

HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

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Can Pentecost Be Repeated?

By REV. ALPIN M. BOWES

WE are anticipating another great General Assembly. Would it not be a wise provision to begin preparations for another Pentecost at this Assembly, and in prayer to anticipate something unusual in modern church annals in the really great outpouring of the Holy Spirit? There is no greater need in the forward movement, evangelizing force and spirituality of our denomination today than a great general Pentecostal shower upon our preachers and laymen. We can do without some things that we often contend are necessary, but we cannot succeed without a great baptism with the Holy Ghost. If this shall be the main object of our General Assembly we must concentrate our interests to that end, and God will honor us. What we shall receive depends upon our motive. If our prime motive is to "put over" some pet idea, we may succeed in that, and we may grieve the Holy Spirit in doing so. If our ambition is for some distinction or honor we may succeed in gaining our desire, or we may be disappointed. We may have some good motives for some wise and needful legislation, and yet neglect the one essential thing. Above everything else our supreme desire should be first, for a great outpouring of the Holy Spirit. What could be a more auspicious occasion for another Pentecost than a General Assembly? At the first Pentecost Jesus' closest followers and most trusted leaders were the candidates and recipients of that wonderful blessing. At the General Assembly our preachers, evangelists, missionaries, deaconesses, church officers, and members from all quarters of earth, who are known and loved of the Lord, will constitute a wonderfully representative body for another Pentecost!

At the first Pentecost impulsive Peter supposed the filling of a vacant office should be the important business. Accordingly Matthias was elected, but it does not seem that God even recognized their action. He intended something vastly more significant in that conference. They did not need more officers so much as they needed power to put in motion the machinery already assembled. And when they centered their desire in that direction and were all of one accord down the power came.

"God has not left His people and His church to their own resources; there is given an added power that was marked on Pentecost, and is seen again down through the ages. History is full of special repetitions of Pentecost, and today there is dire need of another Pentecost. It would seem that such a manifestation is needed at this time. Can it come? Can there be a repetition of Pentecostal power that shall be lifted to our present needs today? Yes! Such

power and coming is possible, if we will meet the conditions that bring about such a repetition."

What were the conditions of the first Pentecost? What preceded that event?

There was a great prayermeeting. "The picture of the Church before Pentecost is the picture of the Church on its knees. They prayed in those days with most intense devotion and desire." Would it not be well to proclaim a nation-wide or world-wide prayermeeting to pray for a great Pentecost at the General Assembly? So, when we come together, we shall come "all of one accord, in one place." The question has been asked, "Can the tarrying of Pentecost be repeated?" And it was well said, "How is it today? Instead of tarrying we are hurrying; we are organizing; we are detailing; we are combining; we are enthusing." God grant that this shall not be the case with the Church of the Nazarene. On the contrary let God look upon the scene of a church upon her knees for a new Pentecost!

There was a great expectancy before Pentecost. The disciples were going to receive the promised Comforter; the "power of the Holy Ghost coming upon them." Jesus said concerning the Holy Ghost: "I will send Him unto you," and they believed His Word and were expectant. So our hearts should throb with great hope for our gathering, for "According to your faith be it unto you." Let us look beyond the past accomplishments, for which we are grateful, namely—our rapid growth, some very good revivals, a splendid progress on the foreign field; and expect that we shall receive a glorious, empowering Pentecost upon all our preachers and people, such as will be the dawn of the greatest days we have ever seen in the home and the foreign field.

Dr. E. L. House has given us something to consider in his statement, "A world to be saved; where is the Savior? A world to be lifted; where is the leverage equal to the emergency? A world sick with sin; where is the physician that can save it? A world of unfruitfulness; where is the gardener that can graft and renew it? A religion of machinery and organization; where is the power that can move it? Pentecost is the answer. Get the line of communication open and connect up with the power house, and the supplies and help needed will come. We are waiting too much upon man and not enough upon God. Today there are leaders as corrupt as Nero, who must be cast down; books as black as those burned at Ephesus, which ought to be burned; hypocrisy as vile as that which was seen at Rome to be unmasked; sins as flagrant as those of Simon

(Continued on page five.)

NOT QUITE A FAIR PROPOSITION

IN the March 1 issue of *The Christian Witness* there appears "An Open Letter to Rev. J. A. Stansbury and Others Interested" signed by G. R. Pease, with whom I am not acquainted. On the same page is "Some Questions Answered," signed by "A Circuit Rider." I mention the two articles together because there is one prominent thought common to the two; that thought is more or less concealed hostility to distinctive holiness churches.

The first named article seems to be an apology and a defense for something the writer has said in some previous article on the subject of education. The writer quotes himself as saying in the previous article, "Our only chance for education with the Bible, and the holy influence of sanctified teachers is in these interdenominational colleges." In his defense he says that he had no thought of "Un-Christianizing a number of schools run by holiness churches." But he continues, "As a matter of fact, I was writing of the possibility of college training, and the schools you mention have bulked very small in my mind in reference to such teaching." He then states that as he understands it, "None of these schools meet the requirements of a first class college." He then intimates that in his thought, Asbury, Central and Taylor are the colleges of the holiness movement, but admits that they are without the required endowment for standard colleges. He then pleads that the holiness people of all denominations unite in the support of fewer and better colleges. Later along in the article he intimates that the holiness churches are responsible for the multiplication of holiness schools and deplores the prospect of holiness churches continuing to split into fragments. He exhorts that all the holiness people unite into a few real colleges with interdenominational boards and interdenominational facilities.

Now I do not usually think it worth while to take up matters like this editorially, but there are a few things that seem to me to need saying in this connection.

In the first place I do not think there is a better college in the interdenominational list than The Free Methodist College at Greenville, Illinois, or one or two Nazarene colleges which I could name. There are two thousand students in the schools of our church and I suspect there are not that many in the interdenominational colleges named.

But the particular thing I wanted to mention is that "holiness churches" are not responsible for all the multiplicity of holiness schools. Trevecca, Peniel, Olivet, Hutchinson, the Oklahoma school, and Nampa, six schools of the Church of the Nazarene were started as interdenominational or independent enterprises and when their founders and patrons became Nazarenes we fell heir to the schools. We admit that we have had too many schools, but we charge the fault to the free-lanceism of undenominationalism (er-

EDITORIAL

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

roneously called interdenominationalism). It may be observed that we have not multiplied schools beyond our need since our organization has been really functioning; but it will take us some time to overcome the hardships which the undenominational policy of our predecessors placed upon us.

The writer is no doubt correct in his plea for fewer and better colleges for the holiness people; but, personally, I think he is mistaken in the notion that they should be controlled by interdenominational boards. Any one who takes the trouble to look into the future will soon realize that there is greater certainty that a denomination will keep on the track for full salvation than there is that a self-perpetuating board will do it. The interdenominational mission work on the foreign fields has gradually been absorbed by the denominations until but little of the independent type remains, and the institutions of the holiness movement will have to do likewise. It may, and it seems to me should, be possible to continue a strictly undenominational holiness evangelism, like that undertaken by the National Holiness Association, for many years, perhaps indefinitely, or until Jesus comes. But institutions had better be denominational, and in the end, I think, will be. The influence of the undenominational schools, especially the three which Mr. Pease mentions, has been and is very great indeed. And it may be that there is room for that number of schools of that type and character. There are a good many Nazarenes in these schools and in, at least, one of them, they seem to fare as well as do those of any other denomination. But to be perfectly frank, we are not willing for our young people to come under the influence of leaders who show hostility to "distinctly holiness churches." We want our children to be Nazarenes, or if they should finally locate in a community where there is no Nazarene church, then we want them to join the Free Methodist, or whatever "distinctive holiness church" there may be in that community.

The article on "Some Questions Answered" was evidently written by an old man—an old preacher, I take it; for he takes it for granted that "Almost all of the great army of holiness evangelists are former Methodist pastors," and he wishes that they had stayed with their own church. I think the writer is an old man because I find him "dreaming dreams." What he says was probably true thirty or forty years ago, but today there is a large percentage of holiness evangelists who never were even members of the Methodist church. I am not nearly as young as I was twenty-four years ago when I received the sanctifying baptism with the Holy Ghost, yet I joined the church but once. I united with a holiness

body and stayed right on in it until by means of the "fusions" we all became the Church of the Nazarene. But there are hundreds and even thousands like me in this particular, both in the laity and in the ministry. We never "quit" anything but the Devil and sin and we have given our undivided service to the promotion of holiness from the very beginning of our Christian lives. And, incidentally, holiness churches have done more to unify the holiness people than any and all interdenominational movements have done. The Church of the Nazarene holds within its folds today the original "Church of the Nazarene," "The Pentecostal Churches of America," "The New Testament Church of Christ," "The Independent Holiness Church," "The Pentecostal Mission," and several other smaller bodies of holiness people which were originally independent. The fusing of all these into one people is one of the wonders of the ages, and is one of the very best practical proofs that holiness works.

One of the very best interdenominational movements in the United States was the old Texas Holiness Association, which twenty years ago had more than three hundred preachers in its membership, and it was credited as being one of the principal agencies for keeping the holiness movement in the South on the straight track. Leaders from other sections used to tell us that we had less fanaticism and other objectionable features in our work in the South than in any other part of the country, and they all credited the Texas Holiness Association with a large part of this advantage. But when the large majority of the members of the old association became members of the Church of the Nazarene, the Association had clearly seen its day and was disbanded by its own vote. This is the logical outcome of an organization of that kind, as the history of the Lutheran, Calvinistic, Quaker, and Wesleyan revivals will show.

If there is still hope of bringing the Methodist Church back to the Wesleyan type and standard of Scriptural holiness, then it is quite proper for holiness preachers and people to hold on and earnestly pray for the consummation of this glorious reformation. If there is no hope that this will come to pass, then I think it would be hard to show any good reasons why people and preachers should be urged to stay in churches which, if they do not actively oppose, are, at least, indifferent to the great work to which earnest men are called to devote their lives. So far as being afraid of the persecution that one would get by staying in the old church, there is nothing to that, and, so far as I know, very few ever left their old church just to get out of a personal unpleasantness. The case is much more serious than that. It is the question of promoting and preserving the work of Scriptural holiness that is at stake; and without offering any other argument on the matter, I would stake everything on the practical test. On the basis of their numbers,

who are getting more people sanctified wholly, who are doing more to send holiness missionaries to the foreign field, and who are spending more for Christian education, interdenominational or denominational holiness people? So far as the character of the people is concerned, I suppose there is no difference between interdenominational and denominational holiness people; so if there is a difference in the results which they are getting, it must be an argument for the policy followed by those who are leading in this particular.

Some might think that for holiness people to become a denomination will shut many doors of usefulness in their faces; and this may be true, but while it shuts some, it opens others. The HERALD OF HOLINESS, for instance, is the organ of the Church of the Nazarene which we believe will be able to report fifty thousand members this fall at its General Assembly. Now, if it be allowed that there are ten thousand Nazarene homes which take the church paper (and the figures show that this is the approximate number), then there are nearly eight thousand homes outside of our church that receive the paper each week. A little while ago, I made public remark upon this matter, and at the close of the service a man, a member of some other church, came up and said, "I can explain this matter to you; we take the HERALD OF HOLINESS because it brings us the spiritual message which we want. We are only passively interested in the Church of the Nazarene, but we are deeply interested in the fundamental message which your paper bears." Within the next few months, we expect the HERALD OF HOLINESS to go on up from eighteen to twenty-five thousand subscribers, and that means that we will have to get six thousand subscribers who are not Nazarenes. Will we get them? Well, we will see. And our Sunday school literature also goes to people outside of our church. It may be possible to get to people without announcing yourself or your purpose and preach holiness to them and get them sanctified wholly; but it is also possible to gain the deepest contempt of many by the same means. The Church of the Nazarene and other "distinctive holiness churches" come fully announced and the people like them better as they know them better.

It is a narrow minded holiness man who cannot rejoice over the effective preaching of holiness, no matter who preaches it. We would apply this saying to ourselves as well as to those who speak depreciatorily of "distinctive holiness churches." But students of church history know that every revival which was based upon a specific doctrinal tenet has always either waned or become a denomination at the close of the generation in which it predominated, and the modern holiness movement is no exception. There have been "distinctive holiness churches" from the beginning of the modern holiness movement, but the generation which saw the "flood tide" of

the holiness revival is now passed and passing. Shall the holiness movement wane or become a denomination? No matter what the theoretical answer, it is still less than twenty years ago when the tide turned and the holiness people began to gather in perceptible numbers into the "distinctive holiness churches," and personally, I believe God wants the precious truths for which we and our fathers have battled preserved for the present and for the future. So, I predict that the strength of the holiness movement in the future will be gathered into the churches which are and shall be properly designated as "distinctive holiness churches." Let the interdenominational movement live as long as it can, but let its leaders show at least as much consideration for a holiness church as they do for one that fights that which they seek to build up. And let the interdenominational movement remain strictly evangelistic; for its future is absolutely too uncertain for it to promise permanence to schools or to any other kind of institution; and from now on it is going to be really difficult to give a school or any other expensive plant to a "distinctive holiness church." They have more than they need already, having received them gratis, debts and all, from former interdenominationalists who have denominationalized.

Questions Answered

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

Q. Was it possible for Jesus to sin? A. V. S., Cal.

Ans. I do not like to give a categorical answer to a question which involves so much as this one does. Still, since it would be necessary to cover a large portion of the ground of *Christology* in order to give any adequate reply, I will just say that Jesus was a unique person (the God-man), was infallible and could not (using the word in its moral sense) sin.

Q. How are we healed through the atonement? A. V. S., Cal.

Ans. All blessings, including life and all temporal blessings, are given us through the atonement which Christ made for us. Personally, I believe that forgiveness of sins and entire sanctification are *graces* offered to us through the atonement and that they are never withheld from any one when the conditions are complied with; but healing, I believe, is a *gift* to us through the atonement and that it is not *always* the will of God to heal us when we are sick, and whenever it is not the will of God to heal us, He withholds the ability to pray "the prayer of faith." I have never seen any one who could *always* pray the prayer of faith for the sick.

Q. During these awful times when there is so much that needs to be done, especially in foreign fields, do you think holiness preachers would be justified in buying worthless dogs and maintaining them just for their boys to play with? L. M. C., O.

Ans. There are so many things which might be added to the list; as toys for the boys, dolls for the girls, automobiles (when not a business necessity) for the men and dress and fine furniture for the women—where would we stop? It is probably not possible for us to set a standard in these matters on which we would all be consistent. I knew a man who opposed automobiles, but who insisted on a trip to the mountains each year that would have paid the expense of a car for his family for the whole year. Even a toy or a pet dog, or cat may have educational and even religious value. An automobile, properly used may save a doctor's bill or a trip to the mountains. Pictures on the walls and rugs on the floors are said to be preventative of nervous troubles and insanity. A dog may occupy a boy and keep him out of bad company and teach him useful lessons in commiseration. I think it is better in matters like this to "Let every man be persuaded in his own mind" as to just what he can really do for the glory of God.

Q. What is the difference between the *ungodly* and the *sinner* in 1 Peter 4:17? J. D. D., Ark.

Ans. Only a difference of degree. The *ungodly* is negatively bad, the *sinner* is positively wicked. The *ungodly* is *empty* of God, while the *sinner* adds transgression to the condition of the *ungodly*. The Psalmist (Psa. 1) gives the order of the wicked as, (1) the *ungodly*, (2) the *sinner*, and (3) the *scorner*.

