenced by the calls and demands of others. A person possessed of a strong personality, but who does not have true humility and a good supply of sanctified common sense, can get lots of people confused and to the mourner's bench who ought to be rejoicing in the fruitage of a strong personal faith and victory.

Then one must keep his personal convictions and live by them continually. It is frequently unwise to attempt to force your personal views upon the attention of others, but it is always in place for you to "live in all good conscience before God and men." I see many people, who I believe are good people, do things which I can not do. I can not always correct them by my standards, but I certainly am not going to compromise my standards in order to be in perfect accord with their views and practices.

The fellowship of Christians is a great boon, but communion with God is the very greatest blessing; so, if it comes to a matter of question, I must always "please God rather than men."

"Sinning in the mass" is becoming one of the colossal evils of our times. But we must not forget the warning, "Though hand join in hand, the wicked shall not be unpunished." Good or bad, saved or lost and right or wrong are questions for individual decision, rather than for mass determination.

DR. BRESEE'S ADVICE TO AN ENCUMBERED PREACHER

OUT in Colorado the other day I met one of our ministers who told me how he once wrote to Dr. Bresee, telling him that he had a wife and two children, but that he felt the need of more schooling. He asked Dr. Bresee's advice concerning his thought of seeking to get a church near one of our schools where he could preach and get a support for his family while going to school to complete his education. Perhaps the majority of us would have advised the preacher to do this, with the understanding that it would probably be impossible, or at least impractical, for him to follow our advice. But the sanity of our great leader's counsel was what always made it of so inestimable value. His answer to the preacher was written from Los Angeles, February 7, 1914, and I will quote his exact words:

BROTHER L. E. GRATTAN.

My Dear Brother:

I have read and reread your letter of January 29 with deep interest, as it brought back to me again so many chapters of my own history. I know how to realize how you feel. I wish I could tell you of some way that you could fill a charge and get the necessary pay to provide for a family, and then at the same time go to school, but I confess I do not know. I did not find any, and I do not know how to tell anyone else how to do it. When a young man marries and has a family, he ordinarily bargains away his possibility. He may get a good price for it, of that I do not speak. It is the loss and not the gain that I speak of. His possibility is gone. He may strive and toil and find other possibilities, but some things are gone from him. He may have received untold treasures in their place, but opportunities are gone. Special providential op-

portunities may come, but you can not yourself reopen them. Opportunities such as you seek I do not know of. If they come to you and it seems best, embrace them and be thankful, but do not spend your time seeking them, nor your thought and strength bewailing their absence. Recognize the fact—you made your choice and you are to heroically stand by it.

If the first possibility is gone, go after the second. Mark out your course of study and self-culture. Undertake what is possible for a man who is shut up to himself. Don't waste time on things that a man can scarce master without the living teacher. There is that which a man can do by himself which will take the time of one life-time, which is as helpful as things a man gets at a university. Undertake to know the history of men—Modern and Ancient history. If necessary go without every luxury to get books of history, and master them. Study English—classics, etc. Make of yourself a *real Bible student*, etc. And while you are doing this, scratch gravel to save men. Get heaven down—burn with the fire of the Mount of Transfiguration. Make the garden patch where you labor the most productive, because of the intense farming, that there is in the country. Read carefully the best new books and the best magazines. Read three or four of the very best papers of the leading denominations of the world. Compel your memory to carry the best things and digest them and pour them out on men in the power of the Holy Ghost. Be sure to study hard an average of six hours a day, and visit as many as three days a week and pray with the people and burn your message through. Never look back nor repine, but trust God to so over-rule that the way you have come shall be made the very best way to you and for the world. Rejoice ever more and in every thing give thanks, and God's benediction will be upon you.

With much love I remain,

Yours very truly,

P. F. BRESEE.

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

Q. Where is the scripture and what does it mean that says, "There are none perfect, not even the angels in heaven"? A. L., N. M.

Ans. One of Job's *miserable* comforters (Job 4: 18) said of God, "Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay," etc. But since I do not accept the philosophy of those who persecuted Job in the time of his trial, I think it would hardly be fair for me to hazard an attempt to explain the words of Eliphaz. I will say, however, that I know of but one drawback to this saying of this notorious unbeliever, and that is that it is not true.

Q. What is besetting sin? A. L., N. M.

Ans. Sometimes people make reference to the special sin toward which a certain individual shows weakness as the "besetting sin." They say that a certain one's besetting sin is drunkenness, another's is getting mad, another's is pride, etc. But it would be well for us to remember that all these are but the manifestations of a depraved heart, and that they are but symptoms of the deep rooted disease—inbred sin. Hebrews 12: 1 is the only place in the Bible where the term "Sin that doth so easily beset us" occurs; and a reading of the entire passage will doubtless convince the reader that the reference is not to some particular outbroken sin, but to the indwelling evil with which all sinners are ruled

and with which Christians are distressed until they are sanctified wholly by the baptism with the Holy Ghost and fire.

Q. Should not a person that has been born of God be free from all sin? A. L., N. M.

Ans. Every one, everywhere and all the time *should* be free from all sin; for this is the requirement of God. But entire sanctification is the grace which answers to the law requiring inward and outward holiness; therefore, only the wholly sanctified are actually free from sin.

Q. Is there any difference between *perfection* and a pure heart? A. L., N. M.

Ans. Perfection may be of several kinds, as: Angelic, Adamic, resurrection perfection and absolute (such as God alone possesses). The only kind of perfection that we may have in this world is *Christian perfection* which means a pure heart filled with perfect love.

Q. When any one is doing his very best and people don't believe, but get offended, would the one giving the offence be committing sin by offending? A. L., N. M.

Ans. Offences must be classified according to their source. One who offends and causes others to stumble by persecution and unholy conduct is the one upon whom the Savior pronounces his "woe." The only cure for this kind of an offender is repentance and salvation. But a good man may innocently give offence through his lack of judgment, and for this reason we ought all to maintain a forgiving heart and sincerely hope that God and others will maintain the same toward us. And we ought frequently to pray "Forgive us our trespasses"; for, although we know we have committed no conscious sin, yet we may have committed "sins of ignorance" and they require the cleansing blood and God's pardoning mercy. And then we ought to seek earnestly to "Grow in grace and in knowledge" so that our mistakes will become fewer and fewer as time goes on. Then there are offences which have their origin in the evil hearts and minds of those with whom the people of God must come in contact. In this case, the holier you live, the more offensive you will become, and it is your good fortune to be able to rejoice because you are "persecuted for righteousness' sake."

Q. Is it proper to apply the term *saint* to all Christians, or should it be used only of the sanctified? Mrs. A. S., Neb.

Ans. The word saint means a *sanctified one*, and, although it may be permissible to apply the term to all Christians in a loose and general sense, because all Christians are called to holiness and are supposed to be holy, yet the term should not be applied specifically to a certain person or closely defined group of persons unless such person or persons are sanctified wholly.

The world is thirsting for the water of life and starving for spiritual bread. To supply these is the high commission of the church.

Why This Silence?

By B. F. HAYNES, D. D.

I MEAN the silence of the contributed columns of HERALD OF HOLINESS for the past six months on changes desired in the Manual of our Church. It seems to me there should have been numerous articles in the paper on desired changes in the Manual, followed by discussion of the proposed changes. I can not understand the silence. Is it because everybody is perfectly satisfied with the Manual and consider it infallible, or beyond the possibility of improvement? Or, is it because all prefer to wait and spring desired changes suddenly upon the General Assembly which meets in September? Whichever of these two suppositions may be the real cause, I desire to say, here and now, that in my opinion, both are far from correct. It is inconceivable that the Church could have used the Manual for the past four years without many needed improvements being discovered. It is a human document and hence capable of constant improvements, by changes from time to time.

Needed changes in the Manual should always be proposed and discussed through the Church Organ.^o By such a thorough ventilation of proposed changes, the best form for such changes is reached and they can be presented to the General Assembly thus more intelligently and possibly will evoke less discussion by that body, as practically all the members will have read the discussions and will be able more easily to make up their minds how to vote. It will at once be seen how very much time this would save the General Assembly.

The other plan of springing proposed changes upon the General Assembly, without their having had any opportunity of hearing, or knowing anything about them beforehand, forces a great deal more discussion by that body than they have time to spare, thus causing haste and confusion, which often results in ill-considered legislation and sometimes in egregious blunders.

The Methodist Discipline to which our Manual corresponds is over a hundred years old and is now the depository of the matured legislation of twenty-five, or thirty quadrennial General Conferences. At every General Conference for more than a hundred years, there have been far more bills, petitions and memorials and resolutions offered proposing changes in the Discipline than were presented to the body on any other subject in the world. For nearly a year preceding the meeting of that body their central official Church Organ is burdened with articles proposing changes in the Discipline, or discussing changes already proposed in previous issues. The Methodist Church would consider it a serious blunder in any General Conference to attempt legislation upon measures proposed merely from the floor without any opportunity having been given for previous discussion in the Church press. The subject

matter contained in the Methodist Discipline is considered by Methodists as too complex and grave, to be dealt with in a legislative way hastily, or in a haphazard manner.

Our Manual contains exactly the same character of matter. It deals with matters relating to the making of our preachers, to their duties, labors and rights and to all the labors, interests and activities of every department of the Church. Mistakes, or errors in these matters are very serious. A line or two allowed to creep into some paragraph of the Manual, without the maturest vigilance and consideration can work great damage, at times making wounds difficult, or impossible to heal, and sometimes even imperiling the usefulness, or the existence of the Church itself.

Are we to be steered up to the meeting of our quadrennial Assembly in September, yawning and rubbing our eyes after our long and guilty four year doze in the cracks and crannies of sleep hollow, and be forced to grip and grapple blindly and wildly and with ignoble haste with issues and problems which call for breadth of wisdom and statesmanlike consideration? If so, we will show ourselves a spectacle for men and angels. A Church Manual is not the work for one man, three men, or a half dozen men. It must represent the well beaten oil, produced by the combined wisdom, study and prayer of several hundred of the picked men and women of our Church. Our denomination and the glorious cause it represents is worthy the very best document possible for this consecrated body of people to make, after having had for four-years the old Manual to study and use.

The time is now short and is swiftly passing away, and the General Assembly will soon be upon us. Let the brethren and sisters everywhere unload their minds and hearts of all propositions looking to improving the Manual. Let us read and discuss each other's suggestions and come up to the Assembly with some degree of intelligence as to what the Manual needs to have done with it. This is a serious and a very important matter. The making of law is always a highly important business in municipalities, states, or na-

tions. Is not the making of laws for the government and administration of a Christian church a thing of even higher importance and demanding more care, study and consideration than the making of any other kind of laws known among men?

Let us wake up brethren and sisters and get busy, and not be guilty of running amuck in September, from supine indifference and have forced upon us unavailing regrets for four long years over unpardonable blunders in the way of ill-considered legislation.

1623 DELWOOD AVE.,
JACKSONVILLE, FLA.

KEPT BY THE POWER OF GOD THROUGH FAITH

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for not less than 52 years. He had to go barefooted for three years. The people whom he served would not give him a pair of "stogies." Jeremiah was wonderfully kept. He went to jail four times—the last time for sixteen years. We hear it said, frequently, something concerning "unfavorable environment," or "adverse circumstances," etc., but it is in the midst of such conditions God gets the best chance to manifest Himself and possibly to perform miracles. Amen! How extremely logical that if God can KEEP the stars, comets, worlds, and systems of worlds—everything in its proper sphere and on schedule time, with no friction (to say nothing about COLLISIONS) why can't He KEEP His saved and sanctified people?

In conclusion, there is "an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for 'YOU WHO ARE KEPT.'" The converse of this is also true, namely, there is no such inheritance reserved for those who are NOT KEPT. The writer has not the remotest idea of what this inheritance is, but one thing we do know, that whatever it is, it will pay every one of us to see to it that we meet the divine requirements in order that we may finally claim it and enjoy it. Bless the Lord. I feel like saying there is not a little old-fashioned Presbyterian blood in me, for I was foreordained and predestinated from the foundation of the world to be saved, healed, sanctified, and kept forever. This is God's side of it and if man will do his part, it will be eternally vindicated. Hallelujah! We are to so live that we can be summoned out of this world at any time. The chariot for Elijah was dropped down suddenly. Lazarus was ready, and though he departed this life, no one can find where there was any funeral. While they were picking out his shroud, selecting his casket, engaging the singers, notifying the preacher, and while the sexton was digging the grave, the Lord beat the undertaker out of a job and gave Lazarus a glorified body and sent a company of angels after him and took him to the boulevards of the sky. Yes! None of us know how, when, or where we may leave this world. Then it behooves us to be "kept" and ready. "Kept by the power of God through faith unto salvation ready to go to heaven any time."

CONSECRATION

Be not deceived, my friends. Consecration in great things will not atone for neglect in smaller and more trifling matters, and that only is a perfect consecration which is real and all round in its application. In little things and great things self is to be denied, ignored, and God and His glory to be the one end from attaining which the consecrated soul swerves.

Let this be faced at the commencement, and it will save endless controversy later on. It is because so many do not take all this in at the beginning, that disappointments come, and very often breakdowns. Let your consecration take in all time and circumstances, and remember that the soul's responsibility is only limited by its opportunities. "All for Jesus" should mean "nothing left out."—From "Standards of Life and Service," by T. H. Howard.

WALKING WITH GOD

By REV. W. R. GILLEY

"And Enoch walked with God: and he was not; for God took him."—Gen. 5: 24.

GOD teaches His truth in a great variety of ways. Commandment, admonition, exhortation, proverb, parable. "Precept upon precept, line upon line, here a little there a little." He has used and made profitable for doctrine, reproof, correction and instruction in righteousness. He also teaches by example—by setting before us examples of His saving and keeping power. He has done this in a very pre-eminent way in the life of the man introduced to us in the text.

The text is somewhat of an obituary—an obituary not of a man that died, but of one who was translated that he should not see death, thus becoming a type of them who will be translated at the second coming of Jesus. It is also a part of a biography or life history. It is in a chapter that tells of birth, length of life and death of the descendants of Adam through the line of Seth. Almost the same thing is said of all of them except that of Enoch; whose biography is peculiar in that the Lord has two things mentioned in the text to say of him that is not said of any of the others, viz., that "he walked with God" and "he was not; for God took him."

