

HERALD of HOLINESS

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

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The Second Work of Grace

By REV. BUD ROBINSON

A FEW days ago Dr. Chapman wrote me a letter asking me to write him a good article on any phase of holiness that I wanted to write on. Of course, I said at once, I am going to write on holiness as a second work of grace. We will use for our Scripture, James 4: 8: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." The reader will see that two classes of people are addressed; one fellow with dirty hands and another fellow with two minds in him: of course he means for the man with dirty hands to get his hands cleansed. The reader will understand that the hands refer to the outward life of man, and stand for all that man has done that is bad. But he says to the man with two minds to purify his heart. The man with two minds is a converted man, for he brought into this world with him, the carnal mind and when he was born of the Spirit he received the spiritual mind, and the carnal mind and the spiritual mind make up the two minds that we find in man.

I want the reader to see that the sinner and the wholly sanctified are both single minded men. The sinner has but one mind, that is the carnal mind, and the wholly sanctified has but one mind, that is the spiritual mind, while the regenerated man has the two minds, both the carnal and spiritual mind. That is what Paul meant in the third chapter of First Corinthians; where he says "Ye are babes in Christ, but ye are yet carnal." And again that is what he meant in his letter to the Galatians: The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

Now again, the reader will notice in James 1: 8 that the apostle says a double minded man is unstable in all his ways, and when James tells us that a man with two minds is unstable, he also tells us at the same time that the man is not established. We can prove that to you by having you turn back to First Thessalonians 3: 13; here Paul says "To the end he may stablish your hearts unblameable in holiness before God." Now here we see this fact brought out; if a man gets his heart cleansed and made free from all sin he will then be in possession of a pure heart and he will also become a single minded man. He is now spiritual throughout his whole being. To prove that the new birth is not the establishing blessing, though we all admit that it is a wonderful and powerful work of divine grace, and it breaks the power of sin in the heart and life of the regen-

erated believer, and though as deep and rich and as everlasting as this grace is, it is not the establishing blessing, for we find that brought out again in the first chapter of Romans, and if the reader will read the first ten verses of the first chapter he will be convinced that the people to whom Paul was writing were converted people, and when you reach the eleventh verse he says to them, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established," showing that they needed another blessing to establish them. And now what is the other blessing that he wanted them to have? The Book says that it is the fulness of the blessing of the gospel of Christ. That was the thing they needed to establish them, and that was the thing they did not have.

Now in reading the eleventh verse, you get a reference from it, and it runs you to Romans 15: 29, and we go and read Romans 15: 29 and Paul says: "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ," proving that the thing that they needed to establish them was the fulness of the blessing. And now if the reader wants to know what the fulness of the gospel of Christ is, let him turn to Matthew 3: 11 and here John says, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire," and this is the blessing of the gospel of Christ. And these scriptures all combined, go to show us that we must have two things; first the birth of the Spirit, and second, the baptism with the Spirit. In fact the Book teaches two works of grace clearly. King David prayed for it in Psalm 51:1: "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions;" but in the second verse he says, "and cleanse me from my sin." It was his sin that got up in him and caused him to commit the act that he calls his transgression.

So these Scriptures prove that a sinner has two things ailing him; first, what he is by nature, and second, what he has done by practice. And these facts prove to us that sin is a double tragedy, but God in His goodness, love, and mercy, provided a double remedy. Now I want the reader to see that sin being a double tragedy produced a double death. In Romans 6: 23 Paul says: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Here is something that we receive for

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OUR SCHOOL AT OLIVET

Editorial Correspondence.

DURING the last two weeks of January, it was my privilege to be engaged with our school and college community at Olivet, Illinois, in a revival meeting. And, indeed, it was a privilege to labor with the splendid student body, the earnest faculty, the brotherly pastor of the church and the good people of the Olivet community. The Lord blessed our work and there was a good ingathering of souls. The leaders and the people generally were very kind to express their feeling that the meeting was quite a success.

Olivet which was originally an inter-denominational holiness school, is located on the beautiful prairie of Eastern Illinois and has the best buildings and equipment of any of our schools. It came into our church ten or twelve years ago and brought along with it a very large indebtedness. And, although a strenuous effort has been made during the last five years to collect money to liquidate the indebtedness, the deficit on running expenses has just about absorbed the income from donations, so the school is virtually in the same condition it was five years ago, except that it has approximately one hundred thousand dollars in uncollected pledges.

The situation would look discouraging, indeed, except that President N. W. Sanford has done "a new thing under the sun" so far as Olivet is concerned; he has operated the school since the first of last June to the close of the first semester of this school year **WITHOUT INCURRING ANY DEFICIT WHATEVER.** And it looks as though it will be easier for him the second semester than it was the first. President Sanford is the most unusual combination of a good school man and a practical business manager. When the trustees heard his report, with one accord they said, "Sanford is a wonder." He has a high grade and well satisfied student body, a competent faculty and a constituency that is becoming more and more united in the support of him and his policies. This makes me think he will succeed, not temporarily only, but permanently. There was no chance to save the school so long as it fell from twelve to twenty thousand dollars behind on its running expenses each year. So President Sanford has brought the first real light to the solution of Olivet's problem. He has proved that he can maintain the school with even a better literary standard than it has ever had and yet keep it out of debt. This gives hope and courage to those who have the interests of the institution at heart and it will be the cause and occasion of a rallying of forces that will yet put the school on its feet.

When Professor Sanford accepted the presidency at the close of school last year, the trustees divided the current affairs of the school from the old indebtedness, gave the former into the charge of Prof. Sanford and undertook the latter as a proposition of their



own. Now it is the indebtedness, accrued from the past, that jeopardizes the future of the school. Following Professor Sanford's plan, the trustees at their meeting held while I was in Olivet, and which I was invited to attend, arranged to put their affairs upon a strictly efficient and economical basis. The Chicago office is to be closed the first of April and the entire business of the school is to head up in an office at Olivet. The district superintendents of the supporting territory are to do the greater part of the soliciting of funds, without expense to the school. An extension of time has been secured with some of the largest creditors and the business of collecting in the pledges made to the school and the securing of new gifts are to be prosecuted with instant and insistent vigor. The plans are, I think, practical and I believe God will bless the efforts of these earnest men and help them to succeed.

If the school can realize on the pledges which have been made to it, and if others who have not yet subscribed will come right on with their donations, the plan of the board to apply all receipts at once on the indebtedness will enable them to begin a steady reduction of the obligations. A few thousand dollars in cash paid within the next few weeks would make the situation look entirely different.

Please put Olivet on your prayer list, and let us all join in to pray and pull with the president and board of trustees for the establishment and maintenance of this very useful institution.

WHAT CHURCH SHALL I JOIN?

NO one can escape from denominationalism. If he takes denominationalism too seriously he becomes sectarian, if he does not take it seriously enough he becomes sectarian. The question of membership in a denomination must be decided upon the basis of one's life's usefulness and influence, as well as upon the basis of agreement in faith and practice.

Church membership is not a very serious matter with a holiness evangelist who spends the most of his time in conventions and campmeetings, but it is a serious matter with a pastor who wants to do his utmost to spread Scriptural holiness over the land. It is not a very serious matter with the layman who can appease his conscience by attending the holiness campmeeting once a year, but it is a serious matter with the man or woman who feels that the task of leading souls into the grace and life of holiness is of such proportions as to require the very best year 'round efforts of all who know the joy and power of heart purity.

The Church of the Nazarene was organized and is maintained for the specific purpose of

getting people regenerated and sanctified and established in holiness. Every thing else in our church is either just incidental or else just a means to the ends named.

If the average preacher (especially the pastor) or layman is seriously concerned to devote himself, as a year 'round calling, to the promotion of Scriptural holiness, he will find it more and more necessary to devote his energies *through* the channels of a holiness church. I do not care to say much concerning old preachers or old laymen, but there is no doubt in my mind that the wisest course for the young holiness preacher is for him to identify himself with a sound, sane, holiness church and to "grow old" in the ministry of such a church. And laymen are no different from preachers, only just they have not felt called to devote their time to the public ministration of the Word, therefore, the suggestion as to ministers needs only to be repeated for laymen.

SO MANY EVANGELISTS

PERHAPS it would be presumptuous for me to say that there are *too* many evangelists, so I just remark that there are *so* many. And almost every issue of the **HERALD OF HOLINESS** contains the announcement of one or more pastors who have decided to enter the evangelistic work. There is great need of evangelists and when the Lord actually makes it clear that a preacher should enter that line of work, and the preacher enters it with the full determination to stick to it for a reasonable length of time, we ought all to be glad. But when it is only a makeshift for the preacher who was not re-elected pastor, it presents a very serious problem. Sometimes we do not much more than get the announcement of some one's entrance into the evangelistic work into the paper until we get the news that he has decided to accept a certain pastorate. It is hard on the preacher, as well as hard on the church, for men to be changing so much.

The pastorate is the fundamental branch of our ministry and is the line that calls most loudly for men who can really make good. And a live evangelistic pastor can do as much soul saving work as many an evangelist does. We *ought* to have evangelists, but we *must* have pastors. We do not need any more men who accept pastorates "just for the winter months," or "just to rest up for awhile," but we do need more men who go in to pray and work and preach *until* they have victory, and then who keep on praying and working and preaching *because* they have the victory. Brother, if you can't make good in the pastorate, find out *why* you can't make good and then mend your ways. If you are not making good now, stay with it until you learn to make good and then stay with it because you are making good. If you are about to quit the pastorate for any reason other than the clearest, most definite calling from God, just this one word of advice—don't.

NAME AND REALITY

There is frequently manifested a great spirit of "loyalty" in the matter of names. "Church of Christ," "Church of God," and "Christian Church," are denominational cognomens which are contended for with a zeal that is worthy of a better cause. And "The Wholly Sanctified Church," "The Assemblies of God," and "The Holy Ghost and Us" are examples of desperate efforts to make a large asset out of names.

It is hardly proper to say there is nothing in a name, but it seems that we may risk saying that there is but little in it. It is much more important to have the thing signified than to merely have the label.

Profession is right and proper, but *over profession* is a mistaken policy, if not a sinful practice. Then, grace is an individual matter and it is easy for an organization to claim too much for its epithets to be applicable to all its members. I want my church to be the "Church of Christ" in the sense that it is truly blood bought. I want it to be the "Church of God" in the sense that it is made up of the truly "called out" from the world to be God's real possession, I want it to be truly "Christian" in that it is like its heavenly head in spirit and life. I want its members to be "Sanctified Wholly." I want its assemblies to be owned of God and I want the order to be the "Holy Ghost and Us" (and let the Holy Ghost alone be capitalized), but I know that the reality in every instance is much more than a mere name. Appellations and denominations may well be unassuming and unpretentious, but heart condition and the practices of life should be up to the highest standard.

RESISTING UNTO BLOOD

In the old days of chivalry, when tournaments were held, and knights, clad in armours, met within the lists to prove their prowess, and young squires fought to win their knightly spurs, the struggle was not usually for life; whoever was unhorsed was reckoned vanquished. But if there was a family feud, and deadly hatred filled the heart of the combatant, he would go up and touch his foeman's shield with the point of his lance. That meant war unto death: one or the other of the combatants must die. Thus it is with the Christian: this is no sham battle, but war unto death. Experiments and trial trips are barred, there is no mercy to be given or received in our fight against Satan and sin. To yield means to lose all; to cease the conflict means to desert Christ; and "there is no discharge in that war."

Like all the requirements of God, paying the tithe benefits us most of all; it brings system into our business and enables one to realize more benefit out of the nine tenths than he used to get out of the ten; then it brings a spiritual blessing by introducing a sense of Divine sovereignty and Fatherhood into our temporal affairs.

Questions Answered

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

Q. In speaking of Christ's righteousness being given to His followers is it proper to say it is *imputed* or *imparted*? I. L. G., Ind.

Ans. Christ's righteousness is imputed to us in justification and imparted to us in regeneration—using the terms distinctively in a theological sense. The old Calvinistic notion that Christ's righteousness is never more than just imputed to us is, of course, erroneous, yet the fact should not be overlooked that the substitution of Christ for the sinner in the suffering of the penalty of the law does constitute *imputation*.

Q. How and why is it humanly impossible for a rich man to be saved; and how and why is this possible with God (Matt. 19:26)? A. S., Fla.

Ans. This is strong language to emphasize how miraculous a thing it is for a man who has been accustomed to trusting in riches to break away from this and find real salvation. It is equivalent to saying that while it is possible for a rich man to get saved it is not probable that he will do so.

Q. If I have a call to the ministry, and my church demands my services in our educational work, may I feel free to teach and expect the blessings of God to remain upon me? What would be the result if we should remove all of our ministers from educational work and leave our schools entirely in the hands of laymen? L. M. M., Okla.

Ans. Teaching in a religious school is very much like serving in the pastorate and there are some phases of the work that can scarcely be done by any except preachers. In the religious school, the actual work of instructing the pupils is but a small part of the work. Keeping the school in an atmosphere of prayer and spiritual blessing is the greatest task; and to accomplish this task there must be a great deal of preaching and exhortation, as well as of prayer. We have to have some preachers on the faculties of all our schools, and it is a mistake to suppose that a preacher who is too dry and formal to succeed in the pastorate is the proper kind of man for the school position. Our youth are the hope of our future and we must keep them spiritual. A teacher in one of our schools ought to be as spiritual as a pastor. Yes, the preacher whose services are required for our educational work should feel free to devote himself to his task and should certainly expect the blessings of God to rest upon him continually. I think it would be a mistake to remove all the ministers from our schools. I fear the result would be a loss of emphasis upon spiritual things, and the endangering of our ideals for our schools. Though I certainly would like to see a larger number of laymen who are prepared for the teaching profession, consecrate themselves to the work of our schools where the salaries are

small and the equipment but meager—here is a place to "practice holiness" with the promise of good returns in spiritual results.

Q. What action will be taken by the Church of the Nazarene on any members who unite with the Ku Klux Klan? S. E. P., Idaho.

Ans. The Ku Klux Klan is a secret, oath bound society and the manual of our church forbids membership in such. We do not single out the K. K. K. as a special case, but it comes under the general ban against membership in secret, oath bound lodges or fraternities. If a Nazarene joins a secret society, the first thing is to labor with him in an earnest endeavor to get him to be true to God and his church and give up his unlawful affiliation. If these efforts fail and the member is not consistent enough to withdraw from the church of his own will, then there is nothing left but to bring charges against him in the usual way.

Q. What is meant by the word "flame" in Luke 16:24 and "fire" in other passages which refer to the abode of lost souls? H. H. T., Sask.

Ans. There has been much speculation as to whether such words as those referred to are to be taken literally or figuratively, and there is nothing at stake until the attempt is made to interpret literal as *real* and figuratively as *metaphorical* or unreal. For whether literal or figurative, the flames and fire of hell are *real*. If flames and fire are figurative, the actual means of the impenitent's punishment are worse, for the anti-type is always greater than the type.

