

HERALD of HOLINESS

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

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Holiness, A Five-Fold Preparation

By REV. W. E. SHEPARD

PART FIVE

IN the former articles we considered holiness as a preparation for service, the coming of the Lord, death, and the judgment. In this we shall consider holiness as a preparation for heaven. It would seem almost out of place to write on such a theme, for, as far as this writer knows, there is not a religious denomination on earth that believes otherwise. Even the Catholics believe that one must be purified by purgatorial fires before he is fitted for the abode of heaven. But while we all believe that holiness must be obtained before heaven can be enjoyed, the differences in Christian people are on the point of how, when and where this purifying shall take place. In the former articles we have endeavored to show that of necessity it must take place in this world. Heaven is no place for purification; it is only purity that enters there. Two men once engaged in conversation, when one of them said that he was a Christian, yet he sinned every day in word, thought and deed. The other asked him how he reconciled this with the Word, which says, "Thou shalt call his name Jesus, for he shall save his people from their sins." Said he, "Though I am a great sinner, yet I have on Christ's robe of righteousness, which completely covers my sins, and when the Lord looks down upon me, He sees nothing but Christ's robe of righteousness which completely covers me."

"But heaven is a holy place is it not?"

"Yes."

"And nothing unholy enters there, does it?"

"No."

"And there is nothing holy about you but Christ's robe of righteousness that covers you, is there?"

"No."

"Then when you die, what will become of you? Christ's robe of righteousness will slip into heaven where it belongs, and you will slip through where you belong."

And who can withstand this argument?

What we know about heaven, we got from the Word of God. This Word tells of the place, the people who go there and what must take place in preparation in order to get there. If one expects to occupy any important sphere in this world, he knows it will take preparation for it. Does a physician hang out his shingle as an M. D. and afterwards study medical science to prepare himself for his vocation? Does an attorney at law begin his practice before he has passed examinations and obtained his certificate? What was the trouble with the man at the wedding?

He had not on the wedding garment? He was not prepared.

If we are to enter heaven and behold Him and His glory, we must fall in line with the Word of God which tells us distinctly what that preparation is. "Blessed are the pure in heart, for they shall see God" (Matt. 5:8).

Again we find the preparation couched under another expression meaning the same experience. "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. 12:14).

Now if heaven is of spotless purity, immaculate cleanness, infinitely glorious, absolute in holiness, then there must be something done in the heart of man whereby all impurity, uncleanness, unholiness is eliminated from the heart before that one is qualified for such an abode. If we are to see God, dwell in His presence, behold His glory, we must share in His divine nature, be purified by the atoning blood, and be made like unto Him first. And there is not one word in the inspired Book that even hints at any place of preparation outside of this world.

"In thy presence is fullness of joy; at thy right hand there are pleasures for ever more" (Psalm 16:11). How can one stand the presence of an infinite God, infinite in holiness, unless he has been a partaker of His nature, a partaker of His holiness. But God has provided that we might become such partakers right here in this world. "To the law and to the testimony." Here we have it: "That by these ye might be partakers of the divine nature" (2 Peter 1:4). "That we might be partakers of his holiness" (Heb. 12:10). How would one feel, suddenly to be brought into heaven, into the presence of God with carnality in his heart, with any impurity within? Especially, how would he feel with such an element within, when he knew that the atonement of Christ had provided for its elimination?

The great pleasure of heaven will be the presence of the triune God. I had a dream. I was in the presence of Abraham Lincoln. I was associating with him, talking with him and living in his company. It was tremendously enjoyable. I awoke, and it was a dream. Yet it seemed fragrant. The memories of that dream lingered for days. But a greater than Lincoln is with me, associating with me. I am really enjoying His presence, right here in this world.

"And He walks with me, and He talks with me,
And He tells me I am His own."

And this is no dream either. This is my joy on earth, to know that I am in His presence, catching His smiles,

associating with "the Lord of lords and King of kings." The joy of heaven is the presence of Jesus; the glory of heaven is the works of Jesus; the majesty is the power of Jesus; the beauty of heaven is the face of Jesus; the music of heaven is the praise of Jesus; the sweetness of heaven is the name of Jesus.

Heaven on earth is the preparation for heaven beyond. Even in the Old Testament we read, "As the days of heaven upon earth." Our inheritance is in heaven. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. 1:4). But in order to enjoy that inheritance in heaven, God has provided a portion of it for us on earth, and this portion is in the experience of holiness by the incoming of the Holy Ghost. Here is the proof: When the apostle Paul went to Ephesus he found twelve disciples who had not yet received the Holy Ghost. He then prayed for them and the Holy Ghost fell on them. This is found in the nineteenth chapter of Acts. Afterwards in the first chapter of Ephesians he called their attention to this experience saying in the thirteenth verse "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." The earnest is that portion paid down to bind the bargain, with the promise that the remainder will be forth-coming. Thank God we can receive a portion of the upper-world glory in our souls here on earth, which is the earnest of that which shall come later on. And this portion received here is holiness, or the Spirit-filled experience. Reader, have you this five-fold preparation which fits one for life's work, the coming of the Lord, death, judgment and heaven at last? If not lay aside everything else till you pray through for this experience.

THE TROUBLESOME DIVORCE QUESTION

OUR "Questions Answered" column in HERALD OF HOLINESS is the recipient of many perplexing questions regarding divorce and divorced people. It would be impossible to answer all such questions unless one knew more of the circumstances than are usually furnished in connection with these cases. But we must admit to begin with that the divorce proposition constitutes one of the very most troublesome questions that America and other civilized countries have to meet. In heathen countries our missionaries have to contend with polygamy which, though a simple matter here, is a problem indeed in countries where it has been practiced in connection with all social and political life of the people for generations.

If a man has been a thief or a drunkard or even a libertine we know what to tell him to do, but the divorce question is frequently complicated by the rights of innocent children, so that a simple solution is not possible.

It seems to me that it is necessary to con-



sider this question from two standpoints, viz., the *legal* and the *expedient*. So far as I am concerned, I do not have the slightest doubt but that the innocent party in a divorce which was secured on legal and Biblical grounds has a right to remarry. But for the sake of the cause of Christ and because of the necessity of "lifting up a standard for the people" in these terrible times, I do not think that God's people should remarry after being divorced. Our ministers should advise against the marriage of divorced people and should refuse to perform the marriage ceremony for persons who have been divorced. There are but few divorced and re-married people who succeed in keeping spiritual victory, and such as do have but a crippled influence for Christ.

Nevertheless, divorce is not the unpardonable sin, and those who got into it before they were saved, or who backslid and became entangled should not be consigned to the pit, but should be exhorted to seek God and when they do so, they should be fellowshipped as Christians. Two wrongs do not usually make one right, and so, while there are flagrant cases of so unjust a nature that the breaking up of the present marriage relation is the only way to make the paths straight, yet in the most of cases, the breaking up of the present home would only add new complications to the tragedy. Therefore, I think the effort to separate divorced couples is usually of the Devil who delights in human misery and hopeless confusion.

I am not much in sympathy with the preacher who preached that all people who are divorced and re-married are living in adultery; then when a woman came to the altar with tears, confessed to being divorced and re-married and asked for advice, the preacher refused to stand by his own implications and left the woman saying, "I do not know what you are to do." I am not willing to preach one into a condition from which I do not know how to deliver him. There is some way for divorced and re-married people to get to heaven and I believe that, especially when the rights of innocent children are involved, divorced and re-married people can best make amends for the follies and sins of their past by making their present homes as Christian as possible; and after they are already in the *meshes*, this is the advice which I would give.

OUR SCHOOL AT HAMLIN, TEXAS

A FEW weeks ago it looked as though the mortgage on our school property at Hamlin, Texas, would be foreclosed and that that school would be lost to our church. But in the good providence of God, our people were able to raise

the interest and five thousand dollars on the principal of the note which was secured by that mortgage, and to secure a renewal on the remaining five thousand dollars.

Professor London and his people have made heroic sacrifices and have put forth remarkable efforts for the accomplishment of this task. Prof. London says, "All hands and the cook turned out to help give and to ask others to give and we have succeeded."

This school serves a people in Texas and New Mexico who need its influence very much and who would feel the loss of the school very keenly, so our people everywhere will rejoice that God has "found a way" for His people to continue the work of Central Nazarene College.

But though the present crisis is past, the other five thousand dollars of the plant must be raised and the obligations on current expenses which at present are carried by the local banks must be raised and paid. The school will go on, so now let all the churches and individuals within the supporting territory plan to carry the debt raising program right on to complete victory.

As president of the General Board of Education, I hope to be able to announce by April 15th that the first of our schools has carried out the first part of program of the General Board by paying off its entire indebtedness. Two others are nearing the goal, and by the time the General Assembly meets, at least two more will doubtless be "in the list." Is it not possible that they shall all be clear by that time?

A SANCTIFIED VOCABULARY

IT seems but reasonable that we should say that a sanctified man's conversation will be chaste and elevating. Rough and filthy stories have no place among Christians. Gossiping, backbiting, and foolish and excessive talking are forbidden by the Bible.

But it seems that there is occasion to say that the vocabulary of the sanctified should be distinctive. Why any man who professes to count his influence for Christ as life's chief asset will jeopardize it by indulging in the use of by-words and *polite* swearing is more than I can fathom.

I have had occasion to be thankful for the rigidity with which my early religious associates held us to the line. They contended that when you said, "I'll bet," you were either a gambler or a liar. I think now that their interpretations were rather too strict, but, at any rate, their influence was sufficient to break me from an expression which I had used almost ever since I could talk—and I was almost broken in a single day. This is but an illustration of the manner in which they demanded that we "clean up"—and we did clean up.

My early instructors would not countenance the calling of children "kids," so I quit that without so much as taking time to "taper off." They counted it irreverence and pride for a youth to speak of his parents as

"the old man" and "the old woman," and we quit that and kindred practices without any delay. The Bible calls a man's parents his "father and mother" and there is small occasion for attempting to improve or change these names of respect.

Then the world is constantly coining words and phrases of a loose and, sometimes, of a very questionable origin and it ill becomes the sanctified to copy after it. About the only evidence that I know of that man came from the monkeys is his persistent inclination to "ape" the doings and sayings of others. But even this is not so bad, if we would only choose worthy originals for our imitations. But it is sad indeed for the people of God to pattern after the godless world in habits of any kind. The Church should set the example for the world, and not the world for the Church.

The persecutors said to Peter, "Surely thou art one of them, for thy speech bewrayeth thee." I wonder if by-standers know us by our speech! That it was his words as well as his pronouncement that distinguished Peter is evidenced by the fact that in his refutation of their charges he "began to curse and to swear." Apparently his demonstration satisfied his accusers that he was not "with Jesus the Nazarene." And it may be that the world classes us pretty readily by the words we use.

PERILOUS TIMES HAVE COME

HERE have been times when Christians suffered more universal persecution for their faith than they do now, there have been times when barbarism was more common than now, but it is doubtful if there was ever a time when sin was more subtle and humanity itself farther from God than is the case right now.

It is easy for us to go "daffy" with fear over the excessive demonstration of some heterodox meeting, but we are not suffering any thing like as much from excited zealots as we are from compromisers with evil and dead professors of religion every where.

Some preachers and religious writers feel bound to occupy much time and space with tirades against the unknown tongue's people or against a Billy Sunday revival, while they pay small heed to the fact that hundreds of pulpits are being occupied by destructive critics who are, so far as results are concerned, real enemies of the cross of Christ.

The insidiousness of present day evils is what makes them so perilous. Many a church and many a religious professor is as faultless as a whitened sepulchre—and as truly the abode of the dead.

Orthodoxy, correct ritualism and philanthropy are not enough. Only the vital religion of Christ Jesus can deliver from sin and make us heirs of eternal glory.

The devotees of fashion seem willing to bow to the dictates of this horrible goddess, no matter how ridiculous or shocking her behests may be.

AS A MAN THINKETH IN HIS OWN HEART

S AINT PAUL exhorted Christians (Phil. 4: 8) to look for things that are true, honest, just, pure, lovely, of good report, virtuous, or praise-worthy and to think on such things. There is a tendency in us to become like the things upon which we suffer our minds to dwell. Thinking of evil things helps to make such things too common place and thus breaks down our safe-guard. Thinking of discouraging things too much has a tendency to destroy our spiritual morale and cause us to become pessimistic and full of practical doubts.

Thinking of God, of His love, of His grace, and of His power stirs our hearts to greater faith and to earnest desire to be transformed into His likeness. Thinking of the opportunities which we have for service for God helps us to appreciate our position in life and makes us gratefully long to make good use of it. Thinking of the good in others increases our love for them and makes us desire the more to bless and help them.

A man falls in his mind really before he falls in his heart and in his practice; and in the process of redemption, God's call to guilty sinners is "Come now and let us reason together." God's promise to keep in perfect peace is limited to them who keep their minds stayed on Him, and David's characterization of a good man includes the statement that he meditates in God's law day and night.

Questions Answered

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

A CORRECTION

In the "Questions Answered" column in the issue of January 10 the words "Milleniumism" and "Millenniumist", etc., appeared where the words "Millenarianism" and "Millennialist," etc., were intended.

Q. How did the Israelites know that their offerings were accepted of the Lord? W. S., Pa.

Ans. In rare instances God sent the evidence of His approval in the form of consuming fire, but in the normal instances the worshipper made his offering according to the law and received the evidence of a clear conscience for having obeyed God. In other words, the Israelites were justified by faith and not by the works of the law (Rom. 3: 20).

Q. Is it in harmony with the Bible for a Christian to take human life under any circumstances, in war or peace, since Christ was on earth? O. S., Ore.

Ans. This is a controverted question among politicians as well as among religious teachers and it is not likely that what I say will do much toward settling the matter. However, I answer for myself and say that I believe it is in harmony with the Bible to take life "in case of public justice by process of

the law, necessary self-defense, or justifiable war lawfully waged." My quotation is from "Elements of Divinity," by Ralston, page 816, under "Thou shalt not kill." And as the argument is too long to include in this answer, I will refer all interested persons to the authority named and will state that I accept the statements and arguments of Mr. Ralston.

Q. Are we responsible for the carnal mind or Adamic nature? J. S. C., Ark.

Ans. We are responsible only after we become aware of the existence of the evil nature within us and hear of the power of the blood to cleanse it away.

Q. If a regenerated person dies without being knowingly sanctified, what becomes of him? J. S. C., Ark.

Ans. If he has walked in all the light he has received, he goes to heaven.

Q. Why was Naaman a leper? Why was he allowed to keep his position while a leper and what duties did his position as captain of the king's host require? Mrs. M. L. M., Me.

Ans. We know nothing of Naaman except what the Scriptures say of him. Even Josephus does not mention him. The Jews were the only people who were so scrupulous in requiring lepers to be isolated and they did this because of the command of God. The Syrians would consider leprosy a great calamity, but would allow a man to continue his usual duties as long as he was able. Naaman was commander-in-chief of the king's army and his duties made him responsible for the defensive and offensive work of the army.

Q. Is it a command to pay all tithes into the church? M. L. M., Me.

Ans. The paying of the tithe is taught in the Bible and there are some passages (See Mal. 3: 10) which seem to indicate that it should be paid through the treasury of the church. But, though I believe in this plan as the best possible, still I think that anyone who diligently and religiously devotes one tenth of his income to the work of God is tithing, even though he may distribute the money himself.

Q. Please explain Malachi 4: 1. E. M. W., Ark.

Ans. Malachi 4: 1 is a parallel with Rev. 20: 9 and refers to the final conflict between good and evil. The occurrences mentioned will take place after the second coming of Christ, but just before the general resurrection and the Great White Throne Judgment; therefore, the fire is literal and destroys the bodies of the sinners who have part in the final rebellion against God. But those very sinners will be resurrected and will stand before God in judgment and will go into eternal punishment (read the remainder of Rev. 20 which continues the order of events). The use of these scriptures to teach the annihilation of the wicked shows a dismal failure in getting the grasp of the true "Plan of the Ages."

HEBREWS 12: 14 WITH ITS CONTEXT

By REV. A. E. SANNER

HEBREWS 12: 14 with its context very plainly teaches first, Conversion; second, Entire Sanctification, and third, that entire sanctification is subsequent to conversion—hence a second work of grace. Read Hebrews 12: 12-16. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; Looking diligently lest any man fail (Marg. "fall from") of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

The short individual statements of this reading are filled with deep meaning, and each would easily furnish the basis for a sermon or sermons. But we wish to consider the reading as a whole. We have often wondered if many of the friends of holiness have not many times glibly quoted the 14th verse, while not knowing what precedes and follows this great verse. We believe these verses teach those beautiful experiences of conversion and entire sanctification, and that the latter is subsequent to the former.

