

# HERALD of HOLINESS

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

Vol. 11. No. 3. Whole No. 523

Kansas City, Mo., April 19, 1922

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

## The World's Greatest Need

By REV. JOHN W. GOODWIN, *General Superintendent*

IN this period of reconstruction many attempts have been made to diagnose the condition of the world. Some have said the world is sick, others, the world is dying. All seem to know there is a great need somewhere. It is often true with that awful disease known as rheumatism that nearly every neighbor wants the privilege of prescribing a different remedy. It would seem to be about the same with the world of today. There are many physicians from the various schools urging upon the public their remedies, but when all has been said and done we fall back on the one only solution for the world's great need, viz: God.

All must admit that a loving God can supply every need in the world of today. We may go to other helpers and seek other physicians, but all in vain. The health of the world can not be recovered by any of these quack remedies. God is our only refuge in times of trouble. He can not only properly diagnose the case, but He, Himself, is the remedy. The fevered patient must struggle on until ready to take the prescription of the Great Physician.

God, Himself, waits to speak the word of power to still every storm and quiet the rolling waves of the wind-tossed seas of political, commercial and social strife. If the world would only cast its eyes heavenward to the Man of Galilee, he would find a way to solve the problems. How could we find God in the midst of all these confusing voices and receive the help so much needed? First of all, "Be still and know that I am God." Stop! Look! Listen! "Be quiet and wait only upon God. Commune with thine own heart." In quietness and confidence shall be our strength. God is not far away. In full devotement to God, faith, like the atmosphere, will conduct the golden light of truth to our hearts.

Nothing but a mighty revival of holy religion will meet the need of the times. God must come into human lives with His own ideal of righteousness in regenerating and sanctifying power. The world's great need lies deep in the human heart. Our Lord diagnosed the case correctly, "Out of the heart proceedeth murder, adultery . . . and all uncleanness." The remedy must reach the heart, for the disease is deeply imbedded in the very nature and constitution of man. The true remedy must be full of divine power to change the whole tenor of human life. This is the proposition proposed by the gospel of Jesus Christ, which

is the "Power of God unto salvation to every one that believeth." Thus the new birth, which gives spiritual light to a darkened soul in sin, is all important to a full understanding of the real need, which is deeper seated, in the very nature of the soul. Sanctification, which is God's power to make holy, is all important in the manifestation of God-life among men. The world's great need is God, but God among men must mean holy life, therefore holy manhood is the crying need of the world.

Our message, the great dispensational truth, that God baptizes believers with the Holy Ghost, sanctifying and empowering them, will meet every need of the times. When men full of faith and the Holy Ghost enter the commercial world we shall have nothing but righteous ideals, justice and good will toward others. With holy fathers and mothers the world would receive great impulses for good which would revolutionize society. The golden rule would abolish all wars and racial strife, political ambition and social upheavals. The world is dying only for holy men with the burning message on their lips, anointed with holy flame, dispensing to a needy world the only real remedy.

Knowing the world's need, and possessing the remedy, what kind of men ought we to be in such times as these? Nothing short of devoted, holy, impassioned preachers, with hearts consumed in holy desire to win souls for Christ, can meet the great needs. We must have mighty revivals, sin-killing revivals, revivals which will awaken interest in holy living. The people must be awakened to prayer, earnest and continued prayer. There must be a dying out to self-interest, selfish ideas and plans; all hindrances removed, with deep humility, until God comes in mighty power in the salvation of the people. God is depending on His Spirit-filled people to give the world the true gospel of saving grace. The remedy for the world's great need is in our hand. Millions are waiting, perishing while waiting for our slow feet to take them the gospel.

Nothing but a salvation which can save from all sin will ever supply the demand of the human race. No soothing syrup remedies will do. No quieting pills or twilight sleep will meet the need. Nothing but a heroic presentation of the soul's need in its full deliverance from all sin and God's gracious infilling of the Holy Ghost will accomplish the desired ends. We have the remedy. Shall we not give it immediately to a needy world?

## IT IS UP TO THE MEN

HERE is no doubt but that women have equal rights with men, that they are men's equals in most things and their superiors in many things. But, without spending any time talking about how it ought to be, the fact is that propositions which require lots of money and lots of labor do not usually show very great success unless the men get behind them. There are some organizations that manage to get along by just taking in the men as *honorary* members; but this commonly means that the women will furnish the brains and do the talking and the men will pay the bills. Of course, the individual is really the unit in the Church of God, but the fact must not be overlooked that the family is also recognized.

On the average, women are more religious, really more devoted and ready to sacrifice than men; still about the saddest spectacles one will see is that of a frail woman trying to furnish religion for the family. A boy loves and honors his mother and listens to her advice, but he follows his father's example. A girl nestles up in her mother's arms and follows her instructions in matters of detail, but she depends upon the wisdom of her father when it comes to the big problems of life. Many a man feels that he has done nobly when he has furnished the material provisions for the family; some even feel that this gives them license to ignore and even oppose the wife in her strivings for higher things. He excuses and condoles himself with the fact that he has done the biggest part of the work. There never was a greater mistake than this. Women have over and over shown that they are capable of forcing proper returns for material efforts. The father who quits with the mere work of making material provisions has done the smallest part of the work. The father who refuses or fails to take the lead in the religious life of his home and in the religious training of his children is a slacker, and, in most instances, a coward. I have seen very few irreligious wives of religious husbands, but I would be ashamed to attempt to estimate the number of slacker husbands of Christian wives that I have known.

Next to the spectacle of the frail wife trying to overcome the influence of a godless husband and bring her children to heaven, is that of a few struggling women trying to keep up the spiritual life of the church and community without the co-operation of the men. Men get the money for their clubs and lodges, even if the family must stint to make it possible; but the work of the church is a matter of charity, so far as the estimates of the unsaved husband is concerned, therefore, the wife must secure whatever funds she can for carrying forward the work of God. But the women can not run the church. If the church dies, it will be the fault of the men. Why are there thirty to forty thousand pastorless churches in the United States? It's



**EDITORIAL**  
J. B. CHAPMAN, D. D., Editor

not the fault of the women who, as a usual thing, count the church and the influences of religion the principal asset of the community. An observer counted thirty-four women, eleven children, and six men in the congregation at a Sunday morning service in a country church; this will be found to be a typical example of attendance at the average church.

By saying that it's up to the men to make the work of the church succeed, I do not mean that they can do it alone any more than the women can do it alone. Leave religion to the men and they will get up something like the Inter-church-world movement, which was really a men's affair. Without the sincerity and devotion of women, of course the church would fail. But what I do really mean is that if the men would do their share as the women have done theirs, the work of God would go forward; and if the work does not go forward, it will not be because the wives and mothers of our land have failed in sincerity and devotion, but because the men have failed in consecration and in the manly virtues which grow out of it. If there were as many husbands in the church as there are wives, as many fathers as there are mothers; and if the husbands and fathers were as willing to sacrifice and give and pray as the wives and mothers are, the prophets have not yet described the success that would crown the efforts of the people of God.

## MEN'S NEEDS ARE ELEMENTARY

WE are prone to think that men need something new and strange. We are, more or less, given to searching for the "philosopher's stone" that will make all life's problems easy. But, after all, the things that men need are few and fundamental. The guilty need pardon, the troubled need peace, the weary need rest, the defiled need purity, the faint need courage, the weak need strength, the ignorant need knowledge, the misdirected need wisdom, the sick need healing, the destitute need food and clothing, the dying need life. But shall we direct the seeker to a different source for the supply of each of these needs? No, and here is where the complications disappear. All these needs are summed up in one word—man needs the Savior. Christ brings pardon, and peace, and rest, and purity, and courage, and strength, and knowledge, and wisdom, and healing, and succor, and life; for in Him all fulness dwells and ye are complete in Him (Col. 2:10).

—+—

It is its quality and not its quantity that determines the value of a life.

## GETTING PEOPLE TO READ THE HERALD OF HOLINESS

I NEVER feel especially comfortable when some one gets up and argues that people are not loyal Nazarenes unless they read the HERALD of HOLINESS. Of course, this is true all right; but I am disappointed when there is no higher motive for reading the paper than just the mere demands of denominational loyalty. I wish we could make the paper so interesting and useful that people would read it just because they want to. And if we do not make it that interesting, we do not succeed in doing what we are striving to do in every issue.

General Superintendent Goodwin says that when he was a pastor he followed the practice of calling public attention to some very interesting item in the paper (Dr. Goodwin says there is such an item in every issue) and asking how many had read it. Soon the people learned to look for things in the HERALD of HOLINESS and to talk of them whenever they met together. The result was, they became interested in the paper, looked forward to the coming of each issue, asked their friends to subscribe, and forgot the mere plea of duty in the higher realm of privilege.

## UNITY AND ITS SUBSTITUTES

UNITY is a heart quality and demands purity as its basis; for wherever there is sin there will be pride, or vanity, or selfishness, or envy, or jealousy; and wherever any of these is, there will be schism and variance and confusion. In the seventeenth chapter of John, Jesus gave the only recipe for unity that has ever proved trustworthy. He prayed that His disciples might be sanctified that they "might be one." Heart holiness is Christ's way of bringing concord to His church.

But measuring with the "measure of man," holiness is a difficult attainment. It requires complete abandonment to the will of God. It dissolves carnal ambitions, and often bedims the prospects of worldly preferment. And because men know these things, they frequently attempt to substitute union or uniformity for unity.

As a factor serving its own purpose, union is a good thing and should always be encouraged; but union is a quality that belongs to the head and requires liberal intellectual tenets for its basis; and liberality in doctrinal and preceptive standards is always a dangerous thing. For this reason, a meeting that is broad enough for all the churches to unite in its promotion, is usually such a hopeless compromise that it could be classified as an evil rather than a blessing. If a man's conscience requires him to believe in immersion as the only true mode of baptism, that man is not helped by being forced to give this tenet up in favor of a liberality that has no meaning to him. I have never yet seen a union revival in a city where a dozen or more denomi-

nations were endeavoring to co-operate, that did not let down in its methods of altar work. The fact is, union is always found on the lower, rather than on the higher plane. For instance, if one church uses the mourner's bench and another merely requires candidates to stand and confess in answer to the preacher's questions, those two churches will never unite on the mourner's bench plan. If one church preaches holiness as a second work of grace, obtainable here and now, and the other is luke warm on holiness altogether, those two churches will not unite to promote a holiness revival. Union is frequently compromise for all parties concerned; so, while it is a good thing within proper limits and within its own sphere, it is always a very dangerous thing, and frequently an evil thing.

Uniformity in order is frequently presented as a synonym for unity by good intending people. But just as a doctrine is something to be believed, a precept is a law to be obeyed; so that agreement on the creed and on the order and form of service may exist without heart unity. Uniformity usually degenerates into formality and deadness. A thousand churches may begin their services with the doxology and go through the services according to an agreed form without a hitch, and yet be rotten with carnality and rent with jealousies.

But unity permits of variety, and bridges distinctions and separateness with perfect love. It demands union only in matters that settle destiny, and requires uniformity only in essential doctrines and God-given rules of conduct. Unity is not obtained nor promoted, primarily, by our efforts to approach one another; but by our close approach to God. If you "draw nigh unto God," and I, also, approach Him, we will soon be near each other without just planning the meeting, as regards you and me. Let us have no substitutes for genuine unity which is a certain result of obtaining and keeping the grace of entire sanctification.

#### PROHIBITIONISTS MUST NOT REST

IT would seem that the American people have showed clearly enough that they prefer prohibition of the liquor business to any form of compromise that could be suggested. But this age-long evil dies hard. Lately there are indications that it is dangerous for prohibitionists to be off their guard for a moment, lest liquor should again get the upper hand and overthrow the will of the majority and undo the good work which it has taken generations to accomplish.

Two recent occurrences deserve special notice:

(1) Ambassador Harvey's London speech in which he declared that the American form of prohibition is too radical for the human race.

(2) The American Federation of Labor's resolution asking for the repeal of the Vol-

stead Act and the substitution of legislation which would permit the manufacture and sale of light wines and beer.

It is not at all improbable that there will yet be an effort to annul the prohibition amendment. There is good evidence that the wet forces are looking with favor upon such a purpose.

The enforcement of the prohibition law would have been a very difficult matter even in normal times; but we have been passing through a period of peculiar lawlessness, when even the well established laws of the country have been disregarded as never before in the history of this republic. Murder, robbery and every form of criminality have been more common within the last three years than any one living can remember to have seen. Prohibition has been enforced almost as well as any other law and conditions have greatly improved under its dispensation. I believe prohibition would receive a larger vote, if submitted to the people, than it ever did; but there is no reason why we should be compelled to go through the ordeal of another legal battle over alcohol.

#### NOW YE ARE CLEAN

A FEW weeks ago we had a brief treatment of John 15:3 in "Questions Answered." Rev. A. G. Jeffries, one of our foremost evangelists, writes as follows:

"Clean provisionally, but not really. Jesus modifies His words by saying: 'Through the words which I have spoken unto you.' What words? John 14:15, 16, 17. 'If you love me' is a qualifying term and means you may or may not. But if you do—'keep my commandments' and 'I will pray,' yet future. And He shall (yet future) give you another Comforter. (The Holy Ghost) Acts 15:8, 9: 'Purifying their hearts by faith.' Rom. 15:16: 'Sanctified by the Holy Ghost.'

"Jesus obligates Himself conditionally. Some one must love and keep on loving. On that condition He will pray. When the prayer is answered the lover will be 'filled'—Acts 2:4; 'purified': Acts 15:8, 9; 'sanctified': Rom. 15:16.

"Again: We are doubly defiled by the habits of sin and inherited pollution. They were clean from the habits of sin but not the pollution of sin.

"The 'Words I have spoken unto you' promised perfect cleansing from that which they did not realize they had. John 18:17. Adam Clarke translates as follows: 'Now you are pruned.' Judas had gone out. Dr. Whedon gives this note: 'Now ye are clean' but imperfectly cleansed. 'Cleansed not by the power of the Spirit but by the power of Jesus' words.'"

This is a fuller illumination of the text and, I believe, is the correct interpretation. Thank God that we can now be made "really" as well as "provisionally" clean.

Man has greater possibilities than any other of God's creatures: he can sink lower in hell than demons or rise higher in heaven than the angels.

God will pass by the closed doors of the palace to enter the tent where a welcome is found. He will pass the rich and the educated, when they are proud and arrogant, to enter the heart of the poorest where humility is found.

## Questions Answered

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

Q. Does the parable of the Ten Virgins teach that no one shall get to heaven who is not sanctified, or were the foolish virgins not even regenerated? J. E. S., Ala.

Ans. The parable of the Ten Virgins teaches that no one will get into the Marriage Supper of the Lamb who is not spiritually prepared for the Coming of Christ. I do not think that the foolish virgins can be taken to represent justified Christians who are walking in all the light they have received; but they do represent all unconverted people and all backsliders, even if such backsliders lost their vision of Christ because of their failure to walk in the light of holiness when it shone upon their pathway.

Q. How many days did the Apostles tarry in the upper room until they were baptized with the Holy Ghost? J. E. S., Ala.

Ans. Read Leviticus 23:15 and you will see that the Jews commenced with the day following the Sabbath of Passover Week to count the fifty days which brought them to the date for the Feast of Pentecost. And that is the day (Sunday) that Jesus arose from the dead. Counting Sunday as the first of the forty days that Jesus was on earth after His resurrection until His ascension, you would still have ten days until Pentecost. This is the method by which we arrive at the conclusion that they tarried ten days for the coming of the Holy Ghost.

Q. Can one pray through for the salvation of a sick person (receiving the evidence) and the sick be saved without having made any effort on his own part, but dies in a short time? W. T., Okla.