The whole biography of Enoch is brief, comprising not more than a dozen sentences, but in the light of other scriptures it speaks volumes. It is a God-written biography. Being written by the inspiration of the Spirit of God it is different from most of the biographies written by men. Men have a way of glossing over certain places and incidents in the history of the life of those of whom they write. They usually make it a point to say all the good and as little of the evil as they can say. But not so with the histories God writes. He can be depended upon to tell the truth, the whole truth, and nothing but the truth. To recognize this we have but to refer to his history of the life of David; in which He did not fail to put in that black blotch on his character in the matter of Uriah and Bath-sheba. Recognizing this fact, then, we see in this one sentence "He walked with God" the Spirit has summed up all the moral and spiritual facts in the life of Enoch from the time he became a father at the age of sixty-five till he walked off this world into the celestial city three hundred years later. It is surely a most remarkable history. When God says a man walked with him for three hundred years and says nothing about any break we are bound to conclude that that man walked with God for three hundred years without a break. Think of it! Enoch without a Bible, without a church, keeping step with God for three hundred years in the march of life; neither getting behind nor running ahead—neither turning to the right hand nor to the left! What an example the Spirit has picked up from the long ago and projected into this age of lukewarmness, backsliding, unbelief, skepticism, and gross wickedness! What a wonderful story of faithfulness and fidelity there is in those few words to encourage you, brother, and sister, to run steadfastly to the end of the race!

But what does it mean to walk with God?

THE NAZARENE PULPIT

We read in the Book that two can not walk together except they be agreed. This is a truth so plainly seen in the affairs of men all about us that it hardly needs emphasizing. If two men form a partnership and embark in business together they must be agreed on the fundamental principles of the business or they can not continue together. Two people form a friendship. They must be agreed in the fundamentals of friendship and faithfully keep up the obligations of it or the friendship is broken. A man and woman enter into the contract of holy matrimony agreeing to walk together in the marriage relationship the rest of their days. They must remain agreed in the fundamentals of that life or there comes a separation, and often a

Introducing the Preacher



Rev. W. R. Gilley of Lansing, Mich., who fills the "Nazarene Pulpit" this week was reclaimed and sanctified at the age of twenty-seven. He quit the wholesale grocery business

and entered the ministry fourteen years ago. He was a student in Asbury College and has given special attention to the study of the Bible and of Theology. He has made a study of the Bible through ten times. He spent seven years in the pastorate, following four years in the evangelistic work, and returned to the evangelistic work nearly three years ago. He has been an elder in our church since 1916. He is a strong preacher, a sane teacher and a successful soul winner.—EDITOR.

divorce court dissolves the contract. So we may be assured that if Enoch walked with God for three hundred years as the record affirms, that he and the Lord were agreed. Just here it will be well for us to notice the wording of the text. It says "Enoch walked with God" and not "God walked with Enoch" which strongly implies that God took the initiative and had the deciding vote in the matter of the way the walk should take. This is an important point to consider and is a secret of successful Christian experience maintained through life. In the very nature of the case it must be so. The greatness of God, His infinite wisdom, knowledge, goodness and holiness make plain the fact that the most successful walk with Him will be the one that is most careful to know His will

and the most willing to let Him lead and direct the way. A rebellious heart and a stubborn will absolutely CAN NOT walk with God. A semi-submissive will can not do it successfully. There are some instances in the divine record where God condescended to change His plan to conform to the wishes of man, but the result was always bad for the man or showed the folly of man's choice. Take the instance of Lot fleeing from the city of Sodom. The Lord told him to escape unto the mountain but he pleaded for the privilege of staying in the little city of Zoar and the Lord granted his request. But when the fire began to rain on the cities of the plain Lot changed his mind and decided it was safer for him to flee unto the mountain after all, because in Zoar he was too near the falling fire. Take the instance of the Children of Israel becoming weary of the manna the Lord was feeding them in the wilderness, and murmuring for flesh to eat. The inspired Word says God gave them their desire, but adds, He also gave them leanness of soul. So will it ever be. God's way is *always* best. Enoch therefore chose wisely when he changed his life to conform to the will and image of God.

But what does it mean to be agreed with God? In the first place it means to be decidedly *disagreed* with sin. God can never be agreed with sin nor in any sense have fellowship with it. He is a being of infinite holiness. Having the nature of infinite holiness He must have an intense hatred of sin in all its forms. Then to walk with God Enoch had to accept God's view point of sin. But not only does God hate sin, He is at war with it. He is set to utterly destroy sin from His fair universe. The Word plainly teaches this. Therefore, Enoch, to accept God's attitude regarding sin, must also have declared war on sin. Naturally, it would be supposed, his first place of attack, to be acceptable to God, was on sin in his own life. We are sure in the light of subsequent revelation of God's word, that when he began war on sin in his own life, determining to put it out entirely, he found, like every other man finds, that he alone was not equal to the job. He found sin too strong for him and had to do like all other successful vanquishers of this mighty foe, call on God for help; and then turn the battle completely over to Him. When he did this he was soon rejoicing in the glorious victory of sins forgiven and canceled sin's power broken.

Enoch, as every one else does who walks with God, no doubt soon discovered the indwelling foe, inbred sin. No doubt there were times in the earlier experience of his walk with God, when he observed his own coldness of heart and inward disagreement with the nature and will of God with its tendency to separate him from that holy fellowship. Perhaps there were times when luke-warmness dulled his spiritual fervor and gave his feet a decided tendency to lag in the walk. Possibly at other times carnality showed itself in the impatient spirit, and he felt like taking things into his own hands and running ahead of the Lord, as Moses did when he slew the Egyptian. But though he felt the tendency and discovered the disturbing element in his heart he did not break his

walk with God. Here is a great lesson for the regenerate. They should not wait till carnality brings about a break with God but by careful observation of their walk with Him and the illumination of the Spirit should note its tendencies and discover its nature, then throw the will, as a helm, over on the side of God and holiness and keep the bark of life headed for the glory world. We are sure Enoch discovered God's attitude toward that nature of evil and taking His side of the question declared war on it. What a difference it would have made in the subsequent history of many who began to walk with God; if when they reached this point in their walk, they had taken the same attitude toward the carnal mind that Enoch took. But too many make excuses for sin, take a stand against holiness and make provision for the flesh to fulfill it in the lust thereof, the result of which is always a break with God. We have no doubt that in this case also Enoch found he was unequal to the battle of putting sin out of his heart and that he called upon God for help, who gave him, as He did to Isaiah, the cleansing fire. We can easily imagine him shouting the praises of God for the great deliverance, and we are sure the walk with God became closer, the fellowship sweeter and the peace deeper, calmer and more abiding.

But Enoch's fight with sin was not over when he got it out of his own heart and life. If he walked with God as the text declares, he had still to take God's attitude toward sin in the world about him and toward the Devil, the original author of sin. There was a Devil and an unbelieving wicked world in Enoch's day just as there is in ours. There may or there may not have been a prohibition movement *per se*. There may or there may not have been social and economic vices and evils as we know them today, but we are sure there was sin and wickedness enough to make the fight interesting to the man whose history is summed up in the phrase, "He walked with God." We are sure his walk with God was of such a decided nature that it stirred the powers of the hosts of Satan against him and brought forth hatred and persecution from the false religionists of the day. That there were such we know for Cain started a system of religion by works and without blood that has persisted to this day. Jude gives us a little sample of the kind of preaching Enoch did, and in it we learn that he had a controversy with ungodliness. Since Enoch walked with God it is safe to assume that he took God's side of every question involving sin that came up in his day. This is no small item in the life of holiness. To stand foursquare on every moral and spiritual issue requires courage of a high type. But what is the experience of holiness for, if it is not to cleanse out the roots of carnal fear and give a holy boldness in the Christian warfare? To walk with God means no compromise with sin—no toning down to a complacent comfortable ease—with sin lifting its hydra-head of destruction all about. Sin and holiness are two eternally opposing principles. They are like God and Satan. They have no affinity for each other. Either holiness must be of that radical, definite, clearcut type that makes war on sin and seeks its destruction

or it itself will be destroyed by sin. To compromise, tone down and let up in the battle against sin is to break down the hedge and open a gap for sin to come in and begin its destructive work in the heart and life. This is the point of backsliding with thousands of professed Christians. It is not that they abruptly went over to the enemy but they ceased to make war on sin in the world about them; they ceased to be aggressive in the great work of promoting salvation; they ceased to do anything on the offensive line and the result of this "ease in Zion," this complacency with sin is to compromise with it, be engulfed in its meshes and turn back and walk with the world and the Devil again. But not so with Enoch. "He walked with God." The word "walked" seems to signify that he kept going—he made progress—he kept up an active warfare with every opposing obstacle.

We can easily imagine that, in that three hundred years of onward march with God,

GET THE VISION

By A. W. ORWIG

*Get the vision, wondrous vision,
Not of sordid things of earth;
These have now well-nigh despoiled us
Of the things of untold worth.
Get the vision, matchless vision,
That the ancient prophet saw,
Of the high and holy Being
Which inspired such sacred awe.*

*Get the vision, lofty vision,
Of the Lord upon His throne,
That shall in the dust prostrate us,
Till, indeed, we're all His own.
Get the vision, thrilling vision,
Of "the King, the Lord of Hosts;"
May our eyes behold the glory
Of the moving "door" and "posts."*

*Get the vision, melting vision,
That from us the cry shall wring:
Woe is me, for I'm undone, Lord,
Since "mine eyes have seen the King."
Get the vision, fiery vision,
That shall burn up self and sin,
And the living coal refine us,
Making us all pure within.*

*Get the vision, broadened vision,
Till the world's great need we see,
And our hearts cry out, with fervor,
Here am I, send me, send me.
Give the vision, or, our Father,
Of Thyself and of Thy Word;
Let the message of salvation
By all mortals soon be heard.*

the Devil took occasion to dig many a pit and set various kinds of traps and snares for the feet of this wonderful saint. But he had the divine Guide, he had the Mighty Deliverer and he could testify at the end of the race, like another noted pilgrim on the same glorious pathway of holiness, "out of them all the Lord delivered me." Not a pit could be dug, or a snare set but it was seen by the eagle eye of Him with whom he walked and Enoch walked so close and paid so much attention to the directing hand of his companion that he did not have to stop walking or go to the shop for repairs in all that wonderful journey across three centuries of life in a wicked world.

But Enoch to be agreed with God not only had to be disagreed with sin in all its phases,

but also had to be agreed with God in all holy exercises of the soul. In other words he was faithful in all oblations and sacrifices of worship. He, like Job, continually made his sacrifices and oblations before God, which translated into modern spiritual terms means he was faithful in all the means of grace to his soul. Had he been living today it would mean that he never missed a prayer meeting, class meeting, preaching service, revival service, or family altar, unless providentially hindered. But, though this was so, Enoch was not a long haired, dreamy eyed saint hidden away behind stone walls. The record shows that he was an active practical family man and a prophet of God.

But there is still another great truth revealed in the text. There is another side to the walk with God, other than that of which we have spoken. There is a God—grace and glory—side to this walk, as well as a world, sin and Devil side. Jesus shows this when in speaking to his disciples said: "In this world ye shall have tribulation but *in me* ye shall have peace." So we can but see that in the walk of three hundred years Enoch had a wonderful opportunity of blessing, comfort and holy joy in the company of the Wonderful One. People whose mind runs to art and who glory in beautiful paintings, or those who glory in riches would fain be satisfied if they could be in the company for a short time of a Raphael or a Rothchild. But think of Enoch being in the company, for three hundred years, of Him who has painted all the beauties of nature, which as far excel the arts of man as the heavens are higher than the earth, and who hid all the coal, and the oil, and the copper, and the silver, and the gold, and the diamonds in the depths of the earth, and with whom gold is so common that he paves the streets of heaven with it. Think of knowing and communing with God who paints the golden sunsets and garnishes the lilies of the field. There are some too, whose lives are made up of political aspirations, who would count it the height of their ambition to be in the company of President Harding, the King of the British Empire, or some other potentate of earth. But think of Enoch in the company of the KING of Kings and the LORD OF LORDS for three hundred years!

Though the walk with God is a spiritual walk it is none the less real. God, the Eternal, is a Spirit. Spirit beings and spiritual things are, if a comparison can be made at all, more real and abiding than material things.

In conclusion let us make the application of the truth taught by the example set before us in this text by asking the following questions. What is going into the record God is writing of the reader's life? What is your biography as seen and written in heaven? What greater epitaph could be put on your tombstone than to say "He walked with God"? What higher ambition could one have than to have that sentence sum up all the moral and spiritual facts of the life? Reader, if you have not done so before, begin now to walk with God. If you have broken step and parted company with him, get back in line and enter that holy fellowship again at once.

PRAYER AND PRAISE

The poem on our page this week was sent to me by one of our readers in Olivet, Illinois. He says:

"I am an eighteen-year-old poet, taking the Psalms as my model. I am sending you a little psalm which I think will please the children."

The note of praise in our young poet's verses, reminded me of an article I read just a few days ago. The writer spoke of a little book called, *Prayer Changes Things*, and said that these three little words opened her eyes to a great truth. She saw that there was a power in prayer which she had not realized before. So she began to pray more, and with greater faith, and there was more victory in her life, than she had ever known. She proved the truth of those three little words, *Prayer Changes Things*.

Yet there were times when victory did not come. She prayed and prayed, but the enemy was not moved an inch from his stronghold. And after awhile she found out that there were three other little words which she needed to learn about. They were, *Praise Changes Things*. And by putting them all together she had five words which said: *Prayer and Praise change things*, which was the secret of victory all the time. It was like a lovely white pigeon which was found in their garden, with a wounded wing. One wing was perfectly well, and as strong as ever, but the bird could not fly with one wing. It could only walk about, and watch the other birds soaring far above it in the blue sky.

And the soul must have two wings if it is to fly upward, above the clouds and storms of life. The two wings are Prayer and Praise, for prayer asks, and praise takes.

Have you ever heard the legend of the angel of prayer, and the angel of thanksgiving? I had not, until I read it in this article. The story is not true of course: it is only told to teach us a much needed lesson. It says that there were two angels who came from heaven each morning and went their rounds among men all day long. Each one carried a basket. The angel of prayer very soon had his basket filled to overflowing with requests to take back to heaven with him. Nearly everyone had placed something in it. But the angel of thanksgiving seldom had more than a few little contributions of praise to carry back to God. His basket was never filled. Most of the time it was practically empty. It is rather sad when you think of it this way, isn't it?

The writer told about a missionary in dark China who was living a defeated life. She says: "Everything seemed to be touched with a shade of sadness for him. He had prayed and prayed for many months for victory; almost discouraged he determined to go to an inner station and hide away and pray till victory came. He reached the place and when he went into his room in the missionary home he saw on a motto these words, "Try thanksgiving." He stopped and began to PRAISE and was so uplifted and blessed that, instead of hiding away to pray and agonize for days he immediately returned to his waiting flock to tell them that PRAISE CHANGES THINGS. He gave the testimony that great blessing followed this simple truth.

