

# HERALD of HOLINESS

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

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## The Easter Message, "Go Tell My Disciples"

By REV. C. B. WIDMEYER, D. D.

THE story of the Resurrection presents to us a vivid picture of missionary activity. Not only did darkness enshroud the earth and the sun refuse to shine when heaven's King breathed His last; but the hearts of his followers were filled with grief and they despaired of all future hope in that dark hour. It was the third day since the witnessing of the tragedy of Calvary. Heart aches and heart breaks had been many. Never was such a Sabbath endured. The little crowd was ashamed to be seen for their leader had been forced to such an ignominious death. They feared that on every hand they would see the finger of scorn pointing their way. The past, at times, seemed to be a dream; the phantom of their ambitions was gone. How could they meet their enemies? What would they say in answer to the many questions that the multitudes would ask?

While it was yet dark the women who seemed to possess more fortitude than the disciples sought out the sepulcher in order that they might perform one more act of kindness in memory of their Lord. It appears that they were ignorant of the safety plan enacted by the Roman Government. As they drew near the grave the subject of their conversation was, "Who shall roll us away the stone from the door of the sepulchre?" No one felt strong enough for the task. Upon reaching the sepulcher they were not embarrassed by the Roman guard, and their problem was solved regarding the stone. Jesus was not found as they had expected, but a young man was seen sitting on the right side of the tomb and he immediately sought to allay all their fears. He assured them of the resurrection of Jesus, and as proof pointed to the place where he lay, and spoke of the napkin and linen clothes.

The message of the angel was this: "But go your way, tell his disciples and Peter that He goeth before you into

Galilee: there shall ye see Him, as He said unto you." Mark 16: 7. The women made haste and as they made their way to the disciples they trembled and were amazed. Probably they asked each other the question time and again on the journey, "Is it really true? Has he arisen?" And then would appear the mental vision of the empty tomb and they would hear the assuring words of the angel, "He is risen: he is not here . . . go your way, tell his disciples."

The disciples needed just such a message as the women

brought. They were discouraged and in a pitiable state. Some assurance of the resurrection would greatly enliven their hopes. The whole body of men would take fresh courage if they only knew that "He is risen." For three long years these disciples had journeyed from place to place with their Master, had seen His many mighty miracles and had witnessed on three occasions His power in raising the dead. Likely the question often presented itself during those three days of silence and suspense, "Is it possible that He raised others from the dead, and now He is not the Christ?" No record is given of any disciples seeking an occasion to learn if Christ had arisen from the dead.

Upon hearing from the lips of the women that Jesus was alive, Peter and John ran with haste to the sepulcher to behold the empty tomb. Peter was the second man to reach the grave, but the first to enter in. It was not enough for Peter to stand without and see the garments of the Lord, but he must stand upon the very spot where Jesus had lain for three days. 'Twas joy, yea overwhelming joy that filled the hearts of the eleven disciples. That one single message, the message of the women, settled all of their questioning, calmed their troubled spirits, changed their mourning into joy, their night into day, and gave a new aspect to life. (Continued on page five.)



## PASSING ANOTHER MILE STONE

WITH this issue, the HERALD OF HOLINESS completes its eleventh volume; and every volume is complete. This makes five hundred and seventy-two successive weeks that the paper has appeared. Many religious weeklies publish but fifty issues a year, but the HERALD OF HOLINESS has been sent out every week, without regard to holidays or weather. We think this, of itself, is a record of which there is no reason to be ashamed.

From the very first it has been the plan to edit the material that goes into the paper very carefully, to use a good grade of paper, and to insist upon a high grade of typographical work. We believe our readers have appreciated the efforts that have been made to make a good paper and we take the present high mark in the subscription list as a very practical evidence of this fact.

But it is by no means our plan to rest upon the past. We have learned some things that will be of use to us in the future making of the paper, and we hope to be able to make the paper more useful than ever before. During the new editorial year it is the plan to have a good, strong, spiritual article from one of our well known men on the front page each week. This is to be one of the features of the paper, as it has been in the past. The editor hopes to make pages two and three of interest and profit to the readers. "Questions Answered" has become an interesting feature to many readers and is to be continued. Dr. Haynes will have many good things to say to friends old and new on the fourth page. Dr. Haynes' health is improving and we hope he will be able to keep the fourth page well filled this year. Other well known contributors will help us with from two to four pages of good spiritual food each week. A new feature is to be the semi-monthly Young People's page, where in addition to the programs which Brother Miller has been and will continue to furnish, other helps will be offered to those who are engaged in the work of helping our youth into lives of useful Christian service. Then every one will want to read the Home Page, and the Home and Foreign Missionary pages, all of which will be a special feature during the year. And there are the many questions of interest, especially those which have reference to the General Assembly, which will appear in "The People's Forum." The "Nazarene Pulpit" is to appear regularly during the year. The reports and telegrams will be of great interest to our readers. In fact, we are hoping to make the twelfth volume of the HERALD OF HOLINESS "The best yet."

If you can get some of your friends to subscribe for the paper, we believe you will be doing them a good service. If you will send the paper to some one in whose spiritual interests you are concerned, we believe you will be helping to answer your own prayers. Brother Lunn, the Manager of the Publishing House, expects to make every possible ef-



fort to roll the subscription list up the hill still higher. Let us all help him.

And don't forget to pray for the editorial staff; and make them and their work the special occasion for the exercise of that rare Christian virtue which is called patience. There are so many problems in connection with a paper like ours, and some of them have to be settled with so little time for reflection, that the mistakes are many. But we all love God and His people and, by His grace we will do our very best.

## THE SIGNIFICANCE OF EASTER

EASTER is perhaps the oldest Christian festival, and, with Christmas, it is the most joyful observed by the church. From the very beginning, Christians were wont to proclaim "Christ and the resurrection." It is claimed by some historians that the early Christians in public worship kneeled to pray, except on Sunday "when they stood in commemoration of the Lord's resurrection." And very early they began the practice of celebrating the annual anniversary of His passion and triumph and the ritual of the church gathered about and grew out of this happy occasion.

Of course, we today are not much concerned with the controversies about dates and rituals, over which many factions and much bitterness have arisen; but we do rejoice in the fact that made Easter possible, i. e., the Lord's resurrection from the dead.

We have often smiled at the simplicity of the religious rites of pagans, and we have been shocked by the gross conceptions of Roman Catholics; but the worldliness and lightness which mark the Easter celebrations of many Protestants would require many explanations to make their fitness appear. The beginning of the style season, the occasion for feasting and for religious and social laxness, or a time for the observance of certain meaningless forms from the ritual is about all Easter means to many.

But we ought to make a great deal out of Easter in a religious way. We cannot think of the occasion without being reminded that it is the anniversary of our Master's suffering and death; so it ought to be a time when we would examine our consecration to Him and allow Him to question us with the words, "I gave my life for thee, what hast thou given for me?" This ought to be a season of genuine devotion. It ought to be an occasion for the renewal of our covenant vows to Christ and the service which we might render to Him.

Then the resurrection should remind us of Christ's triumph over Satan, death and hell. It ought to remind us that "He is alive forever more" and that He is willing and able

to give us the victory, also. No matter how dark the path or how trying the way, the servant of the resurrected Christ should be a victor. Triumph over death and the grave means triumph over everything between this and them. And those who really preach Christ today must preach a triumphant Gospel. Every mention of His humble birth, His life of labor and His death in shame must be supplemented and modified by assurance of His glorious resurrection.

## FACTS WHICH OUR FAITH REQUIRES

THE spiritual presence and ministry of Jesus Christ for the salvation of men today depend upon His visit to our planet in a true incarnation of God in humanity. The philosophy of the plan of salvation and the facts of personal religion demand the truth of the Gospel narrative. Faith is founded upon the facts which the four gospels reveal concerning Jesus.

At least five things must be true concerning Jesus Christ, or else faith in Him is vain:

(1) Jesus Christ must have been miraculously conceived. God must have been His father—He must have had no human father. He must have come from heaven and His proper personal history must date from eternity. There was no forming of a new personality in the conception and birth of Jesus, as there has been with every other person that has been born into this world. There was the *creation* of a *unique* personality by the uniting of deity and humanity, but the deity carries the personal biography, so that Jesus could say, "Before Abraham was, I am" (John 8: 58). Looking back upon the incarnation, Jesus could say, "A body hast thou prepared me" (Heb. 10: 5).

(2) Jesus Christ must have been born of a virgin. The first promise was that the seed of the woman should bruise the serpent's head; and just as His miraculous conception is a fact required by His deity, so His virgin birth is required to establish His humanity. And if He was not the God-man, the religion which sprang from Him is false. There can be no compromise at this point without giving up all.

(3) Jesus Christ must have been sinless and un-sinning. Had His parentage been human on both sides, He could not have been sinless, but the miraculous conception and the virgin birth provide for the sinless being that Jesus Christ is required to be. Then His conduct from the beginning, measured by the truest and best standard of earth and of heaven was such that those who examined Him were forced to say, "I find no fault in this man." And the summary of His character and conduct must always be, "Holy, harmless, undefiled, separate from sinners, and made higher than the heaven" (Heb. 7: 26). A mar in His character or a blot on His conduct would disqualify Him as the Savior of the world.

(4) Jesus Christ must have died, and His sufferings and death must have been vicari-

ous and substitutionary. He must have been innocent of the crime for which He was punished, otherwise He died for Himself. In the Jewish court He was charged with blasphemy, because He claimed to be the Son of God. But He did claim to be the Son of God, so the specification was correct; but the charge was false, FOR HE WAS THE SON OF GOD. In the Roman court He was charged with treason, because He claimed to be a king. But He did claim to be a king, so the specification was correct; but the charge was false, for He claimed a jurisdiction which did not conflict with that of Cæsar or any other on an earthly throne; for He said, "My kingdom is not of this world" (John 18: 36). So Jesus died without a cause, so far as He was concerned, for He was clear before the laws of God and men; but He died for others. He took the penalty He did not deserve that He might save others from the penalty which they did deserve.

(5) Jesus Christ must have arisen from the dead triumphantly. This was required as a sanction of all that has been claimed for Him. With Jesus in the tomb, what would His miraculous conception profit? With the great stone still at the grave's mouth, what would be the advantage of the virgin birth? With the Roman seal unbroken and the Roman guard alert, what hope could spring from His sinless character and un-sinning life? While He, Himself, is held in death's icy embrace, what imprisoned spirit could hear the message that would unhinge prison doors and break the shackles from his limbs?

But Christ is risen. No fact in the history of our past is so well authenticated as that of His resurrection. The number of those who saw Him after He burst open the tomb, the fulfillment of His promise in the outpouring of His Spirit upon His church and the history of Christianity for which it is absolutely impossible to account, except to begin with the fact of His resurrection, sufficient to assure any, save the wilful doubter.

And His resurrection proves all the facts which are essential to His personal history and establishes the foundation which the genuineness of Christianity requires. A mystical Frenchman, who planned to start a new religion with himself as the head, applied to a practical man of the world for advice. After hearing his story, the advisor said, "Go now and get yourself crucified, and on the third day arise from the dead, and men will believe you." Since Christ has arisen from the dead, He can do for us what we need to have done. He came from the Father, He can show us the way back to the Father. He was sinless in His own character, He can cleanse us from all sin. He was so clean that He overcame the uncleanness of the leper and made him clean. He died for our sins, so He can pardon them and wash their stain away. He is alive forever more, so He can "Save us to the uttermost" now and forever more."

He has conquered death, so believers in Him need not fear death any more. He has been to the grave, so "His own" will not find it so dark and cold as it used to be. He arose from the dead as "the first fruits" of them who sleep; so His resurrection is a pledge of our resurrection. He has taken a sample of glorified humanity to heaven in His own body, so the angels will know us when we arrive there in "His likeness." He has promised to present us before the Father with His "Behold me and the children whom thou hast given me," and that should enable us to sing, "I'll be no stranger there."

## Questions Answered

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

Q. How much credit should be given a preacher or writer when he gets most of his material from other preachers and other writers? Dr. Hills in his wonderful book, "Holiness and Power," refers to forty-nine books and authors. Some preachers say we are stealing when we get other preachers' notes. Sometimes we hear a wonderful sermon, but in substance it is practically the sermon that John Wesley or Billy Sunday had printed some time ago. I gather sermon material from many sources, and I, as well as many other students and young preachers, would like to know your view on this subject. J. P. S., Cal.

Ans. Get material to help you preach the Gospel from any source you can, run it through "your own coffee mill" and give it out with the hope that others will remember it and repeat it and write it until the end of the world. There is not much that is *original* in any of us any way, except "original sin." Of course, if you quote a man *exactly*, especially in writing, it is proper and right to give him credit, but so far as the truth of what he said is concerned, it is as much yours as it is his—he learned it from some one, and he is a bigot if he thinks he has any "corner" on the Gospel. Don't tell another man's experience as though it were your own—that's wrong because it is lying. But if you want to tell his experience, tell it as he told it and either give his name or give notice that this is a quotation from another. I have heard Ralston's sermon-chapter on "Christian Perfection" *delivered* by some of the leading preachers of the holiness movement. "Ten Reasons Why I Believe in Holiness" is a regular "stock in trade" with our preachers, and it is of no consequence who started this, unless some one gets up and claims a monopoly on it, if he does, I'll be in trouble for I have heard it from at least a dozen during the last twenty years. Personally, I never care for a man's sermon notes and never take any notes from either what I hear or what I read; I never write any thing down unless it is "statistics" or other matter in which it is necessary to be *exact*. But I do *listen* and

*read* and I remember *some* of what I hear and read and then when I preach or write I just say what I can *remember* without taking much pains to recall where I heard it or read it—in fact, most of the time, I don't know just where I did get it, but I know I got it from some one, for although I know very little now, I can remember when I knew almost nothing at all.

Q. If God promises us any thing and we hold to the promise for some time, and then because things do not come to pass, we begin to wonder whether it was really of God, will God withhold the promise from us for a while or even withhold its fulfillment altogether because of our questioning attitude? E. K., Kas.

Ans. The Master said, "Men ought always to pray and not to faint," and the context shows that He means that they should keep right on praying and believing until the answer *really* comes. Yes, I think our questioning attitude delays and even annuls the fulfillment of the promises of God.

Q. Is it consistent with the Manual of our church for the Dorcas society to have "grab sales," etc., in order to raise money for church purposes? Also what about serving lunches, ice cream, and cold drinks at an auction sale in order to raise money for church purposes? H. G. T., Okla.

Ans. I take it that at least the first section of your question is merely hypothetical; for surely no organization of any kind connected with the Church of the Nazarene has actually disgraced us with the practice of any kind of a "grab sale" or other nonsense and worldliness in an effort to raise money for the church or for any other reason whatsoever. Cheap gambling is immoral and dependable merchants do not practice it any more. If a church auxiliary can make a strictly business arrangement to serve lunches at a public sales, or other place where the comfort of the people requires that such refreshments shall be provided, and if they give real "value received" to the people who buy and depend only upon a legitimate profit on their wares plus the service of their members, which is donated, for their gains, then there is nothing morally wrong about the transaction. But even then, if it is commonly known that the matter is undertaken primarily to raise money for church purposes, there will be a feeling on the part of many that they are expected to patronize the lunch counter in order to "help the poor Lord out" in raising the expenses for running His church; so more harm will be done than the money gained can do good. The church should be financed by the tithes and offerings of the people, and if these are brought in according to the Bible, there will be no necessity for *scheming* to get money for the church that was not intended for it. Abraham would not take so much as a thread or a shoelatchet from a source which would lay him liable to a reproach (Genesis 14: 23).

## CLIMBING JACOB'S LADDER

By REV. H. J. KERNS

Text: "But of Him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption." (1 Cor. 1: 30.)

**T**HIS verse is the clearest, and most vital condensed statement in the New Testament on the gospel of Christ, touching the fundamental doctrines. We have called the discourse as above, because it reaches even to heaven, and the ladder has but four rounds, and they are the prime experiences, both essential, and personal for all that make the goal. To experience them all would locate one on His throne, and every normal Christian under the light of this Holy Ghost dispensation is standing on the third round looking up.

Let us note that Christ is the paramount factor in this plan of the redemption of man. But of Him (Christ) are ye in Christ. His mercy and grace makes possible the reinstatement of His divine favor and virtue. Of Him, and through Him, and to Him, are all things. Redemption is through His blood. Now to Him that is of power to establish you according to my gospel (Paul's teachings concerning Christ). This is the result of our text, and an available experience in this life.