First: *Conversion*. (1). "Lift up the hands which hang down." A close study of this statement will reveal some interesting thoughts. Our hands are our giving and receiving members, and note the contrasts: (a) the hanging down hand never gives anything while the uplifted hand does. Many professing Christians are going around with their hands hanging helpless. They are unable to give words, deeds, time, or money to render an influence active toward the salvation of men. They offer nothing but excuses. They need to get their hanging down hands lifted up. (b) The hanging down hand never receives anything, while the uplifted hand does. If you were offered a ten dollar bill you would not receive it with your foot or ear, but with your hand. However, you would have to lift up your hand to receive it. The hanging down hand never gets ten dollar bills. Neither does the hanging down hand, spiritually speaking, get the mercies and graces and blessings of this great salvation. Many times we have seen the seeker at the altar of prayer who sought in a half-hearted way, but received nothing. But finally in great hunger for righteousness, and in desperation of soul to get deliverance from sin, we have seen him raise up his hands toward heaven, it would seem instinctively, and beg God for mercy; when mercy came, pardon and blessing came. The uplifted hand received! Hence, (c) the uplifted hand is a type of blessing. It represents activity, it receives, it does, goes, gets, gives. Life! The hanging down hand withers, blasts, disap-



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points, dries up in selfishness. Death! As in the olden time when Moses held up his hands, and a wise Aaron and Hur strengthened his uplifted hands, until God's people had prevailed, so in these days we need Christians with hands uplifted and strengthened towards a lost world; "holding forth the Word of Life." Instinctively, when prophet, priest, king, or apostle blessed the people, his hands were uplifted toward the people. But where is conversion, do you ask? Note (d) that the hanging down hand has the palm toward self, and the back toward the whole

Introducing the Preacher



Rev. A. E. Sanner is from Missouri and is thirty-two years old. He was reared by holiness parents and was educated from primary to college graduation in a holiness school. He was converted at the age of fifteen and was sanctified three months later. He commenced to preach at sixteen and, with an inter-sprinkling of six years of school teaching, has been at it ever since. He has had good success in soul winning and has been especially blessed in pioneer work. He has been in Eastern Colorado since 1914 and has been District Superintendent in that state since 1917. The work has grown from five to thirty churches under his superintendency. He is a good preacher and a sane, safe leader. He will make good at anything anywhere that he is willing to go.—EDITOR.

world. In the uplifted hand the opposite is true—the back of the hand is toward self, and the palm is toward the whole world. If that isn't conversion, what is it? In the hanging down hand is seen the palm of selfish spirit which says, "I, me, mine!" "I must look after Number One!" and the back of disinterest and unconcern which says to the world, "Pass on! I'm helpless, I can't pray, I can't testify, I'm so weak, I can't do anything!" But see in the uplifted hand a "waving palm of victory" and blessing; holding forth, pouring out, and going after. The back is towards self, denying Number One, in order to give the palm a chance to go after Number One Hundred. That's conversion. "Therefore if any man be in Christ, he is in a new creature: old things are passed away; behold, all things are become new."

Glory! But note here yet another thought: (e) that it does not take any effort to carry around the hanging down hand; but it requires grit, determination, and purpose to put the hand up and keep it there! If you really want to be converted, know regenerating power, make it through to the skies; you will need to put grit, determination, resolution, purpose, with faith into your Christian life, and God will be with you. Fix it in your heart to be true to God and His call, and I believe He will see you through. (f) And how may this miraculous change be wrought in one's life? I know no better way to explain than to give as an illustration the literal case of the man with the withered hand and arm who came to Jesus, and to whom the Lord said, "Stretch forth thine hand." He might have argued that that was impossible, that he had never done so, that he couldn't, that the Lord required the impossible, that he just couldn't believe it, that he didn't feel it; *but he didn't*. He wanted an uplifted hand. So without reasoning and arguing with the Devil, he summoned up all the power of his will, and the resolution of his soul, and obeyed Christ. He stretched it forth! "And it was restored whole." If you would be saved, quit arguing with the Devil and excusing sin, and obey Christ. "Repent ye therefore, and be converted, that your sins may be blotted out."

(2) "And the feeble (A. V., palsied) knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." This, too, must be conversion. There are multitudes whose knees are too palsied to stand up for Christ and His cause of truth and righteousness, and too feeble to kneel before God in devotion and worship, or prevailing prayer for the lost. With trembling knees, they, according to their own witness, "walk in by and forbidden paths, doing many things they should not do, and leaving undone many things they should do." But God wants and requires saved Christians, converted Christians, regenerated Christians, to have their knees straightened, so with a proper righteous equilibrium they can walk straight, and make straight paths for their feet. The worst foe an old-fashioned revival has, is the professor of religion who makes crooked paths for his feet. How many hundreds of times has the true minister of the Gospel seen a revival effort held up on this snag, until some night, perhaps, the service breaks loose, and this kind of professor begins to ask forgiveness of those they have wronged, and to straighten up the past, and to get forgiveness of God, and begin to make straight paths for their feet. Then salvation comes in tides! The promise is verified, and the lame sinners instead of being turned out of the way, are assisted into the way and healed. Is this not a promise that those who have strong knees and make straight paths shall see sinners converted? One of the surest signs that one is converted is that he turns missionary, prays, and works for the salvation

of the lost, and in some measure at least, sees the desire of his soul in their salvation.

(3.) "Follow peace with all men." Another fruit of Conversion is a forgiving spirit. Forgiveness and forgiving go together. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." With justification comes peace with God, peace of soul, and peace with men. No religious profession short of this possession is or will be satisfactory. "Except ye forgive, ye shall not be forgiven." How many thousands today are deceived just here! Many are carrying grudges and are filled with an unforgiving spirit, yet dreaming and hoping they are on their way to heaven. Be not deceived. God's salvation will bring the knowledge and joy of peace into your soul, and forgiving you are forgiven.

Second, this lesson teaches Entire Sanctification. "And holiness (R. V., the sanctification) without which no man shall see the Lord." Holiness, we are told by Webster's International, signifies "spiritual purity or freedom from sin," and the same authority states that sanctification is "the act or process of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God; also, the state of being thus purified." And inasmuch as this scripture designates pointedly "the sanctification without which no man shall see the Lord" as set over against any other kind of sanctification, we submit that this is Entire Sanctification. Then follow six reasons why we should be immensely interested in this experience. (1) Without it no man shall see the Lord. That one statement is enough to jar us loose from all preconceived notions and ideas, and cause us to prayerfully and earnestly seek to know God's will and Word in this matter. Well, says one, I don't see it that way, I wasn't trained that way, my church doesn't teach it that way, my preacher doesn't believe in it that way, etc., but, brother, in all sincerity, what of that? There it is—NO MAN shall see the Lord without it. As our denominations are made up of men, it is not wresting this scripture to say, "without holiness no Nazarene shall see the Lord," or, "no Methodist, no Baptist, no Presbyterian—no man shall see the Lord." This reason alone is sufficient to inspire the sincere child of God, who desires to flee the wrath to come, and make the landing in the glory world, to earnestly seek and obtain heart purity and freedom from sin. (2) "Lest any man fall from the grace of God." Another pointed reason why the Christian should seek the sanctification without which no man shall see the Lord, is, that without it, also, there is a greater liability of falling from grace. "This is the will of God, even your sanctification," and He who wills it, also provides it. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." "To the end he may establish your

hearts unblamable in holiness before God." Don't you want to stand? You need not fall from the grace of God. One sanctified may fall, but with the old world pull destroyed, and self crucified, and with love enthroned in that heart, the greater liability of falling is removed, and thus the sanctified have the advantage. (3) "Lest any root of bitterness springing up trouble you, and (4) thereby many be defiled." How exactly do these third and fourth reasons for seeking the experience of sanctification fit into the experiences of thousands of souls who have started in the Christian service. The converted should seek that sanctification without which no man shall see the Lord, because in the converted there yet remains the "root" of sin, that inbred sin, that sin with which we were born into this world, and caused us

many who watch your life, and come under your influence. God wants to burn out the "roots" by the fiery baptism of the Holy Ghost. (5) "Lest there be any fornicator." The justified should get sanctified lest he become a spiritual fornicator. Flirting with the world and loving the world is spiritual fornication. In the olden time when God's people went off from the service of the true God and served the idols of other nations, prophets said "They have gone a-whoring after other gods." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. The world pull which is still in the heart of the un sanctified, is liable to down him, and safety is found only in that sanctification without which no man shall see the Lord. (6) "Lest" you be another "Esau who for one morsel of meat sold his birthright." As long as sin remains in the heart, there is great danger of the converted becoming another Esau. Think of the tragedy of the thousands, who though once wonderfully converted and made an heir of God, and joint-heir with Jesus Christ, and had that priceless birthright, the right to heaven and eternal life, who have sold out their right for a song! For a feather! For a morsel of meat! Backslidden, and gone back on God and eternal life, and turned toward hell. Sold out for a lodge, a cigarette, a piece of jewelry, the opinion of some worldling, the dance, etc., back, back to the world, its pleasures and applause, back to sin's fun and frolic, but back to doom and hell! We repeat, the course for greater safety, lies in obeying the will of God, having all sin destroyed out of the heart, by that sanctification without which no man shall see the Lord.

Third, we have submitted that this lesson teaches that the experience of entire sanctification is subsequent to the experience of conversion. This is already evident from the Scripture study going before. It is after the hanging down hands are lifted up, and feeble knees strengthened, and straight paths are made for the feet, and the lame are healed, that the man is to follow that holiness without which no man shall see the Lord; and is exhorted thereunto by the liabilities cited. Where is the danger of a man falling from grace, if he has no grace? Why speak of a root of bitterness springing up to trouble a sinner? He has no rest anyway. And how is a birthright obtained? Is not a birthright, a right by virtue of birth? The sinner is dead in trespasses and sin. He has no birthright. The converted are regenerated, born again, born from above, and by virtue of being born again, they have a birthright. Right to heaven! But they have not yet the fitness for heaven. Born again, regenerated, given a right to heaven, first work of grace. Sanctified, all sin destroyed out of the heart, given the fitness for heaven—second work of grace. May God bless the reader with the FIRST and SECOND works of grace.

Publish the Gospel

By N. B. HERRELL.

*Publish the glad Gospel tidings
That a lost world may know;
Jesus our dear loving Savior,
Mercy and peace will bestow.*

*Publish the news of His birth place,
Tell of the cross He bore;
Tell of His death on Mount Cal'v'ry,
Tell of the crown He wore.*

*Publish our Lord's resurrection,
Tell how He conquered all;
Tell how He purchased salvation,
Tell it to great and small.*

*Publish our Savior's ascension,
Tell it with voice and press,
Tell of His coming in glory,
Tell of His holiness.*

*Publish the news of that City,
Tell of the home so bright,
Tell of the beautiful mansions,
Built on the plains of light.*

*Publish the news "whosoever,"
Tell it to all the world,
Print it by millions of pages,
Scatter God's holy Word.*

to go out and commit sin against God when we first reached the age of accountability, and these roots with the right provocation are liable to "spring up," and give him trouble. The root of every sin is in the heart. It is not safe to stop with taking off the shoots of sin, the roots must be blasted out. How beautifully has many a man been converted, and rejoiced with great joy in the pardoning favor of God, only to find later a warring in his soul, and under test have the bitter experience of a root of anger, or of envy, or of lust "spring up" and "trouble" him, until he could have no more joy or peace until he went to God with bitter crying for forgiveness and for deliverance from the foe within. And how often has the sad experience been regretted under such a "trouble," of influence being destroyed, and by the spell of anger—"thereby many were defiled." Brother, you owe it not only to yourself to get sanctified, but to the

John Barleycorn Digging With His Nose Turned Toward Hell

By REV. C. E. CORNELL

SHOUT the good news around the world that Old John is digging deeper and deeper every day. He has a life like the tail of a snake, but he is just as sure to die as the snake's tail. The more he digs the deeper he gets; he'll strike brimstone before long, then it will be all up with wicked, conscienceless, law-breaking John. May the Lord hasten the day.

The results of the election of November 7 have been sadly twisted by many of the great city dailies who are exerting all the influence that they possess to help wicked John to come back to life. Strange that daily papers desire to use their wide influence to help damn the race. What's the trouble? The brewers do a vast amount of advertising, the papers want their money; what if hell is populated, that is another question that does not seemingly concern them.

But John got a terrible black eye on November 7. Take Ohio as an example. Ohio voted on an amendment to the state constitution legalizing the manufacture and sale of beer. The proposal was overwhelmingly defeated by a vote of more than ONE HUNDRED AND EIGHTY THOUSAND MAJORITY.

California, the great wine state, voted in favor of supporting the constitution by the enactment of the "Wright law" by a 40,000 majority. And then elected Friend W. Richardson for governor, a bone dry candidate over Thomas Lee Woolwine the wet candidate by the unprecedented majority of about FOUR HUNDRED THOUSAND. Hurrah! William B. Scheerer, wine and beer candidate for Lieutenant-Governor was snowed under by C. C. Young, bone dry candidate, by a large majority.

The new Ohio legislature will be overwhelmingly dry. Of the 125 members of the house, more than 100 are dry. Ohio will also have 17 dry votes in Congress.

Michigan voters on November 7, elected 11 dry congressmen and a dry United States senator. The Michigan delegation has but two wet congressmen, and both United States senators are dry.

Utah is 100 per cent dry. Illinois gained a great temperance victory in spite of wet Chicago. Wyoming made a fine showing; Governor-elect Ross is a staunch dry man. Comprehensively speaking, the dries of America hold control despite ballot box assaults.

Many daily papers have misstated the facts—in truth have lied—so that it is necessary for every dry man and woman to be careful not to believe all that the daily press print on the wet and dry question.

Rest assured that the wets recognize no law, nor will they stop their misrepresentation and fighting. They are now making a very loud noise. Old John is digging, but he is going deeper. It is no time for the temperance forces of America to quit. We must fight the lawless gang to the very death. Here is a prediction by Bishop Thomas Nicholson, resident Bishop of Chicago of the Methodist Episcopal church. It is worth consideration.

I predict that before we get through with it, the Prohibition question will test the foundation of our democracy and will be as prominent in deciding whether it is impossible to have an efficient democracy as was from another point of view the Civil War.

Prohibition is here to stay and we are here 'until death do us part' to help make it stay.

To my mind the question now raised is distinctly larger than the question of whether we shall have beer and light wines. It is a question of whether

democracy can make good. If heavily financed and selfishly organized groups can succeed in defeating the will of the people, and if their chief argument is, as it has been, that they would see that the thing could never be enforced, then we have no security for our democratic institutions. People are immediately encouraged to keep up a perpetual fight against any law which does not please them.

When these wets tell you that this law can not be enforced but some other regulations can, we ask, "When was there ever a law against the liquor traffic which the liquor men obeyed when they could possibly evade it?" They have been as a class among the most persistent law breakers in the country and I do not believe that the judgment of the American people will ever allow us to go back to the old conditions.

Circumstantial Evidence of Holiness

REV. URAL HOLLENBACK

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the LORD. I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places" (Hab. 3:17-19).

Surely the experience of one fully saved from all sin in this great dispensation of the Holy Ghost produces as much grace as this old prophet had. His spiritual relationship to his God enabled him to rejoice in adversity as well as prosperity. And truly this is one great test of the supernaturalness of the Christian religion. An old song ran thus:

"I tell you when I feel the best,
It's when my soul has just been blessed."

True it is that one feels the best when being blessed, but we should have something deeper than mere feelings; let us sing it thus:

"I tell you when I am the best,
It's when my soul has stood the test."

The great test of religious experience is adversity. Rejoicing is easy in prosperity. But this prophet rejoiced in adversity. Paul also had so much grace that he was "exceeding joyful in all his tribulation." Not only when the revival was on and souls getting to God; not only when the brethren contributed to his necessities; but also when "the Holy Ghost witnessed to him that in every city, bonds and afflictions awaited him."

Adversity is inevitable whether we rejoice or worry. Circumstances are very often unalterable. No one escapes the visit of this guest. We may imagine others do not meet adverse circumstances as often as we, but they do. The effect is regulated in ourselves. We can not be free from adversity, but we can have sweet balm in the midst of it. We can have joy whether or no.

But if we expect to find this joy in the midst of adversity by depending upon material things we shall have one continual disappointment. Material things have proven themselves to be useless as joy producers when adversity comes. The gaiety of the court can not banish sickness; the laughs of the vaudeville can not rinse out "the blues;" and what is called recreation can not soothe the pinches of poverty since the cost is too great. Suicides are committed by those in stone fronts, as well as the toiler at the loom or engine. Riches are a continual worry and annoyance. Material things can not produce lasting joy.

The secret of the prophet's victory was "the Lord God." Jehovah was his strength. His joy was not worked up, giggled up, tickled up, clowned up; it was an imparted joy. It came from the source of joy—the Lord God. Mind you, he was rejoicing when everything was failing; when his very living was taken away; when it looked like the God he served was withholding the very necessities of life—still he rejoiced in the Lord.

This joy was sometimes superabounding. His feet were like hinds' feet. As the deer, he leaped for joy, his soul being exuberant with holy rapture. He jumped the crevices of adverse circumstances; he outran the pursuing enemy of his soul who hounded him with temptations to complain; he was sure-footed in the slippery places in the ascent

of the mountain of holiness; he was enabled by the great Jehovah to scale all the mountains of difficulty.

He was lifted out of the lowlands of religious apprenticeship. He expected the Lord to enable him to walk upon the high places of spiritual victory. The experience he had received had lifted him out of the lowlands of malarial fevers of complaining and worry; out of the valley of loneliness and comfortlessness; out of the sloughs of discouragement and disheartenment.

He was lifted into the highlands of implicit and unwavering trust in God. He was not "driven with the winds and tossed." He was lifted into the highlands of unquenchable joy. He knew something of the joy of Jesus when he faced his passion the night of the passover supper. There in the upper room with the eleven disciples, knowing that His agony was beginning—that tomorrow would bring suffering, torture, trial, rejection, and death—his joy bubbled over in the midst of it all. For the gospel says that "after they had SUNG A HYMN, they went out into the mount of Olives." The prophet was lifted into the highlands of dauntless courage. Temptations were innumerable, but grace was abundant.