"I wish to add my humble testimony to his. It was a dark, dark night in my life when the words "Praise waiteth for thee, O God, in Zion" (Psalm 65:1) were impressed upon my mind. Was I keeping God waiting for my word of praise?

"I was quite sure that my prayers and supplications had come up before His throne, yes, were piled up. Now could not I praise Him before I saw the answer or must I wait for signs and wonders ere I believed Him?

"I did praise Him and the most marvelous answer came, exceedingly abundantly, above all that I could ask or think. Such a marvelous answer that my life has been completely transformed.

"It is said that when Sir Michael Costa was having a rehearsal with the vast array of per-

THE HOME

Conducted by MRS. J. T. BENSON

formers and hundreds of voices, as the mighty chorus rang out with thunder of the organ and ringing of horns and cymbals clashing, some man who played the piccolo far away up in the corner said within himself, "In all this din it matters not what I do," and so ceased to play. Suddenly the great conductor stopped, flung up his hands and all was still. Then he cried aloud, "Where is the piccolo?"

"The quick ear had missed it and all was spoiled because he had failed to take his part.

"Is your 'praise note' missing from the heavenly choir, beloved?

"Are you waiting, waiting, yearning for God to answer your prayer?

"Try thanksgiving. PRAISE changes things."
—Triumphs of Faith.

REJOICING

By ALFRED ROGERS WOOD

*Bring forth the cymbal
Bring forth the harp
I will rejoice in the new moon
Sing all ye inhabitants of the earth
Rejoice in the morning
For the beauty and the strength
Lift up thy hands and praise Him.*

*Thou art like the rushing of waters
Over the rock.
Thou art like the dew
Upon the white rose.
Thou art like the
Fragrant bowing lily.*

*Oh, the human soul
Shall burst forth
In all its beauty.
Oh, the happiness
And joy of them who
Meet Him in the sky.*

*Oh, the rapture of
The soul that shall go
Up the golden way
To meet Him.
All the multitude
Of the children
Who shall go up the way
Singing, "Hosannah, Hosannah,
We know Him."*

THE JUDGE AND HIS CLASS OF BOYS

"I have come to see you," he said, "about a class of boys in the Sunday school. They have recently lost their teacher, and I wish you would take them." Thus a minister spoke to Judge Andrews, the most learned lawyer in the state.

"What! I take a class of boys in the Sunday school!"

"Yes, sir. You could hold the boys. They all respect you greatly. You have no idea what a hero you are to them."

"But—but—I teach a class of boys! No, no. I could not! It's a very busy term of court."

"But, it is the busy people, judge who do the best work and we need a splendid teacher for that class. Won't you try it?"

"Couldn't think of it. No, no, I couldn't possibly." And the judge closed the interview rather abruptly.

But Sunday morning the minister was surprised to receive a call from Judge Andrews. He began with strange hesitation: "I have called to say that—I would try that class. I thought

it all out after you left. It was sheer pride that made me refuse. I thought I was too great a man to teach a class of little boys. I tell you, sir, I am a hypocrite. I have tried to play the 'distinguished Christian gentleman,' and I have been worthless in the Kingdom. Put me to work. I do not know how to teach little boys. I am too ignorant. But I mean to learn."

At the close of his first year in the Sunday school, Judge Andrews said to the minister: "Teaching that class has been the greatest thing that ever happened to me. I never had any definition of service before. I shall never cease to thank God for opening my eyes to see myself as I really was."—*Youth's Companion*.

A HARDENED CONSCIENCE

That a conscience may be void of offence, not because its possessor never does wrong, but because it has become hardened, is shown in this story, published in *The Silver Crown*:

The minister had just finished his great sermon. The air still quivered with his burning words, and the people sat erect, disturbed, embarrassed; yet still he lingered a moment in his place.

"Is there," he asked, "one here in whose breast these words strike like a barbed arrow, for the truth that is in them?" and he sat down.

"That was hard on John," said old James; "but he deserves it, every word."

"A blow from the shoulder for James," said old John; "time he got one, too, if it is not too late."

"I wonder if either of those two old sinners will take his medicine and be helped by it" said old William.

But the little saint, the little saint, hurried home, and knelt by her little bed, and cried aloud in her anguish: "My God, my God, have mercy on me, and give me for this stone a heart of flesh!"

HIS MASTER'S SPIRIT

Mr. W. H. Frost, of the China Inland Mission, recalls a characteristic story of Hudson Taylor, who once came to a river, hired a boatman to ferry him across it. Just after, a Chinese gentleman, in silks and satins, not observing Mr. Taylor, asked the boatman to hire the boat to him. This the man refused to do, saying that he had just been engaged to the foreigner. At this the Chinese gentleman looked at Mr. Taylor and dealt him a heavy blow. Mr. Taylor presently recovered himself, and, looking up, saw his assailant standing between himself and the river's brink. In an instant Mr. Taylor raised his hands to give the man a push into the stream; but in an instant more, he dropped his arms and said: "You see I could have pushed you into the stream. But the Jesus whom I serve would not let me do this. You were wrong in striking me, for the boat was mine. And since it is mine, I invite you to share it with me." The Chinese gentleman dropped his head in shame and accepted the hospitality.—*Sel.*

HE USED WHAT HE HAD

When Moody was a young man an over-zealous critic, who was not an over-active worker, took him to task for his defects in speech. "You ought not to attempt to speak in public, Moody. You make many mistakes in grammar," the critic told him. "I know I make mistakes," said Moody, "I lack a great many things; but I'm doing the best I can with what I have. But look here, my friend, you've grammar enough; what are you doing with it for Jesus?"—*Sel.*

Let me beware of the small sins, that lead on to greater ones, of the secret sins that lead to the open ones, of the heart-defilement which will soon be life-defilement, too.—Dr. G. H. KNIGHT.

BUILDING THE WASTES

By HENRY C. ETHELL

In a former article, I spoke of the Church of the Nazarene as originally a town church, necessarily so. But we have come to a time when we must meet the needs of the villages and country places; so that all classes of people, all manners of living and all casts of thought may be represented in our membership and in our councils; and that the heavier masses of population may be bound together by these intermediate links. The rural communities are crying out for a share in the spiritual benefits which they can not look to any body of Christians to bring to them with so much of hope as to the Church of the Nazarene. The Great Husbandman seems to be calling to this little band of laborers:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes."—Isa. 54:2.

And again: "They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."—Isa. 58:12.

A noble calling! It should appeal to the best there is in us, or in any people.

I am not forgetting the drift from the country to the town, nor the general weakening of rural congregations. Against that, we find that when we set up a work in a small place it is easier to get the attention of the people. The distractions are not so great. The results are usually greater in proportion to the population dealt with, and more abiding. It is more a man to man appeal.

For years, I have been advocating, in a pastoral way, for the Church of the Nazarene something more like the old Methodist circuit system. Of course, I do not mean such a circuit as the one to which my mother and her parents belonged, just before my time. The headquarters were at the county seat of the county east of us; and included all our county, a newer county, and the county west, still newer. The preacher would sometimes be out six weeks on his round, preaching two or three times during the week, mostly in the cabin homes. But I mean to put together two or more appointments, to make a charge of reasonable strength, or have a new, weak country appointment attached to a town church.

Here we run against a disposition which our people have carried over from the fashionable society of the world. That's a fact now. Each new, fragmentary, half organized society wants a pastor all to itself. It is argued in their behalf that they need the entire attention of a pastor. Of course they do. And I need an automobile and a typewriter and a home and a cyclopedia and few little things like those; but until the Lord puts into my hands the means to get them, I shall have to juggle along the best I can without them. It is hardly honest for a little knot of people like that to plan to absorb the time and efforts of one man, and require him to live as he would have to live under those conditions.

In the isolated situation where I have been for several years past, I have observed the workings and short comings of a holiness church, whose congregations are scattered through the country, one every 20 or 30 miles, so that it is difficult for a pastor to serve two of them, most of the pastors half starving on the meager returns from one, and most of the churches slowly dwindling and dying.

Of course, the kind of work of which I am writing will require outside help; and that is what I understand the Board of Home Missions and Evangelism was raised up for; to gather up means where it can be spared, and put it out in places where it is so greatly needed. From a purely churchly point of view, that is like investing in raw land, for the purpose of making a productive farm out of it, that we may raise big crops from it, and invest the proceeds in more raw land. A kind of endless chain.

HOME MISSIONARY WORK ON THE DISTRICTS

Now is the time for an aggressive campaign to be put on by our church for the salvation of souls and the sanctification of believers. If God has raised the Church of the Nazarene up to spread scriptural holiness throughout the earth, and He has, then that is the business of the church; and we ought to be on the job every day and hour possible. There is much land yet to be taken, many fields yet to be occupied; and God is calling the Church of the Nazarene to carry on, and He has given us the assurance that He will be with us and lead us on to victory. Hallelujah!

REV. E. R. KELLEY, *Evangelist*.

The Dakota-Minneapolis District has already begun its spring and summer drive for souls. At this

HOME MISSIONS AND EVANGELISM

present writing, there are five revivals going on in the District. Five campaigns were held last month, and the time is fully filled with plans for the coming months, till Assembly meets in the summer. Just as soon as the weather is warm enough, we will start our great tents to work, and expect to keep them busy till fall. The motto of this district is: "All at it, and always at it." Five earnest evangelists are at work within the bounds of the district all the time. We expect to have another added before many weeks. Several sanctified women are taking the field early in the summer, when their school demands release them, as they are teachers. Our great Group Convention at Valley City, N. D., recently gave us two more for the field. The whole District is catching the fire, and getting a new faith.

ON WITH THE REVIVAL!

J. G. MORRISON, *District Superintendent*,
Minn.-Jamestown District.

I notice with great interest your proposed plan the "Hour has Come," for the spring and summer campaign for Home Missions. I have been very anxious for a plan to be formulated that would accomplish some thing that will cause our people to sit up and take notice. In solving this problem we will largely solve almost all our other problems. We must get in to Birmingham, Montgomery and Mobile before the General Assembly. The time to strike in Alabama is now. We are going in to raise one thousand dollars cash during the month of February. We would like the General Board to assist us in opening up these cities.

REV. H. H. HOOKER, *Superintendent*,
Alabama District.

We have already started a revival campaign and have opened up at Mansfield. We expect to go to Crowley, Lafayette, and Jennings. We should have a work in New Orleans, Baton Rouge, Monroe, Ruston, and other centers on our District. We are going to do our best to make this year the best it has ever had. We need tents and money to enter these needy fields.

REV. CHARLES E. WOODSON, *Superintendent*,
Louisiana District.

We are planning to drive on as fast as our money will allow. The opportunities are exceptionally good in the Maritime Province. We are planning to work two tents in the Provinces this spring and summer, we also hope to establish a campmeeting on Prince Edward Island at O'Leary. We also shall hold a campmeeting in Nova Scotia this year. We plan some tent work and campmeetings in New England. The fields are all ripe for the harvest, all we need is men and money and we can possess the land.

REV. S. W. BEERS, *Superintendent*,
New England District.

REV. N. B. HERRELL:

The good people of the Kentucky District seem to have gotten a greater vision of the opportunities that are before them, since our dear Dr. Goodwin presented the need of Home Missions with such force at our last annual assembly. I firmly believe that we are being awakened to repentance from the long night of slumber, as we read your page from week to week, and are now looking back, with deep regret, over the lost opportunities of misspent days.

We are praying daily for a victorious preacher's took official action regarding its adoption in the last district Advisory Board meeting, for our district. I believe it will work here. We have already planned for two or three meetings near enough to our stronger churches to get aid from them.

Most of our churches in the larger cities have already, or will purchase tents to be used in different sections of the city, building up the local church, and organizing new ones when necessary. Some of these can be secured, when idle, for campaigns in nearby towns where we have no churches. We will have three men to spend the full tent season with us, each having his own outfit fully equipped for the battle. We have an old district tent that can be repaired and used one more season. The good people of Indiana have just notified me that they are going to be ready to ship us a tent as soon as we are ready for it in the spring.

We can get workers if we can secure tents and lots. We will not be able to pay salaries, as some of the stronger districts are doing, and as we would

like to do, but mean to put the tent on the ground, pay the rent where it has to be paid, pay board bills when necessary, and let the workers have free access to the heart and purse of their own congregations.

We are praying daily for a victorious preacher's convention in April, when our dear Dr. Goodwin has promised to come to us, and hope to get our plans in full operation after that. I believe things are ripe, and that it would be a good time to put on a drive for Home Missions, so that we may soon have some cash with which to perfect some of our present plans.

Yours for the lost and dying.

J. W. MONTGOMERY, *Superintendent*,
Kentucky District.

We have only five churches on this District and only three of these are strong enough to do much. We have a fine opportunity in Flagstaff and Tucson, if only we had the finances to put on a campaign. It would be fine if we could get a little help from the Board for this needy District. Dr. Goodwin has been so interested in Flagstaff and wrote me about putting on a campaign. We have a tent for the campaign. We mean to do our best with what we have to do.

REV. E. G. ROBERTS, *Superintendent*,
Arizona District.

One of the best cities in the state is open right now, and if I had only four or five hundred dollars to finance a campaign, I would almost guarantee we could organize a live church and that the money would soon be paid back. A city of seventy-five thousand, a junction point for three of the largest railroads in the east. We have nothing in Rochester, Buffalo, or any of the centers of northern New York. If your Board can do anything to help us we will bend every effort to push the work.

REV. H. M. MOORE, *Superintendent*,
New York District.

As to your plans for the spring and summer meetings I think they are fine and out here we mean to put on several. We have over one hundred towns of from two to thirty thousand population with not so much as a Nazarene Sunday school in them. We have the people and climate but no means and men to do the job. Yet, we have organized three churches so far this year. We have more good prospects for new churches. We only wish that you could assist us in a meeting at Modesto and Alameda.

REV. C. A. GIBSON, *Superintendent*,
Northern California District.

We are planning an intensive campaign on the Dallas District this year; we are not contemplating a great deal of cash, just enough to secure the needed tents, and then we are asking each church or charge, to give their pastor a three or four weeks' leave of absence on full pay, and the time to be engaged in a new field, work to be of their own selection where there is a possibility of establishing a church. We figure that the campaign will pay the incidentals, and helper for the preachers. Our people are taking hold of the proposition with good interest and we are expecting results.

REV. P. L. PIERCE, *Superintendent*,
Dallas District.

DEAR BROTHER HERRELL:

"The Hour has Come" arrived yesterday, and I say to you it is the best thing you have put forth. Home Missions is the foundation of all our various branches, the greatest need of the hour, and we must give attention to this great cause. Starting at the family altars of Nazarene homes, we must have victory and triumph over the great opposer of all good, in order that every member of the Church of the Nazarene may be victorious in the church of which he is a member. In order to do this, family altars must be places where holy fire falls, and then as we go out, others will feel the supernatural about the individual.