**FIRST**—He is unto us wisdom. We will note that the wisdom meant here is not of the world that cometh to nought, such as the Greeks sought and is attained through head knowledge, and, when alone, puffeth up. Because He said that these things were hid from the wise and prudent and revealed unto babes. Therefore the wisdom of our text must be from above, and reveals to us the will and knowledge of God, that we may be wise unto salvation; this, we see, is the principal thing, and the fear of the Lord is the beginning of it. Paul said that by nature the Gentiles were, without excuse; their consciences, accusing and excusing one another. How much more penetrating is the light under grace! So this wisdom is the LIGHT of Christ showing man his conditions as God sees him, and the Spirit playing on the conscience produces conviction by convincing of sin; this brings one to the point of decision. Then we can rightly say that wisdom produces conviction when the light of the Holy Spirit is shed on the conscience. This first step, conviction, is not a grace, because it deals with the conscience, and does not produce life; grace deals with the heart. With the heart man believeth unto righteousness. Nevertheless, Holy Ghost conviction is absolutely necessary to any work of grace, and is an experience that all possessors of grace have entertained, and without it all professors would be as dry as the bones of Ezekiel's vision, with no attestation of the Spirit. This is one of the prime reasons for which the Holy Ghost was sent. (When he is come he will convict or reprove the world of sin.) Would to God that this point was more manifest in our day, for it begets or assures a healthy birth, that is always attested by the Holy Spirit.

Thus, the true knowledge of a definite experience gives rest to the penitent soul. We have a Bible example of this under Peter's preaching. Note the effect of one preaching the gospel of Christ with the Holy Ghost



sent down from heaven: "Now when they heard this they were pricked to the heart, and said, Men and brethren what shall we do?" Holy Ghost preaching will have the same effect today. He is unto us wisdom; this is the first step.

**SECOND**—He is unto us righteousness—justification, the first work of grace wrought in the heart through Christ by the Holy Ghost. When the convicted penitent surrenders and is obedient to the faith, he is then made a new creature, born again, justified by faith, his name written in heaven. Being reconciled, he has peace with God, is adopted into the family, and becomes an heir to the inheritance. Real spiritual life has

**Introducing the Preacher**



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

begun, love and joy are manifest, and he has the witness of the Spirit that he is regenerated. All past sins have been forgiven, and he lives without committing sins. He has left Egypt's sands, has crossed the Red Sea, has entered the holy place, has a new heart, is acquainted with Jesus as Savior, and his eyes are opened. He has experienced the first principles of the doctrine of Christ, or the foundation. But he is a babe, or child, and is yet carnal, being doubleminded; because the new birth gave him a new mind, and the carnal mind, not being subject to the law of God, was not affected other than to have an unusual awakening. His heart is uncircumcised, his hands are washed, yet he is unstable. Christ is not formed in him. He is no more a friend to the world; he has overcome it, and separated himself from it. Walking in the light, he has turned from idols to serve the living God. His faith works, and his love labors. The Spirit is with him, his diet is largely milk, and manna (of the desert kind). He is growing in the grace of justification; he has converts in his preaching. Apollos, who knew only John's baptism, had twelve converts in the Ephesian church. This is the second step

of Jacob's ladder—"He is unto us righteousness."

**THIRD**—He is made unto us sanctification. This word is intensely hated by the Devil and all rebellious individuals, because it is the act or operation of the Spirit that brings us into the state of holiness. Only truly regenerated persons are candidates for this blessing. "In whom also after that you believed, ye were sealed with the Holy Spirit of promise," which is the attestation of the promise of the Father, according to the words of Jesus. The conditions were faith and consecration, and resulted in an instantaneous, radical, supernatural, renovating, purifying, and transforming work, executed by the omnipotent Holy Ghost, the third person of the Godhead. So Peter said, "THIS IS THAT." Various names and shadows are mentioned in the Word on this all-important subject—Pentecost. He has crossed the Jordan, he is in Canaan, he has entered into the holiest of all, his heart is purified—this is circumcision of heart, bringing one into true holiness; it is heart perfection (the head may, and will come in, on the freight). It is termed entire sanctification. The Holy Ghost witnesses to this work. Some things it does for us—the old man is put off or crucified, the Holy Spirit enters his temple, Christ is in us (which is Paul's mystery revealed, we have one mind, the world is taken out of us, we are dead to sin, we are made one, Christ is Lord (Ruler), we have our fruit unto holiness, the inheritance is ours, we are sealed unto the day of redemption, we have the earnest of the Spirit, we are made the firstfruits, we are espoused as the Lamb's wife, we are elected and anointed, we have the victory over the world, the flesh, and the Devil. We are partakers of the heavenly calling, preserved in Jesus Christ, established in grace (it is the standing grace), are freed from the second death. We have a new name (notice the experience of Abram, Saul, Jacob), perfect love, the peace of God, joy unspeakable, the life more abundant. Hosea's prophecy is fulfilled—"the sin of Israel shall be destroyed," and the "fountain opened to the house of David." We are strangers and pilgrims looking for a city to come.

Our food consists of hidden manna, grapes, honey, finest of the wheat, pomegranates. Palm and olive trees furnish oil in abundance for all occasions of anointings, and "strong meat belongeth to them that are of full age." The exercising of the senses bears weight here (I trust this will not reflect on the reader): ears are for hearing, eyes are for seeing, etc. Notice that the context speaks of milk and babes. He is now walking in the light of Christ and growing in the grace of entire sanctification; this is the more abundant life because he hath begotten us again unto a lively hope. Surely he has made the third round on Jacob's ladder—"He is unto us sanctification." The book of Acts gives several examples of this grace: Pentecost, House of Cornelius, the converts of Apollos and the converts of Philip all entered into this normal state of life.

**FOURTH**—He is made unto us redemption or glorification. "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." There is such a day, and there

are two routes mapped out by the Holy Spirit; one for the dead in Christ at the first resurrection, and the other for the quick (those living in Christ), who shall be caught up with Him in the clouds at His second coming—an imminent expectation, when “two shall be in the field, one shall be taken and the other left; two shall be in bed, the one shall be taken and the other left; two shall be grinding at the mill, the one shall be taken and the other left.” Then shall the earth’s inhabitants mourn, for His judgments will follow in the absence of the church. The wise virgins were a type of the sanctified, the other five awakened too late to become the Lamb’s wife; but being later sanctified, they had to pass through the judgments of the quick who were formal under the grace dispensation. (“For when the judgments are in the earth the inhabitants of the world will learn righteousness.”) I prefer to learn righteousness under grace, rather than judgment; for under the dispensation of grace He will show unto us the exceeding riches of His grace in His kindness toward us through Jesus Christ, because we appropriated this text—by obedience to the faith through Jesus Christ in this opportune dispensation of grace. This is properly the third work of grace and lands us safely through the gates into the city at His right hand where “there are pleasures forevermore.” Enoch was a type of one who made the goal, because he walked with God and had a pleasing testimony. What an incentive! No wonder that Paul with his superknowledge and clarified vision, said that these “light afflictions endure but for a moment,” in comparison to eternity. The witness to this third blessing is to see his face and have his name in our foreheads, partake of the tree of life, and sit down with Jesus Christ on His throne as Kings and Priests to be robed and crowned, and reign with Him. Hallelujah! Amen! These are the benefits we inherit by climbing to the third round of Jacob’s ladder and experiencing the available graces in this life—our dressing room for eternity; such expect soon to go the balance of the way in God’s airplane to be with Him, for they that are with Him are called (justified), chosen (sanctified), and faithful. It is possible that one may have the doctrine clear and be dogmatic in contending for the same, and at the same time as void of the joy, thus having only a skeleton for his hope. O God, put flesh on these bones that they may live, and eyes of understanding, that they may see the wonders of thy grace!

If you would be converted you must first be convicted by the Holy Ghost, if you would be sanctified you must first be converted, and if you would be glorified you must have the seal of the Holy Spirit. Conversion frees from the acts of sin, sanctification frees us from the state of sin, and glorification frees us from all infirmities. We can have a foretaste here and now. No wonder Daniel, when he saw the vision, straightway there remained no strength nor breath in him; no wonder Isaiah was undone; no wonder Paul fell to the ground under blindness; no wonder John the beloved fell as dead at His feet. Oh, the depth of the riches both of the wisdom and knowledge of God! I see now why praise is comely on earth; I understand why the heav-

enly host fell down in adoration casting their crowns before His throne, saying, “Thou art worthy, O Lord, to receive glory, and honor, and power.” Through Jesus Christ, all the saints have this honor. He is unto us wisdom, and righteousness, and sanctification, and redemption.

DEMING, N. M.

### HE IS NOT HERE, HE IS RISEN

By REV. THOMAS S. MASHBURN

*“And if Christ be not risen, then is our preaching vain, and your faith is also vain” (1 Cor. 15: 14).*

Easter is the greatest festival in Christendom, and it means to us a resurrection from the death of sin to eternal life in Christ (John 17: 3).

We do not believe that God evolved man from a monkey or from any other animal of the lower order, but we accept His inspired Word as eternal truth when He said; “Let us make man in our image, after our likeness” (Gen. 1: 26). Man was created a “living soul” (Gen. 2: 7), in a normal state of holiness, environed with purity, beauty and order and commanded by the Lord what to do and what not to do. But he was free to choose and he chose to partake of the forbidden fruit. Thus he was ensnared by Satan in the net of sin.

But “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life” (John 3: 16). “He came not to condemn the world but that the world through Him might be saved.” Paul said, “Christ died for our sins, according to the Scriptures. And that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen of Cephas, then of the twelve” (1 Cor. 15: 3, 4, 5). “And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, be not affrighted: Ye seek Jesus of Nazareth, which was crucified; He is risen; He is not here: behold the place where they laid him” (Mark 16: 5-6). Here are the two Marys who are eye witnesses to the place where they laid him in the sepulchre, and the angel’s testimony to the resurrection of Christ. He appeared some ten times to the apostles, and was seen of above 500 at one time, before He ascended to heaven. Thus the crucifixion and the resurrection of Christ has brought to all mankind who believe and accept Him, his own eternal, Holy Spirit life which He lives in the hearts of His people.

VAN NUYS, CAL.

### UNHOLY USES OF EASTER

By A. W. ORWIG

The chief use some people have for the Easter season is the gratification of their carnal natures, in one way or another. The resurrection of the blessed Lord and Savior from the tomb, and the inestimable benefits accruing therefrom, enter very little, if any, into their thoughts and plans. The so-called “Easter hat,” “Easter jewelry,” “Easter eggs,” and questionable festivities and diversions constitute the chief attractions. In fact, so

absorbing do these things become with some persons that they will not attend a church on Sunday unless they have secured a new hat, new clothes or some article of personal adornment.

A few years ago, just a little before Easter, I heard a young woman say, “I shall not be interested in Easter very much this year, because I cannot have a new hat and new clothes.” And the one who made the remark was a church member. How long must the conceptions of such persons be as to the true object of Easter! One need hardly wonder how much good such persons derive from the service on Easter Sunday. Dominated by the spirit of vanity and sinful pride, they could not be expected either to care for or to seek spiritual profit.

In one of our daily papers I saw this sentence in an advertisement: “It has become the custom of ladies and gentlemen to procure new headgear for Easter; in fact, that day is recognized as one of the greatest occasions for dress in the year.” That is true even of many professors of religion. What a shame and sin it is! The tyrant “custom” rules instead of the teachings of God’s Word in regard to dress.

There has been a great increase in the merely spectacular and the worldly in connection with Easter and other church festivals, and, as a result, true spirituality and Holy Ghost power have greatly declined. Cold ceremony and dead works have largely taken the place of devout, unctuous worship and real faith in God. About Easter time, and Christmas time as well, we hear of elaborate preparations for church music, but very often in a direction which will afford the greatest opportunity for the display of musical talent only. Churches and individuals vie with each other for human applause. And thus often the veriest operatic performances take the place of wholesome, spiritual song. Such things of necessity engender more or less jealousy, stimulate vanity and foster pride, while the great cardinal and consoling fact of the resurrection of our Lord Jesus Christ is almost if not entirely ignored and forgotten.

O beloved, if we have truly “risen with Christ,” if we have experienced the power of His resurrection in our own souls, we will “set our affections on things above, and not on things on the earth.” Easter season will then not be given to gaiety and frivolity and pernicious diversions, and Easter day itself will be observed with a view to promote our own and others’ well being. God grant that it may ever be so with each one of us.

LOS ANGELES, CAL.

### The Easter Message, “Go Tell My Disciples”

(Continued from page one:)

These disciples must be told that Christ was risen to give courage to their own hearts. Then they must be told in order that they might tell others. And thus there began the telling of the Resurrection story to these humble disciples on that first day of the week, and they went forth and told others, who in turn told others, until that blessed story has reached America and at this Easter time we will tell it anew. Surely we will not be so

unappreciative that we will allow the story to die with this generation. We will tell those about us, we will tell those in the regions beyond, we will ever tell this blessed story until all the world shall hear that "Jesus is risen indeed."

There is another beautiful lesson that we must remember, and that is this, it was not only told that Jesus is risen indeed, but he showed Himself on ten different occasions during the forty days after the Resurrection. It will not be enough for us to tell the beautiful story, but each one must see and meet the blessed Savior and receive Him into their hearts. Then we will be as truly assured that "He is risen indeed" as was the women and the disciples, and we too will tell others.

*"Theology is but a scheme,  
Of logic wrought in air;  
And history a troubled dream,  
If Christ be wanting there.*

*"The grave conceals a mystery,  
To which Christ holds the key;  
I need the Christ of Calvary,  
To open it for me.*

*"For life and hope and destiny,  
Are shrouded in its gloom,  
My hope of immortality,  
Lies in the empty tomb.*

*"I know not how the Lord arose,  
And passed out into day;  
Enough for me the linen clothes,  
And place whereon he lay.*

*"A glorious fact, not theory,  
Supports my simple creed:  
I build my whole theology,  
On "Christ is risen indeed!"*

#### CRITICISM AND OPTIMISM

By V. MAY DORMAN

**A** RETIRED Methodist minister having heard preached about a half dozen different sermons during the summer season while his pastor was away criticized each preacher somewhat as follows:

"The first preacher preached a beautiful sermon, a work of art, real literature; tender emotion; delivery about perfect; good voice. The second was tremendously in earnest; standard-elevated, church refusing to come up to it, the world going to the bad at a terrific rate. The third preacher was wholesome, winsome, using the simple, direct conversational method; warmth in it and edge to it. The fourth gave a red-hot, old-style revival sermon; message hot; preacher burning, gripped the intelligent congregation. The fifth preacher brought to his people beaten oil, excellent English, clear-cut sentences. The sixth was a man of rare gifts, with a temperament blending the practical and the poetical."

There are two ways of criticizing a preacher. We see him from the viewpoint of the human or from the viewpoint of the divine, and only then according to the greatness of our intellectual or spiritual capacity or vision. The Christian who "dwells in the secret place of the Most High" looks for "the sermon that is after the soul," the sermon bold and uncompromising, which tears off "the disguises with which the conscience would fain cloak its inconsistencies," and lets in the light—the sermon which "strikes from the shoulder and plunges to the hilt," and makes the soul feel the life and power of truth—the sermon which is indeed God's message to man, in God's appointed way,

#### HEART TALKS TO CONVERTS

No. 5

#### Forgiving and Forgetting

By REV. E. E. SHELHAMER

**A**ND be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4: 32).

Have you been badly injured and mistreated? If so, you have the advantage of the other party—you can forgive him. You cannot afford to hold an old grudge, or even a feeling of inward disunion. It will do you more harm than the other party. Many people are suffering in soul, mind and body who would be all right if they could only forgive and forget some unpleasant things.

It does not require any bravery, or a good memory to harbor ill will and revenge. But it does require a big soul to forget ugly things and think on those things only that are "pure, lovely and of good report." We once heard a bishop preach a great sermon. The text was great, the logic was great, the eloquence was great. But we have long since forgotten everything in that great sermon except one statement, viz: "I try to forget the unpleasant things of life and on the other hand study to remember such things as are to the advantage of everyone." What a statement! How it would add to the happiness of a world of strife, if everybody cultivated this habit.

It is utterly impossible to say a cutting, unkind word, or show a bad spirit, until there has first been a sore feeling within. Long before one breaks fellowship with another outwardly he has nursed a distant feeling inwardly. See to it then that you never allow the first beginnings of evil surmisings to lodge in your breast. If you cannot rise above it and forgive and forget, do the next best thing—make all haste to cast the fire out of your breast. How? By talking face to face with the one with whom you are grieved.

The Devil takes as much delight in getting one to cherish a hard feeling toward another, as to see them later on in a law suit. For had not this thing been entertained inwardly, that thing would not have taken place outwardly ten years later. Watch your heart and your hands, head and heels will fall into line. "Let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord."

God's truth working in the heart, the seeking heart feeling without fear the hope for its hunger.