Q. Please harmonize 1 Sam. 17:12 and 1 Chron.-2:15. Was David Jesse's seventh or eighth son? L. E. G., Iowa.

Ans. It is the rule in the interpretation of the Scriptures to always accept the *fuller* account and to account for variations as omissions. For example: in speaking of Christ's visit to Gadara, Matthew (Matt. 8:28) says there were two demon possessed men who came out to meet the Savior, while Mark (Mark 5:2) and Luke (Luke 8:26) mention but one. Our explanation is that there were two, only one was much more notorious than the other; therefore, two of the evangelists mention only the very extraordinary case, though they do not deny the other. So in the present case, the passage in 1 Samuel says Jesse had eight sons, while the one in Chronicles gives the names of but seven of them. Therefore, we conclude that Jesse had eight sons, though we have the names of but seven of them. Some Syriac and Arabic copies of the text in Chronicles give the name Elihu as the seventh name, though it is not found in the Hebrew text.

Q. Please explain, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:23). F. L. E., Cal.

Ans. No one can forgive sins except God only. But the apostles received the doctrines of reconciliation and of condemnation and they who believed as a consequence of their preaching, had their sins remitted; and they who would not believe were declared to lie under condemnation.

A VISION OF GOD

By REV. J. E. LINZA

"Where there is no vision, the people perish." (Proverbs 29: 18.)

HERE is a vast difference between having a vision and being visionary. One may be so visionary that he would do harm to himself and the cause of God, and at the same time have good intentions. He may be so inclined until his zeal, desires, and intentions will overbalance his capital and good judgment. One may have a vision of many objects—such as a vision of the needs of the cause of God, a vision of a lost world, a vision of what can or might be done, yet, the vision that is needed first, and that which is needed most, today, is "a vision of God."

I. We need a vision of God in His greatness. In these days of push, rush, greed and gain, when the crowds are going with an onward pace down the broad way to eternity seeking pleasure with its dazzle and its dreams; and while the enemy is spreading himself as a green bay tree, there is a tendency to look upon these attractive displays and fail to see the greatness of the God we serve. God is a person, and His greatness must be measured by the standard of a person. It is a mark of a great character when one takes notice of the needs of others. God may be considered great because He sees the needs and condition of mankind. He viewed with sympathetic heart the wreck of humanity caused by the broken commandment. No doubt, He lifted the curtain of time and saw in the future thousands of generations who would suffer because "whatsoever a man soweth that shall he also reap." This He did not for fame, wealth, or prestige, as many do today, but because He was great. He may be considered great because of what He did. He not only looked upon the situation but was willing to lend a helping hand. We have many onlookers today. They stand and see a lost world dying in darkness and sin, suffering for the want of men and money to go with the gospel light of the Son of God. They look with an eye of covetousness and selfishly shut up their bowels of compassion and pass by on the other side. God was greater than this. He looked upon humanity stranded on the rough pathway of time, deceived, wounded, and dying. He looked with mercy. He looked with pity. He looked with a willing heart. His greatness caused Him to stoop down over the doomed victims, bind up the wounds, and lift them from the mire of failure to His own heart. He has carried many, many thousands through the long, dark valley of darkness and despair and landed them in a place of health and safety. He took upon Himself all the responsibility, paid all the bills, and gave a guarantee to all who would spend more that the same should be returned. O for a greater vision of His greatness! We have many people today who are willing to go into the poor districts and neglected fields of labor and preach holiness and establish Churches of the Nazarene, if the Home Mission Board is back of them with a good salary; but only a few who are great enough to go for expenses and suffer and trust God for remuneration.

Again, God is great because of what He is.

THE NAZARENE PULPIT

Isaiah said: "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end." In the 139th Psalm it is asked: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me." God is so great that it is impossible for man to deceive or hide from Him. Moses, in the book of Genesis, said that God was in the beginning, or in other words, before the beginning of time, God existed. Paul, after God had lifted him from the quagmires of unbelief and superstition, said: "Blessed be the God and

Introducing the Preacher



Rev. J. E. Linza is a native of Missouri. He was reclaimed, after nine years of backsliding, at the age of twenty-six and was sanctified soon afterwards. Realizing that God had called him to preach, he spent five years in school in preparation for his work and finished the English - Theological Course at Ruskin

Cave College in Tennessee. He has been in the ministry eighteen years and was pastor of one church for six years. He is now Superintendent of the Little Rock District in Arkansas and is making splendid progress with his work.—EDITOR.

Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." This is truthful information from a good reliable source. Therefore, if God was before the beginning of time, and before the foundation of the world, and He created all things by His omnipotent hand, there was a time when there was nothing but God. Then, when we stop to think of the oceans, the seas, the lakes, and the rivers He has dug out; the mountains and hills He has piled up; then view the canopy of heaven, the sun, moon, and stars, many of which are millions of miles from the earth, we can get a faint idea of His greatness. Prophets have spoken of His majesty and love, poets have written of His glory and tried to describe His beauty, angels have sung His praises around the throne, yet all have failed to tell the won-

derful story. Words are too weak and language fails to describe the great character as He really is. When all have stepped on the scene and exhausted their vocabulary we can say—as did the queen of Sheba when she visited King Solomon: "Behold, the half has never been told."

II. We need a vision of God's mercy. When we consider how merciful He is to mankind, then take note of many in this world, who profess to know Him in all His fulness and see how little of His mercy is manifested in their lives, we are made to wonder if it would not be better for them to tarry a while longer at the mercy seat. God cast man out of the Garden of Eden lest he stretch forth his hand and take of the fruit of the tree of life and live forever in his sins. God opened mercy's door, and it still stands ajar today. He calls for the poor, the lame, the blind of every tribe and nation to come and enter in where the gospel feast is spread. Another manifestation of God's mercy is shown by treating an offender better than he deserves. Men are continually offending God. They disbelieve His Word, rob Him in tithes and offerings, and blaspheme against the Holy Ghost. Yet in spite of this fact, He still extends His mercy and sends rain upon the just and unjust and bestows His rich blessings upon the whole world. If the people of God could get a greater vision of the mercy of God it would enable them to be more Christ-like to an erring brother and to those who are down in the slums of despair.

Jacob, as he looked back over his past life, and saw the disgrace he had brought upon his own home and the failure he had made of life, thought how good God had been to him in his wayward life of disgrace and deceit and spoke of the mercy of God. On his way to meet his offended brother he cried out earnestly with a pleading voice: "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."

Many people today never pay any attention at all to the mercy of God until some sorrow or calamity overtakes them on the pathway of time. Then they cry from the depths of their soul to be spared in the hour of danger. If humanity could get the vision of Him that they need or should have there would be more of His mercy manifested to each other, which would result in a great change in the conditions of the world.

III. We also need a vision of God's power. He is a God of power. We love to think that back in the long ages past, before any foundation was laid, that God spoke and this old world came into existence; that when the earth was without form and darkness covered the face of the deep He spoke and said, "Let there be light," and there was light. We have a conception that the earth, the sun, the moon, stars, and all the planets of heaven exist because of His creating hand. We believe that humanity breathes, the flowers bloom, vegetation grows, and the beasts of a

thousand hills are here because He lives. Power to create? Yes.

He also has power to save man from sin. Paul, speaking of His ability, said: "You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." The eyes, once blinded by sin, are now made to see and behold the beauties of God. The ear once deaf to the call now hears, with gladness, the good news of salvation. The feet that once traveled the broad way of sin are now lifted from the mire of unbelief and are made to walk on the king's highway of regeneration. The hands, once stained by the sins of many years, are now washed in the blood of the Lamb and labor earnestly in the vineyard of the Lord. The voice, once stilled to the praise of God, sings forth with joy and gladness a song of the redeemed, a song that the angels cannot sing. Glory to God in the highest and peace on earth and praise be unto the Lord of heaven and earth for His power to save a lost world from sin, death, and hell. One is saved from his actual transgressions by surrendering to God, confessing his sins, and by believing the promise of the Savior for salvation. This being done, the Holy Ghost witnesses to the fact that the work is done and a soul is born into the kingdom of God.

Yet there is need of another work of grace; of heart-cleansing, the eradication of carnality, the purging from the being of sin, or entire sanctification. This is wrought by the baptism with the Holy Ghost. Paul expressed this fact in preaching to the Romans, when he said: "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." So then God has power to sanctify. When this work of grace is wrought in the heart it is cleansed and made free from inbred sin. The Holy Ghost then comes in to abide forever. The love of God is shed abroad in the heart and flows freely to all mankind. Pure love. Pure love is divine love—love with all malice, hatred, envy, strife, and stubbornness taken out.

God also has power to change things. Many people who plan to do work for God base their faith and expectations, alone, on the stock they have on hand. He has power to change the tide and make a way where there seems to be no chance of going any farther. People need a greater vision of God, faith in His Word, and a determination to push forward and spread scriptural holiness over the land. Daniel had a vision of God and went through the lion's den. The Hebrew children had a vision of Him and went through the fire. Moses and the children of Israel had a vision and went through the Red Sea. There is no need of any people perishing. Get a vision of Him. He is just the

same today. The people who have a vision and are obedient, and will push, pay, and believe, some day will have the joy of going through the gates. Rev. 22: 14: "Blessed are

they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

HOT SPRINGS, ARK.

Conquered; Yet Crowned

By REV. REUBEN GILMORE

Let a man deny himself. (Matt. 16: 24.)

WE are suffering from cheap religion. Like other things for which we pay a little price, it fails to meet the hard usage of this age. It is like the cheap horse—it balks, it kicks, it is lame, and it lies down in the harness. Men wait for a call that demands heroism. If firemen are needed, men will volunteer and risk their lives to extinguish the devouring flames. If the world is in need of life savers on lake or sea, many will answer the call. If war demands an army to face the cannon, thousands from all walks of life will volunteer and march up as food for powder. Men take to the heroic; they love the honor that follows it.

Christ's call, "Let a man deny himself," is a call to heroism. We, like Napoleon, may conquer nations and be the dread of all men, and yet, like him, be a slave to ourselves. There is no life more miserable or slavery more enthralling than servitude to one's self. We often wonder why Alexander the Great, when he was crying because there were no more worlds to conquer, did not turn his attention to conquering the insatiable desire for conquest in his own bosom. He might have found a life-time job there. But instead, he let the desire for worldly fame drive him to one cruel war after another. The result was sadness. He could not feel himself the victor others thought him to be, and so he sat down and cried over his failure.

Men may seem to overcome everywhere but unless they conquer in their own breast they have really conquered nowhere. How miserable must be the man who has not enough manhood to say no to an appetite that demands his attention every few minutes from the duties of life to take a smoke or a chew. The man who has never been broken from such habits has certainly never known much of the pure self-denying Christ.

The great enemy of man is not heredity—that the individual could not have met; it is not environment—that we may not be able to arrange; it is not age—we cannot change that; but *self*, that fellow that lies only in the power of the individual to subdue, the enemy that lurks within the fort and not outside, is the power we are to conquer if we would be truly great.

The glory of being conquered is known when we choose Christ over against self—His lowliness for our pride, His good will for our jealousy, His confidence for our suspicion, His majesty for our weakness, and His peace-making for our selfish strife and division.

On this plane of living we find that self-denial brings rich indulgence—not worldly pleasure; not in carnal indulgences, but in the joy of living for Jesus and perishing humanity. Thank God! there is no luxury like sharing the greatness of Christ in living for others. There is real joy in knowing that He

is the fountain of life and that we are privileged to be the channel through which flows the water of life. It is the privilege of the gold after it has gone through the refining process to circulate. The government stamp makes it worth its face value and no silk wrapping can increase the value of the coin. In like manner His way of life stamps our value, and every act of selfishness only tends to injure the stamp of our life.

When we conquer self we then imbibe that wonderful power and source of joy we call perfect love for God and man. For when we cease self, then the heart seeks for other objects of affection. Our success will always be measured by the amount of love we carry for those we are endeavoring to help. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughman poet. It was because he loved every thing—the mouse, the daisy, and all the things great and small, that God had created. So with that simple passport he could mingle with any society and enter any court from his humble Scotch home on the banks of the Ayr. So it is with us: love will open doors where personality and intelligence have failed.

Henry Drummond, in his little book entitled "The Greatest Thing in the World," says, "There is no happiness in having or in getting but only in giving. Half the world is on the wrong scent." Further he says, "The world is not a playground but it is a schoolroom. It is not a holiday, it is an education. And the one eternal lesson is, 'How better can we love.'" Woodrow Wilson has said upon the subject, "No man ever came to the close of life and looked back in calmness, who did not know and acknowledge that it was what he had done unselfishly and for others (and nothing else) that satisfied in the retrospect and made him feel that he had played the man."

The crowning only comes to a life of self-denial. For to forget self is to think of and love others, and to love abundantly is to live abundantly, and to live abundantly is to live forever.

VILONIA, ARK.

Can Pentecost Be Repeated?

(Continued from page one.)

Magus which are deceiving the people and should be revealed; sexual influences as destructive as those of the upper classes of Paul's day, that should be stopped. Where is the dynamic that gives us the power; the ability to meet the emergency of the hour? It can be found only in Spirit filled men and women. What we need today is a spiritual inundation. We have sought to gormandize the church into power and failed. We have tried to organize; to socialize; to institutionalize the church into power, and failed. And now we are trying to 'psychologize' the church into power, and we will fail in this. Why not try the New Testament idea of seek-

ing the baptism with the Holy Ghost and spiritualize the church into power? This will bring the results we need."

It will be necessary and proper to have some reports, to systematize our methods of work, to formulate aggressive plans for the future of all departments of our church activities; but, our first, our supreme expectancy must be for the greatest spiritual awakening and feast we have ever known. We desire to come together to meet the great Guest of our Assembly; to wait upon Him, and stand in awe in His adorable presence, the blessed Holy Ghost. And when He is come we shall go forth as an invincible army to scatter the holy fire.

HALLOWED MUSIC AND REVERENT LEADERSHIP

By C. L. CHILTON

SEVERAL contributions of late to the HERALD OF HOLINESS have held up to searching inquiry the type of song leader who "exceeds the speed limit." To the writer, the inquiry seems capable of extension beyond the song leader to some of the factors which have evidently resulted in the alleged turning of gospel song into vaudeville acts.

For probably forty years there has been a steadily growing tendency in sacred song of the revival type to assume more and more latitude of expression. Whether the general trend of popular secular music has contributed to this movement, or not, each decade has seen its outstanding examples of the "free" variety, and a numberless multitude of near-attempts. The swing has proceeded from marked sentimentality in words, downward through weak, mushy productions, finally to ditties and semi-jazz.

In a religious meeting attended by the writer and his family, a number was sung which he felt to be at least counter to his own individual taste. Returning home, the four-year-old of the family struck up a phrase of the chorus and at once by a childish, yet fearfully natural association of musical sense, made a perfect fit between the religious song and the first line of "Three Blind Mice." The effect was sufficient to have broken up any meeting!

Indeed, our song leaders have many temptations to "overdo." The music itself may form the temptation. Whence the music? What form of co-operation between music producers, music leaders and ministers of the Word exists today! The writer has seen ministers and religious speakers come to the services of which they were to take charge without apparent thought of what should be sung at the service. This does not refer to the exercise known as a "song service," in charge of the song-leader, particularly, although even there the spiritual co-operation between leader and preacher should rule. What shall we say, when the preacher, full of his subject, calls to the musicians, "Please sing something," at which they, after a hasty turning of pages, select a number which may be far removed from the spirit of the occasion—we had almost said, so far distant as was the tune played by the colored five-and-drum corps which solemnly strode in front of the hearer bearing the remains of a brother—"Yield Not to Temptation." Whether true or not, the following newspaper clipping we happened to see will emphasize the place of co-operation between evangelist and singer:

"In an Ohio town this poster was seen: 'The great evangelist, Rev. ———, will preach tonight on hell. The awfulness of its punishment; its terrible reality; its geographical location. Mr. ———, baritone, will sing: Tell Mother I'll Be There.'"

