

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

VOL. 12. No. 6. WHOLE No. 578

KANSAS CITY, MO., MAY 9, 1923

OFFICIAL PAPER, CHURCH OF THE NAZARENE
Subscription Price—\$1.50 a year in advance.
Rev. J. B. CHAPMAN, D. D., Editor

Published weekly at the Nazarene Publishing House
2109 Troost Ave., Kansas City, Mo.

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

The Promises of God

Is the 23rd Psalm worth a thousand dollars?

By JOHN MATTHEWS, D. D.

THE promises are in the Bible. They are not found elsewhere. To know the Word is to be acquainted with the promises. The promises are nothing less than the projections of God. If you rest your head on a promise you pillow your heart, as it were, on the bosom of God. He who puts his arms around the promises, in a measure, embraces God. Whereby are given unto us exceeding great and precious promises, whereby we become partakers of the divine nature.

The promises are practical. When we come to a wall ten feet high, if we will jump three feet the promises of God will carry us the remaining seven. These glittering, glowing, gleaming promises are for daily use. Use them. Use them! Do not abuse them, but use them. Begin today. Take any one, meet the condition that may be attached, and you will find all you need for this day—bread, money, health, healing or salvation. *Cash them* in. Set the promises in motion. Make them work. They are surer than the sunrise; more precious than golden gems and kingly crowns; more enduring than the arching sky; more real than all we see; more to be desired than fine gold. He who believes the promises is never lonely, never sad, never defeated, never permanently poor, and never separated from the purpose, plan, power and presence of God!

The promises are the *words* of the great and glorious God, who cannot lie. They are the expression of his character, his purposes, his plans concerning us. What is written is written, and stands forever written. His promises cannot be broken. Not one, in all the sweep of time, under all the stress and strain of human need, has fallen to the ground. When burning stars are dust and flaming suns are darkness, these promises will stand like sentinels of the past, a monument forever to the goodness and greatness of God!

They are in Christ. "For all the promises of God in him are *Yes*, and in him, *So be it*." That settles the matter. The promises are in Christ. They are as unfailing and unfading as is the Savior of the world. As long as Jesus is, so long will the promises hold. There can be no breakdown. If there is failure, it is wholly on our part. Every time you claim, believe and realize one single promise within the lids of the Bible, you move in the realm of life where Jesus lives and reigns. His power comes down upon you. His life pours through your spiritual veins. His strength endows, and His Spirit endues you with the nameless presence and power of God. Moreover, many, very many of the promises were spoken by Jesus Himself. Walk down the radiant avenues of the promises and you

will find yourself facing the throne where Jesus sits crowned with glory and honor. Why, man, Jesus Himself was and is the promise of God!

They are exceeding great. So they are. Peter says so. We know it to be true. Great in number—scores and scores, multiplied hundreds, thousands upon thousands, made to move and live in human personality. God wants every one of them walking around on the earth, incorporated in a human life. One for every need; one for every place; one for every battle; one for every test; one for every trial; oh, if we only knew them all by heart. Not alone great in number but so wide, so vast, so immeasurable, reaching across all the universe of God, from the protection of the sparrow that falls to the ground, the spider in the king's palace, on across all the problems of mortal life with all the scope of infinite salvation: on across the stellar distances; on throughout the vast realm of angelic hosts, on to the very throne of God itself. No wonder the Apostle Peter bowed his head in wonder and worship as he wrote, "Exceeding great and precious promises."

They are precious. Would you sell the 23rd Psalm for a thousand dollars and agree to have it blotted from your memory forever? Could you spare one from all that host? Would you, trade off, "Whosoever shall call upon the name of the Lord shall be saved," for a field of grain? Would you not rather live in a tent with the promises of God available than to live in marble halls with no promises to warm your heart? How precious they are! Many a time, you and I, in hours of sorrow and pain and desolation and heart ache, as we sat dumbly silent, have reached out our hand for the old Book, opened its pages to some tear-stained promises and re-read those words of love and life and light, and found ourselves wondrously helped. Behind the pain and grief and pressure we have seen in the promises, the very face of Jesus. When friends fail us, when hopes lie blasted, when disappointments throng the way, when pressures pour in on body, soul and spirit, how precious, *how precious these promises*. They are oil and wine; they are strength and song; they are victory and glory.

I once knew a brother. His name was Jim Alley. He showed me his Bible. Along the margin he had written, here and there, opposite certain verses, the two letters: "T. P." "May I ask what these letters mean?" "Those two letters mean that the passage there has been Tried and Proved." "Thank you, Brother Jim." Since that hour we

(Continued on page six.)

GOD DOES HEAL THE BODY

WE have a tendency to go to extremes on every question that arises. Humanity, it has been said, is like the pendulum of the clock which swings from one side to the extreme opposite. There are a great many good Christian people who do not believe that God has much to do with the "ordinary" affairs of our lives. They argue that "The days of miracles are past" and reject every testimony to answered prayer in physical matters. But as soon as this position is found to be untenable, there is the likelihood that these same persons will decide that healing for the body is the principal Gospel blessing. Then they will denounce the use of any and all "means" for curing the body and will force themselves into a strained and difficult position.

The increase in the number of "healers," and the great throngs who gather at their meetings are indications of a rather unusual interest and confidence in the doctrine of divine healing. Perhaps the large increase of healing systems which are purely human has taken away the old time superstitious confidence that we all used to feel with reference to medicine. All the healing systems have cures to their credit, and all of them fail so often that we have about come to the conclusion that one is about as good as another.

But there are not many real cases of healing in the popular healing meetings. An unbiased canvass has established the fact that, although a great many get "help" in meetings where divine healing is made so prominent, only a few—a very few—experience cures that can even be said to be "remarkable." Autosuggestion—leaving the divine out—is a healing agency. Coue's system has something in it, though, of course it is not divine healing, and it will fail on the cases where we wish most that it would succeed. In like manner, faith in God, even though it is not definite enough to accomplish a genuine healing, has an uplifting effect on the body. In fact, to be possessed of a pure heart and to exercise pure thoughts, and to live the Christian life will help one to keep in health.

We have not seen any one who seemed to really have "the gift of healing," and those who claim it have but little evidence for their claims. But in spite of all, God does hear and answer prayer. Some people are getting healed by the power of God in answer to the prayer of faith. And as though to rebuke our love for the spectacular, some of the most authentic and remarkable cases did not occur in regular healing meetings at all.

Two very interesting cases of healing, both bearing the marks of the genuine have come to our attention within the last few days:

The "Dispatch" of Columbus, Ohio, under date of February 22 gives an account of the healing of the wife of Rev. Frank A. Doty of that city, who is a well known holiness preacher of Ohio. Sister Doty was injured by a fall six years ago and has been an invalid ever since. Specialists have been



unable to help her and it was feared that her affliction would develop into paralysis. But on the evening of February 10, at family prayer, Brother and Sister Doty prayed "a simple prayer" for Sister Doty's healing; the Lord answered, Sister Doty has discarded her crutches and has recovered in a very remarkable and sudden manner—God still answers prayer.

Mr. A. J. Tullis, a colored man, of Somerton, Arizona, was injured in a cotton gin in his home town in April, 1917. Four ribs were broken, two protruding into his left lung causing hemorrhage and loss of voice; the muscle of his left arm was torn down and the arm and collar bone broken; the vertebrae of the small of his back were crowded down; the muscle from the right hip was torn down four inches causing a bunch to protrude on the hip, and both bones of the right leg were broken below the knee. Suffering "many things at the hands of physicians," and being pronounced incurable, he continued to suffer as a cripple with hemorrhage and discharge of pus through two tubes; and having spells when he would fall into an unconscious state sometimes for a day or more at a time. But at prayer meeting one Friday night in February, 1921, he was instantly healed in answer to prayer, nothing remaining to remind him of his old condition, except a scar on the left arm. A statement of these facts was sworn to before L. J. Weaver, Notary of the Public on the third day of February, 1923. Yes, God still heals in answer to the prayer of faith.

FULL SALVATION TERMINOLOGY

NUMBER TWO

IT is, perhaps, unfortunate that the English language does not have a word which never means anything but physical depravity as a result of the fall, and another word that never means anything but that spiritual depravity which mankind has suffered because sin came into the world. But as the same word is used with both meanings, the distinction which we suggested in our former article is not always made; hence, again, there are debates on eradication and suppression which would be avoided if all parties meant the same thing by the terms which they use. One man says that we can never be saved from all the bias toward sin while we are in this world. Another accepts his challenge and asserts that "The blood of Jesus cleanseth us from all sin." And usually as the argument proceeds, the facts of physical and spiritual depravity are confused; the first party to the debate is found arguing that a man cannot be delivered from the bias and taint of depravity in the spiritual nature, while the second is driven to make inconsistent claims regarding the destruction

of weakness and depravity of the physical man.

The line between the spiritual and the physical is indeed a very narrow one; and since spiritual depravity is destroyed in entire sanctification, while physical depravity must be suppressed and kept under (Paul says, "The body of sin is destroyed" (Rom. 6:6); but also, "I keep my body under" (1 Cor. 9:27) on until the end of life, there is certainly occasion for confusion as to what is destroyed and what is to be brought under.

I have heard good people say that they were glad they obtained the experience of holiness before they became too intimately associated with people who claimed to have it, lest they should have been caused to doubt the reality and possibility of holiness by the inconsistencies of those who claim to have it. Whether this statement should be taken as a confession of weakness on the part of the individual who makes it (which I think is the real case) or not, it at least opens the way for us to say that there are dangers to the man who testifies to having been cleansed from all sin, as well as to the suppressionist. The danger with the suppressionist is that he will make his suppression cover too much, and let the evil spiritual nature live when it should be destroyed by the baptism with the Holy Ghost and fire. The danger with the eradicationist is that he will take it for granted that because his spiritual evil has been burned out, there is nothing left to suppress and so he will give himself license to express any tempers and inclinations which may remain in him. But even when the Canaanites of spiritual depravity are all killed, the Gibeonites of physical depravity are quite sufficient to keep the sanctified Christian constantly on his guard lest they limit, if not destroy, his Canaan inheritance of perfect love.

There is danger that a sanctified man may eat too much, or that his palate may call for food that is not good for his health or that his financial ability will not justify him in eating; there is danger that he may talk too much, or that he may be too light in his conversation; there is danger that his proper self-respect may degenerate into slothfulness or develop into vanity; his "Righteous indignation" against sin may die out until he is a compromiser, or it may develop into sinful anger; there is but a narrow line between true piety and devotion and spiritual exhaustion on the one side and the pride which genders fanaticism on the other. A man's zeal for the truth may easily become tyranny against those who oppose him; in fact, all the natural appetites of the body and all the "leanings" and capacities of the mind have to be continually guarded, subjected, corrected and directed. This is true Scriptural suppression. It is not the suppression of the "Body of sin"; for this is destroyed in entire sanctification; but it is the suppression of the natural body and mind both of which have been weakened and twisted by the fall and which must be kept under lest they be-

come a snare to even the sanctified man's destruction.

There is no one that can tell for sure whether a certain weakness or tendency originates in the spiritual or the physical nature of man, except the man himself. Of course, our usual tendency is to excuse ourselves and condemn others. Others get angry, we just get *positive* or *nervous*. Others are covetous, we are only just striving to "provide for our own." Others are proud, we have just the necessary regard for our position and standing. Others are extravagant and gluttonous, we are simply "free hearted and careful to build up our bodies by means of plenty of good food." But the safest way is to turn this method around; be hard on yourself and suspicious that any manifestation of unholiness may come from the spiritual depravity which it is the work of the Holy Ghost to purge away, while you hope and believe that what you see in others may be but the innocent faults which arise from a physical nature weakened by the fall of man.

God does sanctify depravity out of the human spirit by means of the baptism with the Holy Ghost and fire, and He does help the prayerful soul to keep the physical body under the control of the sanctified spiritual nature, and some day He will cause mortality to be "swallowed up of life" and then there will not be any more weaknesses to excuse.

IS IMMORTALITY UNCONDITIONAL?

GOD alone hath immortality in that He hath life in and of Himself and is infinitely secure against death and hurt of any kind whatsoever (1 Tim. 1: 17; 6: 16). The eternal blessedness of the saved is called immortality in that it can never cease and is free from pain, corruption and every such evil as attends death (Rom. 2: 7; 1 Cor. 15: 53). And immortality is said to have been "brought to light," that is, more clearly discovered by the gospel (2 Tim. 1: 10).

But some want to tell us that the soul of a man is immortal only upon the condition that he receive it as a special bestowal through the acceptance of Christ. The wicked, they tell us, will perish at death. The eternal punishment of the wicked is called "a horrible doctrine" and rather than admit its truth, some have elected to surrender the doctrine of the natural immortality of the soul. And it is a fact that unconditional immortality and eternal punishment stand or fall together.

No argument is needed to prove that Christ taught His followers, both by express declaration and by parables, that they were to have conscious and eternal bliss as their portion; and I think that no sane explanations can be made of many of His sayings, if the immortality of the wicked is denied. If the wicked are annihilated at death, who will weep and gnash their teeth when they see strangers enter into the glory which they themselves should have had, and when will this weeping take place (Matt. 8: 11, 12)? If the wicked

know no more after death, when will the parable of the Wheat and the Tares find the fulfillment of its last word (Matt. 13: 36-43)? What reason could there be for contrasting the future of the saved and the lost in comparable terms (Matt. 18: 7-9; 25: 46) if the latter know and feel no more beyond death? How could the import of the Savior's words, "Fear him, which after he hath killed hath power to cast into hell" (Luke 12: 5) be allowed their full weight if hell means no more than oblivion? How can anyone read the Master's story of The Rich Man and Lazarus (Luke 16: 19-31) and not believe that the wicked have a future as enduring as the righteous? If this story is taken from real life, as many believe, then people have lived in this world, died and sank into a state of wretchedness which was augmented by the fact that no hope was left them. Or if this be a parable, as some have claimed, then people *may* live in sin in this life and sink into a state of conscious ruin when they die. The instruction is the same either way it is taken, and it is impossible to get away from the fact that even the wicked are immortal without compromising the Master's words.

It would seem anti-climatic now for me to offer argument from philosophy and science. But there is no escape from materialism for those who hold that the soul will ever cease to be. Matter is made up of parts into which it may be resolved, but spirit has no parts and so cannot be dissolved. Is man spirituality as well as materiality? If he is, then there is something in him that will never cease to exist; and if this something is the basis of his memory, sensibility, and personality he will never cease to remember, feel and know. And no one who claims to accept the New Testament as true will question but that destiny is determined by one's conduct in this present world. This, then is all that is essential to the doctrines of immortality and of future punishment for the wicked. Speculation as to the literality or spirituality of the elements which go to make up either heaven or hell is useless and of small profit.

Men are not dying for lack of light but for want of grace.

Questions Answered

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

Q. Are we required to keep Sunday holy? If so, give some scripture references. W. B. D., Miss.

Ans. Sunday is the Christian Sabbath. If you are interested in the subject, send to the Publishing House for a copy of "His Memorial Day."

Q. Give sufficient Scriptures to prove that Christ will come to the earth again. W. B. D., Miss.

Ans. A hundred such scriptures might be given, but I should think that John 14: 3 and Acts 1: 11 would be *sufficient*.

Q. When is the "Times of restitution of all things" mentioned in Acts 3: 21? W. B. D., Miss.

Ans. In Acts 1: 6 the apostles asked, "Lord, wilt thou at this time restore again the kingdom to Israel," by which they doubtless meant the wresting of the power from the Romans and the re-establishment of the original order under the Jewish state. So in the present case, the meaning is "The times of the restoration of all things." That is the time when the *world's* day shall end and God's day and order shall be set up. All such scriptures refer to the second coming of Christ.

Q. At what date did the "Gentile Age" begin and at what date will it close? W. G. J., Ala.

Ans. "The Gentile Age" began when the privileges of the gospel were opened to them. The transition was gradual through the preaching of the gospel to the Samaritans, then to the household of Cornelius and finally the specific mission of Paul as the Apostle to the Gentiles. Some who would be more exact, calculate the Gentile age as beginning with the destruction of Jerusalem in A. D. 70. The Gentile age will close with the second coming of Christ, though it is possible that this change will also be gradual by means of the withdrawal of the Holy Spirit and many believe that this process is now going on. And as the "Jewish Age" closed in the tribulations which surrounded the destruction of the Jewish state and city, so the Gentile age will close amidst "The Great Tribulations" which will follow the second coming of Christ.