And the preacher! "When he enters the pulpit it is as one who has come straight from the presence of God," and "stands alone between the two eternities with his feet upon the Rock." His glowing heart is thinking, not so much of the masterly expression, the pleasing illustration, or faultless gesture, but of the expression which animates the heart and fixes the truth indelibly.

The spiritually wise critic of a sermon has no prejudice in his heart for the sermon that emphasizes the dark side of truth. He sees the necessity of tearing down in order to build up. Modern religious optimism reminds one of the verse frequently quoted:

"The optimist fell ten stories,  
And at each window bar  
He shouted to his friends,  
'All right so far.'"

It is genuine pleasure to prophesy smooth things, to construct, to build up, but there is a wedge of gold in Achan's camp, there is a scarlet woman, a usurper, a hypocrite, a false prophet, and an Ananias and a Sapphira

Perhaps you have heard Heb. 12: 14 quoted very glibly: "Follow peace with all men, and holiness, without which no man shall see the Lord." But read on until you get to a period. The next verse says: "Looking diligently lest any man fail [fall from] the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." This "root" may be small and for a while trouble but "one" person. But unless eradicated "many" will be infected and defiled. Yes, every war, feud, church fuss, or family row started from a bitter root in one or two individuals. Others took sides, the bitterness spread and finally the entire community was affected. This is why every convert should seek the experience of holiness—so that it will be easy to "follow peace with all men."

And now, dear beginner, what are you going to do about it? Many have started well and for a time were greatly used of God to bless others, but they have made sad shipwreck because of old "bitter-root." Do not cover it up and make believe it is not there, for like "Johnson grass," it will multiply rapidly. The better way is to dig it up and expose it to the sun ("sun of righteousness").

As the saintly John Fletcher would say, "Grieve that your heart, which should be all flesh, is yet partly stone; that your soul which should be only a temple for the Holy Ghost, is yet so frequently turned into a den of thieves, a hole for the cockatrice, a nest for a brood of spiritual vipers, for the remains of envy, jealousy, fretfulness, anger, pride, impatience, peevishness, formality, sloth, prejudice, bigotry, carnal confidence, evil shame, self-righteousness, tormenting fears, uncharitable suspicions, idolatrous love, and I know not how many of the evils which form the retinue of hypocrisy and unbelief. Through grace detect these evils by a close attention to what passes in your own heart at all times, but especially in an hour of temptation. By frequent and deep confessions drag out all these abominations. These sins which would not have Christ alone to reign over you, bring before Him; place them in the light of His countenance and if you do it in faith that light and the warmth of His love will kill them, as the light of the sun kill the worms which the plow turns up to the open air on a dry summer day."

to be dealt with. They must have light thrown on their conduct and character, the purest, strongest light of heaven. They must be made to feel their iniquity, and the curse pronounced upon them. Shall optimism be meted out to these?

This notion of modern culture sees beyond nature and the Bible. But not so Christ and the prophets. They spoke in no uncertain tones. They warned, reproved, rebuked. They presented the darkest picture in human nature and in eternity. They led the soul through the abyss, through shame and eternal remorse and cries that would be in vain: They had no silence for sin or the punishment of sin.

As watchman on the tower, does the preacher rule without foreseeing?

When we love our brother truly we tell him the truth, "not in the language of human wisdom but in that of the divine will." We look upon the day of his distress.

Optimism has its place and need. But let us not forget that the optimism which fails "to discover truth accumulates that which darkens rather than that which enlightens," the true progress being spiritual progress.

*Dear Young People:*

What is Easter going to mean to you this year? Spring clothes and hats, and special music and flowers? Oh, I hope you will get more out of it than that. I believe I can help you do it if you will only listen while we have a little talk about the resurrection.

We all know that Easter Sunday is the day in which we celebrate the resurrection of Jesus Christ from the dead. I wonder if you ever thought about the fact that our religion is the only one in all the world which has an Easter Sunday? You see no other kind of belief has ever claimed to have a leader who died and then rose again to live forevermore. That is why none of them has a resurrection day to celebrate.

And this leads us to notice a second thing. Christianity being the only religion with an Easter, it follows that it is the only one which can be called a religion of hope. Why do I say that? *Because it is the only one which makes a clear positive promise to raise us up out of the grave—just as our Divine Leader was raised out of it.*

Now we all know that the grave is a cold, dark cruel place, which parts mothers from children, husbands from wives, and friends from friends. It is the spot where homes are broken up, and earthly happiness dies. And that is about all that other religions know concerning the tomb. It is a dreadful mystery which they cannot see into, and so they are not able to make any promises about it which will take despair out of the hearts of their followers, and put hope there instead.

It is not so with Christianity. Christianity lifts high a bright light of truth which sheds its beams into the darkness of the grave itself, and cries out, "This is not the end! We shall come out of this place of death!" And then it preaches through Christ the resurrection of the dead. How Paul loved to preach this hope to the people who had never heard it. He called it the *hope of the resurrection.*

## HOPELESSNESS OF OTHER RELIGIONS

Not many of us stop to think what a difference this makes between the religion of Jesus Christ and all the religions. Just try to picture to yourselves a pagan standing beside the lifeless body of some dear one. He knows that never again in this life will he hear the voice of that wife, or child or parent, or see the light of love in those dull eyes. Most of us know from experience just what his anguish of heart is. But this isn't the worst of his suffering. The hardest part is that *he doesn't know whether he will ever see them again.*

His religion doesn't tell him where his loved ones have gone, or whether it will be possible for him ever to join them in the Great Beyond. He doesn't know what the hereafter will be like, or whether people will really be better off there than they are here. Not much *hope* for him in that, is there?

Do you remember the true story we had of a Japanese woman who had lost her one child? The only hope the priests could give her that she would ever see the beloved little face again was this: That if she would become a pilgrim—spend the rest of her life going from one sacred temple to another, and endure all the sufferings which this called for, then, some four or five hundred years after her own death, the cold gray clouds of eternity through which she would be drifting, might part long enough for her to catch one glimpse of the child's face as it floated by—before the mists closed in between them forever. I call that a very dim hope, don't you?

## HOPEFULNESS OF CHRISTIANITY

How different it is with the Christian! When he gazes into the face of his beloved who has died in the Lord, he knows that his God has promised to raise that one in resurrection glory, and that some day they will meet again to live together forever.

Then other religions haven't much to say when it comes to the question of another world beyond this present one. That is, not much that



their followers can understand. How could they? It is another great mystery to them, hidden from their view by clouds of ignorance and uncertainty and they can't see through this dark curtain so that they can tell men what it is like on the other side. But Christianity can, and does.

"There is a *place*, and a *way* to it," it boldly declares, "I can tell you what sort of a place it is. It is an eternal home, with beautiful walls and streets, a river of clear water and trees which bear all manner of fruits in their season. There will be no sin in it, and no more sorrow—no pain or death—or parting. And I can tell you how to find the way—tell you so simply and clearly that there will be no need for you to miss it."

Perhaps you are beginning to see why the Bible says that the gospel of our Lord Jesus Christ fairly abounds in hope. Also what Paul meant when he told his converts that they must not sorrow like these poor people did who had no blessed hope set before them such as they had.

And that was the way the early Christians felt about it themselves. They were thankful to get a religion which did not leave them in darkness and despair, and they were so delighted to learn about the wonderful things God had prepared for them in the next world that even death could not make them long-faced, or rob them of their joy and victory.

Their pagan acquaintances and friends could not understand it.

## A CHRISTIAN FUNERAL

These pagans had never seen funeral services such as these Christians held. There was no noisy beating or musical instruments, no smiting of the breast, no loud wails of despair. Instead, they gathered quietly, sang some of their beautiful Christian hymns, and prayed to their God. Then the leader read from their sacred writings, and as they listened to the words of comfort and hope you could see the smiles break through their tears, and hear them praise their God for the precious promise of the resurrection through Christ, and for the hope of meeting their departed loved ones again. They would comfort one another with their words just as Paul had bidden them to do.

They were so different from other people about these things that after a while they came to be known as the *Hopeful Ones*. What a beautiful name! And how it must have honored their God in the eyes of the pagans about them.

Just suppose some heathen people should come to our country today, and see how we act when death invades our homes. They would look upon our grief, but would they also catch a note of joy and victory mingled in it as we thanked God for the precious promise, and the good hope of the gospel. Would they ever think of calling us the *Hopeful Ones*?

Let us think about these things this Easter and praise God for the promise of the resurrection which does not leave us to sorrow even as those do who are without hope.

## THE OLD GARDEN ITSELF

Perhaps a word about the actual spot where the agony of Jesus transpired, will make more definite our thinking. The Garden of Gethsemane is one of the sacred sites concerning which there can be no doubt. The present Garden of Gethsemane, surrounded by a stone wall, and containing several venerable olive trees—one of them surely more than a thousand years old—is in the care of the Franciscan monks. There can be no doubt that if it is not the actual scene of

the supreme Tragedy, it is within a few yards of it. The spot is one of the most affecting upon earth, and the reverent traveler goes again and again into that peaceful, tenderly kept garden, to let the dust of the world be swept from his spirit by the breezes of memory which blow through the old olive trees.

Gray, as if they had won through pain to peace, gnarled and twisted as if through suffering to strength, stand these old olive trees which have witnessed so much of history. Beneath these ancient trees the flowers bloom in the garden, in sweet symbolism of the beauty and joy that have sprung up in human life under the shadow of the suffering, sympathetic Savior.

Often memory goes back to that beautiful Garden of Renunciation and of Communion. To visit it is to know—a chastening, sanctifying, uplifting experience.—W. T. ELLIS.

## ANOTHER LIFE AFTER THIS ONE

When Mary and Dick were looking for shells on the beach one morning, they found a dead bird. Some one had shot it. They looked at the feathered body curiously and pitifully. "Mary," said Dick, "when we die, we'll look like that. How does any one know there's any more of us than a bird?" "What a curious boy you are!" said Mary; "how should I know?" Dick picked up the dead bird, then caught sight of his teacher coming toward them. He ran to her with his question. "Well, Dick," said she, "suppose you had been shot, and were lying on the sands, and this bird had passed over you, would it have stopped to pity you, or wonder who shot you and if you had gone to heaven?" "I suppose not," said Dick. "Then there is something in you that can love and be sorry, and wonder and ask questions, that the bird does not have. That is the part of you that is not like the bird, and will live forever." Dick and Mary buried the bird in the sand, but they never forgot why they were different from the bird and more precious to Jesus because they had a spirit that would go to God.—FARRAR.

## A PRAYER FOR EASTER DAY

Almighty God, enable us, we beseech thee, on this glad day when we commemorate the rising from the dead of thy dear Son and our Savior, Jesus Christ, to lay aside the garments of mourning, and put on the incorruptible raiment of faith and hope. Wipe from our eyes the tears of sorrow and release our souls from the bitterness of grief for those whom we have loved and lost, enabling us to see them by faith in the joy and beauty of their new life. Strengthen us that we may pass the days of our earthly sojourning in faith and patience as pilgrims who have here no continuing city but seek one to come. And finally, we beseech thee, that we, and all those who have departed this life in the true faith of The Holy Name, may have our perfect consummation and bliss in thy eternal kingdom, through Jesus Christ, our Lord.—Dr. J. W. DAWSON.

## INTO THE WOODS

"Into the woods my Master went,  
Clean forspent, forspent.  
Into the woods my Master came,  
Forspent with love and shame.  
But the olives they were not blind to Him,  
The little gray leaves were kind to Him;  
The thorn-tree had a mind to Him  
When into the woods He came.

"Out of the woods my Master went,  
And He was well content.  
Out of the woods my Master came,  
Content with death and shame.  
When Death and Shame would woo Him last,  
From under the trees they drew Him last.  
'Twas on a tree they drew Him last  
When out of the woods He came."  
—SIDNEY LANIER.

## OUTSTATION CHURCH DEDICATED

By CHAS. E. WEST

LET me tell you of a trip to one of our outstations where we dedicated a new mission church last Sunday. The station is some twenty miles over the mountains from this station. Three of us left here at noon, Saturday, and met Brother Schmelzenbach and two other missionaries at another station en route. Twenty miles in America does not seem far, but in Africa it is quite a distance, depending, of course, on the roads and your conveyance. In order to get to most of our mission stations it is necessary to ride donkeys, horses, or go afoot. Fortunately we have horses now, but there was a time when all of our missionaries rode donkeys. The footpaths which we travel over the mountains were made by the natives and cattle. A native never stops to pick a stone out of the pathway. So the paths are not always the shortest way, and many stones wash down into the paths, making some of them almost impassable. The horses are trained to this sort of travel, and are very sure-footed.

I recall, for instance, one day when I came to a very large rock, flat and smooth, right in the path. It would not have been so bad had it not been slanting; and just below it was a drop of a good many feet. It seemed to me that if I attempted to cross it, leading my horse, probably both of us would go down the mountain side, which was not very inviting, I will assure you. While I was meditating just what would be the best thing to do, I came to it. My horse deliberately started across the place. After he got started it was dangerous to try to stop him or change his course, so I just gave him the reins and offered a prayer and let him go. To my surprise, in place of trying to cross the rock in a straight line, he took a few steps upward, and, when he reached the center turned downward and slid into the path on the opposite side. He did this without the slightest fear, and went on as though it was quite the common thing.

I was crossing a stream with this same horse one day and he slipped off from a rock and went down into the mud too far for the rider to feel comfortable. On our return it was necessary to cross the same place again. I had planned to get off and lead him over, but to my surprise he took a run and a jump and cleared the place with great ease, and without a word from me.

Well, our trip was a most delightful one. It is true the paths were very stony and bad in many places, but the scenery was wonderful. Just at this time the mountains are all green with the crop of grass, and the rains that we are having quite frequently have brought forth nature in all her beauty. There are many wild flowers, and ferns grow in abundance. The cattle and goats and sheep and the many native kraals, dotted here and there on the mountain sides, with their gardens, make a wonderful picture.

After some four hours of travel we reached the outstation where we were to dedicate the new church. We arrived there on Saturday evening at sundown and were greeted by the native preacher, Solomon, and his wife. This station is located on the top of a mountain overlooking a beautiful country for miles around, which is quite thickly settled. We took our lunch, and the preacher had cooked a chicken and made tea for us. After lunch we got together and had an evening service in Zulu, and then retired. We had our blankets and were furnished mats, and the women folks slept in a hut while we men folks slept in the church. A bed made of one thin grass mat, one blanket, and our coats for a pillow, was not too soft I can tell you, but when a fellow is tired these inconveniences do not trouble him.

We were up bright and early and went down the mountain to the spring to take a wash and get a drink. Breakfast over and morning worship, the natives began to arrive. How beautiful it sounded. Even before we could see them we could hear them coming in groups singing the gospel songs. Many of them came distances of ten or more miles. After they arrived they came around to shake hands with the missionaries. They have a very peculiar way of shaking hands. After they grasp the hand as we do in America they then grasp your thumb, and you are to grasp theirs and shake again, while they make a courtesy. The words of greeting are, "Saka

## MISSIONARY DEPARTMENT

bona," (which mean, "We see you,") and when they leave they say, "I wish you well."

As the little church was too small to accommodate the people we gathered under a big tree and held the first service. All the Christians sat in a circle before us and the heathen, fifty or more, sat in another group behind us. The heathen never sit with the Christians in any of the services, and they know their place without being told. I wonder how the heathen at home would enjoy being set off to themselves? After all the missionaries had given their testimonies Brother Schmelzenbach brought the message. He believes in the natives coming up to the Bible standard the same as white folks, and he has a reputation for living and preaching a holy gospel that saves, sanctifies and keeps from sin.

Following this service we marched into the little church, as many as could get in (about half the number), and Brother Penn conducted the dedicatory service. This was a great service, and the presence of God was wonderfully manifested.

Following this service, together with two of our nurses, I held a clinic for those in physical need. The lame, the halt, the blind, and all manner of diseases demanded our attention. Many babies, strapped on their mothers' backs, had sore eyes, skin diseases, etc. This was the first time that most of them ever saw a white doctor, so many were curious, and some were frightened. They have great faith in the doctor, as a rule, as they have been taught by the heathen doctors to believe that the doctor can look right inside of them and tell what is the trouble. These natives are very fearful of sickness and death, and will call a native doctor or witch doctor if it takes the last cow or goat they have on the place. He demands his pay in advance. Our Christians are taught not to have anything to do with these, but when they get very badly off they often give in and have them treat them, and sometimes their relatives and friends compel them to take the treatment. When they do so they invariably lose out with God and have an awful time getting back, so the value of medical missions is worth much in the salvation of these folks. After the clinic another service was held under the trees, and Sister Lovelace brought the message.