Ans. Salvation is a personal matter and its conditions can not be met by any proxy. Frequently what is called "evidence" is really just God's blessing upon the faithful intercessor. In such cases, there is evidence that God has heard the prayer, but we must remember that God does not grant conditional blessing unconditionally, and that, therefore, we can not pray God to forgive an impenitent sinner; though we may pray that God will bless every agency to bring him to repentance.

Q. When fasting do you do without both food and drink for the time set apart to fast or do you abstain from food only? J. H. W., Idaho.

Ans. Practices differ; some abstaining from food only and some from all refreshments including both drink and sleep. Perhaps it is better to let the state of one's health and the length of the proposed fast help in deciding what plan should be followed.

It is not enough for one to confess that he is lost, he must repent in order to be saved; and this means to sorrow deeply enough to impel one to turn from his wicked ways.

## Introducing the Preacher



*In telling his religious experience, Brother Shepard says, "I was converted in Santa Barbara, California, on May 7, 1881, and several months later, on the top of a mountain in Southern California I was sanctified wholly by the baptism with the Holy Ghost."*

*Brother Shepard began preaching at twenty-one years of age, and when I heard of him twenty years ago he was already a "seasoned soldier." For a little while after he began to preach, he taught school and preached on Sundays. He has spent six years in the pastorate in California and Illinois and has held evangelistic meetings in almost every part of the United States. Brother Shepard is known every where as a sweet spirited Christian, a safe teacher, and a peerless preacher of full salvation. His services are in great demand for revivals and campmeetings.—Editor.*

## Gospel Paradox of Life and Death

By W. E. SHEPARD

*Text: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other the savor of life unto life" (2 Cor. 2:15, 16).*

**M**AN is the enigma of the universe. He is the only part of God's creation on earth that has failed in fulfilling the object for which he was made. He has taken advantage of his higher powers of intelligence and volition and used them against his Creator, relegating God out of his sphere of life, choosing his own selfish ways, following largely the line of least resistance and giving way to his carnal passions, taking the bits in his teeth and rushing on to sure destruction.

In spite of man's rebellion against God and determination to have his own sinful way, God has deigned and desired to save him—save him from sin and from hell. God so loved man that He has practically exhausted His resources of heaven, earth and hell to awaken him and save him. Besides the death of His only begotten Son, making a full atonement for man, and then sending His Spirit to strive with him, to awaken, woo and win him to Himself, He has given His Word to enlighten him, and sent preachers and Christian people in general to apply that Word and to be used as agencies or channels through which to win man from his life of sin to one of holiness. "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

The preaching of the Word, according to

## THE NAZARENE PULPIT

the text, becomes a savor of life to those who will accept it, and a savor of death to those who reject it. The very Word which will be used of God to save one, by the proper obedience and faith, will damn another, by his rejecting it. All Christian activities, and preaching of God's truth to get men saved, will turn towards the damnation of souls who spurn and reject them.

All the way down the ages the very things used of God to bless humanity if they walked in the light and obedience of those blessings, were, on the other hand used as curses if men turned down God's plan. Here comes in the paradox of life and death; life to the one who accepted, and death to the one who neglected and rejected.

Let us notice how it worked in times past.

Noah "prepared an ark to the saving of his house; by the which he condemned the world". The ark was salvation to all who embraced it, and condemnation to all who rejected it. The identical means which God provided to save all who would believe and accept it, became the very opposite to those who rejected it.

Then God had another ark, called the "ark of the covenant." This ark carried the blessing of God with it wherever it went, providing the people obeyed and did not trifle with its sacredness. The people of God felt a sacred protection when God's ark, containing the Word of God, was in their midst. When it was in the home of Obed-Edom the blessing of the Lord rested upon it. How different when it was in the midst of those who disobeyed the sacred Word! Instead of blessing, it became a curse to the Philistines. Note the physical disorders which came upon those sinners, and the confusion it wrought and the consternation and havoc everywhere it went. On the one hand it was a blessing, and on the other it was a curse. The very thing that blessed those who accepted it, was a curse to those who spurned it.

The Pillar of Fire was God's miraculous light by which He guided His people in the Wilderness. In the day it was a Pillar of Cloud and at night it was a Pillar of Fire. It was not only a miraculous light to guide His people, but also a covering for them in the day time (Psalm 105:39). This marvelous light when it first began to serve the Israelites served a double purpose. When God's people were making their escape from Egypt and just before they crossed the Red Sea, this Pillar came and stood in between the camp of Israel and the camp of the Egyptians. Note the effect it had on each camp: "It was a cloud and darkness to them, but it gave light by night to these; so that the

one came not near the other all the night" (Ex. 14:20). The very light which made plain the way of God's people, made the way dark to His enemies—a savor of life and a savor of death.

Jesus Christ is called in the Word, the Prince of peace. But notice what He says of Himself: "I came not to send peace, but a sword." Is not this a contradiction? It is a paradox. He is the Prince of peace to all who accept Him as such; but He becomes the sword to all who reject Him. The very Christ will be peace on the one hand and the sword on the other, according to the attitude which one sustains toward Him.

The experience of sanctification will make people *one*, according to the statement of its Author in John 17:21. On the other hand, the same experience taught in some churches will cause more friction, fuss, furor, and make more division than almost any doctrine taught. Why is this? It all depends upon the attitude of those to whom it is taught. When people fall in line with the will of God and seek and obtain the experience, it melts them into a blessed state of unity; but when they oppose the doctrine, they become schismatic, divided, out of joint with the Word and with God. Just think of it, sanctification on the one hand blessing, unifying, purifying; on the other hand, becoming a downright curse, disintegrating and creating havoc. That is the reason why carnally-minded preachers do not want it preached in their churches; it becomes either a savor of life or a savor of death. They are afraid of the death left in its wake.

Ahab said to Elijah: "Art thou he that troubleth Israel?" Here is the same thought again; the savor of life or of death. Elijah was not a troubler of Israel at all; he was a peace-maker. He was the last man to make trouble. Yet Ahab considered him a troubler. What was the difficulty? It was Ahab's attitude. Because he was a set enemy of Elijah, it seemed to him that Elijah was making all the trouble. Had Ahab taken the proper course, it would have proved the very opposite in results.

Again Ahab met Elijah and said, "Hast thou found me, O mine enemy?" But Elijah was not an enemy; he was really the best friend Ahab had, for he was true to him. He was a true friend to all who obeyed God, but seemed like a real enemy to all who opposed God.

When the prophet was on the hilltop surrounded by the king's army, ready to capture and kill him, his servant became alarmed and wondered about the outcome. The prophet prayed the Lord to open his eyes. When his eyes were opened he discovered the mountain full of the hosts of God. At the same time the hosts of the king had their eyes shut or blinded. Here the marvelous miracle worked both ways; it opened the eyes of God's servant, and it closed the eyes of God's enemies. The eyes of the one were opened

to see God's army fighting for them, while the other had their eyes blinded so they could not see God's army or their own. The same power that opened one closed the other. It was a savor of life to the one and a savor of death to the other.

The Hebrew children were cast into the furnace of fire heated seven times hotter than ever before. It was so hot that it burned off the bands which enclosed them, and gave them perfect freedom, brought the form of the Fourth, the Son of God, into their midst, and they enjoyed a red hot holiness meeting such as was not customary to mortals here below. But that same fire at the same time was so hot that it burned to death all those who thrust the Hebrew children into the furnace. The same fire which set the Hebrews free, blessed their souls and brought God's presence into their midst, at the same time burned to death the enemies. Life to one, death to the other.

The twenty-eighth chapter of Deuteronomy is the great blessing and cursing chapter of the Bible; the first part devoted to blessing, and the latter to cursing. The commandments of God are placed before His people. To obey those commandments meant the long line of blessing to be upon them; to disobey them meant the long line of cursing. The same commandments obeyed meant blessing, and disobeyed meant cursing. Here again is the savor of life and of death.

Here is a glimpse into Paradise. The glory of that world of delight, with all that went to make heaven to humanity, was made the very opposite to the inhabitant of hell. When Dives looked across the impassable gulf and beheld Abraham, and Lazarus in his bosom, heard the hopeless words from that eternal shore, heaven itself augmented the despair and punishment of hell. The very things that increased the joy of the saints, also increased the sorrows of the sinner. The sight into that world of bliss increased his world of woe.

When Noah and his family were safely housed within the ark, the record informs us that "the Lord shut him in." Here was a single act of God with two opposite results. The same hand that closed Noah and his family inside the ark, shut the lost world outside. That very hand at that very time in that very act, became a savor of life to one and a savor of death to the others. And so will it be at heaven's door. Some will be inside and safe forever; others will be barred outside and damned forever.

Why will sinners fight against God? No one can out do God Almighty. He will win out in the long run. God is keeping tab on the sinner every moment of his life. Note the sinner's planning and its opposite ending. The Word informs us that he who digs the pit will fall into it himself.

Haman built the gallows on which to hang Mordecai, but hung thereon himself.

Balaam came to curse Israel according to

Balak's instructions, but his curses were turned into blessings. God swung his tongue around as if on a swivel and caused it to pronounce blessing instead of curse.

Daniel's persecutors concocted a plan to get rid of that saint of God. They purposed to have Daniel thrown into the lion's den and eaten by the ferocious beasts. They landed there themselves and made that intended meal.

Following the Flood the sinful world concluded to build a tower, lest they should become scattered upon the face of the earth. At that very time in the building of the tower, they became scattered, getting the opposite from their planning.

A mighty army came forth against Jehoshaphat, enough to wipe Israel's army from the face of the earth. God turned the tide, by the shouting of His hosts and the foe fell to fighting themselves. Their plan was to eliminate Jehoshaphat's army, and, instead, they eliminated themselves.

The rich man planned for a life of ease, massed his wealth, built his barns, talked it over with his soul, but lay down that night in his bed on earth and woke up in hell. His plans did not mature. He thought he was wise, but God said he was a fool. He thought he would live long, but he died soon.

Man is a free moral agent. The preaching of the Word brings responsibility. The entrance of God's Word brings light. The measure of one's light is the measure of his responsibility. One's sin is measured by the amount of opportunity and light he has rejected. The worst sinner is the one who has had the best opportunity and rejected it. Those who have turned down the most light will meet the darkest record at the Judgment.

Light will brighten one's soul or darken it. The same light that makes bright the path of one, by walking in that light, will cast terrible darkness upon the one who fails to walk in it.

Pharaoh's heart was hardened by the very process which would, have softened it had he obeyed God.

When people reject the light of holiness, the very light which is in them will turn to darkness. Holiness rejected will condemn the rejecter.

Remember that Christ will win out in the end. You may turn Him down, but your knee will be compelled ultimately to bow. It is said of Julian the Apostate, that when lying on the battle field and bleeding to death, he caught a handful of the crimson gore and

flung it toward heaven, saying, "O, Galilean, Thou hast conquered."

Remember, that in the final account, if you reject God's plan and mercy, it will haunt you throughout eternity. Think of your eternal death doom being sealed, and after your sentence is passed, and you start down the steeps into everlasting darkness, you take up the awful dark death dirge saying "O, if I had never heard the gospel, if I had never heard of holiness, if I had never heard a prayer, or a song, or seen a Bible! It has been turned a savor of death unto me. The preaching and singing and praying and altar calls have damned me at last, because I have rejected Him who came to save me. It has all been a savor of death unto me, instead of a savor of life."

## Reason and Religion

By EVANGELIST J. W. MONTGOMERY

IN his letter to the church at Rome, Paul declares that to present our bodies a living sacrifice, holy and acceptable unto God is a *reasonable* service (Rom. 12:1). But it is very unreasonable to suppose that a holy God would be pleased with an unholy service. Christian means to be Christ-like, and any who know Christ know that it is not like Him to commit sin. He "did no sin, neither was guile found in his mouth."

There are some who would like to testify against holiness, but they can only give their opinion; for they have never experienced it, neither sought it diligently, have never even searched to see if it is a Bible doctrine; so their testimonies are worthless. But there are hundreds and thousands up and down the land who can testify that "The blood of Jesus Christ his Son cleanseth from all sin." They testify to what they have experienced—what *they know*.

No dying man has ever yet testified that he had spent his life fighting holiness, and that he was now going to heaven, that he was glad he had lived as he had, and that he wanted his wife and children to fight holiness and meet him in heaven. But we know of hundreds who have died in triumph, testifying that the experience of holiness stood the test of the dying hour.

Sometime ago I was called to the bedside of a dying man who had spent many years in sin as a backslider. A minister had just visited him and told him that because he had once been a Christian, God would take care of him. The dying man said, "That doctrine may do to live by, but it will not do in an hour like this." There are no dying testimonies against holiness. Both living and dying testimonies, as well as the entire Word of God, are in favor of holiness.

GONZALES, TEXAS

"I beg your pardon for not sending the money for my paper before this time. Thank you for sending it, for I certainly want every number of the HERALD of HOLINESS. It comes as a dear messenger each week. I think it the best soul food of any paper I ever read. Don't ever stop my paper."  
—Mrs. R. F. Wilson, Calif.

**"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Bible**

## Wilt Thou Be Made Whole

By PASTOR L. O. GREEN

**W**HEN our Lord began His earthly ministry He came to a people that had but small capacity for understanding the direct teaching of the gospel, therefore it was necessary for Him to bring this great message to them through the medium of illustration and parable. The healing of the infirm man at the pool of Bethesda is not only a historical incident, but is also, a glorious example of Jesus' power to instantly heal the body of physical infirmity and to deliver the soul from its moral infirmity and restore it to a normal state of spiritual health and purity.

We notice in the narrative (John 5) that this man was alive but encumbered with infirmity. If this physical circumstance be taken as typical of a spiritual condition, we would say the man had a measure of spiritual life but that this life was continually hampered and retarded by an incurable infirmity. The physical term used in the Bible to represent a condition entirely void of spiritual life is death. Paul says of the Ephesian Church they were "dead in trespasses and sin." This kind of a character is as unconscious of the inward moving and revelations of the Spirit of God as the physically dead man is to the material universe around him. But this man had life, but was accomplishing little because of his infirmity. So a great many people who love the Lord, because of spiritual infirmities, can do but little for Him.

We notice again that he was not satisfied with his present condition and was seeking for deliverance.

We have heard the testimonies of many who were painfully conscious of spiritual infirmity, and longed for deliverance and victory, but found it not. Like this poor man trusting in the merits of Bethesda's Pool yet unable to get therein, they were trusting in the merits of church membership, church activity, and good works, only to remain in the same infirm condition. Their hearts long for peace and power to do God's will; still they travel on in dark and dismal paths of defeat and discouragement. A carnal minded comforter says, "There is no deliverance for you, this is your battle in life to wrestle with those inward tendencies toward evil, man in his fallen condition can do no other than sin and repent daily, until death comes." But Jesus came to save the people from their sins. He says, "This is the victory that overcomes the world—even our faith." He promises peace, victory, joy, power and assurance. Praise the Lord. Another says, "You can finally be delivered from your condition but it will come through an extended period of growth and development." But none of these "growities" ever give witness to having reached spiritual purity. Saved and sanctified peo-

ple will grow in grace and in the knowledge of God, yet nowhere in the Bible are we taught to expect deliverance from sin by the process of development and growth.

Still others claim that all spiritual infirmity is destroyed by death that the article of death brings to the soul all the virtues and spiritual blessings promised by the Lord. But we are nowhere taught in the Scripture that death has power to change the moral status of the soul. Death only separates soul and body, the spiritual from the physical. As death leaves us so the Judgment will find us. Surely God would not withhold from us until death those blessings that we so much need in life. It's now that we need power and purity. We are now on the field of battle where the conflict is raging between right and wrong between sin and holiness. No soldier on the battle fields of earth can accomplish much if he is afflicted with rheumatism or tuberculosis; neither can any in the army of the

Lord if he is encumbered with spiritual affliction. The Lord commanded His disciples to tarry at Jerusalem until they were endued with power, till every vestige of moral corruption was purged from their souls, that they might go out into the world and be able to stand the storms, stem the tide, and hoist the banner of full salvation in every land.