Q. Please give the order of conviction, repentance, conversion, justification and regeneration, and give the distinction. W. G. J., Ala.

Ans. The above order is correct. Conviction is the work of God, repentance is the *internal* answer of the creature to the call of the creator, conversion is a loose term which may cover all that is implied by the other terms; but speaking definitely, conversion is the *outside* change in the life of one who repents. Justification is the act of God in pardoning the penitent believer and regeneration is the gracious work of the Holy Spirit in the heart of the penitent believer in granting new life. In experience, repentance and conversion are coetaneous as are also justification and regeneration.

Q. How long did Noah preach? How long was he in building the ark? W. T., Ark.

Ans. Many interpreters think that Gen. 6: 3 refers to the respite which God gave the world before executing the judgment of the deluge which He threatened. It was doubtless during this period that Noah did much of his "preaching," though it is hardly likely that he was a preacher in anything like our New Testament sense. Also, he built the Ark during this period of delay of the Divine judgment, though there is no way for us to know just how much time was actually used in the building of the Ark.

LOVE OUT OF A PURE HEART

By C. W. DAVIS

Text: "Now the end of the commandment is charity (love) out of a pure heart" (I Tim. 1: 5).

THIS is one of the fullest and most complete texts in the Bible. We have many commandments given in the Bible; we have the Ten Commandments recorded in the book of Exodus; we have the eleventh or new commandment given by Jesus in John 13: 34, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Then we have the two in Matt. 22: 37-40, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Then we come to our text, which is said to be the end or the fulfillment of all the commandments. Love is the fulfilling of the law.

First, notice the importance of having the heart right. "Keep thy heart with all diligence (marg. above all keeping); for out of it are the issues of life" (Prov. 4: 23). We see from this scripture something of the importance of having a right heart. "Keep it above all keeping." Why? "Out of the heart are the issues of life." The heart is the seat of the desires and affections. The human heart is a treasury of good or evil, and what is in it will come out. From it flows blessing or cursing, good or evil. A holy life outwardly, must spring from a pure heart inwardly. To look for a holy life without a pure heart is, in the language of the Lord, "To gather grapes from thorns and figs from thistles." "Out of the abundance of the heart the mouth speaketh." "A good man out of the good treasure of the heart, bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things. For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies." The heart being the fountain the streams must necessarily correspond with it. Out of it are the issues of life. The one who gets mad, curses, fights, and stirs up trouble all about him, does so because his heart is not right. It is the heart that must be made right. "Man looketh on the outward appearance, but the Lord looketh on the heart." David said, "Create in me a clean heart, O God." Then a little later he said, "My heart is fixed, O God, my heart is fixed."

A heart fixed, is what men need. Jesus said, "Blessed are the pure in heart, for they shall see God." In Psalm 24: 3, 4 the question is asked: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer comes ringing back, "He that hath clean hands, and a pure heart."

We talk about heartfelt religion. That is exactly right, because the heart which was out of fix, has been fixed, changed and made right. So it is religion of the heart. We have a perfect right to sing: "I am glad I have salvation in my heart." The poet said: "Oh, for a heart to praise my God, a heart from sin set free, a heart that always feels thy blood so freely spilt for me. A heart in every thought renewed and full of love di-



vine, perfect and right and pure and good, a copy Lord of thine." Thank God for heart felt religion.

Second, there are two aspects to holiness: the negative and the positive. The negative is what we have taken from our heart and the positive is what we receive. The principal and great fact in Christian holiness is that of purity, freedom from sin. "The blood of Jesus Christ cleanseth us from all sin." Purity is a negative state. The idea of purity is getting rid of that which is not pure.

Purity is the soul's health. It is being morally well. Health is the absence of disease. Purity is the absence of sin. It is perfectly natural to be well, strong, and hearty if you are not sick. It is no trouble to be well spiritually, to be holy, to be strong, if you are free from sin. Health is a negative state and means that you are not sick. Purity is a negative state and means that you are free from sin. The idea of holiness is not so much

Introducing the Preacher



Rev. C. W. Davis was reclaimed fourteen years ago and was immediately led into the experience of entire sanctification. He spent four years in preparation in holiness schools, was ordained in 1915, has spent five years in the pastorate and is now closing his third year as Superintendent of the New Mexico District. Brother Davis is one of our strong young men, is a good evangelist and makes full proof of his ministry. Sister Davis is also an ordained minister and a splendid soul winner. The Davises are a real Gospel team.—EDITOR.

what is in the soul as what is not in it. Of course this negative state is brought about only by the positive, mighty working power of the Holy Ghost within. When the soul is cleansed it is not vacated, but it is filled with the Holy Ghost. When all unbelief is destroyed, then faith is perfect. When all hatred is cast out, then love must be perfect.

In our text we have both the negative and the positive sides of holiness presented. We have a pure heart spoken of, then love, love to God and man flowing out of that pure heart.

Third, there is no higher experience to which we may attain in this life, than that of perfect love. Love out of a pure heart is the end, the fulfillment of the commandment. "God is love; and he that dwelleth in love dwelleth in God and God in him." I say, there is no higher experience than that of perfect love. Yet there are those who would have us believe that after we receive a pure heart, we must then go on into another experi-

ence, which they claim is the baptism of the Holy Ghost, and the evidence of this is speaking in tongues. Now the Apostle Paul deals on this very subject. We find the Corinthian brethren anxious and troubled about the gifts, including tongues. Evidently many of them were without purity of heart. So Paul opens the twelfth chapter of first Corinthians by telling them he would not have them to be ignorant concerning spiritual gifts, and proceeds to give them a lesson on the subject. He puts speaking in tongues among the very last, and least important among the gifts, and declares in substance that all are not apostles, nor prophets, nor teachers. Not all have the gift of healing, neither do all speak with tongues. He closes the chapter by telling them to seek earnestly the best gift, "And yet I show unto you a more excellent way." Now read the thirteenth chapter of first Corinthians and you will see that the Apostle goes right on and shows that divine love is above tongues, prophecy (and this he so highly commends) knowledge, and faith. He says other things will fail, and cease to be, but love never faileth. Oh, what could be greater, better, or more desirable than a pure heart, and from that heart, love to God and man.

When we have found the cleansing of the heart, carnality is gone, and that pure heart is filled with pure love. It is above tongues or any of the other gifts of the Spirit. When He comes into our heart and takes up His abode He fills us with His love, and gives unto us such gifts as we need. He is the author of these.

What is man's need? What did man lose when he fell in the garden? What separated man from God? What was it that caused him to be cast out of the garden and from the presence of God? Was it that he lost the gift of tongues, or healing, or prophecy? Never! It was the fact of sin, he lost his holiness. He lost his purity. He lost love. He lost the divine image. Then what does man need? He needs purity. He needs holiness. He needs restoration. He needs a heart filled with the pure love of God. He needs our text fulfilled in his heart and life, which is love flowing out of a pure heart. I am persuaded that the average person who is running after gifts, outward signs, and demonstration, needs to tarry before God until he receives the cleansing baptism with the Holy Ghost. Sin closed the door of heaven against man, and nothing but holiness will ever open that door and give man admittance into a holy heaven.

The Holy Ghost comes as the source of purity, power, and of the gifts also. When He comes He will guide us into all truth, teach us all things and bring all things to our remembrance. He will keep us steady, temper us aright, and regulate our life and actions. As the governor on the engine is of such importance, so is the Holy Ghost to our lives to regulate, temper, guide, counsel and teach. He can keep our heart and life just right all the time. Amen!

Fourth, notice some scriptures teaching the possibility of having our hearts made right. "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." This purging with hyssop has reference to cleansing the leper by sprinkling water or blood upon him with hyssop. The apostle

calls the blood of Christ "the blood of sprinkling" which purges the conscience from dead works to serve the living God. There is an experience for us that makes us whiter than snow. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live." We read again, that true circumcision is not of the flesh, but is of the heart in the spirit. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." To the one who walks in the light, it is only a short ways from pardon to purity. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." In the gospel day; a fountain opened for the cleansing of the human soul. The fountain opened is the blood and atonement of our Lord Jesus Christ. He is the Rock smitten, which is to us the fountain of living water. Rev. James Brainard Taylor wrote to his sister after God cleansed his heart: "I have been to the fountain and am clean." If you have sin in your life, come to the fountain and be made clean. Millions have come and were made whole, still there is room at the fountain for the millions who have not yet come. It never runs dry. "Oh, thou fountain, deep and wide, flowing from the wounded side, that was pierced for our redemption long ago. In thy ever cleansing wave, there is found all power to save; 'tis the power that healed the nations, long ago." John, on the isle of Patmos, saw an innumerable host who had come up through great tribulation and washed their robes and made them white in the blood of the Lamb. "Dear dying Lamb, thy precious blood, shall never lose its power, till all the ransomed church of God, be saved to sin no more." Again we read, "For He is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

In this passage the most valuable metals are used to illustrate the purification of the human soul. God values the soul as man values gold and silver. And His process of purifying is analagous. Thus we are said to be purified as gold. Christ as a refining fire separates the dross from the gold; or like fullers' soap, he extracts the spot or defilement from the garment. As a refiner he purges them with fire as gold and silver are purged. John the Baptist said of Jesus, "He shall baptize you with the Holy Ghost and with fire"; or "He shall baptize you with the Holy Ghost as with fire." The one with the gold or silver in the crucible heats and melts it until the dross is all taken away. When the refiner can clearly see his face in the silver or gold, then he knows the refining is complete and the dross has all been taken away. So the great heavenly refiner proposes to take from us all the dross, all the tin, and all the sin, until we reflect His own precious image. When He can look into our hearts with His all seeing eyes, and turn the X-ray in upon us, and see nothing but a pure heart filled

with divine love, then He says the refining is complete. Thank God for such an experience provided for us all.

Will you let Him do this for you? Let Him put you in the crucible, turn the fire on, burn out and purge away all that is unlike Him? What a beautiful experience He has for us, if we will let Him take us through the process that brings it.

This experience is good to live by. "The oath which he swear to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Amen!

The Coming Judgment

By REV. I. L. FLYNN

WE must all appear before the judgment seat of Christ" (2 Cor. 5:10). Who can escape the judgment? None! As you leave your home, your place of business, the church house, and as you make your way through the world, you go in different directions; nevertheless, every way you go, every path you travel, will lead you to the judgment.

God's sheriff will get you; has already called for you. He is taking you now. Disease is one of the ways of calling you. You cannot escape, death is in your path, soon you will meet. You cannot bribe God's grand jury. The indictment has already been made—the verdict has been given. Hear it! "The soul that sinneth, it shall die." "He that believeth not is already condemned." Ah, the judgment! the judgment! the judgment!

We shall all stand individualized before God. Every sin revealed, every secret thing brought to light. That midnight sin of yours will be known then. It will be flashed on the canvas of the sky before an assembled universe, with every unforgiven sin of your life. That hidden sin, that secret sin; the sin you

This experience holds good when death comes. We could give many illustrations of this fact. In the early days of Methodism, when many of them were enjoying this experience of perfect love, John Wesley said, "Our people die well." Thank God for an experience that will enable us to die well.

This experience will stand the test at the judgment. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

thought was covered—see it on the blackboard of heaven written by the hand of Omnipotence! What a revelation there will be at the great assize of that day! No wonder the Revelator asked, "Who will be able to stand?" Who shall be able to stand when the great arch-angel of high heaven shall step out on the clouds of the sky, and with trumpet voice louder than all the thunders since the creation shall sound the death-knell of time; when the sun veils his face in darkness and the moon weeps drops of blood; when the stars shall fall from their sockets, freighted with the dust of ages; when the elements shall melt with fervent heat; when the islands shall disappear in the depth of the deep; the great bodies of water roaring with a fearful sound, that brings terror to the hardest heart, then will the heavens split asunder like a rotten canvas in a heavy gale, and One brighter than ten thousand suns, will appear seated on a great white throne, attended by myriads, all robed in dazzling white and waiting to do His bidding.

Then wicked men and women will quail before that lightning-like throne. From that Throne will issue peals of deafening thunder that will shake creation. Lightning, in blinding flashes, will zig-zag its way to the furthestmost corner of space.

The righteous will go forth to meet Him with glad hosannas, singing the songs of redemption. But the wicked will cry for the rocks and the mountains to fall upon them and hide them from the face of Him who sits on yonder throne. But there will be no hiding place for them. Mighty angels, stronger than all the giants earth has ever known, will drag screaming men and women to that throne to hear their eternal doom.

Howling, quailing demons, will be dragged from the regions of fire to stand trial at the Tribunal of justice. Escape! for the one who dies in sin, there will be none. Ah, the heart turns sick at the thought of that awful scene, that awful day.

Then will be ushered in that last great scene of time. Listen while we read: "I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand

ONE MINUTE WITH THE GREEK NEW TESTAMENT

By E. WAYNE STAHL, B. A., B. D., B. E.

What Happens When We Let God "Choose Our Changes."

In Romans 12:2, the word for "transformed" is *metamorphousthe*, from which we get our scientific term "metamorphosis," used to describe the changes by which the caterpillar becomes a butterfly. How inspiringly suggestive!

The one is an ugly, crawling creature, exciting disgust and abhorrence, and marked for destruction; the other is winged loveliness, arousing our admiration and desire, one of nature's living gems, a migrating flower. The one leads a sluggish existence, low and dark; the other knows a magnificent life with movements like the flight of flame. The one has the world of the worm, dwelling in the dust and slime; the other is one of the children of the sun, a companion of the melodious bird and the fragrant blossom, and caressed by all the winds of God.

The one suggests restriction and limitation; the other is the embodiment of a life fetter-less and free.

The sinner is Satan's caterpillar. The Christian is God's butterfly. "If any man be in Christ Jesus, he is a new creature."

stood before him: the judgment was set, and the books were opened" (Dan. 7: 9, 10).

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20: 11, 12).

Oh, God, get us ready for that great Day, when the nations of earth will be brought before Thee!

AUSTIN, TEXAS.

THE REVIVAL

By C. B. WIDMEYER

THE true heart cry of every child of God should be, "O Lord, send us a revival," and then we should add the following phrase, "begin it in me." Much advice can be secured as to how to hold a revival, and when it should be held and the best evangelist, but would it not be well to do less talking and just pray a revival down. A revival that comes on the crest of a sensation will soon subside. The spirit of a revival should run deep, and should give the church and community a thorough cleansing. A church that tries to get on from year to year without a revival will gather much rubbish and the arteries of life will be clogged. We need a revival and must have one.

Many of our revivals deal almost entirely with backsliders and those who are vacillating in their Christian experience. It is well and good that these honest souls keep feeling after God, but our effort should be to reach the unsaved, those who as yet are untouched. It would be a fine practice if this class of seekers would find God in their homes or seek the assistance of friends to help pray them through and to some extent we would be saved a measure of criticism. People often wait for the revival to come before they seek God, but those who know the way should not delay the matter, but should be in a justified relation with God when the revival comes, so that all persons could assist in the great effort that is put forth for the salvation of souls.

Another feature of the revival that we would emphasize is that of getting the converts into the church. Too often this matter is neglected and the convert feels that no one has an interest in him, and that he has no place in the church life, so he drifts from the regular services of the church and is lost from our connection. We should not only catch the fish but should string them. If the church is a blessing to the community, and it ministers to the souls of men, why not increase its scope of service. Brother C. E. Cornell during a recent revival took occasion to remark that some twenty-five years ago if there were 80 converts, 70 of them united with the church, or if there were 50 converts at least 40 united with the church. Sometimes we fear that because of a little unjust criticism we have neglected to emphasize this feature of the revival, but why not seek to get those who are converted in our revivals to join the church. Lord, send us an old-fashioned revival.

THE PROMISES OF GOD

(Continued from page one.)

have tried and proved, as you have done, more than one of those promises that stand in the desert of life like a great rock in a weary land.

A young man went home from a theological school to visit his aged grandmother. To have a bit of fun at her expense he said: "Grandmother, you know the Bible that you say you believe, was written in Hebrew and Greek. It had to be translated by great scholars into our language. How do you know that those who translated it got it right?" "Ah, Jamie, lad," she answered, "Never mind the great men, I have translated a few of them promises myself."