You say, "Well, when did you find time to eat?" We didn't eat. The Christian folks eat only two meals on Sunday, usually a late breakfast and a dinner or lunch at 5 p. m. "Well," you say, "was it worth while?" Those who attended, I am sure, feel as I do that this one service was worth our trip to this dark land. How they looked and listened and seemed to drink in every word! Even the raw heathen without clothes sat for two hours on the rocks and on the ground and showed the greatest interest. They would put most church congregations in America to shame in this respect. When we prayed they all got on their knees and put their faces in their hands on the ground to worship the great God who had sent the white missionary to tell them this wonderful gospel story.

## THE WORK IN JUAREZ

By REV. SANTOS ELIZONDO

This city is one of those that specially need the blessings of the holy gospel of Christ Jesus, being on the border where many souls gather from all over the Republic of Mexico and also from many foreign lands, so there is a great opportunity to give the light to many foreigners. We have the privilege of visiting the hospital and the jail, where we meet a great number of lost souls who need to know of the precious Savior, who will give them the water of life.

Our day school has been greatly blessed. We have 54 children, and almost all of them come to the Sunday school. Yesterday we had 65 present. Although the weather is cold and the people have no warm clothing, they come to be warmed by the fire of the Holy Spirit. Hallelujah!

Our members are all determined, with God's help, to do their best to build our church this year—at least two halls, one for the services and another for the school. Afterwards we will build living rooms for the pastor in charge. We have already collected for our building fund \$78.18.

This is truly a great miracle which our heavenly Father has worked for us, for not one of our brethren has work at present, yet the Lord gives them something to contribute to this blessed object of building our church. We have a very poor sister who sells tortillas (griddle cakes) to support herself and four daughters. She says "Out of what I earn I am going to take God's part first and ours afterwards." She can barely give 25 cents (Mexican) every Sunday, but the Lord can multiply them. Hallelujah!

Since last July we have baptized 8 and received 5 into church membership; married 4; maternity cases, 11; other patients treated free, 44. Our church membership now totals 68. Many of our people have gone away to look for work.

Our young people's society increases in interest. All the pupils in our school are members, and are required to attend the meetings.

The Woman's Missionary Society is also growing a little. I see great blessings for our Mexican people, through the promises of God, when our women come to know Christ and to abandon Romanism.

## ELEPHANTS, BABOONS, SNAKES AND DIVINE PROTECTION

By REV. F. B. JANZEN

God is still blessing at our new Stegi station, and thirteen heathen have been forward for salvation lately. This is a full-fledged mission station by this time, with all the services of an older station and good day and night school. God is with us in great power.

The country around here is more or less covered with trees and undergrowth, and therefore the wild animals are more numerous here than at our other stations; such as deer, monkeys, baboons, etc. Snakes are very numerous, and the deadly imamba seems to be at home here. For its bite no cure is known, and people live only about twenty minutes after being bitten. Lately Brother Schmelzenbach, Brother Shirley and Dr. West visited our station, and a black imamba glided by Dr. West and myself, not over three feet from us, and disappeared in a huge pile of rocks. It was about eight feet long. We have killed many poisonous snakes around our house since we came here, some raising themselves up on the door trying to get in. Last week we killed an imamba near our house, about five feet long, and I sent the skin to Brother Shirley to take along to America. While riding along a path the other day my shoulders brushed against the branch of a tree on which a snake was lying coiled up with its head poised in the air not over a foot and a half from my face. I gave the horse a lash with the whip. He took a leap out of the reach of the snake, and the snake let itself down, hanging by its tail. It looked to be one of those deadly imambas, and measured about six or seven feet. It had every chance in the world to strike me but I am sure it was in answer to some prayer that God kept it from striking.

One day we saw about thirty monkeys across the road from us in a neighbor's cornfield. The neighbor came and shot three of them, and we have not seen them since. When Brothers Schmelzenbach, Shirley and West were here we passed about forty baboons near the road, some as large as a full-grown person. Elephants come within twelve miles of us, and not long ago they killed a native woman about fifteen miles from here. These experiences make us realize that we are in Africa and need the prayers of the saints in the home country that God may protect our lives, not only from the wild animals, but also from the much-dreaded malarial fever which seems to be quite bad here at Stegi this year. We are both enjoying good health so far, but find that we must stay in the shade the hottest part of the day, as the sun has a peculiar effect upon our heads at this time of the year.

We are looking for great victories ahead, and are very happy to have a little place to work in His great harvest field. We mean to do our very best for these dear souls in heathen darkness.

## THE LICENSED MINISTER AND THE COURSE OF STUDY

By H. G. COWAN

THE Church of the Nazarene requires her licensed ministers to pursue and complete a four years' course of study before receiving ordination, and is in this way building up a fairly well-equipped ministerial force. And if the church is wise she will continue to hold her preachers to this requirement. We may have lost some men from our ministry, because they were not able or willing to study and fully equip themselves intellectually for the work to which they had been called by God and the church, but there is no just cause for fear that our ministerial ranks will be seriously depleted because we hold up a moderately high standard of ministerial preparedness. There are higher standards in other churches, and their ministers pursue and achieve them because of the efficiency the required preparation affords. Our course of study need be a barrier in the way of no man or woman who really desires to be a Nazarene preacher, and who is making good in proclaiming the way of salvation to lost souls, as it is not one which any man or woman whose schooling is deficient need fear to take up.

The claim that one has not the time, after reading the Bible for devotional purposes and for the preparation of sermons, to take up and pursue the course of study, seems to me not well founded. If one is inclined to be studious one can find the time to take up one book and carry it through to examination, then another, and so on, until the course is completed. Those who have tried it have found this to be true. The claim, also, that one has to work for a support, because a full support is not given by the church served, can hardly be considered a sufficient excuse for the neglect of the course of study, as men thus handicapped have been known to carry through courses harder than our own with complete success. It may take longer than the four years, but will be an achievement of profound satisfaction to the student when completed.

The further contention that a man's age is against his pursuing the studies leading to ordination, when his hair gets gray and his years increase towards or beyond the fortieth milestone of life's journey, cannot be admitted, for men both in middle life and old age have been known to make a success of their studies and to achieve distinction in that which had been thought beyond their reach. The additional plea that men in frontier work ought to be excused from the course of study, because of the exacting requirements of the conditions of their work, is not supported by the facts of the case. The frontiers are not inhabited by people who have had no schooling, but here have come men and women from the best schools of the East and South, teachers holding all grades of certificates up to college and university professorships, doctors, lawyers, editors, graduates of high school and college, as well as those of more limited schooling, and the preacher who would reach the well-read settlers on the frontiers must himself be well-read in the studies for the making of a minister. He must, of course, be more than well-read, he must also be well equipped with a good experience of salvation and have a consuming desire to tell it to the lost. And a good experience plus a good education will take him where the uneducated man could not go. Our most successful preachers on the frontiers have been those who studiously prepared themselves by digging into books, while doing the work of evangelist or pastor. Permit a word of personal experience, please. I have lived on the frontier for over nineteen years, in the states of Montana and North Dakota, and during fifteen years of this time have been an examiner of those in the course of study, in the District Assembly which has covered at different times portions or all of the states of North and South Dakota, Montana and Minnesota, and have had the oversight of men and women in all stages of preparedness for the work of the ministry, from the farmer or the mechanic who had just been converted and received his call to preach, to the college graduate, and I have known men with very limited opportunities for education, and well along in years, to take up and complete the course of study with credit, while at the same time doing the work of an evangelist or filling the duties of an exacting pastorate. Two such men have filled the office of District Superintendent of this District, and have transferred to other Districts where they are giving satisfactory service in the pastorate or evangelistic work. Another man preached on Sundays and supported his family by his labor through the week, at an age when school was impracticable for him, and completed the course of study with credit, and is now a missionary on a foreign field. Other cases might be mentioned which would show that the man who studies, who digs into and completes the course

## THE PEOPLE'S FORUM

of study before expecting ordination, has a future before him in the ministry of the Church of the Nazarene. And still other cases might be produced which show that the man who hasn't the time to study, who thinks he is getting too old to take up the course, or who wants to go through on his record as a revivalist does not stay with us very long.

Let us see that the standards are not lowered, that the bars are not let down for the admission of those into our ministry who will not improve their minds as they advance in the work, but that we require of all applicants for ordination that they "STUDY to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth."

John Wesley, the founder of Methodism, was a university graduate, as were several of his associates, and while he used many uneducated men in his work as preachers, yet he required that they should not remain unlearned and ignorant, but should pursue a course of study which should better qualify them for their work. The modern holiness movement of America was not started and made to move by illiterates, but by men who had drunk deep of the fountain of knowledge. Such men as John S. Inskip, William McDonald, B. Carradine, C. J. Fowler, J. O. McClurkan, and P. F. Breesee, with many others who might be named, were men of faith and power in wielding the sword of the Spirit, which is the Word of God, because they consecrated their intellects and improved their minds in the work of the ministry by diligent study of the Bible and other good books.

MOHALL, N. D.

## CHANGES FOR OUR MANUAL

By R. J. KIRKLAND

WE approach the close of another quadrennium with bared heads, bowed, and hearts full of thanksgiving and gratitude to our Great Captain, Christ Jesus, for His love upon us as a Church of the Nazarene. With no criticisms for our General Superintendents, General Boards, etc., but rather with a desire to put our church in the future on a more sure foundation do I submit the following suggestions for changes in our church government. Space will not permit to give a full argument in defense of the following propositions.

1st. When a church calls a pastor he should remain as such until he wishes to resign, or until a two-thirds vote of the church members ask for his resignation, or until removed by the General Superintendent. When a church is without a pastor for ninety days the General Superintendent should appoint a pastor.

2nd. The Board of General Superintendents should have power to remove any District Superintendent.

3rd. The General Boards, when met in correlated session (General Correlated Board), should have authority that by two-third vote to revise or to annul any action of a General Superintendent, or remove him from the office of General Superintendency. (Note: This will make it impossible for any General Superintendent to embarrass our church for four years.)

4th. The General Correlated Board should by a two-third vote have authority to revise or annul any action of a General Board.

5th. Our denominational schools, publishing houses, orphanages, rescue homes, etc., should be under the supervision of the General Correlated Board.

6th. For our manual course of study there should be a general board of examiners who would give examinations by correspondence, charging tuition fee enough for office expenses. (Explanation: From coming in personal touch in various parts of the country with members of the examining boards, and those taking our manual course of study, I believe it would be better and more satisfactory to all persons concerned to let the work be done through the above named board.)

7th. By consent of his District Superintendent, when a licensed minister is acting as pastor, he should have authority to administer the Lord's supper.

8th. All elders, licensed ministers, local preachers, licensed and consecrated deaconesses shall set the example to the laity by paying tithes and giving freewill offerings. (Explanation: A pastor informed me some time ago that fifty per cent of his church paid tithes, and among the non-tithers were two licensed ministers though they were reasonably well fixed. The above suggestion is the only way whereby I know to save the local church and future ministry from such incumbrance.

9th. Let the charges against an elder or licensed minister be preferred by elders, and thus save the church board and local church from this unnecessary burden.

10th. Persons carrying insurance in oath bound, secret societies, but non-attendants on said society meetings, should not be barred from church membership.

11th. There should be provision made for a Church of the Nazarene for the colored people of the United States of America. (Explanation: We as a church are doing more officially for the negro race in Africa than for those in this country. Don't recall any missionaries from Africa, nevertheless let us do something for the negroes of this country.)

12th. Within six months after the General Assembly each of our General Superintendents should write one or more articles on second blessing holiness, the same to be published in our official paper. (Explanation: We are now living in awful days of apostasy, and all eyes are turned on the church leaders of the various denominations. The only apology we can offer to any one for the Church of the Nazarene being in existence is that her special mission is to preach second blessing holiness. Beloved, if we can continue to keep our general and district superintendents straight on second blessing holiness the Church of the Nazarene will be getting folks saved and sanctified when Jesus comes back to earth. I feel that we, as a church, are going to be in that business when He comes. Amen!)

JAMESTOWN, N. D.

## THE SUNDAY SCHOOL CONSTITUTION

I have felt that the General Assembly should take up the Sunday school work of our church in a more specific way; especially the adopting of a constitution that will be more in harmony with the representative order of our church. Our present Sunday school constitution provides for the election of the new officers for the ensuing year by the Sunday School Board; with the approval of the elected Superintendent by the Church Board. In other words the retiring Sunday School Board fills the offices for the new year themselves, without the great majority of the church members having any voice in the matter: except in the case of the Superintendent, who must have the approval—not of the church—but of the Church Board of whom in many cases the majority are members also of the Sunday School Board.

I have been in Sunday school work for several years, and this is the most inefficient and loose method I have ever known.

I would suggest that the Constitution be changed so as to provide for a nominating committee of at least seven full members of the church, to be appointed by the pastor or the church board, or some other constituted authority. Said committee to bring in a list of names for the new officers, and they be elected by a majority vote of all the church members present and voting.

The Sunday school is one of the most important departments of our work, and I believe in order to establish a uniform method in this work, a good Constitution should be adopted and handed down by the General Assembly and every Nazarene Sunday school be governed accordingly.

REV. L. O. GREEN.

## NOT A NOVICE

I notice in reading the Discipline of the M. E. Church, South, on page 34, Article 45, that a novice (1 Tim. 3:6) cannot be a delegate to their conference. I wondered if it would not be wise for Nazarenes to adopt some such measure at our coming General Assembly regarding both our assembly delegates and also members of our local boards or officers of any kind.

I have known real hardships and occasionally, impossibilities, put on the churches by over zealous "novices."

Just now I have in mind a man who has been a Nazarene only four or five months, who aspires to the superintendency of a certain district, but who advocates things foreign to our doctrine and polity. We should be able in some way to guard against these things.

MRS. ERNA PATTERSON.

## BETHANY TRAINING HOME, MEMPHIS, TENN., REPORT FOR 1923

again and lifted us all into the other world. Every The Lord has truly answered prayer and worked in a most miraculous way. The past year has been the greatest year in the history of the institution. We cared for 120 unfortunate girls and 95 babies and did not have a single death in the Home. Nearly every girl has been converted. We feel that at least 85 per cent are standing true.

Last year we received cash and material donations amounting to \$15,213.11, and this year we are not having to raise any money for the running expenses of the Home. On the first of each month we make up our budget and we present it to the people of the city and they give us a check for it. Now that is not for new buildings and improvements. We shall have to raise this year about \$3,000.00. One thousand dollars is to be paid on the Home that is to be built for the Superintendent and the other two thousand for a lot that had been sold before we bought the place. Originally there were twenty-four lots. One and a fraction had been sold and we are buying it back for \$2,000.00.

It is wonderful how the different churches, societies and clubs have taken up the work. They have been a great blessing in supplying the needs of the Home.

God alone has all the glory for this. We all feel so unworthy. Pray for us that we will be everything that God wants us to be in this great work.

A. J. VALLEY, Superintendent.

## ALL DAY ZONE MEETING

On March 6th an all day meeting of zone four, western Oklahoma, was held at Peniel church, near Cherokee, Okla., Rev. E. A. Green, pastor. The pastors and representatives were present from the Cora, Alva, Rupert, Jet, and Peniel churches. Rev. M. R. Bishop, the pastor of the Alva church preached a great message at the morning service. One young man came to the altar to be sanctified and prayed through to victory. Rev. N. J. Walker, a minister of the Friends church, spent the day with us and on invitation preached for us in the afternoon. It was a searching sermon on holiness. One seeker in the altar. Rev. E. A. Green read a splendid paper; subject, "What Kind of Laymen are Needed to Build a Strong Church." At the evening service Rev. Ted McWilliams led the praise service and Rev. A. M. Sprague preached a fine sermon. One sister was anointed for healing. Special music was rendered by Rev. and Mrs. Lambert and by the male quartet of Peniel church.

It was a great day and God's blessing rested upon His people. We expect great things for the Nazarene church in this part of Oklahoma.

WM. LAMBERT, Secretary.

## MISSOURI DISTRICT

God is truly blessing in a marvelous way over the entire district. We have visited all our churches except about four and find pastors and members in a perfect spirit of harmony.

The recent revival at the Kansas City First Church was a great success, with Rev. Bona Fleming as evangelist and we expected nothing less with the wise leadership of our dear Brother Bowes, the pastor.

The Home Mission campaign at Lamar with the Roberts-Balsmeier party was a great success and resulted in the organization of a fine little church of twenty-five members. Sister Carrie Flower has charge of the church for the present. I understand they are moving on nicely and souls still praying through to victory. The Roberts-Balsmeier party went from Lamar to Carl Junction where they had a great meeting. Brother Miller is the capable and spiritual pastor there. This evangelistic party is in a campaign at Joplin in a meeting with Brother Deboard and we are expecting a real sound of battle and then of victory from there. We are praying that Joplin will be shaken. Brother W. I. Deboard, the pastor at Joplin is having souls in the fountain and the work is moving on amid shouts of victory.