Q. Where do we get the idea that Noah was one hundred and twenty years in building the Ark? J. T. W., Okla.

Ans. Chiefly from Genesis 6:3, though I Peter 3:20 and 2 Peter 2:5 confirm the idea that the time was long. The Genesis text has sometimes been taken to mean that God set one hundred and twenty years as the allotted life of man, as seventy years were set at a later day. But there is little to confirm this interpretation and the meaning rather seems to be that the judgment of the deluge was delayed for this length of time after it was determined that it should come.

Q. Where does Sister Wallace get the passage she quoted in the HERALD OF HOLINESS of page 5 of the issue of August 23, "Thine ears shall hear a word behind thee, saying," etc.? J. T. W., Okla.

Ans. Isaiah 30:21.

Q. What are "the weights" and "the sin" spoken of in Heb. 12:1? M. I. H., N. M.

Ans. The weights which the racer laid aside when he entered into the course in earnest are analagous to the actual transgressions which the beginner in the Christian race must get rid of, and "the sin which doth so easily beset us" is the depravity of heart which the believer is exhorted to get rid of by being sanctified wholly.

GOD WORKS STRANGELY SOMETIMES

WE not only mean that God accomplishes strange results sometimes but that He also, often employs unexpected and strange means and agencies to accomplish His results. Nothing is truer than the words of the old hymn: "God moves in a mysterious way, His wonders to perform." This truth is illustrated in the striking history of the origin of the great work of fiction, "Ben Hur," by General Lew Wallace.

General Wallace was a skeptic, and an intimate friend of the noted infidel, Robert G. Ingersoll. Mr. Wallace himself is authority for the statement that Mr. Ingersoll on one occasion urged him to help him in freeing the American people, from what he termed "the Christian superstition." Wallace undertook a careful reading of the four gospels as a necessary preparation for his writing a book against the person and deity of Christ. But as he read the Gospels he gradually came to the conviction that Jesus was a historical character. Accompanying this conviction arose another question also, "but if He was a real person in history, may He not have been in the universe just what He said He was?" and he could only answer this in one way. He came under profound conviction of the truth of religion and of his need of it, and one night he fell on his knees and cried to Christ for pardon. God heard and saved him and "Ben Hur" was the result.

The Word of God is quick and powerful and times without number men and women, by being brought face to face with its message as in the case of Lew Wallace, have been soundly converted and made useful servants of the Most High God.

COWARDICE OF THE CRITICS

THE so-called Liberals generally start off in their career of destructive work against the fundamentals of the faith, with a great swagger and boast, as if they were the bravest of modern men. When a crucial test however comes with any of them they show the white feather and try to cover their retreat with denials, charges of being misunderstood, or misrepresented and other such resorts.

Dr. H. E. Fosdick is a case in point. He is pastor of a leading Presbyterian church in New York City. He preached a sermon in his pulpit some weeks ago against the fundamentals. I read it carefully and understood him to be a pronounced higher critic, among the most reckless and destructive whose utterances I have read. Dr. John Roach Straton, the famous pastor of the noted Calvary Baptist church of New York City understood him the same way and preached a sermon in his pulpit in direct answer to Dr. Fosdick. All evangelical religious papers understood him the same way and have indulged in general and deserved condemnation of his sermon.

The presbytery in which Fosdick's church is located adopted an overture to the General

B. F. HAYNES, D.D.

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Assembly of the church, praying that body to take proper action against his heresy and in defense of the truth, as held by that denomination.

Now comes Dr. Fosdick in the public prints with a wail that he had been misunderstood and misrepresented; he claims that he was only stating the higher critical points as held by others and not giving his own beliefs in his mention of these points. The latest development in this characteristic propaganda of defense by this "liberal," appeared in the *Christian Herald*, in a duly inspired article by William G. Shepherd, in a series of articles in that periodical, on, "The best known preachers of the country." Mr. Shepherd approaches the pathetic in his jury appeal, by giving a moving recital of Mr. Fosdick's conversion when a boy seven years of age, attended by old-time emotionalism and demonstration. He adds Fosdick's humble confession of his subsequent, partial backsliding described by him as follows: "I held to my morality, but I lost my grip on the spiritual part of myself." Then comes most appropriately a touching rendering of Fosdick's struggle with a call to preach and of his final yielding to the call, in which he paid a tender tribute to the tremendous influence upon his heart and life wielded by the memory of a good mother and a good home.

This will prove very taking campaign stuff with a large class of people, but not with the sober, thoughtful intelligent class among the orthodox of the world. As a piece of politics it is a fine specimen and does credit to the skill and chicanery of both Doctor Fosdick and his attorney. We leave the reader to decide what place such tactics have in really Christian conduct and matters. I confess freely it does not fit into my moral code at all, and I still pronounce the accused, guilty, on the evidence of the very words of his sermon. Pathetic platitudes about conversion, backsliding, restoration, a call to preach and mother and home, cannot alter, or atone for brutal, reckless assaults on the inspired Bible and all the sacred fundamentals of our faith.

The accused stands convicted by his own defense. Let the sheriff return the prisoner to his cell.

THE ONE-TALENTED PEOPLE

IT is a blessed thing that God is not confined to people of ten or five talents in carrying on His work in the world. Nothing is more clearly demonstrated in the Scriptures and the history of God's Kingdom in the world than the fact, that God often uses with amazing results of blessing to the world individuals of the humbler class of more limited gifts, usually denominated, those of one talent.

The conspicuous nature and oft-recurrence

of this fact emphasizes very strongly the truth that all achievements in the progress of God's kingdom are gracious, and not human, in their origin, and that no flesh can have the slightest cause for glorying in them, but must give glory alone to God, for every step of advance made by His cause among men.

A missionary in India found it simply beyond his power to learn the language of the people he was sent out to serve. Seeing and feeling it all so plainly himself, after some years of fruitless endeavor to accomplish the impossible task, he asked to be recalled and sent back home, alleging the task to be too great for his intellectual grasp. A dozen missionaries in the field hurriedly petitioned that his request be not granted, "because," they said, "this missionary's goodness was so deep and broad that he had more personal influence over the unconverted natives than any other missionary at the station." When a converted native was asked on his examination for baptism, "What is it to be a Christian?" He replied promptly: "It is to be like Mr. —," naming this missionary.

This missionary's one talent was not buried in a napkin. This man gave what he had, all he had, in holy consecration to Christ and it was honored of Christ and was made instrumental in vast influences for good, of which the man himself was not even aware. How much better to simply give what we have, and leave it to God to be used and not waste our time and vex our souls in fruitless repinings because we have, not the more spectacular gifts and endowments which we see in others. God wants us for what we are, and have, not for what we are not, and have not. Be content therefore in the place where you are, to stand absolutely true where and as you are, letting God use you as seemeth to Him good.

FOLLOW-UP WORK

Too much of the results of our revivals are lost for the lack of follow-up work by the pastors, after the meeting closes. One of our exchanges mentions a meeting which was not considered very successful, there having been only eight cards handed in. But, so faithful was the work done in following up the meetings by the pastor, that within a few months fifty members were received into the church. A meeting should never be considered closed because it stops and the evangelist goes his way. The pastor's work really begins in good dead earnest at this point. We will add that generally, within a month or two after the close of a revival, the pastor should gather in more converts and new members than was done during the entire progress of the meeting. What a tragic loss we sustain by the failure of our pastors to be duly diligent in such follow-up work.

Pope, Purgatory, Pence, these three—but the greatest of these is pence. The first word gives the origin, the last word gives the object of purgatory.

CHRISTIAN PERFECTION OR PERFECT LOVE

By W. G. BENNETT

TEXT: *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.*—Eph. 1: 3, 4.

THERE has been much discussion relative to the question of the foreknowledge of God and the freedom of the human will and two schools of theologians have defended views exactly opposite. We know from prophecy that God has knowledge of events that have not yet taken place, and on the other hand, we know from the constitution of the human mind that man is free. That is to say: every man knows that when he did wrong he could have done right and the converse of that is also true. Just how to harmonize the foreknowledge of God with the freedom of the human will, is not so easy. There are many explanations that do not explain, whether we can adjust these matters to our satisfaction or not. This much is certain, that in order to give man the inestimable privilege of developing a holy character God must endow him with freedom of choice, and when man was thus created God certainly knew the possibility of the fall, for choice implies the possibility of a fall, and hence God must provide for man's redemption in case he fell, and this is what my text declares. "According as He hath chosen us in Him (Christ) before the foundation of the world that we should be holy and without blame before Him in love," and God expects to show men on earth, and angels in glory, and demons in hell, that he can redeem man from all the dire effects of the fall.

I want you to note now that the objective, so far as immediate salvation is concerned, is that we should be without blame before Him in love. I want to submit further that to love as God has required would place us where we would be without blame before Him in love. That leads to the inquiry, What has God required? Jesus stated the full requirement of God very simply when He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 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." No man can meet these requirements while the carnal mind remains. In order to meet this requirement we must be cleansed from all sin. We now propose to ask and to answer from the teachings of the Word of God, Is it possible to be cleansed from all sin, here and now by an immediate act of faith in the atoning blood? In other words, is cleansing from all sin provided for in the atonement exactly as the forgiveness of sins is provided for? In a certain sense, all we have, even to life itself is in the atonement. God never would have allowed our first parents to have populated this world with a race of fallen men, but for the provisions of the atonement; but some things are in the atonement in a very different sense from what others are. For illustration: Take the matter of divine healing.

THE NAZARENE PULPIT

Healing is one of the gracious provisions of the atonement, but not in the same sense as forgiveness of sins. Healing is provided for in the atonement and may be obtained, but in some cases the chastisement of sickness might be a greater blessing to the individual than that he should be immediately healed in answer to prayer, so in divine healing, the will of God must be consulted, and a special faith obtained. That is to say either the one to be healed, or some one concerned, must have the fact of faith or the gift of healing, but one to be pardoned needs only to repent, and on that condition, can in all cases, exercise saving faith. That is, God has placed himself under covenant to save every sinner

Introducing the Preacher



Rev. W. G. Bennett, who occupies the Nazarene pulpit this week, was converted at the age of eighteen and was sanctified ten years later. He was a pastor in the M. E. Church for seven years, has been associated with Dr. S. A. Danford in the work of spreading Scriptural holiness in North Dakota and helped to organize the Layman's Holiness Association there. He united with the Church of the Nazarene at the Northwest District Assembly in Yakima, Wash., in June, 1922, and his present address is Jamestown, N. D. He is now engaged in the evangelistic work in the Northwest and is "of good report among the brethren." He is a strong preacher and a good soul winner.—EDITOR.

who meets the conditions of "repentance toward God and faith in our Lord Jesus Christ." Now, is that same thing true relative to entire sanctification? Let us examine the Scripture, relative to the matter. I trust you will agree with me, when I say that the commission of Paul was a divine commission, and was a standard for the commission of every minister of the Gospel. Jesus said to Paul, "But rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto

thee." A minister is an exponent of truth. A minister and a witness is an exponent of truth of which he has an experimental knowledge. You will note that the experience was double. "Both of these things which thou hast seen, and of those things in the which I will appear unto thee."

"Delivering thee from the people (Jews), and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive (two things) forgiveness of sins (that is one thing), and inheritance among them which are sanctified by faith that is in me (that is another thing)."

It has been the faith of Protestantism since the days of Martin Luther that men are not justified by the long drawn-out processes of either works or penance, but by an immediate act of appropriating faith. If then, you accept the doctrine of Protestantism relative to the forgiveness of sins the grammatical construction of this text makes it certain that men are sanctified in exactly the same way as they are justified, for they were to receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me; so you have here a clear statement that cleansing from all sin is in the atonement in the same sense that forgiveness of sins is in the atonement, but we will now turn to investigate another statement found in the 5th chapter of Ephesians.

"Husbands, love your wives, even as Christ loved the church, and gave himself for it."

You say, Did not Christ love the world? Yes, and "He tasted death for every man," but I want you to note there is a specific sense in which Christ loved the church and gave Himself for it. What constitutes the Church? The only Scriptural answer is *Spirit born men*, and I want you to note that "Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word." Washing of water by the word has direct reference to the baptism with the Holy Ghost. "That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." We have here another clear statement that cleansing from all sin is provided for in the atonement in the same sense that justification is provided for, and can be obtained by an immediate act of faith. The only previous conditions are that one should have been born into the Church and shall now make an entire consecration, so he may be made immediately holy, and love God with all the heart, soul, and mind, and his neighbor as himself; and thus be without blame before Him in love. *This is perfect love.*

The question here may be raised relative to the new commandment Christ gave his disciples. Our reply is that this commandment includes love to the casting out of every opposing disposition. "*With all thy heart and with all thy soul and with all thy mind.*" This meets all the requirements. He loves the wicked as God loves them with compassion. ("Sends rain upon the just and upon the unjust.") He loves the household of faith so that he sacrifices personal interests

and feelings for the sake of the brethren. The soreheads, so common in some of our churches, are not due to perfect love but to the lack of it. Please allow me here to take the witness stand and declare that for more than twenty years I have enjoyed this blessed experience, and although I have been extremely tried this day, I can hardly restrain the shouts of glory while I am trying to write this sermon.

I have now tried to tell you what perfect love is, simply a pure heart filled with divine love. I must now tell you what it is not.

First, it is not absolute perfection. No less an author than the renowned Mr. Spear went clear out of his way to slam Christian perfection calling it *absolute perfection*. This good man who has written so much that is worth while would do well to inform himself by reading "Perfect Love," by John A. Wood. In the study of this question for more than thirty years I have never found a single statement by any author that taught or implied that holiness people believed in *absolute perfection*. Absolute perfection in the true sense of the word can be affirmed only of God. It is the sum, substance, and source of all perfection. All other beings, whether angels or men, have only a relative perfection that is derived from Him, and is retained by abiding in Him, just as the branch abides in the vine; and while it is like His in quality, it is infinitely below His in quantity.

SECOND. It is not angelic perfection. But little is revealed in the Word of God relative to angels; but what little is, seems to indicate that they are far above us in intellectual acumen. Dr. George D. Watson, who is a very great scholar, says of angels, "God could give an angel a description of the nail on our little finger and he would fly from the courts of glory and pick us out from among all the other beings on earth." Dr. J. L. Brasher says that God could give two angels a commission, one to rule an empire and the other to sweep a crossing, and they would have no choice in jobs. I fear that would keep most of us 'going some,' so it is not angelic perfection.

THIRD. It is not Adamic perfection. We may be holy as Adam was without having as high a state of perfection as he enjoyed. He was perfect in body, the germs of disease and death were not in his physical body. He had a perfect mind, could always think accurately and reason perfectly. The same was true of Jesus, "the last Adam." Jesus was often weary, but there is no record to show that he was ever sick. He had a perfect mind. He stood abreast of the scholarship of his times without attending their schools. "How knoweth this man letters never having learned?" This was a marvel to the scholars of his age. Jesus never made any mistakes. The sophistries of the ages have never convicted Him of one error, either in his teachings, morals, or in His approach to God. Every man that has applied the test, "If any man will do his will he shall know of the doctrine," has found Jesus perfectly accurate in all His statements. The others have been blinded by their own prejudice and their own sins. Unlike either the first or the last Adam, we have bodies that are infirm, and minds that may err in judgment and therefore, in

practice; so we will always need to pray, "Forgive us our trespasses," and to remember the admonition, "Confess your faults one to another," and when our salvation is consummated in the resurrection, we will have perfect bodies and perfect minds, and will be able to appear in the society of heaven unabashed. Here we will suffer humiliation because of our blunders and mistakes, and that may help us to learn to bear with others.