That such a Christian experience is for every child of God is obvious from such texts as "God is able to make all grace abound toward you that ye always having all sufficiency in all things may abound to every good work." If the prophet in his dark day had such grace surely we can in this the day of the Holy Ghost. But all Christians have not thus found this high plane. God recognizes a higher and lower, an initial and a perfected state of grace. But it is the lower and initial on which the masses of real Christians live. But "they who hunger and thirst after righteousness shall be filled." "Jesus also that he might sanctify the people with his own blood suffered without the gate." Initial love, thank God, can be perfected; the troublesome heart can be cleansed; the unholy affections can be purified, and the carnal soul can be instantly sanctified.

Believer, let this mind be in you that was also in Christ Jesus. Faith is the means of obtaining the double cure. Stay no longer in the lowlands but call on and trust the Lord God for a perfection of love, a fulness of the blessing, the baptism with the Holy Ghost that sanctifies.

GREENFIELD, IND.

"DAILY THOUGHTS"

(From the Bulletin Board at Olivet University)

MONDAY

"Be today, what you want to be tomorrow."

TUESDAY

"Prayer, based on God's word, is the only weapon man can use to touch the invisible foe."

WEDNESDAY

"One single idea may have greater weight than the labor of all men, animals, and engines for a century."

THURSDAY

"True dignity does not consist in possessing honors, but in deserving them."

FRIDAY

"Only the Golden Rule of Christ can bring about the Golden Age of man."

SATURDAY

"Think of yourself on the threshold of unparalleled success."

SUNDAY

"They took knowledge of them that they had been with Jesus."

THE STORY OF THE WHITE PANSY

(Concluded from last week.)

"Wouldn't it be splendid if each of us should find a white pansy in our box?" asked Sallie Belle one morning. Lucy said that it would, but in her heart she thought it much more likely that only one of them would have such good luck. And somehow the idea fastened upon her mind, so that she began to slip away now and then by herself to look at the boxes and see if there was any sign of a white blossom.

Several buds had uncurled, in blue and purple and golden beauty before the last day of their visit arrived. And that day they were too busy to think about the flowers, for Cousin Sophie invited other children, and gave them a picnic at the cave, miles away. It was late when they got back, and Sallie Belle went upstairs at once, as she had complained of a headache on the homeward ride. The others sat down to supper, which was waiting for them, and after it was over Lucy stepped out on the side porch to get her overshoes, for she wanted to finish packing her trunk.

It was while she was on the porch that she thought again of the pansies, and ran swiftly down into the garden to take a peep at them. Twilight was settling fast, and yet the light was clear enough for her to see that a white pansy had bloomed out during the day, and that the coveted blossom was in Sallie Belle's box! Poor Lucy. She hadn't realized until now how very much she had hoped to have one of the lovely flowers herself. And the disappointment made a little sore spot in her heart. She was rather quiet when she went upstairs, and for some reason, she hardly knew what, said nothing about her discovery.

Cousin Sophie sent the girls to bed early: she knew they were tired, she said, which was true enough. But in spite of her weariness Lucy could not go to sleep. She turned and twisted and lay awake. Do you know the reason? It was because there was someone by her bed talking to her every minute of the time! And you know yourselves that it isn't easy to go to sleep with somebody talking to you.

"Isn't it a pity your Cousin Sophie didn't give you that box in the first place?" this Somebody asked Lucy. Of course Lucy said, "Yes."

"She would just as soon you had it as Sallie Belle?" Lucy said "Yes" again.

"I don't believe Sallie Belle cares as much as you do about the white pansy, do you?" was the next question. Lucy thought not.

"She hasn't found out that one has bloomed?" "Oh, no," thought Lucy, she hasn't, or she would have mentioned it. Sallie Belle was always so frank and open about things.

"Well, as long as it was the merest chance you didn't get this box yourself, haven't you about as much right to it as she has? Then why not change it? She will never know. And after all, it is a very small thing. What does it matter?"

Of course you understand by this time that it was the Devil who was talking to Lucy. And as she listened, a plan formed right before her mind and eyes.

It was bright moonlight outside, almost as bright and clear as day. And Lucy wasn't the least afraid to go downstairs by herself. She could slip out as quiet as a mouse and go straight to the garden. It wouldn't be far for the boxes had been placed very close to the house. Then she could lift the white pansy from Sallie Belle's box with the little trowel Cousin Sophie had given her, and put one from her own in its place. And if she patted the earth smooth under the thick green leaves, and was careful to water the boxes next morning before the others were about, she was sure that no one could be able to tell that the plants had been changed.

That was an ugly thing to do, wasn't it? And dishonest as well. But Lucy had let the sin of covetousness enter her heart until she



could think of nothing but the flower that she wanted.

So she crept softly down the stairs and outdoors into the quiet night, keeping in the shadow of the house as she made her way around the corner. And then the little girl stopped suddenly, not in fear, but in amazement at what she saw. For standing there in the bright moonlight by the pansy boxes was a white clad figure! It was Sallie Belle, of course, and she was doing the very thing Lucy herself had planned to do! It did not take long to finish the job. Then Sallie Belle walked quickly around to the back of the house, while Lucy, from her place in the shadow, was left staring at the white pansy, which had been transplanted into her box.

It was all plain enough. Sallie Belle had seen the white bloom after all. And knowing how much Lucy had hoped there would be one among her plants, had given her own to her and in such a way that there would be no chance of a refusal.

HIS PRAISE

*There seems a voice in every gale,
A tongue in every flower,
Which tells, O Lord, the wondrous tale
Of Thy almighty power;
The birds that rise on quivering wing,
Proclaim their Maker's praise,
And all the mingling sounds of spring
To Thee an anthem raise.*

*Shall I be mute, great God, alone
'Midst nature's loud acclaim?
Shall not my heart, with answering tone,
Breathe forth Thy holy name?
All nature's debt is small to mine;
Nature shall cease to be;
Thou gavest—proof of love divine—
Immortal life to me.—Sel.*

Dear Sallie Belle! She took it for granted that Lucy would feel about things as she herself did. "But I wouldn't, for I am not the least like her. I am greedy, yes, and sneaking, too," said Lucy to herself in deepest shame. Then she wondered why she had thought it meant so much to own a white pansy, and had cared too little for honor, and truth and high-mindedness.

"But I am going to be straight-forward and true after this if I never own another thing," she declared to herself, "and that means that I will have to start in by confessing the whole thing to Cousin Sophie and Sallie Belle in the morning."

And that was what she did. It wasn't a bit easy, but she felt a whole lot better when it was over because she knew that at last she had done the clean, honest thing.

I wonder if you have ever reached this place where underhanded, cheating ways look horrid and hateful to you as they were beginning to do to Lucy? Then just remember one thing, the reason people have crooked, deceitful ways on the outside is because they have something crooked and deceitful on the inside. Their hearts are not right. And Jesus Christ is the only one who can make the human heart clean and straight. But he can do it and when He fixes us up right on the inside so that there is nothing to be ashamed of in there then our outside actions will be right and we will not need to be ashamed of them either.

JOHN. 3: 16

Luther calls this verse THE LITTLE GOSPEL, or THE LITTLE BIBLE. For the whole gospel, yea, the whole Bible, is condensed in these few words.

On the tiny retina of the eye is pictured a wide extended landscape in its minutest details—mountains, rivers, forests, fields, cities, villages.

Peter Bayles, in the days of Queen Elizabeth, wrote the whole Bible in so small a space that it could be enclosed in the shell of a walnut.

In our day, I am told that the whole Bible has been photographed on thin plates, so that altogether it would make a package only as large as a fair-sized pea.

So the whole Bible, the whole gospel, the whole scheme of redemption, is condensed into the few words of this verse.

This verse is said to be "the best thing ever put in human speech." "Infinite riches in a little room." The treasure room of the London Tower.—Ex.

MIRACLES

"I regard a miracle," said uncle, "to be merely such an interference wi' the established course o' things as infallibly shows us the presence and the action o' a supernatural power. What o'clock is it wi' you, sir, if you please?" "It is half-past twelve, exactly; Greenwich time," replied Smith. "Well, sir," said uncle, pulling a huge old time-piece from his pocket, "it's ane o'clock wi' me. I generally keep my watch a bitte forrit. But I may hae a special reason noo for setting my watch by the railway; and so, see ye. I'm turnin' the hauns o't around. Noo, wad ye say that I have violated the laws o' a watch? True, I hae dune what watchdom, wi' a' its laws, couldna hae dune for itself; but I hae dune violence to nane o' its laws. My action is only the interference o' a superior intelligence for a suitable end; but I hae suspended nae law, violated nae law. Weel, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily of himself; and we hae a' that I contend for in a miracle; that is, the unquestionable presence of an almighty hand working the divine will. And if he sees fit to work miracles, what can hinder him? He has dune it aftener than once or twice already, and wha daur say that he'll not get leave to do't again?"—Sel.

UNTO THE POOR THE GOSPEL IS PREACHED

That the gospel is for the poor is very clearly seen in comparing the advantages of the poor in Christian lands with their condition in all others. In no other lands are the poor so near the rich in advantages. The gospel is for the poor: they can worship in the most expensive buildings. Printing has made Bibles so cheap that the poorest can read them, and learn to read them in free schools which are better than most private schools of the rich. Colleges are endowed so that the poor can have the highest education. Public libraries and galleries of art are open to all. The poor can ride as fast in railroad cars as the rich, can have their daily papers, can enjoy music, and most of them home comforts such as only kings and princes could have had a few hundred years ago. Much is yet to be done in carrying out the spirit of the gospel; but it is well to see what wonders have already been accomplished. The larger part of the distressing poverty comes from rejecting the gospel and its principles.—Sel.

BLASTING ROCKS

Some one once complained to a Methodist minister of the noise made in his meetings, saying that the temple was built without the sound of hammer or ax. The minister replied: "I am not building temples; I am blasting rocks." Some hearts of stone must be blasted; others come quietly into the kingdom. Some are borne on the wings of song. The one necessary question is whether they really find Jesus.—Sel.

RETROSPECT AND PROSPECT

By E. J. FLEMING

HERE is some stir in some quarters relative to legislation at the coming General Assembly. Several have written concerning points at issue, but it might be well to look to our "guide posts" to see where we are just now.

The General Assembly of 1919 adopted several resolutions to govern our work during the quadrennium. Among these was the report from the Committee on Publication which recommended "The General Assembly to authorize the raising of a fund sufficient to erect a building to house our Publishing House and all our general boards, and that the General Board of Publication with one representative from each of the general boards which shall be constituted, together with the General Superintendents, shall be a committee to take the matter in hand with power to act during the next quadrennium." This Committee was further given the power to choose a location for such building.

On page 40 of the General Assembly Minutes we find that provision was made for correlated sessions of the general boards at the annual meetings. That was a move in the right direction but the plan had no teeth in it. The plan proposed no authority. It was merely advisory. The correlation of plans and efforts was *proposed* but not made mandatory. Some progress has been made during the quadrennium but the plan lacks *effectiveness*. The correlated boards can *advise* but *can not speak with authority*. No proposed correlation of plans and efforts will succeed until such advice becomes the voice of authority.

On page 48 we note that a special committee report was adopted which specified that "All district assemblies, district superintendents, pastors, church boards, and boards of trustees; and officers of all corporations and institutions of our church be directed to take such measures as may be necessary thus to effectuate the substitution in all their books, records, and articles of incorporation, of the name Church of the Nazarene for the Pentecostal Church of the Nazarene. That all the corporations of our church take prompt steps to amend legally their articles of incorporation in this regard." That report further provided that such changes be effectuated on or before October 1, 1920.

On the same page is recorded a resolution concerning which there has been some evident misconception. Provision was made for a Commission of three to accomplish certain clearly specified things. In the words of the resolution: "whose duty it shall be (1) to revise carefully our Manual during the next quadrennium, with the object of eliminating all errors of grammar, removing all ambiguities, and arranging the different parts and paragraphs in logical sequence; that such Commission be further instructed (2) to provide a complete chapter for the trial of churches charged with immorality, heterodoxy, or persistent violation of our church laws, (3) to formulate a constitution for our church, and (4) a new set of Rules of Order."

This resolution carried the further prudential safeguard: "Resolved, that such Commission, in carrying on of its work, is to be guided by the principle that no radical or revolutionary changes are to be made in our Manual." The writer is informed that this Commission is working on the above outlined plans.

A complete report of the efforts toward a Headquarters Building reveal considerable history, perhaps leading to the final light but certainly revealing no definite plans to date. That this matter will become one of the important problems of the next General Assembly goes without question. Should it be left till the last moment for some sudden sunburst of glory that evanesces as rapidly as a Fourth of July skyrocket? What can be done? What should be done? What would glorify God? Is there not some well-matured plan by which this matter can be properly presented to the General Assembly? Should such a plan be left for that last trying day and then decided in haste?

Again, have all parties concerned attended to the matter of correcting their incorporation papers in the matter of change of name of the denomination? Are all our organized churches now known in fact and in law as members of the "Church of the Nazarene?"

The writer would not trespass upon the work of the Commission to prepare a constitution, etc., but he would call attention to the fact that this Commission is not charged with attending to all the work of revision of the Manual. That leaves the door open for District Assemblies to memorialize the General Assembly in matters of Manual revision. Neither would we have any one think that this Commission has in any manner sought to arrogate to itself the whole field of revision. Please understand no reflection whatever on the precious brethren who compose this Commission. Simply that the humblest



THE PEOPLE'S FORUM

layman or minister in the whole church is free to memorialize the General Assembly, even in matters of Manual revision.

That the minds of many are moved to needed legislation goes without question. Experience shows weaknesses, time changes conditions, the providences of God indicate the path of the church. Corresponding changes must be made. But should we not be guided by some principles that will safeguard us from moves as harmful as others might be helpful? Our last Assembly voiced one principle, namely, that of no "radical or revolutionary changes" in the Manual. "Shall we observe it, or shall we refuse to be governed by it? How shall we best glorify God in this respect?"

A perusal of the last General Assembly Minutes will show that much "short-order" legislation was accomplished. The wisdom or unwisdom of the measures is not discussed, but the question is raised, "Is it good judgment to pass any Manual revision, or additions to the Manual, before the Assembly has had time to look the matter squarely in the face?" The Methodist Episcopal Church prohibits any disciplinary revisions that have not been "in possession of the General Conference one day and been printed in the Daily Advocate."

There are several proposed changes of considerable scope being considered, and this leads to another question. Should not all matters of extensive changes or additions be placed before the church not later than 30 days before the General Assembly convenes? And further, should not any such proposals be the subject of several conferences of the brethren and receive the sanction of a sufficient number to guarantee the successful operation of such, should they be adopted by the General Assembly?

The writer would call attention to the fact that other churches and religious organizations, in order to avoid hasty action, often spend four, six and eight or more years in formulating their policies. They have committees study every phase of the subject and those committees often meet many times in sessions of several days and often put in years of preparation before the plans have been worked out to a safe basis. Shall we wait till the General Assembly convenes, and without any definite policies in the making, be subject to the sudden descent of some plans which have not been through the fires of careful consideration by many brethren, for long enough to be sure of intelligent concerted action? Shall we avoid hasty legislation? Why should we be subject to "short-order" legislation? Why not thoroughly "air" *new* propositions at least long enough before the General Assembly convenes to give every delegate time to consider the matter.

A CHANGE IN OUR CHURCH POLITY

By J. H. VANCE

WE have said both in private and in public that the Church of the Nazarene has the best formulated plan of church government in the land, none excepted. But as we study the workings of our church polity, and see with our own eyes that by some of our present methods we are not succeeding as we feel we should, I feel led to write this article, not to create an agitation through the columns of the paper, but to bring out some facts that must be improved on or we shall suffer great defeat by some of our present methods.

That of the manner in which our churches are calling and dismissing their pastors. Under the present system, our churches have the privilege of calling whom they will as their pastor (with the consent of the District Superintendent) and in case the pastor does not suit the majority of the members of the church, steps are taken at once to get rid of him, no matter how true and faithful he has been to the discharge of his duty as a pastor. More divisions are arising from the recalling of pastors than from any other cause. We have known many good faithful pastors who were not willing to let down God's standard to suit the would-be bosses and carnally minded people to be run off long before the Lord was done with them. No pastor can build up a good clean work until he has had time to become acquainted with the people, and our churches will suffer great loss in changing pastors every year or two. The pastor who is so badly treated, or who prefers to move often will in time lose his prestige

and standing; hence the making of so many changes with both pastor and church will in time work defeat.

This writer firmly believes that a change must come, and that the matter of calling or rejecting a pastor must be taken out of the hands of the local churches and put into the hands of our General and District Superintendents and advisory boards for their prayerful and wise decisions. This will eliminate the frequent church divisions in the calling of a pastor, will give the superintendents and the advisory boards the privilege of grouping churches together to be cared for by one pastor, and also will provide a pastor for every church on the district. Let me illustrate. Here are two or three weak churches in close range of each other, they all feel that they are not able to support a pastor for full time, and since they are congregational in their form of government, they can not agree on any one pastor for the two or three churches; hence they will settle down, and agree among themselves not to call a pastor at all. Whereas if this matter were in the hands of the Superintendents and advisory board, these three churches might be grouped and some good pastor placed over them. Some steps should be taken at our next General Assembly that will set on foot a better plan than we now have.

DOUBLING THE CIRCULATION OF THE HERALD OF HOLINESS

("Two are better than one." Eccles. 4:9.)

It has been said that he is a benefactor of men who makes two blades of grass grow where only one grew before. If this is true of the grass which "in the morning groweth up and in the evening is cut down," how much more is it true in the realm of spiritual agriculture. He who makes two stalks of wheat ripe for the heavenly Father's garner, where only one ripened before, is in deed and in truth a blessing of the world.