We need men today who have strength and health, ambition and energy to go to the ends of the earth with the glad news of life, victory and complete deliverance from sin. Brother, are you conscious of an existing infirmity in your spiritual life? Are you meeting defeat when you expected victory? Are you driven upon the rocks of despair by the howling winds of adversity? Are you failing to be what you know you should be for God? Jesus will make you whole. He can instantly remove the cause of your trouble. Trust no longer in good works in your church activity or anything else but the Blood of Christ. Come cast your all at His feet and abandon yourself. He will make you whole.

ELWOOD, IND.

## Foreign Missionaries and Politics

By REV. L. S. TRACY

**S**EVERAL of the countries in which the Church of the Nazarene is conducting missionary work are in the throes of revolutions more or less well defined. These revolutions are industrial, social, religious and political. Some are farther along the road than others, but almost all are on the road. Some are adopting the new voluntarily because they see its superiority, while others are having it, to a more or less degree, forced upon them. Japan has adopted it voluntarily, China has taken it up partly on her own initiative and partly because of the pressure of foreign capital and trade, while India is adopting it chiefly because a foreign power has put it in operation and shown the people its advantages.

All of these changes create problems for the missionaries that are extremely puzzling, the chief of which to be considered now is the political. What should be the attitude of the foreign missionary toward political movements of the country in which he labors?

Christianity creates hatred of oppression and desire for liberty hence it has not a little to do in producing the political awakening of backward countries. The missionary therefore has sympathy for those who are struggling for national liberties. This is natural. On the other hand, if the political agitation should in any degree be directed against the government or people of his own race, it is natural that the missionary should view matters much as his own people view them—and here lies the danger.

Along about the fifteenth century China and Japan were both comparatively open to

trade; so much so, that Christianity was introduced by Roman Catholic missionaries with such success that at one time they claimed converts to the number of hundreds of thousands in China and a million in Japan. Then the missionaries sought to bring these countries under the political authority of the pope of Rome as had been done in Europe, with the result that the governments and people arose in fear of this foreign domination, expelled the missionaries, stamped out Christianity with great violence and closed their doors to foreign trade, books, education and religious teachers. This is the condition in which modern trade and missionary movements found these countries.

Now a case in our own time. During the world war, the German missionaries in India were interned and their large, well equipped, efficient missions were turned over to other societies permanently. The chief reason for this was that the authorities felt they had good grounds for believing that some of the German missions were centers of German propaganda.

The lesson is clear.

Though our missionaries in foreign lands may sympathize with one side or the other—they would be unworthy of their calling did they not have clear opinions—yet, they should avoid taking sides in political controversies as much as possible. This does not apply to the native converts for they are citizens and should take the obligations of citizenship, while the missionaries are foreigners—subjects of a foreign nation.

The missionaries may occasionally have op-

portunity to lead the people to clear analysis of a political situation or to privately correct grave errors in their methods, but, with a very few exceptions, he should make it a point to cause the people to understand that he is not there for political purposes. He may be the subject of a foreign power—even of an enemy power—but he is not there in the interest of that or any other political power. In extreme cases the lines are so finely drawn that this neutral attitude is impossible, but usually it is not. The more clearly he succeeds in convincing the people that he is there in the interests of the Kingdom of Heaven, and of no other, the better it will be for his work and for all the work of God in that land.

BURNS, OREGON

### Lessons From the Life of Moses

By REV. JUDSON P. WEAR

**G**OD had a plan and needed a man so He put Moses into the place. God has a plan for every life and often that plan is far ahead of what we are filling now.

God needed a trained leader. Training will never make a leader but training is good for a leader. I have seen graduates from some of the best universities that the land affords, tramping the railroads, nothing but bums.

Moses was a master in all the arts of Egypt, yet when he tried to rule he failed. He was the world conqueror in military affairs yet the use of the sword proved his undoing. Carnal means will not win or help folk. They will allow you to kill all their oppressors but when you start to reprove them it is a different thing. Brother, it takes more than rebuke to win folk. You must have your own life above reproach. Be careful when inviting folk to God that they have not seen you killing some Egyptian. Oh, they will enjoy your questionable story when you tell it and encourage you in it, but wait until you talk to them then of salvation. They will say "Who made you a ruler, I saw you do the same thing yesterday."

Moses came one day to a bush that burned with fire and was not consumed, and he turned aside to see. Here is where many folk fail. They do not turn aside to see what God wants to say to them. But as he listened, Moses began to make excuses. "Who am I?" The best fitted man in all Israel and the world. God makes no mistakes. You may think that He should call some one else, but this is your place. "They won't believe me." But God said, "Certainly I will be with you." No premium is put on egotism, but if you have no confidence in yourself you will fail God. He wants men who, like Paul, "can do all things through Christ who strengtheneth" him. "I am slow of speech." God said, "I will make Aaron the speaker of the house." Be careful that no man take thy crown.

"Certainly I will be with you." No man has ever been able to point out the time since Moses left the bush that God was not with him. Why? Because he stayed there until his own plans and ambitions were consumed and he was ready to go where God went. Friend, do you want God to be with you? If you will tarry at the bush, He will fit you for the going and go with you.

## Annual Report of the General Statistical Secretary, Church of the Nazarene, for Year 1921

The annual report of the General Statistical Secretary has been delayed awaiting the report from one District, which, we regret to state has not yet arrived, the figures for 1920 being used in the table following. It was thought best to print only the summaries considering the lateness in publishing the report. Despite the extreme financial stringency the Church of the Nazarene has made splendid numerical gains in all departments of the work, and lacked but a few cents of equaling the per capita gifts for 1920. In considering this table the reader should remember it represents workers and work in His kingdom, and that each addition to the ranks means that added possibilities for the extension of His kingdom are made apparent. Let us praise God for His gracious presence with the church during the past year, and determine to extend His kingdom even farther during the year before us.

Numerical—	1920	1921	Increase	Decrease
Number of Churches	1,077	1,145	68	
Number of Church Members	37,478	43,703	6,225	
Number Members of Y. P. S.	6,762	8,661	1,899	
Number Members of Sunday School	49,824	64,738	14,914	
Number S. S. Officers and Teachers	7,052	8,015	963	
Number Members of Women's M. S.		3,637	3,637	
Number of Elders	893	945	52	
Number of Licensed Ministers	776	866	90	
Number of Consecrated Deaconesses	178	*178	25	
Number of Licensed Deaconesses	*328	175		
Number of S. S. Superintendents	918	1,040	122	
Number Presidents of Y. P. Societies		335	335	
Number of Commissioned Evangelists	237	279	42	
Number of Elected Delegates	1,877	2,109	232	
Total Memberships of Assemblies	4,835	5,037	202	
Number of Church Buildings	697	768	71	
Number of Parsonages	263	323	60	
<b>Financial—</b>				
Value of Church Property	\$3,450,328	\$3,868,855	\$418,527	
Indebtedness on Church Property	572,531	722,123	149,592	
<b>Raised for—</b>				
Buildings and Improvements	396,560	435,691	39,131	
General Superintendents	8,833	13,389	4,749	
District Superintendents	41,915	50,495	8,580	
Pastors (Inc. Asst. Past.)	517,957	637,185	119,228	
Deaconesses	7,739	10,399	2,660	
Evangelists	147,665	178,762	31,097	
Home Missions	69,894	77,234	7,340	
Foreign Missions (Churches)	192,066	185,712		\$6,354
Foreign Missions (W. M. S.)		17,431	17,431	
Church Extension	10,300	13,881	3,581	
Education	104,013	92,414		\$11,599
Social Welfare	10,914	8,980		1,934
Orphanage		20,603	20,603	
Nazarene Tract Society		575	575	
Contingent Fund		3,196	3,196	
Other Benevolences	75,784	84,915	10,869	
Rent	24,699	30,668	11,369	
Church Expenses	169,294	200,644	31,350	
Sunday School Expenses	59,003	70,785	11,728	
All Purposes	1,823,480	2,121,205	297,725	

\* Includes both Consecrated and Licensed Deaconesses.

To promote Holiness and the preaching of full salvation the Church of the Nazarene, during the year, received the following additions:

- A net increase of 120 members each week.
- A net increase of 287 Sunday school scholars each week.
- A net increase of 36 Y. P. S. members each week.
- A net increase of 18 Sunday school officers and teachers each week.
- Sixty-eight new congregations were added during the year.
- One church building was erected each five days.
- One parsonage was erected each six days.
- Each of the 43,703 members gave \$48.536 during the year.
- Each of the 43,703 members gave 13.296 cents each day.

These members paid \$12,253 a week to pastors, \$971 a week to District Superintendents, \$258 a week to General Superintendents, \$8,378 a week for buildings and improvements.

There was added to the value of church property \$8,048 each week.

The ratio of debt on church property to value increased from 16½ per cent in 1920 to 16.66 per cent in 1921.

REV. CHARLES A. KINDER, General Statistical Secretary.

Dear Young People:

**N**EXT week I want to tell you the true story of a young man who brought great sorrow into his own life because he did not obey the fifth commandment. And by way of preparation for the story we will have a little talk together this week about that commandment, which all of you know is the one in which children are told to honor their parents.

Do you remember how the commandments were first given? It was not long after the people of Israel left Egypt. They had reached Mount Sinai in the wilderness, and it was here one morning after three days spent in purifying themselves, that Moses assembled them before the grim, rugged old mountain to hear the law that God was to give them that day. They were very much frightened by what they saw and heard, for the mountain burned with fire, sending up dense clouds of smoke which gathered above it. There were dreadful flashes of lightning, and the loud roar of thunder which rumbled along the rocky cliffs and caverns. It was from the midst of this fire and tempest and darkness that they "heard the sound of a trumpet and the voice of words" (Heb. 12:19). God was giving the commandments which were to form the foundation of all their law.

#### THE ORDER OF THE COMMANDMENTS

Now our heavenly Father knows that it is not possible for individuals or nations to prosper unless they serve Him as they should. And He earnestly desired to build the happiness and prosperity of these people ~~He~~ had chosen to be His own. So the first foundation stone He laid down was that they were to have no other gods before Him. Next, they were not to make images to bow down to. Third, they were to keep the name of their God holy. And fourth, they were to hallow His Sabbath day. The first four commandments then, taught the people their duty to God. Then came the fifth commandment, and lo, it was addressed to the children, and the youth of the assembled congregation, and carried with it the first promise He had made!

Do you suppose that the grown people were surprised that God at this solemn time should speak to the boys and girls, the sons and daughters before He spoke to them? Perhaps they were, for human beings do not see things clearly as God does. He knew that there was another thing which was absolutely necessary if there was to be happiness or prosperity to the person or nation and that was *obedience in the home*.

Therefore, the fifth stone placed in the foundation of the welfare of the nation, was that of obedience to parents. And when we stop to think about it we can see for ourselves that when parents do their duty to God, and the children do their duty to parents, other things which are right will follow in place just as the other five commandments followed this first group. This is as true now as it was then. How very sad it is that our dull human hearts have not yet, after all these centuries, taken to themselves this wonderful truth which God set before the Israelite fathers and mothers and children that day.

We still go on managing our homes according to our own mistaken notions in spite of the fact that all of our troubles come because parents do not obey God on the one hand, and see to it that their children obey them on the other.

#### THE PROMISE

I called your attention to the fact that this fifth commandment was the first to which a promise was attached. Have you ever thought about that promise, to whom it was made, and who was to benefit by it?

Let's hear what Paul has to say where he quotes this part of the Scripture: "Children obey your parents in the Lord," he writes, "for this is right. Honor thy father, and thy mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

Like all Sunday school children, I learned the Ten Commandments when I was in the primary room, and have read, and repeated them many times since. But in my childhood and youth I

## THE HOME

Conducted by MRS. J. T. BENSON

had an idea that God commanded me to honor my parents that it might be well with *them*. They had done so much for my comfort and happiness that it was evidently my duty to bring happiness and peace of mind to them by my obedience. And I supposed this was the only reason the fifth commandment was given. It was not until I was grown that I seemed to grasp the full meaning of the words. And then I saw that God was not only taking care of the happiness of parents, but that He was speaking to the young, and laying down the great, fundamental principle upon which depends the whole question of happiness and success for young lives, and that this was the larger, the primary meaning, of the command. *That it may be well, with whom? Your parents? No. With thee.*

We hear much about child welfare these days. Books are being written on the subject. Conventions are held in which thoughtful men and women come together to study the problem. But, back yonder on the desert before Mount Sinai, the Israelites were given the whole heart of the matter. The secret of child welfare is found in the fifth commandment of the decalogue.

I believe we ought to tell our children that the great God of the universe has taken the pains to speak to them. His words contain a warning. For there is no true happiness, no lasting prosperity possible to the child who does not honor his parents. The hearts of thousands of young people are broken today, and their lives stripped bare of every thing that is worth living for because they *would not listen* to their parents' warnings. And thousands would be saved to lives of honor and usefulness just by heeding that one commandment.

But there is encouragement as well as warning in God's words to young people. For He holds out to them a promise, and stands behind it, pledged to make it good to every young heart which listens and obeys.

And children, I know for myself that His words are true. Every sorrow which ever came into my life, every memory which saddens my heart, came because of disobedience to my parents' teaching. And on the other hand, I can point to blessing after blessing which makes life sweet to me today, and see clearly that God sent them because of things in which I honored my father and my mother.

#### A UNIQUE MOURNER'S BENCH

Into a church of which the writer chanced to be pastor, came, one Sunday evening, a man and a woman, strangers, and took their seat near the door.

The meeting did not seem to be jubilant as usual, and the preaching was rather "hard sledding," but the truth was preached with faithfulness and love. These strangers listened reverently and intently to the gospel, and when the call was made for seekers to come to the mourner's bench, the man arose unhesitatingly, and taking his wife by the arm, led her forward, and knelt with her at the place of prayer.

We thought, of course, that he was a Christian man, and was seeking to lead his companion into the kingdom. But on kneeling he left her to do her own praying, and, lifting his hands toward heaven, and with eyes wide open he cried out, "O God, you know I never prayed in my life before." This was surely a good beginning. We do not remember just what else he said in prayer. But he prayed and confessed, and soon arose with shining countenance, to shake hands all around and exclaim, "Glory to God I am saved." Then he told us that not only had he never prayed in

his life before, but that he had not been in a church in nearly thirty years.

Such scenes are so rare in these days that this conversion went down in memory as a most remarkable occurrence. It was glorious.

Well, Brother S—, as we called him, became a very ardent and enthusiastic worshipper in all of our services, rarely, if ever, missing one. He shouted often, very loudly, very blessedly; never striking a discordant note.

Soon he became just as ardent a seeker for holiness as he was a worshipper. Sometimes he would think he had the blessing, but would come back to church and confess right out boldly that he did not; then end up by shouting vociferously, and praising God for salvation. But he kept on seeking. And here is the unique part of his experience.

He was a grave digger in a Roman Catholic cemetery. One cold frosty morning he dug a grave, and found, after having finished his job, that he had perhaps a half hour to wait for the funeral. On account of the cold he concluded that he could wait with more comfort down in the grave. He climbed down and found a seat. Then it occurred to him that he might just as well improve the time by praying for his soul's need. He prayed. He prayed earnestly. He prayed through and trusted the blood, and down in the bottom of the grave of a Roman Catholic, he was signally and radically baptized with the Holy Ghost and fire. Out he came shouting and weeping, all to himself, for joy at the glorious work of God's grace wrought in his heart.

Looking up the road he saw the funeral procession coming over the hill. And, thinking that a funeral was not an appropriate place to shout, he quieted down the best he could, and tried to dry his tears, but they would come. There he stood, weeping, for joy did make him weep while the mumbling priest chanted his requiem for the repose of the soul that had departed for purgatorial realms, and probably thought he was weeping for that soul. But my friend had had his purgation.