If all the forty thousand Nazarenes were filled with the Holy Spirit, would shine-shout-live daily with a consciousness of the responsibility which rests upon them, would walk humbly before the Lord, we would have revival fires burning in every church. No matter how small the membership, "Where two or three are gathered together in my name, there am I in the midst of them." So one can clearly see those who gather in small numbers may have the Divine One in their midst. Forty thousand Nazarenes gathering on prayermeeting night and all day Sunday should be heard from surely. Why not read Isaiah, 12th chapter, and start in at once for an old-time revival.

C. HOWARD DAVIS, *Superintendent*,
Idaho-Oregon District.

A Wonderful Victory

The thousands who have been praying earnestly for the past weeks regarding the needs of our Missionary Board will rejoice with us when we tell you that in answer to prayer the full amount needed has been received. Words fail us when we try to express how we feel about this wonderful victory. In some respects we believe it is the most remarkable answer to prayer that we have ever seen.

A few months ago we were face to face with one of the largest deficits in the history of our missionary work. Our people had been urged to contribute to other needs that were very pressing, and many had sacrificed and given until they had almost reached their limit; so the great question confronting us was whether the people could possibly undertake another heavy financial burden. It was made the subject of much prayer, and finally arranged to present the need to our churches and our friends. Never in all of our experience have we seen such whole-hearted response to appeals for help as we have received since the announcement was made of the need. Thousands of letters have been received during the past few months from all over the world, indicating that prayers were ascending every day in behalf of our precious missionaries and especially the financial need of the Board. The money commenced to come in, and the deficit began to decrease, and on February 1st we received the final remittance that made it possible to close the year 1922 without a deficit.

JANUARY 1923 APPROPRIATION INCLUDED

Usually we close our books December 31st each year, but for the past few years it has been necessary to keep the books open a good part of the month of January, but never have we been able to secure sufficient funds so as to include the January appropriation, which is usually considered a part of the next year's business. But one of the remarkable things about this victory is that in the last few days of January enough money was received through the regular channels and special contributions to make it possible for us to include the appropriation for the month of January, 1923. This means that in opening our books February 1st, for the year 1923, everything has been paid in full up to date. This is the first time in our history that this has been possible, and we consider it most unusual and a wonderful victory. Praise the Lord!

During the past few months we have received almost three thousand personal letters. This does not include letters from pastors or treasurers or church secretaries regarding missionary work, but represents only the individual letters from people who have been under the burden with us in this great campaign. Some of these letters are the most interesting I have ever read. They have come from widows, orphans, cripples, invalids, and people of every kind and description, in every walk of life; some who have been in the poor houses, others in old peoples' homes, others in orphanages, and hundreds in destitute circumstances. And yet their letters, telling of the ways they were denying themselves in order to make a contribution, are the most remarkable we have ever read. We hope to put some of these letters in print. We believe they will be a great blessing and inspiration to the readers and will clearly indicate how the Lord undertook for us in this great emergency.

WONDERFUL CO-OPERATION OF OUR PASTORS

We feel we should especially express our sincere appreciation to our pastors. We have received hundreds of letters from pastors, indicating that they were in hearty sympathy with what we were trying to do. In fact we never have had such beautiful letters in all our twelve years of experience as we have received during the past few months from our pastors. Many of them are laboring in hard fields, with a very small income, and some who even must depend upon manual labor in order to support themselves and their family, and yet they were willing to co-operate with any plan that was suggested that would make possible the wonderful victory in our missionary work. The two great days for missions, December 3rd and January 21st, were indeed indications of the hearty co-operation of our pastors and people. We received hundreds of postcards from pastors, indicating these days would be set aside as special days for missions. As a result thousands of dollars were received that would not have reached us any other way. May God bless our faithful pastors. We feel that they in a special way will share the reward that is sure to come as a result of this wonderful victory.

PRAYER MADE POSSIBLE THE VICTORY

It will not be possible for me to refer to the hundreds of letters we have received from people who pledged themselves to pray until the victory was won. We remember one letter that stated the brother was praying three hours daily—and had been for many weeks—for this one particular need. This was only one of the hundreds who wrote that for some part of every day they were making the need of our missionaries a subject of special prayer. We are confident that if it had not been for the prayers of the people the victory never would have been won. Human effort could not have accomplished it. There are some things about the victory that are so unusual that we positively know it is all the result of the prayers and the faith of the people. If it could be explained in any other way we would almost be compelled to become a skeptic; but, thank God, we know that He hears and answers prayer. And the past few months have demonstrated beyond a doubt that prevailing prayer will bring victory to the work of God, no matter how great the emergency.

THE FUTURE

The Executive Committee of the General Board of Foreign Missions will meet within a few weeks to determine the future policy. While we do not know what action they will take, yet we believe that the remarkable answer to prayer and the deliverance along financial lines will be an inspiration and a blessing to the Committee, and no doubt will lift a burden that has well nigh crushed some members of the Committee. I am quite confident that not any of them would even feel that we should recall any of the ninety-seven who are now in active service.

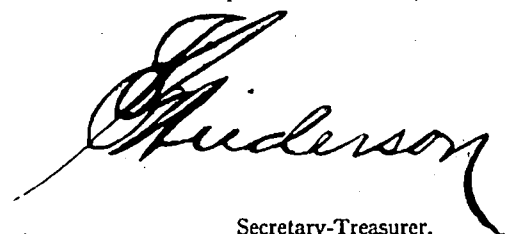
It may be that a few will be granted furloughs, as they are entitled to them, and in one or two cases are greatly in need of a furlough, but this will not mean that it is a policy of retrenchment, but merely in harmony with the policy of the Board, which grants a furlough to the missionaries after a certain number of years of active service. We are praying earnestly that the Committee will see its way clear to continue the present program.

While we may not feel it is advisable to send new missionaries at this time, yet I am confident that all will feel clear to continue the present program and possibly a little later on, as the Lord leads and makes it clear, arrangements will be made to send out more missionaries if it seems in harmony with the thought of the General Assembly, which is soon to convene here in Kansas City.

I am sure we need not urge that you continue praying. We hope soon to publish a statement showing the needs for the year 1923. We have reduced our expenses to the minimum. We sincerely trust that it will be possible to receive each month the amount needed, so that when we come to the close of the year we shall not again face a situation so serious as we have just passed through. May we urge that you who have helped win this great victory by your prayers and gifts, continue praying and asking the Lord for divine guidance and help that you may be able to continue to support this precious work and make it possible for our missionaries to continue in the work that God has called them to do.

We are getting some most wonderful reports from the fields. Truly the Lord of the harvest is blessing the efforts of our missionaries, and we should with our prayers and our gifts make it possible for them to press on and accomplish all that He who has sent them intends they should do. May we take this occasion to express to every one who through their prayers or their gifts or personal efforts have made possible this victory, the sincere appreciation of the General Board of Foreign Missions, and all associated with the Board in their work, for your faithfulness and loyalty when we were face to face with a real crisis.

Yours to help save a lost world,


Secretary-Treasurer.

HEART TALKS TO CONVERTS

No. 2

Getting the Start of the Devil

By REV. E. E. SHELLHAMER

"Lest Satan should get an advantage of us: for we are not ignorant of his devices."—2 Cor. 2: 11.

Satan is ever watching to slip up on us and we must be wide awake every moment, or he will "get an advantage." Beloved, if you do not get the start of the Devil, he will get the start of you—and this may mean defeat. In a race or contest of any kind, much depends on getting a good start on the other fellow. Then there is much in having confidence in yourself that you can win. This same rule holds good in the race for Glory. If Satan can head you off or side-track you he will do so. Let us notice some ways you can get the "advantage."

1. Begin the day right—by reading the Word and prayer. Upon rising, yea, before rising ask God to direct and protect you through the new day. Do not allow conversation, home duties, or the morning paper to crowd in and set aside the reading of one or more chapters in the Bible. Do not read at random, but consecutively. In addition to this, insist on some time for prayer and meditation. This will strengthen and fortify you against a sudden attack of the enemy.

2. Do not allow Satan to find you off your guard. One old writer said, "There is no greater temptation than to be without a temptation." As long as you carry a watchful and prayerful spirit you are safe. It is when you get careless and cease to watch, that Satan slips up on you. "Let him that thinketh he standeth take heed, lest he fall."

Have you ever noticed how some days, or weeks start out with a song and end with a sigh? Why was it so? Was it not because you felt too secure, laid aside your armor and Satan took advantage? Sometimes—there may be days, or even weeks of uninterrupted peace and smooth sailing; a good job, plenty of money, a

large circle of friends, no sickness and no losses. Look out! Be on your guard! Rejoice with trembling!" The testing time will follow and Satan rejoices at the prospect of your losing all you gained.

On the other hand, if you behave yourself wisely, the rule will work the other way and after every season of severe testing, a time of rejoicing will follow. Many times a soul gives up and forfeits a great blessing right on the eve of victory. You can not afford in one moment to unfit yourself for what, with a little patience would have been a lasting victory. "Weeping may endure for a night, but joy cometh in the morning."

3. If, for some reason Satan should get the start of you do not say, "There is no need of trying. I might as well give it up." No! Be a good plodder. Many times a poor beginning terminates with a good ending. What is defeat? asked Wendell Phillips. "Nothing but Education, nothing but the first steps to something better." Lessons learned from our mistakes are of more value to us than money. "To know how to wring victory from defeat," adds a noted writer, "and make stappings stones out of your stumbling-blocks, is the secret of success."

It is the business of Satan to use whatever he can to annoy, perplex and insinuate. Though he is not omniscient, doubtless he can, in a limited sense, foresee a coming victory and he does all in his power to forestall the same. Oh, that souls could hold still at such times, when the tension and pressure are at the snapping point, always remembering that then they are at the very threshold of victory. The fierceness of the conflict means that it can not last long and the fact that "right must finally triumph" ought to be a guarantee that it will always pay to "stand still and see the salvation of the Lord."

ALABAMA DISTRICT

Our pastors and evangelists have been busy since the Assembly and real progress has been made. Our District boards have been busy laying plans and we are sure we are nearing the greatest time Alabama has known. Reports from our pastors show God is mightily with them.

Pastor Chambers of Huntsville has sold their tabernacle and has built a new church. He is planning for a mighty revival with the Evangelists Platts for next month.

Rev. Gammell, our wide-awake pastor at Florence reports victory along all lines and constant salvation.

We find that the work on Brother Blackburn's charge is going nicely and he has broad plans laid for the year. He has good evangelists employed for all his churches. His people are praying for a mighty tide of salvation.

Pastor Butler has the work booming on his charge. His people love him and he works them. God grant to increase his tribe.

The Jasper church has made great strides since the Assembly. The writer assisted Pastor Lancaster just after the Assembly in a three-weeks' revival which was said to be one of the best in years. They are talking of enlarging to accommodate their growing congregation.

Rev. Miss Tousley reports that the work in Brewton is encouraging. They had a successful revival with Brother and Sister Farmer in December.

Brother Killingsworth states that the work is moving in Tuscaloosa. They are planning a constant revival through the summer. This type will build up the work.

Pastor Steadman is having a hard fight in Sylacauga, but God is giving this good man victory. He has some aggressive plans laid for the summer.

Brother Kemp, our progressive pastor in Alabama City has been down with the flu, but he is on the job again pushing the work with great courage. He is planning for two great revivals for the summer. Brother Self held him a successful revival just after the Assembly. We need more young men like Brother Kemp for pastors.

Pastor Farmer reports things moving forth their new church in Fairfax. We predict great success for this man of God in this valley for the year. He is planning for some great revivals.

Brother Wickson and his people are arranging for several revivals in different sections of the city for the year. Their first is slated with Rev. S. D. Slocum for April and May. They expect a revival and a new church during these two months.

I am now on Rev. J. W. Chamber's charge and his people are well pleased with him. He has great courage and faith for his work.

In all we have the best prospects we have seen in Alabama. We have a number of our best evangelists employed for our churches, and many calls to new fields. Our great need is prayer and money to open up these new works. I am praying God to put it on hearts to help us buy tents for these new places. Let all take time to pray a little for this great battle down in Alabama.

H. H. HOOKER, District Superintendent.

NEBRASKA DISTRICT

The first month of this year has proved a time of blessing to several of our churches in the district. Revivals in Curtis, Guide Rock, Beatrice, Hastings and Maxwell. Hastings and Maxwell report one of the best revivals ever held in these churches. To God be all the glory!

We had the privilege of being with the Hastings church for a few nights in the beginning of their revival. The meeting started off with victory and about a dozen seekers the third night.

Mr. and Mrs. L. H. Crawford and I arrived in Maxwell on the 6th for a two weeks' meeting. But at the end of two weeks we were not able to close. The interest was such that it looked unwise to close down. So we stayed another week. The revival had been well advertised by their good pastor and the very first Sunday night the church was packed and some not able to get in. The church was well filled every week night service. The spirit of prayer was on the saints. The first break came on the second Sunday night. Confessions were made of crimes committed many years ago. The Lord answered prayer and set their hearts at liberty. Glory! The last Sunday of the revival was a Red Letter day for all of us. The saints came in from Pleasant Valley to enjoy the feast of good things. And enjoy it they did. Brother Scofield from Arnold was also with us for a few days. He boosted while we preached. Eighteen different seekers at the altar the last day of the meeting. The pastor received five new members

into the church. To God be all the praise for the victories won.

We left Maxwell early Monday morning for Broadwater. The meeting here starts off well in this place. Prospects good for a real revival.

H. N. HAAS, District Superintendent.

BETHANY-PENIEL COLLEGE

At the annual meeting of the Bethany-Peniel College school trustees held at Bethany, January 16, the entire faculty with one exception, was retained for the next year school term. Mrs. E. B. Hackley resigned on account of moving away to accept a pastorate with her husband.

The Bethany-Peniel school is making wonderful strides, showing nearly 30 per cent increase in attendance over last year's enrollment, and new students arriving daily for the second semester. The board allowed two more teachers on the faculty for next year, who will be chosen later.

Prof. A. K. Bracken, the president of the school, is a strong school man, and is getting a grip on the situation, and a good strong corps of teachers to aid him in all departments. Bethany-Peniel is turning out some splendid young preachers to help spread the gospel of full salvation. These boys are going to school and getting their training, and they have work close in. You may look out for these young men to be our coming leaders in Nazarene churches and evangelistic fields.

A campaign will soon be put on to get Bethany-Peniel college completely out of debt. The indebtedness is very small now, and the board of trustees expect to have this college the first one in the connection, to be free from debt, and by the time the next general assembly meets in the fall, we expect to have a report to that effect.