God has a Reclamation Service greatly surpassing any of those mighty irrigation enterprises of our government that have created fertility and abundance where was only barrenness and desolation.

The HERALD OF HOLINESS is one of the channels by which "the living water" is conveyed to the thirsty places of the earth.

Would it not be a thing "precious, wonderful," if, without a cent of additional expense to the Publishing House, the circulation of our paper could be doubled? Such a consummation is devoutly to be wished. It would cause the angels to "wonder with great admiration," while they sing, "It is marvelous in our eyes."

Is this possible?

It is.

Let every reader of the HERALD, after he and his family have read it, immediately hand or mail it to some one who does not take it.

Doing this, you will be one of God's "dry farmers," a helper to bring in the glorious time that Isaiah foresaw, "And the parched ground shall become a pool, and the thirsty land springs of water; in the habitations of dragons where each lay, SHALL BE GRASS, with reeds and rushes."

E. WAYNE STAHL.

FOR A FULL GOSPEL

I certainly enjoy the weekly visits of the HERALD OF HOLINESS and peruse its pages closely. The editorial pages are simply fine; then I read most of the other articles too. I have been reading other books recently including "Wesley's Notes and Sermons," Sam Jones' "Thunderbolts," Dr. R. T. Williams' "A Neglected Theme—Temptation," "Christ Crowned Within" by Knapp, "How to Pray," by Torrey, etc., all of which have been helpful to me. I came from the Southern Methodists to the Nazarenes last year—had been a Methodist thirty-five years, a licensed minister twenty-one years, but wished to unite with a church that did not take in lodge members and tobacco users. There is a fine opening in this Booneville District for the Nazarenes, as the Methodists, Baptists and Presbyterians are abandoning many of their country churches. The new presiding elder held his first quarterly meeting here in January and said he had found more abandoned Methodist churches on this District than he supposed there were in two states. A preacher here said that Judas was a devil from the beginning, and yet he cast out devils. He said the only difference between himself (the preacher) was that he (the preacher) was a sinner with Christ, and the unbeliever was a sinner without Christ. He claimed that no man can live without sinning, and yet can not possibly be lost after he is regenerated. I consider that in substance the same old lie that Satan told Eve in the garden six thousand years ago.—J. D. C. CLAUD.

FIFTY CITIES—FIFTY CHURCHES

We give below names and population of fifty cities scattered over the United States from which we will select those offering the best opportunities for the holding of an evangelistic meeting looking forward to the establishing of a Church of the Nazarene. Any one desiring a meeting in any of the cities either to strengthen a weak church or the establishing of a new one, is requested to write N. B. Herrell, Gen. Sec., of Home Missions and Evangelism, 2905 Troost Ave., Kansas City, Mo., at once, giving such information as they may have. Read the following over at least three times before stopping and offer a silent prayer for each city.

New York City, N. Y.	5,620,048
Manhattan, N. Y.	2,284,103
Detroit, Mich.	993,678
Buffalo, N. Y.	506,775
Milwaukee, Wis.	457,147
Newark, N. J.	414,524
Jersey City, N. J.	298,103
Rochester, N. J.	295,750
Atlanta, Ga.	200,000
Omaha, Neb.	191,601
Worcester, Mass.	179,754
Patterson, N. J.	132,875
Youngstown, Ohio	132,358
Fall River, Mass.	120,458
Salt Lake City, Utah	118,000
Albany, N. Y.	113,358
Duluth, Minn.	98,917
Jacksonville, Fla.	91,558
Manchester, N. H.	78,384
St. Joseph, Mo.	77,939
Knoxville, Tenn.	77,818
El Paso, Texas	77,560
Tulsa, Okla.	72,075
Troy, N. Y.	72,013
Johnstown, Pa.	67,327
East St. Louis, Ill.	66,767
Winston-Salem, N. C.	48,395
Charlotte, N. C.	46,338
Cedar Rapids, Iowa	45,566
Butte, Mont.	41,611
Springfield, Mo.	39,631
Jamestown, N. Y.	38,917
Columbia, N. C.	37,574
Wilmington, N. C.	33,372
Fort Smith, Ark.	28,870
Ashville, N. C.	28,504
Paducah, Ky.	24,735
Raleigh, N. C.	24,418
Meridian, Miss.	23,399
Jackson, Miss.	22,817
Spartanburg, N. C.	22,638
Baton Rouge, La.	21,782
Durham, N. C.	21,719
Hannibal, Mo.	19,306
Vicksburg, Miss.	18,082
Jibbing, Minn.	15,089
Pocatello, Idaho	15,000
Reno, Nev.	12,016

These fifty cities represent millions of unsaved people. They are at our door. What shall we do? Write us just what you can do to put a meeting in one or more of these cities. Please write at once so you will not forget and neglect, for your neglect may mean some soul will be lost forever.

N. B. HERRELL, Gen. Sec.
2905 Troost Ave., Kansas City, Mo.

WHAT MARY SAID

By N. B. HERRELL

MARY was an orphan girl of twenty summers when she found herself in possession of One Hundred and Twenty Thousand Dollars. Not a relative could be found, and she was thrown upon her own judgment as to her course in life. She was surrounded by a host of young friends, and nothing seemed spared to show her a good time.

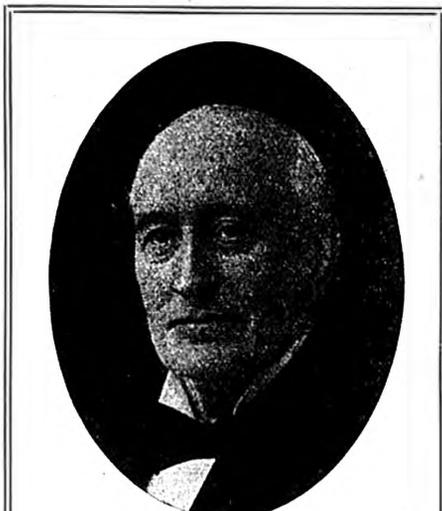
Society made a strong bid for her young and talented life, but it all was settled by the one sentence—Mary was a devout Christian. She took to the serious things of life, and soon she was promoted to the office of Secretary of the Young Women's Christian Association in a certain large city.

One night Mary attended a service, and hastened to the minister to speak on the subject of the importance of making out one's will while one is young, strong and in one's best mind. Mary called the hotel where the minister was stopping and asked to speak to him. She enquired if the speaker could call at the Y. W. C. A. where she was stopping. A time was set, and they met on schedule.

The minister thought he would meet an elderly lady, and might receive something from the will no doubt she was desiring to make. But, alas, after he was seated in the parlor of the Y. W. C. A. by the

HOME MISSIONS AND EVANGELISM

maid, presently Mary came into the room greeting the minister with a pleasant smile. Said she, "I received much new light from your address last evening, and I desired to tell you of my action this morning. 'Tell me,' requested the minister with a somewhat serious look on his face. She continued, 'I am an orphan in the world without one relative so far as I know. I received One Hundred and



"Our whole work is missionary. A few people went out from old church affiliations, to begin the raising of a holy people. For some cause, the work was greatly discounted, if not worse, by the large body of professed Christian people of the country, which made it peculiarly difficult. To raise up a people and create new centers of fire, with the general sentiment of so called Christian people against the work, and continued opposition from them to the central truth and experience of Christian holiness, which we teach, made the work largely missionary, often as difficult, or more so, than the establishment of Christianity in a heathen country. To do this has brought forth a degree of heroism and sacrifice on the part of ministers and the little bands of laymen, rarely excelled. So that our field of missionary work has been quite largely in the home land, to help as best we could, directly and indirectly, to Christianize Christianity, and let loose the tides of holy power to awaken and save America. This must in a great measure still be our work, until at least a great center of holy fire is created in every city in the land."

LEST WE FORGET

The Church of the Nazarene is to do her part in the Christianizing Christianity through placing centers of holy fire in the cities of our home land where tides of Holy Ghost power may sweep away the refuge of lies and warm the frozen heart of Protestantism. The foregoing statement made by Dr. Bresee, and sanctioned by the other General Superintendents and indorsed by the General Assembly is a charter for the work of Home Missions and Evangelism in the Church of the Nazarene. We should read it carefully and let it get into our system. The clearness of vision. The correct analysis of conditions in Protestantism of America. The purity of motive. The conviction of purpose. The high ideal of patriotism. We seem to be but half awake as to the real work of Home Missions and Evangelism. It is the hope of the church, nation and world. We have done well so far, let us go forward in the name of Him who leads to certain victory.—N. B. H.

Twenty Thousand Dollars at the death of my parents. I am a Christian, and my heart is so burdened for the young women who have no chance in the world, that I not only desire to give my life to them, but I desire that my money continue to bless them after I am gone. For I want my money to go where I want it to go," said Mary, with a serious expression of earnestness.

"Early this morning I called my lawyer, and he now is making out the papers for my will, and I desire that you shall look them over before I sign them." Continuing, she said, "I have willed every penny to the poor friendless girls who need a Christian friend to give them a chance." Tears filled her large blue eyes as her face lit up with a light that revealed the approval of her Lord. "How unspeakably happy I am to know my life service and all that I shall leave in this world at my death shall serve my Master and bless the needy." Mary said, "I want my money to go where I want it to go."

How different it is today with most of our young people. They seem to think money is made to squander, and life is but a fleeting dream. No thought of service for the Lord while they live, and that it is possible to have their good works to continue through their will. There is enough money lost to the cause of God through neglect on the part of Christian people to make proper provision for its distribution, to carry on the work of the Lord and bless the generations to come. Why should God's holy people leave their wealth to fill the Devil's tills and the lake of fire with lost souls. Does not consecration include the possessions of a man after death? Has a man fully and completely made his consecration to God until he has secured the future use of that which the Lord has given him? The Devil is a thief and robber. He will rob a man of all he has accumulated by getting him to neglect to make the proper will at the proper time. The time to make a will is when one is strong and well. Mary said, "I want my money to go where I want it to go." Reader, how about you? Then you had better act while there is time and opportunity.

N. B. HERRELL, General Secretary.

IN THE FIELD

The dear Lord has given us great victory since entering the evangelistic field. I have never enjoyed preaching the gospel of full salvation more in my life. For seven years I labored as pastor, but for several months I felt God leading me to this work. The first date was given to the Hillcrest camp near Kampsville, Ill., where I was privileged to work with Rev. L. A. Dodson, District Superintendent of Missouri District. God gave us a gracious meeting. Hundreds of people heard the gospel, and much good was accomplished. During the month of September God gave us two wonderful meetings in Southern Missouri—one in Doniphan and one in Oxly, both in M. E. churches. About sixty professions of justification and sanctification were made. Numbers of high school students were saved, some sanctified, and two feel the call to the ministry. Three or four expect to enter Trevecca College. A number of heads of families found God.

My next meeting was held at Carterville, Ill., with Sister and Brother J. O. Hoke, pastors. They and their church surely made every sacrifice possible. We praise God for those who were saved and sanctified, and for the privilege of working with this church. My fourth meeting was held with the church at Chicago Heights, Rev. C. C. Condon, pastor. In many ways this meeting was a blessing. Several found God in saving and sanctifying power. The church seemed to be drawn closer together, and in other ways was helped. At this writing we are just closing a wonderful revival with the church at Virginia, Ill.

I began another revival, December 24th. These three weeks God has wonderfully helped us to get the truth to the people. Great crowds have attended this meeting regularly. Deep conviction has been upon the congregation. Sinners have been converted, backsliders reclaimed, and some very fine people have been sanctified. Again, we praise God for His wonderful manifested power and for the way He honors the truth. We go from here to Talulla, Ill., for a meeting with Brother J. D. Roach, pastor. We are expecting gracious victory there, and covet the prayers of all the HERALD family, and ask special prayer for a physical touch from God, which is very much needed at this time.—Grace Edwards, Evangelist.

"We are trying to secure some new subscribers for the HERALD family. We think the HERALD of HOLINESS is the best of all holiness papers. Every Nazarene home should receive it regularly.—T. I. Shook, Kans."

NORTHERN CALIFORNIA DISTRICT

These are days of great blessing in this section. The first half of the Assembly year found all our churches either just closing or in the midst of a good revival. Every pastor encouraged and the people with one accord looking for a continued flow of divine grace and victory. At Bakersfield our folks are crowded out of their old property by reason of growth and Brother A. J. Schocke, pastor, informs me that arrangements have been made, money raised and plans adopted for a new church. News comes of a revival spirit on our new church at Merced not yet six months old and a Sunday school of fifty-six, twenty seekers in the last month in the regular services and work actually going on on their new building—Brother Fletcher Galloway, pastor. Our Santa Rosa church with Brother Fear, pastor, is forced to build owing to increased crowds and are now in that process. The new church at Dairyville, though a country church is progressing nicely under the leadership of our Brother Jos. Gray and news comes that quite a number are uniting with us there next Sunday. Brother Mieras is in a revival in our new church building in Sacramento with the Smith family and news comes of a full house on the first service and fourteen requests for prayer and three seekers the second service. This church is but eight months old. Brother Lehman is forced to build in Fresno, regular crowds fill practically every available seat and hence no way to reach more outsiders until we can accommodate more people. Brother Wells of Lindsay has a great and growing church. His recent revival closed with twenty-five new members. Why not string the fish we catch? Brother Sherwood is doing fine work in our new church at Earlimart. Brother Smees who has charge of the work at Stockton has plans on foot for a new location, a thing badly needed. Stockton is a great town and when we are properly located in a building suited to our work we have a great future in Stockton. The work in Corning is going well under Brother Griffith. Here plans are being worked out for a church building. This seems to be a building year for us in this section but we are glad for we mean to be on the lookout for places of advance against the Devil. We have several new places that look very promising and it is very likely that we will have some more new churches like Sacramento and Merced and others to report ere long. We haven't a lazy preacher on the District and haven't room for any and as Uncle Bud says, "We haven't a scrub among them." They are as fine a bunch of boys as there is in the movement. Many of them on their first pastorates, but mark it, they are not on their last, they are at it to stay and that in the hard place till victory comes. We will welcome to their ranks any who are willing to go into the hard pioneer field where there is possibly but one Nazarene family, and sometimes not that, but where there is a great need and a great opportunity and blast out a work. We will stand by such to the last ditch, not with money—we haven't any of that to speak of—but we have a way of doing it. Ask the boys.

CHAS. A. GIBSON, District Superintendent.

TENNESSEE DISTRICT

On November the 29th, the district advisory board asked me to accompany Dr. C. E. Hardy to the Methodist Protestant Conference held at Laurel, Miss., in the stead of Rev. A. J. Vallery, who was prevented on account of sickness. Dr. Hardy spoke briefly in the interest of the school. Dr. Hardy was asked to preach at the night service, which he did to the delight of all. More than twenty crowded the altar at the close of the service, seeking either pardon or purity. We boarded the train at 10:00 p. m. for Houston to assist one of our pastors there in beginning a revival. The writer preached at the 11 o'clock hour, and Dr. Hardy in the afternoon and at night. Several were in the altar at night and some found victory. We were off at 4:00 a. m. Monday morning for Nashville.

Leaving home December the 7th, arrived at Tracy City, 12:00 m. On account of delayed mail there was a misunderstanding which resulted in no announcement for service. We dropped down to Cowan and heard Brother W. H. Crawford preach at night. I preached the following night with several forward for prayer. Arrangements were made to build an annex to the church building, to serve at the present as a parsonage, later as Sunday school rooms. Sunday we had a good day with the Decherd church. Ran over Monday night to meet Brother Chappin and his people at Blakeville church. It was a rainy night and only a few were out, but we had a good service. Brother Chappin lives in Fayetteville, a nearby town of a few thousand population. This beautiful little town, nestling back in those hills of that rich territory, like five hundred other towns and cities in Tennessee with over 500 population, has no Nazarene church. This is a fact

SUNDAY SCHOOL LESSON REFERENCES

February 11. THE SPIRIT OF PRAYER. Lesson: Luke 18.

GOLDEN TEXT: The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psalm 51:17.

Devotional Reading: Psalm 4: 1-4, 8.

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

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

Devotional Reading: Psalm 24: 1-5.

that I hope every preacher and layman in the Tennessee District will lay to heart, and then say, "What can I do to help reach some of these people at our door."

On December 14th we left Nashville for Shelbyville, preached Friday night to a very small crowd, it being a rainy night. For more reasons than one this congregation is almost dissolved. We hope to be able to help them some this assembly year. Had good congregations Sunday at Mt. Hermon and Hymessville. Brother Mathews, the preacher of these three churches, has the situation well in hand and is liked by his people.

Trevecca College has had a record-breaking revival. Every student saved but one, and she was a seeker, many reclaimed and sanctified. To God be all the glory. Rev. J. E. Gaar of Olivet was the evangelist. God bless the HERALD Family this year. Sincerely yours,

W. F. COLLIER, District Superintendent.

HAMLIN DISTRICT

These are grand good days for us and on the District with many battles fought and refreshing victories won for the church and cause of holiness. We are delighted with many fruitful revivals and much splendid progress being made throughout the church since our Amarillo assembly. One new church organized at Buffalo Flat, Turkey, Texas, through the excellent labors of Brothers White and Hodges. Some very brilliant triumphs have been wrought and realized over our district, and for our various institutions of the church, that will redound to the honor and credit of our church and people for ages to come. Our God has blessed, led, and approved and honored the faithful heroism, sacrifice and labors of our Central Nazarene College president, faculty, community, patrons and pastors and churches of the Hamlin, San Antonio, and New Mexico Districts, and, up to date, over seven thousand dollars cash has been raised and applied on Moss loan and other debts, thus reducing all indebtedness one half in our first drive. Amen!