PRACTICAL SUGGESTIONS FOR WORKERS IN DAILY VACATION BIBLE SCHOOLS

By P. H. LUNN

I HAVE been asked to write an article recommending the books or a few books of first importance to those contemplating the organizing of Daily Vacation Bible Schools.

Before taking up the question of what book or books to read and use it might be well to consider very briefly, what is involved in a Vacation School. First of all, there is as yet and there very likely never will be a standard Vacation School program. The program varies according to the aim of those in charge of the school; the teaching personnel and the equipment and material available. Many vacation schools are merely industrials and the word Vacation Bible School is a misnomer. If the school is to be a Bible School, the Bible should at least have the pre-eminence. There is a growing tendency among serious minded promoters of Vacation Bible Schools to eliminate hand-craft, games, etc., and to specialize in Bible teaching with closely allied subjects, such as religious music, etc.

A three hour session might very successfully be taken up with memory work, music and story telling, all three of which can be made largely Bible. Bible verses, learned in childhood will remain as a "lamp unto the feet and a light unto the path" to comfort and admonish during later life. The children enjoy this, especially when the memory work is conducted by some one who understands the secret of making it interesting. A Vacation Bible School, properly conducted and organized should have more children of Junior age (9 to 12) than any other. As this is the "golden age of memory" the learning of Bible verses should be an important item in the program.

Stories, well told, will never be forgotten, and it seems that every normal child never hears enough of them. In almost every church, however small, someone can be found with a knack for story telling. But best of all this very worth-while accomplishment can be studied and developed like any other acquirement.

The appreciation of good music and the love of the old church hymns, outside of anything else that may be learned, would make the Vacation Bible School worth while to any boy or girl.

Before mentioning any of the books on Vacation Bible School work which have been culled from the many that already have been published, I wish to stress the fact that the Sales Department of the Nazarene Publishing House, of which the writer has charge, will gladly supply any of the books mentioned at regular list prices. It will help us in keeping in touch with what our church is doing along this line, if all supplies are ordered through the Publishing House. Not only can we supply books, but we shall be delighted to answer any inquiries for information or suggestion along any particular phase of Vacation Bible School work. We don't know all there is to be known on this or any other subject, but we have a great many sample books at hand, and are in a position to investigate and give the benefit of our findings to those who call upon us for help.

I have previously mentioned that there is no standard program for Vacation Bible Schools, but every one engaged in this work should have a comprehensive knowledge of the movement in all its ramifications. With this knowledge of what has and

is being done, prayerful discrimination should be exercised in the effort to put first things first. Books cost comparatively little, and it is better to buy as many as you can afford, culling from them all the suggestions and material that you can adapt into your program. Glean the best from many sources, prove all things (or as many as you can), hold fast to that which is good, and the results will show the effects of your thorough research.

Our Nazarene people will be interested in knowing of a real Vacation Bible School conducted by the Third Presbyterian Church, Chester, Pa. Nothing was taught but the Bible and the school for eleven years has grown steadily. Printed matter telling of this organization and giving the program may be had by addressing the Third Presbyterian Church Office, Chester, Pa.

Books Recommended

THE DAILY VACATION CHURCH SCHOOL. By Charles S. Ikenberry. Church of the Brethren Publishing House, Elgin, Ill. 176 pages. Price \$1.00.

This volume assumes no previous acquaintance with the Daily Bible Vacation School work but starts in with the history and purpose of this comparatively new departure in religious education. Of all the books giving a general survey of the work, we believe this one to be the best. It covers the field thoroughly.

SIDELIGHTS ON THE DAILY VACATION BIBLE SCHOOL. By E. C. Knapp. Fleming H. Revell Co. 128 pages. Price \$1.00.

A most valuable contribution to D. V. B. S. literature. No interested person can afford to be without it. While it presupposes a degree of familiarity with the D. V. B. S. work, this book gives many suggestions of inestimable value, taken from the author's experience of five years with Daily Vacation Bible Schools enrolling more than five thousand pupils. Mr. Knapp's ideals and purposes are refreshing in that he strongly urges that the Bible be kept paramount in the program. It is a new book, published this year. One chapter covers the daily program in detail and five succeeding chapters give sample programs for the first five days of the school. The book is characterized all the way through by this practical method of dealing with the subject, and for this reason we consider it ~~decidedly~~ ^{very} worth-while.

A BEGINNERS' COURSE IN BIBLE STUDY. By James McConaughy. American Sunday School Union. 122 pages. Paper covers 40c; cloth covers 75c.

This little volume furnishes the Bible material which should have an outstanding part in the D. V. B. S. Commencing at Genesis the Bible is divided into studies with leading questions on each division. It has proven its worth in Bible classes and we know of nothing that fills the place taken by this book. Dr. Chapman recommends it very highly.

MOTIVES AND EXPRESSION IN RELIGIOUS EDUCATION. By Charles S. Ikenberry. George H. Doran Co. 304 pages; price \$2.00.

While we believe that the Bible should be first and foremost in the teaching program of Vacation Bible Schools, yet we realize that in many instances it might be advisable to include some expressional activities. This book furnishes ample material and suggestions along this line. It includes worship, singing, hand work, and plays. One needs but to glance through the chapter headings to realize that it is the work of an expert. The book is profusely illustrated with more than one hundred pictures and diagrams, such as a very complete series of models of Bible objects, flat and relief maps of Bible lands, illustrative material for sand table work and a great variety of articles illustrating hand-work, such as toys, mats, mottoes, baskets, doll furniture and artificial flowers. One very valuable feature is a group of 43 songs for children; also twenty favorite hymns and their stories. It was a delightful surprise to find in one volume such a wealth of suggestive and practical material.

MISSIONARY STORIES FOR LITTLE FOLKS. By Margaret Applegarth. Geo. H. Doran Co. Two volumes, price \$1.75 each.

This series is published in two volumes, No. 1 for the Primary grade and No. 2 for Juniors. These stories show a marvelous adaptation to the ages for which they are written. The stories come in groups, several about one country with the same characters appearing in each. There are simple illustrations which may be reproduced on the blackboard or

(Continued on page ten.)

TRAINING FOR PERSONAL EVANGELISM IN THE YOUNG PEOPLE'S SOCIETY

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

TO be a great preacher is a noble ambition. To be an efficient superintendent of a large Sunday school is an object worthy of striving for. To fill a responsible position in the kingdom of God should stir the soul of all young people. All ought to desire to win thousands to Christ. Only a few—a very few—will ever be able to thus serve the Lord. But after all it is the personal touch, the kind word rightly spoken, the breath of prayer backed by a Bible passage, the decision for the Savior that is inspired by confidence in the Christian friend, that wins most people to Jesus. Great, though we bring but one at a time. Mighty, though we are able to do only personal work and can never fill the pulpit. Even a genius must lay his bricks one at a time.

There is no greater ability than to be able to lay the hand on the shoulder of an unsaved friend and speak a word or two to him and cause him to decide for Christ. Jesus won most of His followers by this method. It is said of one disciple that he found his brother and "brought him to Jesus." As young people we are to bring our brother—friends and all—to Jesus. But how to do this and where to learn is the great perplexing problem.

For this purpose there is no better place than right in your Young People's Society. Practice in any kind of work for Jesus helps develop this power. It is not the mighty but those who are willing to be led of the Spirit and to work anywhere that make the best workers. Leading the Society's meeting trains in this power. Learn to speak to others about their soul; strive to give something that will assist some one present in deciding for Jesus. Make all your messages distinctively evangelistic. We are not to entertain or amuse but to save souls.

Prayer both private and public assists one to be a worthwhile personal worker. Learn to pray to the Father. Get on intimate terms with Jesus. Listen to the voice of the Spirit as He guides you into all truth. Have a secret place for daily devotions. To pray well in public means that you must know how to pray in secret. For those who are timid it is always well for the leader to ask them to pray. Too often only the best prayers, or the strongest Christians will do the praying in the services. These do not need this training and practice and development as much as the weaker ones. The same is true with testifying. When only a few young people are accustomed to praying and singing and testifying in the Society's meetings then that Society is not doing all that it can to develop personal workers out of all its members. Have every member lead a service and be sure to call upon all members to lead in prayer, the weaker call upon the oftener. The Society does not meet for pleasure, but for spiritual profit. It meets to make workers out of its members. Every Christian young person ought to be able to win men for Christ and this is one of the tasks of the Society—train its members to be evangelists.

One place where most Societies are weak is in training the members in Bible study. We must be able to use the Sword of the Spirit. The Society by some means or another ought to inspire all to study the "grand old Book." This is a real problem. How to do it no one is sure. But if the programs appearing in the HERALD OF HOLINESS are used, the Society leaders should by some plan or another have all members run the different references and thus study the Bible. All members should bring their Bibles to the meeting and use them when references are given. Then classes for the explicit purpose of Bible study can well and profitably be organized and conducted by some efficient Bible student, the pastor or some member of the church.

Study the passages that will apply to the doubter, to the one with a weak faith, to the stiff-necked and hard-hearted, to the deep-dyed sinner, to the moral person, to those that wait until a more convenient season, etc. Have a verse on the tongue for every time you speak to a soul about coming to Christ. Nothing moves men as the mighty Word of God.

Books of Bible study and of Personal Evangelism should be in every Society's library and these should be more than "shelf warmers"; they ought to be soul stirrers. Circulate them. Read and reread them. They are of no value unless studied and known.

Classes can be conducted for a short while that

Nazarene Young People's Societies

study how to bring men to Christ. The experiences of others will be a great help in this matter and most books on the subject are but personal experience. Such a class can be conducted in conjunction with the young people's prayermeeting or for an hour on any week night. These will prove valuable. The following are some of the best books on the subject:

HINTS TO FISHERMEN,—Cornell.

CASTING THE NET,—Cornell.

HERALDS OF A PASSION,—Goodell.

METHODS IN SOUL WINNING,—Mabie.

PERSONAL WORK,—Torrey.

HOW TO BRING MEN TO CHRIST,—Torrey.

THE WONDROUS JOY OF SOUL WINNING,—Torrey.

II TIM. 2:15,—Pope.

THE PERSONAL TOUCH,—J. Wilbur Chapman.

HOLTVILLE, CAL.

THE WARFARE OF CHRISTIANS

Decoration Day Program

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

FOR MAY TWENTY-SEVENTH

I. OUR WARFARE IS AGAINST:

1. The Devil. 2 Cor. 2:11; Gal. 5:17.
2. The flesh. 1 Peter 2:11.
3. The world. John 16:33.

II. IT IS CARRIED ON:

1. Under Christ as our captain. Heb. 2:10.
2. With faith. 1 Tim. 1:18, 19.
3. With prayer. Eph. 6:18.
4. Without earthly entanglements. 2 Tim. 2:4.

III. WE ARE:

1. Protected by God. Psalm 14:7.
2. Strengthened by Christ. 2 Cor. 12:9.
3. Delivered by Christ. 2 Tim. 4:18.

IV. OUR ARMOR:

1. Girdle of truth. Eph. 6:4.
2. Breastplate of righteousness. Eph. 6:4.
3. Shield of faith. Eph. 6:16.
4. Helmet of salvation. Eph. 6:17.
5. Sword of the Spirit. Eph. 6:17.
6. Called the armor of righteousness. 2 Cor. 6:7.

V. OUR VICTORY:

1. From God. 1 Cor. 15:57.
2. Through Christ. Rev. 12:11.
3. Over the Devil. Rom. 16:20.
4. Over the flesh. Gal. 5:24.
5. Over the world. 1 John 5:4, 5.
6. Our victory is triumphant. Rom. 8:37; 2 Cor. 10:5.

VI. THE VICTORS' NAMES SHALL NOT BE BLOTTED OUT OF THE BOOK OF LIFE.—Rev. 3:5.

SUNDAY SCHOOL LESSON REFERENCES

May 6. SAMUEL: JUDGE AND PROPHET. Lesson: 1 Samuel 1:1-4:1; 7:3-10:27; 11:12-13:15; 15:1-16:13; 25:1; 28:3-20.

GOLDEN TEXT: Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you.—1 Sam. 12:24.

Devotional Reading: Psalm 33:1-9.

May 13. DAVID, THE POET-KING. Lesson: 1 Samuel 16:1-31:13; 2 Sam. 1:1-24:25; 1 Kings 1:1-2:12.

GOLDEN TEXT: Surely goodness and mercy shall follow me all the days of my life.—Psalm 23:6.

Devotional Reading: Psalm 1.

May 20. ELIJAH, THE BRAVE REFORMER. Lesson: 1 Kings 17:1-19:21; 21:1-29; 2 Kings 1:1-2:12.

GOLDEN TEXT: Choose you this day whom ye will serve.—Josh. 24:15.

Devotional Reading: Psalm 2.

May 27. ISAAH, THE STATESMAN-PROPHET. Lesson: 2 Kings 18:13-20:19; Isaiah 1:1; 6:1-13.

GOLDEN TEXT: Here am I; send me. Isa. 6:8.

Devotional Reading: Isaiah 12.

Topics for discussion:

1. We are commanded to fight the good fight of faith. If we would win a crown of life we cannot expect to live without our battle against the flesh, the world and the Devil. The closer we are to God the harder will the Devil oppose us.
2. Holiness or sanctification throws us full fledged into the arena of battle against the Devil and against all sin.
 - (1). The unsaved are not tempted by the Devil. They are his already.
 - (2). The converted are fought, tempted and tried wherever it is possible.
 - (3). The sanctified meet him on every hand. The Devil realizes it is now or never to win them back to a life of sin. Everything that he can do to make us fall, he does.
3. Though the battle may be hard pressed; the trials severe; the burdens heavy; the hills and discouragements many—thank God we fight not our battle alone.
 - (1). Jesus trod this way before us. He conquered sin and the Devil by the power of God, and we can do the same by His divine help.
 - (2). God is on our side; He carries the load, fights the battle, meets the enemy, tempers every wind that would blow us from Him.
4. This mighty assurance of victory and of help does not come because we are mighty, or many, or high in the estimation of others—but it comes to those who will believe. By faith and prayer the battle is fought; heaven at last will be gained.

PITFALLS TO BE AVOIDED

Self-will or Stubbornness

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

FOR JUNE THIRD

I. SELF-WILL IS FORBIDDEN. 2 Chron. 30:8; Psalm 95:8.

II. SELF-WILL PROCEEDS FROM:

1. Unbelief. 2 Kings 17:14.
2. Pride. Neh. 9:16, 29.
3. An evil heart. Jer. 7:24.

III. SELF-WILL AND STUBBORNNESS ARE EXHIBITED IN:

1. Refusing to hearken to God. Prov. 1:24.
2. Refusing to hearken to the messengers of God. Jer. 44:16.
3. Refusing to walk in the ways of God. Neh. 9:17.
4. Refusing to hearken to parents. Deut. 21:18.
5. Refusing to receive correction. Jer. 7:28.
6. Rebelling against God. Psalm 78:8.
7. Resisting the Holy Spirit. Acts 7:51.
8. Walking in the counsels of an evil heart. Jer. 7:24 with Jer. 23:17.
9. Hardening the heart. 2 Chron. 36:13.

IV. WE SHOULD BE:

1. Without self-will. Tit. 1:7.
2. Warn people against self-will. Heb. 3:7-12.

V. EXAMPLES:

1. Saul. 1 Sam. 15:10-23.
2. David. 2 Sam. 24:4.
3. Josiah. 2 Chron. 35:22.

Topics for discussion:

1. Self is the root of all sins. Every sin in its final analysis is selfishness, or has its basis in self-regarding motives. Hatred is aroused because of such. Murder, envy, adultery, evil thinking are all based on self.
2. Self-will is but one form of sins of self.
3. God has a will, a way for each Christian in every part of his life. Our first duty is to find the will of God and follow it. But self-will goes against the will of God and follows the course or way that is pleasant to self.
4. God demands complete surrender of one's will.
 - (1). He guides us in our thinking, in our actions, in all of our lives.
 - (2). Any act that is not in complete accordance with the will of God is a sin and breaks our spiritual affiliation with Him.
 - (3). Self-will spurns the will of God, forsakes divine ways, does not listen for the Spirit to guide into truth. It is hasty, prayerless, without meditation on divine duty. To it the Bible has no word of warning or instruction.
5. Seek to find the will of God and to crucify self-will.
 - (1). God's Word reveals His will; meditation on duty and divine things shows what He would have us do; the Bible, as opened up by the Holy Spirit through prayer will destroy any tendency toward self-will.
 - (2). Self-will is effectively killed by seeking to do the things God has for us to do, to listen for His voice to reveal His will.
6. Stubbornness is slowness in performing the divine will.