FOURTH. It is not perfection that frees us from temptation. If our first parents who were perfectly holy were tempted and fell into sin, and if our Lord was tempted, we need never hope to be beyond temptation or the possibility of falling in this life.

FIFTH. It is not a perfection that precludes the possibility of growth. There is no possibility of a growth into purity that makes Christian perfection a possibility. Growth is the gradual accumulation and development of such particles as form a plant or animal at its inception but growth never changes the constituent parts of any being or thing. Cleansing by the removal of everything abnormal from our moral nature simply prepares the way for the growth and development of all the faculties of the soul and of the graces of the Spirit.

SIXTH. It is not an experience and life that frees us from testing and trial. We sometimes find people seeking this blessed grace of perfect love with the vain hope that if they obtain it, all their difficulties will be over, but if you are seeking a soft snap, I would advise you not to enter this warfare, or cast in your lot with this crowd. You might adorn a ten cent picture show, or appear very well at an afternoon reception, but your mind is not set on so rugged a warfare as this requires. You seem to forget that they who wear soft raiment are in kings' courts. If you cast your lot with this company, you are more likely to find yourself in kings' prisons. The patriarchs and prophets "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat skins; being destitute, afflicted, tormented; of whom the world was not worthy, they wandered in deserts and in mountains, and in dens and caves of the earth." "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." But every one of God's instruments are heated in the furnace of affliction, and forged out on the anvil of trial. I find many of our people ready to run, or be dis-

couraged the moment they find some one in the church that is not right. They forget that the same light that made John the loving disciple, and Peter ready to go to prison or death for Jesus' sake, made Judas Iscariot (because he rejected it) the despised hypocrite, the thief and betrayer of our Lord. Light received and obeyed will produce the greatest of saints, but light rejected will produce the greatest of hypocrites. But to return: A holy heart is one thing, and that is received instantaneously, the development of a holy character is another thing, and that is accomplished in the school of trial.

The Second Work of Grace

(Continued from page one.)

what we have done. In Romans 8: 6 Paul says: "And you hath he quickened, who were dead in trespasses and sins." Here the reader will see that Romans 6: 23 is blotted out, and does not look the justified believer in the face any longer. But out there in Romans 8: 6 we see another death still hanging over his head, and how do we get rid of this one? We come to Romans 6: 6 for our remedy. Here Paul says: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." Now if the reader will just use his brains, he will see that in Ephesians 2: 1 our spiritual nature was quickened and made alive, while in Romans 6: 6 our carnal nature was crucified and put to death. Now any man knows that making a man alive and killing a fellow is not the same thing, for the new birth is a making alive process, while sanctification is a killing process, and beloved, the old man must die.

But we thank God for this fact, that back behind these two works of grace, we find that the atonement is double because man has a double need. In Romans the fifth chapter from the eighth to the eleventh verse, we see that a man is justified by the blood of Christ, while in Hebrews the third chapter, the eleventh and twelfth verses we see that man is sanctified by the blood of Christ. Here, through the atoning blood we see both justification and sanctification; and they are both provided for through the atonement. But, beloved, divine love is double also. In John 3: 16, we read that God so loved the world, and in Ephesians 5: 25, 26 and 27, we read that Christ so loved the church. God so loved the world, that He gave Christ that the world might be saved, and Christ so loved the church that He gave Himself that the church might be sanctified. And no man can go to school in Boston, Harvard, Yale or John Hopkins long enough to prove that the church and the world are the same institution. One must be saved, and the other sanctified. And, thank the Lord, Paul says in Romans 5: 1, we are "justified by faith," but in Acts 26: 18, we are "sanctified by faith." Here are the two works of grace plainly stated, while again in Matthew 9: 13, Jesus calls the sinner to repentance, but in First Thessalonians 4: 7, God calls the believer to holiness. Here is a double call, one reaching down to the sinner, and the other down to the church, proving the two works of divine grace. Again we find in John 3: 5 that Jesus Christ was manifested to take away our sin, while we find again in John 3: 8 that Jesus Christ was manifested that He might destroy the works of the Devil. Here we have clearly the two works of divine grace brought out in the two manifestations of Jesus.

THE SIMPLICITY OF JESUS

A FEW days ago in my reading I came across these words about Jesus:

"He chose simple things. Nothing ostentatious, nothing great in the eyes of men, nothing loud or boisterous, nothing for the sake of appearances. He chose humble men in the humble walks of life for His apostles, men who did not rank as learned or rich or wise. And there never was a king on earth that would choose his cabinet from the class of men that Jesus chose for His apostles, who were to be at the head of the greatest kingdom in the universe, and were to have authority in Divine Empire that should exist throughout the universe and last forever and ever. His choice of simplicity marked everything in His life, in His teachings, His illustrations, His companions, His occupation during His early years, His manner of living, everything about Him was characterized with perfect simplicity, like the simplicity we see in creation about us, in the blue sky, the white light, the great ocean, the invisible air, pure water, and plain bread. *The absolute simplicity of the Divine nature is one among the Divine perfections which has called forth the devout study of all deep minds.*"

How different this is from human nature! We love high sounding words, and a show of wealth, or wisdom or power. We delight in things which are artificial and spend much of our time in getting, or making them. We look on the outward appearance, and stress to gain the admiration of our fellow creatures. No wonder He has said that His ways are not our ways, nor His thoughts as our thoughts. May the Lord put a deep longing in our hearts for the simplicity that is in Christ Jesus.

NO MAN HATH HIRED US

WE are all familiar with the parable Jesus told about the householder who went out early in the morning, to hire laborers for his vineyard. It is the custom in some countries for men who want work to gather in the market places, so that those who wish to hire hands will know where to find them.

Perhaps this householder hired all who were there at that early hour. At any rate he bargained with some and sent them to his vineyard. But there was more work than these men could do, and it must have been pressing; the grapes ripe and ready to spoil and be lost perhaps, for an hour or two later the householder returns and hires other laborers whom he finds standing in the market place. But yet there were not enough to do the work in his vineyard, so at the sixth hour he makes a trip and comes again at the seventh hour employing laborers each time.

Still anxious about his vineyards and knowing that other laborers were needed, he goes back at the eleventh hour, and finding others standing idle says unto them, "Why stand ye here idle all the day?"

They say unto him, "Because no man hath hired us."

Then the householder sent them also to his vineyard telling them they should receive whatever pay was right.

Now most of us have thought of these men as lazy worthless fellows who didn't want to work, though if we take the trouble to hunt up the word *idle* as here used, we find that it simply means *unemployed*. Do you suppose it is possible we have been wronging them all this time? A writer in the *Kingdom Comments* says: "Why not believe their story that their unemployed condition was not of choice, but of necessity? No man had hired them: therefore they were idle. But note the fact that they were standing in the place where labor was offered for sale, and that when they did find work it must have been done with a will since the householder saw fit to give them full pay.

So it is in our churches. While there are those



in them who are idlers by choice, is it not true that there are others who are waiting to be employed? They lack the genius for leadership, the initiative which finds a place for itself. But if they can be shown the need of helpers and what they can do. If, in other words, somebody will hire them many will soon be busy who now stand in the market place among the unemployed.

Not all can be leaders, or even heart workers. It may be that not all are able to bear the heat and burden of the day. But does not this lesson show us that those, who because of limitations for which they are not responsible, cannot fill the important places, may yet receive a full reward for faithfulness?

AN AFRICAN KING

KHAMA, the Christian king of the Bamangwatos, wrote to the British governor: "To fight against drink is the fight against demons, not against men. I dread the white man's drink more than all the *asagais* of the Matabeles, which kill men's bodies, and it is quickly over; but drink puts devils into men and destroys both bodies and souls for ever. Its wound never heals. I pray your honor never to ask me to open even a little door to drink."

In spite of all his precautions, Khama afterwards discovered that English traders were selling intoxicating liquors to his subjects. He called them to him, and addressed them in these words: "When you white men rule in this country you can do as you like. At present I rule, and I shall maintain my laws which you insult and despise. You have insulted and despised me in my own town because I am a black man. You do so because you despise black men in your hearts.

"If you despise us, what do you want here in the country that God has given to us? Go back to your own country. Take everything you have; strip the iron roofs off the houses; the wood of the country, and the clay of which you made the bricks, you can leave to be thrown down. Take all that is yours and go. I am trying to lead my people to act according to that Word of God which we have received from you white people, and you show them an example of wickedness such as we have never known. You, the people of the Word of God! Go! Take your cattle, and leave my town, and never come back again."

The traders departed in disgrace and since that time Khama's laws have been observed, and the white man's drink cannot be found where he rules.

These are strange words for a black man in darkest Africa to write to a white man from a Christian country!

I heard a young Chinese woman, a student in one of our colleges, speak on the same subject. She told how the opium traffic had been forced upon China by a so-called Christian nation, and what a curse it had been to her people. "Degraded, stupefied, weakened, we have been helpless in the hands of other nations, and there was nothing before us but final disruption unless we could get rid of the curse which was destroying us, body, mind and soul," she said. There were tears in her eyes as she told of the long struggle which true Chinese patriots had made to set their country free from its bondage. And now, just as a better day was dawning for her people, came the liquor question to threaten them.

*Of course, she said, they had suffered more or

less for many years, because of alcoholic drinks shipped into their country. But this was a small thing in comparison to what confronted them now. For distillers and brewers, put out of business by nation-wide prohibition in America, had their eyes upon China, and some had already bought property and were putting up their plants.

"You people of America don't want the thing which has been your blessing to become the curse of other countries, do you? But that is what will happen if the traffic you cast out is to be unloaded upon weaker and less fortunate nations. What must you do? You must get under our burden and help us in our struggles to win the battle you have won. You must lead in the fight for world-wide prohibition."

Dr. Klein, formerly Minister of Justice in Austria says that the whole world owes the United States a debt of gratitude for what it has done in the way of prohibition.

This young Chinese woman says that we owe the whole world a duty because we have accomplished what we have for prohibition and I suppose that both of these statements are true.

THE MASTER KEEPS THE KEY

Very beautifully was the thought of God's wise dealings with us once pressed home on one who was in acute distress because of a long succession of calamities, when, happening to visit a ribbon-weaving factory, he was shown a new machine for producing fabrics finer than any seen before. He examined it carefully, but, skilled mechanic though he was, he could not understand how the work was done. Finding that all the movements of wheels and levers and threads were controlled by some arrangement in a central box kept closely shut, he asked to be allowed to look inside, but was told, "The master keeps the key." These simple words were like a flash of heavenly light into his darkened soul. "Here is my life," he thought, "full of what seems to me inextricable confusion. What the meaning of its cross-purposes may be I cannot tell! But I need not ask on what principle God is fashioning me for His glory. My Master keeps the key."—*"The Secret of His Presence."*

THIS WAS A CHINESE—NOT AN AMERICAN MERCHANT

Two years ago in the Chinese and English papers of Shanghai this confession was printed: "I, the undersigned, a piece-goods merchant of Shanghai, desire to notify the public that I have been guilty of a grave offence; namely, that I have purchased from Messrs. Welch, Lewis & Co., from time to time, a quantity of Turkey red piece goods, known to the trade as the "flowers and screen" chop, that I have sold the same to one Dong Sing with the full knowledge that he would remove the tickets for that chop and affix instead forged tickets for a chop known to the trade as the "Gold Dragon" chop, the exclusive property of Messrs. Welch, Lewis & Co., and used by them for the better quality of these goods. In consequence, Dong Sing has been able to sell the inferior goods bearing the better quality ticket at a considerable profit. I desire now to atone for my offence, and have this day paid to various local charities, through Messrs. Welch, Lewis & Co., the sum of, Tls. 6,000, and I also undertake not to engage in any more dishonest practices. Henry Chic."

COMMUNION SWEET

*"When my soul is faint and thirsty,
'Neath the shadow of His wings,
There is cool and pleasant shelter,
And a fresh and crystal spring;
And my Savior rests beside me,
While we hold communion sweet;
If I tried, I could not utter
What He says when thus we meet."*

—Sel.

ONE OF OUR HOME MISSIONARY DISTRICTS



CHAS. E. WOODSON

vals all over this great southern state.

We are planning to go into our most promising centers (parish seats) this year, and stay there until we establish a church, or see that it can not be done. We have several good openings now, ready for a meeting, and anxious for a Nazarene church to be organized.

We have two evangelists already on the field, who are now in a tent meeting at Mansfield, Rev. J. W. Cook and Rev. J. L. McLendon. They report a fine meeting, tent crowded every night, and seekers at every service.

This is simply a pioneer field, and we need real pioneer workers who are willing to come and trust God for their support. We believe God will see them through. We are planning to enter Jennings, Crowley, Lafayette (Homer oil fields), Baton Rouge, New Orleans, and others of our beautiful little cities, that so much need holiness churches established in them. All this will God our heavenly Father help us do, if we can get some consecrated workers who are willing to sacrifice for God. A number of the places named above are ripe for the harvest.

We pray God to bless our General Home Mission Board, and to give them sufficient funds, so they may be able to get in behind us a little, and help us push this battle on to victory in this great field. We earnestly ask our dear people everywhere to help us with their prayers.

CHAS. E. WOODSON, *District Superintendent.*

WOODSON IS THE MAN

Rev. Chas. E. Woodson is the faithful District Superintendent of the Louisiana District. This district has about two million souls within its borders. It has several large cities, and many small ones. Our work is small as shown in our brother's report, but with such a live, aggressive District Superintendent we can soon blast out a good district, if we can get sufficient support and a few tents to assist this good brother to give his time and effort to the work.

The spirit of pioneer type can be seen and felt in the brother's report. We really need at least two tents for this district. We ask our friends to make this a subject of earnest prayer. Also, this brother must be supported so his family will get on while he is out giving his life for others. This is real pioneer work, and deserves our most hearty support.

N. B. HERRELL, *General Secretary.*

2905 Troost Ave., Kansas City, Mo.

HOME MISSIONS AND EVANGELISM ON THE NORTH DAKOTA-MINNESOTA DISTRICT

I was appointed as Superintendent of this District in July, 1920, by Dr. H. F. Reynolds, General Superintendent, the Assembly having failed to elect a District Superintendent at that time. I reached the District in the month of August of that year, from Idaho, and commenced my labors immediately, with a promise of partial support from the General Board of Home Missions and Evangelism. On coming on the District I found four vacant churches, which, after some time, were supplied with pastors; after which we pressed out into new territory, the first organization being at Minneapolis, Minn.