Thus our Central Nazarene College is saved to our church and these southwestern districts. Rest Cottage is ablaze with glory, work, activity, redemption and reunited hearts and homes and loved ones. Let all rejoice and be glad!

Many churches are witnessing revivals and much progress and fruit redound to a larger account. Fort Worth work is making beautiful strides for God and souls through the able ministry of Mrs. Bessie Williams and her devoted church. At this writing the District Superintendent and District Evangelist are waging, with them, a vigorous salvation campaign. Many are praying through. Lamesa church enjoyed a glorious holiday convention which resulted in almost doubling their membership in ten days. Brother Hall is leading the church onward. He has lovable and loyal people.

Brother Lowrey assisted Pastor Wood at Plainview and not a few prayed through. Rev. Lum Jones gave Hillsboro Nazarenes a swing and inspiration recently. Gainesville church is coming out of her long silence and is making herself felt and known in that proud little city.

Kelley church witnessed a revival and much blessing resulting from the labors of Brother Cleg-horn. Anarillo church and people and pastor are wholly united and are pushing a glorious warfare for God and organized holiness under the leadership of Pastor Perkins. Lynn Chapel and Grassland churches are waging war on sin and shouting forth the beauty and power of holiness. Brother Threadgill recently closed a good meeting at Lynn Chapel. Sweetwater church is rallying her forces and is better lined up for greater work than ever under the wise administration of Pastor G. A. Nicholson.

Abilene church and pastor and friends are in the

best condition and sweetest harmony since our knowledge of the work. They are growing by leaps and bounds. A new parsonage is going up now. Much material, numerical and spiritual growth crowns the faithful services of pastors, churches, institutions and enterprises of the Hamlin District. Electra church is taking on new strength and power under the aggressive work and leadership of pastor Pool. Wichita Falls work moves on.

What must I say of Quanah, Hedley, Hico, Dalhart, Higgins, Lubbock, Bowie, and many others? We are greatly encouraged over the work, the unity that prevails, the labors illustrated, the sacrifices made, the victories won, the success attained, the fruit realized, the accessions coming, the revivals and camps planned for the future, and "the pleasing prospects" that everywhere greet and commend our people.

We are busy, blest, kept, and happily engaged in His delightful work. On with the battle! Pray, believe, keep busy under the Blood, pay appointments gladly and shout "Holiness to the Lord!"

ALLIE IRICK.

SOUTH-CENTRAL (KANSAS) GROUP MEETING

The South-Central Group, Kansas District, composed of the churches at Clearwater, Arkansas City, Wichita, Maize, Augusta, Browntown, and El Dorado, met at the Wichita church, December 28-31, 1922, and a good time was had by all throughout the entire meeting. Some splendid papers were presented on the following subjects, which were considered and discussed with both enjoyment and benefit:

- Some Tried and Reliable Methods of Building a Church, Rev. W. E. Miller.
- Safe Methods of Building a Sunday School, Rev. J. W. Farr.
- How to Settle the Matter of Pastoral Arrangements, Rev. David D. Mickey.
- Dangers Confronting Our Ministry, Rev. W. F. Kiemel.
- Shall Nazarenes Continue to Educate Their Children in the Public Schools? and, What Measures Can We Take to Secure Religious Education for Our Children? Rev. Jessie Ulmer.
- Shall We have Three or Seven General Superintendents? Rev. J. T. Bivins.
- Should the District Superintendent Be Elected for One or Two Years? Rev. David D. Mickey.
- Should Monies Be Sent Direct to General Boards, or Go Through Church and District Treasurers' Hands? Rev. W. E. Miller.
- What Is Accomplished HUMANLY when One Is (a) Converted? (b) Sanctified? Rev. J. W. Farr.
- Shall the Kansas District Be Divided? Rev. S. C. Lansdowne.

Sermons were preached at the evening services by Rev. J. W. Farr, Rev. W. F. Kiemel, and Rev. E. W. Kiemel; Sunday morning our District Superintendent Rev. A. C. Tunnell brought a message on the subject of Jesus to a very large congregation, and one soul came to the altar; in the afternoon Brother W. E. Miller preached and five bowed at the altar. There were splendid crowds at all of the preaching services and God poured out His Spirit in a great manner.

The Group Meeting ended Sunday night with a great watch-night service which was the initial service of a revival to be held at the Wichita church with Rev. E. W. Kiemel as evangelist. During the Group Meeting a total of nine souls sought the Lord, most of whom seemed to receive the help sought.

DAVID D. MICKEY, Secretary, pro-tem.

THREE REVIVALS

Since my last report I have held three revivals. The first one was between Davenport and Chandler, Okla. This truly was a very great meeting. God came in old-time power; men and women ranging in age from twenty to seventy years prayed through in the old-time way. There were forty-five professions in all. Three of this number were men about sixty years. There were only about five under twenty years of age. Almost half of the number were men with families. People prayed through in their homes, barnyards, cotton fields, and woods. Truly God did bless in the old-time way.

Our next meeting was with Rev. Bolerjack, pastor, at Cushing, Okla. I was there but one week. The pastor had been holding the meeting for some time, and the revival was on. From the first souls prayed through. In the entire meeting there was about forty-two professions. It is always a pleasure to hold a meeting for Brother Bolerjack, as he and I were reared together, and, then too, he knows how to make an evangelist feel at home and simply turns him loose.

The third meeting was with our church at Holdenville, Okla. This was a very fine little meeting. Brother Charley C. Johnson is the good pastor here. The meeting started well and souls were praying

through, when the Christmas spirit took our crowd and interest. However, on Christmas night our crowd was back again to normality, and souls began to pray through. There were about fifteen prayed through to definite victory. Brother Johnson and the Holdenville people are a fine band to work with. While there, on December 25th, Christmas Day, a fine baby girl came to bless our home. Of course, it was hard to remain through to the close, but God blessed us and we did our best for Him.

F. N. DEBOARD.

Among the Churches

CHICAGO, AUSTIN CHURCH.

—The last month three excellent missionary meetings have been held. Brothers Eckel and Roberts held us a good meeting. Sister Bertha Doering was with us twice; her life of faith is great. \$1,000 was given, one third cash, this in addition to a pledge made to the National Holiness Association of nearly \$1,000 that was contracted before the church was organized. Sixty-two were on their knees to greet the coming of the new year. At the annual Sunday school meeting every teacher reported unusual progress with the attendance, more than doubled. The church membership has doubled. \$9,000 has been paid on our church property beside interest, insurance and commission which amount to over \$800. With all the commendable things that can easily be said I am sure we have not yet struck the stride of revivalism that ought to characterize the Church of the Nazarene. For this we are working, believing, and praying. Five or six Saturday night prayer meetings have been going for some time; we must have a revival of the OLD TIME RELIGION. A month's campaign is scheduled for February 18th to March 12th. Dr. R. T. Williams is to be with us the last two weeks. A revival must come or it seems we will be ashamed to look God or man in the face.—C. H. Strong, pastor.

GUYMON, OKLA.

—A four and one half weeks' revival closed Sunday night, December 24th. Rev. J. H. Crawford of Hooker, Okla., a Nazarene evangelist, did the preaching. God gave an old-time revival in which forty-eight souls prayed through to definite victory and were either saved or sanctified. Brother Crawford preached the Word unsparingly and with the unction and power of God upon his soul. In spite of all the isms and schisms that have been propagated in this town, God gave victory in almost every service. The song service was very spiritual and uplifting with Rev. H. H. Hagemeyer of Dalhart, Texas, in charge. Sister Lurline Shahan, who is a very efficient musician and a real power in God's hands for service was always at the piano. The specials rendered by the Misses Shahan and McCluney were very inspiring. On December 31st a Nazarene church was organized with a charter membership of fifteen. good Nazarene people such as will promote the cause of holiness in this town. A pastor was called and is on the field ready for action.—H. H. Hagemeyer.

NEWMAN GROVE, NEBR.

—After much prayer, and believing the time opportune, we began on December 3rd, a revival campaign for souls, which continued until the 24th. The pastor was his own evangelist, and was assisted the first two weeks in the meeting by Prof. D. Davidson, of Solomon, Kas., who while with us did good work for God. Not only does he lead the saints in song in such a manner as to bring in a flood of glory upon the souls of the congregation but in his solo work lifting souls to the very gates of gold. The meeting was in many respects the hardest fought battle we ever led for God and souls. But in spite of the Devil contesting every foot of the way, in bringing to bear the opposition of earth and hell, we did win some definite victories in the name of our God. Praise His name. And while the meeting did not result in any great ingathering of souls, or in all that we had hoped for, yet there were 12 or 14 victoriously saved, reclaimed or sanctified during the meeting. Some others knelt at the altar and went away again without help, no doubt because they could not or would not pay the price. But oh, how we do thank God for the victories won.—D. A. Savage, pastor.

ARTESIA, N. M.

—God is doing great and marvelous things for us here, whereof we are glad and give Him praise. Since the District Campmeeting last August there has been constant victory upon the church. God has given us some wonderful cases of salvation, and we were made to say that truly the days of miracles are not past, for we have seen the mighty transforming power of God manifested in our midst. The night of prayer was observed and we were greatly blessed of God. The services on the following day

Uncle Buddie's Good Samaritan Chats



Beloved Samaritans:

Here I am still in Arizona, but it will be pleasing to you to know that we have had a beautiful meeting with Brother E. G. Roberts, the pastor of the First Church of the Nazarene in Phoenix, Ariz. In our nine - days' meeting we have had between seventy-five and eighty at the altar, most of them praying through in the good old-fashioned way. We were blessed beyond our expectation when to our glad surprise Dr. Williams came in on us and stayed with us over two days on his way to Pasadena First Church, where he is now engaged in a revival with our beloved pastor, U. E. Harding. I haven't been in a revival for a long time where it seemed to me that so much good was done as in our revival at Phoenix. Our work, as some of the HERALD readers know, has suffered much in the past three or four years from good men that were bad fits. Sometimes we get a man in a church who seems to not fit in at all, and if he undertakes to stay on he only makes bad matters worse. As the readers know, it is an awful hard job to always get the right man in the right place and get him there at the right time, but we have here at present one of the best all-around men in the Nazarene church. Brother Ernest Roberts is one of the best in our connection; it is marvelous what he has done here in such a short time, but he and his good wife can make a church go if there is any hope at all, and he has some as fine people to stand by him as can be found on the face of the earth. He is going to have a great church in Phoenix, in fact he always has it wherever he goes, for God will

give Ernest a good church anywhere. This meeting has run over the last two days of 1922 and the first seven days of January in 1923. We have here prospects for a good strong church, and as they are going now it will not be long until they will be a very strong church. Phoenix is located in one of the finest valleys on the American continent, if not in the world. They raise the finest, long-lint cotton that is grown in the world, and as fine oranges and grape fruit as can be found. Figs are the best that grow in the United States—the finest quality and greatest quantity. Today I went to a date farm and ate my first dates off of the great old palm. I never tasted anything quite so good in my life; they almost melted in my mouth. When it comes to alfalfa and big cows this valley is unsurpassed in this nation. And so with all these good things to eat and with God for our Father and Jesus Christ for our Saviour, and the blessed Holy Ghost for our abiding Comforter, and with the redeemed saints of all the age for our brothers and sisters, and with the angels for our companions, and the blessed old Book for our waybill from earth to glory, and with heaven for our eternal home, we are of all people the most blessed. We have a whole Bible for a whole world and salvation from all sin for all men, and we believe that is God's plan for fallen man. Any Nazarenes coming west should not fail to come by Phoenix, and, if any of the readers of the HERALD of HOLINESS have loved ones about Phoenix, please write to Brother E. G. Roberts, the pastor of the First Church of the Nazarene, and he will be only too glad to hunt them up and pray with them and see after them. If any man that reads this letter is interested in this great country you can write to Brother Marvin Young, care of the pastor of the Church of the Nazarene, and he can tell you all about it, and whatever he tells you, you can depend on. Well, may heaven's richest blessings rest upon the Good Samaritans is my prayer. In perfect love, and all for Jesus.

UNCLE BUDDIE.

will never be forgotten by some. At the close of the morning service in connection with the free will offering, there were twelve knelt at the altar and offered themselves anew for the service of God. One young lady heeded the call of God to preach the Gospel. Our people are opposed to calling any of our missionaries home. But at His command we are praying that He, the Lord of the Harvest, will send more laborers into the fields which are white unto the harvest. Our Christmas and watchnight services were the greatest we were ever in, and we entered into the New Year full of faith and courage, and wonderful victory upon the Church.—T. V. Cox, pastor.

CAMBRIDGE CITY, IND.

—We are glad to report victory for this faithful class here at Cambridge City and Dublin. Have never seen the glory on a little flock as it is in this place. We are clinging to the old-fashioned lines in both our living and our preaching, and numbers are finding God in both pardon and purity. Once in a while we have a three or four weeks' meeting and God comes upon us in a mighty way, but the spirit of revival is with us the whole year round. We let God have his way and strive to make every service evangelistic, and in the majority of our services we have seekers at the altar finding God. During the past six months, we can say to the glory of God that we have not missed a single week in seeing seekers at the altar in our regular services and the glory of God present in our midst. Nearly all of our people subscribe to the HERALD of HOLINESS, perfect unity reigns in our midst as a church and pastor, God is helping us to raise our district and general budget regularly, the Sunday school is growing under the direction of a godly superintendent and godly teachers, and in every way we are moving on to victory.—D. V. Johnstone, pastor.

LISBON, OHIO.

—Our watch night service marked the close of two months of strenuous activity in the church here. The Lord gave us a good revival during the first three weeks of November with Miss Edna M. Banning as the evangelist. Her ministry was full of unction and drew large crowds. There were thirty-five individuals who sought the Lord. Seven new members have been received into the church. We had the honor of entertaining the District Preacher's Meeting from December 6th to 10th. Dr. J. E. L. Moore was the special preacher and his messages

were great. The fiery addresses and exhortations of our District Superintendent were to the point, very instructive and inspiring. The singing by Rev. and Mrs. A. H. Johnston, Dr. and Mrs. J. H. Sloan, Rev. and Mrs. F. C. Lehman and others was heavenly indeed and greatly enjoyed by all. The convention closed with a sweep of victory and seven new people at the altar. On December 16th, about forty members and friends of the church gave the pastor a very pleasant and profitable birthday surprise. Sunday, December 25th was a day of special feasting. Rev. Kurumada of Tokio, Japan, a real native preacher, spoke at the afternoon and evening services. He spoke in demonstration and power of the Holy Ghost. The church was full at each service and the glory of God came down upon us. The spirit of love, unity and co-operation prevails throughout the membership and we are entering the New Year with faith and expectancy.—J. C. Albright, pastor.

WINDSOR ONT.

—This church which has been struggling with overwhelming difficulties ever since its organization two years ago is at last beginning to see the answer to its prayers. Last year with but a handful of members, and when it seemed impossible to get a hearing, the church laid plans for a forward movement, believing that if we dared to venture our all for God, He would open the door that no man could shut; so in October our campaign was opened by Rev. John J. Hunt, Jr. His messages on prophecy were marvelous and especially effective in bringing people to the altar. God gave us a good increase in our congregations, and more than a score were saved or sanctified wholly. Then in November, Rev. I. E. Miller and the Aeolian Quartette were with us, and still others were swept into the kingdom. One beautiful thing about the ministry of both Brother Hunt and Brother Miller was the constructive note. The effect of their ministry was to lay the foundation for success after they were gone, for the revival has been going on ever since. Congregations are still increasing and in the six weeks since the special meetings closed, eleven have been saved or sanctified, or both. Ten have united with the church with others to come in soon. Through the efforts of Brother Miller, the church gave the pastor a substantial increase in his salary, so that he has been able to cease his secular work and give all his time to the ministry of the Word. It has all been so marvelous, so marked with the su-

pernatural, that we can only praise our God and press on.—W. W. Clay, pastor.

MOREHOUSE, MO.

—The church work is moving forward rapidly. Our services are being owned and blessed of God. Brother Hibner, our pastor, is making good. He has already won a place in the hearts of the people. His sermons are helpful and inspiring, not only to the church membership, but to our many friends who worship with us. Several new members have been added to the church, and a spirit of unity prevails. God is doing great things for us, whereof we are glad. The attendance at all our services is on the increase. The watchnight service was well attended; one soul was at the altar and prayed through. The devil is being defeated and God is marvelously blessing us.—Mrs. Guy Owings, reporter.

BREA, CALIF.

—The church at this place is enjoying the blessing of God. The year 1922 was a good year, if not the best in the history of this little church. Under the leadership of our faithful pastor, W. B. Corlett, things have moved for God. Our members have increased to such an extent that it was necessary that we enlarge our borders so we have added to our church building an addition 12x40 feet, making four Sunday school rooms, also in the belfry we have a room 8x8 which is to be furnished for a pastor's study. God gave us a blessed meeting with Brother and Sister Suffield, about fifty seekers, most of whom were happy finders. Among these are a fine class of young people saved and sanctified, and are being used in His service. In the Young People's Society Sunday evening three young folks prayed through to victory. We give God all the glory. We thank God for Brother and Sister Corlett and family. They are truly God's servants. Pray for us that we may be such a lighthouse in this oil field town that many souls will find eternal life.—Mrs. Grace Bowic.

PORT ARTHUR, TEXAS.