One Thousand Dollars Needed

WE are sure that our people will be glad and rejoice to know of the good success that has attended Home Missionary work among the Mexicans along the border. The pictures and report of Rev. H. J. Kerns, our faithful District Superintendent, will give the readers some idea of the work being done among these needy people. Just a few years ago the Church of the Nazarene began work among these people, and now we have these mission stations with parsonages all free from debt and well located for our missionary work.

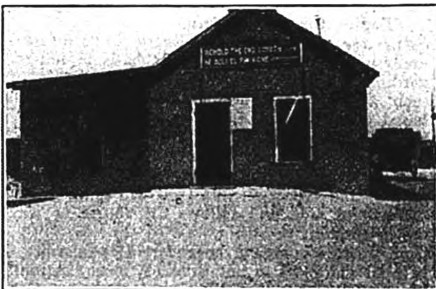
These substantial buildings, together with those who worship in them, denote much hard labor, sacrifice, and no small sum of money. Thousands have heard the gospel of full salvation, and hundreds have knelt and found pardon and purity through the efforts put forth by our people in this field the past few years. Has it paid? Yes, a thousand times.

Some time ago the writer was at the Deming mission from Friday over Sunday. We saw eighteen



SANTA RITA CHURCH AND FOUR-ROOM PARSONAGE

seekers kneel and pray through that short time. To hear them pray and see them come through with tear-filled eyes and shining faces was a tonic to the soul. Yes, really set free from their sins and the yoke of Romanism. How they sang and shouted in their new-found joy. We ask again, does it pay? Oh, yes, it certainly does. One man was saved in that meeting who never had been inside of a Protestant church before. His wife had been saved and sanctified in the mission, and she led him to the church and to Christ. He was so happy and his little wife shone like a sunbeam. Several young people sought and found the Lord while we were there.



DEMING CHURCH AND SEVEN-ROOM PARSONAGE

It will require one thousand dollars a year, above what these poor people can raise, to keep this work going. We have no way of getting the one thousand dollars but through free-will offerings given by the people. We have never made a public appeal for this work before, and would not at this time were it not for the fact that one of the stations has been vacated for want of a little support. Our dear Brother Kerns has not asked us to make any appeal because of his self-sacrificing spirit, but we just know that when our people fully understand the need, and see the opportunity we have for doing really aggressive missionary work, they will gladly rally to this need and help us to keep these stations open and the work going the year around. We just cannot think of closing these stations for the lack of a little support. Just think what **ONE THOU-**

HOME MISSIONS AND EVANGELISM

Rev. H. J. Kerns was born in 1874, born again in 1905, was sanctified wholly within two weeks and began to preach before the year was out. He was a Methodist pastor in Kansas, but entered Deets Pacific Bible school, Pasadena University and graduated from the Bible department. He was ordained by Dr. Bresee and spent a period as missionary in Mexico. He is at present Superintendent of our Southwest Mexican District of Mexican Christians. Brother Kerns is a man of clear convictions, definite obedience to the will of God and is possessed of a deathless zeal for the souls of men. He is a clear, strong preacher of full salvation and God owns and blesses his ministry.—EDITOR.

Twelve years ago we had a definite call to the Mexican work, we were not disobedient to the heavenly vision. At the Southern California Assembly in the year 1911, we were ordained by our beloved Dr. Bresee and a committee gave us a call to a prosperous English speaking church, their inducements were faultless, but we remembered our call and said, "O God send us where no one else wants to go." Within a fortnight we received a telegram calling us to the Deming, Mexican Church of the Nazarene. We at once decided that this was in answer to our prayers, and accepted the call. We found a small congregation loyal to the doctrine. This work was started by Roger S. Winans, one of our Missionaries in South America. They had built a small church and parsonage, this church since erected has never been under any Board, but has been out on the faith line, that God would care for His own. During these years this people grew, until we had almost one hundred in Sunday school, and fifty members of the church. The church building and parsonage has been doubled in size, and from this place there have gone out, no less than a dozen ministers, and exhorters, and in fact all that have gone, in these six years approximately fifty members, let their light shine, and stood true to God and holiness. The average attendance at the prayer-meetings at this writing is about forty. This church is free from debt.

This mother church has two daughters. Since the year 1918 an ample church and parsonage have been built in Hurley, N. M. (a copper mining town). It was organized with thirty members, and has had a pastor to feed the flock since its erection. There have gone from this place, since the mines closed more than fifty members, thirteen families in all.

The second church located at Santa Rita, built in the year of 1920, one of the most enterprising mining towns in New Mexico, having the greatest copper mines in the U. S. This church is ample in size, and has a four-room parsonage, and free from debt.

H. J. KERNS, District Superintendent.
Deming, N. M.

One Thousand Dollars Needed

SAND DOLLARS will do in this field with all our equipment paid for.

Not only the present generation will hear the gospel, but the on-coming generations will be taught and instructed in the way of truth and righteousness. They have good Sunday schools and Young People's meetings. From these mission stations workers have already gone out to scatter the glad tidings. Money invested in this work will bring in large dividends. These are strangers within our gates. We owe them a debt which can only be paid by getting the gospel to them. Now the question confronts us, will we fail? This failure can be overcome by supporting these faithful missionaries. We must have **ONE THOUSAND DOLLARS**.

We do not know of a better way to go about to



HURLEY CHURCH AND THREE-ROOM PARSONAGE

raise this money than to ask our people to join us in prayer for these missionaries and their fields of labor. Look these mission stations over and pray for their success in soul winning. Then ask yourself the question, Which station can I consent to close up? Which station will the Lord of the harvest agree to our closing? Which station can we close and be guiltless before the judgment bar of God? Yet one of these stations has no missionary, and unless support is forthcoming other workers will be forced to leave. We just feel that this will never do. God still lives and answers prayer. He will help if we try. Just think, **ONE THOUSAND DOLLARS WILL KEEP THESE STATIONS GOING FULL BLAST FOR TWELVE MONTHS.**

There are many ways in which we can help to raise this needed money, however, we will leave that for the individual to settle between himself and the Lord. The **NEED** is **ONE THOUSAND DOLLARS** to support the Lord's missionary work among the Mexicans. We will receive any amount at any time toward this fund. Rev. E. G. Anderson, is the Treasurer of the General Board of Home Missions and Evangelism, so money for this fund can be sent to him at 2905 Troost Ave., Kansas City, Mo., or to Rev. N. B. Herrell, General Secretary, 2905 Troost Ave., Kansas City, Mo. But above all pray for this work and its need.

One Thousand Dollar Mexican Fund

Fill out plainly and send with remittance.

E. G. ANDERSON, Treas., 2905 Troost Ave., Kansas City, Mo.

Amount \$.....

Name

Address

Date Church District

WHY THE CHURCH OF THE NAZARENE?

By C. J. GARRETT

I HAVE often heard some say that the reason they were Nazarenes was because they could not find anything hotter; others have said that our church did not have a Biblical name. The reason I am a Nazarene is because my Lord was a Nazarene, and Paul was a Nazarene and defended the sect of the Nazarenes by the law of Moses and the prophets from morning till evening (Acts 28: 22, 23). "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene" (Matt. 2: 23). Now, it was prophesied that he should be called a Nazarene; it was not a nickname, it did not just happen, but was foreseen, spoken of and looked forward to by the seers. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11: 1). "Rod" in Hebrew is "Netzer," in Greek it is "Nabgorenius," and means a branch or upshoot or offshoot or sprout, a baby tree, and our word "Nazarene" is taken from the Hebrew "Netzer" and the Greek "Nabgorenius." Therefore there shall come a Nazarene out of the stem of Jesse—i. e., David.

We find that in Adam all died, but in Christ shall all be made alive (1 Cor. 15: 22). In Adam all died. Adam fell from God in Eden and became of the earth, earthy (1 Cor. 15: 47), but the Lord from heaven is the second man or the second Adam, or the Rod, the Branch, i. e., Nazarene. Adam fell from God, broken off from God as a tree would fall to the ground when severed from the stump. The Adam tree became of the earth, earthy, apart from God, a stump; from Adam's earthy body came up the entire human family as sprouts from a fallen tree (trunk). In Adam all are dead, i. e., apart from God, and became as wild olive trees. "And thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root" (Rom. 11: 17), not of the stump from which Adam fell.

You can read the Nazarene vow in Numbers 6: 1-8. Here we find that he is to be holy, separate, temperate, and is not to come to any dead body; he cannot be persuaded to unite with any dead body, even by any of his relatives.

In Isaiah 63: 1, 2 the prophet says, "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground." This ground had been dry ever since the fall of Adam, but this tender plant, this arm, limb, baby tree, rod, this Nazarene, came up. Isaiah 53: 5 says, "With his stripes we are healed"—stripes on his fleshly man; he had his life within as a palm tree (Psalm 92: 12). You can bark a palm tree and it will live and grow. He came up out of the grave, life within Him. Jeremiah saw the coming Nazarene (Jer. 23: 5; 33: 15) as a branch.

The Gentiles are to seek to this Root, and their rest shall be glorious (Isa. 11: 10). One may ask, "How can I, a Gentile, get into this Nazarene, Root, Branch?" Paul says in Romans 11: 16, "If the root be holy, so are the branches." You are grafted into Him and become partakers of the root and the fatness of the tree (Rom. 11: 17). Christ abides in God as the true vine (John 15), and we abide in Him, after we are grafted in; thus we draw our life through Him or from Him as He draws His life (for us) out of God. You are not grafted to the Stump (God), but to the Vine or Root. Thus we are connected to God by the Nazarene, and, if the tree is a Nazarene and we are grafted in as branches, we are Nazarenes. Amen!

In Mark 1: 24 the Devil testifies that He is a Nazarene and has power to cast him out—in our modern speech it would be Jesus, the Nazarene (see Modern Speech, New Testament by Weymouth). In Mark 16: 6 He is called a Nazarene by an angel, also in Luke 24: 19. Pilate wrote that he was the Nazarene, the King of the Jews (John 19: 19, Modern Speech New Testament). In Acts 3: 6 Peter told the lame man to arise and walk in the name of Jesus Christ, the Nazarene (Weymouth), and in Acts 4: 10 Peter defends His name and the power of it. In verse 12 of the same chapter he declares there is no other name under heaven given among men whereby we must be saved, i. e. come to God from fallen Adam, or be taken from the wild olive tree and be grafted into the Root (Romans 11: 16). In conversion the Holy Ghost takes you from the fallen Adam (world); then you are justified, or separate from the world, and not of the world (John 17: 16). Then you are ready for sanctification (John 17: 17, 19); you are grafted into the Nazarene (Romans 11: 17); then you are Nazarenes (Acts 22: 8). Paul defends His name, and Jesus also spoke from heaven and said, "I am Jesus the Nazarene" (Modern Speech Testament by Weymouth). In Acts 24: 5 our King James version gets the modern English and declares Paul to be a ringleader of the sect of the Nazarenes (a general

THE PEOPLE'S FORUM

superintendent). Felix and the rulers called the belief of the Nazarenes heresy; in Acts 24: 14 Paul confesses that he is the general superintendent of the Church of the Nazarenes. In Acts 28: 22-28 Paul defends the sect of the Nazarenes from the law and the prophets all day. In verse 22 the Romans confess all they know about the sect is what they have heard—hearsay on their part, but law, prophecy and experience on Paul's part. In Revelation 3: 7-13 we find a church that stems the tide of modern apostasy and has before it an open door which no man can shut. This church has not denied His name. Those of the synagogue of Satan shall come to her to worship and shall know that Jesus has loved her. Also we are given the promise to be kept from the hour of temptation, and this church is to be a pillar (in the church age) and shall go no more out (no comeouters). She has the name of her God and of the city (holiness) and He will write upon him that overcometh His new name (Nazarene). In verse 13 all who have ears are commanded to listen. He shall be called a Nazarene, and we are grafted in as branches; thus we are Nazarenes and will outlive the tide of apostasy and shall go no more out.

PAOLA, KAS.

THE DIVORCE EVIL

By MRS. C. B. KNOWLES

As so many are having their say about issues for the General Assembly, please let a very insignificant lay member have a little say. Am sure there are many important subjects to discuss and time is limited for the Assembly; but when we consider the home, and how it is being brought to wreck and ruin by divorce, it is time for us to "sit up and take notice." If the homes of our nation are destroyed we will soon sink into oblivion. The divorce courts are taxed to dispose of the cases that are brought up each court convention. If conditions continue as they now are, to wit, a divorce today and only a few days until the divorcees have joined themselves to another, and look on the transaction with as little concern as if they had only purchased a new spring hat—Oh! God pity them. Now I believe we as a church should make this an important subject in our coming Assembly. Bar our preachers from performing a ceremony for any one divorced for a less time than five years or more (a hundred might be better), and it may be they will not be so ready to file a divorce suit. Let this subject not only be taken up by the Assembly but let us as a church by the grace of God push our way to our Capitol, by using our influence with our representatives and making it an issue in our election, that none that have authority shall perform a ceremony for any one that has not been divorced for the term of five years or more. This is only a plea for something to be done to save the homes of our land, and save us from a nation of polygamy or worse. Let us pray.

THE REASON I DID NOT ADOPT CHRISTIAN SCIENCE

Twenty-two years ago my only child, a good sanctified boy of nineteen years died. I cannot remember when I did not have faith to believe in being saved; but when he was taken, then Satan tried me. I doubted, I said I'll never see my boy again. One morning I fell on my knees and prayed: "Oh, Jesus, take these doubts away; you know I do not want them," I prayed as never before. I arose from my knees, turned to a stand at the head of his bed, picked up his Bible, opened to 2 Tim. 3: 14: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." My doubts left me and praise God have never returned. I have been a very great sufferer from neuritis for the past four years. Science people have tried and tried to have me believe it. No. "I know whom I have believed." He is able to make us wise unto salvation. Dear ones, do not let them turn you from the true way to one so false. Mrs. Eddy says in her book the story of Adam is a lie, and such that no one who is "rooted and grounded in love" can believe it. I never felt satisfied, lacked something, until I went to the Nazarene church and learned it was sanctification. Hoping this will help some doubting one.—Mrs. M. E. Brobet, Ohio.

SHALL WE MAKE THESE CHANGES?

By W. B. TAFT

We would like to suggest a few matters for consideration at our next General Assembly. It has often occurred to the writer that the Church of the Nazarene should have an article on the atonement in its statement of doctrine. No doubt we should be careful not to multiply our articles of faith as there is the danger of bringing in nonessential issues, but does it not appeal to our people that in view of the fact that so much of the criticism and unbelief concerning the Bible strikes directly at the great fundamental and central truth of the plan of salvation, we should have a clear, comprehensive statement in our manual under the caption "The Atonement." We suggest it would fit in well on page 19 between the article on "Original Sin" and that on "Repentance."

Here is another matter. Have we not found in many churches that there is impropriety if not a danger in giving the youthful members of the church the privilege of voting. Many are full members from the ages of ten and twelve upward. We are glad to have them, as such of course, because we believe these young folks may be as clearly saved and sanctified as the older ones, but, as much of the business of the church calls for mature judgment, would it not be well to have a provision in our manual, say on page thirty-five after paragraph 4 to the effect that full members under the age of eighteen years shall not have power to vote in church meetings or Assemblies. An exception could be made regarding meetings of the young people's societies.

Once more, it is the conviction of the writer that a change should be made on page thirty-nine of our manual, namely that in paragraph one the words on the eleventh line, beginning "In case of disagreement between the church board and the District Superintendent, etc.," to the end of that paragraph should be struck out. Likewise in paragraph two same page the words on the eighth line beginning "In case of disapproval of the call, etc.," to the end of the paragraph. I make mention of this, after having served several years on two districts as District Superintendent and would say that from experience and general observation I believe it will be more satisfactory to the churches and more satisfactory to the District Superintendent to leave the calling of a pastor entirely with the church board and the whole church. A conference with the District Superintendent may be often advisable at the option of the church but it seems, to me rather contradictory to the general tenor of our church government to give the District Superintendent a power to veto the church's action in this particular, which can only be dealt with by an appeal to the General Superintendent.