The redeemed soul needs suitable means of expression in song. The song leader who would sing conviction into the heart of the sinner or backslider needs the genuine gospel in song, not a half-baked attempt which would not stand at all before the careful judgment of thoughtful spiritual leaders.

How inspiring the true, substantial gospel music which has lived, and will live on! At a recent prayer-meeting, the first hymn announced was given up in the second stanza, as some said, because it was "too high," though it did not run above E flat in the soprano; it simply wasn't right for the occasion.

HEART TALKS TO CONVERTS

No. 7

Victory Over Relatives

"A man's enemies are the men of his own house."—Micah. 7: 6.

Sometimes one's worst enemies are those of his own household. Not simply those who oppose bitterly and openly—for one can readily see and feel a great gulf between such. But those who partly agree with you are more to be feared for their polite warfare is more subtle, and in seeking to please them on points wherein you can fully agree, you are likely to compromise on the fundamentals. Better incur the open displeasure of your kinship than tone down and grieve the Holy Spirit.

Remember, there can be no real fellowship between those who walk in all the light and those who do not. And yet, you must not magnify, or court persecution. Instead, be teachable and show your willingness to be all you possibly can to your own people without sacrificing principle.

A trick of Satan is to tell you not to say too much about religion. but "just live it." A better way is to both talk it and live it. Get the start of your relatives as soon as you meet them, by telling them that you are now living for God and of course it is expected of you to have family prayers and return thanks at the table. Do not wait for them to first ask you, but let them see at the very outset that you mean business. If you are invited to smoke, joke or attend places of amusements be kind, but positive in refusing. If you are mealy mouthed about it, you will not last long. Remember, if religion is worth any-

thing, it is worth everything. Be as out and out for God as you were for the Devil.

Your friends will argue thus: "Oh, it is all right to be religious, but do not go so far that you will disgust others." How plausible this sounds! But it has the venom of hell in it. Many have listened to this reasoning to their own sorrow. If you would hold your own and win others you must take such a firm and pronounced stand on every point that all with whom you have to do will at once know that it is in vain to try to move you.

Not only must young people be careful, but older ones as well. An aged mother is anxious for the salvation of her daughter or daughter-in-law. But these proud worldlings say, "Mother, if you want me to go with you to church you must let me fix up that old bonnet of yours." She consents, the plainness disappears, also her joy and holy boldness. The youngsters are not saved and down in their hearts they think less of mother's religion than before. It does not pay to lay aside God-given convictions in order to win another. For, after he is won, he is not full-fledged for God and will always be a weakling. Settle it then, dear reader, that "As for me and mine house, we will serve the Lord." But if your household will not go with you to heaven, go alone. "He that loveth father or mother more than me is not worthy of me: And he that loveth son or daughter more than me is not worthy of me." Mat. 10: 37.

Then they tried another, which went a little better. Finally the right chord was struck in that harmonious, sweet hymn: "Nearer, Still Nearer." All sang and enjoyed it. This has happened time and again in the experience of the devout.

Once a young lad was asked by his mother, "What are you going to do for a living when you grow up?" His answer was enlightening: "Which is the easiest?" Without doubt, the popular music of any age is easier to catch than the more substantial—the music which is universal for many generations. But even at that, we have seen song leaders labor till their faces dripped, to induce congregations to sing a popular, new piece. After all, the same amount of earnest effort on the leader's part to instill a taste for better song, may produce abundant fruit, which should abide—just as the old songs our mothers used to sing still live in our memories forever.

More care for the spirit in song will make for a blessed economy of effort, a quicker spiritual awakening of the people, and a better impression of the glad and solemn truths of the Word. A deeper spiritual life is inseparably bound up with deeper and more appropriate song—and when the song is right, and in place, the song leader will not be out of place.

MOUNT VERNON, N. Y.

IN HIS LAW DOTH HE MEDITATE

By J. W. KELLAR

WE read, "Out of the abundance of the heart the mouth speaketh," and I notice there are so very few so-called Christians that like to talk on religion. If you draw them out on it they will say as little as possible and stop, and I claim if God is in our hearts as He ought to be, we will talk about God and His cause, and delight in doing it. I remember sometime ago while working with a preacher in his garden I tried to draw him out on a religious subject by quoting some scripture, but I failed. This last summer I was in company with two Methodist preachers for a whole week. Both of them owned automobiles, and nearly all their conversation was about autos; nothing was said about soul-saving work. These things grieve me, when I know "out of the abundance of the heart the mouth speaketh," I am forced to the conclusion that, as the Psalmist says, "God is not in all his thoughts and whom are we going to look to for

examples of the Christ-like life, if the preachers talk about the world all the time. There are some church members whom you cannot hold on a religious subject.

There is another thing that staggers me. There are so few people, especially women, who attend our prayer and testimony meetings. We read, "They that loved the Lord spake, often one to the other, and the Lord hearkened and heard, and a book of remembrance was written, and they shall be mine," saith the Lord. So we are forced to conclude from that passage of scripture that those who do not talk about the Lord and His loving kindness, do not love the Lord. I have noticed that there are so few women in our fellowship meetings. I think I can assign a reason for that. The time was when they were in the majority in our fellowship meetings, but style, fashion, and pride have crowded out their first love, and they are living on a profession. They are not honest with God, nor with themselves, nor yet with the church. If people were honest like the Psalmist David, they would go back to God and acknowledge their transgressions and their sins, and God would take them back and forgive them as He did the Psalmist, and make them men and women after His own heart, as He did the Psalmist. There is no need or excuse for us to lose our first love, or go into sin, but whilst we are in the flesh we are liable to do so. If we are honest with God and ourselves we would have a live, Christian church in place of a dead one. There are so many who have a name to live and are spiritually dead. Pride and running after the fashions of the world are to my mind the greatest hindrances to vital Christianity, of anything that has crept into the church. I am glad the Nazarene people are striving to steer clear of that awful curse of pride. I am in the fight for a holy life, and I need your prayers as I am the only Nazarene here, and I am nearly eighty-three years old. Yours for God and the salvation of a lost world.

COLBORNE, ONT.

"I love the HERALD OF HOLINESS as it seems like a dear friend to me. I enjoy the paper very much as I never get to go to church in the winter, and I surely do get hungry for good old gospel sermons. I wish that the HERALD was twice as large as it is for I can read it through so quick and then I read it over again and again before another one comes."—L. A. Hardin, Okla.

WHAT CHRISTIANITY DOES FOR YOUNG PEOPLE

By MISS RENA HALL

THERE is nothing that affords the young person greater protection than to become a child of God early in life. By being a Christian they have no desire to go to dances, picture shows, and other places of worldly amusements, that are dragging down to perdition thousands of young people and older ones as well.

Young women who have given their hearts to God are not as likely to be trapped by white slavers for they read literature that warns them of such dangers. Both young men and women who are real Christians are saved from unhappy marriages, for they love God and believe His Word and will not be unequally yoked up with unbelievers. Perhaps that is why some young people reject God for they think they will be "old maids" or bachelors, but that is a sad mistake. A sweet modest Christian young lady is sure to get a noble, genteel, God-fearing and God worshipping man for her husband, while on the other hand, the flippant, fun-loving, ungodly girl will marry a tobacco-soaked, whiskey drinking, and diseased young man.

This incident comes to my mind. Five years ago there were two sisters, who were beautiful girls that attended the same revival meeting in which I was saved. They were both under conviction, stood up with tears in their eyes, while friends begged them to go to the altar, but openly rejected Christ. Then after I was saved and joined the church they ridiculed me and would not associate with me. In a few years the younger sister married, and the following winter took the flu which developed into tuberculosis. Her husband left her to fill a premature grave, while he is living in disgrace with her sister in some place unknown to her friends. Those precious girls would have escaped all this, had they opened their hearts to Christ when He knocked.

Oh, young people, Christianity means everything to you. It not only affords you protection from disease, unhappiness and calamity, but it places you in the very best of society with the cleanest, purest, and noblest people that are to be found. You will have a larger capacity for intellectual attainments, higher ideals, and a desire to bless, help and uplift poor suffering sinful humanity. So let us heed the first verse of the twelfth chapter of Ecclesiastes: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh; when thou shalt say, I have no pleasure in them."

WINCHELL, TEXAS.

CHRISTIAN LIFE SERIES

B. W. MILLER, M. A., S. T. M.
"Our Adversary, the Devil"

FOR APRIL TWENTY-NINTH

- I. THE DEVIL SINED AGAINST GOD (2 Pet. 2:4), AND WAS CAST FROM HEAVEN (Rev. 12:8, 9)
- II. HIS CHARACTER:
 1. The father of sin. 1 John 3:8.
 2. The father of lies. John 8:44.
 3. He is a murderer. John 8:44.
 4. He is powerful. Eph. 2:2.
 5. He is subtle. 2 Cor. 11:3.
 6. He is deceitful. 2 Cor. 11:4.
 7. He is fierce and cruel. Luke 8:29.
- III. THE WORK OF THE DEVIL:
 1. He hinders the gospel. Mat. 13:9.
 2. He opposes God's work. 1 Thes. 2:18.
 3. He leads us into sin. 2 Cor. 11:3.
 4. He oppresses us. Acts 10:38.
 5. He devours the soul. 1 Peter 5:8.
 6. He causes professors to lie. Acts 5:3.
 7. He has seducing allies. 1 Tim. 4:1, 2.
- IV. THE WICKED:
 1. Turn aside after him. 1 Tim. 5:15.
 2. Are blinded by him. 2 Cor. 4:4.
 3. Are ensnared by him. 2 Tim. 2:26.
- V. CHRISTIANS ARE EXORTED:
 1. To resist him. Jas. 4:7.
 2. To be armed against him. Eph. 6:11-16.
 3. To watch him. 2 Cor. 2:11.
 4. To give no place to him. Eph. 4:27.
- VI. THE LORD HAS PROMISED TO GIVE US POWER OVER HIM. Luke 10:19.

Nazarene
Young People's Societies

Topics for discussion:

1. The one duty or task of the Devil is to overthrow the kingdom of God.
 - (1). He opposes the work of churches; revivals he hates.
 - (2). He tries to get Christians to cool off—to be lukewarm.
 - (3). He wants us to be respectable Christians, and not too religious, not too loud in praying, not too fervent in testimonies—to be dead spiritually and think that we live.
 - (4). He specializes in making out of God's children hypocrites.
 - (5). Subtly he comes to us as an 'angel of light' and deceives us into doing wrong and tries to make us think it is right.
 - (6). He assails Christians with temptations; he does his best to have us doubt the power of God, and to question the reality of our Christian experience.

THE HERALD OF HOLINESS AND
NAZARENE YOUNG PEOPLE

A number of the leaders of the Young People's Societies in our church feel that the time has come when this arm of our work requires more recognition and more help from the HERALD OF HOLINESS. Men like Rowe of New York, Russell of Kansas and Smith and Miller of California have had this movement on their hearts and have given unstintingly of time and money to make the Young People's Work what it should be in our church.

There is no question but that the hope of our future is in the young people and the children of the present day. Our people have made a good record with our Sunday school literature and other helps for the Sunday school. Since our agitation concerning "Daily Vacation Bible Schools" started some time ago, we find that it is the plan of many of our pastors and people to undertake to have such schools this summer. And now it is time to give the greatest encouragement to our Young People's Societies in their efforts for the salvation and spiritual development of the youth of our church.

Every other issue of the HERALD OF HOLINESS from now on is to contain the special "Nazarene Young People's Societies" page. Two of Brother Miller's splendid programs will appear in each issue and other helps and inspirational articles from Brother Russell and other leaders in our Young People's work will also appear from time to time. Young people's societies are invited to send in announcements of such of their meetings as may be thought to be of general interest, also brief reports of their successes from time to time. Suggestions as to how to make the special page more helpful will also be welcomed. Questions that arise in connection with the work of the societies will also be given careful attention—send them in. It may be that the interests of this work will soon require a page every week instead of every two weeks as now planned; but any way, let's go in to create the demand, and trust to the future for the supply of it.

- (7). He attacks us with vain thoughts, evil imaginations, lewd mental pictures. The mind is his chief stronghold.
2. The Devil has imps who do his bidding.
 - (1). He has a mighty kingdom or empire organized to assist in overcoming the children of God.
 - (2). These imps by the devils indwell and possess men.

- (3). They give particular heed to the most spiritual.

3. By the power of God we can overcome him. Not one trial, not one test, not a single temptation, not a vain thought or imagination but that God will make us overcomers of them.

4. Walk with God; hear His voice speaking to the soul; commune with Him; study the Word; trust in God's power to make you strong, and you shall be walled around by the power of the mighty God, and not one dart or fiery arrow shall pierce your spiritual armor. Put on God's armor.

"He That Overcometh"

FOR MAY SIXTH

- I. CHRIST SET THE EXAMPLE OF OVERCOMING THE WORLD. John 16:33.
- II. WE ARE TO OVERCOME ALL EVIL. Rom. 12:21.
- III. WE OVERCOME BY THE BLOOD OF THE LAMB AND BY THE WORD OF OUR TESTIMONY. Rev. 12:11.
- IV. THE REWARDS THAT SHALL BE GIVEN TO THE OVERCOMER:
 1. They shall eat of the hidden manna. Rev. 2:17.
 2. They shall eat of the tree of life. Rev. 2:7.
 3. They shall be clothed in white raiment. Rev. 3:5.
 4. They shall be a pillar in the temple of God. Rev. 3:12.
 5. They shall sit with Christ on His throne. Rev. 3:21.
 6. They shall have power over nations. Rev. 2:26.
 7. They shall have the morning star. Rev. 2:28.
 8. They shall inherit all things. Rev. 21:7.
 9. They shall be confessed by Christ before the Father. Rev. 3:5.
 10. Their names shall not be blotted out of the book of life. Rev. 3:5.
 11. They shall not be touched by the second death. Rev. 2:11.
 12. They shall receive a crown of life. 2 Tim. 4:6-8.
 13. They shall have a home in heaven. 2 Cor. 5:1; 1 Peter. 1:3-5.

Topics for discussion:

1. There is every reward that God can give that inspires us to overcome.
 - (1). Grace is given to make us overcomers; blessings are showered on our pathway; there is the communion of saints; there is the joy of service and the consciousness of doing His will.
 - (2). Then there are the rewards of heaven, our home, the saints, being with Jesus, shut out with the angels, escaping hell and its punishment, and the awfulness of spending an eternity with its inhabitants. Why shouldn't we overcome?
2. Jesus knows the way. He tried it before us; He was tempted, and reviled, and hated and persecuted. He died on the Cross. But in all He came out victorious. He is able to help us as we are tried.
 - (1). When the Devil tempts, He sends the grace to overcome.
 - (2). Jesus guards us from falling; His arm is round about us.
 - (3). He tries the winds of hell as they blow and does not allow us to be overthrown by them—if we but look to Him.
3. How to overcome:
 - (1). Be sure you know Jesus in His fullness.
 - (2). Keep in such conscious touch with Him that you will always be able to recognize that He is with you.
 - (3). Flee from temptations. If the Devil tempts you by a certain picture, or place—get away from the influence of these. If a vain thought, or an evil one, comes, shut it out of your mind, by putting a good Christ-like thought in its place.
 - (4). Keep busy at some religious activity. Idleness saps the power of spirituality and gives the Devil a hold on the soul.
 - (5). When the trial comes, ask God for strength to overcome.
 - (6). So saturate your mind with the Bible and thoughts of holy living and godly ambitions that when the Devil tempts you to harbor an evil ambition or thought—the only source of evil acting—there won't be room for it.
 - (7). Walk with God always; be in His will.

A MUCH NEEDED CHANGE IN OUR CHURCH POLITY

By REV. C. R. CHILTON

In the January 31 issue of the *HERALD of HOLINESS* J. H. Vance has an article along the same line. However I feel the subject is of so much importance that should be said concerning it.