A. C. SMITH, Reporter.

SOUTHERN CALIFORNIA DISTRICT

We are vigorously pushing the work of God in this end of the earth. We have and are now having some of the best revivals that have been on the District in years. A report from Riverside, where Dr. Goodwin is helping our pastor in a campaign, says a real revival is on and persons who never sought God before are at the altars. We have just recently built a new church there which we are to dedicate February 11. In company with Dr. Williams we drove to Long Beach last Sunday and were with our pastor, Rev. J. I. Hill, who took the pastorate there four years ago with 40 members and has now over two hundred and are entirely crowded out of their place. After Dr. Williams had preached last Sunday in a very few moments the congregation gave in cash and one year subscriptions, \$16,200.00 for the erection of a new church. Thank God!

I must not forget to tell you also that at Whittier Brother Griffin is just completing a beautiful new church at a cost of \$15,000.00 which we are to dedicate March 4th. He is to have a revival, beginning March 11 with Rev. L. Milton Williams and Rev. Earl Wilde two of the best known and strongest men in our work. I am sure God will give them a great revival. Brother Wilde has just recently closed a revival with Brother Wear at Placentia, the best in years. Grand Avenue church in Los Angeles is soon to begin the erection of a new church in the southwestern section of the city. Rev. L. T. Corlett is the pastor and is very efficient. God has given him the hearts of the people in a marvelous way. Some of our smallest churches are having real struggles, but are coming out victoriously. We greatly appreciate the work of the men who are so nobly standing by them. Rev. I. F. Metcalf at Escondido has been most heroic and God will not forget his effort, neither will the District.

J. E. BATES.

SUNDAY SCHOOL LESSON REFERENCES

February 18. JESUS AND ZACCHAEUS. Lesson: Luke 19: 1-10.

GOLDEN TEXT: The Son of man is come to seek and to save that which was lost. Luke 19: 10.

Devotional Reading: Psalm 24: 1-5.

February 25. THE PARABLE OF THE POUNDS. Lesson: Luke 19: 11-48.

GOLDEN TEXT: He that is faithful in that which is least is faithful also in much. Luke 16: 10.

Devotional Reading: Psalm 26: 1-7.

Among the Churches

LANSING, MICH.

—We closed a great revival at First Church Sunday. Over two hundred seekers sought and found God in the old-fashioned way. Fifty-two united with the church; others are to follow. We had some remarkable cases of healing. There were something like one hundred fifty anointed and prayed for. The evangelist, Rev. I. M. Ellis, of Bethany, Okla., is of the old-fashioned type and to my judgment is among the best in our connection. His sermons grip the people, and when the altar call is made they come in throngs. He draws the church closer to the pastor. Prof. J. L. and Mrs. Schell of Akron, Ohio, who led the host in song, are fine. Let's keep them busy. Aggressiveness is our motto. The Sunday school, under the efficient leadership of Fred T. Hurry, is going on to signal victory. Miss Lelay Reynolds, President of the Young People's work is making things go. We have some choice young people. Sixty-six have united with the church this Assembly year, and the end is not yet. Pray for us in this great city. More than seventy-five subscriptions to the HERALD were taken during the meeting.—C. Preston Roberts, pastor.

LOMAN, ILL.

—We have just closed a great revival with Brother F. L. McDonald as evangelist. Souls were at the altar almost every service seeking pardon or purity, and many prayed through to victory. We took in a class of fifteen new members, organized a tithing band, also a young people's society. Our church was dedicated January 9th with Brother Chalfant, our district superintendent, in charge. Our church is just a little over one year old and we have it all paid for. Praise God for victory. We are moving right on up the road for God and we are expecting great things from him. Pray for us and the work here.—Mrs. Elias Jolly.

SAPULPA, OKLA.

—The work here is making rapid progress and we are just now entering into a revival that we have just run into without any preparations whatever. We are growing in every line, and our services over the Sabbath were especially blessed of God, and conviction gripped the hearts of those there. Brother Taylor is winning the hearts of the business people until they are coming out to hear him, and Sister Taylor is doing her bit by her loving way. She just makes them love her anyway. We have lost many of our old charter members, but in spite of it all God is giving us more than we have asked for or thought of. Praise His dear name forever. We are going on over the top and are looking forward to the time in the near future when we may expect to see a nice new church building on the corner, for we are asking largely and we know we have One at our head who has never lost a battle. Please remember us in your prayers. In spite of all these good things the Devil is on the warpath and will give us a hard fight, but praise His dear name, with a God like ours and a pastor and people to stand by him with all their efforts we are coming out more than conquerors and will reach our goal.—Mrs. A. B. Bracken, secretary-treasurer.

LEBANON, IND.

—We have just closed a splendid meeting with Rev. Harry Dickerson of Ashland, Ky., as the evangelist. Thirty-eight of the forty-one seekers at the altar prayed through to victory. Fourteen were received into the church last night. Our church was organized in September with thirteen members, and we now have forty members, with the prospects of a few more. Brother Dickerson is certainly a man of God with the unction of the Holy Spirit upon him, and he is not afraid to hit sin in either the pulpit or the pew. The church received a wonderful uplift during the twelve days of his stay here.—Mrs. Harriett Kriel, deaconess.

SMNEY, ILL.

—We are still in the battle for souls. Our revival, December 31 to January 21, was under the human leadership of Rev. J. E. Gaar of Olivet, evangelist, and Brother and Sister Chas. Buss of Olivet, leaders in song. It was a hard-fought battle all the way through, and the Devil contested every inch of the ground, but God gave us twenty-six souls at the altar. A few of these did not pay the price, but the most of those who were converted or reclaimed, were also sanctified. Brother Gaar is a man of prayer, and God marvelously helped him to preach the Word with power sent down from on high. God bless him. Brother and Sister Buss are Spirit-filled singers and pray over their singing. The church was strengthened and fed on the sincere milk of the Word. Over \$200 was raised for the workers, and a love-offering of \$25 was taken for the pastor. Our people know how to take good care of their pastor all through the year. Remember us at the throne.—Chas. Bauerle, pastor.

SPENCER, IND.

—God is blessing the work here in a marvelous way. At present we are worshipping in the basement of our new church, which has been completed for services until the main auditorium is ready for use. Our prayermeetings and morning services are especially owned of God, and our people are reaching out and receiving more of a vision and getting under the burden for lost souls. God has wonderfully helped in the building of our church which we expect to have completed for our revival. Our people have pulled and pushed, and with the help of the pastor and the help and confidence of the unsaved we will soon have a place of worship.—Ethel Johnson, church reporter.

CHEYENNE, OKLA., FRUITLAND CHURCH.

—This is a baby church one year old. It was born in the Shinoak Bushes of Roger Mills County, Okla., located sixteen miles north and six miles west of Cheyenne, Okla. Brother Ray Boone and wife, and Brother Harry Rodgers, and Brother Willie Dikes, all of Texas, were responsible for this church in the hands of God. When they came to this point there were two Christians in this neighborhood; all the rest were sinners and some of them were bootleggers, but now the distilleries are smashed up, the people are converted, and a good Nazarene church has been established. I came here with my wife in the beginning of this Assembly year, October 1, 1922, and assumed the pastorate. There was an enrollment of forty members—all big-hearted, liberal folks.

CHRISTIAN LIFE SERIES

B. W. MILLER, M. A., S. T. M.

Our Salvation is Everlasting

MARCH FOURTH

- I. THE EVERLASTING GOD IS THE AUTHOR OF SALVATION. Psalm 90: 2; Heb. 5: 9.
- II. TO THOSE WHO OBEY HIM GOD GIVES:
 1. Everlasting salvation. Isa. 45: 17.
 2. Everlasting life. John 5: 24.
 3. Everlasting love. Jer. 31: 3.
 4. Everlasting joy. Isa. 61: 7.
 5. Everlasting peace. Isa. 9: 7; 32: 37.
 6. Everlasting light. Isa. 60: 18, 19.
 7. Everlasting pleasure. Psa. 16: 11.
 8. Everlasting consolation. 2 Thess. 2: 16.
 9. Everlasting assurance. Isa. 32: 17.
 10. Everlasting righteousness. Psa. 119: 142.
 11. Everlasting kingdom. Dan. 4: 3; 7: 27.
 12. Everlasting foundation. Prov. 10: 25.
 14. Everlasting name. Isa. 50: 5.
 15. Everlasting strength. Isa. 26: 4.
- III. OUR GOSPEL IS EVERLASTING. Rev. 14: 6.
- IV. OUR WAY IS EVERLASTING. Psalm 139: 24.
- V. OUR COVENANT IS EVERLASTING. Heb. 13: 20.

Topics for discussion:

1. The benefits of salvation and of serving God are not alone confined to this world—they are everlasting.
2. The things of the world shall pass away: Money will lose its purchasing power. Pleasure will be turned into pain and discomfort. Popularity will cease to charm. Fame some day will not beckon. Friendships will come to an end. All for which the worldly person seeks must come to naught.
3. The things of God are everlasting. Our faith, our hope, our love, our crown of righteousness, our reward—all will never pass away.
4. Everlasting salvation—or being saved from the punishment of sin, the penalty of evil and God's wrath at the Judgment—is the result of *consciously* choosing God's way. (1) God has created us free. (2) Before us God has placed salvation by the blood of Jesus, and a life of conscious evil done. (3) We choose salvation and the reward is everlasting life.
5. Everlasting salvation includes not only being saved from hell and its punishment, but also dwelling in heaven with all its beauties and glories. Our Savior will be there. All the saints of all the ages will there sing and shout the song of the redeemed. There pain and sorrow and evil will cease. All that makes life hard and harsh and struggling will not enter through the Gates of Pearl. Then all that makes life happy and beautiful and joyous and holy will be ours in heaven.

6. Is the choice with its reward worth while?

This country has been drouth-stricken the past year, making money scarce, but the people are continually dividing their supply of food with us, so we have all we need. The work is prospering and doing fine. We have a large field here; we have several school-houses in which to hold revivals, and we have not nearly made the rounds yet. We closed a meeting on the 7th of January in the Fruitland church which is the center of the field. We had with us Rev. Ray Boone and wife, Rev. Harry Rodgers, and Miss May Dikes, all of Higgins, Texas. Mrs. Boone had charge of the singing; the music and singing were fine. During this meeting there were thirty-four conversions; sixteen were sanctified, and seventeen joined the church. We now have sixty members, including our junior membership. We have a junior membership that we are proud of. If we expect the coming generation to take our places we will have to get them into the church very young; if we do not the Devil will get them: Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." We are planning to set aside five acres on which the pastor in charge is to live, so he can raise chickens and hogs, have a milk cow, and raise some garden. The work looks good for this Assembly year and we are going in for greater victory.—Rev. T. W. McKinney and wife, pastors.

VIRGINIA, ILL.

—We have just closed a most encouraging meeting here with Sister Grace Edwards as evangelist. The church had been closed for several months past and it was like opening up a new work. At the advice of our District Superintendent the work will continue as a mission indefinitely. We are hoping to have within the next few months a good organization in this little city thirty miles from the state capital. We have a good church building, electric lights; furnace heat, with no debt. Our meeting was one of encouragement in many ways. Our Christian people and the public in general gave liberally to the support of our meeting. Sister Edwards who is truly a woman of God, does not save herself but prays, preaches and goes in for victory. Though she preached fearlessly the whole gospel, good crowds greeted us each night, and through the help of God she won the hearts of many people in Virginia. The power of God was manifested, and a good number rejoiced in the grace of God, claiming justification and sanctification. We believe we have won many friends to our church, and holiness has been lifted up during this revival as never before. Our District Superintendent, E. O. Chalfant, was with us two days the closing week. God made his messages a great blessing. We appreciated the privilege of having this man of God with us. We desire the prayers of all HERALD readers that God will give us holy wisdom to lead his people on to greater victory.—Margaret M. Minnick, pastor.

ADA, OKLA.

—We are moving along nicely over here. We came here after the Assembly at Bartlesville, Okla., and found some of the best Nazarenes on earth. In December we began a series of services with our District Superintendent, Rev. Mark Whitney, and Rev. W. E. Ellis, Rev. F. R. Morgan, and Rev. Lum Jones, our three evangelists who live here and had come home for the holidays. We held the meeting a week and then decided to continue another week with Rev. W. E. Ellis as evangelist, which resulted in about twenty souls finding the Lord. Since our short revival we have had some great services. Brother E. G. Anderson wrote me to find out if we would raise sixty dollars the 25th of January to be applied to the deficit on missions. I wrote him we would, so our good Sunday school superintendent, with our ten good teachers, on the first Sunday had a missionary march and laid seventy-two dollars in cash on the Bible placed on the altar for the deficit. I was reminded again where He said He would do exceedingly abundantly above anything we could ask or think. We have had about fifteen souls either saved or sanctified in our regular services and have taken six good members into the church.—R. E. McCain, pastor.

COLLINSVILLE, OKLA.

—These are days of victory for us here at Collinsville. On January 21st we were gloriously blessed, and God enabled us to exactly double our deficit apportionment for Foreign Missions. To God be all the glory. The saints of this young church certainly know how to sing, shout, pray, and pay, until you are made to feel that heaven is moved, and the powers of darkness shaken. Our Sunday school is among the best of the city, with a splendid line of officers and teachers. The N. Y. P. S. is also making good. We have some of the finest young people I ever met. We are asking God to make this the best year of our life.—J. C. Hafley, pastor.

TOLEDO, OHIO.

—We have just closed a two-weeks' revival here with Rev. and Mrs. Turner of Indianapolis, Ind., as evangelists, who came to us filled with the Holy

GHOST. Our good pastor, Rev. C. Herrell, had things well started as we had meetings every night for a week before they came. God put his blessing upon the meetings, and the saints of God were all prayed up and on tip-toe, expecting great results. God answered prayer and gave us seventeen souls that were either saved, sanctified, or reclaimed, and some received both experiences. A good number will join our church next Sunday. We have just moved into our new church. We have a nice location with parsonage adjoining the church. The people in the neighborhood are coming in and getting saved and like the old-time religion. Praise the Lord! The blessed Holy Ghost is convicting the people and answering prayer. We are gaining ground and defeating the enemy. We are going to hold up the blood-stained banner at any cost. Brother and Sister Turner were sent here by the Home Mission Board. They gave us their labor free of charge to pay his pledge to Home Missions. We just paid their carfare. They came here to help us. Thank God for such brothers and sisters in the Lord. We are expecting to keep the glory and revival spirit on, and to press on and gain more ground.—Mrs. Hazel Pieper, secretary.

GUIDE ROCK, NEB.