Through the assistance of Rev. and Mrs. Ben Mathisen and Mrs. S. J. Holcomb, we secured the vacant German-American church, located at 18th street and 15th avenue, south, at a purchase price of \$9000.00, with a small payment down; hoping to secure a loan from the General Board of Church Extensions of \$1000.00 which was promised at the Correlated Board Meeting in Kansas City of that year, and which was loaned us later. An Evangelistic Campaign was planned for one month in March and April, 1921, with Rev. J. W. Goodwin, General Superintendent, as the evangelist in charge, assisted by Rev. A. F. Bakmeier and wife, Miss Fischer,

HOME MISSIONS AND EVANGELISM

and Mrs. Esther Williamson, of Oskaloosa, Iowa, with the District Superintendent. After a month's campaign, a church of forty-three charter members was organized in April in which was included a part of the St. Paul church which had been pastored by Rev. L. W. Scott. Rev. E. E. Wordsworth, a member of the Ohio District, whom I met at the Correlated Board Meeting at Kansas City, was asked to take the pastorate and came to Minneapolis at the close of the meetings to assume the pastorate of the new organization. This organization was largely made possible through the assistance of the General Board of Home Missions and Evangelism, and the faithful effort of General Superintendent Dr. J. W. Goodwin.

I also received some assistance from the General Board of Home Missions which enabled me to stay on the field and undertake new work where we had no organizations. At the Assembly of that year, a new church was organized at Mayville, North Dakota, in the Red River Valley, and, in the following year, I organized at New Rockford and Fort Clark,



REV. W. L. BREWER

N. D. Later, assisted by Rev. J. G. Morrison, of Jamestown, N. D., I organized churches at Jamestown, Ellendale, and Valley City, N. D., the membership of which largely came to us from the Laymen's Holiness Association of America of which Rev. J. G. Morrison was president.

When I came on the district in August, 1920, the membership of the District was 314, and at the last Assembly it was 519, an increase of over 200 in less than two years.

The assistance received from the General Board of Home Missions and Evangelism the last year has enabled me to continue on the field. A number of evangelistic campaigns have been put on in the District, with Evangelists W. H. Tullis, Bud Robinson, T. E. Beebe, D. L. Hutton, and W. P. Jay and wife. A two months' campaign, largely in new territory, by Rev. A. F. Ingler and myself, was undertaken during this Assembly year with good results.

There are in the District various cities and towns, ranging from 5000 to 100,000 population, almost entirely without an organized holiness church, besides many hamlets and rural districts without holiness organizations, which could be entered, campaigns put on, and many souls saved and brought into an experience of Scriptural Holiness if we had the means to put on revival campaigns in this new territory. The hope of reaching the multitudes in these cities and towns; as well as in the rural districts, with the message of full salvation, depends largely upon the assistance given this frontier work by the stronger churches in their districts and through the Board of Home Missions and Evangelism.

I believe that the General Board of Home Missions and Evangelism is one of the strongest auxiliaries in our organization, and should be supported by the stronger districts and churches at large with ample means, whereby, we can enter new fields, build up our weaker churches, and form a substantial home base for the support of our foreign missions and other general interests of the church as they cannot hope to be supported otherwise.

W. L. BREWER, *District Superintendent.*

WE MUST STAND BY THEM

District Superintendent Rev. W. L. Brewer is laboring on a district offering great opportunities for the spread of scriptural holiness. In the North Dakota-Minnesota District there are about one million souls. Brother Brewer's report shows that he has had good success the two years he has labored. As he says, the General Board of Home Missions has made it possible for him to accomplish what he has. However, the District Superintendents, pastors and members of our church have made it possible for the General Board to assist these brethren. This is one of the great needs of our church. As these districts grow the church as a whole takes on new strength. Rev. Brewer is to be commended for his faithful work and should be loyally supported by our people in prayer and financially.

Money spent in the support of Rev. Brewer is well spent. No other method of spreading Scriptural holiness can be more effective. Brother Brewer does not only spread Scriptural holiness but conserves it by organizing churches and placing over them efficient pastors. We are in need at present of a little more means to give dear Brother Brewer the support we feel he ought to have. We ask our friends to make this a subject of prayer and anything they feel the Lord would have them give will be appreciated and sent to this good brother to assist him in the spread of the gospel over that great field of one million souls. Please pray for this brother.

N. B. HERRELL, *General Secretary.*

KENTUCKY DISTRICT

Since our last report we have not accomplished so very much in the way of getting into new towns and organizing churches, but have given much of our time and attention to the ones already organized, and will soon have a number of new church buildings on the district.

Just spent a great Sabbath day with Rev. Floyd Honchell, pastor, and his flock at Olive Hill. We had a fine altar service Sunday night, and I have never heard a little bunch of people pray more earnestly than those people did. As a natural result the "fire fell." We took in a little class of fine members in the forenoon. There have been thirty-two bright professions in that church the last seven weeks without a special revival effort. They will have a nice brick structure to worship in within the next few months.

The young church in Louisville invited the writer over to preach the opening sermon in a new church they had just built three weeks ago, and the Lord honored the service with weeping seekers and a most glorious victory at the close. We organized this little church last August while pastor of First Church of that city, and feel quite proud of our eight months' old baby. They will put on a great revival campaign this month with Pastor C. R. Pollard, of Newport, Ky., as evangelist.

The little class at Wurtland has almost completed a nice little structure, and are paying mostly as they build. This is a loyal class of Nazarenes, and pastor W. M. Fibbs is being used of the Lord there.

Rev. John Fleming of Ashland church and his people will either build a nice church or work the old one over and have a nice place of worship.

Pastors W. W. and Anna J. Stover write me that they expect to have a new building at Creelsboro the coming spring. They are greatly loved of the people of the Highway circuit, and the Lord is using them. Every one seems to feel that Rev. A. R. Hodges, of Louisville first church, is a God-sent man to that place. Already he is making progress.

Rev. C. R. Pollard, pastor of Newport church has been greatly used of the Lord in building up the work. He has received some fine members recently.

Rev. I. M. Ellis and the Shanks have just closed good meeting with the Lexington church. This church is looking forward to two more great spiritual feasts, namely, the Preachers' Convention, April 3-8, when Dr. Goodwin and a number of other good speakers are to be there, and another revival the last of June with Evangelist B. F. Neely.

The little class at Owensboro is still having somewhat of a struggle, but they are the kind that will not let go. God bless their hearts.

The class at Hopkinsville has also had a struggle recently, but they write that they expect to start building in April.

Pastor Elwood Taylor is doing well on the Science Hill circuit, and plans to build at Mt. Hope soon. His people appreciate their pastor.

Prospects are fine for several new churches on the district this year, and we plan to keep several tents going the entire season.

All the other churches are doing fairly well, have not had report from them right recently. If we have a discouraged pastor we do not know it. Surely the Lord is coming to our rescue in old Kentucky. Let brotherly love continue.

J. W. MONTGOMERY, *District Superintendent.*

HEART TALKS TO CONVERTS

No. 4.

Living a Day at a Time

By REV. E. E. SHEELHAMER

"As thy days, so shall thy strength be." One secret of an easy and victorious life is the learning to live by the day. It is thinking of the long stretches that tires us and when we pile up the cares and responsibilities of life for three-score or more years we are overwhelmed at the sight. We cannot fight such a battle for so long.

But, beloved, we do not have to face all the burdens of life in one day. If you do the best you can a day at a time all will be well. God, or angels could not ask more. It is when we get under a strain that we stagger at what is ahead. If we will refuse to worry or hurry we will accomplish more with less wear and tear. Sometimes we are tempted that we will never get through with what has to be done. But by going at it calmly and taking time to pray occasionally, if but for a minute, it is surprising how difficulties and mountains of work melt away. No man would think of shouldering a cow and carrying her. But it has been said if a man could shoulder a baby calf each day and carry it, he would as the days, weeks and months go by become so strong and accustomed to the task that he could eventually carry the grown-up animal. In like manner do not look at the impossibilities ahead, but take one thing at a time, one day at a time and you will develop tact and strength for the big things of tomorrow.

Give a child a task of work or a chapter of Scripture to commit to memory: He looks at it and says he can never do it. But let him learn

one verse at a time; the next day one or two more and the inspiration increases as the task decreases. So it is in life. Even tomorrow is not yours until you get there and you have nothing to do with it except to hand to it today's life well lived and today's work well done. This will make tomorrow's difficulties look small. Anyone can carry his burden, however heavy until nightfall. Anyone can hold out for just one day. And after all, this is all that life really means—just one day at a time.

This same rule will hold good in living your religion. Do not fear that because others have failed and made ship-wreck of faith that you will finally do likewise. No! Live one day at a time. If trials and temptations increase, remember God says, "My grace is sufficient." Again we read, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Cor. 10:13).

You are as sure of heaven as though you were there now—as long as you keep a big yes in your heart to God. All you need to do is furnish the yes and God will furnish the grace. You turnish the willingness and He will furnish the ability. If you cannot enjoy some things, endure them. Keep on enduring—one day at a time and finally, "He that shall endure unto the end shall be saved."

TENNESSEE DISTRICT

The entire state has suffered this month with an epidemic of the "flu," making it difficult to get the people out for service.

We began a meeting the first Sunday with G. C. Hesson, as pastor, at Carthage. We continued one week. God was with us, and gave us some blessed services. A number were definitely blessed. Brother Hesson has the hearts of his people.

We had a good time with Brother McCammon at Don Air, Doyle and Sparta, over the second Sunday. Although it was a rainy day they came right along and we had good services. Brother McCammon has won the hearts of the people at Sparta in and out of the church, and they are planning to enlarge their church to accommodate the Assembly this fall, the addition later to be used for Sunday school rooms.

January 16th to 19th I spent with Brother McGowan at Erin helping in his meeting. God gave us some blessed services and several prayed through. Brother McGowan has the confidence of his people and under God is doing a good work.

The last Sunday in January was spent in Clarksville with Brother Parrott and his good people. Good crowds morning and night greeted us. Sunday morning was a blessed unctuous service, Sunday night was evangelistic. Two were forward for prayer, and both were helped to some victory. Brother Parrott is now in his sixth year as pastor at this place, and his work is not done. His people are with him, and this church is going forward. Since the Assembly they have bought a well located parsonage at a cost of \$3500.00.

Let this good work go on. Brethren, our pastors are the ones on whom our success largely depends. We must arrange to better look after the welfare of these men. I have known good pastors to lose a lot of their courage plodding up and down the streets of a new town looking for a place to move to. Let every church that is without a parsonage set a watch and get one the first opportunity. This will help any church get and keep a good pastor.

Thanks for the Foreign Missionary victory. Yours in the fight to win.

W. F. COLLIER, District Superintendent.

FROM EASTERN COLORADO AND WYOMING DISTRICT

The work on our District since the Assembly in the last week of June has been making steady advancement, for which we thank God and take courage. In the history of our district the financial condition has never been so critical as this year. To hold our ground, gained in easier times, and then push on and plant the flag of holiness in new territory, has called for heroism, sacrifice, and self-

denial, but, thank God, this Spirit of New Testament discipleship has not been lacking in any pastor or church throughout the district.

All of our churches are supplied with fine, wide-awake pastors who are waging unrelenting war on the Devil, and yet along with this war spirit is a spirit of love and sympathy that compels all who know them to appreciate them.

We have had some fine revivals in the last six months. Dr. Matthews and Dr. Henricks had a good revival in a large tabernacle in Denver which resulted in about 300 seekers. This meeting was planned and financed by Brother Crockett and the Denver church. The camp meeting at the Olivet camp ground with C. E. Roberts and Dr. Chapman in charge was highly appreciated by all who were able to attend. This meeting resulted in about 100 seekers. We conducted a ten-day revival meeting in the Boulder church. Brother Parker, their beloved pastor, worked untiringly to make the meeting a success. He was rewarded with about forty seekers and several good members. Our meeting with Brother E. F. Dunn at Casper, Wyo., lasted two weeks, about forty seekers and twenty good members. He has built a good cement basement in which he houses his Sunday school which has grown from twenty to 200 since Assembly. Brother Dutton at Yuma has had a good meeting with Brother Beebe as the evangelist. There are some bright prospects at Yuma with a man like Brother Dutton to lead them on.

Armel, Olivet, Elphis, Calvary, Bethel, Stoneham, and Toke are rural churches that have had a hard fight financially but spiritually they have taken new territory and stand as lights here on these plains. All of these churches have had revivals in the last few months or have plans laid for one in the near future. Their pastors are of the highest type.

Greeley Nazarene church is taking on life and strength under the leadership of Arthur F. Ingler. Plans are being laid for an old-fashioned revival that will stir Greeley.

The Lamar church has been enjoying a good time since Assembly under the able ministry of Brother C. J. Howard. Many hearts have been blest and a number of good members have been received into the church. Brother Beebe gave him a good meeting recently.

Canon City church has made a substantial growth under the wise and untiring efforts of that natural pastor, Brother Plumb.

The Florence church called the writer to hold them a two weeks' meeting. Rev. I. W. Buchanan, an old schoolmate, is their pastor. He planned and prayed unceasingly for this meeting. God broke in on us and we had a good revival with

over thirty seekers and several good members at the close.

Brother Ralph J. C. Gray, pastor at Colorado Springs, has waged a constant war against sin and the Devil and his has not been a losing fight. A revival with Dr. J. B. Chapman brought many new people to the church. A number of them found the "Pearl of Great Price." A nice class came into the church to help push the battle. He has plans laid for another meeting with Brother Eckel as the evangelist. No doubt Brother Gray will come to the Assembly with a nice string of good fish.

Howard Eckel, well known wheel horse from California, came at our request to take charge of our church in La Junta. In spite of the strike conditions which affected the revival spirit and also the financial plans of the church, Brother Eckel has built up his church and placed it on a plane where it is wielding untold good for God and holiness. The revival conducted by Brother Eckel, assisted by Professor Davis and wife from Enid, Okla., was a great blessing to the church and resulted in the salvation of a number of souls and several good additions to the church.

Brother Etherton, pastor at Wray, has had a successful year so far. He conducted his own revival this year with good success, about 50 seekers and 25 new members. May God continue to bless him.

Brother A. G. Crockett, pastor of our Denver church has been doing fine work this year. Harmony prevails, salvation tides roll, district and pastoral budget is met. All this takes place in the Denver church. This church has provided a beautiful gospel truck which will be loaded with workers and musicians and the poor of Denver will have the gospel preached to them. Amen!

Rev. S. D. Rhoads one of the old pioneer preachers of the holiness movement is our pastor at Brush. He is a great feeder and a wise old peace maker. God blest his ministry there with souls and new members.

We held a pioneer meeting in Pueblo, the second largest city in Colorado. It has properly been called the "Industrial City of the West." For years this city has been closed against the Nazarenes, but after prayer and fasting, planning and sacrificing, the door swung open. The Jewish temple was rented, three weeks' meeting was held and the fight began. To cut it short, about forty prayed through and we organized with twenty-eight good charter members. Rev. L. E. Gossett a pastor and evangelist of the first class, came to us from the Unity Holiness church. He was unanimously called as pastor of the Pueblo church. The progress of the new church is very gratifying.

At this writing there have been over 1000 seekers at our church altars since Assembly. Many members have been received into the church. We look for a good line up the last half of the year. Several pioneer meetings have been planned and some are in progress now.

We say, "On to greater victories."