In May of 1921 I was elected to the District Superintendency of the Ohio District. As I proceeded with the work I found existing in several local churches a divided condition among the membership, and in some instances strife. This of course prevents the Holy Spirit from working, brings reproach on the cause of holiness, and defeats our work.

I began at once to search for the cause of this condition and to my own satisfaction have discovered it. Primarily the members of the local church are not to blame, but the trouble originates in our method of calling and dismissing a pastor. If one or more members of a church feel the need of a change of pastors the only means of bringing this about is to create sufficient sentiment or opposition to the pastor among the membership to vote him out at the next annual meeting. Invariably by the time this is accomplished a division has arisen among the church members. Whether the pastor goes or stays the divided condition defeats the cause of holiness in that congregation, and too often in that community. If a new preacher comes as pastor he finds the division, and it is next to impossible to accomplish any thing worth while. When you investigate, you will discover the trouble is not with the people, primarily, but with our system of calling, or rather dismissing the pastor. In fact I think seventy-five per cent of our trouble can be traced to this source. If we are ever to succeed in any decided measure in spreading scriptural holiness over the earth through the Church of the Nazarene we will be compelled to carry the call and recall of the pastor outside of the local church.

I think Rev. J. H. Vance has suggested, in his article, a wise plan. Something else might be more feasible. Some may feel that this is taking the power out of the hands of the people, but the annual election of the appointive power is still left with the people. I find the people of our district are heartily in favor of a change.

Some other advantages would be: grouping weak churches and placing pastors over them—until we can do this it will be impossible to carry our work to small towns or country places. Again we could better care for our good pastors. With our present arrangement often our good pastors are left without work and their future is impaired by their being voted out. Again we could frequently save our churches from being wrecked by poor pastors.

Let us think it over and let the spring assemblies take some action.

EDITOR HERALD OF HOLINESS

Dear Sir: I noticed in your paper several weeks ago, an article suggesting needed changes in our Manual. I certainly agree that there are needed changes, but when it comes to changing the course of study and letting down the qualifications for our ministry for the simple reasons of giving some a chance to serve the sacrament or the privilege of tying a few matrimonial knots, I object.

We have too many so-called ministers today, picked up from the gutters, saved, and sanctified, educated by some supernatural power, ready to go out and tell decent people how to live, then the first tongues outfit that comes along carries them away.

I feel that the Church of the Nazarene is accepting too many of such ministers today and this is proving a great hindrance to our church. Many a time have I sat and listened to such ministers, when their proper place would have been out feeding swine with the prodigal son. Almost as bad as Negroes being called to preach that Booker T. Washington tells of in his autobiography.

A man that is too lazy to complete the course of study that our Manual prescribes is too lazy to preach, much less get out to win "thousands." If I remember correctly, Jesus spent the first thirty years of his life in preparation, but when he did start in the ministry he really moved things. I heard Dr. Bresee say in the Olivet chapel that if he could look ahead and know that he had but five years to live, as a young preacher starting out he would spend three of the years in preparation, knowing that he could accomplish more for God in two years after having three years of preparation.

I believe in probation and think before we accept anyone as a minister we should give him time to prove himself a workman that need not be ashamed. We are very fortunate to have ministers in our con-

THE PEOPLE'S FORUM

nection that have brought about the conversion of "thousands," any man who is such a faithful worker would be willing to spend at least two hours a day in study.

Just think of boards of education going out and hiring hobbos to teach our high school boys and girls, what kind of public schools would we have in a short time? The same way with the church. All teachers must pass the examination, why not preachers?

Make the requirements stronger, cull out the good-for-nothings, and we will have a better class of schools and churches.

As for looking to other church manuals, we do not profess to be like other churches if we become like them of what use is the Church of the Nazarene? If our ministers wish to do the same as other churches why do they not join the other churches and be satisfied? This is a free country.

Yours for a stronger and better church and ministry,
GEORGE LUCHSINGER.

SUGGESTIONS FOR CHANGES IN THE MANUAL

By MRS. MYRA CROZIER

The catechism is of great importance to both ministers and laymen, but especially to the children, and we suggest that it be placed in the Course of Study for licensed preachers and that the pastor shall provide for having it taught to all members of the church.

The Course of Study is quite full now, and it consists of a collection of spiritual and needful studies of which any church may justly be proud. But if other provision could not be made, I would suggest that the catechism take the place of "Robert's Rules of Order"; for while the information contained in the Rules of Order is seldom used, the information contained in the Catechism is needed every week. Also, if one will study the workings of an intelligent assembly in convention one week, he will learn more about the practical side of this work than he would in a whole year's study, working alone.

Then we suggest that a strict line of demarcation be drawn between District or Standing Committees and Assembly Committees and that no committee be elected to take the work of a Board. A Board or Standing Committee should be elected to do such work as needs research, and gathering of data from a wide field, while Assembly committees are to attend to local and present circumstances.

Let us illustrate this point by an actual occurrence.

At a District Assembly it was moved that the Prohibition Committee be made a Standing Committee so that items of information could be gathered all the year. The motion prevailed, and a woman, who had been in prohibition work many years was made chairman of the committee.

She asked the other members of the committee to concur with her in gathering important briefs from over the world on this subject. They worked all the year and had a report to give at Assembly.

Assembly came; an Assembly Committee on Prohibition was elected, and not one of the standing committee placed thereon, and no one solicited the advice of one of them.

Exactly the same thing has been done with the Board of Education, a number of times to the certain knowledge of the writer. The Assembly committee was elected and ignored the work of the Board as though there had been no board.

It has often been a wonderment why there was a Board elected and what were its duties?

The education our young preachers are getting is from a much wider scope than a college or university, and may be gathered from many sources extant around them. Much of this is erroneous teaching, though clothed with sanctity, and has the appearance of being great truths. It is not enough for our report to state that false teaching exists; the same should be pointed out, and our people taught how to detect the difference between truth and gilded error.

A splendid article was in the *Pentecostal Herald* a few months ago, that gave a volume of information along the line of erroneous teaching, in condensed form, and we conceived the idea that that would be appropriate to insert in the Proceedings of an Assembly, to help all our preachers. This article measured up to the dignity of education.

If our reports are only to speak of the church school, to note its problems, give it a worthy commendation, and pass a resolution for it, why give it so broad a term as education? The word "education" is more far-reaching than the four walls of any institution of learning, and cannot be circumscribed thus. If we are confined to that kind of a report, why not call the agent the "Committee on the Church School" instead of Committee on Education?

OPPORTUNITIES FOR NAZARENE WRITERS

By H. G. COWAN

The Church of the Nazarene is developing a literature of its own, through the publication of books written by gifted men and women whose talents have been placed upon the altar to be used for the glory of God. These books cover a variety of subjects, but all are intended to help build up the believer in his most holy faith, and add defence to the church. I will not give here a list of our valuable books already published, that can be found in the catalog of the Publishing House, but would suggest some opportunities still open for Nazarene writers. There are books we as a church need, which our writers may in time supply. I would offer the following to those among us who may have literary and spiritual talents sufficient for these things:

First of all, a History of the Church of the Nazarene, beginning with the holiness movement of the last quarter of the nineteenth century, following the various branches known as holiness churches in the various parts of the United States, and culminating in the union of these churches in the Church of the Nazarene, and the progress of said church to the present day. The materials for this history ought to be collected and put in shape while many of the founders and original workers in the different movements still live.

II. We need and ought to have a standard work on Theology for the use of our ministers and ministerial students, to be required in the District Assembly Course of Study leading to ordination. We now have to follow the lead of some writer or writers in other churches, and it would be inspiring and decidedly helpful if we had such a work by a Nazarene author, written from the Nazarene point of view throughout.

III. Then if some one among us could and would edit a reference Bible from the point of view of Arminian theology, something like the Scofield Reference Bible, true to the fundamentals of Christianity, helpful to Bible students and Christian workers of all kinds among us, but with the Calvinism and Keswickism of Scofield replaced by Arminian and Wesleyan interpretations of doctrine, he would fill a long-felt want.

DELEGATES TO THE GENERAL ASSEMBLY

By A. WELLS

An article under the above caption by O. F. Scott of Indiana appeared in the February 7 number of the *HERALD of HOLINESS* and I feel like I would like to say "Amen" to it. I have been watching for some time the election of delegates to the General Assembly and it seems that it is about settled long before Assembly who will be the delegates both ministerial and lay. Being a great preacher is not sufficient reason one should be a delegate. I believe that there is too much at stake to think that being a preacher of some note is enough to insure his being a delegate. I am of the opinion there should be some qualifications that will make a person see some things as they are and not be carried off his feet with a wave of oratory. I have known a mighty preacher who does not know how to split his own wood nor to milk his own cow. When his wife is not there he has to get some of his neighbors to help him. It seems to me we need practical men now if ever we did. As for the lay delegates they surely should be genuine lay delegates and not substitutes. The ones who pay most of the bills should have as much to say as the ones who receive the money. Let us have men of business ability whether they can preach much or not.

A NICE SURPLUS*As It Should Be*

By E. J. FLEMING

The following letter was received on March 26, and speaks most eloquently in behalf of the work of General Ministerial Relief. We trust that many others who read it may go and do likewise.

TILLAMOOK, ORE.

Rev. E. J. Fleming,
Kansas City, Mo.

Dear Brother in Christ:

Your stirring appeal in behalf of the Ministerial Relief was duly received, and I hasten to reply.

We had previously received a notice and appeal from our District Treasurer. That appeal reached us on Friday. On Sunday morning I read the appeal to my congregation, took an offering and on Monday our Treasurer forwarded the amount with a nice surplus to our District Treasurer.

The matter was attended to quickly, and I might say easily, and everybody felt good about it. Our motto is "pay as we go" and we consider all these connectional funds obligations that must be paid, so we just go at it as soon as they are due, and raise the money. The Church Board has learned to like the system and I believe God is pleased also.

We appreciate the work of the Ministerial Relief, and trust God to richly bless you.

In His name,

MRS. MARY T. CLINK.

EASTERN OKLAHOMA DISTRICT

We have moved on to the District, and are getting started in the work, and are beginning to feel at home again.

We have visited Shawnee, Ada, West Tulsa, Sulphur, Kingston, Madill, Durant, Wann, Holdenville, Newberg Henryetta, and Muskogee, and have found most of the pastors encouraged, and hard at work for God and the church.

Our last little round was especially encouraging. We were two days with Brother C. C. Johnson at Holdenville where we have a small church and only a small equipment, but there are some of the salt of the earth there, and Brother Johnson seems to be the right man in the right place. He has the hearty co-operation of his own little band, and a few fine holiness folks who have not yet united with the church, and he has the confidence, and respect of the town. I am expecting Holdenville church to come to the front.

Next we had two days' at Newberg church with our old friend, Rev. F. W. Johnson, which was a very great pleasure.

F. W. Johnson is one of the oldest holiness preachers in this part of the country, and one of the strongest men on the District, and his people seem to know a good thing when they see it, so they are standing by Brother Johnson, and the work at Newberg is on the upgrade.

Then one night at Henryetta, where Rev. M. G. Jobe, one of the best pastors I ever saw, has the greatest church in this part of the country. Our visit with Brother Jobe, and his church, though short, was very pleasant indeed.

Then we were at Muskogee (a new church) where Brother W. H. Minor, is the very efficient pastor, and he has one of the best outlooks I have seen. Oh, it is wonderful how some of those new Nazarenes can pray, and pull, and pay and shout and get the glory down. They made me preach way out, and beyond myself, and I left them Monday morning, promising to get back to them as soon and as often as possible.

So the work is looking up on the Eastern Oklahoma District.

S. H. OWENS,

District Superintendent.

NORTHWEST DISTRICT

Since my last report I have visited our church at Lewiston, where we had a splendid convention with pastors Langdon, Nilson, Toms, Johnston and wife, myself and wife, with souls getting through.

Rev. Minnie Dickinson who held a good meeting at Troy, Idaho, is now pastor at Cheney and Rev. E. M. Arnold has taken the pastorate at Connell. Rev. Nellie O. Robbins is pushing the battle at Wenatchee, Wash. Our last trip included Bend, Ore., where we found a few loyal families of Nazarenes. Here we had two glorious services with souls getting through. Evangelist Mae Budd is now there and we expect a church organization. From Bend to our home church Spokane for a service where Pastor Wallin is leading the forces to victory, then Chelan with Pastor Kohnenberger, for a week-end meeting with souls at each service. The pastor here has the vision and they are erecting a new church building. Then to CleElum for two services with fourteen praying through, ten Presbyterians out of the fourteen. This people have fast

Uncle Buddie's Good Samaritan Chats*To the readers of the Good Samaritan Corner:*

Well, as I am tied up here in a fearful blizzard in Ohio, I think I will give you at least one more letter about beautiful Southern Florida and I may get so engrossed in that lovely climate that I will have to write still another letter. Well, while in beautiful Miami I had a number of most lovely trips but I think I enjoyed none more than a fine trip to Ft. Lauderdale, one bright June morning in February. I got into a fine automobile with a fine driver and five or six more parties, and we drove out through the eastern part of Miami and on through beautiful Bayshore and Lemon City, Buena Vista, Riverside and beautiful Hollow Wood by the sea and on into Ft. Lauderdale some twenty-five miles east of Miami. There the Carmichael Investment Company had a beautiful steamer awaiting us and some fifty tourists boarded the little steamer and we made a trip up the most beautiful river in the nation if not in the world, and this is the Strange River, that is the old Indians say that it came there in a night but the old white settlers say that it was an underground river and finally it had cut its way to the top of the earth, and that it caved in and of course the next day there was a beautiful river. This is the deepest river to its width and length in the world, at no point is it less than 35 feet deep and the most of the river is from 75 to 100 feet deep. We went up as far as the beautiful everglades and passed through some places that they have never been able to find bottom to this river. We went up some ten miles and back by noon and after a good dinner we were put into the automobiles and sent out to the beautiful Atlantic ocean. At Ft. Lauderdale, the gulf stream comes nearer to land than at any other point on the southeast coast making it warmer and more delightful than probably any other point in southern Florida. After the beautiful ocean trip we were driven to the Carmichael Sub-Division. Here Mr. Carmichael has bought between seven and eight hundred acres of land and laid out what will be one of the most beautiful cities in all southern Florida. He has cut into this deep river and also cut a river through his tract of land for three and one half miles in length, and this new river will be some thirty or forty feet wide and about twelve feet deep. He is walling it up with rocks on each side and making a beautiful drive-way on each side of this river and setting out the Royal Palms on each side and making a Royal Palm drive. This will be three and one half miles long on each side of the river and this

will be the longest Royal Palm drive-way in all southern Florida. He is laying out broad streets and broad side walks and putting in underground wires for light and phone and water pipes. The streets all are set to the most beautiful palms and shrubbery in southern Florida and his side walks are being laid and the streets are being paved. By next season the people that are buying and building will also be running their boats right to their back door and they will have the benefit of the beautiful Dixie Highway that goes right through this tract; also the benefit of the river out to the ocean and up those lovely rivers, into lake Okochbee which is the largest body of fresh water in the U. S. outside of the five Great Lakes. Then there is another point in the favor of Ft. Lauderdale, by cutting through a sand bank some fifteen hundred feet they can connect this deep river with the ocean and bring the largest ocean vessels right into Ft. Lauderdale and on that deep river to the everglades where there is now being put in some of the largest sugar plantations in the nation, and they can bring the great old ocean liner right out of the ocean through Ft. Lauderdale and on up to the great sugar farms and vegetables can be raised there in such quantities that they can supply the great northern and eastern cities. All these can be handled on the ocean and save the high freight rates that are charged by the railroads and that will make southern Florida one of the most desirable countries in the U. S., if not on the whole earth. Think of this: while I was in southern Florida it was from 70 to 88 above zero and I left there and came to Alabama, Kentucky, Indiana, and Ohio and ran into the blizzards where everything is frozen up until the last of March some of the coldest weather has been here around the 20th of March. Everything frozen up and the poor people shivering in the cold and bucking these ice blizzards.