AN APPRECIATION

Dear Editor:

Just a word of appreciation for the HERALD of HOLINESS and its staff of workers. We are told that John Bunyan had only a two piece library, but you must remember that was before the HERALD of HOLINESS was ever published. Should he be living now I am thinking that our good paper would be added. As this precious paper comes to us thirty miles from a railroad in the backwoods of the west, it seems much like a messenger from heaven. As to the suggested change in its name, I would eek my handkerchief in tears should the name "Holiness" ever be erased from its cover. Before taking any such steps it would be a good thing for us all to read Zech. 14: 20, 21, and then get down and pray about it. I am yours in His glad service.—W. E. Elliot.

I would say that I am in hearty accord with the articles on "songleaders" and "Hallowed Music and Reverent Leadership" which have appeared in the HERALD of HOLINESS during the past months. God save us from the modern hip-hurrah song leader in our churches and campmeetings. Such have always been distasteful and repulsive to us. What we must have in our singing is worship and the heavenly glory, the melting winning power of the Holy Ghost. That is the power that draws and holds and keeps the souls who come to Jesus. Amen.—Arthur F. Ingler, pastor.

I want to speak a word through our paper in favor of an article in a recent issue of this paper, written by E. E. Wordsworth, entitled "Suggested Changes in Manual." Hope this question is taken up at our next General Assembly. Provision should be made for worthy successful preachers who have not had the privilege of education, but have been successful in working for God, establishing churches, and doing pioneer work. These should be granted the authority to administer the Sacrament and perform marriages and so on.—I. F. Metcalf, Escondido, Cal.

Uncle Buddie's Good Samaritan Chats



Beloved Good Samaritans: I greet you from the Illinois District campaign but before I take up this trip we must tell you something of our good time in Detroit. You know Brother M. S. Cooper is the pastor there and they have recently bought a nice piece of property, and they are going forward by leaps and

bounds. Brother Cooper planned for a two weeks' meeting beginning Easter Sunday and running over three Sundays. He called this old preacher to do the preaching and Miss Essie Morris of Springfield, Tenn., to do the singing. To say she did the work to perfection is simply putting it very tame. We have no young lady song leader in the field that can do better leading and solo work than Miss Essie Morris and she is so faithful at the altar work, and so congenial and easy to work with and we could not have had a better time. I think Miss Essie and Brother Cooper were both students under Brother J. O. McClurken for several years and of course they were delighted to be in another good battle together after several years of separation. We had so many Tennessee folks in these meetings, and there are a number of fine families that used to live in Nashville, and we had other folks from other parts of dear old Tennessee and some fine folks from Arkansas and many other southern states. We had a fine supper out some where about every evening and just think of this, we had fine hot biscuits almost every evening for supper for two weeks. Now who on earth would have thought of going to Michigan to get some southern biscuits and yet we had them to our satisfaction. Well, you say what about your meeting, well, that is the next thing on the program. We had one of the best little meetings that I have been in for a long time. It was not a large meeting but it was good from the start to finish. In the fifteen days we had seventy-three seekers and fifty-eight were blessed at the altar and we anointed thirty for healing and about fifteen of them were really touched by the dear Lord. The spirit of the meeting was simply beautiful and we took six fine people into the church and several families were planning to come in and a number were planning to come into the Nazarene church and go to Trevecca College at Nashville next fall. The meeting was so good and rich and sweet. We had a number of preachers with us during the meeting, Brother Preston Roberts from Lansing was with us for several days; Brother John Owens of the Mission Church met with us a number of times and the Christian and Missionary Alliance people were

with us a lot and our Nazarene pastor from over in Canada was with us and a fine holiness Methodist preacher, Brother Blakely met with us a number of times. Some of the Mennonite brethren and some of the good Free Methodist folks were on hand to help us in the battle. Well, let it be well understood that there are not two finer people on earth to work with than Brother Marvin Cooper and Miss Essie Morris. My Detroit home was with Brother and Sister Gregory, at 411 E. Columbia, and an old preacher was never treated better on the face of the earth than this one in that lovely home. Their kindness will linger with me until I go over the beautiful river. But the time came when the best of friends had to part and so early Monday morning of April 16, I left Detroit for Cleveland, Ohio. For four days I preached in the Cleveland Bible Institute and we had a most delightful time and we had precious souls at the altar and some fine work done. After preaching two full days at the Bible School I moved over to the home of Rev. C. Warren Jones, the live wire, for a two-days' convention in the great Nazarene tabernacle. I preached four times and we had 29 at the altar and the glory was on in good shape and the tide of salvation was most glorious. Let it be remembered that C. Warren Jones is one of the wonders of this day of dead formality. He is having from fifty to sixty at his altars each month at his regular services, or better still irregular services, for the regular church service never thinks of trying to get precious souls to Jesus and Brother Jones doesn't seem to think of anything else. Brother Jones has that gift of using all the good brethren he can get his hands on. Next Sunday, April 22, Dr. George Oliver is to preach for him at 11 o'clock and at night Brother Thomas C. Henderson is to preach. On Tuesday night of April 24 he is to have Brother and Sister Aycock for one night and opening on May 9 is the annual meeting of the Pittsburgh District Assembly and Brother Jones is to entertain the Assembly May 9 to 13 and he is planning to have the best time that has ever been pulled off in Cleveland. Our beloved R. T. Williams is to preside at this great Assembly with many visitors and our good friends are to be present. It really grieves my heart because I cannot be there, I wish that I could visit the Ohio Assembly that is to be one week earlier than the Pittsburgh, with our old friend, Brother John Henry of Dayton, that is to be another great time with our people.

Well, don't let me forget to tell the Samaritans that in the past week I have turned in 108 subscriptions for the HERALD of HOLINESS and in May I am to let you readers know just how many I have turned in, in these three years since I began in May, 1920. It will be interesting, don't miss it, keep your eyes on the HERALD. Bless God our bees are to swarm and we are to cut a bee tree and bake the biscuits. Come on with the good Samaritan work. In perfect love and all for Jesus.—UNCLE BUDDIE.

PRACTICAL SUGGESTIONS

(Continued from page six.)

with a crayon on white paper. An interesting missionary story every other day would be a worth while feature in any D. V. B. S. These two volumes never can be excelled and we doubt whether any one could present the clever stories in as captivating a manner as has Miss Applegate.

Any of the books mentioned in this article may be obtained from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo. Other books suitable for use in the D. V. B. S. will be reviewed in later issues of the paper.

REQUESTS FOR PRAYER

Prayer is requested for a brother at Hopkins, Mo., who is bedfast with rheumatism, heart trouble and low blood pressure that he may be restored to health.

A sister from Illinois asks special prayer for her mother's healing.

A sister from Maryland who wishes to be used in the Sunday school and other work for God desires the prayers of the HERALD readers that the Lord would touch her body.

"I wish to make a request for prayer for my husband. His health is failing and he seems to have no thought of the hereafter.—A distressed wife."

We most earnestly request an interest in your prayers for the revival meeting at Drexel, Mo., to commence "D. V." May second with our District Superintendent, Rev. E. C. Dees, in charge.—Herbert Hunt, pastor.

A brother in Iowa requests the earnest prayers of God's praying people that he might be delivered out of the hand of Satan, that doubts and fears might be taken away; that God might open again the eyes of his understanding and that he might be saved and sanctified.

A brother in Arkansas requests prayer for his wife who is in ill health and in a luke warm spiritual state; also for an orphan girl in their home that she might be saved.

Prayer is requested that God would visit Ottawa, Kas., with a mighty Holy Ghost revival.

A sister in Indiana writes: "I wish you would pray for northern Indiana. Pray for me that I may be sanctified, also for my brother-in-law, two sisters and two nephews, that they may be saved."

"Enclosed please find check for \$1.50 to renew the subscription of my HERALD of HOLINESS for 1923. I could not get along without the HERALD. Every one is just splendid."—Julia M. Harre, Texas.

ALL DAY HOLINESS MEETING

We met at Skedee, Okla., April 18th, and surely had a fine time. The love feast opened at 10:00 o'clock and there were waves of God's glory upon the people for the first song. Brother L. A. Bolerjack preached at the 11:00 o'clock hour, and his wonderful sermon lifted us all heavenward. I don't know when a sermon did me so much good as it did. Brother E. L. Looman brought the message at the 2:30 service, and his message was on "The Burden Bearer."

These all day holiness meetings are real spiritual food for the church and should be well attended and made times of revivals. Immediately after 2:30 preaching there was a business session, Brother Bolerjack as chairman, and the next all day holiness meeting is to be held at Cushing, May 18th. At this business session we voted to hold a revival meeting at Pawnee, Okla., and will establish a new Church of the Nazarene, sometime this summer.

Brother Bolerjack preached at the 7:30 hour to a large congregation and had good attention. Thus we closed the day with great victory. May all the Zones of this all day holiness movement pray much for the advancement of this great cause.

E. L. LOOMAN, Secretary.

Among the Churches

DIXIE, WASH.

—Brother and Sister W. H. Nerry were with us again the last two days of March, and on April first, our good folks from Dayton, Walla Walla, Milton and Freewater. Amid a real downpour of the Spirit we dedicated our little church free of debt. The Walla Walla young people's quartette sang and God wonderfully blessed His people. To God be all the glory.—W. H. Huntington, pastor.

TRENTON, N. J.

—Coming to this charge from our former pastorate at Deepwater, N. J., the first of the month, we were delighted to find a group of God's elect with victory in their souls and a vision. The former pastor, Brother I. M. Basham had led the work on to a place of real spirituality and with his beautiful life and loving service paved a way for his successor to carry the work along in perfect harmony. It is a privilege to follow such young men, and I find the church especially concerned in his success and advancement. The watchword seems to be victory and the vision a larger and better work and a church to worship in before the close of this year. We are going in for a real Nazarene work in this capital city of a hundred and twenty thousand souls. Pray for us.—Rev. W. G. Prouse, pastor.

WALTHAM, MASS.

—Greetings from the baby church. We are only six months old so you see we are not old enough to walk yet, but we are getting up by the chairs. Hallelujah. We just closed a grand meeting with H. V. Willer and Gardner from New York. Brother Willer faithfully delivered the message, with the Holy Ghost backing it up. Sixteen souls bowed at the altar, some for sanctification, some for regeneration and others to be reclaimed. Many were under conviction but would not yield. Prof. F. W. Nease of E. N. C. is supplying for us Sundays. He is doing some fine preaching for which we praise the Lord. We are looking for the time when we can call a regular preacher.—Alfred Grant, reporter.

ADA, OKLA.

—We are glad to report victory in our souls. The work at Ada is doing nicely. We have had two revivals since the Assembly, first with Rev. W. E. Ellis which was a success; also we had Rev. Lee L. Hamric for a three-Sunday meeting. In both revivals about eighty prayed through to definite victory. We have taken thirteen adult members into the church since our assembly. We have enrolled in our Sunday school 192 and an average attendance of 165. We have one of the best Y. P. S. in the state. Our people are in a good place with the Lord or at least most of them. We love our people and they know how to treat a pastor. They make him feel as though he is appreciated. We are praying for the Lord to keep us level headed and warm hearted and at a place where we can be a blessing to the people.—R. E. McCain, pastor.

CHEYENNE WELLS, COLO.

—God has graciously been with us in a ten-days' revival; during which time He gave nearly sixty people experiences, either for pardon or holiness of heart. There were twenty-seven of this number sanctified. Many heads of families were happy finders. There were seekers from sixty years on down to children of seven and eight years. Brother D. I. Vanderpool, our District Superintendent was

our God-called, Spirit filled, and Spirit-led evangelist and teacher. He brought the truth to us plainly and forcibly yet in such a loving and convincing way that it was real light in which many walked and are now rejoicing and standing by His grace. On the last day of the meeting eight united with the church; and are expecting as many more in the near future. The day was stormy, cold and rainy and they were not permitted to be with us. The end is not yet, praise the Lord. Last night was a disagreeable night but still there were nearly thirty out at prayermeeting with one soul praying through. She had attended the meeting some. Many more would have attended the meeting but on account of sickness were detained. We look forward to a ten-day meeting here beginning June 22 and lasting till July 10, with a strong evangelist. We raised \$58.00 for the evangelist. We are coming to the assembly with the budget all paid. We are planning to keep these prairie fires burning by the help of God.—Archie Wilson, pastor.

DURANT, OKLA.

—We have just closed a good meeting here; not so many were saved but the presence of the Lord was indeed manifested in a marvelous way. The church was greatly blessed and encouraged. Five adults and two children united with the church. We feel that we are very fortunate in securing our present pastor, Rev. R. B. Gilmore. He is not only an excellent preacher but a real pastor and his good wife stands by him to aid in every way possible. Under their wise and most efficient leadership the church is taking new courage, new hopes and getting new glimpses of the possibilities of grace. As a whole our church is growing in grace and in the knowledge of our Lord Jesus Christ, for which we give God the glory.—Mrs. Agnes White Difiee.

PORTLAND, ORE.

—With Assembly near at hand, this church may well have the feeling of a good work well done. The reports, as given at the annual meeting all indicate splendid progress. Last year's total while larger included the transfer of property formerly held by the church but this year's amount of cash raised for all purposes exceeds anything in our history. The Lord has wonderfully blessed the ministry of Brother D. Rand Pierce and Sister Mary Pierce, who have again accepted the call as our pastors for the coming year, with a salary raise of \$40.00 a month. New members have been joining steadily, the Sunday school is growing and all departments are on higher ground as the continued result of our recent revival. With all local bills paid, and district apportionments and Publishing House pledge in full all met, we are looking forward to the new year as one of the greatest opportunities especially in view of the new building which we soon expect to have. With those living in a real spiritual atmosphere backing a consecrated pastor we feel that the end is not yet, praise the Lord.—F. D. Luse, reporter.

ONTARIO, CAL.

—We held our annual church meeting Wednesday evening April 18. The attendance was good and the spirit of the meeting fine. Our District Superintendent, Rev. J. E. Bates, presided and the business ran smooth and rapid. The vote for the return of the present pastor for another year was unanimous, not a single person voting "no." This is quite unusual in a church meeting. The reports showed unity and progress. The church has enjoyed a good year. We expect to go to the District Assembly, June 5-10, with all apportionments met. We thank God and take courage for a better year to come.—C. E. Cornell, pastor.

OMAHA, NEB.

—Our assembly year is rapidly coming to a close. My pastorate here has been so busy and so pleasant that it is hard to realize that the year is so near a close. On account of God's blessing, and the faithfulness of some very dear good people, the work is coming out from under some very severe handicaps, to success and victory. Revival services have been fruitful and blessed. A few have scattered who originally had their names on the church record, but other faithful ones have united with the church. We are studying and teaching the old time religion in a modern Sunday school which has had a three fold increase. Through the work of the Holiness Association, and by other means, God is giving us a number of excellent friends who are not Nazarenes, at least not so in name. A strong Nazarene church must be planted in this church and to this end much prayer and every possible effort must be devoted. We are still worshipping in a sizeable dwelling house, but have one of the finest locations to be found.—H. M. Chambers, pastor.

NAMPA, IDAHO.

—Nampa church has just closed one of the most successful revivals in its history. It seemed providential that Evangelist Lum Jones should have an open date between his Caldwell and Mountain Home meetings and that we were able to secure his services at that time. Great preparations were made for

the meeting. Brother Jones captured his audience the first service, and for the balance of the meeting the people stood by loyally. He preached every night to large audiences, spoke in the chapel every morning to the students, and in the afternoons gave a series of talks to the people on the deeper aspects of the Christian life. In addition to this, he delivered two lectures to the class in pastoral theology, on the subject, "The Evangelist's Relation to the Pastor," and "How to Take an Offering." Both lectures were much to the point and full of wholesome advice. A great choir of nearly two hundred voices under the direction of Professor Paylor sang "with the spirit and the understanding" and the various quartets, duets, and choruses proved a source of great blessing. Brother Jones is characterized by great earnestness, and his messages of warning to the unsaved came with awful solemnity, but with such tenderness, that people were moved under his mighty appeals. The long altar in the church was filled night after night, and on the last Sunday, three benches were used as altars. The meeting was characterized especially by mighty, prevailing prayer at the altar services. Sometimes, an altar service would last for five or six hours, but the saints prevailed and the victory came. After the close of the meeting, Brother Jones remained with us until Thursday, and visited the chapel services every day. They were seasons of great victory. Often times there was no time for preaching—only a simple altar call and they came. I have never witnessed any more fervent and prevailing prayer at an altar than at these altar services in the chapel. The tides of victory are on at Nampa. God is blessing in the old time way. While times are hard from a financial standpoint, God is pouring his glory upon us, until we feel that this is one of the greatest places on earth. We are arranging to go on to greater things and are already planning for another battle. We surely appreciate Brother Jones and his labors among us, and thank God that He ever sent him this way.—H. Orton Wiley.