He had been cleansed from inbred sin, no doubt at the most unique mourner's bench of history—*Selected.*

#### ON HIS MAJESTY'S SERVICE

When Professor Henry Drummond was a student in an English High School the boys decorated the buildings in honor of the marriage of the Prince of Wales, who is now the King of England. The larger boys cut mottoes and crests out of paper of various colors and pasted them on the windows while the smaller boys like Henry looked on. The supply of paper ran short and Henry was told to run out and buy some more, but he refused to go because he preferred to stay and watch the work. "But don't you know," said the big boy earnestly, "that it is O. H. M. S.?" "On his Majesty service! You don't really mean it?" exclaimed Henry, and then he ran off on the errand at once, "feeling as if he were ten feet high," he said long afterwards in telling the incident. And often in his later life, when some disagreeable duty stared him in the face, he accepted it cheerfully with the thought that he was on his Majesty's Service, the service of his Lord Jesus Christ.—*Sel.*

#### THE STARS AND STRIPES

I am what you make me, nothing more. I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this Nation. My stars and my stripes are your dreams and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts, for you are makers of the flag, and it is well that you glory in the making.—FRANKLIN K. LANE.

**MONTANA—A NEGLECTED FIELD**

**C**ONSIDERATION of the unoccupied and the neglected fields in missionary work has been keen of late, and the readers of missionary periodicals and of the missionary pages in the church papers have had opportunities for gaining much useful information about Mongolia (in Central Asia), Monbuttu (in Central Africa), and Montenegro (in Southeastern Europe), but have learned very little about Montana (in Northwestern United States).

As a mission field Montana has been occupied by the various denominations, but the early history of Christian effort in the state begins with a story of neglect. Many years ago there sounded forth from Montana a clarion call to the churches of America to send the Gospel to the heathen, a call second only to that of the man of Macedonia to the Apostle Paul, when he left the shores of Asia and entered Europe with the gospel of Christ. But it was not a vision of the night bearing this call to a sleeping apostle which came from Montana, but four real, live Indians of the Flathead tribe, who appeared on the streets of St. Louis, then the capital of the Territory of Louisiana, which stretched from the delta of the Mississippi to the headwaters of the Missouri, asking for "the white man's Book," and for teachers to instruct them in the white man's faith. But the Indians were taken to the theater, to the governor's mansion, and to the Roman Catholic cathedral, and their plea for the Book and for teachers was ignored. They returned, a part of them (one or more died on the way back), to their native wilds with sad hearts, for their quest for that which was the source of the white man's power and greatness had been fruitless.

But the story was repeated in after years, and men were fired with holy zeal to carry the gospel to the tribes which dwelt about the headwaters of the Missouri and the Columbia, and the names of Marcus Whitman and Jason Lee, in Oregon, of Fathers DeSmet and Ravalli, in Western Montana, and of "Brother Van" (W. W. Van Orsdell) and other Methodist pioneers, in Eastern Montana, have become historic.

But it was not alone the Indians who became the subjects of missionary work in Montana, for following the early explorers there came to Montana, in the early decades of the nineteenth century, the fur hunters and traders, later the gold diggers in the sixties and seventies, and, finally, with the great transcontinental railways, in the eighties and nineties and later, a more settled population in the persons of farmers and fruit growers, cattle and sheep ranchers, and dwellers in towns and cities, and these have all proved to be accessible to the missionary and the circuit rider to a considerable extent, churches have been planted among them and the fruits of Christianity have been gathered in the mountains and on the plains of Montana.

A little more than ten years ago there began to come to Montana the "dry-land farmer," following the enactment by Congress of the "enlarged homestead act" of 1909, whereby it was made possible for properly qualified persons to acquire farms of 320 acres each, and settlers by the tens of thousands poured into and occupied the plains of Eastern Montana. New towns were founded, and old towns increased in population, while the former stock ranges were fenced over with farms, dotted here and there with school-houses and country stores and post offices, but with churches few and far between. In the towns, for the greater part, the spectacle is presented of several weak and struggling churches, supported largely by missionary funds, competing with one another for the attendance of the small church-going population, but doing little to evangelize the un-churched and unsaved masses of men, while the rural district has been largely neglected, some entire communities not having had a religious service since the country was settled.

One obstacle to the rapid and efficient evangelization of the state is the great distances to be traveled by the missionary or the evangelist. In the Eastern and Middle Western states, where cities, towns and villages are but a few miles apart, and there is a school-house about every two miles along the road, a pastor or evangelist does not have to travel far to reach his appointments; but in Montana it is

**HOME MISSIONS  
AND  
EVANGELISM**

often ten to twenty or thirty miles to the next town, and like distances between school-houses. Counties here were formerly as large as states back East, and Rhode Island or Delaware were in area only like fair-sized school districts in Montana. At the present time we have counties equal to the state of Connecticut in size, with less than seventy-five school-houses, about a dozen churches and seven or eight ministers to a population of ten or twelve thousand. It may readily be seen, therefore, that many persons, families and communities are being neglected by the churches, and that the sad cry may

**WE HAVE THE MAN**

We often hear it said that if we had the men we could enter new fields. We have the man and the field that will net the Church of the Nazarene a hundred-fold if only we can get the map a tent outfit and enough money to start him going. Rev. R. H. M. Watson, of strong ability and years of experience has the work of Mississippi upon his heart. This is a great and needy field and will soon become self-supporting and a blessing to the church at large if only we can get a start. Brother Watson must have a tent at once, a folding organ, song books, and enough money to get going. Brethren, please, please, please do help us pray and get this servant of God on the field. Dr. R. T. Williams, Gen. Supt., is acquainted with the situation and recommends Brother Watson very highly. Can not some one give us a tent for this field. Some one an organ. This good man is waiting on us this very minute. Every hour lost means souls going to eternity without God. I plead in the interest of hundreds of precious souls for this need that I am sure can be supplied with great blessings coming to the givers. Pray! pray! pray! and do whatever the Lord saith for you to do. For information or direction write N. B. Herrell, Gen. Sec. of Home Missions, 2905 Troost Ave., Kansas City, Mo.

go up from uncounted thousands, "No man cared for my soul."

But what is the Church of the Nazarene doing in Montana? The first organization in this state was effected by Rev. Lyman Brough about twelve years ago, and for some years the church at Nashua stood as the sole representative of organized holiness in this great state. There are now about five organizations, all of them weak in numbers, and for the more part widely separated one from the other. There is no united and systematic effort being made to spread Scriptural holiness through this state, and except for the few pastors and one or two evangelists who have caught the vision of a mighty work needed in a neglected field, nothing is being done to plant holiness over the plains and throughout the mountains and valleys of Montana. There may be other holiness organizations, it is true, but I am speaking of the Church of the

Nazarene. For the first ten years or so the work in this state was under the jurisdiction of a superintendent who lived in North Dakota, from two hundred to five hundred miles distant, and the visits made and the meetings held by the superintendent were, comparatively speaking, of rare occurrence. Could he have done better, with four states on his hands, each one crying out for service and visitation? The last two years this state has been connected with the Idaho-Oregon District, one thousand miles away, and if the superintendent visits the state once a year he will do well. One new church has been added to the work thus handicapped, but what of the many opportunities which a resident superintendent and an adequate force of evangelists and missionaries might swing our way? A pastor writing to me some time ago, outlined a plan which was on his heart for evangelistic work in this state, and he expressed the conviction that if this plan was carried out, there could be *one new church a month* added to our numbers. Does some one say it can not be done? Well, no; not if the effort is not made. Not if our brethren in more favored districts withhold their offerings for home missions, and pastors seek calls from more inviting fields, and our people cease to pray for Montana. But a united and systematic campaign of preaching and praying, and giving and coming in behalf of this needy and neglected field there will be surprises concerning what the Lord will do, when His people shall be willing in the day of His power. Let men volunteer for Montana as they do for Japan and China, India and Africa, and let our people everywhere pray and give and shout the victory over redeemed souls in Montana as they do for the foreign fields, and from the east and the west, and the north and the south, we can join in singing,

"Shout! shout, we're gaining ground;  
O, glory, hallelujah!  
The power of the Lord is coming down;  
O, glory, hallelujah!"

H. G. COWAN.

*Fremwater, Mont.*

**A FORD CAR GIVEN FREE**

Rev. M. T. Brandyberry and wife had a good Ford when they accepted the office as District Superintendent of the South Dakota District. They moved onto the District and began work. At this time the District had just about one hundred members and four churches. Soon these good people were face to face with the problem as to financing themselves until they could get the work up to a place it could support the District Superintendent. The General Board of Home Missions and Evangelism did their best, yet if they were to remain they must have more money. The opportunity was so great and the need was upon their hearts so heavily they sacrificed their car to make it possible to stay on the District.

They have done a great work. The District doubled the first year and they are doing their best to double again this year. Any who know the Brandyberry's know that they are hard workers and do not save themselves when it comes to pushing the work. We have been over this District and know somewhat of the lay of things. One of the real needs of the District Superintendent is a Ford to travel his District. He can not only save money, but time, and thus be able to do more work. We felt that some one of God's children would be glad to have a part in evangelizing South Dakota by supplying the District Superintendent with a Ford. Who will be the one to get this blessing. Address the Ford to Rev. M. T. Brandyberry, Loomis, South Dakota. If sending money address N. B. Herrell, 2905 Troost Ave., Kansas City, Mo.

**"Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver."--Bible**

### QUIT ROCKING THE BOAT

Three months of the Louisiana District Assembly year have passed and the District Treasurer writes: "Over \$600.00 received for Foreign Missions—Nothing for Home Missions. The Louisiana District is apportioned for this year as follows: District Superintendent \$500.00, Home Missions \$775.00, Foreign Missions \$775.00. By the above figures two facts are easily observed: 1st, that Louisiana is a weak district; 2d, that, unless there is a marked change in the District Treasurer's apportionate receipts for Home and Foreign Missions in the future, Louisiana is destined to stay a weak district. This is especially true while our General Home Mission Treasury continues practically empty. And, what is true of Louisiana is no doubt true of others, if not all, of our weaker districts. And, further, if we neglect this cause at home what, pray tell us, will be the effect in the long run on our foreign work? Surely it's time for us to quit rocking the boat!

It is true that the little Nazarene craft seems to be of the "tug" type when it comes to carrying loads, and we thank God for her astonishing accomplishments in the past and for the splendid progress she is now making. But, in order to carry even still heavier loads with greater speed, let us all push for a General Budget, a District Budget, a Church Budget, and preach the Store House plan of tithes and offerings for the individual till our load is more evenly and systematically distributed. Then, and not until then, will the Boat quit rocking. And, until the Boat quits rocking, much of our energy is lost by the slow speed we make compared to the speed we would make with a steady Boat and a steady pull.

E. G. THEUS.

### SHOULD A PASTOR EXPECT A STIPULATED SALARY?

Every other trade and profession of life demands a set salary, should not a minister who is really called of God expect a definite salary for his labors?

Jesus said, "The laborer is worthy of his hire." But if the minister labors for you, and then has to take the little so-called "free-will offering" (and some times they are not free) he is most likely to get cheated in his wages.

You have just as much right to hire a man to work in your field, store, or shop, and at night give him just what little you want him to have, as to call and expect a minister to labor for you, and just give him a little Sunday offering.

I once walked forty miles to preach to a little church of which I was pastor, they took a free-will offering and gave me the total of fifteen cents.

I believe Paul had this in mind when he said, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2).

The preacher has his obligations to meet and his family to support just like every other man, and some times he is embarrassed because his "free-will offering" has fallen short, and he is unable to pay his bills.

Whether his salary is placed at a large or a small amount, he should know just what he will get.

W. P. COLVIN.

Millport, Ala.

### CORDIALITY.

There is so much fraud and deception and counterfeit in this world that it is no wonder that some sincere, serious-minded believers who have "Entered into that within the veil" show hesitancy in welcoming "The stranger that is within their gates." We can readily understand the diffidence with which the Apostle Paul had to contend when he was first introduced to the brethren. It was fitting that one who had persecuted the church should give evidence of his faith before there should be extended to him "The right hand of fellowship." But when he gave his testimony, there was a ring in his words and a gleam of holy fire in his eyes that dispelled the doubts. What a glorious meeting that must have been! It seems that I can almost see some brother whose loved ones had suffered persecution at the hands of Paul rush to him and embrace him with joy unspeakable. Paul's testi-

## THE PEOPLE'S FORUM

mony was accepted as sufficient confession for his acts of cruelty.

In this democratic age when it is "Hail fellow well met" with every one we meet, truly people may be disposed to seek quiet exclusiveness; fortified with such Scriptures as: "Have no fellowship with the unfruitful works of darkness." "Be slow to speak, swift to hear," "Keep thy mouth with a bride when the wicked are before thee," "Lay hands suddenly on no man." But we must be hospitable to strangers and receive them with cheerful kindness, if we would follow His example who ate with publicans and sinners.

In my peregrinations as a traveling salesman, it has been my happy privilege to drop into the services of the Nazarene people here, there, and yonder; as well as to attend the services of others. So I have had opportunity to test the quality of welcome that a stranger receives among those who profess the grace of perfect love. Nazarenes are well to the front in the exercise of this great grace.

The writer lovingly recalls the custom of Dr. Breese, our beloved founder, who was the writer's pastor in Los Angeles, of standing at the church entrance prior to the opening of the services on Sunday morning to greet each comer, whether saint or sinner, with a courteous hand-shake and a few timely words of welcome. What a benediction it was, and how it made one feel that it was indeed good to have come to that church! His hospitality was not the least of his charms and was a great factor in the promotion of the work to which God had called him.

H. H. B. CIPRICO.

Grand Rapids, Mich.

### THE LAMB OF GOD

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). The prophet Isaiah used this name for Jesus, and the same title appears in the book of Revelation.

Jesus was like a lamb in that He was innocent, spotless, unblamable, meek, patient, harmless, and useful.

By His atonement Jesus provided a cure for the sins of the whole world; by His pardoning mercy He takes away the guilt of sin from those who are justified by faith in Him; by His sanctifying power He takes away the pollution of sin from the natures of those who trust Him for this blessed grace.

The exhortation to "Behold Him" may well lead us to behold the wonders of His holy life, the wonders of His healing miracles, the wonders of His power over the wind and the waves and over all the forces of nature. It may well impel us to behold Him in the agonies of Gethsemane and the horrors of the cross. Finally, the exhortation should encourage us to behold Him in faith as a Savior from all sin here and now.

W. B. WALKER.

Duncan, Oklahoma

### THE CAUSE OF THE MODERN INDECENT DRESS

In an article in the HERALD OF HOLINESS, recently, a Christian gentleman asked, "Why do women dress to please lustful men?" We believe that the majority of the worshippers of the god of fashion are of degenerate women, who with unholy boldness dare to appear in public, half nude to exhibit their charms. But they lack modesty, woman's greatest charm.

Immodesty in dress has invaded the holiness ranks. Many ministers dare not denounce this evil, because their wives and daughters array themselves in worldly attire. Good mothers fail to cry out against this sin, for the reason that they have not demanded that their own daughters should adorn themselves "as becometh holiness." Let us be brave, mothers, and let us remember we are our sister's keeper,

and in our silence on the matter, we seemingly give our consent and approval to modern fashions.

Oh, for a band of godly women, to "cry aloud, and spare not." May we ask wisdom of our Father, then intreat Him to fill us with the love that He had for erring ones, to give gentleness with firmness, and may we ourselves be living monuments to the saving and sanctifying power of Almighty God.

BELLE SNYDER.

Evansville, Ind.