Mr. Tim Moore, Jr., is one of the business managers of the Carmichael Land Company. He is the son of the beloved Tim Moore of Nashville, Tenn., who is well known by the great Nazarene family. Well, for fear that this letter is growing long and may tire out some of the readers I had better ring off and say more next week. I trust that every reader of the Good Samaritan Corner is still saved and filled with the love of God. It will be delightful to you to know that I am gathering up a great many subscriptions for the HERALD OF HOLINESS. I will tell you more about it in my next letter. In perfect love and all for Jesus.

UNCLE BUDDIE.

WESTERN OKLAHOMA DISTRICT

We are moving along nicely on this District and the blessing of God has been on us in a great way. A good many revivals were successfully conducted in our churches in the last quarter, and a general revival spirit prevails.

We are not attempting to put on Home Mission campaigns at present but rather than do this we are using Home Mission funds to supplement the salaries of pastors of our weaker churches, and thus get them on a self-supporting basis, yet our people have organized seven new churches since the Assembly without any assistance from the Home Mission fund. We have the district divided into ten zones or groups of churches, and each zone has a monthly all-day holiness meeting. Each of these zones is supposed to combine their efforts to put over a campaign somewhere in their zone and organize at least one new church.

We have quite a building campaign on now, trying to get churches and parsonages for each class. We are building parsonages at Cushing, Dill, and Jester, at present, and are building new churches at Alva, Mangum, and Fruitland. Have just completed a nice new church at Cora, which we meant to dedicate last Sunday but for the rain which poured all day. Comanche has also built a new church since the Assembly, and Waurika has bought a very desirable lot for a church.

We are planning for a great state camp meeting at Oklahoma City, August 2 to 12, in one of the city parks. Dr. Williams and Dr. Chapman are our preachers, with a special soloist, and strong song leader, and the Bethany-Peniel College orchestra to assist in the music.

C. B. JERNIGAN, District Superintendent.

District Superintendent.

GENERAL ASSEMBLY ANNOUNCEMENT

The date for our General Assembly has been fixed by the Board of General Superintendents. The Assembly will convene in Kansas City, Mo., September 27th. This will without doubt be one of the greatest gatherings since the organization of the Church of the Nazarene. The attendance will be larger than at any other General Assembly.

Committees have been appointed to look after all the arrangements in connection with the Assembly. Careful consideration has been given to the question of entertainment. According to the action of previous General Assemblies, entertainment will be furnished free of charge for all accredited delegates and members of the General Assembly. The expense involved is quite an item. It will naturally be impossible for any one congregation to assume responsibility for this expense, therefore the General Superintendents, together with a Committee appointed for this purpose have agreed that each church should be asked to make a contribution equal to 25c per member. This contribution, if received, will provide for all the expenses in connection with the Assembly, both the entertainment of members as well as many incidental expenses that must be provided for.

It is earnestly requested that each pastor take this matter up immediately and raise the money at the earliest possible date, forwarding same to the District Treasurer, designating it as a contribution for General Assembly expense. We sincerely trust our pastors will help us in this undertaking, so as to relieve the Committee of further anxiety in connection with the matter. District Treasurers are requested to forward funds promptly to the General Treasurer, E. G. Anderson, 2905 Troost Ave., Kansas City, Mo.

BOARD OF GENERAL SUPERINTENDENTS,
By R. T. Williams, Secretary.
CHURCH OF THE NAZARENE,
By E. J. Fleming, Secretary.
E. G. Anderson, General Treasurer.

Among the Churches

REDLANDS, CAL.

—We have just closed a very remarkable revival meeting here in Redlands, Cal., with Rev. and Mrs. E. F. Wilde as the evangelists. The meeting was a great success in many ways. There were large crowds in attendance, many nights standing room being at a premium and many turned away. Our church seats 350 people but we find ourselves crowded for room. The preaching was of that sturdy, stirring, old-fashioned type that brings conviction to the sinner. Many sought God not only at the altar but at home, some prevailing until three in the morning. The singing under the direction of Mrs. Wilde was as usual an attractive feature of the meetings and the solos by Brother Wilde brought people to the services from far and near. Brother and Sister J. H. Knight who are members of the local church here and who formerly traveled with Brother and Sister Wilde were present a number of times and assisted in the music to the delight of all. The finances of the meeting came very readily, the offering for the evangelists being raised in a few minutes and a love offering of \$60 was given to the pastors. Rev. Wilde is one of God's men. His preaching and singing are both of a high order; he is an indefatigable worker and will do any church good. The last Sunday of the meeting, there were over two hundred present in the Sunday school. Next Sunday we are to receive into church fellowship thirty new members, mostly adults. This will amount to 118 new members the past eighteen months, in our pastorate here and will bring our membership up to about 160. We are serving a faithful and devoted people and the prospects for the work seem very bright. We give God the glory and pass on to greater things by His help.—Haldor and Bertha Lillenas, pastors.

MOHALL, N. D.

—We closed a twelve-day meeting at Hamlet, our country church near Mohall, N. D., on March 25th, with two additions to the church. There were others who bowed at the altar, and most of whom seemed to pray through. This meeting was conducted by Rev. C. B. Prine, our pastor at Velva, N. D., assisted by Rev. L. G. Nees, of Flaxville, Mont., as song leader. These two brethren rendered efficient service as preacher, singer and altar workers, and their labors among us are gratefully appreciated by church and pastor. They were called home near the close of the meeting, and Revs. O. E. Kinzler and J. T. Overton, of Norma, N. D., who had come over to assist in the meeting, were drafted into service, and continued the work for three days longer, to the satisfaction of all. Brother Neal Good, of Sawyer, N. D., who feels the call to preach, also

gave us one good sermon. This meeting, though not marked by large visible results, has encouraged the hearts of the church at Hamlet, and more aggressive work for the salvation of souls will now be undertaken at that place.—H. G. Cowan, pastor.

ECRO, ORE.

—Since our last report, we have been over to Huntsville, Wash., preaching holiness in the United Brethren church. God honored the work giving us many souls for our hire. It was a bitterly contested battle but as always churchanity had to give way to our Christ as new born souls prayed through and believers plunged into the fountain of cleansing, and came up shouting in the good old-fashioned way. Many received their first experience while others who were in bondage were liberated. Personally we are having the best days of our life preaching holiness in the church of which our precious mother was a member for seventy-five years.—L. W. Goss, pastor-evangelist.

PORTALES, N. M.

—These are good days with us in the Portales church, this being our sixth year with this church.

SUNDAY SCHOOL LESSON REFERENCES

April 8. ABRAHAM, THE HERO OF FAITH.

Lesson: Gen. 12:1-25:8. Heb. 11:8-19.

GOLDEN TEXT: Abraham believed God, and it was counted unto him for righteousness.

Devotional Reading: Psa. 145:1-10.

April 15. JOSEPH THE PRESERVER OF HIS PEOPLE.

Lesson: Gen. 30:22-24; 37:2-50:26.

GOLDEN TEXT: Honor thy father and mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

Devotional Reading: Psalm 20:1-9.

April 22. MOSES: LIBERATOR AND LAWGIVER.

Lesson: Exodus 2:1-19:25; 32:1-33:23; Deut. 34:1-8.

GOLDEN TEXT: Fear ye not, stand still, and see the salvation of the Lord.—Ex. 14:13.

Devotional Reading: Psalm 70:1-5.

April 29. RUTH, THE FAITHFUL DAUGHTER.

Lesson: The Book of Ruth.

GOLDEN TEXT: Thy people shall be my people, and thy God my God.—Ruth 1:16.

Devotional Reading: Psalm 91:1-7.

In fact we have been pastor since the church was organized. God has blessed us abundantly and these have been short years of labor with these good people. Blessed harmony has prevailed throughout the entire time, and our altar has been the scene of God's power in the salvation of many souls. In the last year we have taken forty-seven into the church, and now have a few who are preparing to come to us. Rev. C. W. Davis was with us for a week-end meeting this month and we had seven professions and four additions to the church. Last Sunday was indeed a great day in our young people's meeting. There were seventy present, and twenty-five of them raised their hands for prayer. Our Sunday night services are beautiful sights, as near a hundred young people and a great many of the old people come in to service till all seats are taken. We ask the prayers of God's children everywhere that we may be able to bring them to Christ. We are praying for an old time revival. "God is able."—A. K. Scott.

MACKSBURG, OHIO.

—The holiness people of Macksburg have been seeking connection with some holiness organization. Since January they have held class meetings and Sunday school in a fitted-up store room with from seventy-five to ninety in attendance each week and a good crowd out at the Monday and Thursday night prayer services. They recently got in touch with District Superintendent J. Howard Sloan of the Nazarene church, Pittsburgh District. He sent Rev. J. D. Tompkins of Newell, W. Va., evangelist, to conduct a meeting. From the beginning of the meeting, March 9th, he preached the old time gospel, faithfully proclaiming the doctrine of holiness, much neglected in this section. The crowds came and sinners began to cry out and believers were sanctified until ninety souls knelt at the altar seeking salvation. The church was blessed and God poured out His Spirit. Sixty-six signed cards and the District Superintendent was called and organized them into a Church of the Nazarene. A Young People's Society was organized with a membership of thirty-seven. Two members, William Kathary and Logan Wells, will receive local preacher's licenses at an early meeting. Evangelist Tompkins says it is as nice a class as he ever saw taken into the church. Many times during the meeting God poured out His Spirit in a wonderful way until men placed their tobacco and their lodge emblems on God's altar and prayed through and the fire struck their souls. Rev. Ben Clark, pastor of the Canton church attended the meeting and also two young men from the Cleveland Bible Institute were there over the last week-end. Rev. Tompkins will remain and pastor the flock until the assembly in May. All glory and praise to God for his wonderful salvation.—Wm. Kathary.

POST, TEXAS.

—We have just closed a gracious revival with Brother and Sister Cagle as evangelists. They are uncompromising in their ministry and untiring efforts. They have a message that our people need. There were twenty-two either converted or sanctified and the influence of the meeting is far reaching. We believe the spiritual condition of the church is the best in its history. Brother and Sister Cagle are to hold a meeting in Post City beginning May 27 and will continue over three Sundays. Prospects are good for a great revival.—Felix and Nora Graham, pastors.

COLLING, MICH.

—We had Brother and Sister Call of Lisbon, Ohio, with us for three Sundays and God graciously put His seal upon their ministry. Several souls came to the altar for salvation, restoration, sanctification and healing. Took four into the church Sunday morning and more to follow. To God the Father, Son and Holy Ghost be all the glory. Amen and amen.—L. H. MacLachlan.

ENSIGN, KAS.

—Just closed a wonderful revival here with Rev. V. W. and Margaret Littrell as evangelists. Thirty-six sought the Lord and thirty-five were happy finders, for which we praise the Lord. Brother Littrell is a clean, old-fashioned holiness preacher and people get under conviction under his preaching. Their music and singing were a great inspiration to all. Liberal donation for pastor. We are looking up, praise the Lord.—Eugene Harris, pastor.

TURNERVILLE, MICH.

—Our little Church of the Nazarene here is shouting the victory with one accord. Truly God has given us a great victory by sending Brother A. E. Riness here as pastor. Last Sunday was a great day, God's presence was wonderfully manifested in our midst. Our evening service turned out to be a praise meeting, many testified twice, while one brother got

up the fourth time. We are having wonderful prayermeetings around in the homes, some coming five and six miles, and the snow in some places over the fence tops. We are praying for a great revival in the spring. The church is looking forward to greater victories. To God be all the praise.—M. J. R.

MIDDLETON, OHIO.

—Here in a great convention with Dr. John Matthews of Kansas City, Mo. Altar crowded last night, seeking salvation and sanctification. God the Holy Ghost is working in a wonderful way. They are seeking on the front benches too and the holy fire is falling. God certainly honors Dr. Matthews' preaching; the end is not yet. Praise the Lord. Three more nights to go. Looking for and expecting a landslide from the Lord.—Prof. C. C. Conley, song leader.

HILLSDALE, MICH.

—I was called to supply the pulpit of our Lansing church for C. P. Roberts last Sunday. Had a regular camp meeting service, four souls at the altar. I go again next Sunday. Brother Roberts has suffered a severe nervous breakdown. Am conducting a revival in Hillsdale during the week for U. B. church, E. E. Mason, D. D., pastor. Pray for me.—Evangelist E. E. Wood.

NASHVILLE, TENN.

—We have rented a hall at 113 Mark street, made old-fashioned benches and an old-fashioned altar rail and pulpit. God is honoring the work here and many souls have been reclaimed and a number have been saved and sanctified. Opposition was great at the start. Since our opening in the hall I guess more preachers and workers have entered the doors than almost any little place in the city. Among them who have stood by me in this work here is a poor working man, Rev. T. E. Morgan. This man will pray, preach or pay any time, and all the time when opportunity is afforded. The Rev. Mrs. McGonagill and family, Brother Turner and various others from Trevecca College have helped us. Especially Miss Agnew, one of the teachers of Trevecca, also W. S. Irvin and wife, local preachers, that live by. Brother Irvin is a fine preacher and has lots of work in the country. We have so many things to encourage our hearts. Rev. H. H. Wise, pastor of the First Church, comes out and preaches to us every once in a while and surely must feel that God is honoring the work here as recently he asked me how we would like it if they would bring a tent over and give us a lift in the spring. That did me so much good as we have been praying and preaching as earnestly as possible for a revival in northeast Nashville and thank God He has sent Rev. H. C. Morrison to the McFerrin Memorial Methodist Church. The ladies quartet from Trevecca College sang for them last night. Brethren, pray for us and our city with all its pride and wickedness.—F. M. Simpson.

UPLAND, IND.

—We have just closed a revival, which, though not a big meeting, was a blessed one. We had some definite cases of salvation, much prejudice broken down, and will probably receive some members from this meeting. Rev. E. M. Cornelius was the efficient evangelist, and we can truly say that we never had a better one. His preaching is great, and as a singer he has few peers in the movement. We also received much help from teachers and students of Taylor University. Upland is a difficult field, but God is blessing and we see victory ahead. Pray for us.—P. P. Belew, pastor.

LANSDALE, PA.

—We are praising the Lord for His smile and blessing upon this church. Another assembly year has just closed and tomorrow we enter into our District Assembly which convenes here with Dr. Williams presiding. We are very busy but blest. Expecting God to make this the most spiritual and successful assembly ever held on the Washington-Philadelphia District. This morning I was introduced to a business man by the editor of our town paper as "pastor of the most wonderful church in Lansdale," and there are about ten here. Well, looking back over the year we can say that it is wonderful. God has blessed us in every way and there has been a steady growth in attendance and interest. This was our banner year for missions and our offerings for all purposes ran over one hundred dollars per member. This was done without a supper or fair of any kind and without going outside of our church for a dollar. We follow the tithe and offering plan, the best system in the world. The writer received the entire vote of the church to stay as pastor for another year and we are glad to continue our relationship with these good Dutch folk. People have been saved, sanctified, and healed in our

"By Means of the Printed Page"



THE following brief article from our editor emphasizes one phase of the circulation problem which is very likely to be overlooked, and that is the favorable reaction resulting from co-operation in circulating the HERALD of HOLINESS. Obviously the subscription list cannot grow as it should without the enthusiastic support of pastors, evangelists, District Superintendents and the laity. But, just as evident, after brief consideration, is the fact that an individual, a local church, a district, cannot attain a maximum degree of effectiveness without the HERALD of HOLINESS.

