

Herald of Holiness



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The Language of Hopelessness

THE Bible speaks of the "wailing" of those who having rejected or neglected opportunities for salvation while in this world, are finally "cast into outer darkness" in the world to come. And wailing is the language of hopelessness.

The Bible recognizes natural death which consists of the separation of the soul from the body, and warns us of its imminence. In the midst of life, we are told, death is ever near, and may cut short our probation at any time. Mortal life is likened to a day in which to labor, while death is accounted the night when no man can work.

Spiritual death which consists of the separation of the soul from God is also a tenet of the Holy Scriptures. This state and condition is brought about by sin and is the occasion of Christ's severest warnings and most earnest exhortations.

But there is yet another death which the Bible calls "the second death," and which consists of the separation of both soul and body from God in and throughout the world to come. Every word associated with this worst of all deaths is pregnant with superlative horror and frightfulness. The sentence of this death is called "damnation." The place where it is executed is known as "hell," "The bottomless pit," "The lake that burneth with fire and brimstone," "Perdition," and "Outer darkness." The associates there are fallen angels, now called "demons," and abandoned men whose classified enumeration includes "the fearful, and the unbelieving, and the abominable, the murderers, and fornicators, and sorcerers, the idolaters, and all liars." The minds of those who go there are still capable of remembering opportunities neglected and pleasures enjoyed. Their consciences are tortured by remorse and their imaginations can discover naught but darkness in the unending future into which they must forever look.

No wonder that "weeping and wailing and gnashing of teeth"—extracts from the language of hopelessness—compose a sufficient vocabulary of the denizens of that unhappy place. Men cannot sing unless they are happy, hopeful or deceived; and in hell they will no longer be any of these. They cannot converse pleasantly except they hold appreciation for reminiscences, introspections or speculations; and "tormented" in the flames of despair they can experience no such appreciation. They cannot fraternize when there is no love, no gratitude and no amicability. They cannot pray when there is no reverence, no faith and no shadow of expectation.

And when desolation has passed into complete and changeless ruin, when melancholy has further degenerated until it has become rayless gloom, when sadness has intensified to the stage of unmitigated destitution; when havoc has become devastation, and despondency has given way to utter despair, what else can the ruined spirits of lost and

fallen men do than to employ the expressive power of the language of hopelessness forever more?

Lost men may wander like lost stars through the blackness of darkness, they may stagger like drunken men through low and narrow corridors, they may fall into fierce encounter with other doomed spirits, they may wander aimlessly over desolate and parching plains, they may sit in anguish in cells of impenetrable adamant, they may rise on waves of torturing flames or fall head long into abysses that have no bottom; they may wait sullenly for lurking calamity or walk in solitariness upon the crumbling edge of noisome pits; they may talk of their neglected past or speculate on their promiseless future; they may offer imprecations for themselves or pronounce maledictions upon others; but they will never at any time have need of any language save the language of hopelessness.

The Antipodal Alternates

Jesus Christ never dealt with compromises. Compromises are said to postpone crises, but they never avert them. Jesus compelled a choice between Himself and Satan, saying, "No man can serve two masters." He preached repentance, not as a convenience, but as an alternative with eternal ruin, saying, "Except ye repent ye shall perish." He classed every man as His friend or as His enemy, saying, "He that is not for me is against me." He presented holiness and hell, demanding a choice between the two, saying, "Every soul shall be salted with fire." He offered mercy and judgment, saying, "Whosoever shall fall upon that stone shall be broken to pieces, but upon whomsoever it shall fall, it will grind him to powder." He allowed no neutral ground at the Judgment, but placed everyone either on the right among the saved or on the left among the lost. And in the final disposition of men He welcomed the redeemed into a heaven of everlasting delight, but condemned the unsaved to eternal punishment. In life we are everyone either right or wrong, at death we are either saved or lost, in eternity we will either rejoice in heaven or mourn in hell. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life" (Deut. 30:19). For since man is a fallen being, he need not choose death; that will come without his choosing. But he must choose life if he ever possesses it. And he can choose it only by choosing that which leads to it. One must live the life of the righteous if he would die like the righteous and live with them in heaven for evermore. And any intelligent man who will sit down and "count the cost" will be forced to conclude that no one is so rich that he can afford to be a sinner, and that no one is so poor but that he can obtain the gift of everlasting life. And "today is the day of salvation."

Getting Our Feet Down

DR. BRESEE coined the phrase, "getting our feet down" to describe the work of founding a Church of the Nazarene in a new field, and the phrase is so expressive that it has remained. It means more than simply holding a holiness convention in some established church in a city or town, it means more than simply to organize a Church of the Nazarene. It generally includes both of these tasks, but it goes farther and takes in the securing of church and parsonage property and becoming a permanent institution on the field. To the inexperienced, this may all sound very simple, but in reality it is all very difficult. There are already enough denominations, many think too many, in the average community and there is usually indifference, if not real opposition when it is announced that another is to make its appearance. And the right of the Church of Nazarene to enter and organize in the already "churchy" territory of English speaking countries depends entirely upon its claim to be "different." If it is not genuinely Apostolic in doctrine and Pentecostal in experience and holy in practice it should not press in to cumber the ground. But granting that its claims are good and true; to enter in, raise up a constituency from the membership of non-evangelistic churches and from people who are not connected with any church whatsoever, to get a nucleus together, organize a church, call and install a pastor, arrange for a permanent place of worship, gather together the children for the Sunday school and "carry on" successfully is more than a human task. But since the net gain of churches in our denomination last year was eighty-six, about one-seventh of the total net gain of Protestant churches in the United States, it must be seen that we have shown some adaptability and ability to do this difficult work.

Moberly, Missouri, a city of about 18,000, some hundred and thirty miles from Kansas City, is an example of good procedure, though it is really only just in the "process" yet. The meeting held there in January by N. J. Hepburn and The Edwards Evangelistic Party, under the general direction of District Superintendent Dees, was planned and called for by a sanctified man and his wife who were not yet members of our church, but who have saved up their tithes until they felt justified in leasing a theater building, engaging the workers and advertise a "Nazarene meeting." The meeting was so far successful that at the close the Superintendent organized with thirty-six charter members, thirty-four of whom were adults and all of them are earnest, useful people. In fact they were so earnest that they called N. J. Hepburn, the evangelist, and one of the strongest men in our Movement, as pastor and held on for him until he has agreed to go and take charge April first. They have secured a down town

hall, have organized a Sunday school and are right into the task with every indication that they will succeed.

I preached for them March 8 and imbibed somewhat of their courage and zeal and feel like I would like to go somewhere in one of the numerous cities in which we have not yet got "our feet down" and set in to build a church. The Moberly people will succeed. Already they have gathered to themselves some old seasoned holiness people who waited only for some way to open to unite themselves to an aggressive holiness work. And there should be a hundred or more churches like the one at Moberly before January, 1926.

Hitherto the Lord Has Helped Us

THIS issue completes the thirteenth volume of the HERALD OF HOLINESS. For 676 successive weeks the paper has gone forth with the message of salvation without missing even once. The labor and sacrifice involved on the human side have been fully compensated by the grace and blessing which the Lord has bestowed. We remember the past with thanksgiving, and face the future with faith, hope and courage.

Next week the HERALD OF HOLINESS will begin its fourteenth year. But our patrons and friends have been so kind that, although we do realize the responsibility, we can but anticipate with joy the privilege of giving them the very best paper that it is possible for us to produce. We feel urgently obligated to do this.

There are many indications that the paper is being received with favor. The amount of news that is coming to us is increasing steadily. This, we are told, indicates that our friends feel an intimate interest in the paper. During the month of February we added over two thousand new names to our subscription list. This proves that our friends are working for the paper and that they find themselves able to recommend it to those for whom they feel some responsibility. The HERALD OF HOLINESS is denominational, but it is not sectarian, and the fact that we have at least ten thousand subscribers who are not members of the Church of the Nazarene proves that this is true. Our Circulation Manager dreams of a subscription list of 30,000 and it actually begins to appear that his dream may come true in a very short time; for in addition to the fact that evangelists,

pastors, District Superintendents and laymen are sending in large lists of subscriptions, many churches and some whole Districts are planning a special drive for securing subscriptions for the paper. It seems that we have now little more than touched the edge of our possibilities.

We cannot very well give any thing of a prospectus for the coming year, but, as hitherto, we plan to give the news from our work and workers first consideration. Possibly no one will deny that the HERALD OF HOLINESS is in the front rank when it comes to giving news from evangelists and pastors and churches and revivals; for we devote three or four times as much space to this as the average holiness paper does. And we expect to have some of the best contributed articles that it is possible for us to secure, and we plan to make every feature and every department of the paper as strong and as helpful as we can. We hope to deserve the best divine and human approval during our fourteenth year, and we are optimistic enough to believe that if we really deserve it we shall have it.

The editors hereby express their appreciation of the wonderful co-operation which has been given them in the past; and they also desire to express the desire and hope that it may continue unbrokenly through the year to come.

What About the Campmeeting?

The influence and usefulness of the campmeeting, which seemed to wane for a few years, are returning. It is useless to attempt a muster of all the arguments in favor of the campmeeting, especially since it is not likely that any "unbelievers" will read these words. But it is not too early for us to begin thinking about the campmeeting, praying for its success and planning to attend; for one of the chief human elements in the success of the campmeeting is getting ready for it. Much is gained in the advertising itself; for this gives opportunity to say many things about the work and purposes of our church and movement.

If you are planning a vacation, look over the list and arrange to spend the time at some good campmeeting. And no matter what other meetings are on your list, add at least one campmeeting.

Managers of holiness campmeetings throughout the country have been uniformly kind to the HERALD OF HOLINESS, and the preachers have not failed to tell the people about our paper. It is our desire to reciprocate, and we plan to open our "Campmeeting Calendar" early this year. Camps which are to be held in May and June should be announced right away, and committees desiring their meetings announced in the HERALD OF HOLINESS are invited to send in the usual information. Why not make this a "Campmeeting Year"?

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Power Released by Faith

By J. G. MORRISON

RECENTLY we wrote an article, which was published in the *HERALD of HOLINESS*, on "The Law of Faith." Several commendations have reached us on matters touched upon in that article. One phase in this discussion, we have desired to elaborate a bit more fully, and risking some measure of repetition, submit the following:

Faith is not only an attitude of confidence and trust toward God, a quiet reliance upon the truth of His Word, and a firm expectation that all that has been pledged there shall be fulfilled, but is, in addition to this attitude, a literal though unseen channel over which God can and does operate, as electricity operates over a wire. However plentifully the central dynamo may be throbbing with electrical power, nevertheless there is none released for light, heat or machinery until someone stretches a wire. No wire, no power conveyed from the source of power. In the same way God's mighty hand of resources and blessings is throbbing above the heads of His people, but none is released because there is no faith channel stretched toward Him, over which He can operate to help His creatures. All of God's power that is known among men, is released over somebody's faith. It is so today, it has been so through the ages.