At Webb City we have a church of several members and with Dr. O'Bannon and wife as pastors, things are happening. They are planning on a new church building there in the near future.

Our baby church at Carthage under the very wise leadership of Rev. G. E. Owens, with Brother and Sister Childers, has been in a six-weeks' meeting and a number prayed through to definite victory. Our last report they had over sixty members and more good folks looking our way.

The church at Halltown has taken on new courage and are greatly in love with their new pastors. Brother and Sister Wood, who have just recently come to us from another holiness church.

At Conway Brother John Durbin is being greatly

used of the Lord and is now in a campaign at that place with Brother Bryant. Brother and Sister Childers are to go to their help in a few days and we are expecting another organization there. We have visited our church at Maplewood and find Pastor C. I. Deboard is moving on with the work there. They have their entire budget subscribed.

Our St. Louis Flower Memorial Church with Brother W. E. Fisher as pastor is moving on with a conquering tread. We had a pleasant and a profitable visit with them. They are planning a revival there with Brother Fisher and wife as the evangelists and Prof. Sutton and wife in charge of the song service, and with such a team we expect a great meeting.

Our baby church in St. Louis we christened the Euclid Avenue Church of the Nazarene. They have twenty-eight fine loyal members and reports are that they are doing splendidly, with Brother B. L. Patterson as their dearly beloved pastor. They have purchased a building and parsonage in a fine location. We are praying God that they may be a real influence for God and holiness in this new part of the city.

Brother Jolly is moving on with the work at Blue Ridge and with the help of his faithful wife they are accomplishing things. He is also pastoring the new church at Milan.

Brother Norton, pastor at Rayville and Canaan Hill, is going on with the work and we expect the new building at Canaan Hill to soon be ready to occupy.

Brother Hunt at Drexel has a small but faithful membership that are clear and clean on doctrinal holiness and have faith for the year's work.

The work in the southeast part of the state is moving on nicely; it is in a far better condition than heretofore.

We had a great meeting at Caruthersville with Pastor Brawley, fifty-three old time conversions and sanctifications following some real judgment day convictions. Brother Brawley is in great favor with the people there and is moving on with the work in an unusual way.

Sister Della Walker has been appointed to pastor the work at Poplar Bluff and Millsprings and is making good as is Brother Luther Roach at Piedmont and at Lodi.

The tongues people are making a real battle for our people at Des Arc, but Brother Seal is a Bible student and can combat their doctrine with real scripture. The church at Sabula, also pastored by Brother Seal, is making itself known and felt.

Irondale has had a revival with Brother Fitzpatrick as evangelist and the little church at Beulah is pushing the battle.

The strike of railroaders has greatly affected conditions at Eldon but Brother Mayo is holding on and fighting the battle and making great preparation for the assembly which is to convene there, August 28 to September 2.

The little church at Bernie has just had a wonderful revival with Brother Duncan and wife of Dexter, twenty-five praying through to victory.

Morehouse is moving on under the leadership of Rev. L. Hibner.

The people at Dexter are much in love with their pastor but as they do not have him for full time and he lives at another place the work is somewhat crippled, due to lack of oversight. Brother Gilbert, the pastor, is planning to soon give more time to the work, and we are expecting greater things accomplished at Dexter.

It is truly marvelous the way the Lord is blessing the work at Mexico. Brother Sellards is the wise pastor there. Under some of the existing conditions he is doing a splendid work.

Brother Sullivan at Bell City is endearing himself and the work to the people of Bell City. They have a fine Sunday school. Brother Pointer and family have recently moved there and will be an acquisition to the work there.

Hurdland has no pastor at this time and no report has been received lately from Huntsville.

Sister Miner, the pastor at St. Joseph, is at the head of a people who have as much or more faith than I have known anywhere. They are holding on to the Lord and expecting Him to vindicate their trust in Him.

I visited the second church at Kansas City and found a beautiful spirit; preached one sermon and four prayed through to definite victory. Brother E. J. Fleming is supplying their pulpit.

Brother Clyde Bennet has taken the work at Fredericktown, and we are expecting a good report from the work there.

We have planned for three group meetings this year and have just closed the first at Malden. Some splendid subjects were discussed and the evangelistic services in the evening were blessed of the Lord in the salvation and sanctification of people. Most of our preachers in this part of the district were in attendance. The church at Malden is in an extra good condition financially, spiritually, and numerically. They are more than pleased with their pastor, Brother J. W. Roach, and it is evident that he is the right man for the place.

Our next group meeting will be at Maplewood. March 22-25, beginning with an evangelistic service on the evening of the twenty-second. We are anxious for all our preachers in that section to be present. The next group meeting will then be held at either Joplin or Carthage some time the last of April.

E. C. DEES, District Superintendent.

## CHRISTIAN LIFE SERIES

### "Sin Not"

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

APRIL FIFTEEN

- I. SIN IS A TRANSGRESSION OF THE LAW. 1 John 3:4; Jas. 4:17.
- II. CHRISTIANS LIVE WITHOUT TRANSGRESSING GOD'S LAWS. Isa. 26:2; Heb. 10:16-18.
- III. THEY LIVE IN PERFECT OBEDIENCE TO HIS LAWS. 1 Peter 1:2.
- IV. GOD'S CHILDREN ARE COMMANDED TO SIN NOT:
  1. David. Psalm 4:4.
  2. Ezekiel. Ezek. 3:21.
  3. Jesus. John 5:14; 8:11.
  4. Paul. 1 Cor. 15:34; 2 Tim. 2:9.
  5. John. 1 John 2:1.
  6. Peter. 2 Peter 3:11, 14.
- V. EFFECTS OF SIN UPON CHRISTIANS:
  1. It will produce spiritual death. Ezek. 18:4.
  2. It separates us from God. Isa. 59:1, 2.
  3. It brings reproach. Prov. 13:34.
  4. It withholds good things from God. Jer. 5:25.
  5. It shuts heaven against us. John 8:21.
  6. It brings us into bondage again. John 8:34.
  7. It shows us to be of the Devil. 1 John 3:8.
- VI. THE TESTIMONIES OF PAUL THAT HE LIVED WITHOUT SIN:
  1. "How holily and justly and unblameably we have behaved." 1 Thess. 2:10-12. A. D. 54. (Dates are approximate.)
  2. "Christ liveth in me." Gal. 2:20. A. D. 53.
  3. "Be ye followers of me, even as I also am of Christ." 1 Cor. 11:1. A. D. 59.
  4. "I have lived in all good conscience before God." Acts 23:1. A. D. 60.
  5. "For to me to live is Christ." Phil. 1:21. A. D. 64.
  6. "I have finished my course, I have kept the faith." 2 Tim. 4:6-8. A. D. 66.

### Topics for discussion:

1. A sinning religion will not stand the test of God.

(1). To sin makes us a sinner and not the son of God. One who lies is a liar; one who sins is a sinner.

(2). God has called us to holiness and not to remain in sin, or to sin after He has cleansed us.

2. A sinner who professes to be a Christian is worse than one who makes no profession. We have an Advocate with the Father, whereby sin can be removed and we can be guarded from stumbling.

3. When the bondage of sin is broken, every habit of sin, every thought of evil, every sinful passion is removed.

4. Many supposed Christians sin, break with God, fail to repent, and still keep the outward conduct looking "religious." Not conduct but the inward soul determines our status with God.

5. The work of God is hindered by too many dead, inwardly lifeless Christians. They do not like to pray and study the Bible. They will not work for the salvation of the lost; they carry no burden. They outwardly compromise with evil and thus lose their influence over sinners. They are useless, lifeless, spiritually dead, formal.

6. Do you have the witness now that you are God's child? That you sin not? That you are sanctified holy? That your will and life is surrendered to Him?

## Among the Churches

### INDIANAPOLIS, IND., SOUTH SIDE CHURCH.

—God is giving us a great year. We recently closed a revival with Rev. Geo. and Effie Moore, one of the best we have ever had. Altar crowded every night for two weeks. Large crowd attended and many turned away at the door on Sunday. Eleven adults joined the church and more later. The finances came easy, as our church is a tithing church with everything paid up to date and the budget far ahead. We closed the month of February with over \$650.00 cash in the treasury. We are expecting to build a new church soon. God is with us and the fire is falling. Pray for us.—L. E. Robinson, reporter.

### BLOOMINGTON, ILL.

—I am glad to report victory and progress in our church here. The blessings of the Lord are upon us, and all are encouraged. Our attendance is on the increase both in the Sunday school, and at the church services. God has given us a good number of souls, since our coming here, and some real definite work has been done. Twice recently we were unable to preach because of seekers coming to the altar. Last Sunday was a great day with us. The glory of the Lord came down upon us in the morning service and two souls knelt at the altar and prayed through. In the evening service toward the close of the young people's service, three young women came to the altar, with tears streaming down their faces and all prayed through to victory. We have recently taken in five new members into the church and others are coming soon. Praise the Lord.—Martha Howe, pastor.

### LERNA, ILL.

—Our District Superintendent Rev. E. O. Chalfant arranged a special meeting for us. Evangelist Paul Moore of Columbus, Ohio, came and we had a very gracious meeting which closed December 22. The church was greatly revived and the work started off well. Superintendent Chalfant made us another visit, preached for us and planned for a second revival with Brother F. L. McDonald of Indianapolis, Ind., as evangelist. This was another blessed time of refreshing. A young people's meeting was organized with fifteen to twenty members. A tithing band was organized and the pastor of the church planned to fill out the Assembly year. While our meeting did not reach out far to the outside, the church was greatly revived and all encouraged. By the help of the Lord and faithfulness of the worshippers we are expecting great things this year. Our first meeting was of six weeks and the second of about three weeks. More to follow.—J. A. Credroft, reporter.

### DICKINSON, N. D.

—We are still holding out at this frontier place and a few saints are still faithful to the faith of the fathers. Through your column we desire to extend an invitation to any evangelist to stop over for a day or two with us when passing our way and will call a crowd together and give them a chance to tell the old, old story again. We will before long begin the erection of our new tabernacle and when completed will have a place of our own in which to worship at His feet and do His bidding. Praise Him for calling us to be "one of them."—Allen Harleman.

### ATKINS, ARK.

—We came on the job last year and took the work in Atkins just once a month. The work was run down and the people scattered. We could not do any good just coming once a month so when the Assembly met in October I was called for full time or three Sundays and I gave my first Sunday to a church in the country when the weather permitted. We have just closed a great meeting here. I say great for it was great. We had some good preaching, the best I have ever listened to and it was filled with the Spirit and the saints wept and rejoiced and prayed and God heard our cry. Sister Ethel Barham was mightily used of the Lord in bringing the message and souls prayed through to victory. Six or

### SUNDAY SCHOOL LESSON REFERENCES

March 25. REVIEW: JESUS THE WORLD'S SAVIOR.

GOLDEN TEXT: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—1 Tim. 1:15.

Devotional Reading: Rev. 7:9-17.

April 1. THE WALK TO EMMAS.

Lesson: Luke 24.

GOLDEN TEXT: Why seek ye the living among the dead? He is not here, but is risen.—Luke 24:5, 6.

Devotional Reading: Isaiah 53:7, 12.

April 8. ABRAHAM, THE HERO OF FAITH.

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

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

Devotional Reading: Psa. 145:1-10.

April 15. JOSEPH THE PRESERVER OF HIS PEOPLE.

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

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

Devotional Reading: Psalm 20:1-9.

seven got saved, sanctified or reclaimed. I believe more good will come yet for Sister Barham left lots of friends here and we expect to call her again. We need your prayers for our church, it is struggling for life but praise the Lord it is running. We can do things for the Lord and we will let the Devil know we are on the map for a clean heart and a sanctified church. Praise the Lord.—Earnest Moore, pastor.

### GALESBURG, ILL.

—We have just closed our second revival meeting with Evangelist F. W. Catanese. Our first meeting was somewhat difficult owing to the unbelief prevalent, also the lack of the spirit of prayer which is always necessary in promoting revivals. The church, being young, did not see or know the power of pre-vailling prayer but now are making rapid strides. Praise the Lord. However some eighteen souls found peace with God in either experience. Conviction was heavily upon the people which led to a second meeting. This meeting closed in an excellent spirit. The board moved to recall Rev. Catanese who came to us February 27-March 4. This meeting has proven to be a great blessing, also the turning point for new things in Galesburg. The revival spirit that was created is continuing and growing deeper. Just last Sunday most of the service was spent in prayer and God wonderfully blessed our souls, resulting in one soul getting victory at night. Some are getting the vision of the lost which was greatly needed. In this second meeting twelve prayed through to victory. To God be all the glory. He has done great things for us. The evangelist prompted the people to bring in a love offering for the pastor, a great surprise indeed; this was much appreciated. Out of this meeting a few are expecting to join the church. Rev. Catanese was well liked and won his way into many hearts. When he was through one could not but say, "He is God's man." The Galesburg church is much encouraged to look for greater things from God.—Rev. A. J. and Clara S. Laird, pastors.

### FRANKLIN, OHIO.

—We just closed a hard fought battle with our church at Payne, Ohio. The Devil contended every inch of the way, nevertheless God gave us some good cases of salvation and holiness while there. We enjoyed our labors with their splendid pastor, Rev. Roy Klingler, he knows how to help pray and pull in the hard places. The church was helped by the meeting and showed their appreciation of the evangelist by giving him a nice offering and then presenting him with a fine suit case. The evangelist secured a cash offering of \$30.00 for the pastor, and secured seventeen subscriptions to the HERALD OF HOLINESS. We have resigned our work here at Franklin, Ohio, to take effect at our Assembly time in May. We are open for the Lord's work as he may lead.—H. W. Welsh.

### EUREKA, CAL.

—We are glad to report victory for this church. God is leading us on and we have just closed a blessed meeting with our District Superintendent, Rev. Chas. A. Gibson, who was with us twelve days. The blessing of the Lord was upon us, as he preached the great truths of the Bible. The

church was helped, strengthened, and we believe more thoroughly established in the doctrines that we believe in. Eleven seekers were at the altar and claimed to get through to victory. On the last Sunday, ten united with the church and we had forty-nine in the Sunday school. During the meeting the evangelist asked the congregation to give the preacher a pounding, and they brought good things to eat and a sum of money, that was truly appreciated. We gave him an offering, though small, yet our best. He received ten subscriptions to the HERALD OF HOLINESS.—A. E. Lamar, pastor.

### MANN, OKLA.

—We just closed a thirty-days' meeting with the pastor, Brother Huffman. Brother Fisher of Okena led the singing and proved himself a great help in many respects. He worked untiringly among the young people and was a great blessing to all. We did not see the results we had hoped to see in this meeting but feel that it was a great blessing in many ways. Brother Huffman is a true humble man of God and has the burden of a lost world on his heart. We have taken on new courage and mean to pray more and work harder than ever before. Brother Owens, our District Superintendent, was with us through three services and brought such inspiring helpful messages.—Mary P. Harris, reporter.

### SPENCER, IND.

—We are glad to report victory for our work here. We closed our revival, March 4, with Dr. J. E. L. Moore. This was the first revival held in our new church. There were not as many as we would like to have seen. We are sure this meeting will be a great blessing to our church in breaking down prejudice. The different ministers of our town were in attendance and many who had never before attended our meetings came and enjoyed Dr. Moore's wonderful sermons, which were uplifting to all. God has great things ahead for us and our work is before the people better and many precious souls will be saved as a result of this meeting. Brother Eckel was with us March 2 and told us of his work in Japan and encouraged us to do more for the heathen. His message was greatly enjoyed. Our expectation is in Jesus.—Ethel Johnson, reporter.

### AUBURN, IND.

—God has been pouring out His blessings upon this place. Great victories are being won. Financial campaign with Brother T. H. Agnew brought us into possession of church and parsonage. A series of ten sermons on the second coming of Christ by Rev. G. C. Middleton, of Frankfort, Ind., proved a great inspiration to the saints. Eight souls were at the altar the last night of the meeting. A beautiful spirit of unity prevails, every department of the work is growing and the Holy Ghost leads. Our spring revival begins April 22 with Brother J. E. Gaar of Olivet, evangelist, and Brother F. H. Benjamin, of Williams, Ind., song leader.—Lottie Rynearson, reporter.

### CADDO, OKLA.

—In the midst of sickness and rainy weather our God is leading us on. Quite a few of our people have had the "flu" and some live out in the country and the roads have been so bad they couldn't get in. But we are still on the move for our King. We have some very fine people to labor among. They have proved they appreciate us and we are more than delighted with them. Our Y. P. S. is doing excellent work. I think we have as fine a class of young people as can be found anywhere. We are planning for a meeting in May from the first to the fifteenth. Rev. W. F. Cleghorn will be the evangelist and we are contemplating a great revival. We covet the prayers of the saints. We have another church added to our work now at Coleman, there are some fine people there and we are expecting a great year with them. We go to Tushka once a month. We have a few good folks there. That is there are some good folks that belong there, only a very few live close enough to attend services.—H. W. Hanselman and wife, pastors.