GRANDVIEW, WASH.

—We are glad to say as church and pastor that the presence of God has been divinely manifested in

our midst from time to time. We are glad to say that we are now worshipping in our own home. The church is not finished but is complete enough so we can hold regular services in it. The building is a fire proof structure made of concrete, size 40 by 50 feet with a comfortable seating capacity of 250 people. Four beautiful lots on a very prominent corner one block from the center of town were presented to us by a kind brother (not a Nazarene) and our only obligation on these lots are the paving assessments, and our building is all paid for but about \$500.00. Surely God hath done great things for us. We have had souls right along almost every Sunday and some splendid cases of divine healing. Our attendance has been fine ever since the church was organized here, one year ago last October. We have services four nights every week making a total of six services and God is present at them all and blesses each one who attends. This has been a very strenuous year financially. The crops were splendid but nothing could be sold and what little was sold brought such a meager price that the farmers could not meet expenses. One of our banks went under and four stores went out of business as a result of the financial stress. But in spite of it all God has marvelously blessed our church and we are moving on and expect to keep on "moving up" till Jesus comes. Amen. Please place us on your prayer list if you have not done so already.—John A. Anglin, pastor.

FRESNO, CAL.

—The first four Sunday nights of April there have been from two to ten at the altar each night. Some bright cases. We look forward to the Assembly and the week of revival preceding the Assembly, with the Chicago Aeolian Quartette and General Superintendent J. W. Goodwin, who will be in charge of the meeting and Assembly. We have a fine crowd of young people who are helping push the battle for lost souls.—S. M. Lehman, pastor.

FLORENCE, ALA.

—Great revival. The Rev. Lige Weaver of Columbia, Tenn., of the Church of the Nazarene has just closed a two weeks' meeting for the Free Will Baptist Church at Florence, Ala., which has been a

MAY TWENTIETH

should stand out in the history
of the church

1923	MAY						1923
SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.	
L. Quar. 7th	N. Moon 15th						
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	
27	21	22	23	24	25	26	
	28	29	30	31	F. Quar. 33d	F. Moon 30th	

20

as a day when victory perched upon the banners of the Church of the Nazarene. Not that we might boast of what we have accomplished. Not that we might merit the plaudits of onlooking multitudes but that the work of God might be forwarded and by the printed page the glad tidings of full salvation might be sent forth to the ends of the earth. Much is at stake. The Publishing House is just beginning to see

the light of a new day, when with all debts paid and the business upon a self-supporting basis, all our energies may be directed to the distribution of our product. The goal of \$104,515.74 is just in sight.

A cloud, the size of a man's hand is hovering on the horizon. Let us clean up the debt on our Publishing House on May 20th so that the showers of God's blessing may fall on us, not only as a church but individually as well.

MAY 20TH—VICTORY DAY

great victory over sin and the Devil and a wonderful upbuilding to God's cause and kingdom. The meeting was a great success from the beginning, closing with a landslide of seventy souls saved, reclaimed or sanctified. Among the number was Rev. A. Tutors of Sheffield, Ala., a Missionary Baptist minister who says he will preach the second work of grace, and if his church puts him out he will go where he can preach it. The writer, pastor of the Free Will Baptist church was sanctified two years ago last January under Brother Weaver's preaching. The F. W. B. made an effort to turn me and Rev. L. P. Martin, who also had been sanctified, out of the church and association but God gave us victory and we now have an association in the Free Will Baptists who stand for holiness and the second work of grace. We recommend Rev. Lige Weaver to any church as a great holiness preacher and evangelist if you need a man in that line. Yours for souls.—Rev. J. B. Bloss, pastor.

MIAMI, FLA.

—We are a long time reporting the campaign here last January. We had strenuous days for a time before and after the campaign and have been getting a renewal of strength ever since. We are getting back about normal again. The work in south Florida is a great work from different angles. It has great walls of opposition, solidified for generations, and are about as impregnable as anywhere in the states so far as I have been able to gather information. In that the campaign was not a great revival as we count revivals, though a great work was done for many souls. I had been studying more carefully the reasons and was grieved deeply at the apathy and stubbornness of the Florida Devil when one day a minister of large experience said to me, "Florida never had a revival." As to the absolute correctness of that statement I am not prepared to say, but one thing is sure it poured floods of light on the situation to me. All the different denominations are represented with all the cults and fads. Spiritualism has a deep hold on many; however I think it is not so bold and aggressive as a year ago. Things are changing for the better. However since we came to Florida nobody has had what I call a revival that has been deep and widespread beyond a very local and circumscribed limitation. Last winter a year ago our church revival was good. Others have had good work done, some great campaigns have been held beside our own but none of them had the signal stamp of Holy Ghost swing and favor in them. Bob Jones' meeting a year ago was very effective in its power as a reformatory measure. No doubt several genuine conversions. But all this said Florida has never seemed to have had the revival fire that has burnt in Tennessee and Kentucky and many of the western and northern states. Dr. Morrison commented favorably on the effort we were putting forth and preached some great sermons. Bud Robinson and Brother Martin did some great preaching as one could wish for. Charlie Tillman sang his best and we had a good choir, with musical instruments. Much prayer had been offered—it may be there is where we all have failed too much these days. But prayer was not lacking. Yet, the power was never given for an old time break and a deluge of divine glory as we longed for. However we take courage in the fight, the church never gained many members, one in reality; no more than would have been without a big campaign. But we are all learning together and the end is not yet. We hope if God is willing to have another in the winter and

by that means enlarge our borders with a new church more centrally located. Movements are on foot to that end now. The revival spirit is coming back to the church and the pastor is getting a new grip for the desire of all our hearts. Mrs. M. C. Boswell at Ft. Lauderdale is doing a splendid work there, and gaining the favor and friendship of many of the best people in all the churches. Her efforts are a real sacrifice and helps to pay the church indebtedness by her own efforts. Some one who is able could make a real investment at Ft. Lauderdale. It is twenty-five miles north of Miami. Brother Benson at Princeton is holding well with his people and they are planning a revival. Florida City has a live mission with Dr. Shade from Washington City at the helm. I notice that our 177 members of the Florida District ran third in per capita offerings to Foreign Missions. Well, pray for us. The God of battles still lives and answers prayers. Yours for a great harvest of souls this summer and a great General Assembly—an ocean roar of holy power.—J. L. Roby.

Gleanings From the Field

LITTLETON, ILL.

We have been to the following places since the beginning of the present year: Huntington, Ind., Oquawka, Ill., Gladstone, Ill., Walshville, Ill., and are now at Littleton for a second campaign, having been here two years ago. At each of these places we report a gracious revival, with definite results of good quality. We cannot here give the reader a detailed account of each owing to a lack of space, but will simply cover the ground by saying, "We relished a good revival spirit at each place and people were converted, reclaimed or sanctified. We began here Sunday night and were greeted with a full house to start, and the outlook is good for a repetition of the great meeting we enjoyed here two years ago. The pastor, Rev. W. E. Whitlock, is an aggressive, spiritual, and companionable co-laborer. He gives a fellow full liberty, takes off the bridle and stands by the truth. We are grateful to God for His blessing upon our humble ministry, and ask the readers of the HERALD to continue to hold us up in your prayers.—Howard W. Sweeten.

HOT SPRINGS, ARK.

The Lord of hosts blessed us with a good meeting at this place in the Nazarene church which is just a little more than one year old. Rev. Henry Milligan, the pastor, stood by us with a Christlike spirit and loyalty while we preached the rugged truth of regeneration, and sanctification by the eradication method. The Lord rewarded our efforts with a goodly number of seekers who received either pardon or holiness or both, and we got seventeen subscriptions for the HERALD, seven new members joined the church, and several more are getting stripped of their weights in preparation for membership. The pastor received a little extra offering and the people gave well to the evangelist and other needs. The meetings were greatly blessed with the aid of some good Free Methodist friends, and by the pastor, Rev. Hurst, and members of the Church of God. Rev. Milligan is building the work and Hot Springs is the greatest place in the United States to found a work of far reaching results. We need there a great central church to reach the 250,000

visitors who come there annually for their health. A Nazarene hospital in Hot Springs run for the main purpose of evangelism would be a great blessing to the whole world. Truly this city is "The Hospital of the World." Any Nazarenes going to Hot Springs may find the Nazarene church by consulting the Saturday papers.—Ural T. Hollenback.

ATHENS, ILL.

We just closed a very successful meeting at Athens, Ill., a mining town of about twelve hundred. There is no holiness work in the town of any kind, but God led us there in His own good way, so we opened fire on the enemy's ranks. We began April 5th, continuing until April 22nd. There were about twenty-five seekers in all, most of whom were happy finders. On the last Sunday afternoon we organized a Sunday school with about forty-five present, the Publishing House having donated literature for this quarter, for which we wish to publicly thank them. There is no other organization as yet but arrangements were made to have a preaching service there each Thursday night until more permanent arrangements can be made, Brother Roach of Tallula, Ill., and Brother Ed. Gallup of Springfield to have charge and co-operate together. We feel that these brethren, by the help of God can launch a Nazarene work there. Amen. A number of the towns people having expressed a desire for such a church. We have been appointed by the Home Mission Board of the Chicago Central District, to open up new works in new fields and purpose to do our best by the help of God. We expect Mrs. Etta Foiles (singer) now in school at Cincinnati to join our party by the first of June. We request the prayers of God's children everywhere.—Grace Edwards (Evangelist), Opal Fretz and Ethel Hannah (Song Evangelists).

NAZARENE CHAPEL DEDICATED IN WIND CAVE

Our meeting at Chadron, Neb., was in a mission hall which is the only place in that city of 5000 which stands definitely for holiness. Sister Farnsworth, a Nazarene from Grand Island, has the burden for this place and undertook with God's help to open this mission as a full salvation lighthouse. God is blessing her efforts and this meeting was owned of God to see many seekers bowing at the altar of prayer and some real praying through till the heavens opened. They surely need a holiness church in this city and if the folks who are interested will be true, God will surely give it to them. From Chadron we ran up to visit the Black Hills and Wind Cave at Hot Springs, S. D. There are scenery and sights worth seeing through these hills. The Wind Cave especially is of great interest. There are three routes through the cave of two, three and four miles each. The end of the large cave with all its underground caverns has never been discovered. While passing through the cave on the Garden of Eden route the guide would call out the names of the various rooms which had been dedicated to different institutions, such as W. C. T. U. hall, Methodist Cathedral, Odd Fellows hall, etc. Our heart's desire at once was to dedicate a room to the Church of the Nazarene. The guide told us we could do so, if we could still find a vacant room. We came to the Garden of Eden, with its glittering walls as God alone can paint them in those dark underground caverns, and passing out of this room past the living spring of water we came into a beautiful dome like cavern which had not been taken. With bowed heads Mrs. Ludwig and myself led in prayer and dedicated this dome as the "Bresce Nazarene Chapel."



Fill out plainly and send with remittance.

VICTORY CAMPAIGN NAZARENE PUBLISHING HOUSE

E. G. ANDERSON, Treas., 2905 Troost Ave., Kansas City, Mo.

As my part in the campaign to raise the remaining \$41,351.93 of the \$100,000.00 for the Nazarene Publishing House, I subscribe the following:

Pledge \$..... Payable

Name

Address

Date Church District

So we now have a Nazarene Chapel in the Wind Cave at the extreme end of the two mile route. Any Nazarenes passing through will find it on the Garden of Eden route. It's the highest room in the cave. Stop for a moment of prayer. Thousands of visitors pass through each year and will hear of our work and we pray they may be directed to seek, find and live for the lowly Nazarene, Jesus our King.—Theodore and Minnie E. Ludwig.

OLIVET, ILL.

We have not reported our work since Christmas but have been busily engaged in the Master's vineyard. We have held meetings at the following places: Greenleaf church, near Cass City, Mich., Hull Ill., Gagetown, Mich., and Fairmount, Ill. With the co-operation of the faithful pastor and the earnest prayers of God's people, we can say we had a revival in each of these churches. We wish we could say a sweeping revival and one in which the entire community was reached. We cannot say that but we can say one where sinners were converted, backsliders reclaimed, and believers sanctified and the Christians edified. During the meeting at Greenleaf church, one Sunday morning God manifested His Spirit in quite an unusual way and twenty-two persons responded to the altar call as definite seekers. The meetings in these churches were well attended. Mrs. Brandyberry could not be with me in the first three meetings mentioned but had charge of the meeting at Fairmount, Ill. The students from Olivet College attended this meeting and they were a great blessing to us. The Sunshine Quartette from Olivet sang the gospel most sweetly to large crowds and on Sunday nights the church was not large enough

to accommodate all. Some were turned away. Our first meeting after the commencement and campmeeting at Olivet is at Seymour, Ind., one of our old battle fields. We are looking forward to the best summer of our lives. We are willing to go anywhere to preach and sing this glorious gospel of full salvation. In the fight.—M. F. and Lida Brandyberry.

KEWANEE, ILL.

We are in a great battle at this place for the Lord. We have a nice Nazarene church here and also a grand good pastor and wife that surely are standing nobly by us in the fight; also Dr. Swain of the First Church, Chicago and many others. This is the second week of the revival, the fire is beginning to fall, several have already prayed through and we are looking for a great time. They are already coming nineteen miles and getting sanctified and we want the HERALD family to remember us in prayer at this place. From here we go to Martintown.—F. L. McDonald.

HAMLIN, TEXAS

We are just out of a fine revival at Amarillo, Texas, and a good fifth Sunday rally at Plainview, Texas, Nazarene church. At Amarillo quite a number of souls prayed through to victory and some fine people came into the church. Our labors with this good church and good pastor, Brother Lowery, were very pleasant and satisfactory. He is a good man and a good pastor and we predict for him and his church better days and a fruitful future. We can see great things ahead for the Amarillo church. They stood faithfully by us while we preached the good old doctrines of the Bible and our church. They rewarded us liberally for our labors and it came so free that we appreciated it the more. They gave us in free will offering about \$175.00 and a nice suit of clothes, a nice hat and some other articles also sent my dear wife some nice presents, for which we are very thankful to the Lord, and the good people of Amarillo. We are sending in some subscribers for the HERALD of HOLINESS. Each issue gets better. We did the preaching for Pastor Wood and his good church at Plainview in their fifth Sunday rally. We enjoyed our labors together with them and the visiting brethren very much.—Lee L. Hamric, evangelist.

ASHLAND, KY.

We want to report that we are still in the battle and pushing the battle for God and holiness. Our first battle was with the Nazarene church at Lebanon, Ind. This was a good meeting everything considered and several found God and a nice lot were added to the church. The saints there are making a great sacrifice to get a work started and a new church. God bless them. Next we came home and had a revival here in Ashland with Rev. J. J. Thornton as evangelist and a blessed time and some good work was done. One young lady that was saved in that meeting and sanctified later in regular services went home to be with Jesus. Next we went to Montezuma, Ind., and held for eleven days in the South Side Mission and God certainly honored the truth with a gracious revival. The pastor left the fourth night and never did come back. We are now in a revival with Rev. J. S. Hayton in Barboursville, W. Va., in Pilgrim Holiness Church. The altar was full the first night and seekers every night. This is a college town (Morris-Harvey) and stiff, but God is answering the prayers of His people.—H. N. Dickerson.

JUST PUBLISHED!

Eight Beautiful Gospels Solos as Sung by
EVANGELIST EARLE F. WILDE

- (1) A Pilgrim and a Stranger.
- (2) At the Feet of Jesus.
- (3) Down Deep in My Heart.
- (4) O Wonderful Story.
- (5) When You Stand in the Presence of God.
- (6) God Will Not Forget Me.
- (7) A Place in My Heart. (Melody—"Mother Machree.")
- (8) The Wonderful Home of the Soul. (Melody—"The Little Grey Home.")

Price 25c (No Stamps)
Address MRS. E. F. WILDE
Box 60, Highland, Cal.

FALSE TEACHINGS exposed and refuted

Dr. Biederwolf in these five booklets strikes straight from the shoulder with facts and arguments that shatter the statements and claims of these insidious heresies.