God promised the flood, but it took many years, of strong faith on the part of Noah, before it could be sent. Enoch was so filled with faith that he was going to die, that God remitted the penalty of death in his case, and "he was not, for God took him." Over Abraham's faith, God was able to purge him to such a degree that he became known as "the father of the faithful." A son was promised him, but it took over twenty years of believing, before that promise could be fulfilled. Moses put up a great faith to God, and over it Jehovah swung him free from the pull of Egypt's court, sustained and corrected him for forty years in the desert, led him out to be the "grand old man" of Israel, one of her greatest prophets and military leaders and her chiefest law-giver. It was over their channel of faith that God could release Himself through the prophets, in predictions that leaped over centuries and millenniums and uttered prophecies that sounded like the statements of eye-witnesses. Though Israel's release from Babylonish captivity was promised, yet Daniel spent three weeks on his face perfecting a faith over which God could accomplish that which He had already promised. Though the rain in Elijah's time had been promised, yet that prophet had to place his face between his knees, and thrust through a mighty channel of faith, before the "cloud the size of a man's hand" appeared over the great sea. It was the aching-hearted faith held up to God through the ages that enabled Him to send His Son; it was the faith of the hundred and twenty at Pentecost that formed the channel over which God released the Holy Ghost; it was the mighty faith of the early disciples and converts that God operated over to spread the glorious Gospel in the first centuries. It was the lack of faith that stopped the flow of God's power, and ushered in the "Dark Ages." It was Sava-

rola's faith that again brought power out of the resources of God to revolutionize the city of Florence, Italy, in the darkest hours of the Dark Ages. With every doctrine lost to the church, it was the faith of Luther that brought his justification from the skies, and released the Holy Ghost for the precipitation of the Reformation. When Luther preached justification by faith, the church of that time shouted back in anger, "Justification by works!" But faith prevailed. When holiness or entire sanctification was a lost doctrine, it was re-discovered by Fox, the immortal Quaker, and Wesley, the immortal Methodist, and it was over their faith that God operated to cleanse their hearts from all carnality. When they said: "We can be sanctified by faith," the then Christian world exclaimed: "Fanatics, we can only be sanctified by works!" Again faith prevailed. And all that has been done by any of our modern forbears, has been accomplished because they offered the Lord a faith channel over which He could operate. Through faith they precipitated revivals, established missions, brought whitest pearls from the ooze and slime of great cities, walked the earth like conquerors, and handed the gleaming banner of the Kingdom on to later generations, with its folds as full high advanced, as when the Fathers handed it to them. Their faith channel's released God's power for the accomplishment of all these mighty deeds, and for the breaking of shackles of hundreds of thousands of souls, and setting them free. And now, when we allege that we can achieve by faith, do we hear the same reply that Luther and Wesley heard, that we are fanatical and that we must achieve by works? Faith must again prevail!

Is not this in keeping with Holy Scripture? Jesus says that whatsoever we desire if we can believe for it without the shadow of doubt in the heart, it shall be done! "If thou canst believe, all things are possible to him that believeth!" What is the matter, then, with our modern holiness people? They certainly have faith for the forgiveness of their sins! When they agonized with God, and put their faith through for regeneration, at once God was released over their faith, for the regeneration of their hearts and they rejoiced with a very great joy! Later the same kind of an act of faith released the Holy Ghost on their hearts for entire sanctification! When they really believed, instantly over the channel of their faith, He operated to burn out the carnal nature! But what about achievement? What about precipitating revivals? What about that son, or daughter? What about the husband or wife? Are there not readers of this article who can look across the table today, and see a loved one, who, if he died this moment, would be lost in the depths of perdition? Do you not meet hundreds every day on their way to the pit? And how helpless we are! Why cannot we get them saved? Simply because we have little or no faith for releasing God onto them. We believe for an instant, and then we doubt. We put up a faith at prayermeeting, and take it down before we get home. We "waver" in our faith, of achievement and the Scriptures

declare that "he that wavereth * * * shall not receive anything of the Lord!" Why? Because faith is a channel, and when we waver, we stop the operation of God's Spirit over it. Thus we see little or nothing done. We do have an unwavering faith for our own salvation, and for a clean heart, but for spreading the cause, we do not "hold fast the profession of our faith without wavering," and consequently, we achieve spasmodically, and intermittently.

This age is as bad as it is, because for several decades no one has believed for it to be otherwise! We have all declared that no one can do much these days. Not having any faith for getting much done, God cannot release Himself over such a non-conducting channel to do much. We look at the dead churches, the death-struck lodges, the worldly commerce, and demon-possessed schools, and shudderingly declare that in such a terrible age, we do not believe that anything very great in the salvation line can be precipitated! Of course not! Why? Notice what was said: "I do not believe! I do not believe!" Unbelief breaks the channel for the operation of God's Spirit, and consequently nothing can be done. "And He could do no mighty work there, because of their unbelief." If just a handful of people (Jesus said two was all that was really necessary, see Matt. 18:19) would stop looking at the age, at the schools, at the terrible condition of the young people, at the fearful condition of the churches, at their own weakness, littleness, insignificance and obscurity, and would really look steadfastly at the face of God, and pray, and believe, and not stop, but keep it up till God could have time to operate over their faith channel, he could and would precipitate the greatest revival that this old world has ever known! Either this statement is true, or else the New Testament is a fraud and a lie! We censure Peter when he was walking on the water for looking at the waves and the wind, and not to Jesus, and then we do the very same thing with regard to getting things accomplished in these days!

Jesus said that we could have anything that we could really believe for. John's epistle says that "if you see your brother sin a sin which is not unto death, that if you will ask, God will give you life for him." That makes us in a very great measure responsible for every soul that has not sinned the sin unto death. If you will grip that child, that neighbor, that community, that nation, that age by faith, God will operate over your faith channel and change things!

MINNEAPOLIS, MINN.

Holiness As a Subsequent Work of Grace

By S. B. RHODES

IN bringing the Children of Israel into their promised heritage, God wrought two remarkable miracles, one at the Red Sea and the other at the river Jordan. "Now all these things happened unto them for ensamples; and they are written for our admonition" (1 Cor. 10). In the first instance the enemy was after them, the second there was an act of consecration. Though there was no enemy in pursuit in the last instance, they did have the "evil heart of unbelief which

had given them so much trouble in the wilderness.

No lesson could be plainer than that taught by the two crossings, both made by faith and in a miraculous manner. In regeneration we cross over pursued by the enemy, in sanctification we, having had enough of murmurings and wanderings, are made partakers of His holiness. Unbelief is the tap root of carnality, and John the Baptist said that "The Lamb of God taketh away the sin of the world."

Mr. Wesley said he had found no exceptions to the subsequent work of grace and according to the Bible there are none. Zacharias and Elizabeth were both righteous before the Lord and walked in all the command-

ments and ordinances blameless. But in the temple, Zacharias had a special visit from an angel, but because of unbelief (the sin of the world) became speechless. Later when he believed, he was filled with the Holy Ghost and his tongue was loosed.

One more precious lesson: Jesus said (John 15:3), "Every branch in me that beareth fruit he purgeth it." The Revised Version says, "cleanseth," i. e., sanctifieth purifieth and maketh holy. "That it may bring forth more fruit." We have here the reason why Mr. Wesley knew no grounds for the Zinzindorffian theory (that men are made holy at conversion). That one word "every" settles it, there are no exceptions.

SALINA, KANS.

Grace, Growth, and Glory

By H. O. FANNING

IT is generally agreed that justification gives a man a title to heaven full and complete. That there is another requisite just as imperative is the consensus of opinion of all orthodox believers. This requisite is entire sanctification. "The sanctification without which no man shall see the Lord." Whether men believe in sanctification as a process to be accomplished through growth; or whether, they believe in it as occurring in the hour and article of death; or whether they believe in it as something to be accomplished through purgatorial fires; or whether they believe in it according to the Biblical fashion as an instantaneous work of grace, wrought by the Spirit subsequent to regeneration, all are agreed, "That without holiness, no man shall see the Lord."

Sanctification is not only a meetness for heaven, but it is also a meetness for earth. "Without holiness, no man shall see the Lord," is as certainly true of earth as it is of heaven. Without holiness, no man can enjoy, either an unobstructed vision of God, or unimpeded fellowship with Him. Holiness is as certainly necessary in this world as it will be in the next. We have to do with the same God in this world that we will have to do in the world to come. It is no more possible for a man to be altogether pleasing to God on earth without holiness than it will be to be pleasing to Him in heaven without it. The provision for man's sanctification is as certainly for this world as it is for the next. The blood of Christ is as efficacious to cleanse from all sin here as it will be yonder. The command to be holy is for this world and this present life. Many speak of sanctification as "dying grace." But we need living grace now as certainly as we shall need dying grace when the hour of our dissolution arrives. We need sanctification to live well as certainly as we need it to die well.

Man needs to be holy because he has to do with a holy God; he is to be holy because God is holy. He also needs to be holy because God created him a holy being. One of the great objections to holiness in this present life, urged by many, is that man is human and that he dwells in a physical body. But God made man human and holy. He created him holy in spirit, soul, and body. Holiness is man's normal condition. Sin is the normal thing. Holiness is normal for humans. No man is normal physically who has disease in

his body. No man is normal mentally who has insanity in his brain. No man is normal spiritually who has sin in his being. To be free from sin is to be normal. To be carnally minded is death; but to be spiritually minded is life and peace." Man should be holy because God is holy. He should be holy because God has created him holy, and designed him for holiness. Holiness is man's paramount need, both here and hereafter.

Sanctification is not only a meetness for heaven and meetness for earth, but it puts man in the way of realizing his highest possibilities in this life. It is not merely a luxury, to be enjoyed in the world to come, and, perchance in this world. It is an absolute necessity here and now to the man who would come to his best estate in this present life. Sanctification is as essential to living well as it is to dying well. Without holiness, no man shall come to his best estate in this life, either physically, mentally, morally or spiritually.

While justification gives a man a title to heaven, and sanctification gives him a meetness for heaven, the progress we make in things divine here and now, will have much to do with the place we occupy in the world to come. In our Lord's parable of the talents, recorded in the twenty-fifth chapter of Matthew, several lines of thought are presented for our consideration. 1. God's own people are responsible to Him for the use of their powers in His service. "He called his own servants." God has designed that His work among men shall be carried on by men. He has not appointed angels to this service. If God's work among men is done, His servants must do it. Ours are the hands, feet, lips, and powers He purposes to use in the propagation of the Gospel. We are His witnesses.

2. Ability is the measure of our responsibility. "To every man according to his several ability," is the order of distribution of responsibility. To the man capable of using five talents, is the responsibility for the use of that number of talents. To the man capable of using two talents, the responsibility is for the using of that number of talents. To the man capable of using one talent, the responsibility is for using one talent. These men were not responsible for not having more native ability, but they were responsible for the use of what they had. The

insignificance of a man's ability is no excuse for his failure to use it.

3. Life is more than the making of a living. This world is more than a workshop in which men toil for their daily bread. It is more than a place in which to amuse ourselves, and carry out our own plans and purposes. It is a place for the development and use of all of our powers in the service of God and of our fellow man.

4. The true apprehension of life is gained by regarding it as a stewardship. A stewardship in which we are vitally interested. One in which we share the rewards of our faithfulness. One in which we are as much interested in being faithful as God is in having us faithful. One in which every effort we put forth to advance the interests of our Lord reacts to the advancement of our own interests. One in which our interests are so intimately bound up with the interests of our Lord and of our fellow men, that to advance their interests is to advance our own, and to slight their interests is to slight our own.

5. The fact that we are entrusted with this stewardship is an assurance of a day of reckoning. A time of accounting for this stewardship. We are as interested in this accounting, and should be as eager for it as is our Lord. It is the day of rewards for our faithfulness.

6. A double purpose is accomplished in the service of our Lord. His work is done. The abilities of His servants are developed and made usable.