Yours in the fight,

D. I. VANDERPOOL, District Superintendent.

CONCERNING CHURCH REPORTS

Though our church is growing until we must now serve more than a thousand churches, the HERALD of HOLINESS is no larger than it used to be. Please be sure that no more than one report comes from your church at one time, and condense that report to from one hundred to a maximum of one hundred and fifty words. Reports lose their value if they have to be held over, but if our people will follow this suggestion, we will be able to keep up close every week. Brethren, please help us out.—EDITOR.

Among the Churches

INDIANAPOLIS, IND., NORTH SIDE NAZARENE CHURCH.

—We are indeed glad to report good victory for the North Side Church. Since Assembly we have had over sixty seekers. It has been just one year since we took charge of this work. It being a new church and only organized a few months it was in great financial straits and other serious difficulties. But we have great reason to praise God for the way He has lifted the church from these difficult circumstances, and she is now well on her feet and is progressing nicely, deepening spiritually, and increasing numerically. Our Sunday school is alive and interesting, but has decreased some in attendance because of the great amount of sickness in this city, but we believe it will get back to normal as soon as the weather clears up. We have a very interesting Bible class for the entire church or any others who may join, conducted by the pastors on Tuesday evening. We both enjoy our work here

very much and have a very loyal people to stand by us and help us push the battle in this very open and very needy field. Our spring revival is to begin the latter part of March or the first of April with J. E. Williams of Olivet, Ill., as evangelist. Please pray for this meeting. All our expectation is in Jesus.—E. E. and Ora J. Turner, pastors.

MALDEN, MASS.

—We are not lost on an uncharted sea. God knows our latitude and longitude and is definitely hearing and answering prayer, giving to us the salvation of precious souls. The month of January was a month of blessing, financially, numerically and spiritually. We received for all purposes during the month of January \$1200.00, \$320.00 of which was for Foreign Missions in response to the recent calls. I cannot tell, where all the money comes from but we are learning that where a people's interest is centered, there they will pour their means. The attendance at our services has been good. At the Friday night prayer service we have been making a study of short lessons from the book of Revelation. This is being made a source of help to all. The Sunday school attendance is increasing and while there is yet a great room for improvement yet we are encouraged that progress is being made. But the best of all is the fact, that we are conscious of the presence of God in all the services. Every Sunday night during the month, someone knelt at the altar and found the Lord. Received a fine class into the church and have more to take in the first of next month. We begin a revival with Rev. J. B. McBride, March 4th. We are praying and believing for a gracious ingathering of souls. We will not wait for the iron to get hot before we strike; but we purpose to keep striking until the iron gets hot.—Orval J. Nease, pastor.

CLEARWATER, KAS.

—We have just closed a good revival with Rev. C. J. Garrett as evangelist. The meeting had been announced to run a week longer, but Brother Garrett was called home on account of sickness, so we felt it best to close the meeting. This was a hard-fought battle from start to finish; but the Lord was with us and gave us the victory. While there was no great landslide in the meeting, yet there were several hungry souls that prayed through to real victory. The services were well-attended and the preaching was in demonstration of the Spirit and of power. The church was greatly strengthened and built up under the preaching of Brother Garrett. The town was stirred; and the end is not yet. The revival spirit is still on the church, and souls are praying through in our regular services. Sunday was a great day. In the evening service one soul was gloriously sanctified; the power of God fell on the church and there was a real shout of victory in the camp.—We are greatly encouraged and feel like going on.—W. F. Kiemel, pastor.

KIRK, COLO.

—We are still in the battle against sin and indifference here at Kirk. God is with us and we expect the Captain of our salvation to lead us on to certain victory. Brother and Sister Ludwig are coming to us for a revival, March 7 to 25. There is a spirit of expectancy and prayer upon many of our people and we are looking up and inviting God to come among us. God will come. Two prayed through last Sunday and others are experiencing a deepening of their spiritual life.—L. E. Grattan, pastor.

RICHMOND, VA.

—During the seven months wife and I have been here in this city we have been busy for our Master. There is no Nazarene church within one hundred miles from here. This is a city of 180,000 people, about twelve miles long and eight miles wide, the capital of the state. There are two independent holiness missions but no organized holiness church. There is a great opportunity for our church to plant a Nazarene work here in this booming, prosperous Southern city. Wife and I are holding three cottage prayer-meetings each week, with an attendance of from fifteen to thirty-five people in a service. As many as three have prayed through to victory in some of the services. We have not reported through the HERALD of HOLINESS for some time, but we have by no means "cooled off." We are still loyal Nazarenes and are praying that God may in the near future open the way whereby an evangelistic campaign can be put on here for the purpose of digging out a Nazarene church. Join us in prayer to that end. If any Nazarene preacher should be passing through we would be glad if he would stop over for a while and preach for us.—Alfred L. and Julia A. Ford.

GAINESVILLE, TEXAS.

—God blesses in every service. Our Sunday school is increasing in number. The young people have their Bible study in the afternoon and God has been blessing them in their study. To God be all the praise. We are thanking God for His bless-

Uncle Buddie's Good Samaritan Chats

To the Good Samaritans:

I greet you this week from Miami. I left you here last week. Well, this is such a lovely place and so many fine people here from all over America that there is no way to ever finish writing about it. As you know, this is the home of Mr. Bryan, the greatest religious statesman in the world. I have heard him twice—once on "The Prodigal Son" and the other time he preached on "The Rich Man and Lazarus." His messages were very great and most interesting, and he spoke to I would judge not less than four thousand people each time. He stays here in the state during the winter and meets his great Bible class. As the reader knows, this is one of the greatest winter resorts on the eastern coast, and we now have tens of thousands of tourists here. All classes of people desire to hear Bryan every Sunday morning at 9:30, and he meets with them on the park of the great Royal Palm Hotel. They have a beautiful grand stand and seats for many thousands. He speaks to them in the open air, for no building in Miami would hold the crowds. I have been out and looked at his beautiful home, and you can see the greatness of the man when you look at his great and beautiful home. All the readers of the HERALD of HOLINESS that have ever visited the home of George Washington at Mt. Vernon, the home of old Henry Clay at Lexington, Ky., and the home of Andrew Jackson of Tennessee could tell by looking at these great homes that they had behind them a master mind, but the greatest home in this country is the great home and estate of the Deering brothers, the men that make the harvesting machines. One owns his estate just below the city on the bay, and the other one just above the city. Their property is worth millions of dollars. I have traveled all over the United States; the Deering home just below the city surpasses anything that I have ever looked upon for many reasons—first, because of the location, next because of this tropical climate, and third the millions that he has spent on it. His home fronts on the beautiful Biscayne

Bay, one of the most beautiful in the world. This wonderful bay is from three to four miles wide and many miles long. As you cross the bay from Miami you come to a long strip of land lying between the bay and the Atlantic Ocean; it is some eighteen or nineteen miles down to the end of this strip of land, and at the lower end is what is known as Cape Florida. Here the old lighthouse was built in 1827, making this wonderful relic about ninety-six years old. I had a lovely boat-ride down through this beautiful bay, passing many beautiful homes and also going by Mr. Bryan's home and the Deering estate, and then turning across the bay and landing at Cape Florida. Here to my way of thinking is the most wonderful sight that I saw in southern Florida. This strip of land is covered with the beautiful coconut palms, and they were so thick that they had dropped on the ground until you could walk on them. There is no fruit tree so lovely to look at as the tall, slim, and graceful coconut palm with coconuts hanging in great clusters. Apart from the fruit on the tree, the Royal Palm is the most beautiful tree that I have ever seen, but they have no fruit. It seems as though our heavenly Father put much of His great mind and skill into these Royal Palms; none but a good God and loving heavenly Father would have made them, but He made them for us to see and enjoy. I have so fallen in love with palms that when I get back to California I am going to have a number more set out at my home. There is no use for a fellow to starve his eyesight and his heart when he can satisfy his desires by looking at and enjoying the beautiful palm. Our Father made them for us and we ought to enjoy them for He said that His saints should flourish as the palm. Let every reader of the HERALD send to the Publishing House and get Brother W. E. Shepard's beautiful book, "The Palm Tree Blessing." It will pay you to do it. Well, amen! All for Jesus and a lost world. In perfect love, just the same old

UNCLE BUDDIE.

ings and looking forward to a better year in the work than the last year has been.—D. L. McBurnett, secretary.

INDIANAPOLIS, IND., WEST SIDE CHURCH OF THE NAZARENE.

—We are still at the old stand doing business in the same old way, specializing in getting people saved, sanctified, healed, and ready to walk in the light as God sheds it on their pathway. We are sure that God is on the throne and that He is guiding our destinies daily. At our Assembly Rev. S. D. Cox was appointed as our pastor for this year, and undoubtedly God was directing as he seems to be the right man in the right place at the right time. Brother Cox is a pastor in every respect, and we are moving up the road under his Gospel messages which are indeed food to our souls. In the past six months we have been able to see that God will make a way where there is no way. There has been a continued drawing together and a deeper brotherly spirit manifested through the entire membership, and a great year is in store for us. It is a common occurrence to have several seekers at our regular services. The revival spirit has gained momentum week by week, and the present time sees us in a most successful revival with Evangelist Miss Edna Banning of Cleveland, Ohio. There has not been a service without seekers and happy finders; on several occasions the altar has been filled. Sunday morning Sister Banning brought a message to the children of the Sunday school, and the difference between decision day and acceptance day was very manifest inasmuch as about two thirds of the junior and intermediate scholars bowed at the altar which means between thirty and forty (conservative). The sweet presence of the Holy Ghost was very manifest, and the service closed with the assurance that God was the author and that His stamp of approval was on it. We look forward to a great week in the Lord this coming week and to receiving several substantial members into the church in the very near future.—Amos C. Griffin, reporter.

LYONS, KAS.

—Since the Assembly we have held one revival which resulted in forty-two at the altar, most of whom prayed through to victory. God also manifested Himself in a mighty way in the healing of the sick. One lady, sixty years of age, who had not walked for four years on account of paralysis,

now walks back and forth to services four times a week and rides twenty miles to neighboring towns to attend holiness meetings. Another lady was sanctified and healed of a cancer which was eating out her nose. The doctors had given her up. Bless God, the blood of Jesus still has power. Many other cases were healed of minor ailments, and God is still blessing along that line. One day in every week is devoted to fasting and prayer. On that day we preach one sermon on divine healing. These meetings are proving to be a great blessing to our church, and many are learning to trust God for their healing. We have taken thirteen into the church, and our Sunday school is growing rapidly. We are now looking forward to our spring camp which will be held June 3-17. Dr. E. P. Ellyson of Hutchinson, Kas., will be the evangelist and Mrs. Young of Topeka the song leader. The all-day meetings for the Rice County Holiness Association, which are held the second Friday of every month at different places in the county, are being greatly honored of God, and seekers are at the altar almost every service. Our Association is growing in number and in grace, for which we give God all the glory.—B. F. Griffith, pastor.

LAFER, MICH., BEULAH CHURCH.

—Evangelist E. E. Wood of Hillsdale, Mich., who has given very satisfactory service at other places, came to Lapeer to hold our midwinter revival December 31 to January 28. Rains, followed by a hard freeze, made icy roads, which resulted in small crowds during part of the meeting. However, Brother Wood was always at his best in the pulpit, his sermons never missing the mark. Seekers came hard. More adults were strongly convicted in this meeting than at any revival I have seen in years. So many were preached so near the Kingdom, but refused to enter in. While the battle was hard and we did not see the big break we looked for, thank God, it was not barren. There were some cases of definite victories and the church was greatly strengthened. Those desiring a strong, sane, fearless evangelist will not be disappointed in employing E. E. Wood.—C. I. Harwood, pastor.

OSAGE, OKLA.

—The Church of the Nazarene here is still shouting the victory with one accord. God has given us a great victory by sending Brother Tommy Hays here as pastor. Every revival has been a success.

Our Sunday school has doubled the past two years. We have enrolled as high as one hundred sixteen in the Sunday school, and the prayermeeting has an attendance of fifty and sixty instead of fifteen and twenty as it formerly did. We just closed a revival with thirty souls saved or sanctified. Our pastor was the evangelist and Sister Lattimer of Tulsa the singer. She is not only a great singer but was a great help to us in her work among the young people. We are praying for a great meeting in March when Evangelist Lee L. Hamric will be with us for a thirty-days' revival. Our crowds were so large that we couldn't accommodate them, so we enlarged the church. Please pray for us that we will have a big old-time revival of religion in which many will get saved and sanctified.—Rev. Fred Jones, president of Y. P. S.

STOIX FALLS, S. D.

—The battle in the Nazarene church here is on; souls are finding their way to the fountain that washes whiter than the snow. We began here the first night in the month, and have not had an evening service in which God has not given us a good altar service with from three to fifteen in the altar. Our day-services are also crowned with much success—not so many seekers, but our folks are going down asking God for greater things, and are believing for it. We have been praying for this meeting for some months; in fact ever since we closed our other meeting with Evangelist Taylor in charge, and after much waiting we secured Evangelist Patrick, who is giving out the old-time gospel just like the early fearless M. E. preachers did when they did things for God, and souls are getting dug up. We are a struggling church and are in need of the prayers of the Nazarenes and all other people who pray. Our meeting will continue until the 25th. Please pray that God will give our little struggling band such a boost as will make them felt in this wicked city, the largest town in the state.—Elizabeth Hurly, pastor.

WINDOM, KAS.

—We are having some victories, praise the Lord! We went over the top in raising our apportionment for the special Foreign Missionary offering. We observed watch-night meeting, and the Lord surely did bless us. In the all-day Holiness Association Meeting at our church Friday, Brother Griffith, our Nazarene pastor at Lyons, preached for us. Two souls were sanctified at the altar in the forenoon and two souls were at the altar in the afternoon for healing. God came in His own good way, blessing our souls and quickening those bodies with new life. Our folks love to pray and shout the victory while we are preaching, and it surely does help.—H. N. Morris, pastor.

FLORENCE, ALA.

—The church here is enjoying the blessing of God in a wonderful way. Rev. A. M. Gammell is a real pastor who labors from early morning till late at night visiting and praying with the sick. He is a man of deep spirituality and has a burning zeal for lost souls. Our all-night of prayer was a wonderful night of victory. God made some so restless that one man, a local preacher came in about twelve or one o'clock; at about four o'clock a merchant from uptown drove down in his car and God wonderfully sanctified him. He said he was restless and could not sleep, and, knowing of the all-night of prayer, came and has been shouting ever since. Florence is located within three miles of the Wilson Dam and about the same distance from the great nitrate plant No. 2, so you see the Florence church has a bright future. Since our assembly year began there have been between eighteen and twenty saved, reclaimed, or sanctified wholly. We are planning for a great revival in the early spring. Pray for the Florence church.—Reporter.

HULL, ILL.

—Since our coming to this place about eighteen months ago there has been many a hard-fought battle, but through it all God has given victory. Many good things have come our way recently. On November 15th Rev. Wm. Eckel and Rev. C. E. Roberts held a missionary service, and raised \$223 for the same. Brother E. O. Chalfant, our District Superintendent, made us a visit and preached for us which was enjoyed by all. Our special revival began January 1st with Rev. M. T. Brandyberry of Olivet, Ill., doing the preaching. Our own chorister, Brother Lyons had charge of the singing, assisted by Sister Polk of Quincy, Ill. The workers were paid well for their services. There were forty-eight seekers at the altar during the meeting, and since that time one sister was saved in her home and another sanctified at our altar. The revival spirit still prevails, and we are having unusually good times in our prayermeetings and Sunday services. We took seven new members into the church, and more are to come in soon. We as a church are prospering and looking forward to still better days.—Rev. Arthur Nutt and wife, pastors.