—Through the mercy of God we are still on the map and in the battle for souls. On January 21 we closed a successful revival with the splendid help of Evangelists Theodore and Minnie E. Ludwig. They sang and preached the rugged gospel. People came, conviction fell, twenty-seven found their way to the altar, and some very definitely prayed through. Several united with the church. The meeting closed at high tide with quite a number at the altar. Amen.—N. D. Essley, pastor.

CEDAR HILL, TEXAS.

—Our little church is just moving along nicely with our new pastor and wife, Brother and Sister L. A. Miller. He is winning the hearts of the people, and we consider our church as being from every viewpoint in the most prosperous condition of its history. There is no friction; no discord, and all co-operate in everything that stands for true holiness. We are thanking God for sending us a pastor like Brother Miller, one who knows how to lead his people on to deeper truths in God. Our Young People's Society is making good progress with plenty of enthusiasm and a vision of God before them. They come each Sunday with a well-planned program that is interesting to the older people as well as the young. We find it a great blessing to our evening service. We have just built a new addition to our church, and have repapered it throughout. We also have new curtains for our Y. P. S. room. These improvements give us a very neat and comfortable little church. We are expecting this to be one of the greatest years Cedar Hill has ever had.—Mrs. H. K. Plummer, secretary.

DAVENPORT, OKLA.

—Our meeting just closed with Sister Lena Montgomery as evangelist and our daughter Zula as song leader. Sister Montgomery did some fine preaching. The people were well pleased. Great good was done—ten being either saved or sanctified, and the church wonderfully strengthened. A nice offering and pouncing were given the pastor, \$45 was raised for missions, and the finances for the evangelist came easy. The Nazarenes have the confidence of the business people of the town, and they were very liberal in helping us. We had some of the greatest crowds in the history of the church; many were turned away who could not go in or see in. We feel like going on, asking the prayers of the HERALD family that God will keep our hearts filled with love, our heads level, and a heavy burden for the lost.—W. T. Brewer, pastor.

MANCHESTER, IND.

—We closed a three-weeks' meeting here January 21 in which there were between thirty and forty seekers at an altar of prayer, and thank God there were some that got real victory. We did our own preaching with the exception of a few nights when a visiting brother preached for us. God was in each meeting, and the shouts of the saints were heard. Mrs. Ethel Hannah of Elwood, Ind., conducted the song services and sang specials. Our superintendent, Rev. J. W. Short, was with us on the last Sunday and Sunday night, and proved a great blessing. Sunday, January 21, marked one of the biggest days in the history of the Manchester church. We are thanking God for victory here, and both pastor and people are looking forward to a great year. We have a nice crowd of folks that are coming into the church soon. The prayermeetings are fine—fifty-four at a cottage prayermeeting, January 30, and six at the altar at our last regular prayermeeting. Our Sunday school has gone from fifty to eighty-nine, and our goal is one hundred in regular attendance. We are giving God all the glory for the victories and ask the prayers of the HERALD family.—Jesse Towns, pastor.

WANN, OKLA.

—Since the Assembly at Bartlesville the church here is moving on fine. We have had several additions to the church and a number of conversions. We are now in a revival meeting with the pastor in charge. There is much interest and one soul has been saved. We are praying for an old-time revival. I have just returned from the preacher's meeting at Sapulpa, Okla., where we enjoyed a great feast from the Lord. We have some of the best people on earth here. We are going on to do our best for God and win the lost. We have a fine Sunday school, also a fine young people's society. We are expecting great things from God this year.—H. P. Huffman, pastor.

PLACENTIA, CALIF.

—Just closed a most successful revival with Rev. Earl F. Wilde and wife. Some twenty souls prayed through at the altar in the good old-fashioned way. We took four into the church last Sunday and more to follow later. The people gave some \$300.00 in cash and subscriptions for the pastor to buy a new car which has been ordered. God bless the folks. We appreciate it very much. Brother Wilde was sick and not able to sing part of the time, which was a great disappointment to the crowd, but God helped him to preach the word and gave us one of the best revivals we have had here in our four years' pastorate here.—Judson P. Wear, pastor.

HOMINY, OKLA.

—Truly these are good days for the church at Hominy. We are steadily making progress on all lines. We have over a hundred in regular attendance in our Sunday school, with an offering of from five to seven dollars each Sunday. We raised \$52.65 in our special drive for Foreign Missions for which we thank God. The church carries a burden for the lost, and the revival fires are burning. We have some one either saved or sanctified in our service each Sunday, and at many of our mid-week prayer meetings. Sunday was a great day for us, as eight seekers found their way to the altar and all prayed through but one. How the Lord did bless our hearts as they shouted over their new found joy!

On Monday night following, the Lord gave us an extra spread. Rev. D. M. Spell, accompanied by F. C. Savage was passing through, and stopped off and gave us a service; Brother Hayes and many of his good people from Osage came up and were a great blessing to us. We also had Sister Annabelle Latimer from Tulsa with us, and how the Lord did bless us as she brought the message in song! Brother Spell brought a wonderful message, at the close of which an altar call was made to which three responded and were soon happy finders. Then last night (Tuesday) at our midweek prayermeeting which was led by Violet Gray, one of our consecrated young girls, we made an altar call and two came forward and were blessed, one an old grey headed father. How we do love to see the lost come to God. We certainly have a band of workers who know how to go after the lost and bring them to

the altar and pray and cry over them until they get to God. Truly they are real Nazarenes. We have received 22 new members into the church since we came, and some others are to come in at our next service. Finances are coming easy as most of our folks are tithers, and our weekly offerings are sufficient to keep up all expenses. We take courage and press on, looking for better days. We covet your prayers.—W. H. Barlow, pastor.

SACRAMENTO, CALIF.

—God has truly been doing great things for us, whereof we are glad. We are again reminded that He hears and answers prayer in the same old-fashioned way. When we came here a year ago there was not a Nazarene in the city. We found one family of good Nazarenes living a few miles out. But God has been with us in this undertaking from the very first, and we have seen His salvation all along the line. We returned to our work here with my family this last fall, and after a time were able to start on our new building. God underlook for us and we now have a beautiful little structure, that will accommodate over two hundred people. On January 7 the Rev. Frank B. Smith family came to us for a three-weeks' siege of revival meetings. The attendance was very good, and many times the church was filled. The Devil put up a fight, but the saints held on in earnest prayer. The victory came and a goodly number prayed through. There were about 60 definite seekers; 26 subscriptions to the HERALD of HOLINESS were taken, and on the closing Sunday eleven united with the church and others are looking our way. We are all glad that the Smith family were with us. They are excellent workers and loyal Nazarenes, and the influence of their godly lives was felt by the old and young alike. We shall indeed be glad to welcome them back some future day. Since we came back here, September 1, we have taken 25 new members into the church. The Sunday school has doubled in attendance. Our Young People's Society is making splendid advancement and the finances of the church are coming good. In our recent revival we had some old-fashioned conversions and sanctifications. Men came out of secret orders, gave up tobacco, and took the back track. One store-keeper was saved and said that he was through selling the weed in his store. The work here is just in its infancy, and the field is a difficult one, but our faith and trust is in Him who knows no hard places. We need the prayers of all our Nazarenes. We expect by God's grace to be true and to push the battle with all our might, until Jesus comes.—E. E. Mieras.

NEWBERG, OREG.

—We just closed a revival meeting with Mrs. DeLance Wallace as evangelist. Quite a number claimed salvation through the blood of the Lamb and some sought and found the grace of entire sanctification. Sister Wallace makes a good all around evangelist, sound in doctrine and exemplifies the holiness which she preaches. We are glad she came to Newberg for the revival spirit seems to be still continuing with us. There were six that bowed at the altar the Sunday night following the meeting; for all of which we praise God and take courage, and will continue to press the battle for the salvation of the lost and the sanctification of believers. We have just finished the inside of the church building and are now well prepared to carry on the work of full salvation.—E. J. Lord, pastor.

PASADENA, CALIF., EAST WASHINGTON ST. CHURCH.

—That the great family of Nazarenes throughout the world may know we are neither dead nor dying we will make a report. To begin with we want to say "The best of all is God is with us." We are but eight months old as an organization. But we got a good start and with favorable conditions and the blessings of the Lord we have grown to considerable proportions. There is a beautiful spirit of harmony and love among us. The Spirit of the Lord seems to fill the very atmosphere about us. There has been a good degree of revival spirit on and a number have sought the Lord. General Superintendent, Dr. Williams came to the University after his splendid meeting in First Church Pasadena, and gave us two services daily, except Saturday, and on Sunday afternoon and evening he was with us in our tabernacle. These were two great services. Quite a number were at the altar in the afternoon and at night there were more than 30, and the great majority seemed to get through to God and victory. We will never get over these meetings in the chapel and the Sunday services in the tabernacle. We have been favored with great preaching during the past few weeks. General Superintendent Dr. Goodwin found time to drop in on us for one service. This is his church home and we welcomed him most heartily, and he was a great blessing to us. Brother Bud Robinson gave us one service to the delight of our people. Evangelists Ont. Shelhamer, and Shepard also preached for us with power and blessing. We have received over 100

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into the church this Assembly year thus far. The Sunday school reached the 550 mark January 28. We have a great Y. P. S. and also Jr. Y. P. S. and a good Missionary Society. The Missionary Board asked us for \$200.00 on the debt and we gave over \$340.00. We are moving up the line in victory. District Superintendent J. E. Bates in the midst of his numberless duties spent one Sunday with us and was with us in our watchnight meeting. He was with us again last Sunday. We are always glad to have him for he always encourages our hearts, and is a blessing to us.—P. G. Linaweaver, pastor.

ASHTABULA, OHIO.

—"The Lord hath done great things for us whereof we are glad." Since reporting last July we have been forging ahead to the best of our ability. Evangelist R. J. Kiefer of Columbus, Ohio, was with us for a late summer's revival. The tent was pitched in the heart of the city and God gave victory. There were about seventy seekers and eight members were received into the church. In addition to this many new friends were made and prejudice was broken down. We recommend Brother Kiefer as a praying, Spirit-led, successful gospel preacher. Shortly after this, we received notice from the city school board that they would need the school-room, which was our temporary location, to accommodate an influx of new pupils. What could we do? Just a small band of working people. WE COULD PRAY. The city was searched and no available place was found. Then the only thing to do was to follow Brother Nehemiah's example, "Arise and build." This was done and now there stands on a corner lot, in a promising section of the city, a tabernacle church. It is 38x54 feet in size, is built of cement blocks, and is a memorial to the faithfulness of God. The people furnished the grit, while He supplied the Grace and the loan of the greenbacks. The victories of faith are enough to keep us blessed for years. Revival meetings began January 2 with Rev. Edna Banning of Cleveland in the new church. Again the forceful gospel preaching, and earnest praying of the people brought success. The records show eighty-eight seekers for pardon or purity and eighteen members, including probationers, received into the church. All of us took higher ground during this revival. Surely a prophet of God has been in our midst. The dedication of the nearly completed church will be by Dr. and Mrs. Sloan, Sunday, February 25. A great time is expected and if you live near be sure to come. Our people are standing by us, and on Christmas time surprised us with a shower of needed household articles. We are preaching, calling, praying and having the time of our lives. If you have relatives or friends, in or around Ashtabula, drop us a card at once; and write them to visit the "Old Time Religion Church," Pittsburg and Washington streets.—Frank and Helen Lehman, pastors.

HAMILTON, OHIO.

—As I haven't sent in a report for a long time nevertheless I have been very busy. We with our District Superintendent Rev. C. R. Chilton held a revival meeting here in Hamilton last July, and as the people here were wanting to organize a church Brother Chilton organized them and we got a beautiful pressed brick church building costing about \$25,000.00 but with \$8,000.00 yet to pay. The first of September we came on the field, and Mrs. Chatfield took the meetings that we had up until the first of the year, and I stayed on here in Hamilton. God has given wonderful victory since September. All the current expenses have been met and there has been some over \$2,000.00 raised on the church debt. I made an appeal for financial help in the January 17th issue of the HERALD and some have responded but not near so many as should have done so. I ask for 6,000 Nazarenes to give just one dollar each and that would save our nice church. I have received just about as much from people who are not Nazarenes as I have from Nazarenes, but it is still coming. There have been about 100 persons bowed at the altar and claimed to have received what they came after in the past four months. We have taken twenty-two members in to the church. Started with thirty now have fifty-two. Bless God, the Ark is coming up the road. We have just closed a revival with Mrs. Chatfield as the evangelist, in which over 75 sought and found the Lord. When you pray don't forget HAMILTON.—The Chatfields.

WICHITA, KAS.

—Our pastor, Rev. Joseph Kiemel, and his wife, are proving to be a blessing to the Wichita church. We can truly say of him that he rightly divides the word of truth, and does not shun to declare the whole counsel of God. Sister Kiemel has won the hearts of the young people, and wonderful progress is being anticipated. They are winning their way into the hearts of the people in our community. We have a splendid Sunday school with a superintendent filled with the Spirit, pressing home the

truths to the young people in his reviews in a way that creates attention. We are moving up under the leadership of the Holy Ghost. The watchnight service of the closing year of 1922 was one of victory, a time spent in prayer, which resulted in a wonderful revival following, lasting three weeks. We had with us the pastor's brother, Rev. Edward Kiemel, of Sylvia, Kas. He came not in the wisdom of men, but in the wisdom of God, in demonstration and power of the Holy Ghost. We also had Lawson Brown and wife, song evangelists of Bethany, Okla. Fifty souls definitely got through to God. Both sermons and songs were so convicting and convincing backed by the prayers of the saints.—Michael Dodd, reporter.

TURNERVILLE, MICH.

—Our new pastor, Emra Rinas, and family moved here the week after the Assembly and began preaching, praying, and working with strong faith in God, believing that we could build up a strong work here, and he is still going up the road "on fire for God." The people sit under his preaching with hearts opened to receive the truth. A revival has begun. Souls are finding help at the altar in our regular services. We are believing in a great revival this spring, that will stir Turnerville. This is our pastor's first year in pastoral work. Praise the Lord, he is on fire. Our aim here is to go over the top in Turnerville, then reach out. Praise God for such a redeemer. When on your knees remember Turnerville.—Mrs. Myrtle Wolcott.

LOS ANGELES, CALIF., EMMANUEL CHURCH.

—We can still report victory at Emmanuel. The revival fire of the Holy Ghost is upon the church in mighty power and glory. Last Sabbath we had a most wonderful day. At the evening service there were four souls prayed through in the old-fashioned way, and the Lord's blessing and presence is manifest in every service. The average attendance at the prayermeetings is from seventy to seventy-five. Surely we have a man of God as our pastor—Rev. W. C. Frazier. We expect to begin a three-weeks' revival meeting with Evangelist Rev. A. G. Jeffries of Peniel, Texas, beginning March 15. We expect by God's grace to make this year the best one in the history of the church. New members are coming in right along for which we give the Lord all praise and glory.—Mrs. J. W. Rogers.