Everybody's Helper

By J. B. CHAPMAN, D. D.

THE HERALD of HOLINESS cannot do its work at all without the help of our pastors, evangelists and people in general. There must be some one to write for the paper, some one to read it and especially some one to circulate it. And now that the circulation manager has set the mark at twenty-five thousand subscribers by the General Assembly, we especially feel the need of all the help that all our friends can give. We must get renewals and new subscribers by the singles, by the doubles, by the tens, by the scores and by the hundreds during the next six months. And we are depending on our preachers and people to help us reach the goal.

But, either consciously or unconsciously, we all help those who help us more heartily than we help those who are indifferent to our interests; so the HERALD of HOLINESS proposes to help:

(1) OUR PASTORS, by bringing to them and to their people each week a table spread with the best spiritual food that it is possible to obtain. Pastors everywhere acknowledge that readers of the HERALD of HOLINESS are always the most enthusiastic supporters of any and all projects which the pastors suggest for the advancement of the local and general interests of the church. The HERALD is going to second the good motions of the pastors. And PASTORS includes the pastor of the local church, the district superintendent (pastor of the district), and the general superintendents (pastors of the General Church)—the HERALD is going to help them all.

(2) THE EVANGELISTS, by advertising their meetings, publishing their slates and by carrying in printed form each week the same message that the evangelist pours out upon his audiences by word of mouth. The HERALD of HOLINESS is truly the evangelist's helper.

(3) OUR PEOPLE GENERALLY, by striving by every means within its power to back up the efforts for spreading and conserving Scriptural holiness. The HERALD will be a paper that our people can send to their friends to whom they wish to bear the message of full salvation. Some matters of propaganda and machinery must be given space, but the glorious message of salvation to the uttermost is the prominent thing, and by this means the HERALD of HOLINESS is a helper to all our people. Let us all help our helper.

regular services but we are not satisfied to rest yet. We feel the fight in our system and with a united church we expect a great year for God and holiness. Pray for us.—W. D. Shelor, pastor.

EVANSVILLE, IND.

—At this writing we are starting the second week of a revival with the Evansville church. This was to be only a week's convention, but Sunday night the crowd voted that the meetings should continue for another week. This is a great church, and they have the right man at the helm in Rev. Ralph Hertenstein. The congregations are good, and we are anticipating greater victories this week. We are entering the summer's labors with a richer experience of grace, and with greater faith in our God than we have ever known before. Our slate is not quite full as yet, but it is filling up rapidly. We make no preferences of places, and God sees that we are kept busy in His service, and always supplies our temporal needs abundantly. We are loving the battle more each day.—Roy L. Hollenback.

"Please send the HERALD of HOLINESS one year. We can not do without the paper. It is food for our souls, and as necessary to promote our spiritual growth as food to the physical body."—Mrs. W. D. Jewell, Ala.

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EASTERN OKLAHOMA PREACHER'S CONVENTION

The Semi-annual Preacher's Convention of the Eastern Oklahoma District Church of the Nazarene, will convene at the Collinsville church, April 25-29.

OPENING SERVICE WEDNESDAY NIGHT

7:30—Preaching by Rev. W. H. Minor.

THURSDAY

9:30—Devotional service.
10:00—Paper: "The Church and Its Mission in the World," Rev. T. L. Taylor.
11:00—Preaching service.
2:00—Devotional service.
2:30—Paper: "Benefits of the Preacher's Convention," Rev. Wade L. Nelson.
3:30—Paper: "The Importance of the Distribution of Holiness Literature," Rev. R. E. McCain.
7:30—Preaching.

FRIDAY

9:30—Devotional service.
10:00—Paper: "The Evidence of a Call to the Ministry and How to Meet the Problems and Difficulties Confronting a Young Minister," Rev. F. W. Johnson.
11:00—Preaching service.
2:00—Devotional service.
2:30—Paper: "Organization of New Churches and How to Maintain Them," Rev. S. H. Owens, District Superintendent.
3:30—Paper: "How to Win the Young People and Maintain Spirituality Among Them," Rev. J. C. Haffey.
7:30—Preaching.

SATURDAY

9:30—Devotional service.
10:00—Paper: "Loyalty to the Church," Rev. R. B. Gilmore.
11:00—Preaching service.
7:30—Evangelistic service.

SUNDAY

9:30—Love feast.
11:00—Preaching service.
3:00—Preaching.
7:30—Evangelistic service.
M. G. Jobe, Secretary Program Committee.

Annual Report of the Treasurer

General Board of Foreign Missions, Church of the Nazarene, 1922

RECEIPTS

Districts	General Fund	Special Fund	Total
Alabama	793.90	75.00	868.90
Alberta	2,639.05	34.00	2,673.05
Arkansas	1,005.31	7.42	1,012.73
Arizona	949.41	117.00	1,066.41
British Isles	1,715.27	114.27	1,829.54
Chicago-Central	9,365.37	790.37	10,155.74
Dakota-Minneapolis	2,435.56	107.58	2,543.14
Dallas	1,983.81	17.85	2,001.66
Eastern Colorado-Wyoming	2,126.60	540.75	2,667.35
Eastern Oklahoma	2,475.42	18.00	2,493.42
Florida	1,350.59	45.00	1,395.59
Georgia	672.82		672.82
Hamlin	3,332.34	35.00	3,367.34
Idaho-Oregon	4,232.73	159.31	4,392.04
Indiana	11,984.65	454.90	12,439.55
Iowa	4,580.79	262.63	4,843.42
Kansas	7,120.33	530.60	7,650.93
Kentucky	925.74	8.55	934.32
Little Rock	952.04	114.90	1,066.94
Louisiana	873.18		873.18
Manitoba-Saskatchewan	799.57	66.00	865.57
Mexico D. F.	82.01		82.01
Michigan	3,690.92	29.65	3,720.57
Mississippi	211.76		211.76
Missouri	3,835.84	428.66	4,264.50
Nebraska	2,853.05	300.77	3,153.82
New England	18,215.21	3,074.99	21,290.20
New Mexico	1,056.72	27.11	1,083.83
New York	14,253.71	749.26	15,002.97
North Dakota-Minnesota	1,329.68	66.20	1,395.88
Northern California	3,594.85	188.58	3,783.43
North Pacific	9,113.03	348.00	9,461.03
Northwest	7,026.80	326.32	7,353.12
Ohio	7,502.77	172.82	7,675.59
Pittsburgh	9,816.18	145.12	9,961.30
San Antonio	1,575.23	49.27	1,624.50
Southern California	21,249.69	5,285.67	26,535.36
Southwest	44.28		44.28
Tennessee	7,340.24	440.12	7,780.36
Washington-Philadelphia	5,104.49	344.51	5,449.00
Western Colorado-Utah	968.58	31.44	1,000.02
Western Oklahoma	5,451.61	920.61	6,372.22
Legacies	1,806.50		1,806.50
Miscellaneous	1,137.98	1,326.52	2,464.50
Central America Missionary District		150.00	150.00
Total Receipts	\$189,575.61	\$17,906.38	\$207,480.99

DISBURSEMENTS, GENERAL FUND

Africa		\$ 27,360.79
Argentina		7,434.37
Brava		1,100.00
Central America		15,667.07
China		18,357.46
Cuba		23,908.68
Eastern India		19,754.05
Japan		
Fukueh-yama	2,742.00	
Kumamoto	5,485.70	
Kure	1,060.00	
Kyoto	8,125.75	
Okayama	2,340.60	
Mexico		13,023.46
Southern Mexico	7,827.76	
Northern Mexico, including El Paso, Texas.	5,195.70	
Peru, South America		8,330.20
Western India		17,167.36
British Isles District		1,625.00
Foreign Exchange		162.60
Foreign Supervision—Evangelistic and Deputation work in Foreign Fields		3,721.29
Missions		\$158,267.33
Administration Expense		21,443.25
Publicity Expense		9,748.96
Grand Total		\$189,454.54

DISBURSEMENTS, SPECIAL FUNDS

Africa Hospital	\$ 1,114.70	Kumamoto, Japan Building Fund	773.09
Africa	336.44	Kumamoto Transportation and Equipment	660.00
Armenian Relief	899.00	Kyoto Building Fund	31.45
Armenian Orphans	104.00	Kyoto, Japan	34.25
Leona Bellew	94.43	Neva Lane Piano Fund	100.00
Brava	99.60	Medical Students Fund	10.40
Bressee Memorial Hospital	2,572.60	Mexico D. F.	153.65
Bressee Memorial Hospital		Mexico Church Fund	13.25
Equipment	1,159.60	Miscellaneous	40.92
British Isles Home Missions Fund	9.75	Monroe Missionary Fund	118.66
Eva Carpenter Stove Fund	50.00	Okayama, Japan	10.00
Central America	582.63	H. W. Potter Estate	600.00
China	417.00	Palestine Fund	9,547.30
China Famine	600.00	Palestine Specials	136.73
El Paso Mission	152.00	Africa (Outgoing Missionaries' Transportation and Equipment)	1,560.50
Houseboat Fund	288.10	Peru, South America	191.88
Indian Head Penny Fund	382.18	Russian Famine Fund	31.59
India Missionary Homes	14.30	Africa Camping Fund	702.44
India Famine Fund	167.00	Glennie Sims Special	30.75
India Specials	125.24	Sunday School Fund	984.84
Japan Kindergarten	91.34	P. C. Thatcher Special	20.00
Japan Transportation (to be refunded)	500.00	Wagner Memorial (Africa)	200.00
Japan Specials	14.20	Western India	518.32
Junrez, Mexico	50.00	Peru Transportation Account	600.00
Kansas City Chapel (India)	600.00		
Rebecca Krikorian Fund	380.80		
Kumamoto, Japan	56.50		
		Total	\$27,831.69

RECAPITULATION

GENERAL FUND

Receipts	\$189,575.61	
Cash on hand February 1, 1922	73.54	\$189,649.15
Disbursements	\$189,454.54	
Balance February 1, 1923	194.61	\$189,649.15

SPECIAL FUNDS

Receipts	\$ 17,905.38	
Cash on hand February 1, 1922	34,858.16	\$ 52,763.54
Disbursements	\$ 27,831.69	
Balance February 1, 1923	24,931.85	\$ 52,763.54

DISBURSEMENTS, GENERAL FUND

Itemized Account

Administration:	Eight Persons)	11,962.35
Auditing		\$ 160.00
Board Meeting Expense		2,033.23
Carfare and Express		129.27
Repairs and Care (Office Equipment)		595.42
Exchange (Out of Town Checks)		245.95
General Office Expenses		608.12
Legal Service		663.65
Office Supplies and Stationery		1,015.56
Postage		2,483.39
Telephone and Telegraph		1,546.31
Salaries (Secretary-Treasurer and Office Force of		
Publicity:		
Literature and Propaganda		2,321.74
Other Sheep Printing and Expense		2,661.55
Salaries (Field Secretaries)		912.72
Traveling Expense (Deputation and Convention Work)		2,325.10
Traveling Expense (Officers and Field Secretary)		1,522.85
		\$ 9,748.96

DISBURSEMENTS, GENERAL FUND

Classified

Missionaries' Salaries	\$ 66,997.85	ment	7,628.24
Missionaries' Home Allowance, Traveling Expense (Furlough)	10,579.32	Incidental Fund (Mission Expenses)	6,567.90
Missionaries' (Outgoing) Transportation and Equipment	1,555.81	Printing Fund	1,254.31
Evangelistic-Native Workers	25,376.19	Traveling Expense	1,900.33
Educational-Students	4,864.88	Exchange	1,041.60
Orphans	7,110.51	Vacation Allowance	652.10
Medical Fund	3,377.69	Eastern India and Japan	
Rents and Repairs	11,755.05	Balance 1921 Appro.	3,849.95
Land, Buildings and Equip-		Miscellaneous	43.29
		Foreign Supervision	3,721.29
		Total	\$158,276.31

PER CAPITA REPORT

Districts	Amount	Members	Per Capita
New York	\$ 15,002.97	978	\$15.34
New England	21,290.20	2204	9.66
Florida	1,395.59	177	7.88
Southern California	26,535.36	3611	7.54
Alberta	2,673.05	381	7.02
Northwest	7,353.12	1064	6.91
North Pacific	9,461.03	1411	6.71
Washington-Philadelphia	5,449.00	818	6.66
Pittsburgh	9,961.30	1572	6.27
Ohio	7,675.59	1429	5.37
Iowa	4,843.42	947	5.11
North Dakota-Minnesota	1,356.75	274	4.95
Manitoba-Saskatchewan	865.57	178	4.86
Northern California	3,783.43	812	4.66
Western Oklahoma	6,372.22	1408	4.53
Chicago-Central	10,155.74	2292	4.48
Dakota-Minneapolis	2,262.27	530	4.27
Idaho-Oregon	4,392.04	1065	4.12
Kansas	7,650.93	1868	4.10
Western Colorado-Utah	1,000.02	251	3.98
Nebraska	3,153.82	850	3.71
Indiana	12,439.55	3686	3.38
Tennessee	7,780.36	2363	3.31
Missouri	4,264.50	1295	3.29
British Isles	1,829.54	594	3.08
Michigan	3,720.57	1373	2.71
New Mexico	1,083.83	404	2.68
Eastern Colorado-Wyoming	2,667.35	996	2.68
Arizona	1,067.01	427	2.50
Hamlin	3,367.34	1476	2.28
Louisiana	873.18	468	1.91
San Antonio	1,624.50	1100	1.48
Georgia	672.82	495	1.35
Little Rock	1,066.94	887	1.20
Kentucky	934.32	840	1.11
Arkansas	1,012.73	917	1.11
Eastern Oklahoma	2,493.42	2269	1.10
Dallas	2,001.66	1843	1.09
South Dakota (Old Dist.)	289.87	285	.99
Mississippi	211.76	252	.84
Alabama	868.90	1121	.78
Minn.-Jamestown (Old Dist.)	39.13	519	.08
	\$202,933.70		
Cen. Amer. Dist.	150.00		
Legacies	1,806.50		
Mexico D. F.	82.01		
Miscellaneous	2,464.50		
Southwest	44.28		
Total	\$207,480.99		

COMPARATIVE STATEMENT, YEARS 1921-1922

Districts	1921	1922	Increase	Decrease
Alabama	1,215.56	868.90		\$ 346.66
Arkansas	1,246.43	1,012.73		233.70
Arizona	1,722.95	1,067.01		655.94
Alberta	7,355.92	2,673.05		4,682.87
British Isles	1,597.28	1,829.54	232.26	
Chicago-Central	20,022.74	10,155.74		9,867.00
Dakota-Minneapolls	824.24	2,543.14	1,718.90	
Dallas	2,135.76	2,001.66		134.10
East. Colo.-Wyoming	2,561.54	2,667.35	105.81	
Eastern Oklahoma	2,846.00	2,493.42		352.58
Florida	1,373.01	1,395.59	22.58	
Georgia	496.76	672.82	176.06	
Hamelin	3,681.33	3,367.34		313.99
Idaho-Oregon	4,229.37	4,392.04	162.67	
Indiana	12,560.74	12,439.55		121.19
Iowa	5,635.75	4,843.42		792.33
Kansas	11,352.88	7,650.93		3,701.95
Kentucky	961.90	934.32		27.58
Little Rock	841.98	1,066.94	224.96	
Louisiana	1,290.49	873.18		417.31
Man.-Saskatchewan	784.72	865.57	80.85	
Michigan	5,256.29	3,720.57		1,535.72
Mississippi	499.67	211.76		287.91
Missouri	6,265.09	4,264.50		2,000.59
Nebraska	4,429.15	3,153.82		1,275.33
New England	22,669.16	21,290.20		1,378.96
New Mexico	1,379.55	1,083.83		295.72
New York	11,669.35	15,002.97	3,333.62	
Northern California	3,369.49	3,783.43	413.94	
N. Dakota-Minnesota	2,255.95	1,395.88		860.07
North Pacific	9,405.68	9,461.03	55.35	
Northwest	6,711.77	7,353.12	641.35	
Ohio	7,614.40	7,675.59	61.19	
Pittsburgh	15,273.83	9,961.30		5,312.53

San Antonio	2,816.66	1,624.50		1,222.16
Southern California	26,457.20	26,535.36	78.16	
Southwest	55.50	44.28		11.22
Tennessee	10,201.82	7,780.36		2,421.46
Wash.-Philadelphia	5,421.80	5,449.00	27.20	
West. Colo.-Utah	1,355.46	1,000.02		355.44
Western Oklahoma	6,841.46	6,372.22		469.24
Miscellaneous	6,209.57	2,464.50		
Can. Amer. Dist.	219.05	150.00		
El Paso	85.61			
Mexico D. F.	144.92	82.01		
Legacies		1,806.50		
	\$241,375.18	\$207,480.99	\$7,334.90	\$30,073.55
Decrease				7,334.90
				\$31,738.65

E. G. ANDERSON, Treasurer.

BOOKS AUDITED

The books of the General Board of Foreign Missions are audited each year by a public accountant. This has been our custom in the past, and a copy of his report is furnished each member of the Board. It is usually sixty days after we close our books before we can get the books audited; and it has never been thought necessary to publish the auditor's report, so we merely a statement certifying that the books are correct. The books for 1922 have not yet been audited, but the auditor assures us that he will be ready to do this within the next few weeks. We are making this statement, as some have made an inquiry about auditing our books.