### DECEITFULNESS OF THE HUMAN HEART

The Bible declares that the heart is deceitful above all things, and desperately wicked. This is demonstrated all about us. We see deceit depicted upon the faces of many individuals with whom we come in contact. People are deceiving and being deceived. There are those in the world who will pretend to be your friend, and at the same time they are but what you might term "snakes in the grass." The Judas kiss is offered by many people of the present day. The apostle declares that the Devil is going about as a roaring lion seeking whom he may devour. His satanic majesty works through human agencies in variegated ways. He sometimes appears in the attire of a woman or is transformed into an angel of light, and if possible would deceive the very elect.

The human heart will be deceitful as long as it remains in a state of nature. But when regenerated, transformed and renovated, all deceit will be taken out. Reader, our sincere prayer is that you will examine your own heart in the light of God's word, and may the X-ray of God's Holy Spirit be turned in upon your heart and soul.

S. ALBERT TRABUE.

Mitchell, Ind.

### PREACHING HOLINESS IN A METHODIST CHURCH

I closed one of the greatest meetings near here [Crossett, Ark.] at the Lewis school-house, a neglected place. They say it was the best meeting ever held. God did wonderfully bless me in preaching. Hard sinners broke down and wept, and prayed through at the altar, in the good old-fashioned way. Christians shouted and praised God. Glory to God!

We do not have a Nazarene church near here, but wish we did, I would surely join and take some of my friends with me. God bless the Church of the Nazarene. God has raised it up that His holy ones may have a church home. My heart is stirred when I read of the great revivals reported in the HERALD OF HOLINESS. I think it is the best church paper I ever saw. God is calling me to be a true Nazarene. I have been preaching holiness in the Methodist church, and urging them to stay by the guns, and hold on to the doctrine as taught by Wesley, but they are drifting farther away from it all the time.

J. H. CALLAWAY, Methodist Evangelist.

Crossett, Ark.

### GRACIOUS DAYS OF YORE

Back to the old pioneer work of 25 years ago, when we the called out servants of God had our humble calls to brush-arbors, open air, and street services. When we were rejected by the high class and higher critics. Then it was necessary to steal away to some secret spot, often in the brush or in some ravine, where no eye could see, no ear could hear, but the silent listener in the sky. The echo so often rebounded assuring us of the precious promise, "I will never leave thee nor forsake thee." And as we came down from the mount of prayer, we could but walk with God in the air under His power with the assurance of great break. And the crowds were in and under the arbor or tent, if perchance we could have any, at early candle-light, and the songs would begin and those prostrate at the altar pleading for victory, in the service, would arise claiming the promise of salvation for the slain—gracious days of yore. My prayer is "O, Lord, forbid we should despise the days of small things."

My time is all engaged to God. Who says Come over and help us?

A. B. JONES.

Duncan, Okla.

### THE CANADIAN BIBLE SCHOOL

The Canadian Bible School, of Calgary, Alberta, has demonstrated its right to a place among our educational institutions by proving its usefulness to its students during the brief sessions of the past two years. With the Bible loving people of Canada, and in this vast territory, where pioneer effort is the order of the day, the Bible school meets a need that can be met in no other way. There is no thought of its filling the place of one of our larger and more pretentious institutions of learning, but it fills a place in the hearts, lives, and services of our Canadian people that is real and vital. The students were keenly interested in their work, and attendance at both day and evening classes was excellent. The sessions will begin earlier next year, and cover a considerably longer period than was covered this year. Our students are eager to go on with their studies, and are looking forward to seasons of refreshing and blessing from the presence of the Lord in the years to come.

As a church, we stand for loyalty to the whole Word of God, illuminated by the Spirit of God, even as we stand for salvation from all sin by the blood of the Son of God. As a people, we are lovers of Divine revelation, and have a heart hunger for it that can be satisfied with nothing less than the Word of God itself. The child of God has no more imperative need, than that of a knowledge of His Word. It is the entrance of the Word that gives light, and proves a lamp unto our feet, and a light unto our path. There is an insistent demand for Bible training in our movement, and the Canadian Bible School is destined to become an important factor in the training of workers for our various fields of activity. We covet the prayers of all lovers of Bible study for the prosperity of this great work.

H. O. FANNING.

## Evangelists' Reports

### A Victorious Battle at Colorado Springs

On March 8th, we opened a battle in the Church of the Nazarene in the above named city with Rev. Ralph C. Gray as pastor. The meeting started off in very low gear, small crowds and interest smaller. This church has had some hard blows in the past, according to the report of District Superintendent and pastor. However, as in other similar places, there have been a few people—the salt of the earth—who have waited on God and held on until the answer came. It was surely true in this case.

The pastor advertised the meeting as well as any campaign which we have conducted for some time. On the second Sunday of the meeting a large theatre up town was secured for afternoon and evening services, at which time the evangelist and singers preached and sang to near two thousand people. The Monday night following was one of the darkest nights we have witnessed in a long time. It seemed like the Devil had moved a part of hell to Colorado Springs. But Tuesday night the ice broke. It was a regular thaw-out; as they would say in the west, a "Chinook." The revival flood passed the high-water mark; the old water-gate and the foot-log were washed out. The altar was filled from night to night; the crowds came. Three different times extra chairs were placed in the church, until 125 extra chairs had been brought in to seat the people. This did not accommodate the people; some sat on the altar, some stood, and some were turned away for lack of room. The closing night the altar and front row of chairs were filled with seekers and some knelt in the aisles seeking the Lord. Fifteen were received into the church on the closing Sabbath and several handed in their names to consider the church manual with the expectation of coming into the church later. Before we left the city a young minister and his wife, former students of Asbury College, applied for membership in the church.

The pastor, Rev. Ralph C. Gray, is an old Indiana boy and is well liked by his people. He has the vision and is doing a great work. He knows how to manage and advertise a campaign.

Rev. A. E. Sanner, the District Superintendent, was in almost every service of the meeting. He prayed and boosted and helped to shout on the battle. Rev. D. I. Vanderpool, evangelist, and James E. Campbell and wife, the singers who traveled with me this winter, closed a meeting in a near-by city and spent a few nights with us. They were a great blessing in prayer, testimony and song.

Prof. Kenneth Wells and wife, of Indianapolis, Ind., had charge of the music and song in this campaign. Those who know these "sweet singers in Israel" know that the singing was done well. When they sing they make you forget your troubles, your debts, your aches and your enemies. They sing you near to Christ and heaven. If I could sing like

them I feel I would not stay here or any where else. They are to be with us in several campaigns. We go next to Lamar, Colo., then to Boulder, Colo., and on.

Yours to oppose nothing but sin and preach nothing but Christ.

U. E. HARDING.

### Oglesby, Oklahoma

I have just closed one of the best revivals at Oglesby that I have ever had since coming to this state last October. This is a small town, located about sixty miles north of Tulsa. The Lord surely did bless the saints, and give victory from the beginning. Thirty-two claimed victory, and the finances came easy. These are certainly loyal saints at Oglesby.

We go to Davis, Okla., for our next meeting, where we have had two good revivals. We covet the prayers of the HERALD Family.

F. L. McDONALD.

## Among the Churches

### MADILL, OKLA.

—This report leaves us in fine condition for the coming of the Lord. We have just closed a revival, which in many respects was a real success; though not as far-reaching as we had desired, yet there were a few real good examples of praying through to definite victory. Rev. Miss Lena Montgomery, of Norman, Okla., was the evangelist, and she certainly did some real evangelistic preaching, if the writer is any judge, and we believe that any church will receive great benefit from her efforts. Miss Brewer, from Shawnee, Okla., joined Miss Montgomery for the last week of the meeting, and they together make a great team. Miss Brewer will work with Miss Montgomery the remainder of the season. They are both able in song, and are great altar workers. We had about twelve either saved or sanctified in this meeting, and we desire the prayers of the HERALD Family that the Lord's work may continue at Madill.—Wade L. Nelson, Pastor.

### KANSAS CITY, KANSAS

—On the 10th of March we secured a three months' lease on a well equipped church, near the center of the city and began a revival on the 12th, with Rev. Jos. N. Speakes as evangelist. The Lord honored his earnest messages and a few got through to victory. He was with us little more than a week after which some of the brethren from Headquarters helped us. The Nazarenes were encouraged and our vision enlarged. We are believing for a strong work in Kansas City, Kansas, however we are starting in under some difficulties and handicaps, but the God we serve is able to do great and abundant things for us. The attendance from the surrounding community is increasing and the sanctified folks from all parts of the city are attending some. We are planning another revival soon. Have worked up a good interest in a Sunday school already. There is a deep amen in our hearts to the will of God and if it calls for weeks, months or years of suffering and self-denial here for him to establish a Nazarene work which will keep the fire prayed down. Pray in, pray through and pray out into the work young men and women to bless the lost world with their consecrated lives, Amen! We need your prayers.—Elmer D. Russell.

### HILLSBORO, TEXAS

—The work is in fine shape here now under the leadership of our dear pastor, Rev. J. H. King. He is truly a man of God and a good pastor. The Sunday school is growing by leaps and bounds with Sister King as superintendent. The Sunday school has grown from 30 or 35 to 100 and over. We have 6 good classes and all sanctified teachers. Our congregations have greatly increased since Brother and Sister King have taken the work. Souls are getting to God in the old-time way. We have taken in a number of good members recently. Brother Kilgore, from Hamlin, Texas just closed a week's revival services and a number of souls found God, for which we give God the praise. Conviction is on the folks and we are expecting the greatest year of our lives. We also have the ladies' missionary society organized and they are doing things for God and the church.—Mrs. J. N. Meadow, Reporter.

### JACKSON, MICH.

—We have just closed a special meeting but the revival is going on in the name of the Lord. Souls at the altar each service since the meeting closed, getting converted or sanctified. Rev. C. P. Roberts, from Lansing Church of the Nazarene, was our evangelist, and God certainly did help him preach the Word with unction, and in the power, and dem-

onstrated of the Spirit. His messages were clear, clean cut, and convincing. The Aeolian Quartet sang in the Spirit, and brought the glory down on each service. You will not make a mistake to have them sing at your meetings. People came from all over the city to hear them sing, then Brother Roberts gave the fish the bait, many were caught and we were able to string fifteen of them at the close of the last service and five others a week later. About 100 people came to the altar for conversion, sanctification, or divine healing. Our new Tabernacle, built last fall, was crowded to the doors and many turned away because they could not get in. This meeting has put the Jackson Church of the Nazarene on the map to stay, her influence is now felt in the city. We give Jesus all the glory, and feel to say with David, "Seven times a day will we praise Thee," Hallelujah. Our church is moving on in the name of Jesus. We are getting ready for the Preachers' Meeting the first week in May. Our loyal people are praying and expecting greater things to happen than we have yet seen. It would greatly help our church in the preparation for the Preachers' Meeting if the pastors of the churches of the Michigan District would report to us the number of persons expected to attend from their church. Address 1040 Maple Ave., Jackson, Mich.—Rev. A. J. Bush, Pastor.

### CHICAGO, ILL, AUSTIN CHURCH

—We are getting an excellent start. Worship in a hall on the second floor with privileges for Sunday services only and no opportunity for a special revival is not usually considered the best program for advancement but this has not stopped our onward march spiritually, financially or numerically. The increase in Sunday school, church attendance, membership and amount of money raised are a few of the things that can only be explained by considering the ability that God has to do things when He gets some people that will co-operate with Him. This worshipping in a hall business is going to have its day with us. Over six months ago we bought a very good church and have raised the first payment of \$6000. We will go up and possess it not later than August 1st. Amen and Amen.—C. H. Strong.

### MIAMI, FLA.

—Just closed a truly great meeting in the Nazarene church here. Rev. I. G. Martin, of Pasadena, Calif., was the evangelist and did work that will tell in eternity. The immediate results are also most satisfactory. The church as a whole has been greatly spiritualized and given a clearer vision. Numbers of our young people were either converted or sanctified. I love Brother Martin for his marvelous grasp on the problems of youth, as much as anything else. His preaching was very effective and convincing. Rev. Geo. Kulp, of God's Revivalist family preached two great sermons. One on "Eternity" and the other on the "Judgment." There were 23 at the altar the closing service, and 20 of them prayed through to clear experiences. Rev. A. H. Kauffman, of Detroit, is in Miami for the season. He attended the meetings and gave two Bible readings. Rev. and Mrs. Jacob Hoffman, of Philadelphia lent a strong hand in song and personal work. Sunday school has grown from 85 to 140. Our street work has also been encouraging. There were 60 or 75 either converted or sanctified, and a foundation laid for a continuous growth. Pray for us mightily. \$1200 was raised to erect a tabernacle for next year's campaign.—J. L. Roby.

### CUSHING, OKLA.

—The work at this place is moving steadily forward under the leadership of Rev. J. C. Hobbs as pastor. A few of the saints met December 3d, and asked God to help us to raise our part of the Foreign Missionary deficit. God certainly did bless and we raised in cash and pledges, \$48.00. We spent the last week in December in revival efforts, the pastor doing the preaching, which resulted in about twelve professions. There have been 48 either saved or sanctified since the Assembly, and 11 additions to the church, for which we thank God. Our District Superintendent, Rev. C. B. Jernigan was with us March 18th and 19th, and preached four stirring messages. The Lord certainly helped Brother Jernigan to preach the old-time gospel. As a result of Brother Jernigan's visit, we are planning to erect a nice little church building on the lots we already own. We have not asked for funds for the building, but three men who are not members of our church, and two of them are unsaved, have said they would give cash, labor, and lumber to the amount of \$150 or \$200. We are believing God and expecting Him to do things for us that will make the Devil and his crowd sit up and take notice.—D. E. Palmer, S. S. Supt.

## Dedication of the Church of the Nazarene, Moscow, Idaho



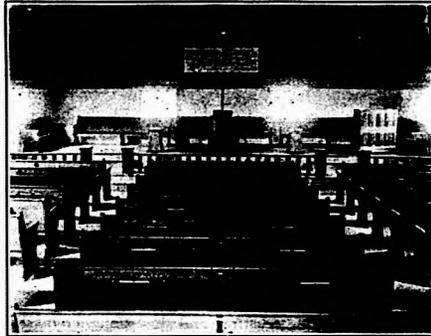
PASTOR

I was called to Moscow as pastor by recommendation of General Superintendent J. W. Goodwin, last June, after having served as pastor on the Southern-California District two years and eight months. During this short time God's blessings have been and are upon us, and souls have been added to the church both by letters and profession of faith. We worshipped in a little dingy old church building that we rented on the outskirts of the city. We owned our own lot and parsonage right in the center of the city, and began to ask God to please give us a church building of our own. We spoke to the people but it looked impossible for us to undertake the project. We spoke to God! and He said "Arise and build," we said how Lord? He said, "By faith." We (the church) began to pray and fast, and though we met with stubborn opposition, and even with real persecutions, we kept on, until last Sunday we dedicated the tabernacle amidst shouts of victory and God's glory, free from debt, every cent paid, for we had the money in the bank before we even turned the first shovel of dirt preparatory for the excavation.

The building is tabernacle style, 40 x 60, the walls and floor concrete. Two furnished rest rooms, real church pews (costing over \$500.00), lighted



EXTERIOR VIEW



INTERIOR VIEW

with electricity, well ventilated, ceiling and walls finished in blue plaster boards. Large carpeted platform, vestibule carpeted with "battleship cork linoleum"; everything up-to-date and everybody says it is simply grand! Amen.

The tabernacle seats 220 persons, and for special services will accommodate 100 more. This has been done by about 45 members at an approximate cost of about \$3000.00 and some of us too poor to give anything, but what we lacked in money we made up in faith, fasting, and prayer! (This little band have given over six thousand dollars this year!) Moscow is the Idaho State University city. Large numbers of the University students are attending our church, and last Sunday evening one of them was converted at our altar. Under God's guidance we are glad to say that we are gaining ground, winning friends. The outlook for a good substantial Church of the Nazarene in this place is very favorable.