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LEWISTON, IDAHO.

—This church had a blessed revival and convention from January 24-28. The following preachers were in attendance: Rev. Will H. Nerry, Dist. Supt. and Rev. Lillie B. Nerry, Rev. Aug. N. Nilsson, Rev. Wm. M. Irwin, Rev. H. E. Toms, Rev. F. E. Johnston, and Mrs. Johnston. The evening services were well attended, and the results were good. There were several cases of salvation, the church was quickened and encouraged. We are sure God has greater things for us, and we have a firmer grip on the people of Lewiston and on the throne of grace for a work that will stand when the world is on fire.—C. B. Langdon, pastor.

HARMON, OKLA.

—A great victory was won this last week at Parkman schoolhouse. Men and women prayed through in the old-time way. The meeting will run on another week. Twenty souls have been saved or sanctified. The workers are James Ward, Mr. E. Cocanower, and the reporter.—A. Cocanower, reporter.

HILLSBORO, TEXAS.

—These are the best days we have ever seen at Hillsboro. The work is moving on nicely. The house is packed almost every service; the interest is good and God is giving us the hearts of the folks. The Sunday school is fine, having about one hundred, and is growing all the time. We just closed our revival with Rev. Lum Jones. We thank God for men like Brother Jones who are God-called and God-sent and God-filled. We were very much disappointed in the meeting inasmuch as Brother Jones was taken sick after having preached a few sermons and was not able to preach any more. However, the meeting was not a failure by any means, as thirteen prayed through, the church was strengthened, and we won the confidence of many new people. We feel like pressing on in the name of our captain and fight the Devil to a finish. The church is in the best financial condition of its history—the finances for the revival came easy, they have the pastor paid up to date, and we are far ahead of what we have ever been before on other financial lines. We started a little over a year ago with twenty-seven members and now have about fifty good loyal Nazarenes.—J. H. King, pastor.

Gleanings From the Field

ST. PAUL, MINN.

The revival is on in good shape in old North St. Paul, Minn. Our beloved District Superintendent, Dr. J. G. Morrison, was with us last Friday evening, and again Sunday evening. The Lord was pleased to bless His precious Word. Brother Morrison is going up Mt. Zion by leaps and bounds—wonderful new visions of the possibilities of faith. We organized with twenty-six charter members. "The end is not yet." Brother H. T. Nyhus and I are continuing the series another week, maybe longer. Miss Janet Sjoquist, the new preacher, is on the job, and preached last night. God crowned the service with three new seekers. The revival is just beginning. Since getting the folks organized they began to feel more like it was their meeting.—J. O. Schaap, evangelist.

McCOMB, MISS.

I assisted Rev. H. F. Tate, pastor of South McComb, Miss., from January 3-21. The Lord gave us a real good meeting. We had some twelve or fifteen professions, and not only the people of our church were blest by the meeting, but many people of other churches were helped by the Lord. One Methodist sister remarked at the closing service that she appreciated the evangelist "preaching holiness without any apology." The pastor is an earnest, good man, and a fine yokefellow. Praise our God for real victory.—W. O. Self.

MUNCIE, IND.

We are glad to report the good meeting we had with the Muncie church. We were here three weeks, and God gave us some gracious victories. Rev. E. M. Cornelius was our congenial collaborator here until the last week. The meeting was held at the Five Points Mission, which is supported by the Sunday school of the first church. There were some seekers all the way through the meeting, but the number increased until the last Sunday, which was the crowning day. The pastor, Brother Harlan Davis, is a sane, spiritual, and radical preacher; and stood by the hottest truths we could offer. It seemed that this meeting had more than an ordinary number of handicaps. At times about half the church was sick; and the evangelist took a severe cold which resulted in a very painful gathering in the head. But we preached on as hard as we could and the people bore with us patiently; and God honored His Word, though 'it was delivered in weakness. We also secured 18 subscriptions to the best paper on earth.—Roy L. Hollenback, evangelist.

ELWOOD, IND.

This is our fifth day here and from the first service we have had large crowds. The church is quite large, yet some were turned away the first night. They are glad to attend, but hard to move. God is with us, and the signs are good for a break before we get through. My first meeting for 1923 was with our church at New Philadelphia, Ohio, with Pastor R. Andrews. He is a good yoke-fellow, but has a hard proposition on his hands. The church has been all torn asunder by division, and many people leaving and starting up other work in the town, etc. The church was much revived and encouraged through the meetings, and the pastor told us that our coming there saved the day. The pastor and church have taken new hope. The few saints there are good. Listen, pastors and evangelists, it is just as wise and necessary to revive and save our weak and dying churches as it is to organize new ones, though the work may be less pleasant and the pay smaller. I stopped off one night at Richmond, as our train was five hours late. After securing hotel quarters for the night, I attended our Nazarene prayermeeting. I found Rev. E. E. Robinson making a brave and manly effort to rally his little band of saints for his coming revival, etc. He and his faithful wife are putting up a good fight of faith to save the cause in Richmond. They surely need your prayers.—Rev. F. W. Cox.

DURANT, OKLA.

We sang for the church at Durant December 1 to 7. We found Brother and Sister Gilmore doing the work of pastors. Brother Gilmore had won the respect of the business men and the love of the church, and was commanding the hosts to victory. Rev. L. A. Miller was secured as evangelist for a ten-days' siege. He at once began to hew to the line and soon some twenty had prayed through to definite victory. We had to leave the week end for Brownwood, Texas, for a seventeen-days' battle. Here we found a small band of loyal folks who were ready to do anything to have a revival. While the attendance was not strong because of the holiday excitement, yet God helped us to sing with unction, and Rev. W. E. Ellis as evangelist to preach with power, until the line of the enemy was broken through. There were only a few who were definitely blessed of God but the church was encouraged and the work preserved. The District Superintendent, Rev. E. W. Wells, resides at Brownwood and his help in raising the finances for the meeting was greatly appreciated, as well as his assistance in every other way. On account of sickness and ill-health Rev. E. R. Gentry resigned as pastor and a young preacher by the name of Lee was called as pastor. Our next meeting was at the Oklahoma City, Okla., First church with M. V. and Bessie Dillingham as pastor-evangelists. We had only ten days here but God was on the scene and the revival tide was high. Brother and Sister Dillingham are real pastors just any way that you may mention and when it comes to evangelistic preaching their equal is hard to find. We were never at a place where the people entered into the singing like they did here. On the last Sunday afternoon the missionary band had charge of the service and at four o'clock an altar service was begun that lasted up until the evening service. At the close of the night service some twenty-five were in the altar. The total professions numbered during the meeting sixty-five. We left Oklahoma City on Monday, midnight train for Milburn, Okla., to join Rev. F. R. Morgan, as evangelist. After the smoke of battle was cleared a new church of some fourteen members was organized. The success of the meeting was largely due to the co-operation of the Tishomingo church which is only ten miles distant, and their good pastor, Rev. Mrs. Julia Standridge. They came, rain or shine, warm or cold, and stood by us nobly. We predict a great future for this newly organized church. The finances came easy. We are now at Konawa, Okla., with Rev. F. R. Morgan as evangelist and God is giving us victory.—Johnnie and Jackie Douglas.

TELEGRAMS

HERALD OF HOLINESS: Auburn, Ind.
Great missionary service Sunday evening, February 4, with Brother and Sister Eckel. They are great. Brought all the budgets up in full to date. Twenty subscriptions to the HERALD OF HOLINESS. Missionary fire burns here. Financial campaign to buy church and parsonage a success.

J. L. BASHORE, Pastor.

HERALD OF HOLINESS: Detroit, Mich.
Mid-winter convention closed with great success. Herrell and Speakes brought stirring messages. Results splendid. \$3550 pledged. A large class received in church. In new church Easter Sunday.

M. S. COOPER, Pastor.

HERALD OF HOLINESS:

Sioux Falls, S. D.
Pray, pray for Sioux Falls. Fight is on. Evangelist Patrick preaching the old time truth with power. Altar more than full last night. The Devil was on hand. We must have a real, bedrock revival to put the work of God in the Nazarene church in its rightful place.

ELIZABETH HURLEY, Pastor.

HERALD OF HOLINESS:

Selma, Ala.
Rev. W. R. Platt operated on for appendicitis, Selma, Ala., January 27. Last word was doing very well. Pray for his recovery. It seems he is too valuable man to lose. His friends should remember him with a substantial offering at this time. Remit to C. H. Lewis, Box 618, Selma, Ala.

H. H. HOOKER, District Superintendent.

HERALD OF HOLINESS:

Danville, Ill.
Olivet University trustee board closed most successful session. President Sanford runs school without deficit first semester. School fine. Complete change of financial plans and management. Closing Chicago office. Borders resigns. T. W. Willingham elected financial secretary and treasurer. Send all pledge money to him at Olivet. Outlook fine.

E. O. CHALFANT, Secretary of Board.

NAZARENE PUBLISHING CO.:

Los Angeles, Calif.
Sunday was a great day in First church. Dr. Babcock preached morning and evening, bringing the word of life with remarkable power and unction. Twelve seekers at the altar. Rev. Paul Goodwin now home from Japan spoke to the young people concerning various conditions of missionary work in Japan. The Lord specially blessed this splendid message. Mrs. Babcock is in a critical condition, but is rejoicing and praising the Lord.

MRS. PAUL BRESEE, Secretary.

HERALD OF HOLINESS:

Decatur, Ill.
Decatur First Church, Decatur, Ill., closed a week's convention, seventy-five souls in the fountain. Rev. Grigsby preaching Monday night, Rev. Brooks, Wednesday, Rev. Gallup, Tuesday, and Rev. W. G. Schurman of Chicago, Thursday and Friday. Saturday night Freddie Thomas, 13-year-old boy, preached; Sunday, pastor. 314 Sunday school; altar crowded Sunday night. Many coming into the church.

L. B. MILBY, Pastor.

HERALD OF HOLINESS:

Olivet, Ill.
Olivet closed a successful ten-day convention. Dr. J. B. Chapman preached. Sunday was a great day with many souls in the fountain. A great uplift to the church. Running Olivet without debt. Words of commendation from all sides for President Sanford. Pastor Wisler is serving to utmost of his ability. Fine enrollment in the new semester. Olivet's future looks good.

E. O. CHALFANT, District Superintendent.

HERALD OF HOLINESS:

Fort Wayne, Ind.
Great time, Sunday, February 4. Twelve seekers in the regular services. All night of prayer, Friday, February 2. Eleven seekers during the night. Great

missionary service Sunday morning with Brother and Sister Eckel. Eight hundred and fifty dollars raised for missions and budget; \$150 cash. This is \$240 above all assessments. Brother Eckel secured 30 subscribers for HERALD OF HOLINESS. We are expecting a great revival, February 6 to 25, with Brother Aycock.

HOWARD PASCHAL, Pastor.

HERALD OF HOLINESS:

Chicago, Ill.
W. M. S. district convention a great success. Large attendance at our services. Rev. E. G. Anderson, General Secretary of Board of Foreign Missions; Rev. Susie M. Fitkin, Brooklyn, N. Y.; Rev. and Mrs. W. A. Eckel were the special workers. The closing night of the convention was wonderful and inspiring. The report of the campaign that has just closed to raise the deficit in foreign missionary treasury proved a great blessing and inspiration. Forty-five hundred dollars was raised in a few minutes towards 1923 missionary budget. We expect constant victory.

W. G. SCHURMAN, Pastor.

NOTES AND PERSONALS

Evangelists R. J. Kirkland and W. Evans Burnett and wife are in a meeting at De Ridder, La., and earnestly desire an interest in the prayers of all Nazarenes for the success of the meeting.

Mrs. W. C. Davidson of Seattle, Wash., in renewing her subscription to the HERALD OF HOLINESS says: "I've learned to love the HERALD OF HOLINESS, because the pages are filled with spiritual truth, and nothing but the truth satisfies me. While not a Nazarene I worship each Sabbath at the First church and have learned to love the church where the Holy Spirit can have the right of way and we can mingle our prayers and tears together at the altar of the Lord who does hear and answer prayer."

Evangelist Roy L. Hollenback reports a good meeting at Muncie, Ind. He sends in eighteen HERALD subscriptions.

Rosa F. and H. P. Blakely writing from Monroe, La., state that for the past year they have been in charge of the Good Samaritan Home in that place. Brother Blakely has been in poor health for two or three years and unable to be in the work of the

Must We Sin?

By Rev. Howard W. Sweeten, a well known Nazarene evangelist. The book treats of the sin question in a convincing and comprehensive manner from the standpoint of reason and revelation. 184 pages, cloth-board binding.

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PREACHERS' MEETING

Chicago Central District

March 27 - April 1st, at Springfield, Ill.

Special Workers:

DR. J. W. GOODWIN and REV. I. G. MARTIN.

There will be an evangelistic campaign which will precede the Preachers' Meeting, beginning March 14th and continuing over April 1st.

For particulars address, E. O. CHALFANT, Danville, Ill.

ministry, but they feel that God is using them in the work they are doing. They say, "There are no Nazarenes in this part of the country, but we are standing true to the trust. We request the prayers of the HERALD family."

Evangelists J. L. McLendon and J. W. Cook are in the third week of a great meeting in Mansfield, La. They will continue two or three weeks longer, and hope to be able to organize a church there.

Rev. W. D. Killingsworth recently of the Eastern Oklahoma District is now pastor at Tuscaloosa, Ala. He says: "We are going to do our best to take the city of Tuscaloosa for Jesus. We have the vision and we think the first step is to circulate our literature. Pray, pray for us, and then pray more."

ANNOUNCEMENTS

NOTICE—I am arranging my affairs with the view of giving all the time possible to evangelistic work. Will work with another evangelist, especially a singer, or alone, with good home musical help. Length of meeting and compensation subject to adjustment. Pacific coast, Iowa, and country between preferred. Credentials from Iowa Holiness Association and North Pacific District, Church of the Nazarene. I am not as young as I was when I commenced this kind of work; but I am riper, and I think, all things considered, better fitted for the work. Am prepared to give special attention to convention work.—Henry C. Ethell, Springfield, Ore.

To the Readers of the HERALD of HOLINESS—Now, beloved, let me hear from you. Here is what I am writing about. I want to just make this point plain. I wish that every person that wishes to join the Robinson and Athans party for the Holy Land trip, starting from New York, June 5th, and returning by September 15th, would let us know by all means not later than March 1st. Will you do that? Don't delay, for this will be the greatest trip of your life. In love, Uncle Buddie.