E. G. ANDERSON, Treasurer.

Gleanings From the Field

CALIFORNIA, PA.

God gave us a good meeting here with Rev. F. G. Strickler. We found him to be a man of God with a good church, deeply in love with their pastor. God gave us during the meeting, over one hundred seekers most of whom prayed through, eleven new members for the church, 121 subscriptions to the HERALD of HOLINESS, three good children's meetings in which the house was filled to see and listen to the object lessons, over ninety children attended each of these meetings besides the grown people. God gave us a great rally in the Sunday school and one class had to go to a residence to find room. A liberal donation was given to the pastor and we received a good offering. Truly God was good and prospered his work at that place.—Jarrette and Dell Aycock, evangelists.

COLLING, MICH.

It has just been my pleasure of holding a revival here in our Nazarene church, covering three Sabbaths. Rev. G. H. MacLachlan is the faithful pastor. He has had a problem on his hands, but he is holding up to it in Jesus name, and "the ark is coming up the road." The church has been hard hit with some division, and the prejudice against the Nazarenes in this locality, and around this rural town in northeastern part of Michigan, has been something bitter and hateful. God is using Brother MacLachlan some to better the matter. The revival which I have just closed with him was also hindered very much with storms, snow, and very bad roads.

The Love of God

By John Matthews, D. D.



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Love of God; Resist Not Evil; Turn the Other Cheek; Let Him Have Thy Cloke Also; Going the Second Mile; Jesus the Poor Man; Giving to Beggar and Borrower; Praying for Your Persecutors; First, Be Reconciled to Thy Brother; The Sunshine on the Sinner; Love Your Enemies.

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The above hindrances sadly reduced the attendance, but I preached as earnestly and faithfully to the few as I do to the thousands in my camp meetings, and larger engagements. God came in a blessed way and picked off nearly all who were out of harmony with Him. Some fourteen sought God, and professed to either having been saved, reclaimed, or sanctified in the meeting. We also anointed six for healing. Four joined the church, and we think more will do so. We baptized five babies and one young girl. The pastor, his wife, and the church have been very kind to us, and have taken good care of us.—Rev. F. W. Cox and wife.

CHICO, CAL.

Many of our friends are very anxious to know just how we made the journey from Salt Lake City to California. Well, after about eight days of travel in the Ford we arrived on the field appointed for our service, and we are feeling in the divine order of our God, with our health above the average and with our faith strong for great things on the Northern California District. We are at Chico, Cal., where the largest oak tree in the United States is growing and where the famous Diamond matches are made. We have a very small church membership here, but just before we arrived on the field as evangelist the new pastor and his wife had arrived, Rev. Willard Ingram. He is a young man full of life and has the vision and has a fine experience and we believe he is God's man in the right place. The meeting promises a great harvest of souls and we are already seeing souls at the altar in this early stage of the meeting. We have moved to a new location beautifully located in the heart of the city and at the first Sunday school in the new location had a number of new faces. We are in for a siege meeting and plan to finish the job in this campaign that the Church of the Nazarene shall be planted till Jesus comes. Amen. We urge that you pray for us in this great country where we have an open field to the real pioneer preacher.—J. R. Hunter.

GRANITEVILLE, MO.

The Lord has been wonderfully blessing me, praise His dear name. I have held six revivals since the Assembly in September and have preached every Sunday but five. I want to put in all my time for Jesus. For the harvest is great and the laborers are few. I am here in a revival. We have large crowds and the Lord is blessing. Bless His dear name. If any one wants me for a revival write me at Mills Spring, Mo. Praise the Lord, I am glad to report real victory in my soul, saved and sanctified just now. Praise the dear Lord. Remember my husband and me when you pray. Your sister for lost souls.—Rev. Nellie Lones.

INDIANAPOLIS, IND.

We have just closed another good meeting at Rodgersville, Ind. The meeting was conducted in a vacated church but it shall hereafter be used by the Church of the Nazarene as we purchased it for \$250.00, fixtures and all. The place as it stands would cost us at least \$1500.00 if we had to put it up and furnish it. This is all explained in Deut. 6:11. Glory. It was a country church, but when the roads would permit they packed it full. There were several at the altar and no doubt the next meeting will reap what was sown in this meeting. We

raised the money for the church on the last Saturday night in about ten minutes. The workers were paid well and all of the finances came easy. For all this we give God the glory and the praise. Keep us on your prayer list.—James Miller, evangelist.

SHREVEPORT, LA.

We began here on March 9th with Brother E. G. Theus. While it was cold and rained quite a bit, and the crowds were not as large as the pastor had expected, yet the Lord gave a gracious meeting. Some fine people got the blessing. There were 146 seekers. Many of them found what they were seeking. The last Sunday we had a great day. God especially blessed the children's service which was held at the Sunday school hour. There were seventeen at the altar and all of them were blessed. Some as definite cases as you would look for. We preached in the jail twice in the afternoon, the Lord gave victory and one man was beautifully saved. I preached again to the Young People's Society and at 7:30 p. m. making six times. There were thirty-six seekers the last Sunday not counting those at jail services. Brother Theus is doing a great work in this splendid city. He has some fine people who are standing loyally by him. They have a splendid location for a fine church. Their lot is easily worth five thousand dollars. They have a parsonage that is worth five thousand dollars and it is clear of debt. They owe a little over two thousand dollars on all their church property and the estimated val-

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ue is \$14,000. I am expecting to learn of a fine modern church being built on their splendidly located lot before so very long, for Theus is a builder. Miss Hester Fisher, of Conowa, Okla., had charge of the choir and the solo work for the meeting. She is an excellent singer, with a great voice; and did very efficient work in the meeting. May God bless her. The expenses of the meeting were well cared for.—B. F. Neely.

ON THE GO FOR THE KINGDOM

Our first meeting for the new year was with the M. E. Church at Egan, S. D. Brother Arnold is the faithful and beloved pastor of this church. The meeting was slow and not a great deal of visible fruit was seen. However some folk really prayed through to old time victory. Our next meeting was a union meeting at Nora Springs, Iowa. Here we had splendid fellowship of pastors and people and some gracious results in the meeting. Our next meeting was at Ogden, Ill., with the M. E. Church, and Rev. B. L. Rudd, pastor. We have never found people who could pray and pull any better than some of the saints of this community. Whole nights were spent in prayer and our God heard and answered their cries and tears. From there we came to Freeport, Mich., where we are now engaged. The meeting here is with the United Brethren people. God's smiles are upon us. From the very first, the note of victory was sounded, and we are following Him. The first break came the third night of the meeting, with seven seekers at the altar and since then not a barren service. Please remember us in prayer. Following the state camp at Blackwell, Okla., next July we have an open date of two weeks we would be glad to give somewhere in the Southwest, preferably Oklahoma. If interested write me at Olivet, Ill.—J. E. Williams.

DANVILLE, ILL.

We are having a great meeting here. The pastor of the Nazarene church, T. W. Williams, and the District Superintendent, E. O. Chalfant, are doing the preaching and A. H. Johnston and wife of Akron, Ohio, are doing the singing.—A. H. Johnston and wife.

PRINCETON, IND.

We have had some fine meetings here with Pastor H. W. Cornelius, who is indeed a prince of men. We were here three weeks and a half, and the meeting continued steady from beginning to end, with salvation in almost every service, night and day. We are going next to Evansville. Your brother in His glad service.—Roy L. Hollenback, evangelist.

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NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

ANNOUNCEMENTS

NOTICE—There will be a meeting at the Pleasant Hill tabernacle beginning June 8th. Brother C. K. Spell will be the leading preacher. Music in charge of Spinks brothers. This tabernacle is four miles from Pelican, La., three miles from Pleasant Hill Railroad station. People coming from a distance, write me by the first of June.—Mrs. F. A. Spinks, R. 1, Box 20, Pelican, La.

NOTICE: Ohio District—The names of all who expect to attend the District Assembly from each church should be sent by the pastor or church secretary to Rev. J. W. Henry, 49 Gordon Ave., Dayton, Ohio. Also by action of the last Assembly each church is requested to pay \$3.00 for each Assembly member who attends, towards the entertainment of the Assembly. The amount should be handed to the entertainment committee upon arrival at the Assembly.—H. C. Little, District Secretary.

NOTICE—The New England District Woman's Missionary Society will hold their annual business meeting at the Nazarene church, Lynn, Mass., April 17, 1923. Business session begins at 2:30 p. m. Election of district officers at this meeting. Please all delegates and officers be on time.—Marion E. McKenney, District Corresponding Secretary.

RECOMMENDATION—I take great pleasure in recommending to our people Rev. F. V. Taylor of Delmer, Ky., who is now entering the evangelistic field. Brother Taylor is a safe, sound, sane, radical second blessing holiness preacher, and will do good substantial work for any who may give him a call.—J. W. Montgomery, District Superintendent.

NOTICE: Pittsburgh District—The Board of Examiners will meet at the seat of Assembly, Cleveland, Ohio, Tuesday, May 8, 1923, at 10:00 a. m., to hold examinations in the course of study. All licensed ministers and deaconesses taking the course are urged to be present, as all examinations will close on above date. See minutes of 1922 Assembly, page 33.—Jas. M. Davidson, Secretary, 18 Brook St., Bradford, Pa.

NOTICE: Pastors of Nebraska District—Please send the names of all delegates desiring entertainment as soon as possible to Elizabeth Wheeler, pastor of the church, at Kearney, Neb., where the Assembly will be held. Pastors and wives and delegates entertained free. A good park provided for auto camping.

NOTICE: Nebraska District—The Board of Examiners will convene at Kearney, Neb., May 29th, at 10 o'clock. All wishing to take examinations will please be present at this time for no examinations will be given through the Assembly.—Elizabeth Wheeler, Secretary of Board of Education.

NOTICE: Ohio District—The Ohio District Assembly that will convene in Dayton, Ohio, May 2-6, will be held in the large Central Reform church, which will be two blocks from the heart of our city. The Board of Examiners will, as has been announced, meet at the Nazarene church on the west side corner Williams and Home ave., but the great rally meeting will be held at the Central Reform church Tuesday night at 7:30 p. m., corner of Jefferson and Green Sts. God has helped us in renting this great church which will bring the Church of the Nazarene before the entire city. Those coming will get off at the union depot, and walk east on Sixth street two blocks to Jefferson, turn south and walk about one square to Green St., to a large brick church. Dr. R. T. Williams will preside and we are looking for the greatest District Assembly yet held.—J. W. Henry, pastor.



COMMENTS ON RECENT PUBLICATIONS OF INTEREST TO OUR READERS

Books are not made for furniture, but there is nothing that so beautifully furnishes a house. A little library, growing each year, is an honorable part of a man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessities of life.—HENRY WARD BEECHER.

THE MODERN THEORY OF THE BIBLE. By Samuel A. Steel, D. D. Fleming H. Revell Co., 146 pages. Price \$1.25.

This extremely worth-while book combats and exposes the fallacy of the modern theories of the Bible which are doing so much to undermine faith in it as the revealed word of God, both among the ministry and the laity. The book will be exceedingly helpful to those who are brought face to face with the higher critical tendencies of the day. Every preacher should read it.

THE SEVEN SEALS OF THE APOCALYPSE. By C. F. Wimberly, D. D. Fleming H. Revell Co., 175 pages. Price \$1.25.

The author of this volume is not unknown to our readers, and this new book will be welcomed by many who lose no time in securing every new thing by this scholarly man who writes in such a fascinating style. The preface says: "The message of these pages will be centered about the Seven Seals as they seem to be a kind of epitome of the entire book. 'The Seals' is a skeleton outline of Revelation." The speculative element in the writer's interpretation is acknowledged in the following words: "As the book (Revelation) has been a free for all field for speculation, judging from all that has been written, we shall undertake the following chapters, claiming no right above what others have assumed."

JAPAN IN TRANSITION. By Loretta L. Shaw, B. A. Geo. H. Doran Co., 128 pages. Price \$1.25.

The author is intimately acquainted with conditions in Japan having been sent there as a missionary in 1894. Japan is today passing through a spiritual conflict the result of which will, to a great extent determine her stand as a nation, regarding Christianity. Much is hoped for by those vitally interested. The book shows how Christianity can guide in the great advance in democratic ideas which is apparent on all sides.

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OF THE HERALD OF HOLINESS

Orders will be accepted until April 30th, priced at \$3.75 per volume, forwarding charges extra. On May 1st all orders will be filled after which bound copies of Volume 11 may be had, but the price will probably be \$5.00, on account of extra charges for binding only one book. Order your copy at once!

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Campmeeting and Commencement

May 17th to 27th, 1923
Of Olivet College



DR. R. T. WILLIAMS



REV. J. W. SHORT
Indiana



DR. J. G. MORRISON
North Dakota-Minnesota

SPECIAL WORKERS: Dr. R. T. Williams, Rev. Bud Robinson, Dr. C. H. Babcock and Sergeant Alvin York, the well known war hero.

OTHER WORKERS: The following District Superintendents will be present: Rev. J. W. Short of Indiana, Rev. R. V. Starr of Michigan, Rev. C. R. Chilton of Ohio, Dr. J. G. Morrison of North Dakota-Minnesota, Rev. E. C. Dees of Missouri, Rev. H. L. Kinzie of Iowa, and Rev. E. O. Chalfant of the Chicago Central District.

This meeting has for its object the salvation of the lost and the advancement of Christian education. All that goes to make up a great meeting will be given. The preaching, the praying, the fellowship of the saints, the programs by various departments of the college, also an abundance of good music will combine to fill these ten days with blessing and inspiration to everyone who comes.

Olivet College is located at Olivet, Ill., a short distance from Danville, Ill. For further information write to Rev. T. W. Willingham, Olivet, Ill.



REV. BUD ROBINSON



REV. H. L. KINZIE
Iowa



REV. R. V. STARR
Michigan



REV. E. O. CHALFANT
Chicago-Central



REV. C. R. CHILTON
Ohio

NOTES AND PERSONALS

Rev. Stephen S. White is now pastor at Bethany, Okla., filling the unexpired term of Rev. S. H. Owens who has been appointed Superintendent of the Eastern Oklahoma District. The following resolutions were passed by the church board concerning Brother Owens: "Whereas, our pastor Rev. S. H. Owens has been recently appointed District Superintendent of the Eastern Oklahoma District and because of this he has tendered his resignation as pastor of the Bethany church. Be it Resolved, that we the church board of Bethany church do express to him our thanks and appreciation for his services as pastor and do lovingly commend him to our brethren of the Eastern District. Signed: L. M. May, A. K. Bracken, S. L. Fortner, Committee.

The home of our General Manager, Brother M. Lunn, was blessed with the arrival of a fine boy, Vernon Everett, on Easter Sunday.

Sister S. C. Chapman of Alba, Texas, in renewing her subscription for the HERALD OF HOLINESS requests prayer for a meeting which will be held there in July.

TELEGRAMS

HERALD OF HOLINESS:

Revival at high tide, many seekers at altar. 89 have already been saved or sanctified. Church greatly encouraged. Evangelist L. M. Payne at his best. Over \$200 raised for evangelist in first collection. One more week to revival.

TED McWILLIAMS, Pastor.

NAZARENE PUBLISHING HOUSE: Los Angeles, Cal.

Sunday greatest day in the history of the Emmanuel church. Dr. A. G. Jeffries at his best. Attendance unusually large. Crowded altar, many happy finders. Over two thousand dollars raised which pays off entire church debt. Power and glory on. The revival continues another week.

REV. W. C. FRAZIER, Pastor.

HERALD OF HOLINESS:

Very encouraging and profitable meetings held at LaJunta, Greeley, Colorado Springs, and Denver. There was great rejoicing at Denver when notes and mortgages were burned.

H. F. REYNOLDS.

HERALD OF HOLINESS:

Woman's Missionary Auxiliaries organized at LaJunta, eight; Greeley, eight; Colorado Springs, eight; Denver 150.

Mrs. H. F. REYNOLDS.

Alva, Okla.

HERALD OF HOLINESS:

Great Easter campaign on in our new church. Uncle Buddie specially anointed for the battle. Miss Morris singing with spiritual fervor. Attendance good and results splendid. Fellowship and co-operation of the church. Delightful interest still increasing.

Mrs. OTTO WIEDERHOLD.

TELEGRAM

WANTS

WANTED—Woman to do cooking in Nazarene Home for Girls. Write for particulars. Miss Florence M. Ripley, 145 Essex St., Swampscott, Mass.

WANTED—Christian home on ranch in Southern California for boy of 14. Nazarene home preferred. If interested write Rev. P. G. Linawearer, 1027 Inskip St., Los Angeles, Cal.

WANTED—Typewriter, must be in good condition and cheap. Rev. E. E. Wiggins, 30 Laurel St., Richmond, Ind.

SACRED PHONOGRAPH RECORDS—Write me for catalog and price list of about seventy-five of the best sacred songs and sermons ever recorded on phonograph records, all double-faced records. Price 75c each. A. H. Clayton, Jonesboro, La.

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DISTRICT ASSEMBLIES

North Pacific May 23-27
Northwest (Colfax, Wash.) May 30-June 3
Idaho-Oregon (Buhl, Idaho) June 6-10
Alberta, Can. (Red Deer, Can.) June 28-July 1
Man-Sask. Can. (Morse, Sask.) July 4-8
Dakota-Minn. (Ellendale, N. D.) Aug. 8-12
Indiana (Indianapolis, Ind.) August 21-26
Chicago Cen. (Olivet, Ill.) August 29-September 2
Kansas (Ottawa, Kas.) September 5-9
The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

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

DISTRICT ASSEMBLIES

New Mexico (Artesia, N. M.) May 16-20
Arizona (Peoria, Ariz.) May 10-13
Northern California (Fresno, Calif.) May 30-June 3
Southern California (Pasadena, Calif.) June 5-10
Eastern Colorado-Wyoming (Denver, Colo.) June 13-17
Western Colorado-Utah (Delta, Colo.) June 20-24
Iowa August 28-September 2
Michigan (Lansing, Mich.) September 5-9
Tennessee (Sparta, Tenn.) September 12-16

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208 North Rosemont Ave.
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DISTRICT ASSEMBLIES

Washington-Philadelphia (Lansdale, Pa.) April 4-8
New York (Brooklyn, N. Y., John Wesley Church) April 11-15
New England (Lynn, Mass.) April 18-22
Ohio District (Dayton, Ohio) May 2-6
Pittsburgh (Cleveland, Ohio) May 9-13
Nebraska (Kearney, Neb.) May 30-June 3
North Dakota-Minnesota (Moberly, N. D.) June 20-24
Missouri (Eldon, Mo.) August 28-September 2
Kentucky September 5-9

DISTRICT ASSEMBLIES FOLLOWING GENERAL ASSEMBLY

Western Oklahoma October 17-21
Eastern Oklahoma October 24-28
Little Rock October 31-November 4
Arkansas November 7-11
Dallas October 17-21
Hamlin October 24-28
San Antonio October 31-November 4
Louisiana October 24-28
Mississippi October 31-November 4
Alabama October 31-November 4
Georgia November 7-11
Florida November 14-18

GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER-27

Evangelists' Slates

Avellan Quartet, 9-304 W. 63d St., Chicago, Ill.:
Sacramento, Cal. April 1-15
C. H. Alger, Bethany, Okla.:
Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.:
Jarrette and Dell Aycock, Atwood, Okla.:
Ashtabula, Ohio April 11 to 22
Galesburg, Ill. April 29-May 13
Milltown, Ind. May 16 to May 27
R. S. Ball, 218 E. 4th St., Hutchinson, Kas.:
Hoxie, Kas. April 1 to 20
Eldorado, Kas. April 22 to May 13
A. F. and Lenora T. Balsmeier, 1018 Filmore St., Topeka, Kas.:
Rev. C. E. Belaw, 1306 Fourth St., Wichita Falls, Texas:
F. H. Benjamin, Song Evangelist, Williams, Ind.:
M. L. Baltzore, Milton, Ore., Box 0107:
Miss Lula Barnard, 50 Sixth St., Lowell, Mass.:
T. E. Beebe and Carol F. Beebe, Solist and Pianist,
813 E. 8th St., Long Beach, Cal.:
P. P. Belaw, Upland, Ind., Box 243:
James M. Belt, 129 Third St., N. E., Washington, D. C.:
W. G. Bennett, Jamestown, N. D.:
M. R. Bishop, Bethany, Okla.:
M. E. Borders, 6349 Normal Blvd., Chicago, Ill.:
Millard T. and Lida Brandyberry, Olivet, Ill.:
J. E. Brasher, Crestview, Fla.:
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:
Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho.
Lyman Brough, Pottsville, Mich.:
F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60):
M. M. Bussey and Wife, 1238 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 615 South Vine St., Wichita, Kas.:
Battle Creek, Mich. April 4 to 29
Bartlesville, Okla. May 6 to 27
M. C. Cagle, Buffalo Gap, Texas:
Rev. W. C. Canary, 828 W. Wash. St., Greensburg, Ind.:
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.
Lennie Carrell, 623 West F. Ave., Oklahoma City, Okla.:
Roscoe Carrell, Cedar Hill, Texas:

Frank Catalanese, Hagerstown, Ind.:

J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:

C. C. and Flora Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio.
Lockland, Ohio. March 25 to April 15

J. H. Crawford, Hooker, Okla.:

W. F. Cleghorn, Bethany, Okla.:

Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio.

Detroit, Mich. March 25 to April 15

Washington, Ky. April 18 to 29

E. M. Cornelius, Princeton, Ind.:

Ernest Coryell, Wilmot, 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, 16 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 Derolf, 208 N. 13th St., Charlton, Iowa:

Johnnie and Jackie (wife) Douglas, Song Evangelists, 4204 Julius St., Dallas, Texas:

Guthrie, Okla. April 6 to 22

Earl Dulaney, 710-23 St., Ashland, Ky.:

Grace Edwards, Thompsonville, Ill.:

Harry Joseph Elliott, 916 18th Ave., S., Nampa, Idaho:

I. M. Ellis, Bethany, Okla.:

Britton, Okla. April 1 to 15

Newtown, Kas. April 20 to May 6

Wichita, Kas. May 11 to 27

W. E. Ellis, Box 453, Ada, Okla.:

Parish, Ala. April 6 to 22

Cordova, Ala. April 29 to May 13

C. E. Ellsworth, R. R. 9, Greenfield, Ind.:

Theo. Elmer and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:

Binghamton, N. Y. April 1 to 15

Pittsburgh, Pa. April 22 to May 6

Henry C. Ethell, Springfield, Ore.:

I. D. Farmer, Hugo, Okla.:

Kirby Fields and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:

Elsa and Lula Fischer, Milford, Neb.:

B. T. Flannery, R. P. D. No. 2, Clam Falls, Wis.:

Florence, Colo. April 3 to 22

Bona Fleming, Ashland, Ky.:

Racine, Wis. April 8 to 22

Greensboro, N. C. May 18 to 27

J. E. Gaar, Olivet, Ill.:

Meridian, Miss. April 5 to 15

C. J. Garrett

Philip Geiter, 451 Alice St., East Palestine, Ohio:

W. R. Gilley, Olivet, Ill.:

E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:

Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:

G. W. Gottshalk, 2523 W. Broad St., Philadelphia, Pa.:

Ralph S. Griswold, Pennebog, Mich.:

Kinde, Mich. (Presbyterian Church) April 8 to 22

Gray, Ky. (M. E. Church) May 1 to 15

J. Walter and Bessie Marie Hall, Bethany, Okla.:

Lee L. Hamric, Hamlin, Texas:

Amarillo, Texas. April 6 to 29

G. M. Hammond, Wilmore, Ky.:

R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:

W. W. Hanks, Box 306, Ashland, Ky.:

C. E. Haworth, Alexandria, Ind.:

Edna Wells Hoke, 417 Barr St., Carterville, Ill.:

W. F. Herbig, Buffalo, N. Dak.:

F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.:

A. R. Hodges, 2215 West Oak St., Louisville, Ky.:

R. T. Hodges, Bethany, Okla.:

Nettie Hudson, 3304 Washington Ave., Racine, Wis.:

A. Columbia Hudon, Groveville Park, Beacon, N. Y.:

J. R. Hunter, Chico, Cal., care of Rev. Willard Ingram. April

Corning, Cal. May 1 to 15

Dayville, Cal. May 15 to 31

Red Bluffs, Cal. May 15 to 31

Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.:

Hot Springs, Ark. April 6 to 22

Roy L. Hollenback, Clarence, Mo.:

Ada, Mo. April 22 to 24

J. E. Hughes, Kingswood, Ky.:

J. W. Hunt, No. 4, Nampa, Idaho:

J. R. Hunter, P. O. Box 339, Salt Lake City, Utah.

Arthur F. Ingler, Lock Box 502, Greeley, Colo.:

Allie Irick and Wife, Pilot Point, Texas:

Roy J. Jacobs, Caney, Okla., Box 60:

A. H. Johnston and Wife, Song Evangelist, 800 Princeton St., Akron, Ohio:

April 10 to 20

Cleveland, Ohio (Assembly) May 2 to 6

Newton, Kas. May 11 to 20

Lum Jones, Ada, Okla.:

Mountain Home, Idaho. April 13 to 29

Thomas Keddie, 321 S. Reed, Lyons, Kas.:

E. R. Kelley, 853 Walnut St., Riverside, Calif.:

Cypress, Cal. April 1 to 15

Robert and Paulina Kennedy, 8024 S. Stouevall, Greenville, Texas:

Hosston, Texas. April 1 to 17

Celina, Texas. April 18 to May 5

E. W. Kiemel, Sylva, Kas.:

J. K. Kirkland, Care of Layman Press, Jamestown, N. Dak.:

Annabel Latimer, Song Evangelist, 800 E. 8th St., Tulsa, Okla.:

M. R. Lee, 618 E. Sears St., Denison, Texas:

D. B. Lee and Daughter, 1015 W. Noble Ave., Guthrie, Okla.:

Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:

Cambridge City, Ind. April 6 to 22

Indiana Preacher's Meeting, Newcastle, Ind. April 24 to 28

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.:

Fort Scott, Kas. March 25 to April 15

Dodge City, Kas. April 18 to May 6

M. M. Lowrey, 1401 Lincoln St., Amarillo, Texas:

Tularosa, N. M. April 5 to May 1

Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:

Chadron, Neb. March 28 to April 15

Kenesaw, Neb. April 18 to May 6

W. W. Lovelass, London, Ohio: March 30-April 22

Ashland, Ohio. March 30-April 22

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.:

Xenia, Ohio. April 1 to 22

F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:

Grace McLemore, Singing Evangelist, Olivet, Ill.:

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.:

C. O. Miller, 429 W. 37th Place, Los Angeles, Calif.:

James Miller, 2838 Burton Ave., Indianapolis, Ind.:

Miss Lena Montgomery, 518 Santa Fe St., Alva, Okla.:

George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.:

Modoc, Ind. April 8 to 22

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, 1408 Hunter Ave., Columbus, Ohio:

A. M. and Minnie Morris Moorehead, Paulding, Ohio:

F. W. Montgomery, Plantersville, Miss.:

F. R. Morgan, 712 West 9th St., Ada, Okla.:

R. L. Morgan, 2208 Central Ave., Anderson, Ind.:

(R. F. D. 3, Box 37)

Wm. O. Nease, Olivet, Ill.:

B. F. Neely, Bethany, Okla.:

H. T. Nyhus, 1342 Brand St., St. Paul, Minn.:

John R. Patrick, Valley City, N. Dak.:

Sioux Falls, S. D. April 12 to May 6

L. M. Payne, Bethany, Okla.:

Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.:

Bridgeport, Texas. April 6 to 19

Comanche, Okla. April 20 to 29

Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:

F. E. Putney, 207 S. Millwood, Wichita, Kas.:

P. C. Ramsey and Wife, 618 South Louisa St., Shawnee, Okla.:

C. A. Reney, 2 Roberts Ave., Danbury, Conn.:

J. E. Redmon and wife, Brookville, Ind.:

L. S. Redwine, 833 Baltimore Ave., Ft. Worth, Texas:

S. B. Rhoads, Pasadena University, Pasadena, California:

Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:

C. Edward Roberts, 2905 Troost Ave., Kansas City, Mo.:

Dallas, Texas. April 11 to 22

Charles Robinson and Brown, Bethany, Okla.:

C. W. Ruth, 1833 Newland Ave., Indianapolis, Ind.:

Fred St. Clair

Vancouver, Wash. March 11 to April 20

Vidalia, Ga. May 6 to June 4

J. O. Schaap, 1342 Brand St., St. Paul, Minn.:

R. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio:

Winchester, Ky. April 9 to 22

Schurman-DeLong, 73 Main St., Wareham, Mass.:

N. B. Shade, Florida City, Fla.:

W. E. Shepard, 513 Bedford Ave., Los Angeles, Calif.:

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.:

Burt Sparks, Song Evangelist, 425 East 8d St., Seymour, Ind.:

Jos. N. Speakes, 2220 Troost Ave., Kansas City, Mo.:

C. K. Spell, 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.:

B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.:

St. Louis, Mo. April 2 to 20

Newton, Kas. April 22 to May *

Howard W. Sweeten, Ashley, Ill.:

C. E. Toney, Peniel, Texas

L. C. Turner, Wann, Okla.:

N. E. Tyler, Belton, Texas, R. 5:

W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:

J. D. Thompson, 149 West 6th St., East Liverpool, Ohio:

J. H. Vance, 1006 S. East St., Bloomington, Ill.:

N. B. Vandall and W. W. Caskey, Song Evangelists, Akron, Ohio:

624 Merton Ave.