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## GENERAL ASSEMBLY ANNOUNCEMENT

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

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

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

BOARD OF GENERAL SUPERINTENDENTS,  
By R. T. Williams, Secretary.

CHURCH OF THE NAZARENE,  
By E. J. Fleming, Secretary.  
E. G. Anderson, General Treasurer.

## TULAROSA, N. M.

—There is a little band of Nazarenes here and the Lord is blessing us. Our good pastor, Brother Tompson, comes down from Capitan, N. M., each 4th Sunday and preaches to us. Our cottage prayermeeting was held at Brother Stalberg's last Friday night. Five children knelt for prayer of whom three were saved and stood up and testified and said the Lord had saved them. Pray for us.—Luther Watson, reporter.

## NASHVILLE, TENN., CENTRAL CHURCH.

—We can report victory at Central. The Lord has been leading in His blessed way. September 31, 1922, Brother J. A. Chenault came as our pastor. The Lord is wonderfully blessing his labor. We like his preaching. He does not shun to declare the whole counsel of God. When he delivers a message and the fire falls and seekers come to the altar and the saints gather at the altar praying, believing and shouting the victory comes. Thank the Lord. The revival fire is on at every service. We have splendid Sunday school. A good prayermeeting every Friday night and cottage prayermeeting every Monday night. We have young people's meeting and street meetings every Sunday evening at six o'clock. We are moving under the leadership of the Holy Ghost. Students from Trevecca College come and help in these services and the Lord is using them for His glory. Brother Frank Ferguson a returned missionary from South America

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preached for us the first Sunday in March. Pray for this band of workers. We need your prayers.—Mrs. Nora Ellis, deaconess.

## GRANDVIEW, WASH.

—We have just closed one of the most successful revivals in many respects that it has ever been the writer's privilege to work in. Over fifty people were helped at the altar during the meeting. The Sunday before our meeting began a dozen more prayed through and most of these without a sermon. There was no time for one in the morning at all. The fire from heaven fell and all we could do was just let the Holy Ghost have His way and bless God He did. The altar service lasted till two thirty p. m. This was a direct result of a night of prayer. Praise the Lord. We had a prayermeeting every evening at six o'clock and it was well attended. Our special worker in this meeting was my brother, Rev. V. W. Anglin, and God never did help him more before. You could easily detect that he always came from the place of prayer direct to the pulpit. We had the largest crowd on the last Sunday evening that we have ever had to any service since the church was organized. One man who had deserted his family was drawn to this meeting from one hundred miles distance, came to the service (not even knowing a revival was on) and at the altar call arose and began to cry, "Oh, God, help me, I am an awful sinner, I am going to hell," rushed to the altar and was saved, the next night he was sanctified and now what a happy family you can find. This is just one among many of the wonderful victories. We received a class of fine folks into the church the last Sunday with about twice as many more to come in soon. We will soon be in our new church home. We will write more of this later.—John A. Anglin, pastor.

## MILTON, CAL.

—God is with us giving good victory in all our services. We are to have an all day meeting Easter Sunday at Stone Corral Church, our revival meeting with the F. B. Smith family begins April 29. We believe God is going to revive his work here for which we praise Him and press on. Amen! —W. F. and Ida Gibbons, pastors.

## ARENZVILLE, ILL., BETHEL CHURCH.

—We are praising the Lord for victory. Brother R. L. Morgan was with us in a meeting, January 21-February 11. He certainly preached the old rugged gospel. A few prayed through to victory and the church was helped. We have just completed a new eight-foot concrete basement under our church, with a Sunday school room and a new furnace since the assembly. We are steadily marching on expecting to do our very best for lost humanity till Jesus comes.—Wm. Beever, pastor.

## AKRON, OHIO.

—We have closed a very successful revival with Mrs. Carrie Crowe Sloan as evangelist. The meetings lasted three weeks during which time some 250 knelt at the altar for either regeneration or sanctification. About twenty or twenty-five joined the church. The meetings were attended with great power. Rev. Bud Robinson also spent week-end with us recently. The church was crowded at all services and the seekers were many. We have splendid results at all our services each Sunday. Very few are the Sabbaths which do not see seekers at the altar. There is a revival spirit here all the year around. Over seven hundred seekers have been at our altar during the last assembly year. Our Sunday school membership is about six hundred, about double what it was a year ago. Our Sunday school attendance has increased in proportion. Our offerings are also large. The last year has been the best in the history of our church here and next year we will do better. We are planning a revival in April with Rev. C. W. Ruth and Professor Kenneth Wells and wife. Pray for souls.—Eva R. Macrory, reporter.

## Gleanings From the Field

## FRANKLIN, OHIO, AND FT. WAYNE, IND.

Since our last report to the HERALD, God has given us two good meetings. The first was with our church at Franklin, Ohio, where Rev. Welsh is pastor. More than fifty knelt at the altar during this meeting and a good many prayed through, the crowds were fair, and we never received better co-operation from a pastor than from Brother Welsh. The children's services here were blessedly owned of God, and as many as 119 children attended the Sunday afternoon service, as well as many grown people. Our next meeting was at Fort Wayne, Ind., with Rev. Paschal as pastor. This was also a hard fought battle, but the God who giveth the increase gave the victory and over one hundred knelt for prayer and over ninety professed to either be saved or sanctified. Brother Paschal has a good church and a splendid band of young people. The church is in perfect harmony and deeply in love with their pastor. Twenty-five united with the church the last night of the revival. The church at this place presented the evangelists with a nice wardrobe trunk which was greatly appreciated. This makes the second time in our years of evangelistic work that we have been presented with anything outside of the offering from a church. We secured over 270 subscriptions to the HERALD OF HOLINESS during the above meetings and gathered six other subscriptions between the two in Indianapolis. Both of these churches stood by the evangelists and contributed a liberal donation to their pastor.—Jarrette and Dell Aycock, evangelists.

## FLAXVILLE, MONT.

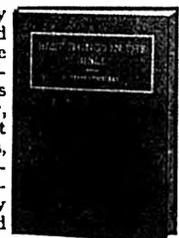
Just closed another gracious revival near Elmdale, Mont. Several souls found God. Revival wave all over the country, some praying through at home without ever hearing a sermon. The Holy Ghost is working on the hearts of people wherever they are. We organized two Nazarene classes, also Sunday schools. No Sunday school has been held in these school houses before, but now folks are interested as they always are after every real revival. Pray for these new places.—L. G. Nees.

## YOUNGSTOWN, OHIO

We closed our third meeting in the above city, March 4th, having been there three Sabbaths. God did come in a blessed way. The church had been

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passing through the fires of trial and division, and it was spiritually cold and somewhat tied up, but Jesus stood by us and the power of the blessed Holy Ghost brought conviction with some precious people finding God in pardon, restoration and cleansing. Rev. W. R. Williams, the faithful and energetic pastor of the Primitive Methodist Church, where the services were held, stood right by us and endorsed the full Gospel. We held a splendid service on divine healing the last Sabbath at 2:30 p. m. We believe full fifty persons were anointed and prayed for after the Bible address. It was a very successful meeting; and we can truly say the sick were healed and our God was glorified. It was grand to see such a fine lot of young people seek and find Jesus in the meeting. And some fine looking business men sought and found the Lord also. I took a number of subscriptions for several of our holiness papers.—Rev. F. W. Cox and wife.

ROCK HILL, S. C.

I was called here three weeks ago to the bedside of my only brother who was not expected to live. He was unsaved and too weak to pray and was about as nearly a dead man to still be alive when I got here as I have ever seen. The second day the Lord saved brother and a little later the rest of the family were saved, the wife and two daughters. Praise the dear Lord. Brother began immediately to improve in body and we have hopes of his recovery. I used to live here when a boy of fourteen and many of the old timers are still here and many of my own relatives. We rented a hall and opened fire and the Lord was with us and upwards of two hundred were at the altar during a seventeen-days' meeting. Many of these prayed through and some of as bright cases as I have ever seen. Truly this state, my own home state, is ready and ripe for our work. Pray for me as I go to see my father who is old and unsaved. God promised me all my folks over three years ago and He has surely been giving them to me as I get to them.—S. L. Flowers.

LAURA, OHIO

I have just closed my meeting here. God gave us a wonderful meeting. Souls prayed through in the old fashioned way, also had a healing service on the last Sunday. Two were definitely healed.—Earl Dulaney.

QUANAH, TEXAS

We are now in a revival here with Rev. D. J. Waggoner. The church here is a baby church, less than one year old, but they are 100 per cent Nazarenes and stand by their pastor with their prayers and money. Brother Waggoner is putting our church before Quanah in the proper light, and sowing seed that will never be destroyed. We request the prayers of all the saints. I have a few open dates for spring and summer meetings.—L. M. Payne, evangelist.

NEW YORK, N. Y.

After the holidays we held a meeting with Stringtown church near Greenfield, Ind., the old home of James Whitcomb Riley, then at the Austin, Chicago Nazarene church for a time alone and later alternating with Evangelist Cain whom we found to be a strong second blessing and second coming preacher, excellent musician and a very beautiful character, God bless him. And then we came to New York City where we are now holding meetings for a new organization, from the Salvation Army, strong on holiness, the second coming and sound doctrine. We are having a fine meeting. Praise the Lord. In all the above mentioned places we had souls at the altar claiming victory. We are taking orders for the HERALD where possible, for we love and greatly appreciate our church paper and want to get as many as possible to read it. More and more we thank God for our strong Nazarene organization. May the Lord help us to pray much for the coming General Assembly, that it may be great in His sight.—Evangelist E. Arthur Lewis.

ATTENTION

Licensed Ministers and Licensed Deaconesses

New license blanks will not be issued hereafter to the above parties. The former license will be indorsed on the back with the annual renewals, thus saving much expense and labor. Be sure to send your license to the district secretary at least two weeks before the meeting of your District Assembly. New blanks will be furnished newly licensed persons, and lost blanks duplicated.

E. J. FLEMING, General Secretary.

"By Means of the Printed Page"



UNDER the above caption we are inaugurating a new "corner" in the HERALD OF HOLINESS, which shall be devoted to articles setting forth the need of co-operation, and earnest effort in enlarging the circulation of the paper. The "printed page" has many forms, but chief among them is the HERALD OF HOLINESS. It is the point of contact between thousands who are seeking the old paths and are desirous of leading others into the highway of holiness. Few among us are fully awake to the possibilities of good results in its increased distribution.

It is a pleasure to print for our initial article in this series, the following from the facile pen of one who has had such an important part in making for the HERALD OF HOLINESS the reputation which it enjoys today.

Why First?

B. F. HAYNES, D. D.

AT this season many old friends of the HERALD OF HOLINESS in renewing their subscription are kind enough to give expression of their feeling of appreciation of what the paper has been, and still is, to them. In an exchange we find a fine statement giving reasons why the church paper should be first with every church member. We copy the same here substituting HERALD OF HOLINESS for the name of the denominational paper referred to.

To each aspiring Nazarene:

First things first: Please follow the demonstration below and see if the case is not convincing.

Proposition: If a Nazarene family subscribes for one, two, or ten periodicals, the HERALD OF HOLINESS should be first on the list. Why?

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Among institutions, the church is first. Every devoted, intelligent church member wants full information and equipment for the greatest business on earth. They find this in the HERALD OF HOLINESS.

Among days, Sunday is first. The HERALD OF HOLINESS is ideal Sunday reading—interesting, inspiring, edifying, for all the household.

Among nations, our own country is first in our affections and devotion—the HERALD OF HOLINESS is second to none in helping build the greater, better, happier Christian America.

Among humanity's needs, brotherhood is first, and the HERALD OF HOLINESS is in the front rank of the editorial forces making for peace, righteousness and fraternity among the nations.

Among human activities, unselfish service is first, and the HERALD OF HOLINESS is packed with news of the deeds of the Greathearts everywhere.

Among world ideals, the Kingdom is first, and the HERALD OF HOLINESS thrills us every week, with tidings of the conquest of Jesus, in the city and country, among all classes and races, by all the rivers and seas and mountains of earth.

For a successful battle, an army needs accurate knowledge of the strength and resources of the enemy. The HERALD OF HOLINESS is ever careful to give prompt and trustworthy knowledge to the church, of the position, strength and movements of her enemies.

TELEGRAMS

HERALD OF HOLINESS:

California, Pa. Closed meeting with Jarrette and Dell Aycock, evangelists, one hundred seekers, sixty-nine professions, eleven joined church, six hundred dollars raised to pay church debt. Great rally in Sunday school, forty-seven above record attendance. Liberal donations for pastor and money raised to send him to General Assembly. 120 subscriptions to HERALD OF HOLINESS. \$1200 raised in meeting. J. G. STRICKLER, Pastor.

HERALD OF HOLINESS:

Pasadena, Cal. Mrs. C. H. Babcock, wife of Rev. C. H. Babcock, pastor of the First Church of the Nazarene, Los Angeles, Cal., died yesterday afternoon. Funeral services at Los Angeles First Church Friday at three thirty p. m. J. E. BATES.

HERALD OF HOLINESS:

Florence, Ala. Sunday was the great day in history of church, closing a ten-days' revival with Rev. J. E. Gaar, evangelist. Seventy-five or one hundred seekers. Pastor's salary doubled. C. S. POUNDERS, Secretary.

HERALD OF HOLINESS:

Decatur, Ill. Pastor L. G. Milby and First Church of Decatur, Ill., had one of greatest days in their history. 418 in Sunday school with \$196.00 in Sunday school collection. Between fifty and sixty at altar in a week end convention with Revs. Gallup, Kerst, Haynie and Eddie Thomas preaching during the week and writer preaching over Sunday. \$1600.00 in cash raised for building fund. Milby and church believe in doing things on a large scale. They are having great crowds with a revival year around. E. O. CHEALFANT, District Superintendent.

HERALD OF HOLINESS:

East Liverpool, Ohio. Greatest revival in history of church closed eighteenth. Rev. I. M. Ellis, Bethany, Okla., evangelist four weeks. Rev. P. H. Geiter of East Palestine, Ohio, one week. Professor Kenneth and Eunice Wells with us four days. Miss Virginia Shaffer two days. Jarrette and Dell Aycock one day. 444 seekers. 195 anointed for healing. Seventy-three subscriptions for HERALD. 18,000 in attendance. 502 holiness books sold. \$2,045.60 freely given. Fifty new members received and others coming. Nineteen seekers last night. New church dedicated two years ago too small. Meeting held in large tabernacle. Arrangements being made for larger quarters to accommodate future crowds. Unity prevails among entire membership. To God be all the glory. O. L. BENEDUM.

**ANNOUNCEMENTS**

NOTICE—A year ago I promised to make special prayer on Tuesday and Friday for the sick and others in distress. God has blessed our efforts and am still receiving letters requesting prayer. I wish to extend the offer to pray for any who write me. Will answer all letters.—E. E. Wiggins, 30 Laurel St., Richmond, Ind.

NOTICE: *The Dallas District Preachers Meeting*—(for the north end of the District) will be held at Blossom, Texas, April 25 to 29. Opening service Wednesday night the 25th. This will be the most important meeting of its kind we have had, and it is to the interest of every preacher to be there. Free entertainment for all preachers and Christian workers (including those of other denominations) if you write Rev. Arthur L. James, Blossom, Tex., that you will be there.—P. L. Pierce, District Superintendent.

NOTICE—Canev Nazarene church at Calc, Ark., wishes to announce a 5th Sunday Rally Day, April 29th. Services beginning Friday evening, 7:30 o'clock. The public invited to attend these services.—Annie Folds, secretary.

NOTICE—Information has come to me that Rev. A. F. Haynes, pastor of our church at Warren, Pa., and son of Dr. B. F. Haynes so well known to our people, is to give up his pastorate with the close of this assembly year, May 1, and that he is available for a pastorate in a new location. Knowing that there are district superintendents and churches everywhere who are on the lookout for live young men to lead our people on to victory, I asked permission to call this brief attention to Brother Haynes' availability. He is a well qualified man and is especially adapted to the work in towns or cities. Write him at 905 Penn. Ave., Warren, Pa.—J. B. Chapman.

NOTICE—Rev. George B. Kulp will be at the Nazarene church in Ashland, Ky., April 1 to 15, 1923. We are expecting a great meeting with this old war horse of the Cross. We count him as one of the greatest preachers of full salvation in the holiness movement.—John Fleming.

NOTICE—*Pittsburgh District*—The Board of Examiners will convene at seat of Assembly, Cleveland, Ohio, on Tuesday, April 24, at 10 a. m., to hold examinations in the Course of Study. All ministers and deaconesses taking the course are urged to be present, as all examinations will close of this date. See minutes of 1922 Assembly, page 33.—Jas. M. Davidson, secretary.