ANNUAL BOARD MEETING AND ANNIVERSARY—The annual meeting of the Board of Directors of Rest Cottage will convene at Pilot Point, Texas, March 1st, in the parlors of Rest Cottage, 2:30 p. m. The twentieth anniversary of Rest Cottage will be celebrated by a four-day, red-hot holiness convention, March 1-5. Some of the leading preachers of our church and country will be present and will assist in this great feast of fat things. All those who plan on attending any or all of these special occasions kindly address Rev. J. P. Roberts, Pilot Point, Texas. All members of the Board of Directors are expected to be present at annual meeting, March 1st.—Rev. Allie Irick, Secretary of Board.

NOTICE—The new Nazarene tabernacle church at Ashtabula, Ohio, will be dedicated by Dr. and Mrs. Sloan, February 25th. Other workers are expected. All-day meeting. We are praying for a great time.—Frank and Helen Lehman, pastors.

NOTICE—To the Pastors and District Superintendents: This is a recommendation for our beloved brother, Mark Whitney, as he is resigning the Eastern Oklahoma District to take effect as soon as Dr. Williams can find a man to take his place. He is planning to enter the field as an evangelist and and Brother Whitney can make good anywhere. He organized twenty-eight churches in two years, on this great District. May our people keep Brother Whitney busy till he goes to heaven or till Jesus comes. Amen.—Uncle Buddie.

NOTICE—I will be engaged in revivals during the month of March in Northwestern Iowa. Would be glad to correspond with pastors of churches wanting an evangelist living near or nearby states. It saves the evangelists rail road fare when you can call the one nearest your church.—E. E. Wiggins, 30 Laurel St., Richmond, Ind.

Rev. M. Edward Borders Enters Evangelistic Field

The announcement that Brother M. Edward Borders, of Chicago, is entering the evangelistic field will be appreciated by his many friends, who have long felt that Brother Borders is peculiarly fitted for the work of an evangelist. His years of experience in the ministry, both as pastor and evangelist, and then his further experience as financial secretary of Olivet during five years when the school was in a very critical condition have given Brother Borders training and preparation that will make it possible for him to enter the evangelistic field with a burden for lost souls and for every department of our church work. I take great pleasure in recommending Brother Borders to our pastors, feeling that in recommending him I am recommending a friend and a brother who will serve faithfully any church that calls him for evangelistic work. Those

desiring to communicate with Brother Borders should address him at 6347 Normal Boulevard, Chicago, Ill.

E. G. ANDERSON.

NOTICE TO EVANGELISTS!

If you have had trouble in securing a gospel tent write us and we will give you prices and terms that will surprise you.

Laurence Wade and R. Gebhart
2501 South A. St., Elwood, Ind.

Evangelists' Slates

Asolan Quartet, 9—304 W. 63d St., Chicago, Ill.
Hidzfeld, Wash.Feb. 6 to 16
Portland, Ore.Feb. 18 to March 4
C. H. Alger, Bethany, Okla.:
Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.:
Jarrell and Dell Aycock, Atwood, Okla.:
Fort Wayne, Ind., (1514 Cass St.)Feb. 6 to Feb. 25
California, Pa.March 1 to 18
A. F. and Lenora T. Balsmeier, 1018 Filmore St., Topeka, Kas.:
Rev. C. E. Belew, 1306 Fourth St., Wichita Falls, Texas:
F. H. Benjamin, Song Evangelist, Williams, Ind.:
M. L. Baltezoze, Milton, Ore., Box 0107:
Miss Lula Barnard, 50 Sixth St., Lowell, Mass.:
T. E. Beebe, and Carol F. Beebe, soloist and pianist, 333 Orange Ave., Long Beach, Calif.
W. G. Bennett, Grandview, Wash.:
P. P. Belew, Upland, Ind., Box 243:
James M. Belt, 129 Third St., N. E., Washington, D. C.:
M. R. Bishop, Bethany, Okla.:
Millard T. and Lida Brandyberry, Olivet, Ill.:
J. E. Brasher, Crestview, Fla.:
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
Elmer L. Buck, 2219½ East Garson St., Jackson, Mich.:
Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho.
Lyman Brough, Potterville, Mich.:
Adrian, Mich.Feb. 4 to 18
F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60):
M. M. Bussey and Wife, 1298 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 515 South Vine St., Wichita, Kas.:
Chicago, Ill., 825 N. LeclaireFeb. 18 to 28
H. C. Cagle, Buffalo Gap, Texas:
Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.:
Westfield, Ind. (Friend's Church)Feb. 4 to 18
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.
Lionnie Carrell, 523 West F. Ave., Oklahoma City, Okla.:
Roscoe Carrell, Cedar Hill, Texas:
Frank Calanese, Hagerstown, Ind.:
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
C. C. and Flora Ruth Chaffield, 107 Grand Blvd., Hamilton, Ohio.
J. H. Crawford, Hooker, Okla.:
W. F. Cleghorn, Bethany, Okla.:
Prof. C. C. Conley, Song Leader, 281 East York St., Akron, Ohio.
Cleveland, Ohio (General Delivery)Feb. 9-25
E. M. Cornelius, Princeton, Ind.:
Hedley, Ind.Jan. 28 to Feb. 18
Upland, Ind.Feb. 25 to March 18
Ernest Coryell, Wilmet, S. Dak.:
F. W. Cox, Lisbon, Ohio, Box 441:
Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3.
Earl E. Curtis, 10 Stewart St., Lowell, N. Y.:
Frank Daniel, 222 E. 42d St., Los Angeles, California:
Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.:
F. N. DeBoard, Davenport, Okla.:
Marion and Dean Devoll, 208 N. 13th St., Charlton, Iowa:
Johnnie and Jackie Douglas, Song Evangelists, 4204 Julia St., Dallas, Texas:
Earl Dulaney, 710-23 St., Ashland, Ky.:
Lauris, OhioMarch 1 to 11
Grace Edwards, Thompsonville, Ill.:
Harry Joseph Elliott, 916 16th Ave., S., Nampa, Idaho:
I. M. Ellis, Bethany, Okla.:
East Liverpool, OhioFeb. 14 to March 4
Enid, Okla.March 9 to 25
W. E. Ellis, Box 453, Ada, Okla.:
Collinsville, Okla.Feb. 3 to Feb. 25
C. E. Ellsworth, R. B. 9, Greenfield, Ind.:
Thos. Eisner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
Canastota, N. Y.Feb. 16 to March 4
Grafton, W. Va.March 11 to 25
Henry C. Ethell, Springfield, Ore.:
I. D. Farmer, Hugo, Okla.:
Kirby Borders and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:
Elsa and Lula Fischer, Millford, Neb.:
B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:
Grand Junction, Colo.Feb. 1 to 18
Montrose, Colo.Feb. 20 to March 11
Bona Fleming, Ashland, Ky.:
Austin, TexasFeb. 18 to March 4
Temple, TexasMarch 5 to 18
J. E. Gaar, Olivet, Ill.:
Parker, Ind.Feb. 18 to March 11
C. J. Garrett
Augusta, Kas.,Feb. 4 to March 4

Philip Gaiter, 461 Alice St., East Palestine, Ohio:
W. R. Gilley, Olivet, Ill.:
Dayton, Wash.Feb. 6 to 25
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:
Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:
G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.:
J. Walter and Bessie Marie Hall, Bethany, Okla.:
Lee L. Hamric, Hamlin, Texas:
Ada, Okla.Feb. 2 to 19
Osage, Okla.March 2 to 25
G. M. Hammond, Wilmore, Ky.:
R. A. Harris, Red Rock, Texas:
W. W. Hanks, Box 308, Ashland, Ky.:
Mannington, W. Va.,Feb. 11 to 28
Terrace, Pa.March 4 to 18
C. E. Haworth, Alexandria, Ind.:
Edna Wells Hoke, 417 Barr St., Carterville, Ill.:
W. F. Herbig, Buffalo, N. Dak.:
A. R. Hodges, 2215 West Oak St., Louisville, Ky.:
R. T. Hodges, Bethany, Okla.:
Nettie Hudson, 3304 Washington Ave., Racine, Wis.:
A. Columbia Hudon, Grosvenor Park, Beacon, N. Y.:
Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.:
Seymour, Ind., (R. R. 7)Feb. 2 to 18
Roy L. Hollenback, Clarence, Mo.:
Clarence, Mo.Feb. 4 to 25
Princeton, Ind.March 1 to 25
J. E. Hughes, Kingswood, Ky.:
Keweenaw, Ill.Feb. 1 to 18
J. W. Hunt, No. 4, Nampa, Idaho:
J. R. Hunter, P. O. Box 339, Salt Lake City, Utah:
Northern California DistrictJan. 10: Indefinitely
Arthur F. Ingler, Box 237, Nampa, Ida.:
Allie Irick and Wife, Pilot Point, Texas:
Roy J. Jacobs, Caney, Okla., Box 66:
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:
Morcantown, W. Va.Feb. 18 to March 4
Lum Jones, Ada, Okla.:
Emmett, IdahoFeb. 15 to March 4
Thomas Keddle, 321 S. Reed, Lyons, Kas.:
E. R. Kelley, 853 Walnut St., Riverside, Calif.:
Robert and Pauline Kennedy, 3024 S. Stonewall, Greenfield, Texas:
Valley View, TexasFeb. 11 to 25
E. W. Kiemel, Sylva, Kas.:
R. J. Kirkland, Care of Layman Press, Jamestown, N. Dak.:
Annabel Latimer, Song Evangelist, 806 E. 5th St., Tulsa, Okla.:
H. R. Lee, 518 E. Sears St., Denison, Texas:
D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
H. R. Lewis, Holly St., Nampa, Idaho:
M. F. Lienard, 1521 New Hampshire Ave., Lawrence, Kas.:
V. W. and Margaret Littrell, 700 Elk St., Beatrice, Neb.:
Elkhart, Kas.Feb. 11 to March 4
Ensign, Kas.March 8 to 26
Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:
W. W. Lovelass, London, Ohio:
Monticello, Ky.Feb. 9 to 25
Mabel R. Manning, Song Evangelist, Nahant, Mass.:
Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
John Matthews, 4045 Benton Blvd., Kansas City, Mo.:
J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.:
Darby, Pa.Feb. 11 to 25
Malden, Mass.March 4 to 18
F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:
Charlestown, Ind.Feb. 7 to 25
Grace McElmore, Singing Evangelist, Olivet, Ill.:
Dugger, Ind.Jan. 14 to Feb. 14
J. L. McLendon, (gospel tent and seats) Peniel, Texas:
R. A. McCann, The Ardmore, Indianapolis, Ind.:
W. T. Means, 1802 Park St., Keokuk, Iowa:
Howard V. Miller, 6 Pine St., Binghamton, N. Y.:
Spring Valley, N. Y.Jan. 26 to Feb. 18
Patchogue, N. Y.Feb. 22 to March 15
James Miller, 2638 Burton Ave., Indianapolis, Ind.:
Miss Lena Montgomery, 518 Santa Fe St., Alva, Okla.:
George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.:
Indianapolis, Ind., South SideFeb. 18 to March 4
John E. Moore, Song Evangelist, 4013 S. Western Ave., Los Angeles, Calif.:
J. E. Moore, Prescott, Ark.:
J. E. L. Moore, 231 N. Jefferson St., Indianapolis, Ind.:
Paul F. Moore, 1406 Hunter Ave., Columbus, Ohio:
A. M. and Minnie Morris Moorehead, Paulding, Ohio:
Illinois DistrictFebruary
J. W. Montgomery, Plantersville, Miss.:
F. R. Morgan, 712 West 5th St., Ada, Okla.:
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
(R. F. D. 3, Box 37)Feb. 11 to March 11
Owensboro, Ky.:
Wm. D. Nease, Olivet, Ill.:
Evansville, Ind., (1016 Chandler Ave.)Jan. 28 to Feb. 18
B. F. Neely, Bethany, Okla.:
H. T. Nyhus, Corona, S. D.:
G. F. Owen and Arthur F. Ingler, Box 257, Nampa, Idaho:
John R. Patrick, Valley City, N. Dak.:
L. M. Payne, Bethany, Okla.:
Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.:
Miss Louisa Pinnell, 2305 N. Liberty St., Salem, Ore.:
F. E. Putney, 207 S. Millwood, Wichita, Kas.:
P. C. Ramsey and Wife, 618 S. Lawson, Shawnee, Okla.:
C. A. Reney, 2 Roberts Ave., Danbury, Conn.:
J. E. Redmon and wife, Brookville, Ind.:
L. S. Redwine, 832 Baltimore Ave., Ft. Worth, Texas:
S. B. Rhoads, Pasadena University, Pasadena, California:
Bud Robinson, 3109 Troost Ave., Kansas City, Mo.:
Miami, Fla.January

HERALD OF HOLINESS

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R. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio:
Bowling Green, OhioFeb. 14 to March 4
Schurman-DeLong, 72 Main St., Wareham, Mass.:
N. B. Shade, Princeton, Fla.:
W. E. Shepard, 513 Redfield Ave., Los Angeles, Calif.:
Greenville, Ill.Feb. 18 to March 11
F. B. Smith and Family, 4434 View St., Oakland, Calif.:
Guy V. Smith, Box 261, Logan, W. Va.:
M. P. Smith and Wife, Calumet, Okla.:
W. I. Smith, 1022 North Wheeler St., McPherson, Kas.:
Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:
C. K. Spill, Bethany, Okla.:
H. C. Stebbins, Waterville, Vt.:
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.:
M. E. and Della B. Stretch, El Paso, Ill.:
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Carl Tucker, Winchester, Ind.:
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624 Merton Ave.
J. S. Wallace, Carterville, Ill.:
Mrs. Delance Wallace, 308 12th Ave., North, Seattle, Wash.:
Geo. Ward, East Palestine, Ohio:
R. H. M. Watson, College Heights, Meridian, Miss.:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
Pittsburgh, Pa.Feb. 1 to 18
Monongahela, Pa.Feb. 21 to March 11
Mark Whitney, Ada, Okla.:
Earnest E. Wiggins, 30, Laurel St., Richmond, Ind.:
Sheldon, IowaMar. 1 to 18
J. E. Wigfield, Burr Oak, Kas.:
Earl F. Wilde, Highland, Calif.:
Mrs. Esther Williams, Song Evangelist, University Park, Iowa:
J. E. Williams, Olivet, Ill.:
Ogden, Ill.Feb. 12 to March 4
Plymouth, IowaMarch 5 to 18
E. E. Wood, Hildale, Mich.:

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Charles Robinson and Brown, Bethany, Okla.:
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