—We closed a great campaign at Beaumont, Texas, with Brother and Sister J. A. Collier and band as the evangelists. Last night amidst the shouts of victory we organized a Church of the Nazarene with twenty-seven charter members, with others to follow. There were between sixty and seventy professions. One Baptist preacher and his wife were sanctified in the last service, and came right into the Church of the Nazarene. The Collier Band is great for new work. Our work here is going on with victory, and we are shouting the victory at Beaumont. This is the third church that God has enabled us to organize since we have had the pastorate here, and the Port Arthur church feels like it is the mother of all three of them. When we came here our nearest Nazarene church was one hundred miles away. Now we have one at Orange, Rosedail, and Beaumont, for which we give God all the glory. This south Texas country is a great field and a great opportunity for our church.—J. W. Best.

ELECTRA, TEXAS.

—Our meeting with Evangelist J. W. Hipp closed December 19th with seekers at the altar. At almost every service numbers prayed through in the old-fashioned way. Brother Hipp is a real preacher of the old type who preaches the plain Bible truth of a full gospel. Our District Superintendent, Brother Irick, was with us one night during the meeting, and brought us a great message. God was with him. At the close of his message the altar was filled. Several prayed through. Five have been taken into the church since the Assembly. Last Sunday was a great day with us. Nine were at the altar for prayer; five prayed through. We are looking for a great year at Electra.—A. G. Pool and wife, pastors.

EVANSVILLE, IND.

—God is graciously blessing our Sunday services and giving us souls. We are also having some good prayer-meetings. The meeting was a wonderful service with the Spirit of God in every prayer. We are praising God for our good pastor Rev. Ralph Herstein who is giving us some fine sermons and real food for our souls. We are planning, praying, and believing God for victory in our coming revival beginning January 28th. Pray for us that God may have His way, and many find real salvation.—Church reporter.

BREESE CHAPEL, IND.

—We closed a revival at this place, December 24th, with eight at the altar. Eighteen souls we believe prayed through to definite victory; others would not pay the price. Rev. J. A. Williams of Connersville, Ind., was our evangelist. God used him to preach His Word. Never since God saved me have I heard as much Bible in four weeks' time as I did in this revival. Finances came good; the evangelist was paid a good offering. A Testament

and Psalms was given to the pianist as a token of love for her labors. An offering of \$15.75 was also taken to buy the pastor a chain reference Bible, for which we give God all the glory.—A. L. Emmert, pastor.

HUGO, OKLA.

—God's blessing seems to be upon us in these days. Brother Thornton, our new pastor, is at his best. He had a four-weeks revival, and several souls were saved or sanctified, with ten additions to the church. Our enemies said we would never grow, but we are. Our Sunday school is increasing with two new classes, everything paid up to date, and \$50.00 for missions.—T. E. Verner.

SPRINGBORO, PA.

—In the month of October there was added to our work the newly-organized church at Cherry Valley, Ohio. In November we held a revival there with Rev. C. B. Clarke of Canton, Ohio, evangelist. Brother Clarke preached with great unction and power. Sin was uncovered, the Devil stirred, and some folk hurriedly went about making restitution, and the membership was built up in the most holy

faith. Some forty souls found their way to an altar of prayer, and the majority prayed through to definite victory. Pledges were taken to the amount of \$1082.00 toward erecting a tabernacle, to worship in. Also the lot was donated, as well as the frame work and one thousand feet of lumber and \$125.00 in labor. The meeting closed with shouts in the camp, and several souls settled their life's call to active work for the Master. All glory be to God. We began our Springboro meeting December 28th, with our District Superintendent, Dr. J. Howard Sloan, and his wife, evangelists. They preached the old-time gospel in the old-time way. Backsliders were reclaimed and sanctified, and sinners converted, and many more were under deep conviction, and we believe they would have yielded but we had to close the meeting January 7th as Brother and Sister Sloan had to go on to their next appointment.—C. J. Reiff pastor.

WRAY, COLO.

—The Lord is blessing the Wray church. Brother Etherton began a revival January 7th, and hungry souls are finding God. January 13th seven were at the altar and testified to saving or sanctifying power. Many are under conviction and we are expecting great things of the Lord. Sunday afternoon, January 14th, we had a missionary service. Brother Etherton gave us a Spirit-filled message, and we took a collection to help in keeping the missionaries on the field. Wray is full of souls hungry for old-time religion. Pray that we may help them to enter that straight and narrow way.—Martha M. Eklund, church reporter.

SKELEE, OKLA.

—God greatly blessed our coming together in our all-day holiness meeting, January 17th, and we were made to rejoice in the Lord. Rev. E. L. Looman of Cleveland brought the morning message. Rev. L. A. Bolerjack of Cushing brought us the message at 2:30 p. m. A business session followed the afternoon service, and it was arranged to have our next rally at Cushing, February 14th. Rev. L. A. Bolerjack of Cushing brought us the closing message. Every service was blessed of the Lord, and we were delighted with them. Thank God for these meetings. They are drawing other people our way that do not go to church at all, and helping them over into the Canaan experience.—E. H. Matlock, Secretary.

HARRAH, OKLA.

—We thank God for His blessings upon us. We have purchased five lots, built a parsonage, and have the foundation completed for a new church. We are learning that it means much to be able to build a holiness church in these days, but our faith is in a mighty God who says all things are possible with Him. Amen! We have driven about eight hundred miles in the interest of our new buildings. There are interested ones on every side. Pray for us. We have organized a Young People's Meeting. A deep interest is being manifested by young and old. We were visited recently by our District Superintendent, Rev. Mark Whitney. His visit was a great encouragement and inspiration to all. We received two new members last Sunday. We say, "On with the battle, our Christ will conquer." Glory! Brethren, do pray for us.—G. N. Wickens, pastor.

LA JUNTA, COLO.

—In October, 1923, we had no house in which to worship. We had a lot on the outskirts of the city. We secured a central location, trading above lot as first payment, paying a difference of \$2,000. We are now within two blocks of the postoffice, two blocks from the courthouse square, just outside of the business district. We built a temporary tabernacle, and in February, 1922, we called Rev. D. I. Vanderpool and Kenneth and Eunice Wells for a revival meeting. A number were saved and sanctified, and enough pledges to make second payments on lot were secured. At the last District Assembly the church sent a request for a good strong pastor for this year. The church called Rev. Howard Eckel, who came at once. Every department has been on the increase. In November Rev. Eckel held a three-weeks' revival with Mr. and Mrs. W. B. Davis as singers. About twenty knelt at the altar; some were reclaimed, some saved, and some sanctified. Eight united with the church. We held a watch-night meeting December 31, 1922. A number of our young people and adults were reclaimed or saved or sanctified. We had a glorious time. God was there in mighty power. The service closed in a Hallelujah march at one a. m. It was a straightening-up time; some asked others to forgive, some wrongs were righted. We see victory ahead for the La Junta church.—Geo. T. Bauer, reporter.

LAMANDA PARK MISSION, CALIF.

—The work at Lamanda Park is still going on. We rejoice to say that God is blessing the work here in a remarkable way. Recently the mission was re-decorated, and a new lighting system installed, which

CHRISTIAN LIFE SERIES

"Have Ye Received the Holy Ghost?"

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

FEBRUARY 18

- I. Emblems of the Holy Ghost:
1. Water. John 7:37-39. Cleansing. Heb. 10:22. Refreshing. Psa. 46:4.
 2. Fire. Matt. 3:11. Purifying. Isa. 4:2-5.
 3. Wind. Ezek. 37:9-14. Powerful. Acts 1:8. Effects seen by all. Jno. 3:8.
 4. Oil. Psa. 45:7; 2 Cor. 1:21. Healing. Rev. 3:18.
 5. A dove. Matt. 3:16.
 6. A voice. Isa. 6:8.
- II. "Have ye received the Holy Ghost" implies:
1. That He is for all believers. Acts 2:38, 39.
 2. That if believers have Him they know it. Heb. 10:14, 15.
 3. That it is necessary to have Him. John 16:13.
- III. The baptism of the Holy Ghost was prophesied. Isa. 32:15; Ezek. 36:27; Joel 2:28, 29.
- IV. The baptism of the Holy Ghost was promised. Matt. 3:11; John 14:16, 17, 26; Luke 24:29.
- V. The work of the Holy Spirit:
1. He bears witness to the new birth. Rom. 8:16.
 2. He bears witness to sanctification. Heb. 10:14, 15.
 3. He dwells in the holy. 1 Cor. 3:16, 17.
 4. He is our sanctifier. Acts 15:8, 9.
 5. He sheds the love of God abroad in our hearts. Rom. 5:1-5.
 6. He gives power. Acts 1:8.
 7. He guides into all truth. John 14:2.
 8. He guides us. John 16:13.
 9. He seals believers. Eph. 1:13.
- VI. Christians should not:
1. Resist Him. Acts 7:51.
 2. Grieve Him. Eph. 4:30.
 3. Quench Him. 1 Thess. 5:19.

Topics for discussion:

1. The Holy Spirit can be resisted, (1) by not obeying His leadings; (2) by following our will rather than His will; (3) by turning our backs upon Him.
2. We grieve the Spirit by (1) being "light" in our conversation; (2) being hasty and impetuous in our judgments of others, and in our speech; (3) not taking a definite part in all religious work; (4) by not testifying when the opportunity presents itself; (5) not praying; (6) not attending every possible religious service; (7) seeking worldly companions and doubtful amusements; (8) not carrying a burden for the salvation of the unsaved; (9) speaking *too much* and by *not speaking enough* at other times.
3. All the power a Christian has comes from the indwelling of the Holy Spirit. (1) His baptism is a baptism not only of purifying power but also of power for service. (2) We are hampered by sin but freed for service by the Holy Ghost.
4. The Holy Ghost baptized individual is a soul winning person; the Holy Ghost baptized church is also a soul-winning church.
5. How can one get more of the power of the Holy Ghost in his life?

greatly beautifies the place. Our Sunday school is also growing. The attendance has been splendid, and there is a spirit of revival over the services. The Lord is precious to us. We give Him all the glory, and press on to win the lost for Him. Yours in Christ.—Mr. and Mrs. F. D. Cook.

EMMETT, IDAHO.

—We feel that circumstances justify our sounding a note of victory from Emmett through the columns of our paper. We have nothing to boast of but the grace of God but we can truthfully say that He has poured out his grace upon us since the assembly. The results of our November revival were very encouraging. Besides the goodly number of definite cases of salvation, walls of indifference were broken through and the revival spirit came on the church and the revival tide continues to increase. Our congregations are steadily increasing and souls are praying through at almost every service. The glory is on the church and our prayer meetings are times of refreshings. This we prize above all other things. The lesser thing that is encouraging is our finances. Since the assembly the church has almost doubled the pastor's salary, paid nearly four hundred dollars on the church debt and are coming up with the other benevolences of the church and we now have money in the treasury. We are planning to begin another revival February 15th, with evangelist Rev. Lum Jones in charge. Pray for this meeting.—L. R. Butcher, Pastor.

LANSDALE, PA.

—Sunday, December 31st, we received into church membership a fine young man and his wife. Watch-night service, Rev. G. W. Gottshalk preached and we had a good altar service. New Years Day we had an All Day Meeting. The winds blew and the rain poured but folks came from surrounding towns and it was a wonderful day. The church was well filled all day and the glory rolled in upon the worshippers. Brother Gottshalk spread a rich table at the first service. The Holy Ghost moved mightily in the afternoon service. There was singing, praying, crying, laughing, shouting, testifying going on in the old-time way. Rev. H. A. Bente of Flushing, N. Y., preached a very helpful sermon to the believers. District Superintendent J. T. Maybury preached in the evening and God blessed again. Next day Pastor J. N. Nielson of Norfolk, Va., arrived and helped us in a two-weeks' revival which closed last night. Brother Nielson has sense and salvation and knows how to preach for results. Some very hard cases were reached, people that never were saved before, and some who had long been in the church either unconverted, backslidden or unsanctified. The attendance was very good, best for months if not years, and in every way the meeting was a success. Glory to God! The last night was wonderful indeed. Our God still gives revivals of old-time religion when and where conditions are met. God has planted us here on the corner of two prominent avenues to preach the gospel in its fullness. Nice new church free of debt and a new seven-room parsonage ready for occupancy, February 1st. Pray for us.—W. D. Shelor, Pastor.

PLATTSBURG, N. Y.

—Sunday, January 14th, was the closing day of a revival service at the Church of the Nazarene. The special workers were, Rev. Belle B. Burns, returned missionary from the West Indies and District Superintendent Rev. H. M. Moore. The Lord blessed their faithful efforts, and while the work of salvation was not all that we desired, yet the church received much benefit and some souls went through to victory. The last Sunday morning, bonds and notes on the church indebtedness amounting to \$2630 were burned. To God be all the glory.—Augusta B. Visscher, Pastor.

KANSAS CITY, MO., FIRST CHURCH.

—We are in the midst of a tremendous, old-fashioned revival in Kansas City. Just preceding the special services we prepared ourselves for the campaign in twelve home prayer meetings, and by the personal work of twenty-two of our ladies who called and prayed in the homes of our people. Surely God is answering us with one, if not the greatest, revival we have ever seen. Rev. Bona Fleming, the evangelist, is a wonderful revivalist, living in the spirit of prayer, and carrying a remarkable, irresistible burden for souls. In these few lines I can not describe the wonderful scenes of the three services on Sunday. When the evangelist had finished his morning message on holiness tides of divine blessing, like the incoming billows of the sea, were going over the congregation. The altar filled with earnest seekers, and the saints were weeping and shouting. We turned to ask Professor Wells to start a song, and he was upon his knees, his hands upraised, weeping, laughing, and shouting, so he could not sing. In the evening service the scene was like another Pentecost. Brother Fleming preached on the Judgment. He was so burdened he

AUTO GOSPEL BAND OF OLIVET COLLEGE



The band is composed of nearly one hundred students, with new members from the student body coming in from time to time. The band is divided into thirteen groups, and each group has a leader and a chaplain. Two groups go each trip.

The officers of the band are Gilbert Urschell, president; Miss Ida Reed, vice-president; Sylvester Ludwig, treasurer; and Miss Ruth Cooper, secretary.

A new car was purchased this fall and is all paid for. It seats about fifteen. This is the car that is seen in the picture. The one in use last year was getting old and unreliable, and the student body took up pledges one morning in chapel to purchase a gospel car that could be depended upon to get them to their destination. The result was a new car.

The purpose of the band is to go out to the churches nearby and assist in revivals and in Sunday evening services. Sometimes one of the band preaches. Others help in singing, altar work, Y. P. S. meetings, etc. The churches seem real anxious to have the students come, and as a result, the gospel car has been doing duty over four nights a week the past month until Christmas vacation.

One or more trips have been made to the following towns: Seydel, Sidney, Lyons, Fairmount, Bethel, Midway, and Ogsden. One trip was also made to Hillsboro, Ind. Plans are under way for trips to Danville, Georgetown, Chrisman, Butler's Ford, Fithian, and other towns in the near future.

The band serves a two-fold purpose. It gives the churches a boost during revivals and in the regular Sabbath day services, and also gives the students practice in Christian work. A student attending college to prepare for Christian service, such as preaching and missionary work, will likely lose out in his experience if he is not active in saving lost souls. The Auto Gospel Band gives him an opportunity to preach, to sing, and to help in many ways to win people to God.
HENRY BELL, Reporter.

fell upon his knees and began to pray. The people came running to the altar from all over the house, crying and praying aloud. The altar and the front seats were filled with seekers. During the day one hundred persons were forward. The evening congregation Sunday filled the church almost to capacity. Professor and Mrs. Kenneth Wells are leading the singing. They are great leaders and influential workers, and are being wonderfully blessed and anointed in the singing. We are having great results already, and "the end is not yet, praise the Lord."—A. M. Bowes, Pastor.

CANEY, KANSAS.

—God has again brought the burden for lost souls upon us; given us the real revival spirit here. We have secured Brother Freeland of Winfield, Kas., an evangelist of many years' experience. The Lord's blessing is upon us. Tears have already begun to flow under a burden for the lost. The glory of the Lord is near. God's power is coming down and blessing our hearts, sinners are feeling their need of salvation and some have expressed their intentions of a better life. Our building is about 30x40 and the house is packed each evening. We are new beginners here, but thanks be to God He is furnishing the fire and the power, and through His name we expect to pull down the walls of criticism, fanaticism, formalism, skepticism, and all other isms; tramping over these monstrous demons that have set themselves in array before the hosts of Israel. Pray that God may just give us a mighty old-time outburst of Holy Ghost conviction on the hearts of this people and that our church may be established. Amen!—R. E. Tabor, Pastor.

CROWLEY, LA., 'EBENEZER CHURCH.

—We have just closed a four-weeks' meeting. The Lord was with us from start to finish, and souls are still being saved. There were twenty-four saved, reclaimed, or sanctified. Our pastor did all the preaching except three sermons. He is a Spirit-filled man of God and did some wonderful deep preaching. He preaches close to the saints, but that is the kind we need to make us real soul winners. There isn't a member in the church who doesn't pray in public or testify. The Lord gave us a service Sunday night, January 7th, that three worlds knew about. Brother Martin preached a good sermon; three came to the altar to be reclaimed. Afterward Mrs. King gave a talk led by the Spirit to warn sinners of putting off salvation, and a lady rushed forward to the altar, her husband following her, and the power of God fell on all the saints. All began shouting and praising God at once, and pleading with people to give their hearts to God. They kept coming until ten were saved and reclaimed—three married couples and others. All that were there said they had never

witnessed anything like it in their life. One of our boys that is called to preach, Brother Ovel Hoffspanir, shouted all night, and at the Tuesday night prayer-meeting was still praising God. It is wonderful what He will do for us. Praise His holy name. Pray for me that I may always be used of God where He needs me. Pray also for our church at Ebenezer.—Reporter.