NOTICE: *To Licensed Ministers and Deaconesses of the Ohio District*—The Board of Examination will meet at the Church of the Nazarene, Dayton, Ohio, on Tuesday, May 1, 1923, at 10:30 a. m. and 2:30 p. m. to meet all those desiring to appear before the Board in regard to taking studies. No examinations given after the Assembly convenes. Any information desired can be secured by writing the secretary.—H. W. Welsh, secretary, Franklin, Ohio.

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**OLIVET COLLEGE COMMENCEMENT AND CAMP MEETING**

May 17 to 27, 1923

SPECIAL WORKERS: Dr. R. T. Williams, Dr. C. H. Babcock. Rev. Bud Robinson will be with us for a few services, and possibly Alvin York may attend. All District Superintendents, young pastors and laymen of the Nazarene church, and many workers from other denominations will be with us. Come and enjoy a great camp meeting and college commencement. For particulars write Rev. T. W. Willingham, Danville, Ill.

**PROGRAM, DISTRICT PREACHER'S AND WORKER'S CONFERENCE**

THURSDAY

7:00 p. m.—Preaching by Dr. C. E. Hardy, President Trevecca College, Nashville, Tenn.

FRIDAY

9:00 a. m.—Address of Welcome by Rev. C. C. Butler, Pastor; Response by District Superintendent.

9:30 a. m.—"Purpose of the Meeting," by H. H. Hooker, District Superintendent.

10:00 a. m.—Lecture by Dr. C. E. Hardy.

11:00 a. m.—"Lay-man and Lazy-man"—C. H. Lancaster, J. G. Frost, J. E. Smith, W. F. Farmer, Mrs. Visa Chentham, Chas. H. Kissell.

11:30 a. m.—"Preachers and Pastors," by H. H. Hooker, W. G. Jackson, H. Olive, W. R. Swinford, C. H. Lewis, C. C. Butler.

1:30 p. m.—Devotional by Mrs. Visa Chentham.

2:00 p. m.—"Mannerism of Ministers," by C. C. Butler, A. M. Gammel, Mrs. Mary L. Medler, Mrs. Myrtle Farmer, Mrs. Clemie Platt, Mrs. Hattie Lancaster.

2:30 p. m.—"Foreign Missions and the Woman's Missionary Society"—Mrs. Hattie Lancaster, H. E. McLain, J. W. Heathcock, Miss Alice Hawkins, Mrs. W. L. Miller.

3:00 p. m.—"Publishing Interests"—J. W. Heathcock, J. M. Martin, L. M. Blackburn, A. D. Kumbrell, W. M. Lane.

3:45 p. m.—Preaching by W. O. Self.

7:00 p. m.—Devotional by H. F. McLain and wife.

7:30 p. m.—Preaching by Dr. C. E. Hardy.

SATURDAY

9:00 a. m.—Devotional by W. F. Farmer.

9:30 a. m.—"The Minister and His Bible"—Mrs. M. J. Hooker, W. R. Platt, W. F. Neal, J. F. Chambers, A. C. Steadman, Mrs. Hugh Cook, Mrs. Mary A. Butler.

10:00 a. m.—Lecture by Dr. C. E. Hardy.

11:00 a. m.—"Church Extension," by J. M. Kemp, J. Thomas Chentham, A. C. Steadman, J. W. Randolph, J. M. Martin, J. A. Romine, W. L. Blackburn.

11:30 a. m.—"Sunday School and Our Young People," by Marjorie Tousey, Joe J. Davis, J. W. Patrick, J. L. Shelton, W. M. Skinner, G. W. Franks, C. H. Lancaster, Mrs. L. A. Snoddy.

1:30 p. m.—Devotional by J. A. Romine.

2:00 p. m.—"Possibilities of the Church of the Nazarene"—W. O. Self, W. D. Killingsworth, C. E. Wickson, W. H. Pilgreen, W. E. Ellis.

2:30 p. m.—"Home Missions"—H. H. Hooker, A. M. Gammel, I. B. Medler, W. G. Jackson, J. R. Rutledge, W. F. Farmer, Mrs. M. G. Hubbard.

3:00 p. m.—Meeting of all District Boards.

The Board of Examination will be in session on Saturday afternoon at three o'clock. All licensed ministers are requested to meet the Board for any examination work desired.

7:00 p. m.—Devotional by H. F. McLain and wife.

7:30 p. m.—Preaching by W. E. Ellis.

SUNDAY

9:30 a. m.—Devotional service by C. C. Butler.

9:45 a. m.—Love Feast by H. H. Hooker.

10:45 a. m.—Preaching by Dr. C. E. Hardy.

2:00 p. m.—Devotional by Mrs. Mardie Nations.

2:30 p. m.—Preaching by H. H. Hooker, District Superintendent.

7:00 p. m.—Devotional by W. O. Self.

7:30 p. m.—Preaching by W. E. Ellis.

First name for each subject will be expected to prepare a paper. The others will make addresses from 3 to 5 minutes. All who so desire will have opportunity to speak on any of the subjects whether your name appears on the program or not. If you find it impossible to attend, send your paper to Rev. C. C. Butler, Jasper, Ala. Let all who expect to attend this conference notify G. W. Franks, Cordova, Ala., at an early date. Free entertainment will be provided for all.

**NOTES AND PERSONALS**

Brother D. Rand Pierce, pastor of First Church, Portland, Ore., wishes to make grateful acknowledgment of the kind response accorded the appeal for financial help in the case of Rev. J. D. Franklin, missionary. He says: "I am glad to state that just enough to pay all of his hospital and other expenses was received. If any individual was overlooked in our expression of thanks, we wish to acknowledge the kindness in this way. It gives me untold pleasure to state that Brother Franklin is now wonderfully recovered and is looking with joy to the day when he may once more turn his face toward his beloved Central America. Should any wish to write to him, he can be reached at Nampa, Idaho."

Space forbids the publishing of the resolutions adopted by the church board of Liberal, Kas., in regard to the labors of Rev. Bessie Kesler in their midst. They express their appreciation of her unselfish devotion and untiring efforts in establishing the church at that place.

After seven years of service in the hall at 210 W. 14th St., New York City, we are informed by Mrs. I. M. Jump, pastor, that they have been forced to move on account of the sale of the building. We have no information as to new location.

Rev. J. F. Chambers, pastor at West Huntsville, Ala., writes that they are beginning a revival at Huntsville and desires the prayers of our readers. They also expect to put on a campaign with the District Superintendent in June and earnestly request prayer for that campaign.

**REQUESTS FOR PRAYER**

A sister of Midland, Ark., requests prayer for her healing.

"Ill health interferes with my spiritual life. Please pray that I may be healed. God is able. Also pray that my wife may be reclaimed.—A Nazarene."

Brother Sewell who with his family have recently moved to Pasadena from Texas asks that the HERALD family pray for them in their new field of labor.

"I am asking the HERALD family to pray with me for a revival in our midst. It seems as though Satan is determined to keep me down physically until I cannot do anything but pray for the Nazarene movement. But Jesus is able to deliver me all to His glory. When a Nazarene is going through, stop off and call at the Alonzo Cook home. We will be glad to see you and entertain you for an old-time revival."—Mrs. Laura Cook, Fairfield, Neb.

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

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**BOUND VOLUMES**

**1922-1923**

**OF THE HERALD OF HOLINESS**

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

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DEATHS

**KUNKEL**—Rev. E. H. Kunkel was born, August 6, 1878, at Eldorado, Ill., died, December 26, 1922, at Claxton, Ga. On November 13, 1902, he was happily married to Miss Kattie Kauffman. To this union four sweet children were born. Three are left with their mother to mourn the death of their father. He was converted at the age of eighteen years at East Berlin, Pa., in the old Evangelical church, which church he joined at that time. In 1906 he was sanctified at a meeting in North Dakota. It was there he was licensed to preach in the M. E. church. Later he united with the Church of the Nazarene and was ordained at Glenville, Ga., 1915. For a number of years he served as a minister in that church, which was his choice at his death. He was faithful and true to every demand of his church. To know him was to love him. As a husband he was faithful, as a father, loving, gentle and kind. As a friend he was true. While he was of a quiet type of life he was tender to all committed to his care and true to all of his friends. His life shone brightest in his own home and his going has left there the darkest shadows and heaviest sadness. May those most deeply bereaved by his untimely going feel that our heavenly Father is able to comfort his troubled children.—J. E. Channell.

**FRIESEN**—Eleanor Louise Fritsch, daughter of Mr. and Mrs. C. E. Fritsch of near Maples' Mill, Ill., was born, November 22, 1922, and departed this life, February 4, 1923, being 2 months and 13 days of age. Up until the time of her sickness she was a strong and healthy baby. When 2 months and 4 days old she fell victim to a very severe attack of bronchial pneumonia which in nine days' time proved fatal. Her life was brief but sweet and precious to all who knew her. She leaves to mourn her departure her parents and one little sister, Eula. Also her grandparents, several aunts and uncles, three cousins and many friends. We do not sorrow as they who have no hope for we know she is safe in the arms of Jesus. She has been transplanted from a world of sorrow and sin to the land of endless light and glory. Through the aid of divine grace and the boundless mercy of God we expect to meet our little one that God took from our arms and placed in His own.

**ARKLAND**—A. D. Arkland, one of the "old guard" of the First Church of the Nazarene, Los Angeles, Cal., passed to his heavenly reward Monday morning, January 29, 1923. He was born in Thamesville, Ont., Can., July 17, 1838. He came to Los Angeles thirty-one years ago and has resided there ever since. He united with the First Church of the Nazarene in 1902 when the people worshipped in the old board tabernacle on Los Angeles street. He was a faithful, consistent, active Christian. He always sat on the front seat and was an inspiring listener. We buried him Wednesday, January 31, the Rev. A. O. Henricks officiating, assisted by Rev. C. H. Babcock and Rev. C. E. Cornell. The "old guard" are gathering one by one at the Eastern Gate. He leaves a faithful, devoted wife and two children. He will be awaiting their coming.—C. E. Cornell.

**RAMSEY**—Mrs. Alcesta E. Ramsey died on January 24, 1923, in the 78th year of her age. She leaves to mourn their loss three sons and one sister. Mrs. Ramsey was born in Clementvale, Nova Scotia, in 1845, came to this country in 1885, was converted about 30 years ago, later was sanctified. She was one of the charter members of the Church

of the Nazarene, West Somerville, Mass. After many years of suffering she quietly slipped away to be with Jesus. Her funeral was held in the Church of the Nazarene, the writer officiating, assisted by Rev. W. E. Smith, former pastor, who with his wife sang two beautiful selections, and he also offered prayer. The pastor preached from Jer. 15: 9, using the text metaphorical to represent the Christian life. She was laid to rest in Glenwood Cemetery, Everett, Mass.—Rev. A. W. Cole.

**PATTON**—In the night season while the great world was quiet, the death angel crossed the threshold of Mr. and Mrs. J. A. Patton's home and bore the sweet spirit of Clifford Andrew Patton to his eternal home. Little Clifford went to be with Jesus, February 12, at 9:30 p. m., at the age of 4 years, 5 months, and 12 days. He had been under the care of a physician for many months but all that money, loving hands and hearts could do was of no avail, but we know our Lord doeth all things well. He is survived by a loving father and mother, two sisters, Ellen and Lucille, and one brother, Clarence, also other relatives and many friends. We who have suffered know that there is no expression or utterance of kind words or advice that can still the cry of anguish in the hearts of father, mother, sisters and brother. But as time goes by the memories of this transplanted flower will be a great strength and determination of a reunited family in the Pearly White City. A large congregation assembled for the funeral service which was conducted by the writer.—L. D. Meggers, pastor.

**PEARSON**—Barnie Pearson, eldest son of E. M. and Hattie Pearson, was born in October, 1905, and was drowned in Little River, Ark., February 3, 1923, age 17 years and 4 months. Barnie was an unusually good boy, being kind and good to all he met. While we do not know of his conversion while at home. We feel sure he was saved after he went to Arkansas to make his home for this year, there being quite a number of Christian people there who have hope of his being saved. Let all of God's people who read these lines breathe a prayer for his parents, especially for his unsaved father. He leaves father, mother, three sisters, three brothers and a host of relatives and friends to mourn their loss. Funeral services were conducted by Revs. McKethen, M. E. pastor, and W. D. Colvin, Nazarene pastor. The remains were laid to rest in the Houston, Miss., cemetery to await the resurrection morn.—Mrs. E. F. Talley.

**WILLIAMS**—On Wednesday, January 17, 1923, before the break of day, the heavenly chariot swung low and the spirit of Mrs. B. F. Williams soared out beyond the starry heights to be with Jesus. "Grandmother" Williams was an old soldier of the cross, having given her heart to God at the age of seventeen years, spending forty-nine of the sixty-six years of her life as a child of God. She had been a member of the Church of the Nazarene for twelve years, having her membership at Sweetwater, Texas, at the time of her death. The writer had the privilege of being her pastor the past year, and when visiting in the home of her son, with whom she resided since the death of her companion some two years ago, we always found her enjoying the saving grace of God, and her words of encouragement and encouragement to young preacher were surely inspiring. She is survived by three children, Mrs. J. M. Clark, N. H., and Hayden Williams. Funeral services were conducted by the writer, and the body gently laid to rest to await the resurrection morn.—W. B. Howard.

**WHITE**—Della Amella Sincoc White, a daughter of the late Mr. and Mrs. John T. Sincoc of Warren, Ill., was born near Scales Mound, Ill., March 30, 1887, and departed this life at University Park, Iowa, March 2, 1923, after a week of sickness with "flumonia." She was converted at an early age and later sanctified wholly. She united with the M. E. church of which she was a faithful member until a little over a year ago when with her husband she united with the Church of the Nazarene of Oskaloosa, Iowa, of which she was a faithful member until death. She was united in marriage to Tibbals G. White, June 24, 1916, and has been a resident of University Park, Iowa, then. To them was born one son, Merrit Wilbur. Her sickness was of short duration and she was conscious to the last. Her life in the home and community was an exemplification of her public Christian testimony, and she will be missed in the home, community and church.—Samuel Linge, pastor.

**BONDS**—Billie Bonds departed this life, February 8, 1923. He was born in Van Buren Co., Ark., and was 43 years old last November. He was converted early in life, sanctified in August, 1913, and lived a holy life. He united with the Church of the Nazarene at Coleman, Okla. He is survived by a wife and seven children, four boys and three girls, and a host of friends. Those who know him, loved him. In all his financial planning he always considered the work of God first. His testimony was always full of victory and praise. It was my privilege to be with him during his long sickness. He bore his sufferings with meekness and was confident to the end, with a faith unshaken. We laid him to rest to await the resurrection of the dead.—J. L. McKinney, pastor.

**KEYS**—Rev. Daniel A. Keys of the Pittsburgh District Assembly and former Secretary of the Holiness Association, also the Western Pennsylvania Holiness Association, died at his home near Eldred, McKean Co., Pa., on February 20, 1923. Rev. Keys was pastor of the Lincoln Place church, also the Munhall Terrace church, before moving from Lincoln Place about eight months ago. His health began to fail shortly after locating on the farm in McKean Co., and was bedfast for about four months before death came to relieve his sufferings. The body was brought back home by his widow, Mrs. Mollie Kullen-Keys and laid to rest in Richmond Cemetery, Dravosburg, with the Rev. Jackson of Lincoln Place church officiating.—Julia W. Starr.

**WHITE**—Tibbals G. White was born at Apple River, Ill., March 5, 1876, and departed this life, March 5, 1923, at University Park, Iowa, after ten days' sickness with "flumonia." His wife preceded him three days. He was the son of W. L. and Ella White of Apple River, Ill. In the year 1902 he was united in marriage to Ella Frankham. To this union one son, Howard F. was born. In the year 1914 the death angel took her soul away to be with God. In 1916 he was again united in marriage to Della A. Sincoc. To this union, one son, Merrit W., was born. Again the death angel came just three days before Brother White's death and took her away to be with God. He was converted when a young man and later sanctified wholly. He united with the M. E. church of which he was a faithful member until a little over a year ago when he transferred his membership to the Church of the Nazarene at Oskaloosa, Iowa, of which he was a faithful member, steward and church treasurer until death came. He was a beautiful Christian character. His life was a victorious one. His faith in God amidst all the difficulties he encountered was unshaken. He left the assurance that he was in God's hands and that Jesus was precious to him. Both Brother and Sister White's funeral services were conducted from the Central Holiness University chapel in charge of their pastor, Samuel Linge, Drs. J. L. Brasher, Archibald, Reed, and Breneman assisting.—Samuel Linge, pastor.