HOMINY, OKLA.

—Just closed a great meeting at a country school-house five miles from Hominy, with Rev. D. M. Spell, evangelist, assisted by Rev. W. H. Barlow, our pastor in Hominy. They certainly make a fine team—some of the greatest preaching I ever heard. Hearts were touched and the altar filled night after night. About fifty prayed through to certain victory, for which we praise the Lord. We have been praying for this place for some time, asking the Lord to send us just the right preacher, and we certainly believe He did. Anyone wanting an old-time revival could make no mistake in calling Brother Spell. He has promised to come back to us in the summer. Several of those who prayed through have joined the church in town, and we verily believe some of the salt of the earth are among them. The church is moving along nicely under the leadership of Brother Barlow. He is indeed a man of God. We thought when we gave up our former pastor, Brother J. A. Russell, we were ruined, but we find God always has a good man for us. We are expecting great things for God and holiness the coming year.—Mrs. Theresa Wood, reporter.

CHRISTIAN LIFE SERIES

No. 10

Fruit of the Spirit—Meekness, Humility

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

MARCH 18

I. MEEKNESS, OR HUMILITY IS A FRUIT OF THE SPIRIT. Gal. 5: 22, 23.

II. PROMISES TO THE HUMBLE AND THE MEEK:

1. God gives them grace. Jas. 4:6; 1 Peter 5:5.
2. God dwells with them. Isa. 55:15.
3. God will favor them. Job. 22:29, 30.
4. God will exalt them. Matt. 23:12.
5. God will honor them. Prov. 15:23.
6. God will teach them His ways. Prov. 25:9.
7. They shall be beautified with salvation. Psalm 149:4.
8. God will prosper them. Prov. 22:4.

III. WE ARE EXHORTED TO:

1. Seek meekness. Zeph. 2:3.
2. Manifest meekness. Jas. 3:13.
3. Walk with all meekness. Eph. 4:1, 2.
4. Humble ourselves. 1 Pet. 5:6.
5. Put on humility. Col. 3:12.
6. Clothed with humility. 1 Pet. 5:5.

IV. HUMILITY EXCLUDES SELF PRAISE. Prov. 27:2.

V. MEEKNESS IS NECESSARY TO RECEIVE TRUTH. Jas. 1:21.

VI. "I AM MEEK AND LOWLY IN HEART."

Jesus is our example. Heb. 12:1-3:

1. His humble birth. Luke 2:4-7.
2. His station in life. Matt. 13:55.
3. His poverty. Luke 9:58.
4. In refusing honor. John 5:41.
5. In His death. Heb. 12:2.

"For they shall inherit the earth."

Topics for discussion:

1. By their fruits we "shall know them." When the Holy Spirit abides, we are humble and meek. If we are not humble and meek the Spirit does not abide within.
2. Humility is opposed to selfishness. Humility prefers the welfare of others to that of self. It seeks to see others prosper, along with and many times in preference to ourselves. When it comes to a choice between ourselves and others in receiving blessings and positions of honor, humility and meekness say, "Let me be abased and him exalted."
3. "He that humbleth himself shall be exalted." The self-seeking person is found out. Others are afraid to trust him as their leader. The motives of the humble are Christlike. They are abased in their own sight, exalted in the sight of God and of friends.
4. The meek may be slandered, but in return they open not their mouths. Their feelings may be injured, in return they say, "God bless you." When their plans and desires are opposed, they never try to retaliate or "get even."
5. There is no true humility and meekness without being filled by the Spirit of God. Sin and humility are always opposed to each other. They will not dwell in the same heart. There may be an outward sign of humility, but in the unsaved the inward spirit is lacking.

ALHAMBRA, CALIF.

—We have no complaint to bring—only praise and gratitude to God who fills our cup and runs it over with His goodness and mercy. The four-weeks' meeting with Brother and Sister Suffield proved a great blessing, the whole church feeling its gracious influence. Sinners were saved, backsliders reclaimed, believers sanctified, the saints strengthened and built up in this most holy faith. Those in a position to know consider it the best revival in the history of the Alhambra church. Thirteen souls were added to our number, while others are looking this way. God willing, Brother and Sister Suffield, in response to a unanimous call, will hold a meeting in October. They are loved by all our people, who are looking forward with joy to their return. The weekly prayermeeting is attended by a large per cent of our membership, while our young people are pressing the battle in their Sunday evening service with renewed zeal and courage. Several new subscriptions to the HERALD of HOLINESS have been received. Our aim is to place it in every family connected with the church. Our pastor, Brother Fred Smith, has regained his old-time vigor and strength, preaching with the blessing and unction of the Holy Spirit upon his ministry. Sister Smith is recovering rapidly from her recent illness for which we are glad, giving our precious Lord all the praise.—Church reporter.

FRANKFORT, IND.

—We are glad to report victory for this church. God is leading us steadily along, and we can truly say the church is in better shape than at any time since we have been here. Our Sunday school is growing. Last Sunday the offering was \$14.12, with not quite fifty in attendance. Our prayer-meetings are well attended, and all branches of the church are pulling up in fine shape. Praise God. The church is standing by their pastor in a beautiful way. Peace and harmony are reigning in our midst. Many of our church debts are being paid. Good crowds are coming our way; prejudice is being broken down, and a few souls are being saved. Praise God for it all. We were permitted to hold a four-weeks' meeting thirteen miles west of Frankfort, with two Sundays off. God gave us the hearts of many in the little town of Clarksville. We are preaching there once a week now. Several have prayed through, and the good work still goes on. We covet the prayers of all the great HERALD of HOLINESS family.—C. V. Stevenson, pastor.

BLOOMSBURG, PA.

—The Church of the Nazarene at Bloomsburg is on the upgrade. God's presence has been wonderfully manifested in our midst. Souls have been saved and believers sanctified every week for some time. Every service in the Nazarene church is a feast of fat things. I do not believe a more loyal, self-sacrificing company of men can be found than the Nazarene preachers, and surely we have been blest in having godly men. Our present pastor, Rev. J. H. Parker, is one of the choice young men of the District—a loyal, true Nazarene interested in extending the work into the surrounding towns. There is a large territory around us with no holiness work anywhere except the church in Bloomsburg, and our pastor proposes something shall be done to "lengthen the cords and strengthen the stakes" in this section. Since the first of November fifty-one persons have knelt at our altar for pardon or purity, and eight have united with the church. There has been received in free-will offerings something around \$500 for Foreign Missions and over \$80 for Home Missions. To God be the praise. Our church is small in number in comparison with the other churches in the town, but is a leader in many things, particularly in attendance and money contributed toward missions. When I note the work that has been done by our little church I often say, "What hath God wrought?"—Alice Wilson, secretary.

LOWELL, MASS.

—The Lord is blessing the Lowell church. Sunday, January 21st, in the special offering for Foreign Missions, we went over the top, receiving \$100 more than was asked for. February 4th was a great day. In the morning Brother Riggs preached; the Lord was in our midst and the saints were helped and blessed. In the evening the Holy Ghost took charge of the service—the saints were filled with shouts of praise and victory. Rev. Gould was not able to preach because of the glory that came down. One soul got to the altar and was sanctified. Sunday, February 11th, was a high day in the Lord. In the morning there was no preaching, Brother Gould not having a chance to read the scripture lesson. Surely, there was a repetition of Pentecost. The Lord was present; two souls broke through to victory. "The ark is coming up the road." Some of our young men have the burden, and have started cottage meetings, praying for a revival, and the Lord is blessing. May His name be praised.—Charles S. Ranbatt, secretary.

BROADWATER, NEB.

—We have just closed a very profitable meeting with our District Superintendent, H. N. Haas as the evangelist and Brother and Sister Crawford as song leaders. This was a very good meeting in more ways than one. Twenty-two knelt at the altar and while some would not pay the price, others came through with a shout. Five united with the church, with more to follow. Brother Haas has won the confidence of the people here. Brother and Sister Crawford sang well and were a blessing to us all. We are now in a position to make some progress for God and holiness. Pray for us.—W. B. Longpre, pastor.

LOS ANGELES, CAL., GARVANZA CHURCH.

—We have just closed a revival meeting in which a few souls found God in pardon or purity. W. E. Shepard was the evangelist and the good Lord helped him bring some great messages which fed the church. Mrs. C. A. Campbell of Long Beach was the leader in song and she did it well. The church received a great uplift in this meeting and some united with the church.—V. S. Coughran, pastor.

W. HUNTSVILLE, ALA.

—God is greatly blessing us these days. Since the assembly in November God has given us a new church costing about \$1200.00 which is almost completed. Rev. Jas. F. Chambers of Columbus, Ga., is our pastor and is a blessed man of God. He carries the burden with his flock and is an old time Holy Ghost preacher. We are planning for a revival in our new church soon. Pray much for us. These are perilous times, but we are looking up.—M. L. R. Hawthorne, CAL.

—We have just closed a two weeks' meeting with Rev. Maren S. Addy, Dean of the Medical Department of the Pasadena University. About a dozen earnest people were at the altar and the church was greatly blessed. January, 1st we moved into our new parsonage. It is a modern bungalow and increases the value of our church property at least \$3,000.00. Our attendance has nearly doubled since the Assembly and we have prospects of a nice class of new members before long. Our people are spiritual and optimistic, mostly tithers and the prospects are excellent for a strong church.—C. W. Welts, pastor.

CORNING, CAL.

—We are glad to report that God is leading us on here. We came here in June, found things in good shape and an open door before us. Every step that the little church has taken has meant real sacrifice, but we are glad to labor among a people who know how to work, sacrifice and pray. We have the old high school building in which to worship and God has blessed us many times here, but by faith we are taking one more step forward. Before this goes to press we expect to be well under way with a new building near the center of town. Pray that we may move into the new building in the midst of a revival.—R. E. Griffith.

EAST PALESTINE, OHIO.

—We took charge of the pastorate of this church the latter part of last August. The church has been without a pastor for almost four months, but the faithful members rallied around us and we laid plans at once for a real revival. We started Saturday night open air meetings and reached hundreds with our message that way, whom we could not have reached otherwise. A few weeks later we began to advertise our church and the salvation we preach in our city daily by a weekly quarter page advertisement. Thousands of people were thus reached with our message and our congregations increased gradually. Then Rev., Theo. Elsner and wife were engaged for a three-weeks' revival campaign to begin January 14. For three months previous to that date, we could do nothing else but talk, preach and pray for a revival, until most of the members caught the vision—the revival spirit—the burden for souls. A neat vestibule, new electric lights, and other improvements were made inside the church. Special morning prayer meetings had been held by some of the sisters of the church for some time when our all night prayer meeting (watch night) arrived. That was a wonderful night. Three souls were converted in that meeting and one sanctified near two o'clock in the morning. The two following Sundays we had souls seeking God and now the time for our special revival campaign has arrived. Evangelist Elsner and wife were at their best. He put his whole heart, soul and body into his messages, and Sister Elsner was a great help to the meeting around the altar and otherwise. There was not one barren service in all the three weeks, and the last Sunday the long altar was filled with seekers both morning and evening. In all there were more than one hundred seekers and many of them happy finders. The daily paper reported our meetings every day accurately, which was a great help to the meeting. The finances came easy. The

evangelist was well paid and a love offering of \$25.00 given to the pastor. Five weeks before the revival we sent twenty-two new subscriptions to the HERALD of HOLINESS and during the revival we got twenty-one more. Best of all God is with us. The church is looking forward to greater victories, and God shall have all the glory and praise.—Philip Geiter, pastor.

RIVERSIDE, CALIF.

—We are glad to report, since our pastor, E. M. Hutchins, came here we have bought a 55x157 foot lot located in the best part of the city and have erected a nice church that will seat about 300 people which we will dedicate soon. We have just closed a very successful revival meeting with Dr. John W. Goodwin as evangelist. His stay with us was entirely too short. However there were between thirty and forty at the altar, seventeen new members were received into the church the last Sunday of the meeting, and others will unite later. Since the last District Assembly our membership has more than doubled and our Sunday school has doubled several times for which we thank the dear Lord. We all love our pastor and everyone is standing by him loyally. We are now branching out and have started a work at Colton, a town of about 8,000, five miles east of here where we will have a month's campaign with Rev. and Mrs. C. H. Hopkins, recently from Wichita, Kas., as evangelists. Pray that God will mightily bless them and enable us to start a church in that thriving little town.—William Kopp, reporter.

NASHVILLE, TENN., FIRST CHURCH.

—Since the Trevecca campmeeting in September seventy-two members have been added to First Church. Since October 1, twenty-five have been converted in the regular Sunday evening services, and the same number united with the church, some of the latter by letter. It is encouraging to note

Easter

falls on the first day of April and it is time to order your greeting cards. We have a good stock on hand and orders will be filled promptly.

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a steady increase in our congregation. More especially is this true in the Sunday evening and mid-week prayer services. Our Junior Sunday School room is sometimes taxed to accommodate the prayer-meetings. We are praying for a revival and for God to send the right man to hold it. We now have the largest Sunday school in the history of our church, numbering as high as three hundred, though we should have more. Our Young People's Society numbers seventy-five to eighty, with a fine interest. Brother Harry H. Wise our pastor, while yet a young man, has had a wide experience in the work of the Lord. For six years, working his way through school, he sat at the feet of Rev. J. O. McClurken learning the deep things of God, and constantly engaged in practical Christian work. No wonder his name is already a household word in the homes of the poor and needy of this city, and probably is called upon oftener than any other Nashville preacher to comfort the sorrowing in death's sad hour. With the confidence and co-operation of his people we are believing for greater achievements than ever under his leadership, through the guidance of the blessed Holy Spirit. We greatly covet the prayers of God's saints scattered abroad.—Meda C. Taylor, reporter.

HAVERHILL, MASS.

—Our God lives and victory is assured! In spite of perilous times, difficult problems, and hard battling, we are getting ahead. The Haverhill church is in the midst of a big repair job—steel ceiling over the main auditorium up stairs. They say, we will have one of the finest auditoriums in New England when finished. The repairs have been going on for two months. Expect to have it finished by the first of March. We are planning for an old-fashioned revival campaign as soon as the repairs are over. I assisted Brother Fogg in a campaign in our Columbus, Ohio, church recently. It was surely a delight to minister to those dear people who were so eager to take in the truth. The first week was devoted to prophetic, and second coming truths, and we had seekers at nearly every service. They have the finest company of young people I ever saw in a Nazarene, or any other church. Such musical talents! God bless them, how they did sing. The last, which was only the second Sunday, was surely a great day. How the glory came down and sinners wept their way to the altar. I was sorry not to be able to stay longer, as we had a wonderful start by the closing night. Several good cases at the altar, getting hold in the old style way. I shall long remember my visit to this church. I expect great things up the road for this church, under the leadership of Brother Fogg.—F. W. Domina.