7. This life is a preparation for the life to come. Life here, and life hereafter are not two but one. Death is the portal opening upon the continuation of life beyond the tomb. Where we leave off here, we will begin there. What a man becomes here and now by the grace of God, he will be when he enters upon the life of the world to come. Faithfulness to responsibility here prepares for increased responsibility there. God appoints His servants to service here "according to their several ability." The inference is clear that He will appoint them to service in the world to come on the same principle. The one who has most increased his ability here, will be appointed to the larger service there. Trust comes to the trustworthy. Faithfulness brings its reward in the development of a spirit of faithfulness. The used muscle grows strong by use. Power in prayer is cumulative. Capacity for study is cumulative. Increase in ability is cumulative. Each time we use the grace we have by responding to the demands upon it, it returns to us increased. Our capital grows by the inevitable law of use. The man who shirks responsibility and the toil that goes with it, robs himself of the opportunity to become a man among men,—to develop the best there is in him, and to come to his own best estate. He who is faithful gets his real reward in that development of power which fits him for higher service. This is his one enduring reward. It is the only wealth we can acquire in this world which we can take with us into the world to come. Grace gives us life. Grace makes growth possible. Grace gives us all we shall have in glory. Grace makes possible our one eternal reward; that cultured condition of our powers that fits us for ever increasing service.

Our License to Rejoice

By REV. URAL HOLLENBACK

"Rejoice in the Lord alway, and again I say, rejoice" (Phil. 4:4).

IF there is one thing which distinguishes the religion of Jesus Christ from others, or the true from the false in the profession of that religion, it is Christian joy. We have abundant license and permission to rejoice in the Lord, as well as an abundance of blessings that call forth the rejoicings of our hearts.

Will not someone say that it is inconsistent with fellowship with Christ for us to shout and exclaim in joyous notes, when we read that Christ was a "man of sorrows and acquainted with grief"? I beg to say that this is not the case. Though He was the suffering Savior, yet, His sufferings were to relieve us of ours. "He was wounded for our transgressions" that we might not be wounded for them. "He was bruised for our iniquities" that we might be healed of our bruises. He was rich, but "for our sakes he became poor, [not that we might have spiritual poverty,] but that through his poverty we might be rich." How beautifully this is paraphrased by the devout saint who wrote:

"He was poor to give me treasure,

He was slave to make me king:

He was hated without measure,

Heaven's joys to me to bring."

Yet Christ himself was not without joy, "for Jesus rejoiced in spirit and said: Father I thank thee that thou hast hid these things from the wise and prudent and hast revealed them unto babes."

The word, "Rejoice" and its derivatives are in the Bible 283 times, or nearly three times as much as baptism and all its derivatives. But God does not allow everyone to rejoice with His joy, and since that is the case let us see:

I. Who has license to rejoice in the Lord? First, in Psalm 2:11, the Lord says: "Let all those that put their trust in thee, rejoice; let them ever shout for joy." So they who trust God have a right, and the disposition to rejoice.

Second, the righteous are exhorted to rejoice. Psalm 32:11, "Be glad in the Lord and rejoice ye righteous; and shout for joy all ye that are upright in heart." Righteous people may and will rejoice. Sinners have no right to rejoice. If a sinner rejoices he is disobeying God and adding sin to sin. God's command to him is, "Be afflicted and mourn and weep." Sinners do rejoice but they have no right to. They cannot rejoice with "the joy of the Lord."

Third, Those who seek God and love and salvation may rejoice. To seek in this sense means to seek to do God's will, to perpetually seek the perpetuating salvation they already love. Psalm 40:16. "Let all those that seek thee [God] rejoice; let such as love thy [God's] salvation say continually, The Lord be magnified." Sinners seeking Christ do not rejoice; but the children of God seeking to be like Him, to be informed of His will, and to discover jewels in His word do exceedingly rejoice.

II. What reasons have we to rejoice, or for what are we authorized to rejoice?

We are told to "rejoice in the Lord." Re-

joice, not only because of His benefits, blessings, etc., but because of Himself. He gives himself to His children and therefore rejoice with and because of Him. A few years ago at a campmeeting a preacher went to the woods, and behind a tree, kneeling was a man in the attitude of prayer speaking thus: "Lord, I have everything I need, I have no requests to make; but I just want to tell thee how I love thee. Dear Jesus, I love thee with all my heart." Upon closer examination there was dear "Uncle Buddie" making love to the Lord, not asking for "things" but rejoicing in God; not glad for God's benefits but glad for Himself.

We are told to rejoice in salvation. How often we should be glad we are out of hell, and saved from sin. No one ever testified to being sorry he was converted to God. There never was such a case and never will be. The psalmist said, "I will rejoice in thy salvation" (Psa. 9:14).

Jesus said to His disciples, "Rejoice not that devils are subject unto you, but rather rejoice because your names are written in heaven."

We should rejoice when the lost sheep are found. The shepherd who found the lost sheep summoned his neighbors saying to them, "Rejoice with me for I have found the sheep which I had lost." So we ought to rejoice when the lost sheep—sinners away from God—return to the fold of Christ.

We should rejoice when backsliders return to Father's house. Well might the father say, "It was meet that we should make merry and be glad: for this thy brother was dead and is alive again, and was lost and is found." (Lu. 15:32).

We should rejoice when the lost coin is recovered. "Rejoice with me for I have found the piece which I had lost" (Lu. 15:9). Many of my readers have literally lost coins. Not only are sinners lost coins, but every person or church that is in debt has lost a coin. It is well to inaugurate a time of rejoicing when individuals in the church and churches collectively manage to sweep, scrape, dig and skimp until they find the means to pay out of debt. Truly in this age of keen competition we should rejoice when we or our friends find the coin to pay out of debt.

Again, "the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen." Where Christ works among us there will be much rejoicing and "a shout in the camp."

But what is more marvelous is that we have not only a right but will exercise it, to "rejoice inasmuch as we are partakers of Christ's sufferings," that when his glory shall be revealed, we may be glad also with exceeding joy." Practice rejoicing here in affliction, that ye may know how to rejoice in glory, for he who rejoices in affliction will exceedingly rejoice in eternal glory.

When is an appropriate time to rejoice in the Lord? First, when we find Jesus. "Zaccheus . . . made haste, and came down and received him joyfully."

Again, at revival time it is proper to rejoice. Psa. 85:6, "Wilt thou revive us again

that thy people may rejoice in thee?" Holy joy in saints produces conviction in sinners.

It is very appropriate to have the joy of the Lord in the home. The wise man exhorted us to "rejoice with the wife of our youth." Not in our youth only but with the same wife of our youth. Matrimony is not detrimental to religious joy and living but helpful, for "Enoch walked with God and begat sons and daughters." He was a co-partner with God in his plan of perpetuating the race.

It is very becoming to rejoice when we sing the praises of God. The Psalmist declared that, "My lips shall greatly rejoice when I sing unto thee." Joyless singing is an abomination to God and a hindrance to the spread of the gospel.

But to the question of where shall we rejoice, we will say that the Precious Book tells us to rejoice at campmeeting, Lev. 23:40, "And ye shall take you on the first day the bows of goodly trees, branches of palm trees . . . and ye shall rejoice before the Lord your God seven days."

Also in the temple is the place to rejoice. Hear the directions of God. Deut. 12:5,7, "But the place which the Lord your God shall choose . . . shall ye seek . . . and shall rejoice."

Deut. 26:10 and 11, teaches us to rejoice when the tithes are brought into the treasury. "And thou shalt rejoice . . . when thou hast made an end of tithing all the tithes of thine increase."

But last of all we are privileged to rejoice in the care of the Comforter. The psalmist said, "In the shadow of thy wing will I rejoice." Jesus would gather His people as a hen gathered her chickens under her wings but they would not. We that have heard the voice of the Christ and have said "I will" to His call can rejoice in the care of the Comforter, the "wing of the Lord." It is time to say, "Praise the Lord!"

TOLEDO, OHIO.

HOLINESS A LIFE

By REV. A. W. ORWIG

WHILE holiness is a Bible doctrine, a holy life is more convincing and the most elaborate argument of the reality of such a life. A man once said that he could defeat his mother in argument, but that she vanquished him by her holy living. Verily what God puts on exhibition for us to see demolishes all human reasoning against its existence. Of course a holy life can be lived only by the help of God, but He has freely promised to give this help.

The holy Scriptures declare that "we should live soberly, righteously, and godly in this present world." They also affirm that we are to be "holy in all manner of conversation." We are also divinely given to understand that we may serve God "in holiness and righteousness all the days of our life." And when God commands, "Be ye holy," He not only means that we may have a holy experience, but that our outward life is to prove the inward work. Bringing forth "fruit unto holiness" certainly means that we are to live holy and useful lives. Real heart holiness and life holiness are always the Bible standard.

But let it be understood that Bible holi-

ness is not something apart from or beyond true salvation. Every real convert to Christianity, through the regenerating power of the Holy Spirit, has holiness in its earlier stages, and is expected to live a holy life. God has not two sets of rules for His people as to their manner of living,—one set for the justified and regenerated soul, and another set for the wholly sanctified person. All are expected and commanded to live without committing sin, and divine grace is freely offered to that end. "Go and sin no more," is the injunction of Holy Writ. However, the new convert is exhorted to "go on unto perfection" in the sense of perfect love or heart purity, and to "follow holiness" in deeper and richer experiences in divine things.

Yes, holiness is indeed a life to live. With every Christian it ought to be as the apostle Paul expresses it, "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves." Brother and sister in the Lord, unless our life corresponds with our profession, the world has the right to say to us, "Physician, heal thyself."

Christ said, "Ye are the light of the world," implying that our life should be as exemplary or holy as to lead people to see the divine image in us and cause them to seek the Lord. Oh to be "a burning and shining light" for Jesus! An unsaved man once had occasion to remain a day or two in the home of a very saintly person, and was so greatly charmed with his holy demeanor that, on leaving, he said, "If I stay here any longer I shall become a Christian in spite of myself." Do we measure up to that standard in representing Jesus Christ?

LOS ANGELES, CALIF.

THE LATEST CHURCH STATISTICS AND WHAT THEY SHOW

By HENRY BELL, Evangelist

H. K. Carroll in the March 7, 1925, issue of the *Christian Herald* has some very interesting church statistics. In this he gives his annual report of the gains and losses in the different denominations.

The four distinctly holiness churches of note—Church of the Nazarene, Free Methodist, Wesleyan Methodist, and Pilgrim Holiness—show a combined membership of 125,703. There are other smaller bodies that would run up the total to about 150,000.

Of these four holiness churches, the Church of the Nazarene is the only one that reports a gain in the number of churches, the gain being 86. The Free Methodists report a loss of 51 churches, the Pilgrim Holiness a loss of 13, and the Wesleyan Methodists make no report at all, but from what I can gather from the other statistics they sent in, they too had a loss.

Duke M. Farson, of Chicago, editor of the *Immanuel Herald*, formerly with the *Burning Bush* and one of its founders, who is not at all favorable to us as a denomination, and whose statement, is therefore not biased, says:

"The moving, absorbing body of people that is occupying the lime-light in holiness circles today is the Nazarene Church, first started as an independent organization in the City of Los Angeles, California, some twenty years ago by Dr. P. F. Bresee, now deceased. After a few years of rapid growth under his superintendence, the church took on a connectional nature, and new churches were formed and old ones absorbed, until now the connection has over fifty thousand communicants, and is still growing rapidly, thanks to a large force of active evangelists."