Unvarnished Facts About Christian Science.
Russellism Unveiled
Seventh Day Adventism
Mormonism Under the Searchlight
Spiritualism

Price, 20c each.

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

NEW-DIFFERENT-TWO IN ONE Children's Day and Missionary Program

The program which we are putting out this year is *both* children's day and missionary. It contains *Forty Numbers*.

Some of the songs and exercises are missionary, some are not; but all are adapted to the children and all exalt Christ.

We continue to furnish it *free* with the understanding that you take an offering for foreign missions when the program is rendered, and remit through the regular channels of the Church of the Nazarene. Otherwise, to anyone, 5c a copy, 50c a dozen, fifty or more copies to one address at 3c each, postage paid.

Please order *AT ONCE* so that if we need to print more we can get them to you in time to prepare for Children's Day, June third.

Order from

General Board of Foreign Missions
Church of the Nazarene
2905 Troost Ave., Kansas City, Mo.

"Get Acquainted Offer"

The Herald of Holiness for five months
at Fifty Cents

THIS is a suggestion of one method by which you can help us reach our goal of 25,000 subscribers by the General Assembly. We want to get the HERALD of HOLINESS into hundreds of new homes that its messages of full salvation may bring hope to many hearts and that many may learn of the work of the Church of the Nazarene.

Perhaps several of your friends, relatives, etc., might be induced to take advantage of this special "Get Acquainted Offer." Or you may wish to send the paper to a list of such people.

Help us to get the gospel out by means of the printed page.

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

"Choice Songs No. III" Now Ready

Contains 10 beautiful, soulful songs, such as "Seek to scatter sunshine," "Awake ye saints, awake," "O my heart will be happy," "The amen line," and the fine patriotic piece, "God, then the U. S. A." They grip you. 25c. To those who have not "Choice Songs No. 1," 10c, "Choice Songs No. 2," 25c, and the patriotic sheet songs so many enjoy, "The U. S. A. for me," we will send the whole lot, 85c worth, for 65c, or 2 sets for \$1.

REV. L. L. PICKETT
Wilmore, Ky.

TWO NEW SPECIAL SONG BOOKS

"SPECIAL SACRED SONGS NO. 2." A book of 125 Gospel songs, solos, duets, and quartets. Attractively bound. Price \$1.00 post paid. Ready for mailing June 1. If ordered before that date will mail two copies to one address for \$1.00.

STRAINS OF LOVE

A new book of sacred sheet music songs, 61 pages. All our sheet music songs under one cover with several new ones added. Price \$1.25 post paid.

If ordered before June 1 will send two copies "Special Sacred Songs" and one copy "Strains of Love" to one address for \$2.00.

HALDOR LILLENAS, REDLANDS, CAL.

Guaranteed Sharp-Point Pencil



Sheaffer Sharp-Point pencils have a patented mechanism that draws the lead backward as well as forward. This mechanism is the result of many years of experimenting in pencil manufacture. These pencils are the finished product. Every one is sold with an unqualified guarantee. If any one of these pencils does not give satisfactory service, write and tell us, sending the pencils back to us at the same time. Just as soon as the letter reaches us we will mail you an absolutely new pencil or refund your money, just as you say. The manufacturers have confidence in their product or they would not stand back of us in this unlimited, unqualified guarantee.

An automatic pencil is not a luxury but rather a necessity which has met with universal acceptance and that quantity production has reduced to a very small price. Made for both ladies and gentlemen.

Long size—with clip
For gentlemen

No. AA\$1.00
No. EE Silver plated\$2.00

Short size—with ring
For ladies

No. AAM\$1.00
No. EEM\$2.00

NAZARENE PUBLISHING HOUSE, 2109-15 TROOST AVE., KANSAS CITY, MO.

NOTES AND PERSONALS

In a letter from Mrs. J. W. Croft, Yakima, Wash., we note the following: "Mr. Croft has been called to the Sellwood, Ore., church. So please pray for God to use us and also to heal me of nervous trouble."

Brother Edw. R. Kelly, who has been doing some evangelistic work since coming into the Church of the Nazarene last June, states that he is ready to enter the pastorate. He says, "I have been and am much drawn out to write for the glory of God and distinctive second blessing holiness, and I cannot successfully do so without having a settled field."

Evangelist F. R. Morgan writes that the meeting at Kingston, Okla., starts off well with good crowds and attention.

Rev. Allie Irick, Superintendent of the Hamlin District says concerning the HERALD of HOLINESS: "It seems to be growing in power and interest, enlarging in scope, deepening in significance and creative of untold accomplishments for God and holiness, and for the general advancement of the Church of the Nazarene."

Brother J. B. McBride in sending in five subscriptions to the HERALD of HOLINESS says that the meeting at Xenia, Ohio was very good, with quite a few souls praying through.

Prayer is earnestly requested for the work at Worcester, Mass., that a Spirit-filled worker might be sent there to build up the church again.

COMMENCEMENT PROGRAM OF PASADENA UNIVERSITY, PASADENA, CAL.

May 4 — 8:00 p. m. Delta Theta Literary Society.
May 8 — 8:00 p. m. Alpha Zeta and Ciceronian Literary Societies.
May 15 — 8:00 p. m. Vocal Department.
May 17 — 8:00 p. m. Progressive Literary Society.
May 21 — 8:00 p. m. Violin Department.
May 22 — 8:00 p. m. Piano Department.
May 24 — 8:00 p. m. Oratorio, The Holy City, Gaul.
May 25 — 8:00 p. m. Oratory Department.
May 26 — 8:00 p. m. Eighth Grade Graduation.
May 27 — 3:00 p. m. Baccalaureate Sermon by the President.
May 28 — 8:00 p. m. Bible College Graduation.
May 29—10:00 a. m. Nursing Department.
May 29 — 8:00 p. m. Academy Graduation.
May 30—10:00 a. m. Commencement Address, Dr. C. H. Babcock.
May 30 — 8:00 p. m. Alumni Banquet.

DEATHS

BATCHELOR—W. T. Batchelor was born in Ontario, Grey County, Canada, June 23, 1864. His father came to the U. S. when he was about twelve years old. In the moving most of the property was lost so Thomas was kept out of school to work. He had an intense desire for an education, so borrowed books and studied before and after working hours. At the age of twenty-one he began teaching a country school and from this on all or most of his life was spent in the school room. He graduated from the State Normal, Kirksville, Mo., in 1894. Ten years of his life were spent in holiness school work. He was married to Miss Clemmie Bowsher August 26, 1894. He was converted at the age of eight and sanctified under Brother Neely's preaching about seventeen years ago at Cisco, Texas. He endeavored most earnestly to walk in every ray of light that came across his pathway. It seemed to be his delight to put God first. During the past two and a half years he has been a great sufferer from Bright's disease but never complained or found fault. He was so patient through it all. In the weeks and months when he was shut in he spent much time in prayer. He was often burdened for this place where we live, Arbala, and surrounding community. We never saw much change in the place before his death but since there seems to have been a spiritual awakening. He leaves a widow, and one daughter, Mrs. Margaret B. Hinton, three brothers, and one sister to mourn his departure.—Mrs. W. T. Batchelor.

CLEVELAND—James Madison Cleveland was born in the State of Missouri, Ray County, September 10, 1850; departed this life, March 23, 1923, age 72 years, 6 months, and 13 days. He was married March 16, 1872 to Miss Mary S. Sargeant. To this union four children were born, Eliza Margaret who preceded him to the better land; William Arthur, George Benjamin, and Lusa Crellin. Mary S. Sargeant Cleveland departed this life in 1882. On October 27, 1883, he was married again to Miss Mary E. Goldsberry; to this union two children were born, Jesse J. and Meta, who preceded her father in death. Mary E. Goldsberry Cleveland departed this life in 1887. On March 27, 1892, he was again married to Miss Tennessee Harris. To this union eleven children were born, Eva C. who died in infancy; Ethel May, Clarence McKinly, Anna Gladys, Virgil Glenn, Floyd, Archie Denn, who also died in infancy, Herbert Hadley, Chester Forest, Audrey Madelline, and Vada Florence. He leaves a widow, thirteen children, and one brother to mourn his death. He was converted March 11,

1870, and united with the Christian Union Church. Later he was sanctified in 1883 and in 1918 he united with the Church of the Nazarene, and was a faithful and loyal member to his death. He was always found at his post of duty, and was an ardent and faithful Christian to the very last. He was a lover of his home and family, was a tender father, a true and faithful husband. The funeral services were held on Sunday, March 25, in the new Nazarene church as was his request, and was attended by a large number of neighbors and friends. We all feel that we have lost a real man from our community. The funeral was conducted by the writer, assisted by Rev. Joe. Handley of Orvick, Mo. The body was laid to rest in the Union cemetery.—P. C. Norton, pastor.

BYRNE—The death angel has again visited us and took our friend, Mrs. Annie Buchanan Byrne, the daughter of W. T. Buchanan who has been the faithful Sunday school superintendent of the Nazarene church for many years. Mrs. Byrne's health had been failing for several months, and the doctors thought that an operation would relieve the situation, but she had to leave us, but we know where to find her. She like many of our children drifted into the tide of worldliness. But the prayers and tears of her father and mother were bottled up in her behalf, and one night at the hospital, she prayed through to victory, and from that night on she gave every evidence of her acceptance with Jesus. She talked freely of eternal things, expressed herself as ready, and at times was anxious to go Home. I do not think I ever saw a more beautiful resignation to the will of God in the behalf of their child as was Brother and Sister Buchanan. They didn't want God's plan to be broken into; He must have His way. May the father, mother, sister, husband and babies make a successful run and safe landing into the city whose builder and maker is God.—Their friend, Mother Wilcox.

HILL—Mrs. Mary M. Hill passed to her reward on Tuesday morning, March 13th. She had been in poor health for several months, but seemed to be improving until a few weeks ago, when she suddenly took a turn for the worse and quickly passed away. Sister Hill has been a member of the First Church of the Nazarene, at San Diego, Cal., for a number of years, and was one of its trustees at the time of her death. She was a loyal Nazarene, and took a great interest in the work of the church, especially the missionary end of it. She and her husband (who went to glory some few years ago) have done a great deal in a financial way for our movement. They have also given several thousand dollars on the annuity plan to some of our institutions, which will preach holiness until Jesus comes. Her funeral services were conducted in the First Nazarene church, the pastor, Rev. Ira R. Akers, officiating.—Ira R. Akers.

Children's Day Helper

A 64 page booklet containing exercises, dialogs, playlets, recitations and songs for Children's Day. This is not intended for use as a complete program but it should be used as a supplement to the programs furnished by the General Board of Foreign Missions. Every Sunday school planning for a Children's Day service will find valuable material in this "Paramount Children's Day Book." Price 25c, prepaid.

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

BEST THINGS IN THE BIBLE

A BOOK that every Bible student should have. It contains more than one hundred different subjects or topics arranged alphabetically and giving the best texts, verses, chapters and books on the various phases of each subject. 126 pages, durably and attractively bound in red cloth. Price 50c

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

The New Book

Fads, Fakes, Freaks, Frauds, and Fools.

By W. E. SHEPARD

IT IS NOT fiction, but *startling*, STRIKING, STIRRING FACTS.

It enlightens, educates, entertains and points to a better life.

It is an eye-opener—a real storehouse of needed information—opening up a realm of very important truths, of which many are not aware.

Get it and post yourself, especially on "FAKES and FRAUDS." You may discover wherein you sometimes were fooled.

It will teach you how to save your money for better purposes, if you have previously failed.

Did you say, "I can't afford it"? It should be the other way—you can ill-afford to be without it. It may save you many times the price of the book in one year.

Wives and mothers, having unsaved husbands or children, should not fail to get it. The family will surely read it and get under conviction for salvation. Young people will sit up nights reading it, especially "FREAKS." It will move them to laughter and to tears, and do them good. Make them a present—a birthday present.

It appeals to the preacher, the doctor, the merchant, the farmer, the family—something for everybody—even fools.

It is a fund of illustration for preachers and other public speakers.

A beautiful book, specially designed cover in cloth with gold letters, having about 400 pages. Ready for delivery June 1st.

Price, if ordered, with cash, before May 25th, \$1.50 postpaid. After May 25th, price will be \$2.00.

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



ANNOUNCEMENTS

IMPORTANT NOTICE—I have recently learned that Rev. Albert Haynes, son of Dr. B. F. Haynes, has resigned the pastorate of our church at Warren, Pa., and contemplates another pastorate, preferring the Central or Western states. It has been my pleasure to be associated with Brother Albert Haynes and I know him to be a good preacher and an excellent pastor. He has had splendid preparation for his life's work and is among one of the choicest characters that I have met. I am confident that he will make an excellent pastor for any church in need of a pastor. May I suggest that any one interested communicate with him at 1623 Dellwood Ave., Jacksonville, Fla.—E. G. Anderson.

In keeping with the desire of the brethren in so much of the territory of the Idaho-Oregon District as is contained in the State of Montana, and in harmony with the earnest request of the District Superintendent, Rev. C. Howard Davis, of the Idaho-Oregon District and the action taken in the Tenth Annual Assembly of the Idaho-Oregon District, held June 6-11, 1922, I have set off so much of said Idaho-Oregon District as is contained in the State of Montana as a District by itself, to be known as the Montana District. I have this day appointed Rev. W. G. Bennett, Jamestown, N. D., as District Superintendent of said Montana District, whose official relation to that District shall begin at once.—H. F. Reynolds, General Superintendent.

NOTICE—Southern California District—The District Board of Examination will meet at the seat of the Assembly, First Church, Pasadena, Tuesday, June 5th at 10 a. m. All licensed ministers and deaconesses who are to take examinations, those who have school credits to present, those who have been recommended by the local churches for license, and those who desire to have their license renewed should meet the board at this time. There will not be any examinations given after the Assembly convenes to persons who are not present on this day.—D. S. Corlett, Secretary, 576 East Tenth St., Upland, Cal.

NOTICE—There will be a campmeeting at Lansing, Mich., June 7-24, under the auspices of the Church of the Nazarene, Lansing, Mich. Workers Rev. E. E. Curtis, Rev. John Matthews and Kenneth and Eunice Wells. Brother Matthews arrives on the 14th. We will have the use of the school grounds near the church for the tents, and the basement of our church will furnish good quarters for those wishing to attend several days. Cots will be furnished, but bring your own bedding. For further information address Rev. C. Preston Roberts, 917 W. Genesee St., Lansing, Mich.

TELEGRAMS

NAZARENE PUBLISHING HOUSE: Benton, Ill.
Closed good convention Sunday, workers Rev. James Miller, song leaders, Chas. Buss and wife, Superintendent Chalfant and Bud Robinson. Last day several good cases of salvation. Twenty-five HERALD subscribers. Pledges secured to buy tent. \$450.00 raised for all purposes. Estimated attendance for the day sixteen hundred.
MILLARD R. FITCH, Pastor.

HERALD OF HOLINESS: Cincinnati, Ohio.
Revival meeting on, Bona Fleming evangelist. Break came first Sunday night. Altar filled and souls praying through. Great preaching. M. G. Standley, president God's Bible School, preached Sunday morning. Students rendering valuable service in music and song. Interest growing in Church of the Nazarene. N. R. POLLARD, Pastor, Newport, Ky.

HERALD OF HOLINESS: Quincy, Mass.
Wonderful revival at Eastern Nazarene College. Nearly every student saved or sanctified. Doctor Williams, General Superintendent, was the evangelist. His lectures and sermons were a great blessing to all.
F. J. SHIELDS, President.

HERALD OF HOLINESS: Nampa, Idaho.
Eugene Emerson, president Board of Directors, Northwest Nazarene College, elected Mayor of City of Nampa by good plurality.
H. ORTON WILEY.

Save Money On Bibles

While Prices Are Being Slashed



YOU have needed a Bible for some time but have hesitated on account of the high prices for a high-grade Bible. This is your opportunity! We have an overstock of several Bibles and rather than keep them on our shelves through the summer, are offering them at one-third less than the regular prices.

Every one of these Bibles is an Oxford and that should be sufficient guarantee as to quality. If for any reason you should not be satisfied the Bible may be returned and your money shall be refunded.

Order today! After our present stock is sold these prices will no longer be in effect.

Small Bible With Large Black Face Print

Size 7x4½ inches

Description: With or without concordance; overlapping edges; printed on India paper; marginal references; colored maps; text is not self-pronouncing.