BLOOMSBURG, PA.

—Last Sunday being the first Sunday of the month, the offering amounted to \$155, with only eighty-five in attendance, the day being stormy and walking difficult. The people shouted and gave until the glory fell, and God answered prayer, and one soul was swept into the kingdom. We are in the midst of a revival and expecting great things from God during the month of January. To God be all the praise. We are on the upgrade.—Alice E. Wilson, Church Secretary.

MERIDIAN, IDAHO.

—Nearly eight months have passed since we came out here to take further study of the Japanese language from the Northwest Nazarene College, and also take charge of the Church of the Nazarene at Meridian, Idaho, ten miles from the college. God has been blessing us in both of these undertakings for Him. The faithful band of saints here have made quite a few improvements on the parsonage. We have seen some of our folks grow spiritually by leaps and bounds. God blesses in each service, and sometimes there are special seasons of refreshing. A week ago while taking a special offering the saints got so blessed and it resulted in a praise and testimony meeting, and the preacher did not get a chance to preach. During these months we have seen quite a chance to preach. During these months we have seen quite a few seekers at the altar, but our hearts have been longing for a mighty revival. The burden for lost souls has been increasing on our hearts until we believe our people desire nothing greater than to see scores of souls getting saved and sanctified in this place. It encourages our hearts to see new faces in the congregation from time to time. We began an evangelistic meeting January 25th with Rev. Mrs. DeLance Wallace as the evangelist. We are praying and believing for a great ingathering of precious souls during this meeting. Please join with us in prayer for the same.—P. C. Thatcher and wife.

INDIANAPOLIS, IND., FLACKVILLE CHURCH.

—Just a few lines to report that Flackville still has a few people who love God and are trusting Him for greater things. We came here at the beginning of the Assembly year under the leadership of the Holy Ghost. We found a small class of discouraged people, but the Lord has been blessing and leading us on to victory. The attendance was very

small at preaching services as well as Sunday school and prayermeeting. The church asked us to conduct a special meeting; we began by praying and trusting the Lord which resulted in the church being quickened and souls praying through in the good old-fashioned way. There were nearly thirty claimed the Lord as Savior or Sanctifier. At the close eight united with the church. During the meeting the good people gave us a love offering amounting to nearly one hundred dollars. The Lord is still blessing; finances come easy. They have raised the pastor's salary, also one hundred dollars in cash and pledges for Foreign Missions payable this month. We are encouraged to pray on and be at our best for Jesus.—G. B. Wright, pastor.

ALINE, OKLA.

—We are in the midst of a revival at the Rupert church. The house was packed and many were on the outside last night. Several have been saved and sanctified, and we expect to double the membership at least.—A. M. Sprague.

PORTLAND, ORE., FIRST CHURCH.

—Things have been moving steadily onward in our midst since our last report. Prior to the holidays our Sunday school reached the best attendance in years. Our response to Brother Anderson's missionary appeal was an offering of over \$500. We have also handled one thousand scripture text calendars, all the profits of which go to aid the Publishing House. Our current expenses and District budget are paid to date. Souls have been finding God in our midst, and a number of splendid new members have been received into church membership. We have had no special revival effort for more than a year, but expect to launch one Sunday, February 11th, with Evangelist Fred St. Clair and the Acolian Quartette, which will afford our city a special treat. This campaign is expected to be a real spiritual event in Portland. The sudden death of Robert Watson, a beloved charter member of the church, shocked us all. A fuller account of his departure will be given in the paper later.—D. Rand Pierce, pastor.

MALDEN, MO.

—These are good days for the Malden church. We are beginning the new year with the fire burning on our altars, a real soul travail upon our people, and a barren service is an exception. On December 31st the people were blessed and shouted and cried till Brother Roach, the pastor, hardly had a chance to preach. His text was Joshua 3:4, a very appropriate text for his splendid New Year sermon. In the evening he preached from the familiar text, Hebrews 2:3. Eleven souls were at the altar, and five prayed through. After the regular service a number stayed for the watch night service. During a special song in this after-service one man began walking and shouting; he had settled with God and gained a long-sought victory. Our Sunday school and Young People's Society are coming on up the road. Attendance, offerings, and interest are increasing. Our Christmas program was fine; the children did well. Brother Roach is a man of deep spirituality, unusually sound judgment, a clear, forceful preacher, and withal a real pastor. We are thanking God for the freedom and unity existing among our folks. We are pressing on with a leader victorious.—Reporter.

WHEELER AND OSWALT CHURCHES, OKLA.

—At the beginning of the Assembly year we were hindered from our work on account of sickness. We entered on our work the first of November. The day after we arrived we were called into a house to pray for a sick boy who had been affected in the ankle for two months. The disease had spread all through his body. God wonderfully answered prayer. The doctor said the boy could not live. Bless God! He is alive and able to be up some. Three doctors have come to see him and they are puzzled. We are moving along for God and holiness. We went to Oswalt, one of our charges, the first Sunday. The church is in good spiritual condition. The service closed Sunday with a mighty wave of glory; the whole house was filled with His glory. We worship in the lower story of an Odd-fellow building. There is a bright prospect for a building of our own soon. We filled our regular appointment here at Wheeler. God gave us a service out of the ordinary. People looked on in amazement. We also have the Devil against us, but God is for us. We have some good people that know how to pray the glory down. Crowds have doubled since last year; interest is good. We are "standing and asking for the old path where is the good way." This is our second year in the pastoral work. We are kept busy praying with folks, waiting on the sick, calling on and encouraging folks.—Rev. E. E. Striegel and wife, pastors.

PETERSBURG, IND.

—The Wesley Holiness Mission of Petersburg, Ind., has just closed a very successful revival with Rev. Chas. Dye, pastor of the Church of the Nazarene at Paulding, Ohio, as the evangelist. There were about forty-five souls either saved, sanctified, or reclaimed. The saints were built up in the most holy faith and encouraged to push the battle for God and holiness in spite of all opposing forces.—Mrs. Effie Head, Secretary.

EFFINGTON, ILL.

—We began a revival January 7th with Rev. J. E. Hughes of Kingswood, Ky., as invited help. Souls are praying through in the old-fashioned way. Rev. Hughes is a fearless preacher and preaches a gospel that will save men from all sin. Miss Grace Lompton of 322 West 60th St., Chicago, is at her best singing the gospel and winning her way into the hearts of the people. No pastor can make a mistake in securing these two consecrated workers for a revival meeting.—Wm. Groves, pastor.

COLORADO SPRINGS, COLO.

—We recently closed a most wonderful revival and preacher's meeting, with Dr. Chapman as evangelist. Had revival nearly every service since. District Superintendent Vanderpool has given us a couple of fine services lately. His services are always accompanied with fire and glory. We begin midwinter revival February, 4th, with Rev. Howard Eckel as evangelist. Please pray. We are having from one to a dozen red hot cottage prayer meetings each week. Sunday school is on increase, under able Superintendent Sister Beckman, largest average attendance in history of school. Y. P. S. starting new year with greater zeal and blessing than ever before. New President Ralph Davis is a fine young man with great vision. We plan great debt raising campaign to start March first, closing up with mighty spring revival and dedication of church. Expecting to close year with complete victory along all lines.—Ralph C. Gray, pastor.

CYPRESS, CALIF.

—We are glad to report the year 1923 is starting off well. Our attendance both at church services and at the Sunday school is on the increase. New faces are being seen in our congregation. Most of our people take the HERALD OF HOLINESS. As this

"Second-Blessing" PHONOGRAPH RECORDS

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

- Record No. 1.** "I'm In Sweet Beulah Land."—Mr. Lewis and Quartet.
"Lord Jesus Knows the Way I Take."—Mr. Lewis.
- Record No. 2.** "When the Old Man Died."—Mr. Lewis.
"I'm a Yankee Thru and Thru" (religious-patriotic)—Mr. Lewis and Quartet.
- Record No. 3.** "Keep Me On the Firing Line, Jesus."—Mr. Lewis and Quartet.
"In Our Hearts the Bells of Heaven Sweetly Chime."—Mr. Lewis.

In all these records Mr. Lewis plays the accompaniment on his special-make instrument, the Mandola-Mandolin, the songs being his own compositions.

Records may be played on Victor, Columbia, Brunswick, and similar phonographs and, if you have the special attachment, the Edison also.

If you have no phonograph buy the records anyway and take them along when you go calling.

Order Now! One double record, \$1.50. Two for \$2.75. All three for \$4.00. Prepaid.

Commission to pastors. Ask your congregations. Send in your order. Make phonographs preach holiness.

The above songs and others similar to them, excepting "I'm a Yankee" (price 60c), can be secured in sheet-music form at 25c each; 2 for 35c; 4 for 50c; 10 for \$1.00. Complete set of 34 songs, including "I'm a Yankee," and another 50c song—sheet music—at the special price of \$3.00.

E. ARTHUR LEWIS
341 W. Marquette Road, Chicago, Ill.

is the only church in the community we have people who attend regularly and help in the work who are not members of the Church of the Nazarene. We use our own Sunday school literature and take 20 copies of *The Other Sheep*. We are to take a special offering for missions next Sunday. We want to have a part in helping at this time of need. We are planning for a revival in the near future. Please pray that the special effort may be a success. We are going on with victory in our souls; never loved God, His cause, and His people better.—John D. Cart, pastor.

CANON CITY, COLO.

—Isn't it just like Jesus to bring marvelous things to pass in the lives of His own? Our little church and our city has had another rare treat and wonderful visitation in the presence and presentations of the Acolian Quartet, of Chicago, who came to us on Friday and remained over Sunday enroute to the Coast. Our loved District Superintendent and wife were also with us, so our spiritual banquet was unsurpassed—and all of which is preparatory to our revival to begin on the 24th inst., with Rev. T. E. Beebe, evangelist and daughter Carol. Please all join us in prevailing prayer.—Mrs. Crowe, reporter.

BICKNELL, IND.

—We have just closed a fifteen days revival here at the Nazarene church. The Spirit of God was in the meeting and He gave us much of what the souls of men greatly need. About one hundred fifteen were at the altar, and the great majority went to the bottom and God supplied their heart's need. A fine class of fifteen new members united with the church at the last Sunday morning service, with more to come. Rev. Geo. and Effie Moore were the evangelists, and are highly efficient laborers in the Lord's vineyard. Brother Geo. Moore is a great song leader and altar worker. Sister Effie Moore is a great preacher. She actually has the gift of prophecy (preaching). The first effects of her ministry is to stop men in their tracks and they count the cost. Her ministry does not stampede men into an aimless move by an onslaught upon their emotions, but they are moved by the word of God declared in the unction and power of the Holy Ghost. The truth grips the heart and men move out with aim and forethought to get right in the sight of God. May the Lord bless these servants of His and all servants of His "with labors abundant."—Geo. M. Wilson, pastor.

CHESTER, W. VA.

—A glorious revival just closed in the Church of the Nazarene, this city, last Sunday night with a good swing of victory. Between twenty-five and thirty-five were at the altar. Rev. W. W. Hanks and wife were the evangelists. They sing and preach in the Spirit. Brother Hanks is a live-wire, and gets results in his meetings. The revival paid! It not only blessed the church in the uplifting of the saints, and the conversion of sinners, but, financially, it paid. We closed the meeting with the evangelist paid, the pastor's back salary paid up to date, and the church and friends giving the pastor a liberal donation during the meeting. Brother Hanks is a returned missionary from Africa, and he gave a missionary address on the closing afternoon of the campaign and \$146.00 was raised in cash and pledges for missions and budget. The revival put the Chester church spiritually and financially on her feet. We are in this fight to stay. Amen! On with the revivals!—B. H. Pocock, pastor.

Gleanings From the Field

ASHLAND, KY., and INDIANAPOLIS, IND.

On Sunday, January 14th, we closed our third meeting since November. The first was in Ashland, Ky., in the Nazarene church. They have a live church. We never met a more loyal crowd, and they surely know how to pull fire from heaven. The Rev. John Fleming is the pastor, and all who know him know he moves things for God. Our crowds were large; many went away for lack of room. There were two hundred fifty knelt at the altar, and a good class united with the church. We were paid well for our labors. Our next meeting was in Indianapolis, Ind., at the Brightwood Nazarene church. This church has been organized less than a year, but it is wonderful what God can do with a few people who trust Him and go in to win. They have a nice basement, and the work is moving along nicely. Rev. Clyde Green is the pastor. He surely is a man with a vision and a passion for a lost world. We had a good meeting, although some things were against us. The weather was bad, and the crowds were small, but God met with us, and there were seventy-five souls knelt at the altar. On February 11th we begin a meeting in the South Side Nazarene church, Indianapolis, Ind. Pray for us.—Geo. and Effie Moore.

PROVENCE, OKLA.

We just closed a meeting at Providence, Okla., with a number of professions. God gave us a gracious revival. Our hearts are encouraged to press on, so by His grace and through His blood we are going forth conquering and to conquer.—Miss Lena Montgomery and Miss Zula Brewer.

BROWNWOOD, TEXAS.

Held a real good meeting here. God was with us in power to preach His word. It was a great privilege to have with me in this meeting District Superintendent E. W. Wells, this being his home. He is certainly enthusiastic in the work of the District. Prof. and Mrs. J. J. Douglas were the singers, and that is enough said. I arrived home to spend Christmas and New Year with my family, and my home church had it announced I would preach. Thank God, the fire fell, and the meeting continued over two Sundays, with about fifty beautiful professions, between twenty and thirty the last day. Pastor R. E. McCain is ideal as a leader of the flock. My, how he prays and cries over the lost. Here is one of the most blessed Sunday schools I ever attended. Under the wise leadership of Superintendent Grant Farley, who is one of the best I ever saw, this Sunday school marched around the altar that day and laid down \$70.00 for missions on the special deficit fund. I am now in a campaign at Ellet, Ohio, with D. D. Palmer, pastor. At the second service six were in the altar; four prayed through. Some are getting through nearly every service. We are making as many Nazarenes and HERALD readers as we can.—W. E. Ellis.

CADILLAC, MICH.

We desire to record a victory for God and holiness in our church at Cadillac, Mich. We were there a little over two weeks. They have not been organized very long and have had many hard places to go through since. They worship in a house, and that is somewhat against their progress in a town the size of theirs. Rev. C. O. Quimby and his good wife are the pastors there, and they are the right people in the right place. They are planning on a new tabernacle in the near future. I trust God may give them great zeal along that line, for it is sorely needed. I don't believe they will ever reach the substantial people of the city in present quarters. The battle was hard on all lines, but several sought God for pardon and cleansing.—E. E. Wood.

HUNTINGTON, W. VA.

Just closed a very successful two-weeks' campaign with our Huntington church, Rev. J. M. Ash, pastor. Counting as they came we had 162 in the altar, and if we should have counted as they professed we would probably have had seventy-five or eighty. We did not have more than one hundred different people in the altar at that, and thirty-five or forty bright professions, several came to the altar a number of times, and some professed who never came back even to help some one else get saved. Any way we had what people term a very great revival, and had some of as bright professions as I have witnessed in two or three years. Brother John Fleming gave his experience on Tuesday evening of the second week, which was a great asset to the meeting, and the altar was filled to capacity with seekers. We did not have a single "let down" in the meeting. From the third night until the close we had seekers in the altar. Sunday we raised one thousand dollars in cash and pledges to pay off church debt, and will only have one more to raise and can have it dedicated at the next annual assembly. The writer took a love offering of sixty dollars for the pastor the closing night. Truly no greater opportunities can be found in our connection than we have in Huntington, W. Va. The Lord has certainly owned the labors of our dear Brother Ash, who pitched his tent there little more than two years ago, and organized that beautiful little band of people. God bless our self-sacrificing pioneers! —J. W. Montgomery.

OLIVET, ILL.

Rev. P. Raymond Powers of Bloomington, Ill., conference evangelist for the Methodist church in this section, preached at Olivet College, January 5th, at chapel service. He is holding a revival in the M. E. church at Ridgely, three miles south of here. All enjoyed the message he brought and the kind words he spoke concerning the school, and many students accepted his request to come and assist in his revival.—Henry Bell, Reporter.

TOPEKA, KAS.

We spent Sunday, January 14th, with our church at Topeka, Kas. This church is growing nicely under the leadership of Rev. C. P. Clayton, the efficient pastor. The stewardship and Home Missionary rally was best of the Lord and we believe that some progress was made. One hundred extra copies

of the HERALD OF HOLINESS were taken each week for free distribution. The Y. P. S. is giving fifty dollars to this fund from the sale of calendars. Then we got enough people to give a dime a week to pay the balance of ten dollars per month or one hundred and twenty dollars per year. Topeka church is now receiving more HERALDS than any other church on the Kansas District. Hutchinson is second. I think Hutchinson will soon subscribe for the second extra hundred copies and then they will be ahead. Where are Wichita and Newton? Iola has a nice roll of extra HERALDS coming each week. This is the way to pay the deficit on the HERALD. If Kansas keeps on it will be the banner District. It can be done.—N. B. Herrcll.

NOTES AND PERSONALS

Evangelist Loveless writes of a great revival at Marion, Ohio, with altar crowded almost every night.

Brother J. J. Douglas in sending in seven subscriptions for the HERALD OF HOLINESS from the Oklahoma City meeting says: "We were there only ten days and there were sixty-five into the fountain. We closed with a crowded house and altar full of seekers."

Rev. A. E. Herring, pastor at Bestville, Sask., sends in several HERALD subscriptions and reports a good revival meeting there with several souls in the fountain.