Gleanings From the Field

HALLAMSBURG, OHIO.

I have just closed a meeting here. God gave us a wonderful meeting with 105 saved and sanctified. To our God we give all the praise. My next meeting is at Laura, Ohio.—Earl Dulaney.

GOODRICH, N. D.

With grateful heart I am able to report victory in my soul and in the work of God in this part of North Dakota. The last ten weeks I am steady in German meetings preaching the glorious truth of full salvation to the crowds that hunger for the Word of God. Many precious souls are shouting the victory now through faith in the precious blood. In Denhoff, nine miles from Goodrich God sent a revival of old time power. Eleven souls were swept into the kingdom of God and are rejoicing in sins forgiven. It is wonderful how the people come out to the meetings in cold and storm night after night. Praise God for the privilege of preaching the truth of heart purity among the German Baptist people. Will you remember your brother in special, fervent prayer for the work of God in this part of His vineyard.—Fred Frantner.

ROCKBRIDGE, OHIO.

We just closed a meeting in the country near Rockbridge. There were only four professions, but we had some good meetings. Brother G. C. Brown had started the meeting a week before we came, and we stayed twelve days. There was once a flourishing class at this place, but some moved away, some died and some have lost their first love, so there are only a few left to carry the load, but they are true faithful saints. Pray that the Lord will greatly bless these neglected country churches.—G. W. Appleman.

LANSING, MICH., and LEXINGTON, KY.

Our first meeting for the year was with Rev. C. Preston Roberts, of Lansing, Mich. God gave us a wonderful revival. It was one of the most satisfactory meetings to me that I ever held. God was with us from the very beginning, in saving, sanctifying, and healing power. I found Brother Rob-

erts a very congenial man to work with. Always ready to test God out on the promise of His word. We witnessed some very remarkable cases of divine healing. We were called out at midnight to pray with the sick, and saw them healed in their homes, in the church and in the hospitals. One woman was healed of tuberculosis who had been in the hospital for five months. God touched her, and the next day she had her monthly test. The doctor was surprised to find her absolutely free from tuberculosis germs. It was a remarkable case. Another woman was healed of epilepsy, who for months had been having fits daily, until her mind was almost gone. God healed her, and saved and sanctified her, and on the last night of the meeting she and her husband both came into the church. I never saw such a change in a person's looks as there was in hers. There were a number of folks, with different diseases healed in the meeting. We anointed between 125 and 150 during the meeting, and many were healed. Brother Roberts was constantly on the go visiting and praying with the sick. I think him to be the most ideal pastor I have ever met. We had more than 200 bright professions in the meeting, fifty-two came into the church the last night, with others to come in later. The evangelists were well paid, and we took a love offering for the pastor the last night of about \$60.00, also secured seventy-eight subscriptions for the HERALD of HOLINESS, the best paper, I think, published. Prof. J. L. Shell and wife had charge of the music, and they brought up their part very acceptably. They are good singers, and very earnest workers, who carry a burden for the lost. I can recommend them as worthy of calls to any of our churches or camps. We closed out here at Lexington, Ky., to-night with the church packed to the door, and people standing in every inch of space in the aisles and around the walls, and many turned away. The meeting here was somewhat of a fight from the very beginning. We had some very fine cases of salvation. Something like forty were in the altar in the meeting, and most of them got the victory. We anointed fifty for healing, with some very definite cases of healing. We got thirteen subscriptions for the HERALD. Rev. F. P. Cassidy is the faithful pastor here. God is helping him establish the Church of the Nazarene in this city, though very much handicapped by having to work to supplement his salary. God bless Brother Cassidy, he is a faithful soldier of the cross. Prof. Shank and wife were my collaborators in this battle. It was my first time to be with them. I found them to be very faithful and efficient workers. They are among our very best singers. Our association here in this hard-fought battle was very pleasant indeed. The expenses of the meeting were met, and a love offering for the pastor of \$45.00. We had two great healing services in the Peoples Mission on Sunday afternoons. The Superintendent stood by us faithfully, calling in his services at the Mission each Sunday evening, and brought his people to the Nazarene church. He took a nice offering for the workers at the Mission the last Sunday afternoon. God bless him.—I. M. Ellis, evangelist.

MANNINGTON, W. VA.

We are in the midst of a great revival here with Rev. Wm. McDaniel, pastor and God is surely blessing. The second night we had four men as seekers, and not a barren service since. More than sixty seekers to date and another week to run yet. Fourteen last night and they are getting through, many of them are heads of families. God is surely visiting West Virginia and answering the prayers of His people. Where there is a praying church it is no trouble to have a revival.—W. W. Hanks and wife.

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ANNOUNCEMENTS

Dr. A. O. Henricks will complete a very successful term as President of Pasadena University with the close of our school year, June 1st. He plans to enter the evangelistic field and accept camp meetings for the summer.

I have known Dr. Henricks for many years, almost from the beginning of my association with this movement. In the very beginning of our work in the Northwest, Dr. Henricks laid the foundation of our church in Portland, Ore., and raised up a large congregation of noble people, where he enjoyed a long and aggressive pastorate. He was then called as pastor of the church at Spokane, Wash., and after a very successful pastorate there he came to Pasadena First Church, and under his leadership the church enjoyed great prosperity.

He has been well known as one of our strong and able pastors. While pastor of this large congregation with all its problems and duties Dr. Henricks finished his education at our university in Pasadena and graduated with honors. After this he took a post graduate course at the University of Southern California, where he received his degree of Master of Arts. All this was accomplished with the responsibility of a large and growing family.

Dr. Henricks has gradually come to the front as a preacher and educator. In the midst of a successful pastorate at First Church, Los Angeles, the largest holiness church in America, he was called to the presidency of our university at Pasadena, Calif. Dr. Henricks is an able and earnest preacher, filled with passion for souls, a man of rare ability, and needs no introduction to our people. It will not be necessary for me to recommend this man to our people for it will be a joy to our District Superintendents and pastors to know the possibility of securing this devoted and loyal man of God.

JOHN W. GOODWIN, General Superintendent.

"Second-Blessing" PHONOGRAPH RECORDS

By E. Arthur Lewis, assisted by Æolian
Ladies Quartet of Chicago.

- Record No. 1. "When the Old Man Died."—Mr. Lewis.
"I'm a Yankee Thru and Thru" (religious-patriotic)—Mr. Lewis and Quartet.
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"Lord Jesus Knows the Way I Take."—Mr. Lewis.
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The above songs and others similar to them, excepting "I'm a Yankee" (price 60c), can be secured in sheet-music form at 25c each; 2 for 35c; 4 for 50c; 10 for \$1.00. Complete set of 34 songs, including "I'm a Yankee," and another 50c song—sheet music—at the special price of \$3.00.

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NOTICE—To whom this may be of interest: It gives me real pleasure to write this word of recommendation in behalf of my very dear friend and brother, Rev. R. S. Griswold. I have known Brother Griswold several years and have followed his ministry in the church with deep interest. He is a young man of deep piety and spirituality, evangelistic in his preaching, and a soul winner. He is a strong preacher, well qualified to do good work either in the pastorate or evangelistic service. He will be a blessing to any church needing his service.—R. T. Williams, General Superintendent.

RECOMMENDATION—I want space and your time to tell you of two good men that should be busy in the work of the Lord. First, Rev. T. A. Goode of 1725 Walworth Avenue, Pasadena, Calif. Brother Goode and his wife are old students from Peniel University in the days of Dr. R. T. Williams who will cheerfully recommend them. They are members in good standing in our First Church at Pasadena and both are talented workers. He has traveled from coast to coast in the Pillar of Fire movement but left that some time ago and is in full sympathy with the Church of the Nazarene. He and his wife would make excellent pastors or evangelists in our work. I will be glad to give any information I can to persons who are interested. The second man is Rev. E. S. Lange of 772 N. Catalina Ave., Pasadena, Calif. Brother Lange and his wife and children are members of our First Church coming to us as an elder from the Kansas District. He came to Southern California because of broken health but has regained his health and like a war horse, is prancing for the battle. He is a young man full of vision. I believe he would consider either pastorate or evangelistic work. Perhaps he would prefer the latter for the present and would prefer for a time at least meetings on the Pacific Coast. You will make no mistake in calling these wide awake men for meetings. Brethren, let us keep them busy.—U. E. Harding.

NOTICE—Eastern Oklahoma District: Having been appointed District Superintendent of the Eastern Oklahoma District, I have entered upon my new undertaking, and the blessing of the Lord is upon me, and on the work. We have not yet established a residence on the District, but hope to do so within the next few days. All mail should be addressed to Bethany, until a definite address is established.—S. H. Owens, District Superintendent.

ATTENTION—Preachers and Deaconesses of the New England District: The next preacher's meeting will convene with the Lowell, Mass., church on March 7th and 8th. The Deaconess meeting will be on the 6th. As this will be the last meeting before the Assembly, let all make an effort to attend. A very helpful program is being prepared.—Rev. R. J. Kunze, Secretary, New England Ministerial Association.

NOTICE—Indiana District: Our annual Home Missionary Rally Day will be March 11th. Let all our pastors and churches arrange for special interest in Home Missions for this day, with good cash offering. We have been pushing other interests and in order to meet our obligations and put on an aggressive campaign this summer, we must all pull together and do our best to build up the Home Base, and strengthen new places. We are depending on you, brethren.—J. W. Short, District Superintendent.

NOTICE—Pastors of the Alabama District: As you know, one of our greatest needs is church homes and our Church Extension Board is our hope for more buildings. The Alabama Church Extension Board has asked that each member pay 50c and that each pastor preach once this year on this great need. We ask that the first Sunday in May be Church Extension Day. Let each church do its best. Send the money to the District Treasurer.—J. Thos. Cheatham, Chairman of Committee, Box 208, Carbon Hill, Ala.

MISSIONARY CAMPAIGN OF W. A. ECKEL

Oakland, Ind., Thursday p. m., March 1st.
Spencer, Ind., Friday p. m., March 2nd.
Worthington, Ind., Sunday a. m., March 4th.
Bicknell, Ind., Sunday, 7:30 p. m., March 4th.
Vincennes, Ind., Monday p. m., March 5th.
Princeton, Ind., Tuesday p. m., March 6th.
Mackey, Ind., Wednesday p. m., March 7th.
Bresee Chapel, Ind., Thursday p. m., March 8th.
Eby, Ill., Friday p. m., March 9th.
Boonville, Ind., Sunday a. m., March 11th.
Evansville, Ind., Sunday, 7:30 p. m., March 11th.
Milltown, Ind., Monday p. m., March 12th.
Jeffersonville, Ind., Tuesday p. m., March 13th.

CONCERNING TELEGRAMS

We used to hold up the printing of the **HERALD of HOLINESS** until we could get the telegraphic reports from the meetings of the previous Sunday, but this made it impossible for us to get the paper to our subscribers in the distant parts of the country before the following Sabbath, and this was objectionable, indeed. Our plan now is to go to press in time to get the paper into the mails early in the week, but this makes it impossible for us to get the telegrams into the issue of the current week. Now, if you will send the reports in by **SPECIAL DELIVERY** letter on Monday, they will come out in the same issue that a telegram sent on the same day would be published—this will save expense and will serve the purpose of many just as well. If you want a telegram in a certain issue of the **HERALD of HOLINESS**, be sure to send it by Thursday of the previous week. Perhaps it would be just as well if we would confine telegrams to matters that are truly "extra special," don't you think so?—EDITOR.

TELEGRAMS

NAZARENE PUBLISHING HOUSE: Hamlin, Texas. Churches of the Hamlin and San Antonio Districts, please send at least a part of your budget money for Central Nazarene College quick. Teachers are in actual need. Please take this matter up next Sunday. In the campaign to save the college property, we have neglected the matter of saving our teachers. Hamlin assembly voted to pay an amount equal to one dollar per member. San Antonio District voted to pay five hundred dollars. Our teachers must have help. **A. S. LONDON, President.**

HERALD of HOLINESS: Racine, Wis. Greatest day yesterday since coming to Racine church. Marvelous manifestations of divine power, both among the saints and on unsaved. Souls divinely blessed at the altar. Church much encouraged. **Mrs. NETTIE HUDSON.**

HERALD of HOLINESS: Whittier, Calif. Great revival on in new church. House crowded each night. L. Milton Williams, Earl F. Wilde evangelists. Church when completed and lot worth not \$15,000 as Brother Bates stated in the last number, but worth \$40,000. **C. W. GRIFFIN, Pastor.**

HERALD of HOLINESS:

Portland, Ore. Campaign First Church in full swing. Twenty-three seekers first Sunday night. Second Sunday wonderful. Three great services. Souls thronging the altar. Splendid audiences. St. Clair preaching powerfully. Aeolian quartet great attraction, singing us into the heavenlies. Our large auditorium will soon be overflowed. We are marching on to victory. **D. RAND PIERCE, Pastor.**

HERALD of HOLINESS:

Colorado Springs, Colo. Fine mid-winter revival closed Sunday night. Thirty-five seekers at altar. Some wonderful cases of salvation. Church blessed and strengthened. Evangelist Howard Eckel did great preaching. Singing in charge of pastor. Good offering for evangelist. New suit and tires for car given pastor. Pray for us. **RALPH C. GRAY, Pastor.**

HERALD of HOLINESS:

Collinsville, Okla. Great revival meeting closing tonight. Evangelist W. E. Ellis mightily used of God in pouring a constant stream of red hot gospel truth into the ears of his hearers, and shouting while he did it. Sixty-five in the fountain. Twenty-eight coming in church. On with the fight. **J. C. HAFLEY, Pastor.**

NAZARENE PUBLISHING HOUSE: Mannington, W. Va. Sunday great day here. Packed house and standing. Twenty-five definite experiences. Eighty seekers to date and a week to go. Rev. W. W. Hanks and wife, our evangelists, preaching under the anointing of the Spirit. Great conviction on the people. Entire town stirred. **REV. WM. MCDANIEL, Pastor.**

HERALD of HOLINESS:

Nashville, Tenn. Preacher's convention. Tennessee District, March 1-8 at Nashville. Good list of special speakers. Ministers entertained free. Others reasonable. Come. **W. F. COLLIER, District Superintendent.**

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GENERAL BOARD OF CHURCH EXTENSION CHURCH OF THE NAZARENE

TREASURER'S REPORT

January 1 to December 31, 1922.

RECEIPTS:	CASH	
Balance	January 1, 1922	\$ 668.42
General Fund		\$8,263.89
Loans Repaid by Churches		2,073.75
Loans Repaid by Others		1,024.00
Loans (Notes Payable)		2,100.00
Trust Fund		2,005.07
Interest		605.72
Cashier's Account		1,412.62
Washington, D. C., Church Fund		197.07
Total		\$18,355.54

DISBURSEMENTS:	
Loans Made to Churches	\$7,850.00
Loans Made to Others	1,076.00
Notes Payable	1,300.00
Administration Expenses	4,717.68
Interest on Annuities	458.32
Interest on Loans	510.59
Accounts Receivable	100.00
Furniture and Fixtures	96.50
Incidentals	1.64
Cashier's Account	1,430.52
Washington, D. C., Church Fund	433.83
Surplus Transfer	2.34
Total	\$17,976.57

Balance Cash on Hand and in Bank	378.97
Total	\$18,355.54

FINANCIAL STATEMENT	
Balance Sheet, December 30, 1922	
ASSETS	
Cash on Hand and in Bank	\$ 378.97
Accounts Receivable	430.25
Notes Receivable	34,527.25
Liberty Bonds	500.00
Cashier's Account	15.00
Total	\$35,851.47
Total Current Assets	\$35,851.47
Furniture and Fixtures	415.20
Real Estate and Buildings	8,000.00
Total	\$ 8,415.20
Total Fixed Assets	\$ 8,415.20
Total	\$44,266.67

LIABILITIES	
Notes Payable	\$ 9,450.00
Suspense Account	39.77
Total	\$ 9,489.77
Total Current Liabilities	\$ 9,489.77
Annuity Bonds	\$ 8,250.00
Trust Fund	2,005.07
Total	\$10,255.07
Total Fixed Liabilities	10,255.07
Financial Income, Washington, D. C., Fund	83.59
NET WORTH	
Surplus	24,438.24
Total Liabilities	\$44,266.67

LOANS TO CHURCHES	
Amity, Ark.	\$ 100.00
Albuquerque, N. M.	750.00
Oakaloosa, Iowa	1,550.00
Edmonton, Alberta, Canada	200.00
Oak Grove, La.	300.00
Casper, Wyo.	200.00
Sioux Falls, S. D.	1,000.00
Davenport, Okla.	300.00
Cincinnati, Ohio	500.00
Onset, Mass.	500.00
Duquoin, Ill.	200.00
Amarillo, Tex.	500.00
North Side, Indianapolis, Ind.	500.00
West Side, Oklahoma City, Okla.	500.00
Coshocton, Ohio	150.00
Eldon, Mo.	150.00
Sacramento, Calif.	750.00
La Junta, Colo.	500.00
Winnipeg, Canada	1,000.00
Total	\$9,650.00

RECEIPTS BY DISTRICTS	
Alabama	\$ 24.80
Mississippi	2.00
Albany, Ark.	200.00
Missouri	254.07
Arizona	6.50
Nebraska	80.94
Arkansas	160.99
New England	22.50
Chicago Central	330.91
New Mexico	38.53
Dallas	30.40
New York	240.00
East'n Col.-Wyo.	40.15
North California	261.46
Eastern Okla.	190.94
N. D.-Minn.	64.88
Florida	5.40
Northwest	350.21
Georgia	5.75
North Pacific	169.83
Hamlin	178.80
Ohio	335.00
Idaho-Ore.	548.41
Pittsburgh	1,026.75
Indiana	500.00
San Antonio	2.00
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South Dakota	66.39
Kansas	523.43
Southern Calif.	1,561.22
Kentucky	95.00
Tennessee	381.42
Little Rock	9.75
Wash.-Phil.	234.79
Louisiana	65.80
West. Colo.-Utah	15.37
Michigan	265.16
Western Okla.	576.79
Total	\$9,068.99

JOS. N. SPEAKES, Treasurer.

I have audited the Books of Account of the Treasurer of the General Board of Church Extension, of the Church of the Nazarene, for the year ending December 30, 1922, and have verified therefrom the above statement of assets and liabilities as at the close of business on that date, and have compared the same with the above statement of Cash Receipts and Disbursements, and I certify that, in my opinion, the above exhibits correctly set forth the true financial condition of the corporation on December 30, 1922, and are in agreement with the Books of Account.

JAS. E. BEAT, Public Accountant.

NOTES AND PERSONALS

Brother W. M. Nelson writes that he is glad to again be actively engaged in the work of the Lord. He has been serving the Lufkin, Texas, church since the Dallas District Assembly and reports a marked increase in interest along all lines in the church there. They are planning and praying for a revival soon. In addition to his work there he will be permitted to hold two or three meetings this spring and summer. If he can serve you, write him at Box 495, Lufkin, Texas.

Evangelist Roy L. Hollenback and wife of Clarence, Mo., are the recipients of a "Valentine" greeting in the person of a nine-pound son, born February 14th.

Rev. Lura A. Horton writes that her address is now 248 Sayles St., Providence, R. I.

Evangelist R. L. Morgan has an open date from the last of February on account of a date being cancelled. His address is in the evangelist's directory.

Space forbids the publishing of resolutions passed by the church board of Warren, Pa., concerning the resignation of their pastor, Rev. A. F. Haynes, which takes place at the close of the Assembly year. They express their appreciation of his conscientious work, loyalty and devotion.

Rev. Ralph S. Griswold, of Pennebog, Mich., is now available for evangelistic meetings. Recommendation is given in another column by General Superintendent Williams.

A sister in Colorado suffering from a stroke of paralysis requests prayer that she may recover quickly.

Brother J. L. McKinney has resigned the pastorate at Coleman, Okla., and expects to enter the evangelistic field again. He will be ready for calls after April 1st. He has a tent and will consider calls in Oklahoma or Arkansas.

Prayer is requested by the pastor, Leo. C. Davis, for a revival now in progress at Parker, Ind.

Evangelist F. H. Benjamin of Williams, Ind., has open dates in March and April.

"Please pray earnestly for my daughter that she may come back to Jesus. She once had a good experience, and through looking at others she lost out and is hard and bitter. Also pray for a young wife that she may get right with God.—An anxious mother from Kansas."

Evangelist B. F. Neely of Bethany, Okla., has an open date immediately following his meeting at Shreveport, La., which closes March 25th.

SUNDAY SCHOOL LESSON REFERENCES

February 25. THE PARABLE OF THE POUNDS.

Lesson: Luke 19:11-48.

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

Devotional Reading: Psalm 26:1-7.

March 4. JESUS TEACHING IN THE TEMPLE.

Lesson: Luke 20:1-21, 38.

GOLDEN TEXT: Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. Luke 20:25.

Devotional Reading: Psalm 2.

March 11. JESUS IN GETHSEMANE. Lesson: Luke 22.

GOLDEN TEXT: For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Peter 3:18.

Devotional Reading: Psalm 22:1-8.

March 18. JESUS CRUCIFIED. Lesson: Luke 23.

GOLDEN TEXT: But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Isaiah 53:5.

Devotional Reading: Isaiah 53:3-11.

DEATHS

WATSON—On Sunday evening, December 24, 1922, occurred the death of Mr. Robert B. Watson, of Portland, Ore., at the age of 67 years. His departure was sudden, the result of an automobile accident. On Saturday evening, the 23rd, he was on his way to the Commons Mission with a roll of Scripture text calendars, of which he had sold about 100, when, as he was hurrying across the street near his home he was run into by an automobile which bruised his arm and leg, but not seriously. However, the impact had caused the rupture of a blood vessel in the brain and about one hour after the accident he went into a sleep from which he never awoke till he opened his astonished eyes in the glory world from Emanuel Hospital twenty-four hours later. Brother Watson was a greatly beloved charter member of First Church, Portland, Ore. For years he had served as care taker. He was one of the brightest of sanctified Christians. No one present will ever forget his last testimony at the Wednesday evening prayermeeting just prior to his departure. The esteem in which he was held was manifested by the large congregation which assembled at his funeral which was held in the church. He leaves a devoted wife and her sister's family in Portland to mourn their loss. Also a brother in Santa Rosa, Calif., one sister in Los Angeles, Calif., and an-

other in Missouri. The cause of Christ as well as the Church of the Nazarene has suffered a real loss in his translation.—D. Rand Pierce, pastor.

BRINNELL—C. J. Brinnell, building contractor, and a loyal member of the Shreveport Church of the Nazarene, passed to his reward, January 1st. According to his usual custom for the first day in the year, he spent most of the day in secret prayer. Late in the afternoon while attending to his stock, a Jersey bull that he had raised a pet, gored him to death. Brother Brinnell, though 72 years of age, was very strong and active in every way. He was born in Sweden and moved to the U. S. A. at about 30 years of age. For many years he has had the experience of holiness. Though an exceedingly hard worker, he arose early in the morning to be alone with God in secret prayer before beginning the day's work. Three times a day he read a portion of the Scriptures and prayed around his family altar. Besides his private and family worship, he always called his crew of men to prayer just before beginning work in the morning. He was always in a hurry except when in special worship. Though he made no pretensions as a preacher, for more than twenty years he has visited the jail on the Sabbath and either conducted or had some one else to conduct Christian services, much of the time doing it himself. While there is no doubt but that Brother Brinnell has laid aside his garments of toil for a royal robe in a better country, his wife and two children, the church, and his friends painfully miss him.—E. G. Theus, pastor.

BLACK—Mrs. Barbara Black was born in Germany, January 17, 1876; died December 24, 1922. Mrs. Black was raised a strict adherent to the Roman Catholic faith. She was married to Samuel Black, September 15, 1904, who preceded her on the fifth of last April. There were no children born in their home, but it was a happy union. The writer was conducting a week's meeting in her community, in August, 1922, when Mrs. Black was converted, and in September following she received the blessed Holy Ghost that purified her heart. She immediately joined the Church of the Nazarene at Portales, N. M., and was a faithful attendant at almost all the services till one week before she went to her reward. She left this testimony that she wanted to go home to be with Jesus. After her conversion she was a sweet Christian character and won the love and respect of all who knew her. Though her Christian walk was short, there will be a fruitful harvest yet reaped. We, her pastor and the church at this place, bow our heads, and say amen to the will of God; our loss is heaven's gain. Funeral held at the Nazarene church.—A. K. Scott, pastor.

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

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Ohio District (Dayton, Ohio) May 2-6

Evangelists' Slates

Asaelian Quartet, 9-304 W. 83d St., Chicago, Ill.
Portland, Ore. Feb. 18 to March 4

C. H. Alger, Bethany, Okla.
Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.
Jarrille and Delf Aycock, Atwood, Okla.
California, Pa. March 1 to 18

A. F. and Lenora T. Balsmeier, 1018 Filmore St., Topeka, Kas.
Rev. C. E. Belew, 1306 Fourth St., Wichita Falls, Texas.

F. N. Benjamin, Song Evangelist, Williams, Ind.
M. L. Baltzora, Milton, Ore., Box 0107.

Miss Lula Bernard, 50 Sixth St., Lowell, Mass.
T. E. Beebe, and Carol F. Beebe, soloist and pianist, 333
Orange Ave., Long Beach, Calif.

P. P. Belew, Upland, Ind., Box 348.
James M. Belt, 129 Third St., N. E., Washington, D. C.

W. G. Bennett, Jamestown, N. D.
M. R. Bishop, Bethany, Okla.

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 Ganson St., Jackson, Mich.

Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho.
Lyman Brough, Potterville, Mich.

Portland, Mich. February 22 to March 11
F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60):

M. M. Bussey and Wife, 1238 Wesley Ave., Pasadena, Calif.
W. R. Cain, 518 South Vine St., Wichita, Kas.

Chicago, Ill., 825 N. Leclaire Feb. 18 to 28
M. C. Cagle, Buffalo Gap, Texas.

Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.
Dr. Edw. E. Carr, 8483 Dorchester Ave., Chicago, Ill.

Loonnie Cargill, 523 West F. Ave., Oklahoma City, Okla.
Roscoe Carroll, Cedar Hill, Texas.

Frank Catanesa, Hagerstown, Ind.
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.

C. C. and Flora Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio.
J. H. Crawford, Hooker, Okla.

W. F. Cleghorn, Bethany, Okla.
Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio.

E. M. Cornelius, Princeton, Ind.
Ernest Coryell, Wilmot, S. Dak.

Upland, Ind. Feb. 25 to March 18
F. W. Cox, Lisbon, Ohio, Box 441.

Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3.
Earl E. Curtis, 16 Stewart St., Louisville, N. Y.

Frank Daniel, 222 E. 42d St., Los Angeles, California.
Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid,
Okla.

F. N. DeBoard, Davenport, Okla.

Marion and Dean Devoll, 208 N. 13th St., Chariton, Iowa:
Johnnie and Jackie Douglas, Song Evangelists, 4204 Julius St.,
Dallas, Texas:

Earl Dulaney, 710-23 St., Ashland, Ky.
Laura, Ohio March 1 to 11

Grace Edwards, Thompsonville, Illa.
Harry Joseph Elliott, 916 16th Ave., S., Nampa, Idaho:

I. M. Ellis, Bethany, Okla.
East Liverpool, Ohio Feb. 14 to March 4

Enid, Okla. March 9 to 25
Pilot Point, Texas March 1 to 5

Tulsa, Okla. March 16 to April 1
C. E. Ellsworth, R. R. 9, Greenfield, Ind.

Theo. Elmer and wife, 214 Beach 145 St., Neponset, L. I., N. Y.
Canastota, N. Y. Feb. 16 to March 4

Grafton, W. Va. March 11 to 25
Henry C. Ethell, Springfield, Ore.

I. D. Farmer, Hugo, Okla.
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St.,
Anderson, Ind.

Eisa and Lula Fischer, Millford, Nebr.
B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.

Montrose, Colo. Feb. 20 to March 11
Bona Fleming, Ashland, Ky.

Austin, Texas Feb. 18 to March 4
Temple, Texas March 5 to 18

J. E. Gaar, Olivet, Ill.
Parker, Ind. Feb. 18 to March 11

Central Nazarene College, Hamlin, Texas March 22 to April 1
C. J. Garrett
Augusta, Kas. Feb. 4 to March 4

Philip Gelter, 451 Alice St., East Palestine, Ohio:
W. R. Gilley, Olivet, Ill.

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Lee L. Hamric, Hamlin, Texas:

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J. W. Hunt, No. 4, Nampa, Idaho:
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Arthur F. Ingler, Box 237, Nampa, Ida.

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Oklahoma City, Okla. March 18 to April 1

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M. R. Lea, 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.:
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Shelbyville, Ind. March 16 to April 1
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M. E. and Della B. Stretch, El Paso, Ill.

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Crossett, Mich. February 21 to March 11

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J. H. Vance, 1008 S. East St., Bloomington, Ill.:
N. B. Vandall and W. W. Caskey, Song Evangelists, Akron, Ohio:

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J. S. Wallace, Cartersville, Ill.

Mrs. Delance Wallace, 308 12th Ave., North, Seattle, Wash.:
Geo. Ward, East Palestine, Ohio:

R. H. M. Watson, College Heights, Meridian, Miss.:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.

Monongahela, Pa. Feb. 21 to March 11
Warren, Pa. March 4 to April 8

Mark Whitney, Ada, Okla.
Earnest E. Wigpant, 30, Laurel St., Richmond, Ind.

Sheldon, Iowa Mar. 1 to 18
Archer, Iowa March 19 to April 2

J. E. Wigfield, Burr Oak, Kas.:
Earl F. Wilde, Highlands, Calif.

Whittier, Calif. February 11 to March 4
Redlands, Calif. March 8 to 25

Riverside, Calif. March 29 to April 15
Mrs. Esther Williams, Song Evangelist, University Park, Iowa:

J. E. Williams, Olivet, Ill.
Ogden, Ill. Feb. 12 to March 4

Plymouth, Iowa March 5 to 13
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