This is the second church the Lord has allowed this preacher to build during the last two years (we rebuilt the church at Venice, Calif., while we were pastor there) and all we have to say is "Thy will, O, Lord be done." To Him belongs all the glory!

A. N. NILSON, *Pastor.*

### MUKILTEO and MARYSVILLE, WASH.

—Yesterday was a good day in Mukilteo and Marysville. We observed the Sacrament of the Lord's Supper at both places, then at night the Lord blessed us in preaching His word from John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me." Conviction seemed to be upon some and one woman seemed to get help as we all knelt around the altar for closing prayer. We expect to make a change this year, but we have only one condition to consider, "Is God in it? Amen! Where He leads we will go."—J. W. Frazier, *Pastor.*

### MANSFIELD, IND.

—Through the goodness of God, commencing Sunday, December 25th, Mrs. Ida Adkins and party of workers held us a good revival meeting running through two weeks. Mrs. Adkins preaches a full gospel and has a burden for the people. There had been considerable opposition to the Nazarenes before the meeting began, but the services held by Mrs. Adkins had a tendency to break down prejudice. There is a well equipped Methodist church in Mansfield but was not available for our meeting and an abandoned schoolhouse was used. One soul was gloriously saved. The attendance was good and great interest was manifested. Numbers of children attended the services and said they had no Sunday school for two years and wanted us to start one, which we did and there is now an enrollment of 45. Mrs. Adkins preaches here every two weeks.—Reporter.

### ROCKY POINT, TEXAS

—The church here is progressing nicely. Good interest, and large crowds attend the mid-week prayermeetings. Sunday school is moving along nicely. On account of the rain, I did not get to preach on the fourth Sunday, so I did some pastoral visiting; preached Monday and Tuesday nights

to an interested congregation. One backslider was reclaimed Tuesday night after we had returned home and had had family prayer. What a time of rejoicing as we did have. We are planning a fifth Sunday convention, beginning on Friday night before the fifth Sunday in April. Any visiting brethren will be given a warm welcome. We are expecting a revival at Rocky Point. Pray for us.—J. L. Bates and Wife, *Pastors.*

### MUSCATINE, IOWA

—We closed a revival here March 19th in which thirty seekers were at the altar. Brother R. L. Morgan, of Anderson, Ind., was the evangelist. He did some real Holy Ghost, fire-filled preaching. After two weeks of good preaching there was some confessing done among church members, and we got started. The church is in much better condition. We now have less gossip and more fire. Amen! This has been a trying year, but our God still gives victory. We have been at Muscatine 26 months, in this time there have been about 400 at the altar; have purchased a church property and have it almost paid for. The fight is hard, but we are not discouraged. Glory to God!—M. E. DeVoll and Wife, *Pastors.*

### WINFIELD, KAS.

—God has answered prayer in a wonderful way for us here at Winfield and we give Him all the glory. We have been without a place of worship for months, but now we have a nice place at 1011 Menor Street, just two blocks from Main Street. We feel like Paul, "we are in our own hired house" and receiving all that will come in with us; preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding us. Our place of worship is only a large dwelling house, making us a place both to worship and live in, saving expenses.

We thank God for a small place now and expect a new church in the future. Any one passing this way, stop off and visit us.—Grace Bowman, *Pastor.*

### BROOKESMITH, TEXAS

—We are glad to report victory from this charge. Our people all over the charge have the glory down. Souls are finding God. One member at Cross Roads has been wonderfully healed. God answers prayer. Rev. J. A. Cummings, of San Antonio, Texas came to Brookesmith December 1st, and held us a short meeting during which time five souls were either saved or sanctified, and the work built up. Brother Cummings is sane, safe, and sound in his preaching. He is a man of God. Our work is moving on up the hill. We have some of the best people on earth. We love each other, and are fighting together, determined to win. Amen!—A. M. Mason, *Pastor.*

### KONAWA, OKLA.

—I came to Konawa the first of last September, and there was not a Nazarene in town. Only one good Sister two miles from town who wanted to unite with the Nazarene church. About September 15th, we declared war on the Devil. The whole town and surrounding country was stirred as it had never been before. The attendance was the largest in the history of the town. I had to do my own song leading, and all the preaching until Sister Pierce, of Ada came up to assist us, also Brother P. C. Ramsey, pastor at Shawnee at that time. The meeting continued over three Sundays. A goodly number were saved and sanctified, and we lined up a class of eight members, and have been calling it a Nazarene church, although Brother Whitney, our beloved District Superintendent has not been able to reach us and recognize the organization. He asked me to remain here and push the work. I have done my best. Have preached regularly two or three times each week, organized a prayermeeting, and January 1st, I organized a Nazarene Sunday school with about 18 members. Our little band of eight members are 100 per cent Nazarenes. They have stood by me loyally. The Lord has given us one of the greatest revivals that has been in this part of the state. Evangelist Lum Jones, of Kingston, did the preaching, and Brother J. J. Douglas and wife, of Dallas, Texas had charge of the singing, and Brother Rosco Carroll, of Cedar Hill, Texas was the pianist. The revival began March 3d, and was to close the 19th, but we could not stop it, and the meeting continued until April 2d. Brother Jones truly preached with unction and power, and his messages were uncompromising, convincing, and unanswerable. Brother Douglas held the people spellbound in the song leading. He organized a children's choir and they would meet thirty minutes before the regular service each night, he trained them to sing so perfectly that hundreds of people marveled, and declared they had never heard anything to equal it. There were from 75 to 125 children in the choir. The revival resulted in 96 who were either reclaimed, saved, or sanctified. To God be all the glory. I received a class of 34 members, making us a total membership of 42. O, glory to God. We are preparing now to erect a church building, if we can get a little help. We need your assistance and prayers.—W. D. Killingsworth, *Pastor.*

### NASHVILLE, TENN., FIRST CHURCH

—It was our happy privilege to have our dear General Superintendent, Roy T. Williams with us Sunday, March 26th. Notwithstanding the inclement weather a large congregation turned out to hear him. Following a masterful sermon based on the Scripture, "We then as workers with Him," he presented the great publishing interests of our church in a way that met with a hearty response in the form of a liberal offering amounting, all told in Nashville, to about \$3600.00, the donation of First Church alone being more than \$3100.00. Just at this period our hearts are saddened at the thought of giving up our beloved pastor, Rev. E. A. Girvin, who has tendered his resignation to take effect April 3d. He has faithfully and efficiently served this people for nearly two years, and by his Christlike walk and conversation has endeared himself to all. As a man, he is humble yet possessed with dignity; as a pastor in ministration of love, he has brought comfort and blessing to thousands; as a preacher, strong and fearless, shunning not to declare the whole counsel of God; and, as a teacher, a fluent speaker, forceful, clear, and safe as an able exponent of the Word. Nashville is richer for his sojourn among us, and we keenly realize our loss, nevertheless we say "Amen" to God's will, and pray His blessing upon our brother as he goes to his chosen field of labor. It is a cause of gratification to Dr. Girvin, as well as to the congregation, that all financial obligations are being successfully met, and all deficits

covered up to date. A Home Missionary Society is the latest addition to the many activities of First Church in our city. The charter membership has reached thirty-one in number, and we hope to reach the goal of one hundred by next Thursday evening, when the organization will be perfected, and all committees appointed for personal workers. "Every member a soul-winner" should be the motto of every church.—Meda C. Taylor, Reporter.

**GULFPORT, MISS.**

—Evangelist Cleghorn and band of workers have just closed a very successful meeting. Afternoon cottage prayer-meetings were held, also four services at the Confederate Soldiers' Home. Brother Cleghorn is certainly a cyclone in the holiness movement, sweeping the way clean of the old mis-statements of the Scriptures and wrong interpretations; in fact, he might be classed as a teacher in the high school of holiness. The special songs by himself and wife will be a part of memory while memory lasts. The singing by Brother and Sister Jones and Brother Foreman was also fine, and they were frequently called upon to repeat some special favorite. As a band of workers, they seem to be selected by the Master to sing and preach the Word. There were 24 members organized as a mission, later to be organized into a church. We expect many others to come in as a result of the meeting, but the great day when all the saints are gathered home, will reveal the good done during this meeting of 33 days. We do not have a place of worship, but are arranging to build a shed tent until something better can be built.—B. F. Howard, Reporter.

**YOAKUM, and CUERO, TEXAS**

—After being appointed to this work, we were told some very discouraging things about the work, but my face was set as a flint toward Yoakum. I arrived here Nov. 20th, and I want to say to the credit of the people here, that a happy surprise awaited me; room and board had been arranged for, and I have had a welcome with "Dad and Mother" Johnson. A more loyal church would be hard to find, and the church board stand by the pastor, and vote unanimously on almost every proposition. During my pastorate, I have taken in 15 members, all adults. Among those who united with the church was Brother Scott Randle and wife, from the M. E. Church, South. He has formerly had several pastorates, and he did some wonderful preaching in our special meeting, and much of the success of this meeting was due to his untiring efforts. We have granted him license to preach; he expects to attend the San Antonio District Assembly, and take work.—J. L. Crail, Pastor.

**WEST SOMERVILLE, MASS.**

—We have just closed a three weeks' meeting, March 19th with the Rev. Earl E. Curtis of Lowell, N. Y., as evangelist. Brother Curtis certainly came to us in the fullness of the blessing of the gospel of Christ; and preached the old rugged truths of God with great power and unction. He is a fearless preacher, and uncovers sin like we never heard done before. He also ploughs deep, giving no one an excuse for not being right. We surely never listened to more powerful preaching or met a more godly man than Brother Curtis. He truly won the hearts of the people, and the last night a packed house gave a unanimous standing vote for him to return to us next year. Our membership is small, but our congregations were good, and some times all the auditorium could hold. Some evangelists say that it seems almost impossible to have much of a revival near Boston, for with every kind of cult and religion in that city and the great Unitarian College in Cambridge the atmosphere fairly poisoned with error, but God blessed the messages of his servant, and the people were deeply convicted. Not all yielded to the Holy Spirit, but a goodly number knelt at the altar for pardon, reclamation, and sanctification, and nearly all prayed through. Brother Curtis's messages were a great blessing and help to the church for which we praise God and push ahead. We had Brother John Gibson, a singing

evangelist, as our soloist and song leader, a splendid singer and full of Holy Ghost fire. No dull song services with him leading. Any one who has never listened to him has missed something. On the last Sunday afternoon at the close of the message we had a very gracious healing service. A number were anointed and some felt that God touched them. We thank God for Brother Curtis.—Mrs. L. E. Ball, Church Reporter.

**AUSTIN, TEXAS**

—The Lord has greatly blessed the work at Austin in the past few months. All departments are doing good work. The Sunday school has the greatest enrollment this quarter in the history of the church. The average attendance is good. The young people are doing good work, also the Women's Missionary Society. Since we took charge last November there have been 82 professions. Our winter revival conducted by the pastor, resulted in 39 professions. We have received 16 good substantial members into the church. The spirituality of the church is fairly good. Some one gets to God nearly every Sunday. Our prayer-meeting is a spiritual feast. How the folk do shout as the Lord blesses them. We are trusting the Lord for great things this year.—I. L. Flynn, Pastor.

**WORCESTER, MASS.**

—"Praise God from whom all blessings flow." We are having the best meetings that we have had for seven years. There is a spirit of unity and love, and the blessed Holy Ghost is having right of way. Our mid-week services are a wonderful time of refreshing and waiting upon God. His blessing is upon every service. Praise His great and Holy name.—J. E. Needtram.

**OMAHA, NEBR.**

—A Church of the Nazarene was organized here March 19th with twenty-one members for a start. Evangelist W. E. Ellis and Prof. Lowman and wife have been with us for ten days and held a meeting under difficulties too numerous to mention. Brother Haas, the District Superintendent was also here for a week, and in spite of much opposition the Nazarene church has been established in Omaha, and that to stay, we trust until Jesus comes. We earnestly desire your prayers.—Clarence Weston, Pastor.

**HARVEY, ILL.**

—Sunday was one of the greatest days we have ever known in Harvey. The morning service closed with good victory; three souls prayed through to pardon or purity. In the afternoon, we had with us, Brother W. G. Schurman and a goodly number from First Church, Chicago, and Brother and Sister O. H. Creel and Brother and Sister Shepard from the Woodlawn church. Brother Creel led an inspiring song service, after which we were favored with special singing by Sister Gross of First Church and Sister Geneva Walsh of Harvey. An offering of \$178.00 was taken to meet the payment on the church. Brother Schurman preached, and at the close of the service two other seekers came to the altar and found God, making five for the day, all of them adults, four of whom had never been to our altar before. The prospects are brighter than we have ever seen it in the three years of our service here. We give God all the glory. With one of the best congregations of Nazarenes on the Chicago Central District, to pray for us and stand by us, and the Holy Spirit to guide us, we expect greater things in the future.—C. A. Condon, Pastor.

**VINCENNES, IND.**

—We are glad to report that we are moving steadily along here. The church is praying and believing for a gracious revival which begins tonight [March 22] with Evangelist Minnie Morris. Our Sunday school is on the increase. The writer was granted, by the church board, the privilege to conduct a two weeks' meeting at Lawrenceville, Ill. There were about thirty seekers who prayed through in the old-fashioned way. Chas. A. Brown, the District Superintendent came at the close and organized a church of the Nazarene. There is always plenty of room for a church like this. Amen!—Stephen C. Johnson.

**GASTON, IND.**

—We have had Brother Lynn Scott, a very promising young man for the Lord, from Olivet, also the Sunshine Quartet with us for a ten-day meeting. The church was wonderfully helped by this meeting. We are now in a revival with our pastor and wife, H. P. Groves. He knows how to preach the Word of God. Our Sunday school is increasing, and the Young People's Society is growing, and the spiritual condition of the church is good. God hears and answers prayer. Some souls have been saved and sanctified. We are expecting God to give greater victories. This is a great harvest field, and many hungry souls. Pray for us.—Mrs. Daisy McSherry.

**LOS ANGELES, CALIF., GARVANZA CHURCH**

—We are nearing, which has proven to be a very eventful period of two years labor in this field. When we came, there were two small churches, practically in the same locality, under the super-

vision of the District Superintendent, and after much prayer both the Highland Park and the Eagle Rock Avenue churches were dis-organized, and organized the Garvanza Church of the Nazarene. Properties of the former churches were sold, a central location purchased. But before we started to build, a protest was made by church haters, and Romanism, which succeeded in not permitting us the privilege of building on our own lot. Again we bought, still in a central location, and the foundation of a beautiful little structure is now completed. The building will be finished by June 1st. Our other lot is being sold, but at a sacrifice, but we are not whipped, even though we have been forced to worship in a tent most of the winter. God graciously meets with us. Our membership has grown from forty-five to seventy, and with the wonderful prospects ahead, should reach two hundred in the future. We are expecting a great sweep by the Holy Ghost.—E. E. Hale, Pastor.

**MALDEN, MO.**

—I was called to the pastorate of the Malden church, and arrived here about Oct. 1st, and have found some as fine people as I ever met. We began preaching and praying, the people joined us, and a number were saved and sanctified before the beginning of the World-Wide Revival effort. We began our special effort with the watch-night service with C. C. Burton, of Delmar, Ky., as evangelist. He did some good preaching for the first two weeks, and was then called to another engagement. I continued the meeting for a few days, doing the preaching, and then called Rev. Wm. Seals, of Dexter, who assisted me for a few days, whose efforts were blessed of the Lord. Brother Seals had to return to his work at Dexter, and I called Rev. T. W. Barnett, of Bernie, who preached in the power and demonstration of the Spirit. God blessed the efforts that were made, and about forty prayed through to definite victory, and a number were added to the church. We have a splendid Sunday school and a good prayer-meeting, and are expecting great things from the Lord. I have just closed a three weeks' revival at Clarkton, with fifty-two professions. God is blessing us and we earnestly ask an interest in the prayers of the HERALD Family that this will be the greatest year of our life, and that many souls will be saved and sanctified.—E. C. Dees, Pastor.

**HAMLIN, TEXAS**

—The Sunday of March 19th was a good day with Hamlin College church. Pastor, Rev. T. C. Leckie filled his pulpit giving a Bible Reading which was clear, constructive, convincing and awakening. At evening he gave a soul-stirring evangelistic message of warning, resulting in several conversions. Pres. A. S. London, with his trained choir rendered excellent singing. The spirit of prayer is coming upon the church and we are expecting our school year to close out with a mighty sweep of victory.—Mrs. Hettie Bowman, Reporter.

**ARE THERE GOOD REASONS WHY THE CHURCH OF THE NAZARENE SHOULD EXIST?**

*In the form of a sixteen-page pamphlet, we have prepared an article written by Rev. Henry C. Ethell, entitled "A Plea for Liberty of Choice in Church Relations."*

*This pamphlet in an interesting and forceful manner presents irrefutable arguments for the existence of the Church of the Nazarene as an organized denomination. It seems that every Nazarene pastor, after reading the pamphlet—which is to realize its value—would determine to scatter it by the hundreds.*

*Send a pair of two-cent postage stamps in your next letter for a sample copy. PRICES: 3 copies for 10c; 12 for 35c; 100 for \$2.40. Order from the Nazarene Publishing House, 2109 Troost Avenue, Kansas City, Mo.—(ADV.)*

**BEST THINGS IN THE BIBLE**  
By Rev. D. Grant Christman

The name given to this book reveals its character. It is a topical text book of an entirely new order. One hundred and six subjects are treated, each under five divisions.

Suppose you wish to know what the Bible teaches on the topic of "Repentance." The Index gives you the page, upon turning to which you find this outline:

- (1) The Best Books in the Bible on Repentance.
- (2) The Best Chapters on Repentance.
- (3) The Best Passages on Repentance.
- (4) The Best Texts on Repentance.
- (5) The Best Illustrations of Repentance.

In all, forty-three references are given under this one topic.

The book is put out in handy size—5 1/4 x 8 1/2 inches—convenient for slipping into a gentleman's coat pocket or a lady's medium sized hand-bag. The paper binding is durable and attractive. 126 pages. Here is full value for the price.

Prepaid price, 40c each.  
**NAZARENE PUBLISHING HOUSE**  
2109 Troost Ave., Kansas City, Mo.

**IMPORTANT**

That you organize a Home Department in your Sunday School. Be abreast of the times. No school is thoroughly organized unless those who are unable to attend the regular sessions are given a chance. Every Home Department is a feeder for the main school. Send to Headquarters for the "What, Why and How" booklet, giving all particulars of plan and cost.

Sample package of supplies sent on request.

Nazarene Publishing House,  
2109 Troost Ave., Kansas City, Mo.

## TISHOMINGO, OKLA.

—The blessings of God are upon us at this place. We are erecting a large tabernacle, preparing for our revival beginning April 10th. Rev. Gussie Morris will be the evangelist. On to victory is our motto. —Julia Standridge, Pastor

## MEXICO, MO.

—We have just closed a very successful revival with Rev. W. C. Canary, evangelist. Brother Canary is one of the best preachers I ever heard, and God gave us one of the greatest meetings that has ever been held in this town. When I came to Mexico I was told that there could not be a revival in the Nazarene church. I said there could, and I began to pray, and on March 10th, we opened fire on the enemy, and four souls found God, and there were seekers at each service until the close of the meeting. We had an all-day meeting Sunday, March 20th. My mother and sisters Irene and Myrtle were with us. The special singing by Irene and Myrtle was a great blessing to the people. There were a number united with the church, and we are looking for more. We are planning for a two-months' tent meeting this summer. Our evangelist will be Rev. J. L. Cox, of Maplewood, two weeks of June, and Rev. W. C. Canary, of Greensburg, Ind., the last two weeks in June, and Rev. Melvin Pratt, of St. Louis will be here July 7th and continue through the month. Pray much for the work here. —Harry Doerle, Pastor.

## Our Song Books

To churches, Sunday Schools and other societies contemplating the purchase of new song books, we suggest sending for sample copies remitting for them at the prices listed. After a selection has been made the samples may be returned for credit or refund, providing, of course, that they are in salable condition.

### WAVES OF GLORY NO. 2

This hymnal has been accorded a hearty acceptance by the church. As many as 1,100 have been ordered by one church board. It is a book of which you will not tire. The assortment is as large as any one could desire; 420 songs in all.

Read these enthusiastic comments:

"After three years of experience in binding thousands and multiplied thousands of books, song books, etc., I think I know a well made book when I see it. I have no criticism to make concerning 'Waves of Glory No. 2.'" W. D. S.

"I desire to compliment the authors on their very wise selection of hymns and old songs, as well as the many new songs which it contains." L. H. H.

"The value of this book, the church will learn very soon after it is put in use, and the longer used the more they will see the value of it." C. H. D.

Single 100  
copy copies

Keratol (imitation leather) re-		
inforced back	75c	\$60.00
Cloth, reinforced back	60c	50.00
Pebble cloth (himp)	45c	35.00
Manila	40c	30.00

Forwarding charges not included in quantity prices. Furnished in round notes only.

### REVIVAL MELODIES

A neatly printed, manila bound book, containing 129 choice songs, among them a select list of new songs. Not a number in the book but that it can be used for evangelistic meetings. A good Sunday School song book.

Single copy, 25c prepaid. A hundred, \$15.00, not prepaid. Furnished in round and shaped notes.

### SONGS OF FULL SALVATION

An excellent song book for smaller churches who can not afford the larger hymnal. It contains a fine assortment of 240 songs.

Single copy, 35c, prepaid. A hundred, \$25.00, not prepaid. Furnished in round notes only.

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

## SUNDAY SCHOOL LESSON REFERENCES

April 23. UZZIAH'S PRIDE AND PUNISHMENT.  
Lesson 2 Chron 26:1-21.  
Golden Text: Pride goeth before destruction, and an haughty spirit before a fall. Prov. 16:18.  
Devotional Reading. Prov. 16:18-25.  
April 30. ISAAH'S SUMMONS AND RESPONSE.  
Lesson: Isa. 6:1-13.  
Golden Text: Here am I; send me. Isa. 6:8.  
Devotional Reading: Psa. 67:1-7.  
May 7. ISAAH'S IDEAL FOR A WORLD AT STRIFE.  
Lesson: Isa. 2:2-4; 11:1-9.  
Golden Text: Come ye, and let us walk in the light of the Lord. Isa. 2:5.  
Devotional Reading: Psa. 46:1-11.  
May 14. HEZEKIAH LEADS HIS PEOPLE BACK TO GOD. Lesson: 2 Chro. 30:1-27.  
Golden Text: God is gracious and merciful, and will not turn away his face from you, if ye return unto him. 2 Chro. 30:9.  
Devotional Reading: Psa. 96:1-10.

## ANNOUNCEMENTS

NOTICE—The General Secretary desires two copies of the *First General Assembly Minutes*, of 1907. Who can supply them? E. J. Fleming, General Secretary, 2905 Troost Avenue, Kansas City, Mo.

NOTICE—*Deaconesses, Licensed Ministers, and Local Preachers of the Pittsburgh District*—Please meet the Board of Examiners on Tuesday, May 2d, at 10:00 a. m., at East Liverpool, Ohio, so that all examinations may be gotten out of the way before Assembly proper begins, and greatly oblige.—Rev. S. H. Walls, Chairman; Jas. M. Davidson, Secretary.

NOTICE—*Pittsburgh District*—All treasurer reports of Women's Missionary Auxiliary, must be in not later than April 30, 1922.—Miss Beryl Dooling, District Treasurer, Uhrichville, Ohio.

NOTICE—A holiness convention will be held at the Nazarene Church, Sacramento, Calif., April 25 to 30. Rev. Bud Robinson will have charge. Lodging and breakfast will be furnished to all out of town visitors. Please pray for a great outpouring of the Spirit during this convention.—Edward E. Mieras, 1927 L. Street.

### AN URGENT APPEAL

Moscow, Ida., is the State of Idaho's University city, 5000 population, ninety miles south from Spokane, Wash. Our new church-tabernacle is located right in the midst of this city, and the University students are attending our services in large bodies. We are looking for a real Nazarene praying, altar-working, no visiting, deeply spiritual as well as intellectual and gentlemanly, dead to money, Spirit-filled evangelist. One who will "pull for converts" to unite with our church. Who will not belittle or berate other sister churches, nor tell of "confessions" penitent or sorrowing souls have made to him in the past. Nor brag on his past successes, or great meetings, and large offerings, nor tell any "hard luck stories," or how hard up his family is, etc.; but one who is not afraid of hard work, and absolutely willing to trust God and the church for his pay. If such man will please communicate with the undersigned, and state his terms, give references, etc.; I am sure our church will engage him for a siege meeting. We prefer some one that either is going East, or coming West, and could make this a "stop-over meeting" to save railroad expenses.

AUG. N. NILSON, Pastor.

310 West Third Street, Moscow, Ida.

### NOTICE

As an evangelist of the Church of the Nazarene, and having been associated with Rev. Edward R. Kelley, of the M. E. Church of Laclede, Mo., both in his home and in revival work, I most heartily recommend him as an evangelist to all people to whom this may come. He is a sweet-spirited, whole-hearted Christian character, and enjoys the "fullness of the blessing." As a pulpit man, he is wonderful, both for delivery, and for his expositions of the Word. He has contributed some valuable writings to the holiness movement in the form of books and articles, which speak clear for the doctrine of entire sanctification which is so near to our hearts.

He feels the Lord leading him into the evangelistic field, and we predict for him a successful career in the same. He should by all means be kept busy in the ranks. Pastors and camp committees will make no mistake in calling him for their meetings.  
R. L. HOLLENBACK.

## ANNOUNCEMENT

After campaigning for Olivet University for two months, I am at the suggestion of some of the more prominent brethren, returning to the evangelistic field.

JOHN MATTHEWS.

3600 Benton Blvd., Kansas City, Mo.

## NOTICE

To Whom it May Concern:

The writer is glad to learn that Rev. John Matthews, D. D., has decided to re-enter the evangelistic field. We believe that his experience in the pastorate and evangelistic work will make him an efficient Christian worker, and we take pleasure in recommending him to our pastors and those who may have charge of campmeeting or convention work.

H. F. REYNOLDS, General Superintendent.

## TELEGRAMS

HERALD OF HOLINESS: Elwood, Ind.  
Greatest Preachers' Meeting ever held on the Indiana District closed tonight in a sweep of victory. Dr. R. T. Williams' preaching and lectures great. Papers and discussions fine. District Superintendent Short presided with efficiency. Many visiting ministers present.

REV. LYLE O. GREEN.

HERALD OF HOLINESS: Brownwood, Texas  
Have entire month of May open, can give to pastors in revival campaign as song leader and soloist. Write or wire.

C. V. SPELL, 430 Euclid Ave., Abilene, Texas.

HERALD OF HOLINESS: Chicago, Ill.  
Begin a big interdenominational evangelistic campaign April fourteen in the Baptist church, Amite, Louisiana, not far from New Orleans. I wish to urge Nazarenes living near to attend these services, and the whole Nazarene family to please pray. Thanks for prayers for my wife who is better. Pray for entire recovery.

EVANGELIST E. ARTHUR LEWIS.

Brooklyn, N. Y.

E. G. ANDERSON:  
Very blessed time in Washington-Philadelphia. District auxiliary re-organized. They entered heartily into plans suggested of selling calendars and Japanese pictures, also the *Other Sheep* campaign, and voted enthusiastically to accept proposition to man new station in South Africa, \$2,500.

MRS. S. N. FITKIN.

## NOTES AND PERSONALS

"Rev. C. K. Spell has resigned as pastor of the Nazarene church of Sioux City, Iowa, to take effect June 1st. Rev. H. Still, of Mt. Hope has been called to fill the vacancy until our annual assembly in August.—Mrs. Garnet Metcalfe Barrick."

"Are there any Nazarenes residing in Waverly, Ohio? If so, please send your name and address to Rev. E. E. Wiggins, pastor Nazarene Church at 616 Third St., Portsmouth, Ohio."

Mr. E. D. Gill, of Milburn, Okla., a member of the Baptist church commends very highly the heroic efforts and consecrated life of Rev. Julia Standridge, pastor of the Church of the Nazarene, Tishomingo, Okla. Mr. Gill furnishes a clipping from the Milburn News giving a splendid write-up of a recent "pounding" given Sister Standridge by her many friends, and their expressions of loyalty and love show the deep appreciation and gratitude for the untiring efforts of this faithful pastor.

We note that Brothers Ray Boone and Harry Rogers have just closed a meeting near Crawford, Okla., in which there were 18 conversions and 11 sanctifications. The interest was good, and an organization of a Nazarene church is soon to be effected.

In a communication to the House, we note that Rev. M. M. Lowry has taken the pastorate of the church at Amarillo, Texas. A revival is in progress, and souls are praying through to victory. Brother Lowry asks for a roll of sample copies of the HERALD OF HOLINESS, expressing his desire to see it in every Nazarene home, and others also.

Rev. C. K. Spell writes that he has booked several meetings already, since the announcement of his entering the evangelistic field. He has the month of June nearly all open, however and is desirous of completing his slate by the time he enters the field June 1st. His address is 1220 S. Glass St., Sioux City, Iowa; after June 1st, it will be Bethany, Okla. He very much desires the prayers of God's people for his revival work, and a special anointing for the work.

**DIRECTORIES**

**GENERAL SUPERINTENDENTS**

**H. F. REYNOLDS**, 2905 Troost Avenue, Kansas City, Mo.  
Office, 2905 Troost Avenue  
Residence, 10 Summit St., Haverhill, Mass.

**SPRING ASSEMBLIES**

New Mexico (Albuquerque, N. M.) May 25 to 28  
Idaho-Oregon (Nampa, Idaho) June 7 to 11  
So. Calif. (Hedlands, Calif.) June 14 to 18  
Eastern Colo. and Wyoming (Greeley, Colo.) June 21 to 25  
Western Colo. and Utah June 28 to July 2  
North Dak. and Montana July 12 to 16

The Assembly program will begin Tuesday evening with a rousing inspiration service at 7:30 o'clock. Except the New Mexico Assembly which will begin Wednesday night. The first Session for Assembly business will begin 9:00 a. m., following opening service.

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

**ASSEMBLIES**

Northwest (Yakima, Wash.) May 17 to 21  
North Pacific (Portland, Ore.) May 21 to 28  
Northern California May 31 to June 4  
Alberta, Canada (Edmonton) June 28 to July 2  
Manitoba-Sask. July 12 to 16

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

**EASTERN SPRING ASSEMBLIES**

Washington-Philadelphia (Harby, Pa.) April 5-9  
New York (Brooklyn, N. Y.) April 12-16  
New England (Malden, Mass.) April 19-23  
Convention (Cleveland, Ohio) April 24-30  
Pittsburgh (East Liverpool, Ohio) May 3-7  
Ohio (Troy, Ohio) May 10-14  
Arizona (Glendale) May 17-21

The Assemblies will begin Tuesday evening with a great opening service at 7:30 o'clock. The Assembly proper will open promptly at 9:00 o'clock Wednesday morning.

**Evangelists desiring their slates published in this column must furnish statement as to what District their Evangelist's Commission has been granted, or indorsement of one of the General Superintendents of the Church of the Nazarene.**

**Evangelists' Slates**

Aeolian Quartet, 9—304 W. 63d St., Chicago, Ill.:  
C. H. Alger, Bethany, Okla.:  
I. D. Archibald, 60 Pelican Rd., Quincy, Mass.:  
Jarrette and De' Avcock, Atwood, Okla.:  
Cleveland, Ohio, 13517 Milan Ave. April 19 to 30  
Arnold, Nebr. May 2 to 14  
A. F. and Leonora T. Balsmeier, 2109 Troost Ave., Kansas City, Mo.  
Windom, Kas. April 13 to 30  
M. L. Baltzore, Milton, Ore., Box 0107:  
T. E. Beabe, and daughter, Carol, 333 Orange Ave., Long Beach, Calif.:  
P. P. Belew, Frankfort, Ind.:  
M. R. Bishop, Bethany, Okla.:  
R. E. Bower, 3413 N. 18th St., Philadelphia, Pa.:  
J. E. Brasher, Crestview, Fla.:  
Lawson Brown, Song Evangelist, Bethany, Okla.:  
Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:  
Lyman Brough, Potterville, Mich.:  
Mrs. Mae Bud, 420 W. A. St., Moscow, Idaho:  
L. R. Butcher, Nampa, Idaho, R. R. No. 4:  
M. M. Bussey and Wife, 1298 Wesley Ave., Pasadena, Calif.:  
W. R. Cain, 615 South Vine St., Wichita, Kas.  
Lonia Cargill, 532 West F. Ave., Oklahoma City, Okla.:  
Mrs. A. Cross Campbell, Soloist and Song leader, 999 Raymond Ave., Long Beach, Calif.:  
C. C. & Flora Ruth Chatfield, 626 Welsh St., Kane, Pa.:  
Bethesda, Ohio April 13 to May 7  
W. F. Cleghorn, Meridian, Miss., Box 902:  
Hattiesburg, Miss. March 31 to May 1  
Chas. C. Conley, Song leader 729 College Ave., Columbus, Ohio:  
J. L. Cox, 7570 Woodland Ave., Maplewood, Mo.:  
F. W. Cox, Lishon, Ohio, Box 441:  
Ernest Coryell, Wilmot, S. Dak.:  
J. H. Crawford, and W. C. Huddleston and Wife, Hooker, Okla.:  
Earl E. Curtis, 16 Stewart St., Lowell, N. Y.:  
Livermore Falls, Me. April 30 to May 21  
Mary A. Custance and Annie S. Allen, Gorham, Me., R. P. D. 3, Box 51.  
Willard and Edith Davis, Singers, 931 E Cherokee St., Enid, Okla.:  
Ponce City, Okla. April 30 to May 14  
Frank Daniel, 222 E. 42nd St., Los Angeles, California:  
Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas, Texas:  
Open dates April  
I. M. Ellis, Bethany, Okla.:  
Shawnee, Okla. May 6 to 28  
W. E. Ellis, 323 North Ash St., Ada, Okla.:  
Lincoln, Nebr. April 14 to 30  
Shawnee, Okla. May 5 to 29  
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:  
Harry Joseph Elliott, 916 Sixteenth Ave., Nampa, Idaho  
Drumheller, Alta., Canada April 11 to 30  
Delburne, Alta., Canada May 2 to 14  
Collinwood, Alta., Canada May 16 to 28  
James Elliott, 957 W. 10th St., San Pedro, Calif.:

Theo. Elsner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.  
Henry C. Ethell, Springfield, Ore.:  
B. T. Flannery, 3618 Norton Ave., Everett, Wash.:  
Clam Falls, Wis. April 18 to June 1  
Open June 22 to July 16  
Some open dates for camps  
Bona Fleming, Ashland, Ky.:  
Newton, Kas. Apr. 30 to May 14  
Wichita, Kansas May 20 to June 4  
L. N. Foug, Sanbornville N. H.:  
I. D. Farmer, Hugo, Okla.:  
J. E. Gaar, Olivet, Ill.:  
C. J. Garrett, Paola, Kas.:  
Philip Galter, 220 W. Newell St., Syracuse, N. Y.  
Carterville, Ill. April 23 to May 14  
W. R. Gilley, 531 N. Butler St., Lansing, Mich.  
Griggsville, Ill. April 12 to 30  
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.  
Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:  
Lee L. Hamric, Hamlin, Texas:  
Bohain, Texas May 6 to 21  
G. M. Hammond, Willmore, Ky.:  
Paris, Tenn. June 4 to 18  
Evansville, Ind. June 18 to July 9  
Mineral Springs, La. (Camp) Aug 10 to 20  
R. A. Harris, Red Rock, Texas:  
W. W. Hanks, Box 306, Ashland, Ky.:  
U. E. Harding, 2306 McKinley Ave., Berkeley, Calif.  
Boulder, Colo. April 20 to May 7  
Edna Wells Hoke, 417 Barr St., Carterville, Ill.:  
B. T. Hodges, Bethany, Okla.:  
A. Columbia Hudon, Groveville, Park, Beacon, N. Y.:  
Ural Hollenback, Bethany, Okla.:  
Roy L. Hollenback, Clatsop, Ore. Mo.:  
Open date April 30 to May 21  
J. E. Hughes, Kingswood, Ky.  
Oscar and Nettie Hudson, Peniel, Texas:  
Roy J. Jacobs, Allen, Okla.:  
W. P. Jay, Nampa, Idaho  
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:  
Trinway, Ohio April 16 to May 7  
Thomas Keddle, 321 S. Reed, Lyons, Kas.:  
Lum Jones, Kingston, Oklahoma, Box No. 3.  
Robert J. Kennedy, 129 S. Ewing St., Dumas, Texas:  
Celina, Texas April 9 to 23  
H. R. Lee, 518 E. Sears St., Denton, Texas:  
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:  
H. B. Lewis, Holly St., Nampa, Idaho:  
M. F. Lienard, 546 Main St., Lawrence, Kas.  
E. J. and L. N. Lord, 227 East 4th Ave., Hutchinson, Kas.:  
Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:  
Harper, Kansas April 6 indefinitely  
Eldorado, Kansas May 9 to 23  
N. J. Lund, 523 N. Sycamore St., Lansing, Mich.:  
J. B. McBride and Wife, 581 N. El Moline Ave., Pasadena, Calif.:  
F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:  
J. L. McLendon, (gospel tent and seats) Peniel, Texas:  
T. F. McJannet, Winfield, Kas.:  
Mabel R. Manning, Song Evangelist, Nahant, Mass.:  
Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:  
Dr. John Matthews, 3600 Benton Blvd., Kansas City, Mo.:  
Chas. Maxson, 814 Newell St., Walls, Wash.:  
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:  
James Miller, 2638 Burton Ave., Indianapolis, Ind.:  
Geo. and Effie Moore, 1133 Holaday St., Indianapolis, Ind.:  
John E. Moore, Song Evangelist, 6th and Wall St., Los Angeles:  
J. E. Moore, Prescott, Ark.:  
Paul E. Moore, 131 West 8th Ave., Columbus, Ohio:  
Minnie E. Morris, 1015 Bellevue Pl., Indianapolis, Ind.:  
W. F. Montgomery, Plantersville, Miss.:  
F. R. Morgan, 712 West 9th St., Ada, Okla.:  
R. L. Morgan, 2206 Central Ave., Anderson, Ind.  
Tallula, Illinois April 23 to May 14  
Wm. O. Nease, Olivet, Ill.:  
Woodstock, N. B. Canada, Box 210 April 16 to 30  
B. F. Neely, Bethany, Okla.:  
Knowles, Oklahoma April 16 to 30  
Lyons, Kansas May 5 to 14  
G. F. and Byrdie Owen, care Northwest Nazarene College, Nampa, Idaho:  
L. M. Payne, Bethany, Okla.:  
F. E. Putney, 1112 W. 1st St., Wichita, Kas.:  
Kahna, Washington April  
Rev. and Mrs. D. Rand Pierce, 203 Tenth St., W., Portland, Ore.:  
Portland, Oregon Until June 1  
B. F. Pritchett, 1061 W. Taylor St., Phoenix, Ariz.:  
P. C. Ramsey and Wife, 612 South Louisa St., Shawnee, Okla.:  
J. E. Redmon and wife, Brookville, Ind.:  
Raymond, Indiana April 30 to May 14  
Delmer, Kentucky May 21 indefinitely  
G. Howard Rowe, 10041—117 St., Woodhaven, L. I., N. Y.:  
S. B. Rhoads, Pasadena University, Pasadena, California.  
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:  
C. Edward Roberts, 1238 Breese Ave., Pasadena, Calif.:  
Charles Robinson and Brown, Bethany, Okla.:  
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:  
Carrollton, Ohio (Camp) May 19 to 28  
J. O. and Grace Schapp, 1342 Brand St., St. Paul, Minn.:  
Schurman-DeLong, 72 Main St., Wareham, Mass.:  
R. A. Shank and Wife, 2687 West Broad St., Columbus, Ohio:  
W. E. Shepard, 513 Redfield Ave., Los Angeles, Calif.:  
Hutchinson, Kas. April 6 to 23  
F. B. Smith and family, 429 East Hawthorne St., Stockton, Calif.:  
W. E. Smith, 37 Curtis St., West Somerville, Mass.:  
Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:  
Salem, Ind. indefinitely  
C. K. Spell, 1220 South Glass St., Sioux City, Iowa:  
H. C. Stebbins, Waterville, Vt.:

**HERALD OF HOLINESS**

OFFICIAL PAPER, CHURCH OF THE NAZARENE

Published Every Wednesday at the Nazarene Publishing House, 2109-2115 Troost Avenue, Kansas City, Mo.

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

Subscription Price—\$1.50 a year in advance.  
Entering Subscriptions—A maximum allowance of three weeks is necessary from the time subscription is received until first paper is mailed. Same allowance should also be made in Change of Address.

In Change of Address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.

In remitting, send money order or bank draft, payable to Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo  
Howard W. Sweeten, Ashley, Ill.:  
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:  
Carl Tucker, Winchester, Ind.:  
Freeport, Ind. April 16 to May 7  
N. E. Tyler, Belton, Texas, R 5:  
D. I. Vanderpool, Joss, Colo.:  
J. S. Wallace, Carterville, Ill.:  
Rev. and Mrs. DeLance Wallace, 417 13th Ave., N., Seattle, Wash.:  
Frank and Marie Watkin, Song Evangelists, Bethesda, Ohio:  
R. H. M. Watson, College Heights, Meridian, Miss.:  
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:  
Boulder, Colorado April 20 to May 14  
E. W. Wells, 1503 Trinity St., Austin, Texas:  
J. E. Wigfield, Burr Oak, Kas.:  
Ernest E. Wiggins, 205 Pearl St., Richmond, Ind.:  
Wilde-Knight Party, 530 North Hollister Ave., Pasadena, Calif.:  
J. E. Williams, Olivet, Ill.:  
Mrs. Bessie Williams, 314 Bols'd Arc St., Ft. Worth, Texas:  
Carthage, Missouri April 16 to May 7  
Moberly, Missouri May 12 to 28  
C. L. Wireman and Wife, Campton, Ky.:  
Mt. Sterling, Kentucky May 12 to 30  
E. E. Wood, Hillsdale, Mich.

**Full Salvation Sunday School Literature**

In these days of materialism and higher criticism, spiritually minded folks are demanding an adherence to the old paths, not only in preaching the Gospel but also in what is being furnished our Sunday schools in the way of lesson helps. We offer the following complete line of useful literature:

**BIBLE SCHOOL TEACHER'S JOURNAL.** A monthly magazine for teachers. Eight pages on each lesson with comments and suggestions for all departments of the Sunday school. \$1.00 a year, 25c a quarter. In lots of 5 or more to one address, 80c a year, 20c a quarter.

**HOME DEPARTMENT QUARTERLY.** A new publication for the home department. Complete comments on each lesson, for use in the home study plan. 32c a year, 8c a quarter.

**BIBLE SCHOOL QUARTERLY.** For adult and senior classes. Concise comments on the lesson and helpful illustrations. A splendid all-round lesson help. 32c a year, 8c a quarter.

**YOUTH'S QUARTERLY.** A magazine for the younger people in the Sunday School, from 12 to 15 years of age. Every lesson treated in an interesting manner. 24c a year, 6c a quarter.

**GOLDEN HOUR QUARTERLY.** Especially prepared for Juniors from 8 to 12 years of age. With questions on each lesson. 24c a year, 6c a quarter.

**THE LESSON LEAFLET.** A two page leaflet, containing text of the lesson and brief comments; for general distribution to visitors and scholars. 12c a year, 3c a quarter.

**THE PICTURE ROLL.** An illustrated wall chart for beginners' departments. Printed in attractive colors and bearing the Golden Text, and map. Size 21 by 30 inches. \$1.00 a year; \$1.00 a quarter.

**THE PICTURE LESSON CARDS.** For the beginners, in connection with the Picture Roll or independently. Pictures in colors with an interesting lesson story. 16c a year, 4c a quarter.

**THE YOUTH'S COMRADE.** An illustrated weekly story paper for young people. Wholesome reading for the home. \$1.00 a year, 25c a quarter. In lots of five or more to one address, 80c a year, 20c a quarter.

**JUNIOR JOYS.** An illustrated weekly paper for girls and boys. A clean story paper that will interest. 60c a year, 15c a quarter. In lots of five or more to one address, 50c a year, 12 1/2c a quarter.

**SUNSHINE FOR LITTLE PEOPLE.** A story paper for little ones in the Primary Department. It contains the lesson story and Golden Text. 40c a year, 10c a quarter. In lots of five or more to one address, 30c a year, 7 1/2c a quarter.

Free sample copy of any or all of these Sunday school periodicals will be sent on request.

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

# HAVE YOU RESPONDED?

The following letter has been sent to each subscriber. Many have already responded—gladly, enthusiastically, willingly. A number have sent more than the amount

asked for. We print the letter here, just as a reminder to those who wish to have a part in this offering, but who have neglected to attend to the matter.

: THE FULL GOSPEL TO THE WHOLE WORLD BY THE PRINTED PAGE :

*Finance Committee:*

F. M. MESSENGER, Chicago, Ill.  
JOHN T. BENSON,  
Nashville, Tenn.  
E. G. ANDERSON, Treas.,  
Kansas City, Mo.

## NAZARENE PUBLISHING HOUSE

2109-15 TROOST AVENUE  
KANSAS CITY, MO.

Economy  
Efficiency  
Stability  
Service

March 2, 1922

Dear Friend:

We know you are interested in the welfare of our Publishing House. We feel that every subscriber to the Herald of Holiness appreciates the fact that we are engaged in a work that has for its ultimate aim the salvation of a lost and a dying world.

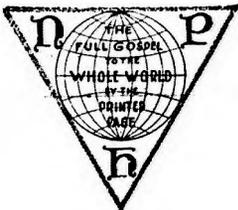
For a number of years, we have struggled under a financial burden that at times has almost crushed out our very existence, but we have been able under the blessing of the Lord to weather the storms, and we believe we have succeeded in doing much good. Recently a careful study of our publishing interests has been made by a special committee, and we realize that we are now face to face with the most serious financial situation that has ever confronted us.

We have many plans that we hope to put into effect that will reduce our operating expenses, and help to establish us on a better financial basis. It has been found that the actual cost of publishing the Herald of Holiness exceeds the subscription price about 75 cents. However, the subscription price is fixed, and it cannot be changed, but we believe that every one of our subscribers will cheerfully contribute 60 cents toward a special fund to make up the loss in publishing this excellent paper. We are, therefore, asking you, as a subscriber, to please prayerfully consider this matter, and, if at all possible, send us the contribution requested.

For your convenience, we are enclosing a coin card, and a return envelope. Your contribution will help us win the tremendous fight we are putting up at this time to save our Publishing House.

Think about it! Pray about it! And please remit the amount if possible. It will be much appreciated. God bless you.

Very sincerely yours,  
FINANCE COMMITTEE,



*E. G. Anderson*

EGA:EE

Treasurer.