This is just the Bible for those who want a small volume and yet must have larger print than that found in most pocket Bibles.

SPECIMEN OF TYPE

CHAPTER I.

John writeth his revelation to the seven churches of Asia. 7 The coming of Christ. 14 His glorious power and majesty.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must

ch. 22. 16.
ver. 9.
Gal. 2. 22.
ch. 11. 7.
1 Tim. 2. 8.
John 3. 32.
ver. 3.
ch. 22. 6.
ch. 22. 7.

Medium Sized Bibles

Size 7½x5½ inches

Description: With or without concordance; overlapping edges; printed on India paper; marginal references, colored maps, self-pronouncing text. A very popular Bible; the size is next larger than the pocket Bibles.

SPECIMEN OF TYPE

And they answered, Let the ark of the God of Is-ra-el be carried about unto Gath. And they carried the ark of the God of Is-ra-el about thither. 9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and 'ho

B.C. 6.
Ex. 7.
Ex. 11.
Ex. 14. 1.
2 Cor. 10. 10.
Ex. 15.
Heb. 1.
1 Thim. 2. 7.

WITHOUT CONCORDANCE

No. 03303X. French Morocco covers.

Regular price \$6.65; Sale price \$4.45

No. 03305X. French Morocco, leather lined.

Regular price \$8.00; Sale price \$5.45

No. 03314X. Persian Morocco, leather lined, silk sewed.

Regular price \$10.00; Sale price \$6.70

No. 03319X. Real Morocco, calf lined silk sewed.

Regular price \$12.00; Sale price \$8.00

WITH CONCORDANCE

No. 04272X. French Morocco.

Regular price \$7.65; Sale price \$4.10

No. 04277X. Persian Morocco, leather lined, silk sewed.

Regular price \$11.00; Sale price \$7.35

No. 04279X. Real Morocco, calf lined, silk sewed.

Regular price \$13.00; Sale price \$8.65

Large Print Bibles

Size 8½x5½ inches

Description: With or without concordance; overlapping edges, marginal references; colored maps, self pronouncing text; printed on India paper.

A favorite series with preachers and those needing large clear print.

WITHOUT CONCORDANCE

No. 03673X. French Morocco covers.

Regular price \$8.00; Sale price \$5.45

No. 03664X. Persian Morocco, leather lined, silk sewed.

Regular price \$11.00; Sale price \$7.35

No. 03649X. Real Morocco, calf lined, silk sewed.

Regular price \$12.00; Sale price \$8.00

WITH CONCORDANCE

No. 03677X. Persian Morocco, leather lined, silk sewed.

Regular price \$12.00; Sale price \$8.00

WITHOUT CONCORDANCE

No. 03505X. French Morocco, leather lined. Regular price \$8.65; Sale price \$5.80

No. 03514X. Persian Morocco, leather lined, silk sewed.

Regular price \$9.35; Sale price \$7.25

No. 03519X. Real Morocco, calf lined to edge, silk sewed.

Regular price \$12.00; Sale price \$8.00

WITH CONCORDANCE

No. 03552X. French Morocco.

Regular price \$8.35; Sale price \$5.60

No. 03553X. French Morocco, leather lined, silk sewed.

Regular price \$9.65; Sale price \$6.45

Oxford Pocket Bibles

Size 6½x4½x½ inches

If you desire a small, compact Bible, you need look no further. All of these Bibles are printed on India paper. The text is not self-pronouncing nor do they contain marginal references. Bound in overlapping covers.

No. 01189X. Persian Morocco, leather lined, silk sewed.

Regular price \$6.50; Sale price \$4.40

Pocket Concordance

Size 4x6½ inches

Contains Dictionary of Scripture Proper Names, giving the pronunciation and meaning of all names in the Bible, a Subject Index and a Concordance by which thousands of verses of Scripture may be found instantly if but one important word in the verse is recalled.

No. 065. Minion type, French Morocco binding with overlapping edges.

Regular price \$1.95; Sale price \$1.35

NAZARENE PUBLISHING HOUSE, 2109-15 TROOST AVE., KANSAS CITY, MO.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

DISTRICT ASSEMBLIES

North Pacific (Seattle, Wash.) May 23 to 27
Northwest (Coeur d'Alene, Wash.) May 30-June 3
Idaho-Oregon (Buhl, Idaho) June 6-10
Albama, 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

Arizona (Peoria, Ariz.) May 10-13
New Mexico (Artesia, N. M.) May 16-20
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 (Sioux City) August 28-September 2
Michigan (Lansing, Mich.) September 5-9
Tennessee (Sparta, Tenn.) September 12-16

R. T. WILLIAMS Dallas, Texas
208 North Rosemont Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

DISTRICT ASSEMBLIES

Pittsburgh (Cleveland, Ohio) May 9-13
Nebraska (Kearney, Neb.) May 30-June 3
North Dakota-Minnesota (Mohall, N. D.) June 20-24
Missouri (Eldon, Mo.) August 28-September 2
Kentucky (Huntington, W. Va.) September 5 to 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 November 7-11
Mississippi October 24-28
Alabama October 31-November 4
Georgia November 7-11
Florida November 14-18

GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 27

Evangelists' Slates

Angela Quartet, 9-304 W.-63d St., Chicago, Ill.:
C. H. Alger, Bethany, Okla.:
Mrs. E. M. Arnold, 880 Quimby St., Portland, Ore.:
Jarrille and Dell Aycock, Atwood, Okla.:
Milton, Ind.: May 16 to May 27
R. S. Ball, 219 E. 4th St., Hutchinson, Kas.:
Eldorado, Kas.: April 22 to May 13
A. F. and Lenora T. Balsmeier, 1018 Elmora St., Topeka, Kas.:
Rev. C. E. Below, 1306 Fourth St., Wichita Falls, Texas:
T. E. Beebe, 812 E. 8th St., Long Beach, Cal.:
F. H. Benjamin, Song Evangelist, Williams, Ind.:
Williams, Ind.: May 18 to June 3
M. L. Baltezo, Milton, Ore., Box 0107:
Miss Lula Barnard, 80 81st St., Lowell, Mass.:
P. P. Below, Upland, Ind., Box 248:
James M. Bell, 129 Third St., N. E., Washington, D. C.:
W. G. Bennett, Jamestown, N. D.:
M. R. Bishop, Bethany, Okla.:
M. E. Borders, 6319 Normal Blvd., Chicago, Ill.:
Willard 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 Osnan St., Jackson, Mich.:
Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho:
F. C. Brown, 311 Front St., Portsmouth, Ohio (Text 35x60):
Lynn Brough, Potterville, Mich.:
M. M. Bursey and Wife, 1298 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 516 South Vine St., Wichita, Kas.:
Bartsville, Okla.: May 6 to 27
N. C. Cagle, Buffalo Gap, Texas:
Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.:
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.:
Lennie Cargill, 523 West F. Ave., Oklahoma City, Okla.:
Roscoe C. Carrell, Cedar Hill, Texas:
Chickasha, Okla.: May 10 to 27
Cisco, Texas: May 28 to June 17
Frank Catanese, Hagerstown, Ind.:
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
C. C. and Flora Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio:
J. A. Crawford, Hooker, Okla.:
W. F. Clegorn, Bethany, Okla.:
Caddo, Okla.: May 1 to 15
Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio:
E. M. Cornelius, Princeton, Ind.:
Ernie Coryell, Wilmet, N. Dak.:
F. W. Cox, Lisbon, Ohio, Box 441:

Mary A. Cundance and Annie S. Allen, Gorham, Me., R. F. D. 3,
Earl E. Curtis, 141 Dayan St., Lowville, N. Y.:
Frank Daniel, 222 E. 42d St., Los Angeles, California:
Willard and Edith Davis, Singers, 931 E. Cherokee St., Beld,
Okla.:
F. N. DeBoard, Davenport, Okla.:
Marion and Dean Deroll, 208 N. 13th St., Charlton, Iowa:
Johnnie and Jackie (wife) Douglas, Song Evangelists, 4204 Julia
St., Dallas, Texas:
Earl Dulaney, 710-23 St., Ashland, Ky.:
Columbus, Ohio: May 5 to 16
Soldier, Ky.: May 22 to June 3
Grace Edwards, Thompsonville, Ill.:
Harry Joseph Elliott, 916 16th Ave., S., Nampa, Idaho:
I. M. Ellis, Bethany, Okla.:
W. E. Ellis, Box 453, Ada, Okla.:
Cordova, Ala.: April 29 to May 13
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:
Thos. Elmer and wife, 214 Beach 146 St., Neponset, L. I., N. Y.:
Henry C. Ethall, Springfield, Ore.:
I. D. Farmer, Hugo, Okla.:
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St.,
Anderson, Ind.:
Selma, Ind.: May 6 to 27
Auburn, Ind.: May 28 to June 17
Elsa and Lula Fischer, Milford, Nebr.:
B. T. Flanery, R. P. D. No. 2, Clam Falls, Wis.:
Clam Falls, Wis.: April 24 to May 13
Forest Center, Wis.: May 15 to June 3
Bona Fleming, Ashland, Ky.:
Greensboro, N. C.: May 18 to 27
Cincinnati, Ohio: June 1 to 9
B. Freeland, 620 East 17th St., Winfield, Kas.:
J. E. Gaar, Olivet, Ill.:
Auburn, Ind.: April 22 to May 19
Jasper, Ala.: May 27 to June 10
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., Bowle, Texas:
G. W. Goltshalk, 2528 W. Broad St., Philadelphia, Pa.:
Ralph S. Griswold, Pennebog, Mich.:
Gray, Ky. (St. E. Church): May 1 to 15
Elkton, Mich., (Camp): June 1 to 17
J. Walter and Bessie Marie Hall, Bethany, Okla.:
Lee L. Hamric, Hamlin, Texas:
Honeyetta, Okla.: May 4 to 20
McKinney, Texas: June
G. M. Hammond, Wilmore, Ky.:
R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:
W. W. Hanks and wife, and singers.
Georgetown, Ky.: May
Frankfort, Ky.: June 1 to 17
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:
Dalyville, Cal.: May 1 to 15
Red Bluffs, Cal.: May 15 to 31
Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.:
Williams, Ind.: May 18 to June 3
Roy L. Hollenback, Clarence, Mo.:
J. E. Hughes, Kingswood, Ky.:
J. W. Hunt, No. 4, Nampa, Idaho:
J. H. Hunter, 3919 5th St., Chico, Cal.:
Arthur F. Ingler, Lock Box 502, Greeley, Colo.:
Allie Irick and Wife, Pilot Point, Texas:
Roy J. Jacobs, Caney, Okla., Box 66:
A. H. Johnson and Wife, Song Evangelist, 800 Princeton St.,
Akron, Ohio:
Newton, Kas.: May 11 to 20
Lisbon, Ohio: June 10 to 27
Lum Jones, Ada, Okla.:
Chickasha, Okla.: May 10 to 27
Wister, Okla.: May 31 to June 17
Thomas Keddie, 321 S. Reed, Lyons, Kas.:
E. R. Kelley, 853 Walnut St., Riverside, Calif.:
Robert and Pauline Kennedy, 3024 S. Stonewall, Greenville,
Texas:
E. W. Kiemel, Syria, Kas.:
J. A. Kirkham, 691 East 46th St., Los Angeles, Cal.:
R. J. Kirkland, Care of Layman Press, Jamestown, N. Dak.:
Anabel Latimer, Song Evangelist, 806 E. 8th St., Tulsa, Okla.:
H. R. Lee, 518 E. Sears St., Denison, Texas:
D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
H. R. Lewis, Holly St., Nampa, Idaho:
M. F. Lienard, 1521 New Hampshire Ave., Lawrence, Kas.:
Jack Linn and wife, Oregon, Wis.:
Montevideo, Minn.: June 1 to 10
W. W. and Margaret Littell, 700 Elk St., Beatrice, Neb.:
Caney, Kas.: May 10 to 27
M. M. Lowrey, 1404 Lincoln St., Amarillo, Texas:
Thos. and Minnie E. Ludwig, 4010A North Grand Ave., St.
Louis, Mo.:
Armel, Colo.: May 9 to 27
Kraney, Neb., (Assembly): May 29 to June 3
W. W. Lovelace, London, Ohio:
Mt. Vernon, Ohio: May 10 to 27
Lock, Ohio: May 28 to June 10
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, 4015 Benton Blvd., Kansas City, Mo.:
J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.:
F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:
Martintown, Wis.: May 20 to June 10

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, 1803 Park St., Keokuk, Iowa:
C. O. Miller, 429 W. 37th Place, Los Angeles, Calif.:
James Miller, 2838 Burton Ave., Indianapolis, Ind.:
Miss Lena Montgomery, 518 Sante Fe St., Alva, Okla.:
George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.:
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:
J. W. Montgomery, Plantersville, Miss.:
F. R. Morgan, 112 West 9th St., Ada, Okla.:
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
(R. F. D. 3, Box 37)
Wm. O. Nease, Olivet, Ill.:
Iola, Kas.: May 15 to 27
B. F. Neely, Bethany, Okla.:
H. T. Nyhus, 1342 Brand St., St. Paul, Minn.:
G. F. and Byrdie Owen, Nampa, Idaho:
John R. Patrick, Valley City, N. Dak.:
Larimore, N. D.: June 1 to 10
Jamestown Camp: June 15 to 21
L. M. Payne, Bethany, Okla.:
Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.:
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.:
Lawrence Reed, Negell, W. Va.:
C. A. Reney, 2 Roberts Ave., Danbury, Conn.:
J. E. Redmon and wife, Brookville, Ind.:
L. S. Redwine, 832 Baltimore Ave., Ft. Worth, Texas:
S. B. Rheads, Pasadena University, Pasadena, California:
C. C. Rinebarger, Song Evangelist, New Albany, Ind.:
Kokomo, Ind., (Campmeeting): June 1 to 18
Lincoln, Neb.: June 14 to 24
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
C. Edward Roberts, 2905 Troost Ave., Kansas City, Mo.:
Santa Ana, Cal.: May 23 to June 10
Charles Robinson and Brown, Bethany, Okla.:
C. W. Ruth, 1838 Nowland Ave., Indianapolis, Ind.:
University Park, Iowa: June 1 to 10
Fred St. Clair:
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:
Greensboro, N. C.: May 18 to 28
Columbus, Ohio: June 1 to 17
Schurman-DeLong, 72 Main St., Wareham, Mass.:
N. B. Shade, Florida City, Fla.:
W. E. Shepard, 513 Redfield Ave., Los Angeles, Calif.:
Newport, R. I.: May 6 to 20
Columbus, Ohio: June 1 to 17
F. B. Smith and Family, 4434 View St., Oakland, Calif.:
Guy V. Smith, Box 261, Logan, W. Va.:
M. P. Smith and Wife, Calumet, Okla.:
W. I. Smith, 1022 North Wheeler St., McPherson, Kas.:
Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:
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, 2905 Troost Ave., Kansas City, Mo.:
Howard W. Sweeten, Ashley, Ill.:
Sorento, Ill.: May 20 to June 10
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, 1008 S. East St., Bloomington, Ill.:
N. B. Vandall and W. W. Caskey, Song Evangelists, Akron, Ohio
621 Merton Ave.
J. S. Wallace, Carterville, Ill.:
R. H. M. Watson, College Heights, Meridian, Miss.:
Mrs. DeLance Wallace, 308 12th Ave., North, Seattle, Wash.:
Geo. Ward, East Palestine, Ohio:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.
Topeka, Kas.: April 29 to May 13
Omaha, Okla.: May 15 to 27
Mark Whitney, Ada, Okla.:
Earnest E. Wiggins, 30, Laurel St., Richmond, Ind.:
J. E. Wigfield, Burr Oak, Kas.:
Earl F. Wilde, Highlands, Calif.:
Riverside, Cal.: May 6 to 27
Mrs. Esther Williams, Song Evangelist, University Park, Iowa:
J. E. Williams, Olivet, Ill.:
E. E. Wood, Hillsdale, Mich.:

WANTS

LOCATION WANTED by man 40 years of age with family of 8: saved and sanctified, members of Nazarene church. At present am employed as agent for railroad company and am in good standing. Only reason for changing is to eliminate Sunday work and thus attend church regularly and be in God's service. Will accept position free from Sunday work in any state. Write Box 23, Brewton, Ga.

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.