**WINSLOW**—Fred E. Winslow was born, January 31, 1859, at Charleston, Vt., departed this life, January 26, 1923. He received the blessing of holiness about 20 years ago and since that time has been an energetic, faithful servant of Jesus Christ. While never taking up the work as a pastor in any definite way, yet he has always been interested in spreading the gospel of full salvation. Especially has he been engaged in mission work, being the superintendent of the old Shawmut Mission in Boston for a period of eight years. He was an excellent Sunday school teacher; always able to interest and bless his pupils with the inspiring truths derived from the Word of God. The writer went to call on him at different times and was always conscious of the presence of God. He had a tender, sympathetic spirit. He loved men. The last time we went to call on him was the day he died. We read the Scriptures and prayed; he got so blest, tears ran down his cheeks while he shouted for joy, feeble as he was, until we became alarmed for the physical result. He died while his wife was preparing him to retire, without a struggle or moan. The funeral services were conducted by the writer at the Maiden Church of the Nazarene, where he was a member. He leaves a wife and daughter and a host of friends to mourn his loss.—Orval J. Nease, pastor.

**FOSSETT**—Marvin Richard Fossett, baby son of J. G. and Esther Fossett, was born at Nash, Okla., July 31, 1922, and departed this life January 27, 1923. Age 5 months and 27 days. Through his serious illness lasted over a period of three and a half weeks, there was scarcely a day passed that he did not look up at those about him and smile. His bright smiling little face will be greatly missed by those who knew and loved him and especially by the home circle.—Mr. and Mrs. J. G. Fossett.

WANTS

**WANTED**—Second hand books for first year's studies in minister's course. C. D. Cooper, Jasper, Fla.

**WANTED**—Following second-hand books. Ralston's Elements of Divinity, Hurst's Church History and One Hundred Years of Missions; state prices. H. G. Cowan, Mohall, N. D.

**FOR SALE**—John Fletcher's complete works, rare and valuable, 100 years old, \$15.00. Edersheim's Life and Times of Jesus the Messiah, \$10.00. J. C. Capelhart, Seymour, Ind.

Dr. Bresee Said

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ASSEMBLIES

North Pacific May 23-27 Northwest (Colfax, Wash.) May 30-June 3 Idaho-Oregon (Buhl, Idaho) June 6-10 Alberta, Can. (Red Deer, Can.) June 28-July 1 Man.-Sask., Can. (Morse, Sask.) July 4-8 Dakota-Minn. (Ellendale, N. D.) Aug. 8-12 Indiana (Minneapolis, Ind.) August 21-26 Chicago Cen. (Olivet, Ill.) August 29-September 2 Kansas (Ottawa, Kas.) September 5-9

The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

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

SPRING ASSEMBLIES

New Mexico (Artesia, N. M.) May 16-20 Arizona (Peoria, Ariz.) May 10-13 Northern California (Fresno, Calif.) May 30-June 3 Southern California (Pasadena, Calif.) June 5-10 Eastern Colorado-Wyoming (Denver, Colo.) June 13-17 Western Colorado-Utah (Delta, Colo.) June 20-24

FALL ASSEMBLIES

Iowa August 28-September 2 Michigan (Lansing, Mich.) September 5-9 Tennessee (Sparta, Tenn.) September 12-16

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

SPRING ASSEMBLIES

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

FOLLOWING GENERAL ASSEMBLY

Western Oklahoma October 17-21 Eastern Oklahoma October 24-28 Little Rock October 31-November 4 Arkansas November 7-11 Dallas October 17-21 Hamlin October 24-28 San Antonio October 31-November 4 Louisiana November 7-11 Mississippi October 24-28 Alabama October 31-November 4 Georgia November 7-11 Florida November 14-10

GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 27

Evangelists' Slates

Avelan Quartet, 9-304 W. 63d St., Chicago, Ill. Berkeley, Cal. March 18-April 1 Sacramento, Cal. April 1-15 C. H. Alger, Bethany, Okla.: Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.: Jarretta and Dall Aycock, Atwood, Okla.: Troy, Ohio. March 22 to April 8 Ashtabula, Ohio. April 11 to 22 Galesburg, Ill. April 29-May 13 A. F. and Lenora T. Balsmeler, 1018 Filmore St., Topeka, Kas.: Rev. C. E. Belew, 1306 Fourth St., Wichita Falls, Texas: F. H. Benjamin, Song Evangelist, Williams, Ind.: M. L. Baltzore, Milton, Ore., Box 0107: Miss Lura Barnard, 60 Sixth St., Lowell, Mass.: T. E. Beebe and Carol F. Beebe, Soloist and Pianist, 812 E. 8th St., Long Beach, Cal.: P. P. Belew, Upland, Ind., Box 243: James M. Bell, 129 Third St., N. E., Washington, D. C.: W. G. Bennett, Jamestown, N. D.: M. R. Bishop, Bethany, Okla.: M. E. Borders, 6349 Normal Blvd., Chicago, Ill.: Millard T. and Lida Brandyberry, Olivet, Ill.: J. E. Brasher, Crestview, Fla.: Larsen and Irene Brown, Song Evangelists, Bethany, Okla.: Elmer L. Buck, 2319 1/2 East Ganson St., Jackson, Mich.: Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho. Lyman Brough, Pottsville, Mich.: F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60): M. M. Bussey and Wife, 1288 Wesley Ave., Pasadena, Calif.: W. R. Cain, 616 South Vine St., Wichita, Kas.: M. C. Cagle, Buffalo Gap, Texas: Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.: Dr. Edw. E. Carr, 6483 Dorchester Ave., Chicago, Ill.: Leslie Carhill, 823 West F. Ave., Oklahoma City, Okla.: Roscoe Carroll, Cedar Hill, Texas: Frank Catanese, Hagerstown, Ind.: J. S. Chapman, 2109 Troost Ave., Kansas City, Mo.: C. C. and Flora Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio. J. W. Crawford, Hoekar, Okla.:

W. F. Cleghorn, Bethany, Okla.: Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio. Detroit, Mich. March 25 to April 15 Washington, Ky. April 16 to 29 E. M. Cornelius, Princeton, Ind.: Ernest Coryell, Wilmot, S. Dak.: F. W. Cox, Lisbon, Ohio, Box 441: Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 8, 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, Darenport, Okla.: Marion and Dean Devoll, 208 N. 13th St., Charlton, Iowa: Johnnie and Jackie (wife) Douglas, Song Evangelists, 4204 Julius St., Dallas, Texas: Enid, Okla. March 9 to April 1 Guthrie, Okla. April 6 to 22 Earl Dulaney, 710-23 St., Ashland, Ky.: Chester, W. Va. March 25 to April 8 Grace Edwards, Thompsonville, Ill.: Harry Joseph Elliott, 916 16th Ave. S., Nampa, Idaho: I. M. Ellis, Bethany, Okla.: W. E. Ellis, Box 453, Ada, Okla.: Tulsa, Okla. March 16 to April 1 Parish, Ala. April 6 to 22 Cordova, Ala. April 29 to May 13 C. E. Ellsworth, R. R. 9, Greenfield, Ind.: Thee, Elmer and wife, 214 Beach 145 St., Neponsett, L. I., N. Y.: Birmingham, N. Y. April 1 to 15 Pittsburgh, Pa. April 22 to May 6 Wreny C. Ethall, Springfield, Ore.: I. D. Farmer, Hugo, Okla.: Kirby Fields and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.: Elsa and Lula Fischer, Milford, Nebr.: B. T. Flanery, R. P. D. No. 2, Clam Falls, Wis.: Delta, Colo. March 14 to April 1 Florence, Colo. April 3 to 22 Bona Fleming, Ashland, Ky.: Ballinger, Texas. March 19 to April 1 Racine, Wis. April 8 to 22 Greensboro, N. C. May 18 to 27 J. E. Gaar, Olivet, Ill.: Central Nazarene College, Hamlin, Texas March 22 to April 1 Meridian, Miss. April 5 to 15 C. J. Garrett Philip Geiter, 451 Alice St., East Palestine, Ohio: W. R. Gilley, Olivet, Ill.: E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.: Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas: G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.: Ralph S. Griswold, Pennobscot, Mich.: Casselle, Mich. (Bedford M. E. Church) March 18 to April 1 Kinde, Mich. (Presbyterian Church) April 8 to 22 Gray, Ky. (M. E. Church) May 1 to 15 J. Walter and Bessie Marie Hall, Bethany, Okla.: Lee L. Hamric, Hamlin, Texas: Amarillo, Texas. April 6 to 29 G. M. Hammond, Wilmore, Ky.: R. A. Harris, Red Rock, Texas: W. W. Hanks, Box 306, Ashland, Ky.: Stockdale, Pa. March 25 to April 8 C. E. Haworth, Alexandria, Ind.: Edna Wells Hoke, 417 Barr St., Cartersville, Ill.: W. F. Herbig, Buffalo, N. Dak.: F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.: A. R. Hodges, 2215 West Oak St., Louisville, Ky.: R. T. Hodges, Bethany, Okla.: Nettie Hudson, 3304 Washington Ave., Racine, Wis.: A. Columbia Hudon, Grovesville Park, Beacon, N. Y.: Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.: Hot Springs, Ark. April 6 to 22 Lepanto, Ark. March 18 to April 1 Roy L. Hollenback, Clarence, Mo.: Ava, Mo. April 22 to 24 A. H. Hughes, Kingwood, Ky.: J. W. Hunt, No. 4, Nampa, Idaho: J. H. Hunter, P. O. Box 339, Salt Lake City, Utah. Arthur F. Ingler, Box 237, Nampa, Ida.: Allie Irick and Wife, Pilot Point, Texas: Roy J. Jacobs, Caney, Okla., Box 60: A. H. Johnston and wife, 800 Princeton St., Akron, Ohio: Danville, Ill. March 18 to April 8 Lum Jones, Ada, Okla.: Nampa, Idaho. March 29 to April 8 Mountain Home, Idaho. April 12 to 29 Thomas Kettle, 321 B. Reed, Lyons, Kas.: E. R. Kelley, 853 Walnut St., Riverdale, Calif.: Cypress, Cal. April 1 to 15 Robert and Pauline Kennedy, 3024 S. Stonehill, Greenville, Texas: Oklahoma City, Okla. March 18 to April 1 (Capitol Hill M. E. Church) Blossom, Texas. April 1 to 17 Celina, Texas. April 18 to May 6 E. W. Kiesel, Sylvia, Kas.: R. J. Kirkland, Care of Layman Press, Jamestown, N. Dak.: Annabel Latimer, Song Evangelist, 808 E. 8th St., Tulsa, Okla.: H. R. Lea, 518 E. Sears St., Denison, Texas: D. B. Lee and Daughter, 1018 W. Noble Ave., Guthrie, Okla.: E. Arthur Lewis, 341 W. Marquette Ed., Chicago, Ill.: Shelbyville, Ind. March 16 to April 1 Cambridge City, Ind. April 6 to 22 Indiana Preacher's Meeting, Newcastle, Ind. April 24 to 28 H. R. Lewis, Holly St., Nampa, Idaho: M. F. Lienard, 1521 New Hampshire Ave., Lawrence, Kas.: V. W. and Margaret Littrell, 700 Elk St., Beatrice, Neb.: Fort Scott, Kas. March 29 to April 15 Thee and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:

W. W. Loveless, London, Ohio: Ashland, Ohio. March 30-April 22 Mabel R. Manning, Song Evangelist, Nahant, Mass.: Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.: Chas. Maxson, 814 Newell St., Walla Walla, Wash.: John Matthews, 4045 Benton Blvd., Kansas City, Mo.: J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.: Xenia, Ohio. April 1 to 22 F. L. McDonald, 1316 LeGrand St., Indianapolis, Ind.: Grace McLamore, Singing Evangelist, Olivet, Ill.: J. L. McLendon, (gospel tent and seats) Peniel, Texas: R. A. McCann, The Ardmore, Indianapolis, Ind.: W. T. Means, 1802 Park St., Keokuk, Iowa: Howard V. Miller, 6 Pine St., Binghamton, N. Y.: S. Elliot, Me. March 18 to April 1 C. O. Miller, 429 W. 37th Place, Los Angeles, Calif.: James Miller, 2638 Burton Ave., Indianapolis, Ind.: Miss Lena Montgomery, 518 Santa Fe St., Alva, Okla.: George and Effie Moore, 1204 Corner Ave., Indianapolis, Ind.: Pittsburgh, Pa. March 18 to April 1 Modoc, Ind. April 8 to 22 John E. Moore, Song Evangelist, 4013 S. Western Ave., Los Angeles, Calif.: J. E. Moore, Prescott, Ark.: J. E. L. Moore, 231 N. Jefferson St., Indianapolis, Ind.: Paul F. Moore, 1408 Hunter Ave., Columbus, Ohio: A. M. and Minnie Morris Moorehead, Paulding, Ohio: J. W. Montgomery, Plantersville, Miss.: F. R. Morgan, 712 West 9th St., Ada, Okla.: R. L. Morgan, 2906 Central Ave., Anderson, Ind.: (R. F. D. 3, Box 37) Wm. O. Nease, Olivet, Ill.: B. F. Neely, Bethany, Okla.: H. T. Nyhus, 1342 Brand St., St. Paul, Minn.: G. F. Owen and Arthur F. Ingler, Box 267, Nampa, Idaho: John R. Patrick, Valley City, N. Dak.: Jamestown, N. D. (Linton schoolhouse) March 20 to April 8 Sioux Falls, S. D. April 12 to May 6 L. M. Payne, Bethany, Okla.: Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.: Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.: F. E. Putney, 207 S. Millwood, Wichita, Kas.: P. C. Ramsey and Wife, 618 South Louisa St., Shawnee, Okla.: C. A. Reney, 2 Roberts Ave., Danbury, Conn.: J. E. Redman and wife, Brookville, Ind.: L. S. Redwine, 832 Baltimore Ave., Ft. Worth, Texas: S. B. Rhoads, Pasadena University, Pasadena, California: Bud Robinson, 2109 Troost Ave., Kansas City, Mo.: C. Edward Roberts, 2905 Troost Ave., Kansas City, Mo.: Ponca City, Okla. March 25 to April 8 Dallas, Texas. April 11 to 22 Charles Robinson and Brown, Bethany, Okla.: C. W. Ruth, 1838 Nowland Ave., Indianapolis, Ind.: Hutchinson, Kas., care of Rev. I. W. Young, March 25 to April 8 Fred-St. Clair: Vancouver, Wash. March 11 to April 20 Vidalia, Ga. May 6 to June 4 J. O. Schaap, 1342 Brand St., St. Paul, Minn.: R. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio: Lindsey, Ohio. March 20 to April 8 Winchester, Ky. April 9 to 22 Schurman-Oelons, 72 Main St., Wareham, Mass.: N. B. Shade, Florida City, Fla.: W. E. Shepard, 513 Bedford Ave., Los Angeles, Calif.: Lincoln Place, Pa. March 16 to April 1 F. B. Smith and Family, 4434 View St., Oakland, Calif.: Guy V. Smith, Box 201, Logan, W. Va.: M. P. Smith and Wife, Calumet, Okla.: W. I. Smith, 1022 North Wheeler St., McPherson, Kas.: Burt Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.: Jos. N. Speakes, 2220 Troost Ave., Kansas City, Mo.: Kansas City, Grace Church. March 29 to April 8 C. K. Spell, Bethany, Okla.: H. C. Stebbins, Waterville, Vt.: Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.: M. E. and Della B. Stretch, El Paso, Ill.: B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.: Clayton, Mo. March 11 to April 1 St. Louis, Mo. April 3 to 20 Newton, Kas. April 22 to May Howard W. Sweeten, Ashley, Ill.: C. E. Toney, Peniel, Texas: L. C. Turner, Wann, Okla.: N. E. Tyler, Belton, Texas. R. 5: W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.: J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio: J. H. Vance, 1006 S. East St., Bloomington, Ill.: N. B. Vandall and W. W. Caskey, Song Evangelists, Akron, Ohio: 624 Merton Ave. 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 Waits, 2115 Barrh Ave., Indianapolis, Ind.: Warren, Pa. March 4 to April 8 Akron, Ohio. April 13 to 22 Mark Whitney, Ada, Okla.: Gore, Okla. March 29 to April 15 Earnest E. Wiggins, 30 Laurel St., Richmond, Ind.: Archer, Iowa. March 10 to April 3 J. E. Wilfield, Burr Oak, Kas.: Earl F. Wilson, Highroads, Calif.: Riverside, Calif. March 29 to April 15 San Bernardino, Cal. April 1 to 22 Mrs. Esther Williams, Song Evangelist, University Park, Iowa: J. E. Williams, Olivet, Ill.: Freeport, Mich. March 19 to April 1 Indianapolis, Ind. April 1 to 22 E. E. Wood, Hillsdale, Mich.: