

Herald Holiness

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WHOLE NO. 630

Between Death and the Resurrection

NO argument is required to convince any of us that "the time and place which knows us now will soon know us no more." Death is too imminent with us all to become the subject of debate. And no one who reads the Christian Scriptures and believes what they say can ask, "If a man die, shall he live again?" with any emphasis except that which requires an affirmative answer. The deity of Christ depends for its proof upon the fact of His resurrection, and His resurrection was "the firstfruits" of an ingathering which includes all men "in their order"—the righteous first, and the wicked at a subsequent date.

But death and the resurrection are not really contiguous; for between them is a period of longer or shorter duration and a state which is well named "the intermediate state." This period and state have been the subject of more speculation than their difficulties seem to warrant; for all the implications of the New Testament are on one side of the question.

It is true that there is no distinct and definite statement saying, "The soul is distinguished from the body and the personality of the individual is preserved in the soul when the body dies; this soul ~~does~~ not 'sleep' during the interim between death and the resurrection, but is awake and conscious and in a place and situation which has been determined by the spiritual state of the individual at the time he was overtaken by death;" for this is the statement of the theologian and would be out of place in Revelation. However this statement is an accurate summary of the plain implications in the lives and teachings of Christ and His Apostles.

To the penitent thief on the cross Jesus said, "Today shalt thou be with me in Paradise" (Luke 23:43). This did not mean the grave or a state of unconsciousness and inactivity, but plainly had reference to the state and abode of thinking, feeling, disembodied spirits.

Contemplating his own death, Paul said, "The time of my departure is at hand" (2 Tim. 4:6). Literally translated he said, "The time to loose the anchor is here." He expresses the same general thought in Phil. 1:23, where he says he has a desire to "depart and to be with Christ; which is far better." The metaphor is that of a sea captain in a foreign port who announces (in the first text) that the time "to loose the anchor" has come. In the second text he describes himself as such a captain thinking of home and friends and possessing a strong desire and inclination to "loose the anchor" and sail to his own country. This was the spirit of a holy man longing for heaven and Christ and anticipating them as immediate. In 2 Cor. 5 he literally describes himself as "a soul possessing a body." His mortal body he describes as a tent (Paul was once a tentmaker), his resurrected body he describes as a house. Himself, his own soul, he places in the position of the inhabitant of the

tent and the occupant of the house by anticipation. He would like to have his *house*, though he is not in a hurry to vacate his *tent*. But he contemplates himself as *unclothed* (being in neither the tent nor the house) as he would be (and is) between death and the resurrection and still there is not the slightest hint that in such case he would lose consciousness or break the continuity of life and bliss.

Peter likewise (2 Peter 1:14, 15), spoke of "putting off this my tabernacle" and of "my decease." The word *decease* itself means "to go out from," and the Greek phrase, literally rendered, is; "after my exodus." Peter lived in his body, though he was not his body; for he contemplated moving. He did not speak of *ceasing* but of *deceasing*.

When a saved man dies he goes immediately into the presence of Christ. He enjoys an approach to and communion with his Savior from the very time of his death that is preferable to anything that he has ever possessed or known in this world. This joy and bliss will be increased and be multiplied by the resurrection and glorification of his body at the second coming of Christ. This is the teaching of the New Testament.

Concerning the wicked (having no inclination to speak in detail), one can not well escape the necessity of placing them in exact opposition to the righteous. As disembodied spirits they enter into sorrow and anguish at death. This sorrow will be aggravated by the resurrection of their de-based bodies. There is no *cessation* of consciousness with the wicked between death and the resurrection, and though both their state and abode are in a sense "intermediate," as in the case with the righteous, still they are in reality "in hell" (Luke 16:23), even as the righteous are in "Abraham's bosom."

Testimony and Conduct

SANCTIFICATION is a work of grace wrought in the heart of the child of God by the Holy Spirit. The fact that it is received by faith has caused some to conclude that it does not imply a real change, but is simply descriptive of a certain "mental attitude" which one assumes and maintains; that it is just a religious application of the doctrine, "You are if you think you are."

But the testimony to heart purity must be based upon the consciousness of the individual and this consciousness relates to the *fact* as accomplished within. The accomplishment of this fact is conditioned upon the present, acquiring faith of the Christian. And this faith which "brings results" is in turn based upon a consecration of the believer's *all*—body, soul and spirit; time, friends, money, talent and life—to God for time and for eternity.

And when faith "takes hold" and the heart receives the consciousness that "the work is done," there should be no

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delay in sounding forth the testimony to the Church and to the world. Some might say, "Wait until you are sure that you can live it before you testify to it," but this is like "staying out of the water until you learn to swim," for "living it" implies and requires the will and courage to "give God the glory" for the strength and power to overcome sin and the world and to live a holy life.

Holiness of conduct is fruit of holiness of heart. One can not make himself holy within by simply correcting himself without; but if he will meet the conditions and be made holy within by the Spirit of God, he can then give proof of his claim by the fact that he is able to "be holy in all manner of conversation."

It is just the law which requires that "Every result shall have an adequate cause" applied to the moral and spiritual life. Efforts to correct the *doings* of men can never be very successful unless and until they include the proper and Scriptural method and plan of correcting their *being* also. The heart must be changed, regenerated and sanctified, then the conduct can and will be adjusted.

HOLINESS CHURCHES UNITING

THE *Christian Witness*, in the issue of April 17, 1924, contains an editorial on the eighth page on the subject of "Holiness Churches Uniting." There are some things in this editorial that can be read with profit by "holiness church" people as well as interdenominationalists; but I think the picture of the difficulties in the way of the union of holiness bodies is overdrawn. Of course there are some "churchy" people even in holiness churches, but, especially in the newer bodies, these are in the minority. The great majority know that the organization is but a means to a much greater end and they are ready to adjust the means to the end whenever this is possible.

The editorial suggests that it is hardly fair to call churches "holiness churches," because a church is of necessity more than any one of its doctrines. But the editor is unfortunate in his illustrations, for he immediately says, "The Baptist Church, for instance, is more than its doctrine of water baptism." Why not go right on and say, "The Methodist Church is more than its methods, the Presbyterian Church is more than its form of government, the Congregational Church has other interests besides its democratic polity," etc. Of course all this is true, but shall we begin now to say, "It is hardly fair for these churches to

bear these names," and make a general motion to have them change? I do not think the editor would suggest doing this. But why is not fair for a church to be called a "holiness church" which has been organized for the specific purpose of "spreading Scriptural holiness over these lands"? Isn't this at least as consistent and fair as to permit the names of other churches to be taken from their peculiar doctrine and practice of water baptism or from a distinguishing form of government and polity? I have preached in churches of various denominations and it does not seem inconsistent at all to me for some of these to be designated as holiness churches and some not—for the fact is some of them are holiness churches and some (I know for I have been there) are not.

But there is one distinct inaccuracy in the editorial in the *Witness*, and that is the statement in the first paragraph that "Some of the writers on this subject are quick to commend this idea, but so far there has not been offered any concrete plan for such a union; and no official action, on the part of any of the holiness churches, has been taken toward this objective."

Evidently this editor did not attend the sessions of the Sixth General Assembly of the Church of the Nazarene which met in Kansas City last October. Also, it is evident that he has not read the Journal of that Assembly and is not altogether familiar with the Manual of the Church of the Nazarene as published by order of that Assembly. Take the Journal first and read on page 87 the following resolution: "Whereas, there is a widespread feeling that the holiness people of the various separate organizations should unite in a closer fellowship and service; and in at least some instances in organic union; and whereas, the Church of the Nazarene is now among the largest of the distinctive holiness churches; therefore, be it resolved, that this General Assembly order a committee of five, to consist of three General Superintendents and two others appointed by the Board of General Superintendents, whose duty it shall be to meet any like committees that may be appointed by other bodies of holiness people for the purpose of considering any motions that may look toward the unification of the people known as "holiness people." This committee shall serve during the coming quadrennium, and shall report to the next General Assembly. (Signed) J. B. Chapman, C. A. McConnell." Following this, the record says, "On motion of C. E. Roberts, Southern California, the resolution was adopted." Now turn to paragraph 448 on page 185 of the new Manual and read the same thing.

Now all this is as "official" as it is possible to make it and the "objective" is as clear as words can describe. The Church of the Nazarene is ready; let any holiness church in the field do what we have done and talk of union will be on within a week.

Organic unification is one thing that can not be "pushed," but the Church of the Naz-

arene has made the first move and is in earnest about the matter. In the meantime, neither we nor any other body of holiness people should be expected to drop into ruts of non-progressivism; and no one should expect any of us to spend a great deal of time spinning ropes of sand. We believe that revivals in which sinners are converted and believers sanctified wholly should be promoted everywhere and that the holiness people should be organized into "holiness churches" and the work zealously promoted fifty-two weeks in the year. It is no time to "put on the soft pedal," no time to be crying, "throw on the brakes." A program of aggressive evangelism and careful organization, wider and more thorough than has been undertaken by any one since the days of the Wesleys is the only hope of the Holiness Movement. The work could be done more quickly and more satisfactorily if all the "holiness churches" were united to make a denomination large enough to make itself felt wherever its aggressiveism should lead it to lift the banner of full salvation; but until that union comes we must all attempt the task with unabated zeal and faith.

THE NEW PRESIDENT AT HUTCHINSON

IN their advertisement in the *HERALD of HOLINESS* last week, the Board of Trustees of Bresee Theological College, Hutchinson, Kansas, inserted a picture of Prof. A. S. London, their new president. Having been the evangelist in the meeting in which Prof. London was sanctified a good many years ago, and having watched his progress with great interest for so long a time, I feel that I can not let the opportunity pass for saying a few words about him and his fitness for his new task at Hutchinson.

Prof. London has a natural aptitude for getting on with young people and students; to this he has added years of preparation and further adaptation until he deserves to be called a specialist on this line. A man "who ought to know" said the other day, "London is worth \$5,000 a year to a student body." His versatility is remarkable, ranging all the way from evangelistic singer and lay preacher up to or over, or down, or whatever the direction is) to lecturer and administrator. And then he is one of the most willing and indefatigable workers that one will find in a year of travel—in fact, he never quits.

The brethren at Hutchinson have made a wise choice and the months to come will prove it.

Offences must needs come in this age of evil, as Jesus affirmed, and woe unto him by whom the offences come, yet out of the tribulations of the righteous our God shall bring forth great glory and honor. Job, forsaken of man and God, the three Hebrew children in the midst of the flame, have blazed and burned down through the ages with light and hope and courage for all generations. God has always allowed His saints to represent His salvation—as it were to be labeled "A sample; try one."

"A Man of God" Unsanctified

By A. M. HILLS, D. D.

"So he went back with him, and did eat bread in his house, and drank water" (1 Kings 13:19).

THE Bible is the world's greatest textbook on morals. It often teaches by personal incidents and story illustrations. The most important truths are sometimes wrapped up in a narrative that would delight a child, or interest a sage.

We have here a long chapter detailing the experiences of God trying to reach the conscience of a king and a nation, and His failure to do it because of the religious shortcoming of two preachers, who ought to have been better men. It is enough to move the clerical profession at least to serious self-examination.

I. WE ARE INTRODUCED TO AN UNNAMED "MAN OF GOD."

Is not that name enough to give personal distinction to any man? It is like the title God gave to Abraham, "And he was called the Friend of God." "But thou, Israel art the seed of Abraham my friend." So God called the great lawgiver "my servant Moses;" and called "Daniel beloved of the Lord." God has splendid titles for His very own.

Who is "a man of God"?

1. He is one of the regenerated. A man who of choice and full purpose of heart is living in deliberate and persistent rebellion against God would not hold the glorious title, "a man of God."

2. This "man of God" at least was commissioned by the Almighty to perform an unpleasant and dangerous task. "And, behold, there came a man of God out of Judah by the word of Jehovah unto Bethel: and Jeroboam was standing by the altar to burn incense. And he cried against the altar by the word of Jehovah, and said, O altar, altar, thus saith Jehovah; Behold, a son shall be born unto the house of David, Josiah by name; and upon thee shall he sacrifice the priests of the high-places that burn incense upon thee, and men's bones shall they burn upon thee. And he gave a sign the same day, saying, This is the sign which Jehovah hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

"And it came to pass, when the king heard the saying of the man of God, Jeroboam put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not draw it back again to him. The altar also was rent, and the ashes poured out, from the altar, according to the sign which the man of God had given by the word of Jehovah. And the king said to the man of God, Entreat now the favor of Jehovah thy God, and pray for me, that my hand be restored to me again. And the man of God entreated Jehovah, and the king's hand was restored him again, and became as it was before" (R. V.).

After all this no one could make Jeroboam

believe that this was not a real "man of God," for

3. God used him and heard his prayers, put a prophecy in his mouth, and brought it to pass, and punished the idolatrous king who thought to do him violence. Jehovah says, "Touch not mine anointed, and do my prophets no harm."

4. He is sixteen times in this chapter called "the man of God," and God used him, as if he owned him, body and soul. St. Paul, said of God, "Whose I am, and whom I serve." There can be no doubt about such a character.

5. He proved himself to be "the man of God" because he was unbribeable. The humbled king offered him a reward if he would come back and refresh himself in his palace. But he replied, "If thou wilt give me half thy house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of Jehovah, saying, Thou shalt eat no bread, nor drink water, neither return by the way that thou camest. So he went another way" (R. V.). A true "man of God" is not to be bribed by high offices, nor big pulpits, or large salaries, or any royal honors that this old world can offer. He sets his face like a flint against all sin.

II. "NOW THERE DWELT AN OLD PROPHET IN BETHEL."

This one is not called "a man of God." He was probably backslidden, and had compromised under the influence of Jeroboam, and God would not use him. More than likely, also, he was jealous because God had sent clear to Judah to find a man who would deal faithfully with the wicked king.

When he heard from his son what "the man of God" had said and done, he followed after him to meet him and entertain him. He found "the man of God" sitting under an oak, and invited him to his home; but he received the same answer that was given to the king. "I may not return with thee, for it was said to me by the word of Jehovah," etc. And the old backslidden prophet said unto him, "I also am a prophet as thou art; and an angel spake unto me by the word of Jehovah, saying, Bring him back with thee into thy house, that he may eat bread and drink water. But he lied unto him. So he went back with him, and did eat bread in his house, and drank water." Verses 18-19 R. V.

III. HERE COMES THE TRAGEDY OF A NOBLE LIFE.

"The man of God" trusted and honored and used by Jehovah, who could not be bribed or coaxed to be untrue to God, is deceived by a miserable lie in the mouth of a backslidden preacher. O the devices of Satan!

We have trained eight hundred students to preach holiness. Some of the brightest of them, with the richest experience, and a clear witness of the Holy Spirit to sanctification, and a success in preaching holiness that was

more than human, have met some backslidden church official who told them there was nothing in the doctrine of sanctification, and invited them to go back and eat and drink with the old crowd in the backslidden land. In absolute opposition to the clear testimony of God, they believed the Devil's lie, and went.

That deceived disobedient prophet was no more truly slain by the lion, than those precious young men have been slain as to their marked power and usefulness. They indeed have their reward in big pulpits and large salaries in backslidden Bethel; but the unction and glory of their work has departed and "Ichabod" is written across their lives.

To deny and go back on God's witness to a personal experience, is fearfully like the sin of blaspheming against the Holy Ghost which hath never forgiveness.

IV. NOTE THE FAR-REACHING CONSEQUENCES OF DISOBEDIENCE FROM TRUSTING TO A LIE AND A LIAR.

1. It was fatal to the noble man of God himself. It cost him his life, even if it did not cost him his eternal salvation.

2. It resulted in the final ruin of Jeroboam, and of his dynasty. We may well believe that the fearful warning of "the man of God," and the withering of his arm, and its restoration in answer to prayer, made a profound impression on the king's wicked heart. It must have moved him mightily to repentance and reformation. But then "the man of God" himself was slain by the lion for disobedience, "after these things," says the holy record, "Jeroboam returned not from his evil way" (R. V.) but pushed on in wickedness until he and his house, and nation were destroyed from the face of the earth.

V. NOTE THE SUPREME IMPORTANCE OF LITTLE THINGS.

1. "The man of God" was overtaken by the lying prophet, "sitting under an oak." If he had not been acting so leisurely, but had hurried along to the completion of God's business he would not have been overtaken, and all would have been changed.

2. It seems a "peccadillo" to sneering critics what a man eats, or when, or where, or what road he takes. But God thinks differently. It made a profound difference to Eve and Adam and "the man of God," what and where they ate and drank. With some, God tells us, "not even to eat."

3. It seems to many, a matter of indifference whether we receive the Holy Spirit or not. But we may well believe, if "the man of God had been filled with the Spirit he would not have believed the Devil's lie in opposition to the express command of God. And, doubtless, if the old prophet had been sanctified, he would not have been a backslidden liar, guilty of the death of "the man of God," Jeroboam and his nations might have been saved, and God more glorified.

Studies in Revelation

By REV. F. M. MESSENGER
ARTICLE TEN

"And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father written on their foreheads, (Rev. 14:1, R. V.)."

IT is to be noted that these—the hundred and forty-four thousand—now have both His and His Father's names written in their foreheads. This was the sealing which was placed upon them by the angel having the seal of the living God, as related in the seventh chapter of Revelation. The reader will remember that these were servants of God and were of the twelve tribes of Israel; these doubtless believed in God but had not accepted Jesus Christ as the divine Son of God, showing conclusively that God does not set his seal upon any one until he accepts of His Son; they now have both names, they are trinitarians, they have been sealed, and their sealing has protected them throughout from the torments of the wicked and unbelieving, during the sounding of the trumpets (Rev. 9:4). The acknowledging and acceptance of the Lord Jesus Christ by these Israelites and Jews starts a great ovation in heaven. John hears a voice from heaven, but the hundred and forty-four thousand harpers harping with their harps and singers singing a new song which no man could learn which were redeemed from the earth.

Many have erred in thinking that these sealed ones were seen in heaven, that they are a different company from those spoken of in the seventh chapter, but this is a mistake, they were standing on Mount Zion while John hears a voice from heaven. If they were both seen and heard in the same place why does John make the distinction? But some one may say that "they were redeemed from the earth;" and in the same sense, reader, you have been redeemed from the earth if so be that you are fully saved and sanctified. Hence you sing, "I've been redeemed by the blood of the Lamb." They were redeemed from among men; doubtless at this period in the world's history, the outward difference—the dividing line—between God's people and the world's people will be much clearer marked than it is today.

"And in their mouth was found no guile." This Greek word is defined "lie or delusion." Great delusions will be spread broadcast at the time we are now considering. Delusions are multiplying fast already. People are growing to love the world and the things of the world. They are ready to embrace any new religion which does not condemn their sins. The Word says, "Because they received not the love of the truth, that they might be saved, . . . God shall send them strong delusion, that they should believe a lie, that they all might be damned" (2 Thess. 2:10-12). The Anti-Christ

and the False Prophet will be in full control at this time and lies and delusions will abound, but there was no guile, or lie, or delusion found in the mouth of these servants of God, having the name of Jesus Christ and of His Father written in their foreheads.

When this time arrives it will be impossible for any living person to preach the true Word of God or to testify to His saving grace, such a person will be beheaded at the first attempt (see Rev. 20:4). So God sends angels flying in the midst of heaven to proclaim His everlasting gospel (Rev. 14:6-8). We consider this an answer to the perplexing question as regards getting the gospel to the whole world before Jesus sets up His reign on earth. Our Post-millennial brethren tell us that this gospel must be preached to every creature before Christ can come, and claim that it will take thousands of years to accomplish this, and we think that at the rate of increase in population, and the progress we are making in getting the gospel to the ends of the earth, they are entirely consistent in their claims. On the other hand, many of our Pre-millennial brethren seeing the hopeless task claim that we are only to preach the gospel for a witness, basing their claims on Matt. 24:14. Both are in error, the great commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19), has never been abrogated, and the preaching is not for a witness but to get souls saved and sanctified (Matt. 24:14) is not the great commission but it refers without a doubt to the very passages we are now considering. Jesus says immediately after this promise, "And then shall the end come." The great commission has never been abrogated, we must occupy till He comes, we must preach the gospel to get souls saved and sanctified wholly and to conserve the work as the apostles did after their

work was established, but the gospel for a witness at the time of the end as predicted by the Lord is Matt. 24:14, will—when the night comes that no man can work—be preached by angels sent of God; they will preach to every nation, and kindred, and tongue and people (Rev. 14:6). This is pretty nearly universal, this will fulfill the prediction of our Lord in Matt. 24:14 will it not?

Let us notice the messages of these three angels, the first exhorts the people to fear God and worship Him who made heaven and earth, and the sea and the fountains of waters. Every one fears the Antichrist, their hearts are set on things that are made instead of on Him who made them. The next angel sees the multitudes falling down and serving a man and the things of time and sounds out the warning, "Babylon is fallen, is fallen, that great city [or great commercial system]". It has fallen from God and is tottering on its last legs of material existence, just about to fall. How faithful is our God, even to those who are living in open rebellion against Him! The third angel then proclaims the fearful penalty for yielding to the pressure of the powers that then exist, "Saying with a loud voice, if any man worship the beast and his image, [the phonofilm or the speaking moving picture of him] and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14:10).

When we first saw the light concerning the way that God would send the gospel to every creature before the end comes, we thought that we had discovered something new, but later, we found that others had taken the ground that these ministers were angelic beings flying in the midst of the heavens, just as stated in the Bible. Baxter, in his "Forty Future Wonders," page 171, presents this view; he says "Judge Strang regards these three angels as heavenly beings who are to preach throughout the earth, and not as mere mortals." He quotes him again on the same page; "The gospel of the kingdom, our Lord has said, shall be preached in all the world for a witness unto all nations; and then shall the end come (Matt. 24:14). At the period of the end, accordingly, an angel is seen to fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth and to every nation, and kindred, and tongue, and people." He says, "The ministry of angels abounds at this period, and if trumpets of judgment, and the vials of wrath are entrusted to their hands, so also may be the message of mercy. Satanic beings will then be revealed to man, and why not angelic ones? The whole earth, moreover, and every nation on it, could not by such means as men can command, be reached within the very limited space of time that remained. It is through the midst of heaven, furthermore, and not through the earth, that the messenger has his course."

Notice then the message and encouragement to those who stand true, as stated in the 12th and 13th verses. "Here is the patience [steadfastness] of the saints; here are

Mother Love

*For fragrant flowers with color bright,
And fruits that fill us with delight,
For morning glory, sunset glow,
For noonday heat, for rain and snow,
We render thanks to God above,
But, more than all, for mother-love.*

*Sweeter than rarest fruit or flower,
Fainter than sky at evening hour,
Purer than gold or jewel bright,
Stronger than raging ocean's might,
More lasting far than human hate,
Is mother-love, God's gift so great.*

*No other human love so pure,
No heart like mother's, always sure;
No faith so firm, no hope so strong,
No voice so stern against all wrong.
We praise Thee, then, our God above,
For Thy rich gift of mother-love.*

—ALBERT CLARKE in N. Y. Christian Advocate.

they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors; and their works do follow them." It use to be said that "the blood of the martyrs became the seed of the church." More people are convinced by the death of a true martyr than by the preaching of a life time. These martyrs are referred

to in Rev. 6:11, and they are also seen again in Rev. 20:4, they are what Blackstone calls the "Tribulation saints, the gleanings." As the Bride, having the oil when Jesus came in the clouds, left the sun-clad woman, Israel, and went in to the marriage supper, so the Tribulation martyrs who were out of oil when the trumpet sounded, but secured it later, will depart and join the Bridehood at this time. Oh, let us be ready when He comes and take no chance of facing these awful perils lest we fail entirely!

Mother, I Love You

By PROF. A. S. LONDON

MOTHER! I now have your attention. What sweeter word in our language? What thoughts the name brings to our minds. How our hearts swell within us as we hear the name, Mother.

Lincoln said, "All that I am or hope to be I owe to my mother." Moody was heard to say, "All that I have ever accomplished in life, I owe to my mother." A great writer once said that he seemed to be transformed while in his mother's presence.

I heard a noted evangelist say once that there was but little hope for a boy or girl that had no respect for his mother. I am sure the grace of God is able to reach the lowest type of humanity. But a boy or girl who has gone so far as to have no regard for the mother that gave him birth has seemingly lost about everything that God could work on in trying to reach him. But I do not believe there are many young people but what have a feeling of tenderness for their mother even though they wander far from her teaching.

Dorothy Dix, the world's highest paid woman writer, said that in the shadow of every man's fame walks his mother. The late President Harding said in the early days of his administration that he occupied the place as President because of his mother. The power of a good mother will never be fully known in this life. I heard a noted world evangelist say some years ago that there had never been a great man but that had a good mother. She probably was not known in history. Her name may have never appeared on the pages of a newspaper. But greatness does not consist in a reputation. It is to be found in the character of an individual.

Benjamin West, the great painter said, "A kiss from my mother made me a painter." A French historian was heard to remark that he lost his mother nearly thirty years ago, but she follows me from age to age. Cromwell the great statesman said, "Mother possessed the glorious factor of self help when other assistance failed her." Talmage the noted divine said that the power of a good praying mother is so great that a boy may go seventy years in one direction away from home but he will never be able to get out from under her influence. It is said that the great Bible scholar and author, Dr. Torrey, was once a very wild reckless boy. He started to leave home. The mother begged him to stay. He would not. She said, "When you come to the darkest hour of your life, pray to your mother's God. He will help you." The boy

soon came to this place. He prayed. He was saved and the world has heard of his ministry. I would say to our mothers, pray on. Never give up. It seems to me that the prayers of our mothers constitute the biggest hope we now have to save the young people of this age. And may I say to our young people please don't forget to show your appreciation of mother. Great men appreciate mother. A modern writer says that no man worthy of the name ever neglects or forgets his mother. President McKinley provided in his will that first of all his mother should be made comfortable for life. President Garfield's first act after his inauguration was to kiss his mother who said, "This is the happiest moment of my life."

Loubet of France after he was elected President would go out and meet his mother who was a gardener and would sit down by her and talk for an hour.

Boys be good to mother. Love her and appreciate her while she is carrying burdens for you. Girls take some of the work off mother's shoulders. She has cared for and protected you until her form is bent, her hair is not so dark, wrinkles have come to her face—be kind to her. Be patient with her. The martyrs of this nation are not just those who give themselves in time of war. Our kitchens have martyrs. Many of them are not known outside of their own community, but they are dying for their children. Their hearts are crushed. Little by little they are dying for their loved ones.

Who is it that sacrifices the pleasures of the Sabbath for our happiness? It is mother. Who is it that wears old clothes that the children may have nice things? It is mother. When we have fever, who is it that bends over us? It is mother. Oh, young people, go to your mother now and put your arms around her neck, kiss her, and tell her how you appreciate her. If you are away from home write her. Don't neglect writing good letters. Never cultivate the habit of just scribbling a few lines to her. Don't be satisfied with just sending a post-card. Write her often and love her much. Burdens will be lighter as a result.

A mother lay dying. John reached over and kissed her and said, "Mother, I love you." The mother regained consciousness for a moment and opened her eyes and said, "My dear boy, if you had told me that years ago, I would not be dying tonight." She then closed her eyes and in a few moments was gone.

I have always loved my mother. For five

years while she was a widow, I was the older boy at home and mother and I would have heart to heart talks. She had been an old time Methodist for sixty years. Quite often since we have been returning to our old home to assist in revival meetings mother would take spells of shouting and I can see her now with her hands in the air and her face aglow as she shouted the praises of God. She is now seventy-two years of age and very weak. She has been deprived of going to church for some time. While with her last year, she said, "Allie, I care not how soon the time comes for me to go. My work is done. My children have gone. Some have crossed over. The rest are scattered. I have given nearly thirty years to the church here. I am now confined to my home." I said one day before leaving, "Mother, I will have to go tomorrow and fill my engagement for a meeting." The next day I helped her with the housework until near train time and I said "Mother, I will have to go now and catch the train," and she looked up and said "Oh, you are not going, are you?" She had forgotten that I told her I must go. Her memory is almost gone. She is so frail. Although nearly a thousand miles away and with my family, and though I am thirty-five years of age, I cry myself to sleep many times thinking of mother. For many years we were together as chums. It breaks my heart every time I leave her. A few weeks ago I wired her a nice bouquet of flowers. I often write her and tell her that I am sorry that I ever disobeyed one time and I do not remember of wilfully disobeying her but just once. Oh, my precious mother! If for no other reason, I will always be true to God and right because my mother has always expected me to make a good man. I will not disappoint her. A letter today from a loved one says, "Your mother says that she will only be here a little while longer." How sad these words. I trust God will permit me to see her again before she goes home. She has been such a precious mother. She stood by me when others saw nothing in my life. She always looked upon me as her precious boy. I pray today that God will spare her life until it will be possible for me to go home once more and tell her how I love her.

To the young people of our church, please permit me to urge you to be good, patient and kind to mother. She is your best friend.

TREVECCA COLLEGE
NASHVILLE, TENN.

MOTHERHOOD

By MRS. C. B. BARTON

*"There are thousands of stars that shine at night,
Thousands of flowers that make summer bright;
Thousands of dewdrops that morning greet,
Thousands of birds with voices sweet,
Thousands of bees in the purple clover,
But only one mother the whole world over."*

THE word MOTHER seems to typify that which is noble, pure, true, lovable, and holy. A mother's love is the best type of God's love as it portrays tenderness, long suffering and forgiveness. "Motherhood was exalted in Mary, the mother of Jesus, and it has been the hand of motherhood that has marked the destiny of the ages." There is none that can mar or make the character of others as can a mother. There is no heritage so valuable to childhood as a godly mother and none so detrimental and damnable as an unrighteous mother. It ought to be said of every mother, "She hath done what she could," but it cannot be said, unless she has, along with her other careful training,

mingled tears and prayers and careful religious instruction. Unwittingly a mother indelibly stamps her life and character upon her children. "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love for fellowmen, we engrave on those tablets something which brightens all eternity."—Daniel Webster. The mother holds in the balance the destiny of immortal souls. True it is that there are perfidious as well as true mothers. Happy the woman who faithfully discharges her office of motherhood and woe to the one who neglects or desecrates that office.

In the Bible we have three most wonderful examples of true motherhood. Every Jewish mother longed and prayed that she might be the mother of the promised Messiah.

Mary, in whom motherhood was ennobled and dignified was a worthy subject for motherhood, for she had lived a pure, holy life; a great and lawful heritage each child should have. She rejoiced in her prospective motherhood. She, with Joseph, gave Christ the proper training, for it is recorded that He never sinned, and that He was obedient to them. We know she had a thoughtfulness and concern for her offspring, for she treasured in her memory and pondered in her heart, the sayings and circumstances which concerned Him. During the years of His ministry her joys and sorrows alternated as he was received or rejected by the people. During this period of time when we catch glimpses of her, she shows that parental concern which mothers seem to have. Simeon prophesied that a sword would pierce her own soul, which prophecy was fulfilled in his rejection and crucifixion. In a word Mary was all that womanhood holds dear—chaste, faithful, thoughtful, tender, loving, humble and trustful in God in joy and sorrow, and yet she was a woman.

Hannah of the Old Testament is also a worthy type of motherhood. A childless, Israelitish woman was held in reproach. Many women today are proud of the fact that they are childless. It is a gigantic, responsible task to raise children, but God has planned it thus, and He never gives us a task that is impossible to perform. Hannah was a woman of importunate prayer. "She sought from God the gift of a child for which she longed with a passionate devotion of silent prayer." God rewarded her with the desire of her heart. She did as every mother ought to do, consecrated him to the Lord before his birth. She was a woman of a high religious mission. "Samuel's godly training and environment fitted him for his remarkable career."

"Samuel of the Old Testament and Timothy of the New Testament are examples of those who from childhood were taught to follow the Lord and who made most conspicuous examples of faithful and fruitful servants of God." Likewise Hannah of the Old Testament and Eunice of the New Testament are examples of true mothers. In the instances of the two previous characters, Mary and Hannah, the fathers, no doubt, contributed as well as the mothers to the instruction of the children, or at least set godly examples. Here is one instance when the religious instruction is given by the mother and grandmother alone, the father being a Greek. Paul said that Timothy knew the Holy Scriptures from youth, and that he found unfeigned faith in him which first dwelt in Lois, his grandmother, and Eunice, his mother. Paul considered Timothy's early religious instruction a valuable asset. Samuel and Timothy are not the exception, they are the rule. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). "Train up" says Adam Clarke, signifies also dedicate. Dedicate, therefore, your child to God; and nurse, teach and discipline him as God's child, whom He has intrusted to your care. These things observe, and illustrated by your own conduct, the child (you have God's word for it) will never depart from the path of life." Timothy responded to the early training (did not God's Word promise it?) and had his entire life before him in which to serve the Lord. He had not the hindrance of a wasted life, but the heritage of an unfeigned faith. The fact that this pious grandmother and godly mother could reap such results without the example and co-operation of the father, should encourage every godly mother who fights the battle alone with God.

It is a decided advantage to a child to have a godly mother and it is just as decidedly disadvantageous for a child to have a wicked mother. Like mother, like daughter, is the rule.

The Bible gives us one outstanding example of a wicked mother's influence over her offspring, namely Herodias. Wicked, vile Herodias sought any means to gain her own end. She sought and found an opportunity to wreak out her vengeance upon and satisfy her rankling hatred for John the Baptist. "What a most infernal mother to give such instructions to her child, and what a promising daughter to receive them." Again, I say, like mother, like daughter. Herodias' daughter danced before the king's assembly, which shewed in her, that which existed in her mother, no trace of modesty. She was as bloodthirsty as her mother to ask such a request. What kind of advice, may I ask, can an ungodly mother give? Even if a mother could get herself to consent to miss heaven, she surely would not want to drag another there, too. The best advice would be, "Don't do as I do, do as I tell you to do," and even this is not practical.

We have many examples in profane history. Sir Walter Scott's mother was a lover of poetry and painting and a finely educated woman, which likeness could be found in her son who gave us the melodious strains of the "Lady of the Lake." Susanna Wesley, who gave to the world the founder of Methodism and one of the greatest advocates of the doctrine of entire sanctification, was an intelligent, pious mother. Abraham Lincoln said after he became president of the U. S., "All that I am or hope to have, I owe to my angel mother." The great evangelist, Dwight L. Moody, said, "All I ever accomplished in my life I owe to my mother." Nero, the most cruel monarch the world ever knew had a wicked murderess as a mother.

Lord Shaftesbury said, "Give me a generation of Christian mothers, and I will undertake to change the face of society in twelve months." Would not society be better today if every professed Christian mother did her duty by her offspring? A godly mother is worth more than wealth or anything else this world could offer us. May we have more godly mothers! May we have more virgin Marys, whose pure, virtuous, innocent (not ignorant), modest, refined, simple life can be a heritage of value: more Hannahs to consecrate their children, not only after but before birth to the Lord (we are only the care takers of His little ones): more Eunices to dare to instruct, though acting alone, for the Scripture says, "Train up," and if one parent disregard God's law, that does not excuse, but lays an added burden upon the other parent; more Susanna Wesleys who do not have too many children (nineteen were hers) or too many household cares to give their children religious instruction. Jesus said to Peter that Satan desired to sift him, but added that He had prayed for him. Mothers! As the Savior's prayers crossed Peter's path, may we let our prayers cross the path of our children. God hears and answers prayer.

DAILY THOUGHTS FROM THE BULLETIN BOARD, OLIVET COLLEGE

SUNDAY

"The eternal God is thy refuge."

MONDAY

"You can't tell by the honk of the horn how much gasoline there is in the tank."

TUESDAY

"The main difference between a wise man and a fool is that a fool's mistakes never teach him anything."

WEDNESDAY

"The worry cow would have lived till now
If she'd only saved her breath;
But she feared the hay would not last all day,
So she choked herself to death."

THURSDAY

"SERMON: A message plus a man."

FRIDAY

"WORRY: Spiritual near-sightedness."

SATURDAY

"SELF-LOVE: Keeping the private 'I' too much in the public eye."

Questions Answered

No questions will be answered unless the name and address of the one asking the question appears in the correspondence.

Q. Where and when was Paul converted?

A. He really "got through" in the house of Ananias at Damascus (Acts 22:16), though in the "class meeting," he was contented to tell of the "beginning" on Damascus road (Acts 26:12-18).

Q. Is there any account in the New Testament of where Christ approves of instrumental music in religious worship?

A. No, and for all that the service of music was a part of the temple worship in the days of His whole life and ministry, *He did not say one word against it.*

Q. Is selling tobacco as a clerk in another person's store contrary to the Manual of our church and should a pastor take one thus engaged into the church?

A. Yes this is contrary to our Manual and disqualifies for membership; encourage the dear brother to launch out by faith to seek a cleaner, better position, so he can join the Church of the Nazarene.

Q. 1 John 3:9 says, "Whosoever is born of God cannot sin," does this mean that it is impossible for such a one to ever sin again?

A. It means that it is a *moral* impossibility for any one at any time to be a child of God and at the same time commit sin, just as one can never be both an honest man and a thief at the same time.

Q. Please explain John 2:4 where Jesus said, "Woman, what have I to do with thee? mine hour is not yet come."

A. In the days of Jesus, the word for woman could be used in such a way as to express the highest affection and respect, and it was so used by our Master in the passage before us and also in John 19:26. "Mine hour is not yet come" referred to the time of His humiliation and suffering (see also John 7:6, 8).

Q. Please explain 1 Thes. 5:23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and *body* be preserved blameless unto the coming of our Lord Jesus Christ."

A. Your italics indicate that you are in doubt as to how our bodies are to be preserved blameless unto the coming of Christ. In the first place the words, "spirit and soul and body" are used to express the entirety of the man in something of the sense that "heaven, earth and the regions under the earth" is used as a synonym for "every possible place." So that the thought is that when we get sanctified wholly, we are *entirely* sanctified and both now and unto the coming of Christ we are to be kept from both outward and inward sin and enabled to meet the Lord in peace and pleasure.

Q. Is it scriptural to have a Santa Claus in church entertainments?

A. Well, of course there is nothing in the Bible bearing directly on the subject, but the whole Santa Claus proposition depends more or less upon an element of deceit and levity and is, I think, a poor proposition to countenance even in the home, and I should not think of having anything of it whatsoever in any sort of meeting or entertainment that had even a remote connection with the church.

Q. I believe that in the case of the experience of Saul in the house of the Witch of Endor that it was a demon spirit which impersonated the spirit of Samuel and not the spirit of Samuel produced by the witch, am I correct?

A. Yes, I believe you are.

Q. Can any one live in this world and not commit sin? Please explain 1 John 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

A. By the grace of God we can be so delivered from sin that we can live in this world and sin no more. Read 1 John 3:5-9 and you will see that this is the declaration of the Word of God. Concerning 1 John 1:8, you will observe that the seventh verse promises the blood of Jesus will cleanse us from "all sin," on condition that we walk in the light. Now the eighth verse refers to those who would deny that they have any sin to be cleansed from, and says of such that they deceive themselves; for every one naturally has sin and needs—and must have—the cleansing through the blood of Jesus Christ, if they are ever prepared for heaven.

THE WORK OF THE WHOLE CHURCH

The General Board

"And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with his heart, and prospered."

WE submit that whatever definition is given to the phrase "the work of the church," the testimony of the Bible to Hezekiah's attitude toward work is to be accepted by every one engaged in carrying on that work which the church of the living God has inaugurated and maintained and extended in the earth. If it be true that the church is "a formally organized body of Christian believers worshipping together," and that work is "that upon which one spends labor," then it must be acknowledged that the work of the church embraces conscious co-operative effort. And that, if it be patterned after that effort put forth by Hezekiah, it will be done with all the heart, and God will prosper it.

We like another part of the scripture quoted above, "in the service of the house of God." The king was careful as to where his effort was expended and what the objective sought. There is more to the *co-operative effort* of "a formally organized body of Christian believers" than merely a task coincidentally undertaken. Individuals, acting singly, could do exactly the same work as while acting together. But *God's plan is to do His work through the church*—"the service of the house of God"—and because He has willed it so, that effort which comes from this collective body called the church, meets His fullest and best approval. As concerns the Church of the Nazarene, added strength comes when it is remembered that "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word."

THE CHURCH IS GOD'S AGENCY

This point, united effort, needs emphasis. Too lightly, oftentimes, do earnest Christians read the words, "Christ also loved the church and gave himself for it." "God so loved the world that he gave his only begotten Son." Understand, the church, an organized body of Christian believers. One has said that the term church means the "called-out" ones. Granted. Yet these called-out ones act in concert. And the history of the ages reveals that the work of God has always been carried on by the *organized force* known as the church. True, this organized force has not always been true; it has not always maintained a high standard; indeed, oftentimes the standard has not been high enough, so that God has substituted another body as His peculiar treasure, as His chosen mouthpiece. But, whenever He has cast aside one body invariably He has selected another body of *organized Christian believers* through which to make known His ways to men. By way of parenthesis we add here a warning not to be too free in condemnation of God's anointed: for it is human tendency to cast

aside God's workers long before the Eternal One takes such action. Great and lasting good is yet being accomplished by organizations not bearing our church name.

We would dwell upon the need of *united effort* until all our people see that God looks upon the Church of the Nazarene with favor. Certainly, there can be no church without the individuals who compose it. But it also is quite possible for individuals to hold membership in the church and *not in reality be a part of it*. The individual must make the *objective of the church his objective*; he must *accept as his work* that which has been denominated the work of the church; he must *act in concert* with others of like precious faith and purpose—all that he consummate not the will of the church only, but the will of God, whose church it is and whom it serves. Speaking in exact terms, the Church of the Nazarene is an organized body of 50,631 Christian believers. It is not a body of over fifty thousand individuals, each of whom acts separately in his endeavor for God; but it is fifty thousand and more individuals acting *unitedly* to carry on the work of God entrusted to their care. The Church of the Nazarene finds its opportunity and wields *tremendous influence*, therefore, *as it acts in concert*, all for one and one for all. The Kingdom of God in the earth is benefited as this united body carries on a unified work, and as one voice proclaims a gospel able to reach to reach men's needs, and a Savior mighty to act in their behalf. Acting as individuals, though for a time their efforts would tell, *their force would soon be spent*; acting as a unit, *their force accumulates* and like a mighty army they go forth to conquer in His name.

Recognizing the need for *united effort*, the father's put into the Manual, ¶ 390, the following sentences: "The privileges and blessings which we have in association together in the Church of Jesus Christ are very sacred and precious. There is in it such hallowed fellowship as can not otherwise be known. There is such helpfulness with brotherly watchcare and counsel as can be found only in the Church. There is the godly care of pastors, with the teaching of the Word, and the helpful inspiration of social worship. And there is co-operation in service, accomplishing that which can not be otherwise done. It is necessary that we be of one mind and heart."

Yes, the Church is God's agency.

THE WORK OF THE CHURCH

The first and continuing work of the church is the preaching of the gospel. Without this all else is in vain so far as God's kingdom is concerned; with it as the foundation, every other legitimate work will prosper. To preach the gospel of Christ, the power of God unto salvation to everyone that believeth, is to make use of the only means whereby the mighty power of God can be made effective in the salvation of men and

for their progress. "Other foundation can no man lay than that is laid, which is Jesus Christ." As a church we accept this as essentially true and needful in our endeavors for Him when we declare, in ¶ 33 of the Manual, "We seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, and their upbuilding in holiness, together with the preaching of the Gospel to every creature." How well the church has carried out this first essential only eternity will fully reveal. We take courage from what we have observed thus far.

The church which faithfully preaches the gospel and fulfills its mission to establish its converts in the faith and service of their divine Master and to persuade those who are not Christians to accept Christ as their personal Savior and enter the fellowship of the saints, will soon find itself faced with the condition confronting the Apostles in the sixth chapter of Acts. And happy is that church which, facing the same need, meets it as did the Apostles in that far-away time. Without hesitation or dissent they arranged to take care of this necessitous case. In the centuries following, the church has been confronted with the needs of men and women aside from their need of the gospel; which needs were revealed as the church was engaged in its gospel work. The sad fact is that the fall of man not only established a need for redemption of his spiritual nature, but likewise his mental and physical nature; also, it has made necessary the undoing, as far as possible, the results of sin.

If we believe that ignorance, disease, moral degradation—tendencies toward evil—are the results of sin entering the world, then we must also believe the opposite: that Christianity is an overwhelming force lifting its recipient out of the results of sin and into the kingdom of His dear Son. *To accomplish this successfully requires organized effort*. It can not be undertaken casually; it needs must be accomplished by an agency assuring continuous effort. Such agency is the church. Engaged in preaching the gospel, the church notes the other needs of those with whom it comes in contact. Shall it conclude that revelation of intellectual and physical needs is sufficient warrant to cease its attention to the spiritual needs and to devote its entire time to the others? Shall it stop one to do the other? Shall it say to its ministry, Serve tables? No. There is a better way. Like those Apostles in the dawn of the Christian era, the church shall pick out "men of honest report, full of the Holy Ghost and wisdom," to whom it shall delegate this necessary work.

Early in its life as an "organized body of Christian believers," the Church of the Nazarene recognized it must combat ignorance—so it established schools; it acknowledged itself debtor to every man to give him the gospel in the same measure it had received the gospel—so it early established itself in

(Continued on page ten)

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

POWER OF INFLUENCE

By REV. A. McNAUGHTON

INFLUENCE is an invisible thing. We cannot put a tape line around it, nor can we weigh it on Fairbanks' scales, yet it is one of the most potent qualities accompanying life. We radiate it as unconsciously as we breathe. It is the height of ignorance and folly to try to blind ourselves to its presence. In a certain gun factory a great bar of steel weighing five hundred pounds and eight feet in length was suspended vertically by a very delicate chain. Near by a common bottle cork was suspended by a silk cord. The purpose was to show that the cork could set the great steel bar in motion. It seemed impossible. The cork was swung gently against it, the steel bar remained motionless. But it was continued for ten minutes and the bar gave evidence of feeling uncomfortable, a sort of nervous chill seemed to affect it. Ten minutes more there was a vibration. At the end of an hour the great bar was swinging like the pendulum of a clock. Dare you stand up and say that your influence does not amount to anything? You are continually sending it out as much as the sun shines in the heavens to warm mother earth. Make your influence count for Christ and dying humanity.

ARLINGTON, ORE.

FROM THE NORTH DAKOTA-MINNEAPOLIS DISTRICT

There are three Nazarene Young People's Societies in the North Dakota-Minnesota District, viz. at Minot, Mohall and Velva. As I was the pastor at Mohall for about a year, I can speak from personal observation of the work of that society, and am glad to testify that the society, numbering about thirty members, is alive and active in the service of the Lord. The meetings are conducted in good order, and are spiritual in tone. Many of the members, including all the officers, are in the experience of entire sanctification. Once a month a missionary meeting is held.

I am now supplying at Minot, during the illness of the pastor, and have the privilege of being in the young people's meetings. Recently they held a missionary meeting, the main subject being Armenia, and an offering was given to the Armenian work. The papers read and the facts brought out showed an intelligent grasp of the subject. I also had the privilege of meeting with the Velva society a few weeks ago, in a missionary service, at which both the home and foreign work were represented by well-prepared papers and addresses. The young people seemed to put their heart in the service, and a liberal offering was given for missions.

I think the time has come for the formation of a District Society of Young People, and a forward movement looking to the organization of Nazarene Young People's Societies in all our churches. I hope this may be done in the near future.

H. G. COWAN.

DENVER N. Y. P. S.

We are glad to be able to report that God is with us and blessing in the Young People's Society of the Denver church. We have a live N. Y. P. S. consisting of a nice band of young people and older people. Our meetings are well attended having an average attendance of around 100. We have a missionary committee, visiting committee and membership committee. Have had good rousing missionary meetings the first Sunday of each month and the programs are very interesting. The president and vice-presidents appoint the leaders for the regular meetings. We have quite a lot of talent among our young people. We try to make use of all the young people we can and we have solos, duets and quartets and occasionally a chorus rendered by one of the Sunday school classes. Our people give good inspiring talks in leading the meetings. Sometimes we have the older people lead the meetings as we feel

that we need the talks from those who have had more experience. We encourage the presence of the older people in our meetings and feel that they are a great blessing to the Society.

The young people have a prayermeeting each Monday evening, which is well attended. They have a committee who looks after the securing of places in which to hold these meetings. Their aim is to get into as many homes outside of the church as possible.

Some of the young people go to the Central Hospital every Sunday afternoon and do a good work and some of them go to Fitzsimmons General Hospital for soldiers twice a month and do personal work, give out gospels, tracts, papers, etc. This is a very needy place as there are over 1300 soldiers out there so we were told by the Chaplain.

We feel blest by having a pastor who is interested in our young people which we believe is a very important factor in a Y. P. S. Our church has a fine orchestra made up of a number of our young people. In all we believe that God is leading us on to greater things as we keep our eyes on Him.

MARIE E. NIELSEN, President.

MOHALL, N. D., N. Y. P. S.

This society has a missionary meeting the first Sunday of every month, and on April 6 the subject was "Jonah as an example of a missionary worker." Jonah 3:1-10. References were given as follows by the members of the society:

1. That great city of Nineveh the object of God's love and pity (Jonah 1:2).

2. Israel had to be shown that outside of the covenant, lying in darkness, were people whom God had created with hearts that would turn to Him; that even among the most unrighteous His Word was powerful, the same as within the covenant (Acts 11:18).

3. Do we get the facts down deep into our souls that in Christless lands today there are millions who are not created for enmity against God through ignorance, but for salvation and the development of character to adorn His kingdom? (Romans 1:16).

4. If God so wonderfully used Jonah, a man rebellious and very human, would He not delight to have us zealously associated with Him, and effective in the salvation of heathen souls? (Mark 16:15. Rom. 1:16).

5. The message entrusted to us. A great Nineveh is awaiting it. We can no more be excused than could Jonah. He did not have the missionary spirit neither will our indifference excuse us (1 Cor. 4:1, 2).

A paper on "The Missionary Call." was read by one of the members. The following were the points of the paper: (1) One must be in touch with God before one can experience the call to missionary work. (2) It is a definite call to a special work. (3) Shall we try to evade the call, as John did, or answer, "Here am I; send me?" (4) The real test of obedience to God is performing the task one is called to do. (5) We must trust God, and leave results in His hands, if they do not turn out as we had planned.

It would not be wonderful if in such a meeting some one dated his or her call to the mission field.

GRACE NELSON, President.

N. Y. P. S. TOPIC DISCUSSION FOR MAY 18

By DONNELL J. SMITH
"A Royal Rule of Life"
1 Samuel 15:17-24; John 2:5

Rules of life are many. But man has by no means been as successful in observing them as he has in formulating them. Benjamin Franklin in his Autobiography relates how he "conceived the bold and arduous project of arriving at moral perfection." To attain this he grouped the virtues of life under thirteen heads as follows: temperance, silence, order,

resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquility, chastity and humility. With these as the rules of his life he began his task. However, he records that while he accomplished much good for himself, he found himself in certain respects incorrigible.

The Scripture references for our lesson set before us two impressive examples. The first is Saul, the most striking figure of all the kings of Israel. Well may he have been exalted to a place and station of royalty for his was a royal figure. In addition to massiveness there was symmetry and fineness of form. He was a ten talent man, ordained to noble and exalted attainment, mighty achievements, and a place among the great. But there was a fatal break in his career, a precipitous fall, a tragic end. He was anointed a captain and leader of God's people by the Prophet Samuel, is set aside, and another is raised up in his place: he who once felt the divine afflatus, the Spirit of God moving within; is forsaken of God—the Spirit departs, the relationship is broken, God refuses to hear;—he before whom the enemy fled, and under whose command the armies of Israel marched triumphantly forward is at last deserted and defeated upon Mt. Gilboa. Why the departed glory, this absence of God from His anointed, this sad and hopeless end? Can we furnish the answer? Written so that all may read, may know is the answer. Saul failed to learn the *royal law of life,—the law of obedience.* Patiently did God instruct him, tenderly did He admonish him, earnestly did He plead with him, and faithfully did He warn him. But Saul would none of God's reproof. He would live his life in defiance to the most positive rule that God has given man. The picture then is of one who has everything else to insure his success fails through disregard of this one *Royal Rule of Life.*

The second example is that of a plain woman, the mother of the humblest of men. She with her son, Jesus, and a few other common folk who had become followers of Jesus are in attendance at a wedding in Cana of Galilee. Ere the feast of the wedding celebration was finished they ran out of wine. This plain woman comes to her son to seek aid in their need for the feast. Assured of help she turns to the servants and says, "Whatsoever He saith to thee, do it." These words may be regarded as the fullest and most complete statement of the *Royal Rule of Life* that has been given to us. This being true we can only believe that in these wonderful words we find the secret of the life of this woman, who though of lowly mien is the most highly honored of all women, the mother of our Lord and Savior. Never will we know of the ponderings of her heart, the trials and afflictions of her faith, the dark forebodings that all but led to despair. But nowhere in the volume of the Book is there a word to imply that she ever drew back, or faltered in the obedience of her soul. She who in girlhood found favor with God never lost it: she who answered the angel of the Lord, "be it unto me according to thy word" never sought another way to travel. Her way of obedience led by no short way to ease and honor. Compelled to suffer shame and reproach, to follow without the circle of Him whom she loved better than her life, and worshiped as her Lord; she chose to wait at the foot of the cross when others fled, to linger in the gloom of those dark hours, and to hasten with the morning light to the tomb where they laid Him. Well could she utter these words, "Whatsoever He saith unto thee, do it," for it had been the rule of her life.

While we speak of this great truth as a rule, let us remember it is more. It is a condition and purpose of heart, a yieldedness of will. It is the all-inclusive command of the sovereign God. There is no substitute for it.

Obedience

1. The Divine Law. Gen. 2:16, 17; Deut. 4:1; 27:10; Jer. 7:23.
2. The Divine Example. Luke 2:51; John 8:29; Heb. 5:8, 9.
3. It is actuated by Divine Love. John 14:15; 1 John 5:3.
4. It is a testimony to Divine Grace. Mat. 7:21; 5:16; 1 Peter 2:15.
5. It is rewarded by Divine Fellowship. John 14:23; Acts 5:32.

NEWS FROM THE FOREIGN FIELD

"Go Ye Into All The World"

THE WAY WE DO IT IN PUCHOW

By Mrs. H. A. Wiese

FOR the last three months I have been spending much of my time visiting homes. It is not like pastoral calling at home, and it may not be the way they do it in other parts of China.

Here we start out as soon after dinner as we can and do not intrude on the Chinese eating time, giving us as long a time as possible to visit. The Chinese custom is to ask every one he meets where he is going and why. So of course when they meet a foreign woman they never fail to ask these questions. We invite them to come along with us. The Chinese dearly love crowds and something out of the ordinary. Thus our number increases sometimes to twenty or twenty-five by the time we reach our visiting place. You would be interested to see the picture they make, following along single file, some young with smiling faces, others old and wrinkled. And if there are Christians among them they call out to any they know, "Come on and hear the doctrine."

When we reach the yard the children call out, "The teacher has come!" The women come out and escort us into the house, saying all the while that their home is so bad and dirty that they know I will laugh at it.

After they see we are properly seated they tell the children to go call in the neighbors, and they prepare to make tea for us. We explain it is our rule not to drink tea when we go out preaching, for it works hardships on the poorer families, and we don't want to embarrass the poorest home.

During this time the other women who have come examine my clothing, comment on my leather shoes, big feet, white face, age, glasses and fluffy red hair. Curly hair may be considered nice at home, but the regular question put to me here is, "Do you ever comb your hair?" Chinese love nice oily hair.

Soon the neighbors have all come in. Some have a big piece of black bread with cooked leaves and grain on top. They have brought their dinners and are eating, others have shoes or other garments to sew on, others braid straw, while others are caring for babies.

We all go out into the yard and find a shady spot. The Bible women and I usually have chairs or saw horses to sit on, while the others sit in front of us on mats on the ground. We have all the way from twenty to a hundred women, so we have singing, prayers and preaching the same as if we were at church. When one gets tired preaching the other gets up and goes on with it. Now and then women break in with a question.

When evening comes we close service and start to go. But they will insist that we stay; they want to hear more, and it is not yet dark. But it will be dark by the time we reach home, so we answer some of their questions, invite them to the church and, promising to come again, we leave.

We return home tired but happy with only one visit made, but many homes reached.

But on service days too often we watch in vain for some one who seems especially interested. Then Satan says, "All Chinese talk." But on visiting again in the neighborhood we find them again eager to hear more. Why had they not come? "Forgot the day you said service would be." Every day is alike here; the Chinese calendar is not divided off into weeks. We can't say Sunday we have services, Wednesday night prayer meetings, Thursday women's meetings. It would be Greek to all but the Christians. Christians even get mixed, sometimes walking miles to services only to find they have come on Saturday or Monday. None of the outsiders know when we have services—only the few that meet us on our way or hear Mr. Wiese blowing the cornet, which does not carry very far. Our great need is a bell to ring out on Sunday telling these people it is the Lord's day, inviting them to come and hear: "Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

IMPORTANT NOTICE—PITTSBURGH DISTRICT

In the April 16th issue of the HERALD of HOLINESS a financial statement was published showing the receipts for the various general funds from January 1, 1924 to March 1, 1924. Our attention has been called to a serious mistake in connection with the credits given to the Pittsburgh District, and we desire to make the following correction and statement.

The statement published should really have read January 16th to March 28th. This applies to all the items listed on the statement, since the books for 1923 were kept open until January 16, 1924.

Last fall when we were endeavoring to make up the deficit in the general missionary fund just prior to the General Assembly, the Pittsburgh District was kind enough to help us out by sending us their note, to be used then and paid later on as the funds came in. This note was properly credited to the District then, and remittances have been made on it from time to time. With this explanation we desire to say that we have received from the Pittsburgh District from January 1st to March 28th the following funds:

Foreign Missions	\$3,970.83
Home Missions	200.00
Church Extension	200.00
Ministerial Relief	51.00
Rest Cottage	104.88
Peniel Home	154.50
Total	\$4,681.21

This is certainly a good showing for the first three months of the year, but owing to the fact that some of the foreign mission funds were applied on the above mentioned note and some sent in prior to January 16th and some funds sent direct to the homes and no receipts forwarded to us yet, and also to the fact that some of it was received while we were preparing a new system to take care of the combined general interests of the church and not properly credited, the report in the issue of the HERALD for April 16th did the Pittsburgh District an injustice which we regret very much. We trust that those who read the statement and the editorial comment regarding the same will take note of the fact that the Pittsburgh District should in reality have been commended.

E. G. ANDERSON.

GENERAL MISSIONARY NEWS ITEMS

An unusually malignant epidemic of bubonic plague is now raging in the Panjab, India.

"Iraq for the Iraqi! Mosul for the Mosuli!" is the restless cry of the country that we call Mesopotamia ("between the rivers"). "A conflagration there, where Moslem Shiah hates Moslem Sunni and both hate the Christian and the Jew, would almost certainly involve the whole of the Near and Middle East, and result in the wiping out of Armenian and other Christian minorities—*World Dominion*. Pray for peace in that turbulent area.

"The whole field (of Mesopotamia) from Mosul in the north to Basra in the south has now been taken over by a United Mission formed by the American Presbyterian and the American Reformed Churches. . . . The total number of missionaries in Mesopotamia, including wives, is about 16. Protestant communicants number under 100. In mission schools there are about 300 pupils. In all Christian schools there will probably be about 1,500 children. The population of Mesopotamia is 2,349,282, of whom 1,494,015 are Shiah Moslems, and 1,146,685 are Sunni Moslems. Jews number 87,488, Christians of various sects, 78,792, and other religions, 42,302."—*World Dominion*.

Four ordained men with their families, sent out by the Korean church, are working among the Chinese in Shantung.

"Today," says the Rev. Alden H. Clark, of Ahmednagar, in *The Congregationalist*, "Anti-Western feeling is not so apparent as it was in the days of the Swadeshi movement of 1907-08. Everywhere I have found the old-time courtesy and appreciation of Western co-operation. On the other hand, it is evident that what had been in 1907-08 often a wild and angry assertion of Indian rights, and has in a period since sometimes expressed itself in bomb-throwing and rioting, has now settled into a quiet, insistent purpose to gain full control of every aspect of India's life, political, economic, religious. . . . Christ is more and more recognized as one of the greatest leaders and often as the greatest leader of the world. Mahatma Gandhi's open reverence for Christ and recognition of his debt to Him has spread the influence of Jesus broadcast in India. . . . The process of Indianization has made marked progress. . . . Indian Christians are identifying themselves more with their non-Christian fellow Indians in politics, education, business and religion. This movement contains its dangers, for Christians who have no deep personal experience of the living Christ and no firm grasp of the distinctive and essential elements in the Christian program in some cases are carried back into Hinduism in their desire to identify themselves with the culture of their country."

Rev. Walter Fairman, of the United Presbyterian Mission in Egypt, writes of the marked success that attended a series of conventions for the deepening of the spiritual life, held during November and December at four centers in Egypt. "The special subject this year was: The Identification of the Believer with Christ: (1) in Death; (2) in Newness of Life; (3) in Service. Our devoted Egyptian workers have received a great uplift and have gone back to their various spheres of labor with their faith strengthened and their vision enlarged. Evangelistic services were held in the evenings, and to these the general public turned out in such numbers as to tax to the utmost the accommodation provided in each place. . . . Can you imagine the situation? In the heart of a Moslem city, a whole street turned into a tent for the holding of religious meetings attended by Christians and Moslems and no disturbance and no objection. Ten years ago that would have been impossible but it was done."—*The Missionary Review of the World*.

Seeing the work of Christian missionaries among the 60,000,000 outcasts of India, one of the Nationalist leaders declared: "After all, when it comes to practice, Christianity alone is effecting what we nationalists are crying out for—namely, the elevation of the masses."—*The Missionary Review of the World*.

MRS. ARABELL MESSENGER LEFT HER MONEY FOR FOREIGN MISSIONS

By SAMUEL SALMIEN

A few years ago Mrs. Arabell Messenger, a faithful member of the Church of the Nazarene at Marysville, Washington, died requesting that her part of their property, consisting of a small ranch, be given to foreign missions at the death of her husband.

Brother Messenger had some cash on hand and paid a part of it immediately after her death and now has made final payment of \$788, which has been invested by the local church and will be paid by them to the General Board in 120 monthly installments; the first being \$8.40. The other 119 payments will be of \$9.20 each.

It was Sister Messenger's request that the money be used in the work among the child widows in Eastern India.

NOTICE

Rev. H. N. Haas, 1024 E. St., Lincoln, Nebr., will be pleased to receive cancelled stamps, which he will sell and give the proceeds to missions. Save your cancelled stamps and send them direct to Brother Haas.

E. G. ANDERSON, *Treasurer*.

THE WORK OF THE WHOLE CHURCH

(Continued from page seven)

foreign fields, and later undertook a comprehensive home work in neglected places; it observed the social conditions—and engaged in bringing back to health and womanhood the unfortunate woman, and properly caring for the orphan child. Early, too, the Church of the Nazarene recognized its need for literature—Sunday school and evangelical—and established itself in the publishing of its own printed matter. Need for buildings for the congregation and the pastor were soon made manifest—hence, the Church Extension work of the church. And though young in years, the need for aid for the ministers unable longer to continue the calling of God is being met in the work of Ministerial Relief.

During the past years the Church of the Nazarene has endeavored to meet the needs as revealed in its gospel work. A considerable measure of success has been achieved. God's blessing has been seen in this work, and it is not apparent anywhere that any of these endeavors could cease and meet God's approval. So the present plan is not to curtail the activities of the church, but to present them in such manner that each member of the church will come to realize a responsibility in carrying on the *whole* work as a *whole* task. The General Board does not demand anything. It merely seeks a better way to do the work of the church, realizing that only as such can be established *can the church expect continuing success*. The Board believes that in presenting the financial needs of the work of the church as this work is carried on generally, it has brought to the attention of the whole church the character of the work in which it is engaged. In the pamphlets "The Whole Church at the Whole Task" and "Why a Budget?" the Board has stated its conclusions at some length and has set forth the different needs comprehensively. It asks a careful reading and study of these pamphlets.

Packages containing the above pamphlets have been addressed to each pastor of the church for distribution to the membership. If this package has not been received, pastors are requested to notify the Nazarene Publishing House, 2109 Troost Avenue, Kansas City, Mo., giving the number of members, and another package will be mailed at once.

WORLD WIDE NEWS

By REV. C. E. CORNELL

Dr. Hurley Albert Baker, for twenty years the General Superintendent of the Anti-Saloon League, died at Westerville, Ohio, his home, Sunday afternoon, March 30, at 5:30. He was a keen organizer, tireless worker and Christian gentleman. The success that came to the temperance forces throughout this country in recent years was largely due to his skillful efforts.

Recent church statistics by the great church statistician, Dr. H. K. Carroll for the year 1923, show, 45,457,335 communicants, with 201,843 ministers and 237,404 churches, a gain of 680,015 communicants, 2,733 ministers, and 2,884 churches. The Protestant evangelical bodies have a total of 27,812,898 members. The Church of the Nazarene is reported to have 50,721 members, a gain of 2,779.

Papini, who has recently written a "Life of Christ," turns out to be a frosty atheist and rabid Catholic. Many American publishers commended his book, but now class themselves as an "easy mark." He is classed as an "intolerant Romanist and malignant defamer of those who do not do obeisance to the Pope."

Honey bees are one of the few forms of animal life that can be sent through the mail. Recently

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

Since my last week's report of our Stockton campaign I have not been idle. On Monday night of April 7th after we had closed in Stockton I went to the beautiful little city of Lodi and preached for a splendid young man that I have known ever since he was a boy—Brother Clarence Erickson. He is pastor of a large independent Holiness church known as the Bethel Church. He had advertised the services well, and we had out, I judge, not less than six hundred people. I gave the story of my life and the great congregation seemed to enjoy it very, very much. The offering was very fine for the night. My stay among the people was very delightful, and our fellowship was beautiful. I drove back into Stockton that night, and stayed in the home of Brother Roy Smee where I had all the rich goat's milk that could drink. Now to get an old man converted to goat's milk is going some. On Tuesday of April 8th I made my way across a beautiful country to the little town of Milton. Here my old friend Mickey from Kansas is their pastor. I stayed in his home during my visit. They are very beautiful saints. Arriving in town about one o'clock Brother Merrill, the father-in-law of Brother Roy Smee of Stockton, took me in his nice car and drove me down through some of the fine valleys to see some fine herds of beautiful white faced cattle. Brother Merrill, I think has several hundred head. My! My! It made me think of the early days of Texas to see hundreds of big white faced steers grazing on the beautiful hillsides and in the valleys. I did want a saddle and pony so bad.

At night we had a beautiful service. The little church was about full. After a good night's rest, early on Wednesday morning of April 9th Brother and Sister Mickey took me in their nice new Star and drove me many miles through the mountains to a beautiful lake. This was a wonderful trip. When we returned Brother and Sister Griffin had arrived from Oakdale, so I changed cars here and got off of the Star line and took the Ford line. We made a beautiful twenty-two mile dash through the most beautiful country I have ever seen, reaching Oakdale about noon. We got a quick lunch and fixed up some fine goat's milk for Brother Griffin is blessed with some of the finest goats I have ever seen—He has some goats that give five quarts of rich milk a day—then we packed up a nice coffee pot, a skillet, plenty of fruit, some fine old country sausage, and some weinies—and made a dash for the mountains. We took the Yosemite Valley road and ran back into the mountains thirty miles; left the main line and went up to an old gold mine where there had been multiplied thousands of dollars taken out of the ground. After looking around we built a big fire and warmed a big pan of baked beans, made coffee, fried sausage, and broiled weinies, and My! we had the time of our lives. However, about four-thirty we packed up and headed back for the city. At Oakdale that night we had the house packed as long as the people could get in, and it was a most delightful service. A number of subscriptions for the HERALD were taken. Brother Griffin is now building a nice church. They secured a good corner lot, and the day I was with them they were hauling lumber, putting it on the ground getting ready to build. During the month of May they are to have a big tent meeting with Brother Fred St. Clair. I am hoping and trusting they will have a great revival.

I met a number of old friends in Oakdale,

among others was Brother D. S. Reed who has been a very faithful stand-by on the Northern California District for many years, but his health failed and he had to give up the regular work. I met another good friend, Brother J. M. Need, who used to live in Oakland. His health has been very bad, but he is improving some.

From Oakland I had a beautiful trip across the country through the great gardens and orchards of "Sunny California" to San Francisco. Here I had one night with the Rev. Donnell J. Smith. We had a most delightful meeting in his church. Nineteen hands were raised for prayer; we also took a fine number of subscriptions for the HERALD. The work in Frisco is going forward fine. It is remarkable what Brother Smith has done in that city. While some have looked on and said it could not be done Brother Smith has gone to work and done the thing. Now that is what I call success. This was on Thursday of April 10th. The readers will remember that it was in Frisco nearly five years ago that this old soldier was knocked about thirty feet and taken up nine-tenths dead and one-tenth alive; but after a good night's rest in Frisco in a large hotel, on Friday of April 11th Brother Gray from Berkeley met us over in Frisco, and after a good dinner at a fine cafeteria we took the big boat landing us at the Oakland pier, and here we got a fast train for Berkeley. We had great crowds at Berkeley, and we found Brother and Sister Sufield in full swing in a good meeting. Sister Sufield and Brothe Turner sang a beautiful duet. We had a beautiful service here, and a number of hands up for prayer. At eleven o'clock at night I boarded the train for Southern California reaching Los Angeles on Saturday evening of April 12th. My family met me and we drove up to the B. & M. and had a good supper, and what I did to it was a plenty having been all day on a slow train, but what I lacked on the train I made up at that old cafeteria. We had a good night's rest in our home that night, and on Sunday morning I went to my own church for the Sunday morning service to hear my pastor, the Rev. U. E. Harding. He brought us a great message. This is the first time I have heard him preach in his own pulpit since he has been my pastor. He and his wife sang a beautiful duet to the delight of a great multitude of over a thousand people. They sang, "When They Ring the Golden Bells." It was a great blessing to the people. I enjoyed my day with them to the limit. In the afternoon I went to the Nazarene Mission in Monrovia. Here I was with our good pastor Brother Gowland. I gave them from Sunday in the afternoon until Wednesday night. We had beautiful services. The Mission was packed to the door, a number of hands were raised for prayer, a number of seekers at the altar, and a fine list of subscriptions for the HERALD. Finishing up last night with them, I am today sending the HERALD office sixty-nine subscriptions. This to my mind is the most delightful job in the world—getting subscriptions for the HERALD. Let the good Samaritans stand by the cause. Don't forget the needy institutions. Remember it is your duty as well as your privilege to send the HERALD to the poor widow women, old preachers, and to the charitable institutions.

Ten thousand blessings on the Good Samaritans.

In perfect love,

UNCLE BUDDIE.

a valuable bee was sent from North Dakota to Alabama for the winter. Next summer this bee will go north again. That is surely working a bee for all it is worth. Don't you think so?

Curtis D. Wilber, who becomes head of the Navy is from California and formerly was a teacher in the Sunday school of a large class of young men. He is qualified for the responsibilities of a trying position and a Christian gentleman beside. The newspapers generally commend him.

The Senate of the United States unanimously barred Japs from the United States on April 15. There were not more than twenty-five senators present. The measure passed without a dissenting vote. Japan is greatly wrought up over the action.

Two writers in a recent number of the *New York Christian Advocate* write on "What is the Matter with Methodism. They seem to think that there must be a return to simple faith in Jesus Christ and a losing sight of numbers and wealth. Methodism was raised up specifically to spread Christian holiness over the entire world. There seems to be quite a lack of "spreading."

The estimated national wealth is \$320,863,862,000. During the last ten years the wealth of the United States has increased 72.2 per cent. The present per capita wealth is \$2,918. Quite a number of us are "shy" on the per capita amount.

Great Britain is making a creditable showing with her finances despite the heavy burden she is carry-

ing because of the world war. For the fiscal year ending with the month of March, the government expenditures were nearly 50,000,000 pounds less than the total income.

Mr. William G. McAdoo stands four square on the prohibition question. A wet organization recently waited upon Mr. McAdoo and told him that they were dissatisfied with his stand on prohibition. He said to them, "You may as well understand one thing, I am dry."

Roger W. Babson, the great American economic expert says: The great improvement in business which followed the war, and is so clearly shown by the Babson chart, was very largely the result of the influence of prohibition and the salvage of our former waste of two billion dollars or more each year due to the liquor traffic. I know of no other way to account for the great impetus in home building, the tremendous numbers of new automobiles purchased, the larger volume of department store sales, accompanied at the same time by a continued swelling of savings banks deposits, when the tendency of business as a whole should normally have been downward.

Rev. A. G. Jeffries the converted Texas lawyer and known nationally as a mighty preacher and soul winner has been suffering with a severe spell of sickness at his son's home 3928 Dorsey street, Los Angeles, Calif. At this writing (April 16) he is somewhat improved.

REPORT OF NEW ENGLAND ASSEMBLY

The Seventeenth Annual Assembly of the New England District, held at Cambridge, Mass. came to a glorious close on Easter Sunday. In the victory of that day was to be found a fitting climax to an assembly characterized by that harmony and blessed fellowship which comes only with the presence of the Holy Spirit. Our dear Dr. H. F. Reynolds presided and endeared himself anew to every member of the assembly by the patience, tact, and godly counsel with which he guided us through the business sessions, as well as the enthusiastic support which he gave to every interest of the church. How good God has been in preserving him to this time and what a blessing he was to us in this session of special ministration!

There was a splendid representation of all portions of the District. In every business session the unity of the Spirit prevailed, minor difficulties being lost always in that brotherly love which keeps us at one in Christ. The pastoral and financial reports showed some commendable accomplishments for the past year, and a very general optimism prevailed in relation to the work of the year just opening. While there was a willingness and a spirit of determination to face the facts as to the condition of the work and the real progress of the year, there was no note of discouragement but rather the undertone of a profound conviction that, under God, a more rapid advance can be made in this eastern country.

The anniversaries on the various afternoons were seasons of inspiration. Rev. J. C. Henson, financial manager of Eastern Nazarene College in a stirring address given on Thursday afternoon brought to the assembly a renewed sense of the real obligation owed to the cause of Christian education and the members of the assembly, as never before, pledged themselves to an active interest in the support of Eastern Nazarene College. On Friday afternoon, Rev. E. G. Anderson, speaking in connection with the Missionary Anniversary, gave us an hour of vigorous soul-stirring along missionary lines which received a whole hearted response from the assembly in the form of a pledge to stand faithfully by the cause of missions as our one hope for success and preservation as a church.

On Saturday morning Rev. H. V. Miller of Hartford, Conn. was elected District Superintendent, succeeding Rev. S. W. Beers who now goes into the pastorate. Brother Miller is a splendid young man of high character and deep spirituality, with a spirit of aggressiveness which, under the blessing of God, gives promise for the future of the District.

The services on Easter Sunday were scenes of great spiritual uplift and joyous refreshing. The presence of the Spirit of God was manifest in the messages which were given by Dr. Reynolds, Rev. Wm. Eckel, and Rev. J. C. Henson. The memorial service was impressive. The ordination service was blessed. In the young people's rally a holy enthusiasm prevailed as the recently organized N. Y. P. S. of this District looked out upon its first year of activity. Space forbids an adequate report of many other very excellent features such as the work of the

SUNDAY SCHOOL LESSON REFERENCE

May 11. JEHOIADA'S VICTORY OVER BAAL.
Lesson: 2 Kings 11:1-4, 11-18.
GOLDEN TEXT: Be strong in the Lord, and in the power of his might. Eph. 6:10.
Devotional Reading: Psalm 1.
May 18. ISAAH AND THE ASSYRIAN CRISIS.
Lesson: Isa. 37:14; 21:23; 29:33-36.
GOLDEN TEXT: God is our refuge and strength, a very present help in trouble. Psalm 46:1.
Devotional Reading: Psalm 46.
May 25. JEREMIAH AND THE BABYLONIAN CRISIS. Lesson: Jere. 26:3-16.
GOLDEN TEXT: Amend your way and your doings, and obey the voice of the Lord your God. Jer. 26:13.
Devotional Reading: Psalm 86:1-8.

Woman's Foreign Missionary Society, the splendid entertainments provided by the pastor, Rev. W. E. Smith and his band of loyal Nazarenes, and the beautiful singing under the direction of Rev. F. A. Smith. But throughout the Sunday services numerous statements were made by representative brethren that for harmony and blessing, they had never seen the equal of this assembly in the history of the District. For this victorious assembly we praise our God and in His name the Church of the Nazarene in New England moves forward.
HUGH C. BONNER, Assembly Reporter.

NORTH PACIFIC DISTRICT

About six months ago the ministers of the north end of the North Pacific District at the suggestion of Rev. C. B. Archer, saw the need of closer fellowship with the brethren, and it was agreed to start monthly meetings, going from place to place to hold them. That this thought and plan was of the Lord, has been more than proven, for the work has gathered momentum, each meeting has been better than the previous one till we now exclaim, "How did we ever get along without them, how profitable they are, how immeasurable are the blessings from them and what enthusiasm we gather from these meetings, and touching shoulders with each other monthly."

Favorable mention has been made of having Brother H. D. Brown at each meeting to give a digest of the new manual. So far meetings have been held at Seattle, Kirkland, Mukilteo, Everett, Monroe and Tacoma. The Tacoma meeting was held only just this week. Pastor H. D. Brown, although living in Seattle, had everything in fine readiness, and his good people served meals at the church. Great blessing and power rested on the meeting from the first, increasing with each service, till the evening service was a great climax of power, glory, and enthusiasm, as the people shouted, wept, and marched. Remembering dear Dr. Bresee's oft repeated admonition, they "kept the glory down."

Strong, unctuous and blessed sermons were delivered through the day by Dist. Supt. E. J. Lord, Rev. Mary T. Clink and Rev. Elsie Wallace. People came from the north end all around. The "North End" territory reaches from the Canadian line to Tacoma on the south, and from the Pacific Ocean to the mountains on the east, for we are, out here, a "land of magnificent distances." At the Tacoma meeting, marvelous and glorious messages in song were given by Brother and Sister Geo. W. Edwards of Everett, and a quintette from Seattle, consisting of Brother Ed Unger, Mrs. A. P. Gouthey, Mrs. H. Douglas, Miss Thorne, and Geo. W. Edwards. It

Evolution versus Creation

This is the second of the Fundamentalist-Modernist debates between Dr. John R. Straton and Dr. Charles F. Potter.

In this particular debate the judges decided unanimously in favor of Dr. Straton who supports the Fundamentalist position in the entire series of five debates.

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really seems to us that no one can sing the glory down, as real fire baptized Nazarenes.

That this North End District meeting is really functioning is known by the fact that they have arrangements already far under way for a campmeeting to be held at Everett, Washington, from June 26 to July 6th. It seems this is an ideal place for a campmeeting. Preachers for the campmeeting are Dr. A. O. Henricks, assisted by Rev. Elsie M. Wallace, and Mary T. Clink with Rev. Nelson Franklin as song leader. We are expecting great things at this meeting and are praying and looking toward that end.

LIBBIE BEACHT BROWN, Seattle, Wash.

REVIVAL AND CHURCH NEWS

PASTOR W. G. SCHURMAN of First Church, Chicago writes as follows: "Received a cash offering Easter of \$1300.00 for missions, making up the apportionment of \$4356.00 for the year. Preached to a full house Sunday evening. District Young People's Convention will be held here April 22-27. Rev. A. G. Jeffries will be with us for an evangelistic campaign June 1-15. Church is alive and united. Greatest crowd of young people in the movement. Brass band marched the streets of Englewood for an hour before Sunday school Easter morning. God works as we do our best."

FIRST CHURCH, LOUISVILLE, Ky. reports a gain of almost five hundred per cent in Sunday school attendance since the first of January and the offering four times as great on April 20 as on Jan. 6. And now that a contest for members is on it is expected that the school will grow still more. A Young People's Society has recently been organized. Pastor Carroll has been in charge only two months, but he seems to be God's man for the place. Five have joined the church since he came. A revival is to begin April 27 in which Brother Lucius of Hitchens, Ky. is to be the evangelist. Brother Carroll asks prayer for the healing of his little daughter and for his baby.

PASTOR EARL E. STEPHENS of Effingham, Ill. closed a good meeting in which Evang. J. E. Williams of Olivet was the leader on April 20. The church was strengthened and some new members are in prospect as a result of the meeting. Bro. Stephens says of the evangelist, "Williams did some of the best preaching I ever heard. He is clean cut, forceful and as straight as a die. He should be kept busy in our Nazarene churches."

NORTH HILL CHURCH OF THE NAZARENE, Akron, Ohio. H. B. Macrory pastor, closed a gracious revival in which Gen. Supt. Williams was the evangelist and Kenneth and Eunice Wells the singers on April 20. The crowds were large, there were two hundred seekers at the altar, a good class was received into the church with "More to follow," sixty-two subscriptions to the HERALD OF HOLINESS were taken, the expenses of the meeting were taken care of and a love offering of one hundred dollars was given to the pastor. Macrory says, "One cannot estimate the results of this meeting by simply counting those who were at the altar, for hundreds of friends came to hear and received great benefit. All things considered, we have never had a meeting that brought us more good to our church. Although we have been here seven years, we have won the friendship and confidence of the city in a larger way in this last meeting than ever before." Macrory is a good example of what a good man can do if he takes a good church in a good city and sticks to it.

EVANGELIST J. W. NORRIS of Columbia, Ky. recently conducted a meeting at New Cedar Grove near Milltown, Ky. in which there were seventeen conversions, twenty-one sanctifications and four additions to the church. A prayermeeting was organized, a number of family altars were erected and some felt the call of God to do special work. Bro. Norris is a sane, Spirit filled man and preached the full gospel in power. His wife is the Sunday school superintendent at our church in Columbia, but she is in poor health and requests prayer for her healing. She is one of the heroic little band that has recently purchased a church and with great effort and sacrifice are pressing on to pay for it and to build up a good work.

WE HAVE RECEIVED the following note from Dr. J. L. Brasher, University Park, Iowa:

"Since changing the name of our college from Central Holiness University to John Fletcher College we have a large demand upon us for literature upon the subject, both among our students and from other people. It occurs to us that there may be a number of readers of this periodical who have literature on John Fletcher. Our purpose is to collect as full an assortment of literature on the subject and memorabilia of this great saint as possible. We will provide a special case in our library and those that are specially choice will be put in as museum material, while we will seek to duplicate all of it for library use. Anyone having any of his works or memoirs or books written about him or ancient manuscripts or articles which he once owned may confer with us about it and we will reply immediately arranging for its reception."

FIRST CHURCH, INDIANAPOLIS, IND. recently closed a three weeks' revival in which the pastors, Haldor and Bertha Lillenas, were the evangelists and Prof. Joe Overmeyer musical director. The crowds were large—at times the people were turned away for lack of room, there was a good number of seekers, the evangelists and singer were well paid and a neat sum was left in the treasury for the Church Budget. April 20 was "Tithing Day" and the plate offerings were over three hundred dollars. Recent visitors at First Church are Evangelists C. W. Ruth, John Hewson, Dr. Vayinger of Taylor University, Kenneth and Eunice Wells, George and Effie Moore and several others; all these have brought blessing to the congregation. The people are entering heartily into the building of the new church in this metropolis and are thus taking advantage of one of the finest opportunities in the Nazarene movement. First Church has a fine membership of representative people and there are a great many visitors who are "looking our way."

PASTOR O. W. WALTZ and his church at Somerton, Ariz. have been having "times of refreshing" of late. Evang. H. C. Cagle was with them for a week's meeting in which there were twenty-five professions. Then Dr. Henricks came on for two weeks with continued victory and souls. At the close, there were eighteen additions to the church, a good offering for the evangelist and a "pounding" for the pastor. Somerton is "moving on."

BRO. C. E. CORNELL reports from Ontario, Calif. as follows: "Easter Sunday was superbly grand. One of these ideal California days. Our Sunday school numbered 215 with an offering of four hundred dollars for Foreign Missions. The Sabbath school scholars rendered a delightful Easter program. Two hands for prayer, one woman converted and two united with the church during the day. We call the day a 'glorious Easter.'"

DIST. SUPT. BUSSEY of Florida has just closed a five weeks' meeting with Pastor T. S. Mashburn at Norwood, Fla. A great effort is being made by these brethren to get our work on its feet here again. It is a slow process, but "persistence will win." There were nineteen seekers in the meeting, nine children and young people were converted three adults were reclaimed, one man who had been a church member for some time was converted and a number were seekers for holiness. The Sunday school has reached an attendance of twenty-four, the Sunday evening services are well attended, the newspapers are giving splendid publicity to our work and Pastor Mashburn says, "Things are looking much brighter."

IOLA, KANSAS, W. H. HARDIN, pastor reports "Coming along nicely with a good spirit of harmony and fellowship. Sunday school and Young People's Society both enjoying steady increase." Bro. Hardin has been unanimously called to the pastorate for another year.

REV. C. B. JERNIGAN has accepted the Superintendency of the New York District and is already on the field. This District has been one of the leading Districts of the church in per capita giving to Foreign Missions—and to the other general interests of the church, and it plans to keep up to its high standard in these matters without abatement. But the membership of the District is less than a thousand, and this within itself indicates the necessity of turning greater attention to Home Missionary work. Bro. Jernigan is a Home Missionary man. So he has gone to work already to arrange for campaigns in various centers and for a wide program of aggressive evangelism. Jernigan will double the membership of the District within a year. We shall be interested to read the reports from this section and shall expect to hear of the breaking out of revivals and of the building up of some strong centers of power where as yet we have no work at all.

OUR CHURCH AT BOONE, COLO., O. P. Bottom, pastor, has just had a gracious revival with Dist. Supt. Vanderpool as the evangelist. Thirty-seven prayed through, thirty-five of them during the last forty-eight hours of the meeting, six united with the church, ten more are expected to become members soon. Twelve hands up for prayer the last night and "The end is not yet, praise the Lord."

BRO. LEE GAINES took charge of our church at Albuquerque, N. M. when it was first organized five years ago with sixteen charter members. He has built up a good congregation of about sixty members, acquired a splendidly located church property and promoted the work at Belen where we now have a good church. Bro. Gaines is now leaving for other fields, but he leaves many friends in Albuquerque whose love and sweet fellowship he will cherish in the years to come.

EIGHT DAYS WITH OUR CHURCH AT EAST LIVERPOOL, OHIO, tells of an attendance of 338 at Sunday school on April 6, with a full church to hear Pastor Benedum's morning sermon on Tithing. Over a hundred at the Young People's meeting in the evening and five young men at the altar in the evening service. One hundred and forty-seven out to the Wednesday evening service when there was a good spirit of prayer on the people. 152 out to the Class Meeting on Friday night and a victorious service in charge of S. S. Bennett. April 13, 328 present at Sunday school (Thos. E. Durbin, Supt.), a full house to hear the pastor on "The Old Paths," ninety at the Young People's services in the evening, a crowded house to hear the pastor tell the story of his life in the evening, at which service one young man was sanctified wholly. This is just the story of eight days in East Liverpool under the leadership of a wise, zealous pastor who is leading his people on to victory.

PASTOR D. RAND PIERCE, Portland, Oregon, reports as follows: "These are good days at First Church. Since reporting last some have found God in saving and sanctifying power and some have experienced 'the healing touch.'" A blessed Sunday to Sunday revival has been conducted at the Louise Rescue Home, the writer doing the preaching, backed up by delegations of our Young People, two splendid deaconesses and other members and friends of the church. Other outside services have been held also. We had a fine lot of young people, some of whom will later be in public work. Several have united with the church recently and more will follow soon. On April 16, John Tyler and Fern Long were united in marriage at the parsonage. These are among our leading young people. "Jack," as he is familiarly called, expects to preach the gospel and will enter upon preparation for this sacred calling this fall. Harmony prevails among us and we are enjoying special liberty in preaching the Word. Rev. Donnell J. Smith of San Francisco will be our successor and a fruitful pastorate is anticipated for him by the church."

EVANGELIST M. B. CASE of San Diego, Calif. purchased a one-ton truck and equipped it with a Gospel Home at a cost of \$1650.00 and has spent

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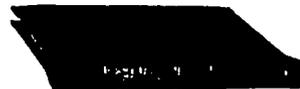
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Specimen of type

The Philistines

I. SAMU

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

B.C.E.
Ex. 7.
& 8. 11
& 14. 1
2 or,
referred
to.
Ex. 12
13 Heb. 1
'Heb.
ch. 7.

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the winter evangelizing along the Coast, beginning in a small town forty miles north of San Diego, and passing on to Elliott's Mission in Long Beach and on as far as Grant's Pass, Ore. preaching on the streets, in private homes and in school houses along the way. On his return he preached for Bro. W. F. Gibbons at Little Shasta, and had a splendid week-end meeting with Bro. Mieras at Sacramento where he saw ten boys converted at the Sunday morning service. His last engagement was with Rev. Fletcher Galloway and his church at Merced, Calif. where a gracious revival was in progress when we last heard. The meeting was continued an extra week on account of the splendid interest, there having already been thirty professions.

GALESBURG, ILL., A. J. Laird, pastor, has recently been blessed by the ministry of Evangelist R. L. Morgan of Anderson, Ind. There were a number of professions and a real "waking up" time among the people. Galesburg is a hot bed of Universalism and Unitarianism and is a difficult field, but God has helped our brethren there. The pastor commends Bro. Morgan as "A sane preacher and a man of prayer" and recommends him to others who want an old time revival.

AT LINDSAY, CALIF. Pastor L. T. Wells acted as his own evangelist in the recent meeting in which there were about sixty seekers and fifty professions. And the revival is not over yet, for there are seekers in the regular services and the church is encouraged to press on to greater victories.

CISCO, TEXAS, I. L. Campbell, pastor reports a good revival in which Sister Fannie Payne was the evangelist and Miss Beulah Bounds the musician and soloist. There were a number of professions and the church received a wonderful uplift. A list of twelve subscriptions for the HERALD of HOLINESS was secured. The evangelists are highly commended by the pastor and are recommended to other churches desiring workers for a meeting.

REV. J. T. LITTLE OF NAMPA, IDAHO closed a two weeks' meeting at Santa Rosa, Calif. on April 13. On the two following evenings, accompanied by the Santa Rosa orchestra, he held services in a school house twelve miles out where no regular religious services are held. Bro. Little preached with special unction and his messages were wonderfully blessed to the good of the people. On April 19, Bro. Fear was called to the pastorate at Santa Rosa for another year, the vote being unanimous. Dist. Supt. Gibson preached at Santa Rosa on Easter Sunday, on which day eight new members were received into the church.

REVS. FELIX AND NORA GRAHAM, pastors at Lamesa, Texas, report a good meeting in which Bro. and Sister H. C. Cagle were the evangelists and Miss Beulah Bounds the musician and soloist. People came from distances of twenty miles round about. There were about twenty professions, fourteen joined the church, with "more to follow," \$236.00 was raised for the expense of the meeting and several hundred was pledged for the new church which they plan to begin soon. The meeting was held in the Baptist Tabernacle, as our church is too small to accommodate the crowds. Bro. Graham says, "Thank God, the clouds are beginning to clear away and we can see better days for Lamesa."

FROM KEOKUK, IOWA, R. A. SHANKS AND WIFE, Song Evangelists write, "We have had some stiff battles, but we are on the 'winning side.' Upon returning from the Pacific Coast, we labored two weeks with Pastor Fogg and his church at Columbus, Ohio, where God gave us some precious fruit. Then we went to the 'Union Gospel Church,' Wilkesburg, Pa. Rev. W. A. Ashley pastor, with T. M. Anderson of Wilmore, Ky. as the evangelist. The meeting was fine with many precious souls won for the Lord. We then went to Franklin, Ill., Hazel Mason, pastor, with Evangelist R. L. Morgan. We are now in Keokuk with Evangelist W. O. Nease in a large hall. God is helping us and we are expecting victory."

DIST. SUPT. ROBERTS OF MICHIGAN says, "Just closed a great District Campaign of Evangelism, starting in Detroit April 13 and touring the District in fifteen days. During this time God gave us over

one hundred and fifty souls and \$4500.00 in cash and pledges to assist in evangelistic and Home Mission throughout the state. In addition to this, Detroit and Lansing are each to purchase a tent. So it looks like we are going to make inroads on the Devil's kingdom and plant some new churches in this old state. Dr. Matthews is one of the greatest Gospel preachers in our movement. He is also a man of prayer and faith. His preaching stirred sinners, blest saints and brought seekers to the altar. During the campaign we dedicated the new church at Bay City, raising over sixteen hundred dollars on their indebtedness. The church is well located and will seat about five hundred people. Many of our churches have had revivals and a number have made improvements on their property. The little band at Reed City, A. T. Nelson, pastor, has purchased a school building for four hundred dollars that is actually worth two thousand, and a splendid work is going on. Our new church at Lowell has recently purchased a church and parsonage combined and has already moved in. The new church at Vassar has purchased a lot and will build a tabernacle within the next few months. We need some more evangelists who know how to enter new fields and pray down revivals and shall be glad to have such to write us at once. Michigan is a ripe field."

EVANGELIST C. E. ROBERTS is now in a meeting at Anaheim, Calif., where there is no Nazarene Church. Interested people have built a tabernacle seating a thousand people for Bro. Roberts' meeting and the prospect is fine. Bro. Roberts has been holding "siege meetings" in California for many months. He has had but five meetings since the General Assembly, but the long meetings have been so blessed that he says he is better satisfied with the results than when he has followed the usual ten day plan. Bro. Roberts is a "HERALD Booster" and sends a nice list of subscriptions with his brief note.

PASTOR T. G. GRAY sends twelve subscriptions from Springfield Gardens, N. Y. and Evangelist A. F. Balsmeier sends seven from Moscow, Idaho. Truly, "The world is our parish."

Mrs. JOHN A. DUNCAN, Secretary, reports for the Southeast Missouri Preachers' Group Meeting which was held with Pastor Roach at Piedmont, beginning March 25 and lasting five days as follows: "The meeting was a great success. The greater part of the preachers from this end of the District were present and the topics discussed were interesting and helpful. The night services were evangelistic with souls at the altar every night. The message of Dist. Supt. Dees to the preachers was splendid. Rev. Miller, returned missionary from Japan, now pastor at Malden gave a soul stirring message on missions and at the close fourteen young people presented themselves to God for this work, should He be pleased to call them."

EVANG. G. F. JACOBS of Univeristy Park, Iowa sent in a list of eighteen subscriptions to the HERALD of HOLINESS from his recent meeting at Delta, Colo.

WHILE RENEWING HIS SUBSCRIPTION to the HERALD of HOLINESS, John L. Holt of Sulphur Springs, Texas, announces that they will have a tent meeting there beginning on Tuesday before the second Sunday in August, led by Evangelist F. M. Bates. Prayer is requested that they may have a real revival. This is a new church and few in numbers, but a well located lot has been purchased upon which to build and they are "marching on to victory."

FIRST CHURCH, HASTINGS, NEBR. is enjoying some splendid seasons of refreshing under the leadership and ministry of Pastor J. C. Walker. On Sunday evening, April 27 the altar was well filled with seekers and many of them became "finders" before the service closed.

PASTOR I. L. CAMPBELL of Mineral Wells, Texas sends in a list of twelve subscriptions and says, "I appreciate the HERALD of HOLINESS more than ever before. Am trying to put it into every home I can."

BROTHER AND SISTER THOS. GLEATON of West Frankfort, Ill. announce a meeting in their town to begin May 18, led by Evangelist E. E. Turner and wife of Indianapolis, Ind. and Millard R. Fitch of Benton, Ill. Prayer is requested that this meet-

ing may result in a real revival and the organization of a strong Nazarene Church. West Frankfort is one of the finest little cities in Southern Illinois and this revival is certainly needed.



Review of New Books

As friends grow dearer with long and intimate acquaintance, so do good books. Each reading brings a fresh view-point; each communing, a deeper understanding. And with understanding comes a greater affection and esteem. Yet good books give something more. There is a permanence about them seldom achieved in friendships. You can always count on their steadfast, lifelong companionship.

FORGOTTEN STORIES. By Elmer Ellsworth Helms. The Abingdon Press. 222 pages; price \$1.50.

This writer has a genius for making old truths and more or less familiar happenings, thrill with a new appeal on account of the settings in which they are placed.

Eighteen chapters make up the book each chapter recording a Bible story which bids fair to become unforgettable after a single reading. We would recommend this volume to those in quest of something worthwhile and not too "heavy" for Sunday afternoon reading.

EVOLUTION VERSUS CREATION. The second of a series of five debates between Dr. John Roach Straton and Rev. Charles Francis Potter. Geo. H. Doran Co. Paper covers, 110 pages; price 50c.

Among the several points at issue between Modernists and Fundamentalists, the question of man's origin doubtless receives more attention than any other. For this reason the printed report of the second Straton-Potter debate should be given a ready reception. Every preacher and many laymen as well should carefully read this book. One needs but to glance over Dr. Straton's address to find that he has made a comprehensive study of the subject. His presentation is masterly, winning for him the unanimous vote of the judges.

THE REALITY OF PRAYER. By Edward M. Bounds. Fleming Revell Co. 155 pages; price \$1.25.

Although a number of Dr. Bounds' books have been published in the past few years, we welcome this latest addition to what the publishers have very aptly designated as "The Bounds Spiritual Life Books." Written from the depths of a rich spiritual experience Dr. Bounds' writings, especially those on prayer, call forth a response from the depths of every earnest Christian soul. In these days of rustle and bustle and hurry and skurry with little time for prayer and meditation, such subjects as these should exercise a most salutary influence on every reader: "Prayer—Fills Man's Poverty with God's Riches," "The Holy Spirit and Prayer," "The Holy Spirit our Helper in Prayer," "Prayer and the Holy Ghost Dispensation." We commend this book to our readers without any reservations. It is one that should be read and passed around to friends.

Any of the books reviewed on this page may be ordered from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo. Prices quoted include postage. Write us about any book which you may have in mind. We can supply any book in print at publisher's retail price.

WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12 1/2c per line with a minimum charge of 50c—Publishers.]

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"I feel that I cannot do without the HERALD of HOLINESS. It is a great help to me and comes as a welcome guest each week. I am a member of the Free Methodist Church but am also a Nazarene and the Church of the Nazarene is just as dear to me as my own."—Mrs. N. Porter, Mich.

TELEGRAMS

PORTLAND, OREGON

Great half-week revival with Evangelist E. Arthur Lewis of Chicago at First Nazarene Church, Portland, Oregon, beginning Wednesday evening, May 14th and closing Sunday May 18th with three great services. No meetings Saturday. Wonderful messages on second coming. Lewis sings every service. Campaign under auspices Young People's Society.—D. Rand Pierce, Pastor.

CLEVELAND, OKLA.

Just closed good meeting. Lawson and Irene Brown, great singers. Pastor Hay, live wire, received good "pounding" and love offering for his wife. We are now with Pastor Spell, Osage; last half May, Fort Smith, Ark. Prayers of HERALD family requested. Open date in June, write or wire.—L. M. Payne, Bethany, Okla.

SAN ANTONIO, TEXAS

Great day at San Antonio First Church. Fine class of new members received. Much rejoicing over the closing of the deal for a lot, costing sixteen thousand dollars close in down town. Erection of tabernacle to begin soon. Total cost about thirty-five thousand dollars. Revival meeting to begin May fourth under temporary tabernacle, Superintendent Fisher and pastor as evangelists. On to victory.—T. W. Sharpe, pastor.

TRENTON, N. J.

The Lord blessing here. Seventeen souls have sought at the altar in the regular meetings last two weeks. Thursday Missionary Eckel here. Tide running high. Gave altar call, nine raised hands for prayer, five more sought. Expect revival. Rev. J. C. Henson to be here May 19th. Pray for us.—W. G. Prouse.

RACINE, WIS.

Three great services Sunday. Wonderful healing services in afternoon. Large altar lined with seekers at night, nearly all getting through. Packed house. W. E. Ellis and Lowman Singers stirring Racine. On with the revival.—Oscar Hudson, pastor.

DETROIT, MICH.

First week of campaign closed with great success. W. E. Shepard doing excellent preaching. Miss Morris leading singing. Miss Karns conducting missionary services. Church co-operating, crowds increasing, conviction deepening and scores at the altar. Campaign continues in full swing.—M. S. Cooper, pastor.

SACRAMENTO, CALIF.

Closed revival with McBride and John Martin. Great opening summer tent campaign.—Ed E. Mieras.

SPRINGFIELD, MO.

Great meeting here. About two thousand in attendance Sunday night, seekers at almost every service. Ex-Mormon priest and wife wonderfully saved and sanctified. Jos. N. Speakes and the Edwards evangelistic party are rendering faithful service. Prospects are fine for a Nazarene Church. Pray, pray, pray.—E. C. Dees.

NOTES AND PERSONALS

Evangelist Andrew Johnson, of Wilmore, Ky., on account of two spring meetings being postponed, has the month of May open which he can give to revival work.

Rev. Robert Pierce of Los Angeles, Calif. is soon to visit England and Scotland again. In 1910 with a letter of introduction from Dr. Bresee, Brother Pierce spent some weeks with Brother Sharpe and the Pentecostal churches of Scotland and was the first Nazarene preacher to carry the greetings of our church to the brethren of the British Isles. Brother Pierce expects to visit the North Pacific and other District Assemblies of the Northwest on his way, sailing from Boston by the "Samaria" of the Cunard line, July 5th. He expects to be absent about three months.

Rev. J. P. Gardner, 724 36th St., Cairo, Ill. will have some open dates after June 1st. He can furnish tent, and will go anywhere. He is in need of a consecrated singer to accompany him.

Rev. P. C. Ramsey, Huntsville, Ala., a commissioned evangelist of the Alabama District would appreciate some calls among the Nazarenes in any part of the country. He will come for expenses and free will offering.

Miss Nellie Robbins, pastor at Condon, Oregon is in the Nazarene Hospital at Nampa, Idaho quite sick, having had an operation on the 12th. She requests the prayers of God's people.

REQUESTS FOR PRAYER

(All requests for prayer should carry the signature of the person making the request. The name need not be published, but the name should be given as we cannot publish unsigned requests.)

A sister in Washington requests prayer for a son who has lost out in his soul, that he may get back to God.

A sister in Canada desires prayer for a son who was saved at Nampa, Idaho but has wandered from the Savior, that God will bring him back to His fold.

Pray for a 17-year old son who has left his home and a widowed mother, that he may return.

A sister from Texas who has a cancer on her face asks special prayer that God may direct her at this time, and that she may be healed.

A sister from Sayvill, N. Y. says, "Pray for me that God will restore my hearing, that I may go on with my work for Him, also that my boy will come home soon." Also pray that our church may have a revival."

A young man and wife of Alabama who have been gloriously sanctified and who have a call to the work of God are being sorely tempted and tried. They say, "Please pray for us definitely that God will give us victory, that He will guide and direct us, and prepare us with a special endowment of the Holy Ghost for this work. Also pray that God may supply our financial needs."

An Oregon mother who is on the verge of physical breakdown desires prayer for her body, also that God will give her complete spiritual victory.

A sister in California who is sick and in great sorrow on account of the death of her husband requests the prayers of our readers.

A sister in Jeffersonville, Ind. who is greatly afflicted, having had both her limbs broken, has lost the sight of one eye and is in danger of losing the sight of the other eye earnestly desires the prayers of God's people that her body may be healed.

"Please pray earnestly that the Lord will heal my body of paralysis, for the glory of God."—J. W. Wells, Texas.

Children's Day and Missionary Program

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ANNOUNCEMENTS

NOTICE—Southern California District: The District Board of Examination will meet in Long Beach Church, Tuesday June 10th at 10:00 a. m. All persons recommended for license, those taking examinations, and those bringing school credits are to meet the Board at this time. Note also those coming for renewal of license must be recommended by their local church Board as per paragraph 171 of the Manual.—D. Shelby Corlett, Secretary District Board of Examination, 576 East 10th St., Upland, Calif.

SPECIAL NOTICE: After two years' successful pastorate of our church at Billings, Mont. Rev. J. A. Kring is again entering the evangelistic field. Brother Kring has the evangelistic gift and is a soul winner. He is a Bible expositor of the first rank, is a rapid fire, clean cut, radical, tender-hearted preacher that preaches a high standard and lives up to it. We unhesitatingly endorse and recommend him, and feel that he has a message for our people and one that these times greatly need.—W. G. Bennett, Dist. Supt.

ANNOUNCEMENT: I am now engaged in the evangelistic work and have open dates after July 1. Interested persons are referred to as Rev. G. H. Rowe, pastor John Wesley Church of the Nazarene. Please address me 9117 104th St., Richmond Hill, N. Y.—Harold F. Strickelman, Minister New York District.

NOTICE: The Nebraska District Assembly will be held at Beatrice, Nebr. May 21-25, Gen. Supt. Reynolds in charge. Free sleeping quarters for all members of the assembly. A reasonable charge will be made to others as to meals. Church two blocks east of C. B. & Q. depot.—R. L. Major, pastor, Beatrice, Nebr.

SPECIAL NOTICE: I have just learned that Dr. A. O. Henricks has two campmeeting dates following July 20 and also some dates following Sept. 1. The brethren on the Pacific Coast will keep him busy, but our people farther east should have the advantage of this strong man's effective ministry. Write or wire him at once and secure him for a camp, or for a revival this fall.—J. B. Chapmen.

ANNOUNCEMENT: Woman's District Missionary Convention and Annual Meeting to be held May 22-25 at Crawfordville, Indiana. We urge each society to be represented also extend a most hearty welcome to our pastors and wives. A returned missionary is planning to be with us. Let us pray for an out-pouring of His Spirit.—Mrs. Pearl B. Rich, District Treasurer.

NOTICE—New Mexico District: Owing to financial conditions over the District, it is thought best to change the Assembly to a more central location. We are hereby announcing the change from Albuquerque to Portales. Date of the Assembly is May 14-18th. Those desiring free entertainment, please notify the pastor, Rev. A. K. Scott, Portales, N. M.—C. W. Davis, Dist. Supt

NOTICE: The Sixth Annual Assembly of the North Pacific District will convene with Sellwood Church, Portland, Oregon, May 28-June 1. Reports should be in the hands of the secretary by May 20, or even earlier if church accounts are closed. The Board of Examinations will meet in the Selwood Church at 9:30 a. m. May 27, all ministers and deaconesses in the Course of Study should be present. Only regular delegates will be entertained free and all such should notify the pastor, Rev. J. Wesley Croft, 1627 E. 16th St., or the chairman of the Entertainment Committee, Mrs. I. R. Delano, 500 Rex Ave. Visitors will find places for meals within easy reach of the church. When you arrive in Portland, go to Second Street, take a Selwood car to Tacoma Avenue, walk one block to the left.—D. Rand Pierce, Secretary, 235 Twelfth St., Portland, Ore.

RECOMMENDATION: We take pleasure in recommending Rev. Homer C. Williams of Portland, Oregon, to any church desiring an efficient, wide-awake pastor of fifteen years' experience in Free Methodist and Nazarene churches. Brother Williams is really a pious, praying, whole-souled preacher. He has spoken in the First Church several times to the edification of the people. He has a devoted, sanctified wife, a real help-meet in the work. The call is upon him and he feels it is "woe" if he fails to preach the gospel. Surely some church, possibly in this section of the country, will avail themselves of the services of such a well equipped pastor. Address him at Colman and East 42nd Street, Portland, Oregon.—D. Rand Pierce, pastor First Church.

DEATHS

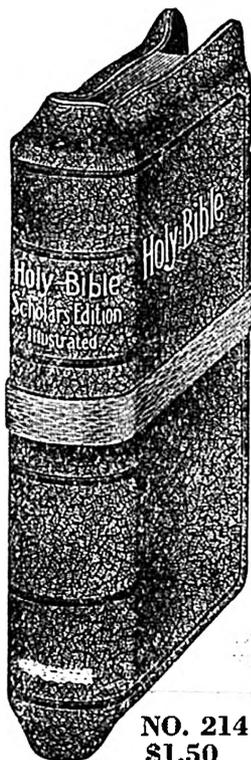
CUNNINGHAM—Mary Ellen Cunningham was born May 9, 1862 in Pulaski County, Indiana, where she grew to young womanhood. She moved with her parents to Ames, Iowa in the year 1880 and was united in marriage with S. E. Hall, November 9, 1881. To this union were born nine children, Louise E. Hall of Sedan N. M., Rev. W. E. Hall of Dalhart, Texas, F. S. Hall of Sedan N. M., A. L. Hall of Boone, Iowa, W. C. Hall of Pueblo, Colo., Edith (V. Fortune, Hurley, Mo., Ella G. DuBoise, Trinidad, Colo., Bessie A. Hall of Bentonville, Ark., Vernie A. Hall, Bentonville, Ark. She leaves, besides her children, her companion to mourn their loss. She sought and found her Savior early in life, soon afterward uniting with the Methodist church where she lived a faithful member up until two years ago, when under the preaching of Rev. Chas. Robinson was led to seek the blessing of sanctification as a second work of grace and about one year ago, she with her hus-

band joined the Church of the Nazarene at Bentonville, Arkansas and lived a consistent life until Jesus called her home January 30, 1924. She was a devoted wife, and a loving mother. She left a good testimony and requested all her family to meet her on the eternal shores. She was laid to rest in the Bentonville cemetery.—Her son, **WRIGHT—**John Wesley Wright, the seventh son of Rev. James K. Wright and wife, of Garland Prairie, Parks, Arizona, at the age of thirteen on Saturday, February 23, 1924 at 12:25 p. m. passed away to be with Jesus. Little Johnnie was a very enthusiastic boy who honored his parents through obedience, and loved Jesus. He will be very much missed by parents, his six brothers, two sisters and other friends. Although it is very sad to part, our hearts are made to rejoice with the glorious hope of meeting again on the sunny banks of sweet deliverance. He was buried in the family cemetery on the father's homestead. The funeral service, conducted by the father, was opened by singing "The Sweet By and By," and closed by singing, "I will Meet you in the Morning over There."—Dow Wright.

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Office, 2905 Troost Ave., Kansas City, Mo.

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Montana (Billings).....June 18 to 22

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Southern-California (Long Beach, Calif.).....June 11 to 15

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Michigan.....September 10 to 14
Alabama.....October 8 to 12
Georgia.....October 15 to 19
Florida (Pt. Lauderdale).....October 22 to 26

Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.:
San Diego, Calif.April 30 to May 18
Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas:
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.:
Willia F. Anderson, 472 Alrey Place, Pasadena, Calif.:
Jarrlette and Dell Ayrock, 2109 Troost Ave., Kansas City, Mo.:
G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.:
A. F. Balmeyer, 512 Taylor St., Topeka, Kansas:
Glendale, Ariz.May 9 to 25
Luia E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.:
T. E. Beebe, 333 Orange Ave., Long Beach, Calif.:
M. L. Balzareo, Box 0107, Milton, Ore.:
Henry Bell, Denison, Ia.:
James M. Bell, 3316 New Hampshire Ave., Washington, D. C.:
F. H. Benjamin, Song Evangelist, 228 S. 8th St. Vincennes, Ind.:
J. E. Brasher, Crestview, Fla.:
Zula and Myrtle Brewer, Singers, Box 54, Lavenport, Okla.:
J. A. Broomfield, Bokhoma, Okla.:
Lawson and Irene Brown, 600 Cypress St., N. Little Rock, Ark.:
Elmer L. Buck, 220 1/2 East Canon St., Jackson, Mich.:
Mrs. Lois Wise Brenninger, 833 E. Center St., Marion, Ohio:
F. C. Brown, 211 Front St., Pertsmouth, Ohio (Tent 35x60):
Lyman Brough, Pottersville, Mich.:
C. C. Burton, Delmer, Ky.:
Mt. Sterling, Ky.April 28 to May 11
Sparkville, Ky.May 25 to June 10
W. R. Cain, 515 South Vine St., Wichita, Kansas:
Mt. Pleasant Church (Loomis, S. D.).....May 18 to June 1
Loomis Church (Loomis, S. D.).....June 2 to 13
H. C. Caple, Buffalo Gap, Texas:
Edmund T. Campbell, The Dalles, Oregon:
James E. Campbell, Song Evangelist, 1535 S. Armstrong St.,
Kokomo, Ind.:
Dallas, Texas.....April 23 to May 11
Poteau, Okla.May 12 to 25
Kokomo, Ind. (Camp).....May 30 to June 8
Rev. W. C. Canary, 623 W. Wash. St., Greensburg, Ind.:
Roscoe C. Carroll, Pianist, Cedar Hill, Texas:
Alexandria, La.May 8 to 24
Crowley, La.May 28 to June 13
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.:
M. B. Case, 1703 Grove St., San Diego, Calif.:
D. L. Chalfield, 601 Jefferson St., Frankfort, Ind.:
Kent, Ohio.....May 19 to June 1
D. L. Chalfield, 601 Jefferson St., Frankfort, Ind.
Mrs. Mary T. Clark, 5701 12th Ave., N. W. Seattle, Wash.:
J. A. Collier and wife and Collier Band, Pilot Point, Texas:
Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio:
Woodlawn, Ky.April 27 to May 12
J. H. Crawford, Hooker, Okla.:
W. F. Cleghorn, Bethany, Okla.:
E. M. Cornelius, Princeton, Ind.:
Ernest Coryell, Willmot, S. D.:
F. W. Cox, Box 441, Lisbon, Ohio:
Owensboro, Ky.May 14 to June 1
(care C. H. Pegram, 314 W. 11th St.)

Earl E. Curtis, 141 Dajan St., Lowville, N. Y.:
Willard and Edith Davis, Singers, Box 263, Enid, Okla.:
Frank Daniel, 807 W. 41st St., Los Angeles, Calif.:
William Deal, Ashland, Ky.:
T. B. Dean, London, Tenn.:
Marion DeVoll, Diagonal, Iowa:
Johnnie J. Douglas, Singer, 624 Melba St., Dallas, Texas:
Jack Donovan, Thorntown, Ind.:
St. Louis, Mo.May 1 to 18
Springfield, Mo.May 10 to June 1
Grace Edwards, Thompsonville, Ill.:
C. B. Edwards, 1608 E. Central, Wichita, Kansas:
P. P. Ellis, Box 34, Montross, Colo.:
I. M. Ellis, Ontario, Calif.:
W. E. Ellis, Box 453, Ada, Okla.:
Eik City, Okla.May 9 to 25
C. E. Elsworth and wife, R. 9, Greenfield, Ind.:
Theo. Elsner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
Geo. W. Erskine, Millfield, Ohio:
Henry C. Ethell, Springfield, Oregon:
Kirby Fields and wife, Song Evangelists, 2819 Monroe St.,
Anderson, Ind.:
B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:
Toler, Ky.May 10 to 25
Bona Fleming, Ashland, Ky.:
Olivet, Ill.Camp.....May 8 to 18
Science Hill, Ky.May 21 to June 1
Cincinnati, Ohio (Camp).....June 2 to 8
John Fleming, 317 Holt St., Ashland, Ky.:
Science Hill, Ky.May 2 to 12
Williamson, W. Va. (Camp).....May 15 to 26
Cincinnati, Ohio (Camp).....May 30 to June 8
J. E. Gaar, Olivet, Ill.:
McComb, Miss.May 25 to June 8
C. J. Garrett, 208 North Agate St., Paola, Kansas:
Mrs. Stella Gasaway, 1112 Seventh Ave., Terre Haute, Ind.:
W. R. Gilley, Olivet, Ill.:
Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:
G. W. Gottshalk, 2528 Broad St., Philadelphia, Pa.
Ira E. Hammer, 710 Penn. Ave., S. Jamestown, N. D.:
Lee L. Hamric, Hamlin, Texas:
G. M. Hammond, Willmore, Ky.:
W. W. Hanks and wife, P. O. Box 306, Ashland, Ky.:
R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:
J. C. Hefley and wife, Collinsville, Okla.:
A. O. Henricks, D. D., 1436 Washington St., Pasadena, Calif.:
Los Angeles, Calif. (Boyle Heights).....April 23 to May 11
Bakersfield, Calif.May 12 to 25
East San Diego, Calif.May 26 to June 8
W. F. Herbig, Aberdeen, S. D.:
F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.:
A. R. Hodges, 628 W. Broadway, Louisville, Ky.:
R. T. Hodges, Bethany, Okla.:
J. D. Hoffman, 1710 Cedar St., Van Buren, Ark.:
Edna Wells Hoke, 617 Barr St., Carterville, Ill.:
Roy Hollenback, Mansfield, Ill.:
Ural Hollenback and wife, Mansfield, Ill.:
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A. Columbia Hudson, Groverville Park, Beacon, N. Y.:
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J. R. Hunter, 1308-II St., Modesto, Calif.:
J. E. Hutcherson, 3006 Rockefeller Street, Everett, Wash.:
Arthur F. Ingler, 90 N. W. College, Nampa, Idaho:
Allie and Emma Irick, Pilot Point, Texas.....May 23 to June 2
Ableene, Texas.....May 23 to June 2
Rev. G. F. Jacobs, University Park, Iowa:
W. P. Jay, 301 Holley St., Nampa, Idaho:
A. H. Johnston and wife, Song Evangelists, 800 Princeton St.,
Akron, Ohio.....May 7 to 11
Akron, Ohio (Assembly).....May 7 to 11
Newton, Kansas.....May 15 to 25
Hutchinson, Kansas.....May 26 to June 8
Lum Jones, Ada, Okla.:
Houston, Texas.....April 25 to May 11
Bartlesville, Okla.May 10 to June 1
Bessie L. Kesler, 230 Pershing, Liberal, Kansas:
E. W. Kiemel, Sylvia, Kansas:
W. D. Killingsworth, Tuscaloosa, Ala.:
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E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.:
Alsea, Oregon.....April 25 to May 11
Connersville, Ind.June 1 to 15
H. B. Lewis, 217 Holley St., R. 4, Nampa, Idaho:
Quamlock, Sask., Canada.....May 1 to 16
M. F. Lienard, 1306 New Hampshire, Lawrence, Kansas:
Jack Linn and wife, Oregon, Wis.:
V. W. and Marguerite Littlell, 425 N. Summer St., Beatrice, Neb.:
Sublette, Kansas.....May 1 to 18
J. J. Warren and Maybelle Lowman, Singers and Preachers, 7122
Indiana Ave., Chicago, Ill.:
W. W. Lovelless, London, Ohio:
Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.:
St. Louis, Mo.May 1 to 16
Gyford, Kansas (Camp).....May 18 to June 1
Loretto, Minn. (Camp).....June 5 to 15
Mrs. Mabel B. Manning, Song Evangelist, Nahant, Mass.:
Eltie Martin, Worthington, Ind.:
Science Hill, Ky.May 2 to 12
Sparkville, Ky.May 25 to June 10
John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.:
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.:
Waldron, Arkansas.....May 11 to 25
Cincinnati, Ohio (Mt. of Blessing Camp).....May 30 to June 6
Grace McLeomere, Singing Evangelist, Olivet, Ill.:
J. R. Melendorn, Richland, Fla.:
R. A. McCann, The Ardmore, Indianapolis, Ind.:
W. T. Means, 1802 Park St., Keokuk, Iowa:

Edward W. and Selma W. Miller, Troy, Idaho:
C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.:
James Miller, 1249 N. Holmes, Indianapolis, Ind.:
Frankfort, Ky.May 4 to June 1
Miss Lena Montgomery, 518 Santa Fe St., Alra, Okla.:
George and Effie Moore, 1204 Conner Ave., Indianapolis, Ind.:
Adrian, Mich.May 18 to June 1
J. E. L. Moore, 212 N. Wilcott St., Indianapolis, Ind.:
Dallas, Texas (430 Brooklyn Ave.).....April 23 to May 11
John E. Moore, Song Evangelist, 6th and Wall Sts., care Nazarene
Church, Los Angeles, Calif.:
J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario,
Calif.:
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F. R. Morgan, 712 West 9th St., Ada, Okla.:
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.:
Detroit, Mich. (Second Church).....May 11 to 25
Herschel Murphy, Jewett, Texas:
Commerce, Texas.....May 9 to 25
Fairlie, Texas.....May 30 to June 15
Wm. O. Nease, Olivet, Ill.:
B. F. Neely, Bethany, Okla.:
G. F. and Byrdie Owen, 1415 W. Pike Peak Ave., Colorado
Springs, Colo.:
Canon City, Colo.May 9 to 25
Canon City, Colo. (Assembly).....May 21 to 28
John R. Patrick, care Layman Press, Jamestown, N. D.:
Mrs. Fannie Payne, Beulah Bounds, Singers, 1021 W. Reno St.,
Oklahoma City, Okla.:
L. M. Payne, Bethany, Okla.:
Ft. Smith, Ark.May 15 to 25
C. R. Pearson, Box 23, Greensboro, Ind.:
Jeffersonville, Ind.May 24 to June 10
Miss Louise Pinnell, 2305 N. Liberty St., Salem, Oregon:
O. T. Pote, 101 13 S. Vincennes Ave., Chicago, Ill.:
Joe and Helen Peters, Olivet, Ill.:
A. A. Price, Denton, Md.:
F. E. Pitney, 207 S. Millwood, Wichita, Kansas:
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Olive A. Rife and Nina Dean, Thomson, Ga.:
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E. E. Shelhamer, 5419 Isleta Drive, Los Angeles, Calif.:
W. E. Shepard, 330 N. Euclid Ave., Pasadena, Calif.:
Rochester, Mich.May 8 to 23
Grand Rapids, Mich.May 28 to June 11
F. B. Smith and Family, 4434 View St., Oakland, Calif.:
Guy V. Smith, Box 261, Logan, W. Va.:
Burl Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.:
J. N. Speakes, 2109 Troost Ave., Kansas City, Mo.:
St. Paul, Minn.May 9 to 25
Fergus Falls, Minn. (Campmeeting).....May 29 to June 8
C. K. Spell, Bethany, Okla.:
Otis M. Spinks, Song Evangelist, Box 506, Shreveport, La.:
Fred St. Clair:
Oakdale, Calif.April 27 to May 18
H. G. Stebbins, Waterville, Vermont:
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M. E. and Della B. Stretch, El Paso, Ill.:
B. D. and Margaret Sutton, 2109 Troost Ave., Kansas City, Mo.:
Waldron, Ark.May 8 to 25
Jackson, Michigan.....June 1 to 15
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Seymour, Indiana.....April 20 to May 11
West Frankfort, Ill.May 18 to June 8
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Rev. Jess Uhler, Clearwater, Kansas:
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Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena,
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