Lawson and Irene Brown of Bentonville, Ark., announce the arrival of a girl, born, January 20th.

Brother Jerry Clevenger has recently closed a successful revival at Bristol, Colo., which resulted in a number fo old time conversions.

Rev. P. C. Norton, assisted by Rev. T. F. Evans of Ava, Mo., have just closed a four-weeks meeting at Rayville, Mo. A few prayed through.

Evangelist E. E. Wood, Hillsdale, Mich., who for the past three years has been working on the Michigan District announces that he is open for calls for spring and summer meetings.

ANNOUNCEMENTS

NOTICE—Chicago Central District—The preachers meeting of the Chicago Central District will be held at Springfield, Ill., March 27 to April 1. This preachers meeting will be preceded by an evangelistic campaign conducted by Evangelist I. G. Martin, of Miami, Fla. The Martin campaign will begin March 14 and continue until April 1. Dr. J. W. Goodwin will be present during the preachers meeting. Let every pastor, licensed minister, and evangelistic worker come to this annual gathering to help make plans to put on the greatest evangelistic campaign in the history of our District this coming summer.—E. O. Chalfant, District Superintendent.

APPEAL FOR HELP.—Rev. C. H. Beck, pastor of the Church of the Nazarene at Des Lacs, N. D., lost all his books in the fire which destroyed his house recently, and if any one can send him the following, viz., One Hundred Years of Missions, Hurst's Church History, and Ralston's Elements of Divinity, so that he may complete the Course of Study (he is in the third year), they will give valuable assistance to a worthy brother.—H. G. Cowan, District Secretary.

NOTICE—As a result of a serious nervous breakdown I have been unable to be in meetings for 16 months. God has healed and enabled me to re-enter the evangelistic work, and I am now open for calls.—Ida M. Fretwell, Evangelist, 613 W. 9th St., Ada, Okla.

NOTICE—After much prayer for divine guidance I have felt clear to resign my pastorate at Greensburg, Ind., to re-enter in the evangelistic field. My wife and I traveled together in evangelistic work for more than seven years, until she suffered such a nervous breakdown, I was compelled to do pastoral work. I feel God has called me. Will accept calls anywhere as God opens the way. Recommendations furnished if desired.—W. C. Canary, 628 W. Wash. St., Greensburg, Ind.

The General Court of Appeals is hereby called to meet in the headquarters building, 2905 Troost Avenue Kansas City Mo., at 9 a. m., on Wednesday the 14th day of February, 1923. A full attendance is desired.
H. D. BROWN, Chairman.

TELEGRAMS

HERALD OF HOLINESS: Dayton, Ohio. Closed best meeting held in Dayton church for years with Jarrette and Dell Aycock, evangelists. 102 professions, 107 subscriptions to church paper. Liberal donation for pastor. Young People's Society organized with 30 members. Four great children's meetings. Good Sunday school rally. Four united with church, others to follow.

J. W. HENRY, Pastor.

HERALD OF HOLINESS: Berkeley, Calif. Foreign Missionary offering of fifty dollars in Sunday school. This is second fifty-dollar offering for missions by Sunday school since December 4 and a total of three hundred dollars from the church. Everything goes well. Plan for great District Preachers' Meeting, January 23-28.

R. C. GRAY, Pastor.

HERALD OF HOLINESS: Spokane, Wash. Revival is on at Spokane. Pastor H. B. Wallin as evangelist is preaching in power and demonstration of the Spirit. Aeolian Quartet of Chicago on hand and their singing is drawing great crowds. Many turned away Sunday evening. Eighteen seekers at the altar. Fifty dollars missionary offering received for orphanage work at Jerusalem.

JOHN WITT, Reporter.

HERALD OF HOLINESS: Olive Hill, Ky. Want to sound a note of praise to HERALD how God helped our foreign missionary offering. Our young people took it upon their hearts to raise our apportionment of sixty dollars, but brought in \$104. Have five classes of young folks. Constant victory, souls praying through each week. Begin revival in February with John Fleming.

FLOYD HONCHELL.

HERALD OF HOLINESS: Akron, Ohio. Springfield Heights Church of the Nazarene is in the midst of a great revival. Fifty-four for God first week. Holy fire is sweeping down on us sizzling hot. H. W. Ellis, evangelist, is pouring forth streams of red hot truth with telling effect. Many young men and women coming through shouting and leaping for joy. On we go for another week.

D. D. PALMER, Pastor.

HERALD OF HOLINESS: Kokomo, Ind. Had wonderful meeting, Blackwell, Okla., R. M. Parks, pastor. He is fine singer, strong preacher, effective pastor. Church one of strongest in Oklahoma. Over forty seekers in the week I was there. Began here last night, Chas. F. Pegram, pastor. Outlook fine. Have open date beginning February 8. If you want meeting write or wire 231 North Jefferson Ave., Indianapolis, Ind.

J. E. L. MOORE, Evangelist.

HERALD OF HOLINESS: Pasadena, Calif. Just closed great campaign in First Church with General Superintendent Williams. More than one hundred fifty seekers. Fine class members received. Brings total membership received since assembly to 171. 581 in Sunday school. Easter Sunday set as day for burning mortgage on church property.

U. E. HARDING.

REV. E. G. ANDERSON: Parma, Ind. All day missionary rally. Sister Mangum and workers morning and afternoon. Sunday school program at night. Greatest day in history of church. The liquid glory from on high falling on the people. Our portion was twenty dollars. Over the top with fifty-five. Glory hallelujah! Amen!

CLYDE T. DRILEY, Pastor.

REV. E. G. ANDERSON: Lisbon, Ohio. \$150 raised in cash offering Sunday. Will probably send \$175. People are under the burden and are still firmly believing for complete victory. The work must go on. God still lives and answers prayer.

J. C. ALDRIGHT, Pastor.

REV. E. G. ANDERSON: Akron, Ohio. Missionary offering today in cash and pledges \$625.00, making a total of \$1,550.00 for the assembly here. Keep every worker on the field. Reduce no salary. Philippians 4: 19.

H. B. MACROREY, Pastor.

REV. E. G. ANDERSON: Council Bluffs, Iowa. Offering Sunday mission special. Requested fifty. Received ninety. Greetings.

M. C. CAMPBELL, Pastor.

REV. E. G. ANDERSON: Seattle, Wash. Collection taken Sunday. Two hundred and eighteen dollars.

REV. GUY MCSHANE.

NAZARENE: Glasgow, Scotland. Draft \$493.65 mailed, being district offering for deficit.

GEORGE SHARPE.

SIX-PAGE PAMPHLET of New Songs by Jack Linn and wife, 10 cents. Her. Jack Linn, Oregon, Wis.

HERALD OF HOLINESS

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

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1850 North Sierra Bonita Avenue
Mail Address, 2905 Troost Ave., Kansas City, Mo.

Evangelists' Slates

Aeolian Quartet, 9—304 W. 63d St., Chicago, Ill.:
Portland, Ore.Jan. 21 to Feb. 5

C. H. Alger, Bethany, Okla.:
Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.:
Jarratts and Dell Aycock, Atwood, Okla.Jan. 21 to Feb. 4

Franklin, Ohio.Feb. 6 to Feb. 25
Fort Wayne, Ind. (1514 Cass St.)March 1 to 18
California, Pa.

A. F. and Lenora T. Balsmeier, 1018 Filmore St., Topeka, Kas.:
Rev. C. E. Belwe, 1306 Fourth St., Wichita Falls, Texas:
F. H. Benjamin, Song Evangelist, Williams, Ind.:

Allendale, Ill.Jan. 15 to Feb. 4
M. L. Baltzore, Milton, Ore., Box 0107:
Miss Lois Barnard, 50 8irth St., Lowell, Mass.:

T. E. Beebe, and Carol F. Beebe, soloist and pianist, 333
Orange Ave., Long Beach, Calif.

W. G. Bennett, Grandview, Wash.:
P. P. Belwe, Upland, Ind., Box 243:
James M. Bell, 129 Third St., N. E., Washington, D. C.:

M. R. Bishop, Bethany, Okla.:
Millard T. and Lida Brandyberry, Olivet, Ill.:

J. E. Brasher, Crestview, Fla.:
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:

Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:
Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho.

Lyman Brough, Pottersville, Mich.:
F. C. Brown, 211 Front St., Portsmouth, Ohio (Teat 3520):

M. M. Bussay and Wife, 1298 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 515 South Vine St., Wichita, Kas.:

H. C. Cagle, Buffalo Gap, Texas:
Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.:

Westfield, Ind. (Friend's Church)Feb. 4 to 18
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.:

Lennie Cargill, 523 West F. Ave., Oklahoma City, Okla.:
Frank Cazanese, Hagerstown, Ind.:

J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
C. C. and Flora Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio.

J. H. Crawford, Hooker, Okla.:
W. F. Cleghorn, Bethany, Okla.:

Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio.
Parker, Ind. (Gen. Del.)Jan. 17 to Feb. 4

Cleveland, Ohio (General Delivery)Feb. 9-25
E. M. Cornelius, Princeton, Ind.:
Hedley, Ind.Jan. 28 to Feb. 16

Upland, Ind.Feb. 25 to March 18
Ernest Coryell, Willmot, S. Dak.:
F. W. Cox, Lisbon, Ohio, Box 441:

Elwood, Ind., care Rev. WadeJan. 21 to Feb. 11
Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3.

Earl E. Curtis, 16 Stewart St., Lowell, N. Y.:
Frank Daniel, 222 E. 42d St., Los Angeles, California:
Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.:

F. N. DeBoard, Davenport, Okla.:
Marion and Dean Devoll, 208 N. 13th St., Charlton, Iowa:
Lorndon, IowaJan. 10 to Feb. 4

W. E. Ellis, Box 453, Ada, Okla.:
Collinsville, Okla.Feb. 3 to Feb. 25

C. E. Ellsworth, R. R. 9, Greenfield, Ind.:
Thee. Eisner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:

East Palestine, OhioJan. 21 to Feb. 11
Canastota, N. Y.Feb. 16 to March 4

Henry C. Ethell, Springfield, Ore.:
I. D. Farmer, Hugo, Okla.:

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

Elsa and Lula Fischer, Milford, Nebr.:
Kearney, Nebr.Jan. 28 to Feb. 11

B. T. Flanery, R. P. D. No. 2, Clam Falls, Wis.:
Grand Junction, Colo.Feb. 1 to March 11

Bona Fleming, Ashland, Ky.:
Kearney, Nebr.Jan. 29 to Feb. 11

Austin, TexasFeb. 18 to March 4
J. E. Gaar, Olivet, Ill.:
Richmond, Ind., (41 N. 6th St.)Jan. 28 to Feb. 11

Parker, Ind.Feb. 18 to March 11
C. J. Garrett
Augusta, Kas.Feb. 4 to March 4

Phillip Geiter, 451 Alice St., East Palestine, Ohio:
W. R. Gilley, Olivet, Ill.:

Walla Walla, Wash.Jan. 9 to Feb. 4
Dayton, Wash.Feb. 5 to 25

E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:
Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:

G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.:
J. Walter and Bessie Marie Hall, Bethany, Okla.

Hooker, Okla.Jan. 19 to Feb. 4
Lee L. Hamric, Hamlin, Texas:
Ada, Okla.February

G. M. Hammond, Wilmore, Ky.:
R. A. Harris, Bed Rock, Texas:

W. W. Hanks, Box 306, Ashland, Ky.:
Mannington, W. Va.Feb. 11 to 28

Newell, W. Va.Jan. 21 to Feb. 4
C. E. Haworth, Alexandria, Ind.:
Edna Wells Hoke, 417 Barr St., Cartersville, Ill.:

W. F. Herbig, Buffalo, N. Dak.:
A. R. Hodges, 2215 West Oak St., Louisville, Ky.

R. T. Hodges, Bethany, Okla.:
Nettie Hudson, 3301 Washington Ave., Racine, Wis.:

A. Columbia Hudon, Grovesville Park, Beacon, N. Y.:
Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.:

Seymour, Ind. (H. R. 7)Feb. 2 to 18
Ray L. Hollenback, Clarence, Mo.:
Clarence, Mo.Feb. 4 to 25

J. E. Hughes, Kingswood, Ky.:
Jeffersonville, Ind.Jan. 26 to Feb. 11

J. W. Hunt, No. 4, Nampa, Idaho:
J. R. Hunter, P. O. Box 339, Salt Lake City, Utah.

Northern California DistrictJan. 10: indefinitely
Arthur F. Ingler, Box 237, Nampa, Ida.:
Ailie Irick and Wife, Pilot Point, Texas:

Roy J. Jacobs, Caney, Okla., Box 60:
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:

Akron, OhioJan. 21 to Feb. 4
Lum Jones, Ada, Okla.:
Clisco, TexasJan. 25 to Feb. 11

Emmett, IdahoFeb. 15 to March 4
Thomas Keddle, 321 S. Reed, Lyons, Kas.:
E. R. Keeley, 833 Walnut St., Riverside, Calif.:

Ontario, Calif.Jan. 21 to Feb. 4
Robert and Pauline Kennedy, 3024 S. Stoneval, Greenville,
Texas:

Kaufman, TexasJan. 14 to Feb. 5
E. W. Kiemel, Sylria, Kas.:
R. J. Kirkland, Care of Layman Press, Jamestown, N. Dak.:

H. R. Lee, 518 E. Sears St., Denison, Texas:
D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:

E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
Greenfield, Ind.Jan. 9 to Feb. 4

H. R. Lewis, Holly St., Nampa, Idaho:
M. F. Lienard, 1521 New Hampshire Ave., Lawrence, Kas.:

V. W. and Margaret Littrell, 700 Elk St., Beatrice, Neb.:
Sante Fe, Kas., (P. O., Sublette, Kas.)Jan. 14 to Feb. 4

Elkhart, Kas.Feb. 11 to March 4
Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St.
Louis, Mo.Jan. 24 to Feb. 11

Buffalo, Kas.Jan. 24 to Feb. 11
W. W. Loveliss, London, Ohio:
Monticello, Ky.Feb. 9 to 25

Mabel R. Manning, Song Evangelist, Nahant, Mass.:
Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:

Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
John Matthews, 4045 Benton Blvd., Kansas City, Mo.:

J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.:
Nelsonville, OhioJan. 18 to Feb. 4

Paul F. Moore, 1406 Hunter Ave., Columbus, Ohio:
A. M. and Minnie Morris Moorehead, Paulding, Ohio:

Illinois DistrictFebruary
J. W. Montgomery, Plantersville, Miss.:
F. R. Morgan, 712 West 9th St., Ada, Okla.:

R. L. Morgan, 2208 Central Ave., Anderson, Ind.:
Arenville, Ill., Bethel ChurchJan. 18 to Feb. 9

(R. F. D. 3, Box 37)
Owensboro, Ky.Feb. 11 to March 11
Wm. O. Wease, Olivet, Ill.:
Evanville, Ind., (1018 Chandler Ave.)Jan. 23 to Feb. 15

B. F. Neely, Bethany, Okla.:
H. T. Nyhus, Corona, S. D.:

G. F. Owen and Arthur F. Ingler, Box 207, Nampa, Idaho:
John R. Patrick, Valley City, N. Dak.:

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

Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:
F. E. Putney, 207 S. Millwood, Wichita, Kas.:

P. C. Ramsey and Wife, 304 N. Ardelatte St., Shawnee, Okla.:
C. A. Roney, 2 Roberts Ave., Danbury, Conn.:

J. E. Redmon and wife, Brookville, Ind.:
S. B. Rhoads, Pasadena University, Pasadena, California:

Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
Miami, Fla.January

C. Edward Roberts, 2905 Troost Ave., Kansas City, Mo.:
Charles Robinson and Brown, Bethany, Okla.:

C. W. Ruth, 1933 Nowland Ave., Indianapolis, Ind.:
J. O. Schaap, 1342 Brand St., St. Paul, Minn.:

R. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio:
Lexington, Ky.Jan. 25 to Feb. 11

Bowling Green, OhioFeb. 14 to March 4
Schurman-DeLong, 72 Main St., Wareham, Mass.:
N. B. Shade, Princeton, Fla.:

W. E. Shepard, 513 Redfield Ave., Los Angeles, Calif.:
Los Angeles, Calif. (Garnanza)Jan. 21 to Feb. 11

Greenville, Ill.Feb. 18 to March 11
F. B. Smith and Family, 4434 View St., Oakland, Calif.:
Guy V. Smith, Box 261, Logan, W. Va.:

M. P. Smith and Wife, Calumet, Okla.:
W. I. Smith, 1022 North Wheeler St., McPherson, Kas.:

Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:
C. K. Spell, Bethany, Okla.:

H. C. Stebbins, Waterville, Vt.:
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.:

M. E. and Della B. Strich, El Paso, Ill.:
B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.:

Howard W. Sweeten, Ashley, Ill.:
Carl Tucker, Winchester, Ind.:

L. C. Turner, Wann, Okla.:
N. E. Tyler, Belton, Texas, R. 5:

W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:

J. H. Vance, 1008 S. East St., Bloomington, Ill.:
J. S. Wallace, Cartersville, Ill.:

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

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

Pittsburgh, Pa.Feb. 1 to 18
Monongahela, Pa.Feb. 21 to March 11
Mark Whitney, Ada, Okla.:
Earnest E. Wiggins, 30, Laurel St., Richmond, Ind.:

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

Mrs. Esther Williams, Song Evangelist, University Park, Iowa:
J. E. Williams, Olivet, Ill.:

Nora Spines, IowaJan. 22 to Feb. 11
Ogden, Ill.Feb. 12 to March 4
E. E. Wood, Hillsdale, Mich.:

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