The Church of the Nazarene now reports 1386 churches. The Free Methodist 1126, The Wesleyan Methodist 675, and the Pilgrim Holiness 367.

We now have 2289 ministers, a gain of 158; the Free Methodists have 1298 ministers, a loss of 35;

The Wesleyan Methodists 700, a gain of 34; and the Pilgrim Holiness 826, a gain of 146.

In membership, the Church of the Nazarene now has 55,142, (an average of 40 members per church), the Free Methodist 37,199, the Wesleyan Methodist 21,000 and the Pilgrim Holiness 12,362. I should state that all the statistics given are for the United States, and do not include membership in foreign fields.

There are also other denominations that have a large number of holiness people, although they can not perhaps be classed as holiness churches. Among these are the Salvation Army with 1398 Corps and 70,974 members; the three Scandinavian evangelical bodies with 475 churches and 42,758 members; the Quakers (4 bodies) with 942 churches and 116,077 members and Churches of God (about 30 bodies) with an unknown number of churches and members, because some of them do not believe in counting members. Among these 30 or more different bands is the one with headquarters at Anderson, Indiana, and publishing *The Gospel Trumpet*. Almost all of the 30 or more believe in holiness as a second work of grace, and almost all of them fight what they term "sects." They demand that all Christians get together in one band and call themselves Church of God, but as long as the 30 or more Churches of God cannot get together, they probably will not be very successful in rounding up other "sects."

There are also many holiness people in other denominations, especially in the Methodist church, and the total number who believe in eradication holiness is probably about 1,000,000. About one out of every 46 church members believe in holiness.

Only five churches gained more new churches than did the Church of the Nazarene, as follows: Southern Baptist 630, General Baptist 136, Primitive Baptist 100, Disciples of Christ 88, and M. E. (colored) 159. The total gain of churches of all the dozens of denominations was 541, and the Church of the Nazarene added 86 of this number.

So many churches reported losses this year, just as they did last year. The M. E. (South) reports a loss of 279 churches; the M. E. (North) 96, the Congregational churches 110, Methodist Protestant 100, Norwegian Lutheran 338, and "Tongues" 243.

The big loss of 243 churches shown by the "Tongues" folks does not tally very well with their claims of "Latter Day Rain." They also report the loss of 164 preachers.

There are 213,229 ministers in the United States, 237,465 churches, and 46,142,210 members. There was a gain of 3,740 ministers over 1923, 541 churches and 690,325 members. The gain in 1923 was 5,279 ministers, 2,404 churches, and 674,034 members. The membership gain since 1891 has been 130 per cent, compared with a population gain of 80 per cent.

The Seventh Day Adventists gained only 15 churches. They work harder and sacrifice more, and advertise better than any denomination I know, and yet they gained only 15 churches. They now report 2,254 churches, 108,562 members, and 769 ministers. They gained only 3,563 members, while the Church of the Nazarene gained 4,421.

The Christian Scientists report 1879 churches, a gain of 51. They do not believe in counting members, but it is somewhere around 500,000. Their congregations are large on the average.

The Utah Mormons (followers of Brigham Young) now have 1052 churches and 528,103 members, a gain of 16,103. The Iowa and Missouri Mormons (followers of Joseph Smith) have 702 churches and 95,641 members, a loss of 174 members. However, they gained 24 new churches. These two organizations both use the Book of Mormon, but are bitterly opposed to each other. They are also somewhat different in doctrine.

The Catholics (Roman) claim 15,995,964 communicants and 17,503 churches. They gained only 7 new churches, but 220,145 members. However, their figures should always be taken with a grain of salt. For instance, the Methodist (North) has 26,750 churches, the Methodist (South) 17,003, a total of 43,753 Methodist churches as against 17,503 Roman Catholic churches. Both these Methodist bodies claim only 6,908,901 members, compared with 15,995,964 claimed by the Catholics. The Methodists have more than twice the number of churches, and yet the Catholics claim more than twice the number of members. Part of this is due to the Catholics counting babies and all, but it seems to

me that even at that, 16,000,000 is too high. I have taken church statistics in many towns, and I find they are given to exaggeration.

DENISON, IOWA.

Questions Answered

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

Q. Two churches of the same denomination have on a Sunday school contest. The one that gets the most people in a certain length of time gets the banner. Now presuming that the churches are of equal spirituality and that each is doing its best and both are looking to the Lord for help, how can the Lord do justice by them both? Do you think that this method of getting people to Sunday school or church is according to the divine plan?

A. We may readily dispose of the question of God's justice in a case of this kind by assuring ourselves with Father Abraham that "The Judge of All the Earth will do right," and that He will prosper the most deserving, as He estimates prosperity. Things that confuse us are quite clear with the God who knoweth the hearts of all men. But on the question of advisability of the method in question; it seems from the Scriptures that not all phases and degrees of rivalry are unholy; for Paul compared himself with other apostles and said, "I have labored more abundantly than they all," and the author of the book of Hebrews exhorts us to "provoke one another to love and good works." But it is also clear that there is a phase and degree of rivalry that is unholy and just as temperate eating may degenerate into sinful gluttony, so useful emulation may readily give way to sinful rivalry, and the difficult thing is to know just where and when to stop. Of course the easy way is to have nothing whatever to do with contests, rewards for superior success and acknowledgments of merit, but like most of easy ways, this extreme does not appear to be the best or most righteous way. I think that in the end it will be found that in this and other questions of method in the promotion of God's work we can do no better than to avoid the extremes, and in the language of the old Populist Party, "Keep in the middle of the road."

Q. Is it the duty of a Christian to report when he knows of the operation of a "wild cat" still?

A. It certainly is. If all professing Christians would do their full duty in assisting in the enforcement of prohibition laws the situation could be greatly improved; though even now, in spite of the denials of many friends of liquor, conditions are much better than they were in "the old days" and they are improving steadily all along.

Q. Should a former pastor who keeps his membership with the church he once served, accept a position on the church board and stand out against the pastor whom he recommended to take his place?

A. The position of the ex-pastor is a very delicate one, and when it becomes necessary for him to remain in the membership of the church which he once served he should take just as inconspicuous a part in the affairs of the church as his sense of duty to Christ will permit. Ordinarily I would say that he should positively refuse to serve on the church board and that he should abstain from every possible work that might be construed as placing him in opposition to the present pastor.

Q. A member of the Church of the Nazarene is faithful in attending the services and in paying to the support of the work, but it is reported that he is a member of the K. K. K. He neither affirms nor denies, but circumstantial evidence almost proves that he is. What is the duty of the church in such a case?

A. Since the propagation of a report like this will injure both the man and the church, his pastor, or someone with whom he is intimate, should tell him of the report and urge him to deny it emphatically if he can. Or if under such pressure he acknowledges that he is a member of the lodge, he should be dealt with in love and patience in an effort to save him to the church. I cannot see that the matter is so delicate as to require any different treatment from that which would be given if the report were current that he is breaking some other of our rules, and the man himself should expect no other treatment. If it were reported that he is using tobacco, the case would be the same.

THE WORK OF THE WHOLE CHURCH

The General Board

ANNUAL MEETING OF THE GENERAL BOARD

The General Assembly of 1923, in response to numerous appeals from different parts of the connection, united several of its then existing general agencies, namely, those of Foreign Missions, Home Missions, Church Extension, Publication, and later, Ministerial Relief, into one organization known as the General Board.

The General Board held its first regular annual meeting beginning at 10:00 a. m. Thursday, February 12, 1925, at Headquarters, Kansas City, Missouri. The several meetings of this session were ably presided over by the Chairman, General Superintendent H. F. Reynolds, assisted by the President of the Board, Rev. F. M. Messenege. All members of the Board were in attendance, and a beautiful spirit of harmony existed throughout the session. There was an extraordinary amount of business to be attended to augmented by the fact that the first year of the new regime had just closed and it became necessary to check up on the progress and development of the co-ordinate agencies during the year. Meetings were held daily from 9:00 a. m. to 12:00 o'clock, and from 2:00 to 5:00, and 7:00 p. m. to adjournment, often running into the small hours of the night. The intervals between meetings were largely occupied with committee work.

Reports concerning the year's work were submitted by the Secretary of the Board, Rev. E. J. Fleming, bearing upon Church Extension, Ministerial Relief and general matters of the Board.

The work of the foreign mission fields was ably reported by the three Missionary Superintendents, of whom Rev. J. E. Bates and Rev. J. D. Scott were in attendance. Great interest was manifested in these reports inasmuch as missionary superintendency marked a new departure in our foreign missionary polity, and the reports submitted would appear to justify the missionary superintendency. These Superintendents had visited all the mission fields under their several jurisdictions and their reports brought much first hand enlightenment to the General Board.

The first annual report of the General Treasurer, Rev. E. G. Anderson, also elicited much interest since it closed the first year of the denomination's attempt to have all its general finances handled by one common treasurer. This report has already appeared in the *HERALD of HOLINESS* of March 4th, where it can be found by all our people.

One of the most interesting reports presented was that submitted by Manager Mervel Lunn of the Nazarene Publishing House. The efficient management of that splendid institution of the church gives reason for rejoicing throughout the entire denomination.

Many of the matters of business begun by the General Board at its meeting in December, 1923, were brought to a conclusion at this annual meeting. Especially with reference to the adoption of clear-cut policies regarding the conduct of different departments of our work. These policies will be published from time to time as they are of interest to all our people, exhibiting the fact that this General Board is laboring most diligently to place all the general business interests with which it is responsible on the most satisfactory basis.

The session was marked by gracious manifestations of the presence of the Holy Spirit and the devotional meetings were seasons of much refreshing from the presence of the Lord.

All of our people will be much interested in the general budget for 1925, concerning which a report appears in another column.

The General Board ordered 1,500 copies of the *Minutes* printed, which will be available only to general officers of the church and its institutions, to District Superintendents and pastors, as long as the supply lasts. In order to assist in financing the publication of the same we would kindly ask that in sending in your order you would enclose 25c. The orders will be filled in rotation, as received. Send

all orders to: Rev. E. J. Fleming, Secretary of the General Board, 2905 Troost Avenue, Kansas City, Missouri.

THE GENERAL BUDGET

All our constituency will be much interested in the report of the General Budget Committee. A comparison with the items of the 1925 general budget will show that some of those appearing in the 1924 general budget have been omitted. For instance, the General Sunday School Committee will collect its money direct from the churches and Sunday school rather than through the medium of the general budget. Likewise, the General Board of Education will collect its money direct instead of through the medium of the general budget. In 1924 there were thirteen items listed but in 1925 these are reduced to seven. The budget is as follows, together with the per cent of distribution:

Names	Amounts	Distribution
Foreign Missions	\$210,000	75 %
Home Missions	14,000	5 %
Church Extension	22,400	8 %
Ministerial Relief	9,800	3.5 %
Gen. Supts. Fund	18,200	6.5 %
Gen. Contingent Fund	2,800	1 %
Gen. Assembly Exp. Fund..	2,800	1 %
Total	\$280,000	100 %

It was voted not to allocate the budget to the districts, that is, not to apportion a certain amount to each district, but that each district be requested urgently to accept an amount proportionate to that of last year plus the increase. The total amount of the general budget of 1925 is approximately 8 per cent greater than the total amount of 1924. Therefore, if districts will add that increase to the 1924 figures adopted it will approximate the askings of the General Board.

JOINT MEETINGS

During the session of the General Board the Executive Committee of the Woman's General Missionary Council, the General Board of Education and the General Sunday School Committee, were in session in Kansas City.

At 11:15 a. m. Friday, February 13, the Executive Committee of the W. G. M. C. was received by the General Board, and a very profitable hour spent in conference together. There were present Mrs. S. M. Fitkin, President; Mrs. E. G. Anderson, Secretary; Mrs. J. T. Benson, Treasurer and Miss Fannie Claypool, Superintendent of Study and Publication. Mrs. J. T. Benson, Treasurer, read her annual report. At the conclusion of the conference the following motion was adopted by the General Board.

"Since the officers of the Executive Committee of the Woman's General Missionary Council work without remuneration, and since they do a vast amount of work the value of which cannot be estimated, that we, the General Board, express our sincere appreciation for their labors and assure them of our hearty co-operation."

A special order was made on Friday afternoon to receive the General Board of Education. At that time the members of the General Board of Education present were introduced: J. B. Chapman, President; H. Orton Wiley, Secretary; Floyd W. Nease, N. W. Sanford, A. K. Bracken, C. B. Widmeyer and C. E. Thomson. Dr. Wiley read the annual report of the General Board of Education, and a general discussion of finances and the work of education in the Church of the Nazarene followed. It was felt by all present that this conference was very profitable.

A special order was made on Saturday afternoon, February 14, for the reception of the General Sunday School Committee. E. P. Ellyson, President, and Orville J. Nease, were introduced. Both spoke at length upon matters of Sunday school work and religious education. At the conclusion of this joint meeting a hearty expression of appreciation and thanks for the labors of our Sunday school editor, Dr. Ellyson, was given by a standing vote.

NEW HEADQUARTERS BUILDING

The General Assembly of 1919 clearly recognized that it would be necessary very shortly to provide an enlarged and a suitable building for the Nazarene Publishing House and the General Headquarters offices. At that time a committee was appointed to give consideration to the choice of a location for such an institution. The committee was charged with the responsibility of considering different cities as the location for the Headquarters of the church. During the year 1920 this committee decided upon Kansas City, Missouri, as the location for the denominational headquarters. During the quadrennium several endeavors were made by the committee to secure a building site, but in this matter a final agreement was never reached. Several pieces of property had been purchased by the Trust Department, one being located at 2901 to 2905 Troost Avenue, and one 2917 to 2923 Troost Avenue.

At the meeting of the Executive Committee of the General Board in June, 1924, the need for the new building had become so apparent that the Executive Committee elected a Building Committee, consisting of F. M. Messenger, J. T. Benson, E. J. Fleming, E. G. Anderson and M. Lunn, with instructions to proceed with the erection of a building to house the Publishing House and the general offices of the church. This action of the Executive Committee was unanimously approved by the entire General Board. The Building Committee began work at once, engaging an architect, having surveys made of the ground and seeking to arrive at definite conclusions regarding both the building and the site. Failing to reach definite conclusions as to the site, the question was deferred to the annual meeting of the General Board in February, 1925, at which time the following motion was adopted:

"That the new Headquarters Building be located on the vacant property facing Troost Avenue and known as Lots One (1) and Two (2) and the north Twenty-eight (28) feet of Lot Three (3) of Beacon Hill annex, an addition to Kansas City, Missouri, and now owned in fee by the General Board. The north wall of said building to be located approximately eighteen (18) feet south of the north boundary of said lots and that such unused portion of said property lying to the south of said proposed building be reserved for purposes of expansion."

The above motion was unanimously adopted by yeas and nays.

At this time the Building Committee are able to announce that the new building will be 60 feet front on Troost Avenue by 140 feet deep and 3 stories in height. The first floor will be approximately on the street level, the front of which will be occupied by a reception room and publishing house accounting offices, back of which will be paper and stock storage, and storage of manufactured stock and shipping rooms. The second floor will be occupied exclusively by the editorial offices and the printing and bindery plant. The third floor will be devoted exclusively to general offices, with an assembly room approximately 40x50 feet which can later be appropriated for needs that may arise. The building is so designed that a 50-foot extension can be built to the south, and later, when need shall arise, two additional stories can be added skyward. It is now planned to begin active building operations about the first of May and to have the building complete and ready for occupancy about September.

The financing of the project has been given careful consideration, and while no drive will be instituted, all our people will be given an opportunity to make contributions to the new building, as the Lord shall lead. It is sincerely trusted that this announcement will cause Nazarenes everywhere to ask God: "What will you have me do?" And then when God shall have clearly spoken, do exactly as He bids.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

NASHVILLE, TENN., N. Y. P. S.

The Young People's Society of the First Church of the Nazarene of Nashville, Tennessee, re-organized last October and has been working with new life since that time. The various departments of the Society are well organized, each department having an efficient chairman at the head.

During the month of January an attendance contest was held. The society was divided into four groups with a captain at the head of each group. Two groups composed one side. Each group gave a program on one Sunday night. Some very interesting and unique programs were carried out. The attendance the first Sunday evening was 213 and it steadily increased until the last Sunday when it was climaxed by a total of 445 being present. The contest was a decided success. Many new members were added to the society.

During the past few weeks, there have been quite a number of young people reached through the efforts of the society. Several have been converted and united with the church. The society has a good orchestra. This one thing helps draw our crowds, for young people naturally like good music.

Our society is run on the budget plan rather than by dues. We set aside certain amounts for the use of the various departments.

The missionary end is also stressed. One Sunday evening in each month is set aside for a missionary service. These services are very interesting. At one time we had the privilege of having a returned missionary from China to talk and a number of Chinese students furnished the music, using their own Chinese instruments. We also have a mission study class twice each month. At present, our study is of China.

The officers are well organized and the executive council meets once each month to discuss the plans for the welfare of the society as well as its problems.

The social life of our young people is not neglected. Once each month, we have a social gathering. These are usually at the president's home. We have good, pure and wholesome entertainments. Bible games are played and plenty of good music is had. At some meetings we have literary programs which are helpful to our mental progress.

Above all, we try to make our Society spiritual and are striving to bring about great things for God. The awakening of the young people in the First Church, Nashville, Tennessee, has served as a power to stir the entire church, causing more interest in all the various departments of the church work.

We covet the prayers of the people of the Church of the Nazarene in order that we may accomplish things for our Savior.

MISS IMA B. MATTHEWS,
Corresponding Secretary.

MEDFORD, OKLA., N. Y. P. S. MEETING

The N. Y. P. S. embracing Enid, Ponca City, Blackwell, and Medford, of the Western Oklahoma District convened for a rally at Medford, February 21. M. M. Snyder, the district president, being absent, Pastor L. M. Dickenson of Medford conducted the devotional service for the morning session and Miss Dott Morrill of Blackwell conducted the devotional service for the afternoon session.

Prof. S. S. White of Bethany-Peniel College was the special speaker for the occasion and brought the message on "Paul and His Missionary Tours" at the eleven o'clock hour. Special music was rendered by the Blackwell and Medford societies.

In the afternoon, Pastor M. G. Jobe of Blackwell brought a stirring message on Dan. 1:8. Prof. White then led a round table discussion on the work of the N. Y. P. S. A good spirit prevailed throughout the session and it was easy to preach, sing and testify.

The next rally is to be with the Ponca City church in May.

L. M. DICKENSON, Reporter

A NEW SOCIETY ORGANIZED

Rev. W. D. Shelor of Lansdale, Pa., District President of the N. Y. P. S. of the Washington-Philadelphia District, organized a society at our Capital Heights, Md., church on the night of March 12. The church was crowded and a wonderful spirit of fellowship prevailed. The Baltimore society was represented by about 30 of its members, and a good number were present from the Washington, D. C. societies. A special song was rendered by some of the Baltimore members.

After the Young People's meeting, Brother Shelor preached and two young men from the Washington Second Church Society were at the altar.

Sister E. Kirk was elected president of the new society, L. Grooseman is vice president, Brother Taylor, Secretary, and Sister Taylor, Treasurer.—EVERETT McCOWAN, Acting President, Washington Second, N. Y. P. S.

N. Y. P. S. GROUP MEETING, MIDDLE-TOWN, OHIO

A N. Y. P. S. Group Meeting was held at Middletown, Ohio, February 20. Rev. Stahl called the meeting to order, Pastor Fogg of Columbus, led in prayer and Rev. Gilley of Xenia read the Scripture lesson.

Rev. Stahl gave a talk on the work of the young people in the church. A splendid paper on "How do the young people of the Nazarene society become leaders in the church?" was read by Miss Bertha Nuxall. Bros. Gilley and Watkins gave talks on keeping young people alive and doing things for God. Brother Dewey Nuxall read a paper on "How can we make a N. Y. P. S. a more positive factor?"

Rev. Macrory of Akron was asked to speak at the Y. P. S. Convention at Columbus, Brother Frank Watkins of Marion sang a special song and Brother Boso gave the benediction.—MRS. Wm. ADAMS, Reporter.

Y. P. S. ORGANIZED AT EMMETT, IDAHO

A week-end rally, March 6, 7, and 8, was put on in the Emmett, Idaho, church with a view of stirring up interest in young people's work and the organization of a society in the local church. Rev. and Mrs. G. F. Owen, well known evangelists, Mr. and Mrs. Carl Mischke, students at N. N. C. Nampa, and this reporter were the special workers. Brother Owen preached the gospel and the quartet did its best to sing the same old story.

Sunday evening was the time set for the organization of the society. Real interest was shown in the meeting. The Emmett church is not large, yet a society of thirty-one charter members, nineteen active and twelve honorary was formed. Miss Gladys Hunter is the president of the new organization. Other officers were elected for the present are as follows: Vern Sheets, V. Pres.; Bernice Shaffer, Secretary; Sadie Hankins, Treasurer.

With the help of God and under the direction of these officers and the pastor, Brother L. R. Butcher, we are sure that our next Y. P. S. Convention will hear a "good report" from this new society.

CALVIN EMERSON, Dist. Y. P. S. Reporter.

DISCUSSION OF N. Y. P. S. TOPIC FOR APRIL 5TH.

By DONNELL SMITH

BUILDERS—1 Cor. 3:10-15

Man is a builder. Everywhere over this earth we are confronted with the achievements of his genius along this line. However, as a builder man has not only to do with the fashioning of things material, but also of things moral and spiritual. These different fields in which man labors as a builder are wonderfully related. Carelessness, shame and im-

perfections in things wrought by our hands is an index to the kind of moral and spiritual building we are erecting. But this is apart from the lesson that Paul would impress upon us.

Paul is saying in this lesson, "A man may be a Christian and rear upon the foundation of his faith in Jesus the superstructure of a noble, beautiful Christian life and work, which, asbestos like, shall endure unscathed the fires of all judgment, both here and hereafter: or, on the other hand, a man may be a Christian and rear upon the foundation of his faith in Jesus a superstructure of a life so worthless and so mean, that like wood, hay or stubble in the flame it shall be consumed, and the man himself shall escape but barely,—saved, but so as by fire.

As an illustration of this truth we will study briefly the life of Lot (Gen. 13:5-13; 19).

1. Lot was a man of faith. In his early days faith linked him to Abraham more than blood relationship. As a man of real faith Peter speaks of him in II Peter 2:6-8. But the superstructure Lot built upon that faith was but wood, hay and stubble; it was not gold, silver precious stones. It could not endure. It brought sorrow to himself and ruin to those he loved the most.

2. Lot's superstructure was builded of wood, hay, stubble and not of gold, silver and precious stones like Abraham's because of an evil choice (Gen. 13:1-13). This choice was evil because it was selfish. Lot thought only of himself in making his choice. Again, the choice was evil because it led him into temptation and surrounded him with spiritual dangers. While there seems to be an intimation that at first Lot did not intend to take up his abode in the cities of the plains, still he "pitched his tent toward Sodom." And we know that the angel found him sitting in the gates at Sodom. Lot by his own choices placed himself where he could get no other materials than wood, hay, or stubble. On the other hand Abraham remained up in the hills where gold, silver and precious stones are ever to be found.

3. Lot blinded himself to the kind of superstructure he was rearing by putting himself in an anti-spiritual environment. There is a vast difference between being sent to such an environment and choosing such surroundings.

(a.) Sodom was a prayerless place. There were no altars to the true God in Sodom. Abraham builded altars (Gen. 13:18), but not so with Lot in Sodom.

(b.) Sodom was an ungodly place. It was without any righteous persons save Lot. Living in the constant companionship of wrong, bereft of fellowship with God, he lost all sense of spiritual values. Little he realized how frail and toppling was the superstructure he was building upon that splendid foundation.

4. Lot failed to realize the character of his superstructure even after others discovered it. As one who sat in the gate he no doubt thought his life was an influence for good, a proof for wrong-doers. But in the crisis of his life and the life of his own family no one gave any heed to his words.

*"Thou must be true thyself
If thou the truth would teach.
It needs the overflow of heart
To give the lips full speech."*

With at last the fires of Judgment kindling about his building we need not think it strange concerning the ruin that overtakes him. He had builded of wood, hay and stubble. There was naught that could resist the fires of judgment. All must go notwithstanding the ruin, disgrace and shame. Himself saved—so as by fire.

You are a Christian. Jesus Christ himself is the cornerstone and foundation of your life; but upon this foundation what are you building? "But let every man take heed how he buildeth there upon."

Review the lives of other Bible characters, also the lives of men in church and secular history. Distinguish between those who have builded of wood, hay and stubble and those who have builded with gold, silver, and precious stones.

The prayer that begins with trustfulness, and passes on into waiting, will always end in thankfulness, triumph, and praise.—A. MACLAREN.

True courage is not the brutal force of vulgar heroes, but the firm resolve of virtue and reason.—WHITEHEAD.

PASADENA COLLEGE

Pasadena College has recently enjoyed a "feast of fat things" during a Bible Conference conducted by Dr. H. Orton Wiley, President of our College at Nampa, Idaho. Dr. Wiley came by on his return from the meeting of the General Board of Education.

In the morning at 10:30 a. m., Dr. Wiley spoke on the subject of "Wisdom Literature" giving an exposition of the Book of Job. In the afternoon at 2:00 p. m., his subject was Religious Psychology and in the evening at 7:30 he gave an exposition of the Book of Hebrews. Many of our people living in Pasadena or near by came in to hear the lectures. The entire student body was always present for the morning address, and many came for the afternoon and evening.

The Lord graciously poured out His Spirit on the chapel services during the last three days when over thirty students were blessed at the altar.

Dr. Wiley is a great Bible scholar and his expositions are helpful to one's thinking, and food for the soul.

Pasadena College is now forging towards the closing of the year. Our debating team has won three out of the four debates of the season.

We are pleased to report that nearly thirty new students registered for the second semester. Continue to pray for Pasadena College.

C. B. WIDMEYER, President.

IOWA PREACHER'S CONVENTION

The Iowa District Preacher's Convention was held at Centerville Church February 24-March 1, 1925, and was marked by the special manifestation of the presence of God from the first to the last. Brother Miller, the entertaining pastor, and his good people opened their homes and hearts to the convention.

District Superintendent Kinzie presided in the convention and brought three timely messages which were a great blessing. Pastors B. H. Edwards, C. E. Ryder, Florence Sommerville and Craig Weathers also preached. Dr. John Matthews was present for part of the Convention, and his powerful sermons, brotherly counsel and beautiful spirit were a great inspiration. He made us all feel the weight of the gigantic task to which we are called, and yet he showed us that the inexhaustible power of God is commensurate to the greatness of our task.

The pastors and evangelists came to the convention with faith and expectancy, and they were not disappointed. All returned to their work strengthened to "drive this battle on."—E. R. BORTON, District Secretary.

REVIVAL AND CHURCH NEWS

PASTOR HOWARD W. JERRETT, First Church, Detroit, Mich.: "The tide is coming in all along the shore line and God is sending sweet victory in the salvation and sanctification of souls. Had a blessed time the ten days that Dr. C. W. Butler was with us. Many outside of our membership who believe in holiness were in attendance. We expect to have Bona Fleming with us in May, and are seeking God for a flood-tide of His Holy Spirit."

EVANGELIST P. P. BELEW: "We have just closed a meeting at the Nazarene Mission in Valparaiso, Indiana, with Rev. Miss Mertie E. Hooker, Pastor. There were more than fifty seekers for salvation and a number were anointed and prayed with for healing. God gave us some definite victories. Men, who had used tobacco all their lives were delivered, restitution was made, the lodge was abandoned, homes were set in order, and the saints were greatly helped. Sister Hooker is one of God's noble women. She started the work there last fall out of nothing and now has a loyal band of supporters who are looking to the Church of the Nazarene for their future home and love their pastor fervently. We predict a good strong church in Valparaiso. We are now in a convention with our church at Hammond, where Rev. and Mrs. E. E. Turner are pastors. This convention is put on under the auspices of the Young People's Society. Four were saved the first night and a beautiful spirit was manifested. We anticipate a great time."

"EVANGELIST CLARA MEEKER of Enid, Okla., recently held a three weeks' meeting in the Methodist Church at Nickerson, Kansas. The pastor and his wife were sanctified early in the meeting and that made it easy for the church to follow. About 100 prayed through, about 40 were sanctified and

The Sunday School Lesson, April 12

By M. EMILY ELLYSON

LESSON SUBJECT: The Blessing of Pentecost.

LESSON TEXT: Acts 2:36-47.

GOLDEN TEXT: Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38).

THE lesson before us affords an excellent opportunity for gaining a clearer idea of the offices of the Holy Spirit. As we compare the church of today with the apostolic church, we cannot but feel that our failure to come up to the standards of the early church, is due to a lack of the presence of the Spirit in His fullness. The pre-eminent thought in this lesson is evangelism, a subject that is agitating the church today because of its apparent failure in this particular field of labor. Barren altars in our churches may well be a cause for alarm, for the church is the greatest soul saving institution that the world has, and unless she is producing results something must be clogging her wheels. The object for which the church was organized is not being realized, and the world is wandering farther all the time into the quagmire of despair. Let us note some of the effects of the coming of the Holy Ghost as seen in the lesson before us.

The first effect is seen in Peter. He comes forth as the wise and skilful leader of the Christian church. Just a few weeks before he was a slinking coward, but now as brave a soldier as ever drew a sword on a battlefield. The feast of Pentecost was a very popular feast. We are told by some authors that it was more largely attended than even the Passover. Great throngs of people were in attendance from all parts of the world. Peter grasps the opportunity to preach Christ to these immense crowds, for they will soon be returning home, and all who could be reached with the Gospel story will become missionaries to their own people.

The outline of Peter's sermon found in this lesson stands in history as the first utterance of the newly organized church, which fact makes it a document of the highest interest. Upward of three thousand souls were added to the church as a result of the fearless preaching of this Spirit filled Apostle. But let us remember that back of him were one hundred and nineteen Spirit filled disciples, who were just as deeply interested in the spread of Christianity as Peter himself. The change that came to Peter was the same that came to all. Doubtless everyone of these stood for the truth fearlessly as did Peter, and while he differed from them in position, for he was the spokesman, the leader, the one who first inserted the key in the lock, and opened the door of the church militant, yet these were just as true and loyal in their places of ministration with their prayers, testimonies and exhortations; their aments to the truth while it was being proclaimed.

Who can tell what would be the results of the work of faithful ministers of the gospel today, if back of their sermons there were one hundred and nineteen fiery, Spirit filled witnesses, holding them up to the throne of God, interceding, not only in behalf of the preacher and the truth, but also in behalf of the multitudes who are straying far away in the ways of sin and folly. If our churches would only see the necessity of giving to the Holy Ghost His rightful place in the church as the executive of the God-head, how many of the problems which distress us would be solved.

Jesus had told the disciples that the coming of the Holy Spirit would bring them guidance and power, and a revelation of Himself, also a clear understanding of the truth. Surely the same privileges are ours, for, "the promise is unto you and to your children and to all that are afar off even as many as the Lord our God shall call"

(v. 39). Beloved it is for us all today, "and because of the far-reachingness of the promise, we can fulfill our mission in the world only as we lay hold of the promise given, and we are weak, unfruitful in our efforts, unskilful in handling the word of God, and liable to mislead souls in our exposition of divine truth, without it.

The day of Pentecost began with one hundred and twenty church members, but before it closed the little nucleus of believers was greatly strengthened and built up numerically by the addition of three thousand. But numbers was not the only strength received by the church, for they who were converted were unalterably committed to the faith which they had embraced. The change was sudden, but thorough for we read, "they continued steadfastly in the apostles' doctrine and fellowship." This was all the more remarkable for the movement was new, and doubtless it had enemies from the start. Then many of them knew but little about Jesus, having come long distances to attend the feast. There was much to be learned by them, and we judge they were most teachable, and sincere. Then the sweetest harmony prevailed among the teachers, and a blessed unity of purpose and work "for they were all of one accord," therefore there would be no confusion or distraction so truth would have a fair chance to do its work.

Another effect of the coming of the Holy Ghost we would emphasize, was the freedom from selfishness. The cares of one, became the cares of all, the needs of one became the needs of all. If there was a struggling burdened one, all were desirous of doing their bit to carry the load. No one seemed to want any better or easier time than all the rest enjoyed. A common faith had bound them together with stronger and more enduring ties than that of blood. Goods and possessions were nothing, only as they contributed to the supply of the needs of each and all, and the furthering of the kingdom of Christ among men. No wonder it was said of these early Christians "behold how they love one another." In this, our age, when the church is getting hoary with years, does the world still marvel at the Christians' love for each other? If not, why? There is a reason.

Again we note as an effect of the coming of this Mighty One, the tone of joy, and triumph, which sounds through all the activities of the church in the dawn of its history. They had religious meals as well as religious meetings. "Their food was eaten with gladness and singleness of heart." Praise to God was always in order day or night. There was a happy fellowship among them that appealed to others, and gained the favor of the people. Don't worry if you do not possess any striking gifts, if you have not the ability to be a public speaker, the best proof that He has come to you is in your daily life, for where the living Christ is present, and at work, there will be joy and gladness. The sweet song birds of heaven will keep the heart filled with their melody, and tired, sad, heartaching humanity will find a balm in your presence, a warmth in the glow of your smile, a benediction in your praises, that will lead them to the source of your joy.

May this mighty Spirit of burning and power come to all our people, making them steadfast in doctrine, genuine in fellowship, full, and out of that fullness, uttering His praises. Then will streams break out in the desert and parched souls will drink long and deep, sorrow and sighing will flee away. Then will there be such an ingathering into the fold of Christ at home, and in foreign lands, as will be worthy of the Holy Spirit alone, and God, even our God, will be glorified, and "He shall see of the travail of His soul and be satisfied."

a number were anointed for healing. A number of high school students were saved and sanctified and one of the teachers was sanctified. Eight young people have been called to special work and fifty have said they would obey should they feel so called. An offering of \$321 was given the evangelist on the last Sunday."—Mrs. Guy Lynch, Reporter.

EVANGELIST L. L. PICKETT, Wilmore, Ky.: "Since Christmas I have preached the old time gospel in New York, New Jersey, Washington, D. C., and in Pittsburgh and Milton, Pa., in a number of Ohio

towns, besides in my own state, Kentucky. On Long Island I was with Bros. Gray and Ware, Nazarene pastors, and with my old friend of thirty years, District Superintendent Jernigan, and I was delighted to be with these brethren. In Cleveland I spent a Sabbath in the home and in the pulpit of that 'live wire,' Rev. C. Warren Jones, who is being much used of the Lord. I also preached for Brother Herrell at Toledo. Pastors are calling me for California and Washington. Others there and enroute who desire my Bible expositions, any where between here and there please write or wire me at

once that I may be able to get them on my slate. Jesus is very dear."

PASTOR J. H. VANDIVER, Harrah, Okla.: "Our work here is on the up grade. Since the Assembly we have ceiled and almost paid the debt on our church and are now in a good revival with Evangelist L. H. Ritter, with Misses Pearl and Thelma Morris of Shawnee in charge of the music. And they certainly do make a team. I can recommend them to any church wanting an old time revival. Some of the hardest cases in town are being reached."

EVANGELIST ANDREW JOHNSON: "We are glad to be able to report victory thus far in the new year. Have conducted two revivals in Louisiana and one in Tennessee, and are now assisting the M. E. pastor in a revival at Conoquenessing, Pa. Remember us in prayer."

PASTOR EDWARD E. MIERAS, Sacramento, Calif.: "The Lord is blessing and souls are being saved and sanctified at most of our regular services, and some have been healed. Had our annual meeting recently and have been called back for our fourth year. In January we had Sister Myrtle Mangum with us for eight days. She is a noble character and was a great blessing to our people. Brother J. W. Farr of San Jose was with us a few days last month. He gave us some fine messages and brought a spiritual blessing to our hearts. Last Sunday night we had our beloved General Superintendent Goodwin with us. Also District Superintendent Smith. Dr. Goodwin brought us a great message which I am sure will bear much fruit. We thank God for these good men. Our Sunday school is making splendid progress and our N. Y. P. S. is in a flourishing condition. We also have a live missionary society. We are praying for a great revival in April when Evangelist Oscar Hudson is to be with us. We expect to conclude the Assembly year with the budget paid in full, a substantial payment made on our church debt and a good increase in membership."

"**CAPITOL HILL**, Church of the Nazarene, Oklahoma City, Okla., closed a three weeks' meeting with Evangelist F. R. Morgan Feb. 22. There were about fifty professions. An epidemic of "Flu" hindered greatly. Even the pastor and evangelist were not immune. Brother Morgan was unable to preach during the last few services. During that time our pastor, Brother Cargill, Evangelist Cleghorn and Sister Fannie Payne did the preaching and God blessed with souls in the fountain. A nice class was received into the church. Among the new members is Brother Wallace, an ordained elder from the M. E. Church. He is ready for the evangelistic work and those needing evangelistic help will please write him in care of our pastor. Our pastor organized this church two years ago and has bravely faced the trials and hardships connected with a new church. He is truly a zealous and sacrificing man of God."—Mrs. Lottie M. Ester, Reporter.

PASTORS M. V. AND BESSIE DILLINGHAM, First Church of the Nazarene, Oklahoma City, Okla.: "Since our last report we have had some wonderful services. This is our fourth year with First Church, and so far it is our best. The revival with Bona Fleming in January was the greatest we ever witnessed. We do not have words to describe it, but hundreds sought and found the Lord. Altar services were held all over the church and up in the gallery. God has especially blessed us for months. There have been many seekers and many happy finders in our regular services. We have a prayer band that prays by the hour. They pray three or four nights out of the week—sometimes until after midnight, and it brings things to pass. We were much blessed in reading Dr. Chapman's editorial on 'Why Not in Our Day?' in the March 4 issue of the HERALD of HOLINESS. We plan to begin a new church building soon. It will be 60x90 with full basement. All departments of the work are much blessed of the Lord. Sunday school is on the increase, Wednesday evening prayer meetings are coaling stations and are well attended, Young People's meeting every Friday evening is a victorious service; many times they have seekers and finders—just a few nights ago five prayed through in this service. And we have three cottage prayer meetings each week, two jail services each Sunday and services at the poor farm. The W. M. S. and Dorcas Society are praying and

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I greet you this week again from the tropical wonder land of southeastern Florida. I spent the best part of the month at Ft. Lauderdale, and made several nice trips up and down the coast. I was able to preach only a few times, but what services I held were fruitful and owned of the Lord. I gathered up quite a good subscription list for the HERALD of HOLINESS in the four services which I held, and had eighteen seekers. And that was not bad, as you see.

Now Ft. Lauderdale is located about twenty-five miles north of Miami and on the banks of the most wonderful river in the nation, if not in the world. They claim that this wonderful river came there in a single night. It is only twelve or fourteen miles long. It starts back in the everglades and passes by Ft. Lauderdale and on out two miles to the Ocean. And it is said to be the deepest river to its length and width in the nation. There are a few places where it is only thirty-five or forty feet deep, but the most of the river is from seventy-five to three hundred feet deep. The story is easily explained. It was an underground river, and in a single night the ground gave way and the river reached the surface of the earth and trees went to the bottom and the next morning they looked out upon a beautiful new river. This wonderful river passes right through the heart of Ft. Lauderdale and tourists come there from all parts of the country to fish for the Great Tarpon, and almost right in the heart of the city is the Great Tarpon bend where they are caught almost every day. Some weigh as much as 150 pounds, but they are great fighters and the gamest fish known to man. The sportsmen come in droves to try to land a Great Tarpon. I saw three young men bring in four and they weighed 46, 65, 76, and 80 pounds. They hung them up and I had my picture taken standing between the two largest ones. The 80 pounder was about six feet long. When they are first caught they have the appearance of new silver, and are the most beautiful fish known to man. They glitter in the water like great sheets of silver, and it takes hours to land one.

Now from Ft. Lauderdale all along the Dixie Highway down to Miami, there are a number of great sub-divisions laid out which almost cover the twenty-five miles, and it will only be a few more winters, if Jesus tarries, until Ft. Lauderdale will be Northern Miami, and Miami will be Southern Ft. Lauderdale, for the two cities will run together. This winter Miami laid out a great sub-division known as Miami Shores, and in one day sold over two million dollars worth of real estate. Then G. Frank Croissant laid out the Croissant Park at Ft. Lauderdale and broke the world's record. In one day they sold three million, one hundred and eighty-four thousand dollars worth of real estate. The First M. E. Church sold their corner lot for \$30,000 and thought they had done well, but while I was down there the man sold it for \$80,000. After the Methodists sold it, the increase in value was just \$1,000 per week for six months. There is lots of money down there and this is the time for the Nazarenes to get busy and get on their feet. We have done but little in that great state, and we should plan by next winter to have at least one dozen good gospel tents running from fall until spring. We ought to have not less than fifty good tent meetings in Florida next winter. We ought to have at least a dozen men in the great Nazarene Church who would buy at least one good gospel tent each and donate it to that great South land. They could be used all winter in Florida, and then in the spring, say about May, start back north and hold tent meetings all summer in Georgia, Mississippi, Alabama and Louisiana. We have in our schools now several hundred young men and young women who are called to the work, and to spend a year in such gospel work would be the finest training in the world. It would require some faith, some grit and lots of grace, but what it would mean to the cause of Christ no man can tell. In the winter of 1925-26 we ought to have at least 50 good meetings in that great state. Let our evangelists and workers pray over this matter and see what the Lord says to them. In perfect love and all for Jesus.

UNCLE BUDDIE.

planning to raise \$500 on the new church. Our crowd is busy and happy in the Master's service."

PASTOR B. T. ROBERTS, Broken Bow, Okla.: "We have been here only since Feb. 23, but are starting off fine. Sunday school has doubled, N. Y. P. S. is growing and there are good crowds at night."

SUBSCRIPTION LISTS this week include the following: From District Superintendents, Hooker of Alabama 12; Montgomery of Kentucky 7. From Pastors, C. E. Cornell, Ontario, Calif., 11; W. W. Stover, Mt. Sterling, Ky., 7; G. J. Jacobs, University Park, Iowa (raised in Evangelist McBride's meeting), 22; B. F. Harris, Peniel, Texas, 4; H. H. Wise, First Church, Nashville, Tenn., 14; and Chas. A. Gamber, Sedalia, Mo. (taken by The Edwards Party), 4. From Evangelists, James Miller 12; E. C. Allen 12. Dr. J. E. L. Moore, 15; John Thomas, 6; Lee L. Hamric, 6; B. T. Flanery, 5; "Uncle Buddie," 23; V. W. Littrell, 11; J. J. Douglas 18; Lewis E. Hall, 8; Mack Anderson, 15; George and Effie Moore, 10; R. L. Hollenback, 3; and P. P. Belew 16. Also Chas. B. Perrine, Velya, N. D. 3. J. J. Spurlin, Childress, Texas, 13; L. R. Mock, Moberly, Mo., 4; Rev. Wm. Brownell, Boulder, Colo., 11; and Mrs. Bertha L. Schell, HERALD of HOLINESS representative in First Church, Detroit, Mich., 6.

EVANGELIST LYMAN BROUGH: "We enjoyed a three weeks' revival meeting with Brother and Sister Somerville, Ft. Dodge, Iowa. This was a hard fought battle, with much prayer, fasting, and calling on the God of battles. He came in the good old fashioned way and the church was edified and built up in the holy faith. We found Brother and Sister Somerville, real pastors and in for a salvation time. We never worked with better pastors. There was a goodly number saved, reclaimed or sanctified. On the Sunday following the closing of the meeting, nine were received into the church, and they increased the pastor's salary nearly one half. We give God the glory. We have a great future in this city for the Church of the Nazarene.

Our next meeting was at Muscatine, Iowa, with Brother Christian, one of our fine Nazarene pastors. We found this young man and his good wife among the very best, and loved very much by their people. We saw some real cases of salvation, holiness, and healing. One young man took sick with appendicitis on Saturday afternoon. The doctor was called and said he must have an operation at five o'clock. This man said, "No," and called for the elders of the church. The pastor, two other brethren, and myself, Sunday afternoon, anointed with oil and prayed for his healing. The brother could scarcely walk across the room. We prayed and the Holy Spirit immediately touched him and the pain subsided. He walked to church Sunday night and testified how the Lord healed him. In a day or two he went about his daily toil again. We found this church hungry for old fashioned truth. People came as far as twenty miles to be in this meeting. At times the church was full and people standing. Extra seats were brought in to accommodate the crowds. At the present writing we are in a meeting with our home church, Pottsville, Mich. Brother Quimby is the pastor. Souls are praying through."

EVANGELIST J. B. MCBRIDE: "Our campaign with Rev. G. F. Jacobs and his good people in Oskaloosa, Iowa, was crowned with success. We had good crowds all the way through, at times making it necessary to use the gallery. No means nor pains were spared in advertising the meeting, and it paid. Brother Jacobs has been for years a successful evangelist, and knows the importance of advertising and using every means to get the people under the influence of the Gospel. We were told that the church in Oskaloosa is making rapid progress since he took the pastorate. Brother Jacobs has some fine men and women who will stand right by him in building up a great Nazarene church. The congregation has trebled since he took the church, and the Sunday school which reported forty in attendance at the last Assembly, have now grown to 130 and they are working for 200 by the Assembly. We had souls at almost every service, and as a whole the meeting was satisfactory. There were some remarkable cases

of salvation, and the Lord will get two or three preachers and workers out of the meeting. We had with us at different times many preachers, among them were Dr. J. L. Brasher, president of John Fletcher College, and Dr. Joseph Owen, vice president. Both of them are my good friends of many years. We also had with us my old friend, Dr. Archibald, Dean of Theology in the same college, Dr. Reed and Brother Johnson, the business manager whom we have known for some years. Dr. J. G. Morrison, District Superintendent of the Minnesota and South Dakota District, who began the John Fletcher College midwinter meeting before we closed ours, was with us for one service, and we went to hear him once. He is a strong man and doing a great work for God. Brother Breneman, president of the State Holiness Association, was with us a number of times, and my old friend H. S. Hester, a graduate of Peniel College, was there every service, pushing the battle. Peniel College produced stable character in its day. There were some that came from forty miles away, and a number of them I had met in other states. Our stay among the people could not have been more pleasant, and our entertainment was the very best. We held one chapel service for the John Fletcher College, and enjoyed it greatly. The President and Vice-President showed us the greatest of courtesy. They lifted the restrictions and let the students attend the meeting, and some of them were greatly blest. The people from University Park attended well; and our last Sunday was crowned with the greatest numbers, and the greatest victories, and the meeting closed in high tide. It is due Sister Jacobs to say, that she did her part in the meetings, and stands by her husband in the work. They have two fine sons and a fine daughter to stand by them in the work also. We are sure that you will hear of great things from Oskaloosa Church of the Nazarene yet. We were delighted with the city, people, colleges, and country, and have no evil report to bring of the land. Let us pray for a great church in Oskaloosa. I spent four nights with my old friends, Rev. I. F. Metcalf and wife, at Montrose, Iowa, on my way to Akron, Ohio. I found them in a revival, and the Lord was working, and souls were finding God, and the crowds were filling the church. The revival there was not due to outside help altogether, it was mostly due to the faithful efforts of Brother and Sister Metcalf, and in answer to prayer. There was some very splendid work done before I went, and after I arrived, but it was mostly due to the fact that these good pastors had dealt faithfully with conditions and souls, and they were richly rewarded. I never enjoyed four days more, nor any people more than these dear saints. Brother and Sister Metcalf have wrought well in Montrose, and deserve the credit apart from God. They are expecting to return to California, where they have lived for years, as soon as the Lord opens a door for them. We trust that He will direct them in their work."

PASTOR WM. LAMBERT, Chase, Kans.: "The work at this place is going about as usual. Here are some of the finest saints we have ever met. They can be depended on at any time and place. We are planning for revival services in April, and are expecting God will give us a real revival. The church here agreed at the beginning of the Assembly year to give me a little time for evangelistic work during the year, so in January I went to Norwich, Kans., and started a meeting in a schoolhouse six miles in the country. God was with us from the beginning and souls soon began coming to the altar and praying through. At the end of five weeks more than sixty had claimed victory at the altar. Many of them were young people. Some people testified that they had been church members for years but were never saved before. There had been a Sunday school in operation for some time, and for a while they had preaching services. At the close of the revival we were able to organize a Church of the Nazarene with twenty-six charter members. Several others will come in soon. Mrs. Golda Brinley Hudson was continued as pastor."

PASTOR O. I. HUDDLESTON, McPherson, Kans.: "Have just closed a good revival with Evangelist E. C. Allen of Hutchinson, Kansas. God blessed his labors, conviction fell upon the people, and twenty-two found their way to God. Subscriptions were taken for the HERALD of HOLINESS. Brother Allen is a Spirit filled man. He is mighty in prayer, and sticks to the old paths; any pastor will do well to secure him. The church was re-organized with twenty-six members. We have some of the salt of the earth and are expecting a prosperous year."

EVANGELIST R. L. HOLLENBACK: "We just closed last night (March 4th) a most blessed revival with that princely man and noble pastor, Rev. F. G. Strickler, and his church at Monongahela, Pa. This church, less than eighteen months old, is truly a monument of grace in this conservative and beautiful town. And this is Strickler's fourth church in five years, and is now easily a self-supporting congregation, with a nice commodious brick edifice in which to worship. This pastor is a business genius, a visitor and a prayer. He keeps under the anointing of God every minute. He also Nazarenizes everybody that he finds worthy, for he believes in our church. He will report fully the good, steady, searching meeting God gave us. We feel the fires of faith and hope burning in our soul."

PASTOR I. D. FARMER, Muskogee, Oklahoma: "This has been a very busy year with me, and the Lord is blessing our efforts here. We have just closed a real good revival. Brother Dodd, our pastor at Sapulpa, Okla., came to hold the meeting and stayed one week, but his wife took sick and he was compelled to leave us. Then we secured the services of Father Messer of Durant, and Prof. Messer to sing for us, one week, and God surely did give us a fine week. There was not a barren service, some one finding God every day. At the close of the meeting we took fifteen fine people into the church, making twenty-one members that I have received since the Assembly, and we have some to come in next Sunday. Our new people fell right in line with the tithing plan at the first Sunday service after they came into the church. To God be all the glory. We are going on to certain victory. We love the HERALD of HOLINESS. I have been a constant reader of this paper for twenty-three years and I love it better all the time."

PASTOR F. B. MOORE, Morehouse, Mo. "God is giving us victory here. We came here in September to hold a revival, and as the Assembly was then in session, we were called to the pastorate of the church. God gave us a good meeting and the church began to forge ahead, our people taking on new courage. Our services are now being well attended, some are praying through, thirteen have been added to the church, Sunday school attendance has more than doubled, through the efforts of our Missionary Society, the church debt has been reduced and we are looking forward to a great revival with Bros. Barnett and A. L. Roach."

PASTOR A. T. BURNETT, Lexington, Ky.: "Just recently closed a revival at Nicholasville, with Rev. E. C. Tarvin of California, Ky., as evangelist. The Lord gave the victory. A number were saved, some

were reclaimed and a few were sanctified. We have been using a small room in the court house for our regular services, but this was too small and we were given permission to use the larger room which will seat four or five hundred. Brother Tarvin preached the old time gospel in the power of the Spirit. Any church in need of an evangelist will do well to call him. A small class was organized at the close of the meeting, and we believe that in the near future it will become a strong church."

EVANGELIST S. L. FLOWERS: "This is the seventh week of our meeting at Sidney, Ohio, and we had the largest crowd last night that we have had since the second Sunday night of the meeting. Many are getting through to God and we look for a real Pentecost this week. District Superintendent Herrell was with us Friday night and we had a great service, several praying through to definite victory. We expect to organize a strong Church of the Nazarene at this place."

"THE DULUTH, MINN., CHURCH has taken on new life of late, since Rev. W. H. Winters, of Minneapolis, has been with us. Brother Winters has conducted meetings for us before, but this time he is staying with us and acting as our pastor, with the result that some real headway is being made. On account of not having a pastor and being without a permanent meeting place, the work here has never made much advancement. We have struggled along, managing to hold together and that is about all. Now, however, under the leadership of Brother Winters, we are making progress and the outlook is very promising. The attendance at all services is increasing, the Sunday school is growing rapidly and the children's meetings have grown from an attendance of fifteen to fifty-nine in five weeks. Genevieve Beatty is conducting the children's meetings. Duluth is a growing city of over one hundred thousand and we are hoping to have a strong church here. Friends passing through here are urged to hunt us up.—Mrs. C. C. Beatty, Reporter."

EVANGELIST P. P. BLEW: "My last meeting was a convention held under the auspices of the Young People's Society of our church at Hammond, Indiana, where Rev. and Mrs. E. E. Turner are the efficient pastors. This was a good meeting. During the seven days I was there we had sixty seekers, with many as bright experiences as I ever saw. Also we secured twenty-six subscriptions for the HERALD of HOLINESS. Hammond is one of the best churches on the Indiana District. They have a good congregation, a fine band of young people, and two of the best pastors in the movement. Long live the Hammond church! We began a meeting in our church at Lebanon, Indiana last night. There is good interest and indications look favorable for a revival."

PASTOR CHAS. F. PEGRAM, Owensboro, Ky. "Rev. J. M. Wells, 68 years of age, of Ranger, Texas," and Mrs. Nannie Fulkerson, 58, of Owensboro, were married here at the parsonage, the writer officiating, at 9:30 Monday morning, March 9. Brother Wells is an evangelist in our church and will have his headquarters at Roby, Texas."

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REV. L. L. PICKETT, Wilmore, Ky.

EVANGELIST LUM JONES: "Well thank God I have the victory yet, and the days of revivals are not over. The Lord has just given me one more great revival, with our good Pastor Rev. Wm. A. Menneke, of Coffeyville, Kansas. We had a revival from the very first. Not a service of the whole meeting but that some one got through. In all, I think 117 prayed through. We put on a Sunday school drive and in three Sundays we went from about 140 to 231. The special drive in the N. Y. P. S. closed with 121 present the last night. No room for any more. I must say that Coffeyville, has the liveliest crowd of young people I have seen in many a day. They pray and work like old warriors. Eighteen were taken into the church the last night, and a goodly class since the meeting. Rev. Menneke has things well organized, the church works like a clock. This meeting was held for the N. Y. P. S. Prof. L. C. Messer was the singer. This was my first meeting with him, but I hope it will not be my last. He is my type of a singer; he never tires or quits, but will sing and boost the preacher, and then do altar work. L. C. Messer is the biggest little man I have met. It is no wonder to me he has more calls than he can fill. O, yes, I don't want to forget to tell you that the Lord helped us take one HUNDRED subscriptions for the best paper printed today; that's the HERALD OF HOLINESS. The HERALD OF HOLINESS is to my soul what the biscuit is to my body. If I get a chance to go back to Coffeyville, watch me go. I see a great future for the Church of the Nazarene."

PASTOR J. S. LEGGETT, Oconto, Wis.: "Please pray that we may have a revival here. There has never been one and the people do not believe in them. Pray that God may send us one of His own kind in His own way."

PASTOR F. R. MCCONNELL, Covert, Kans.: "Sunday, March 8, was a day that will be long remembered here. Chester Morgan, Arthur Morgan and Holland London, three preacher boys from Hutchinson, made us a visit. On Saturday night we went out 22 miles to a school house and Brother Holland London brought a good message to a good crowd. Sunday morning, Brother Chester Morgan brought the message to a house full of anxious listeners. Sunday night Brother Holland London brought the message. The house was filled to standing room and some were turned away for want of room. God blessed the messages brought by these boys and conviction was on the people. Covert has a people who are on fire for God and they are pushing ahead. Thank God for victory. We hope the boys will come again."

PASTOR D. RAND PIERCE, Canby, Oregon: "The cottage meetings which are being held, frequently under the auspices of our Young People's Society, are proving a great success. The attendance has been as high as forty-seven. We have a splendid band of young folk under the able leadership of Mrs. Mable Bowers. They furnish the bulk of our fine chorus, and help boost the testimony meetings of the church. Their own regular service, held at 6:30 each Sunday evening is an important feature of our church work."

PASTOR J. W. IRWIN, Malden, Mo.: "Evangelist N. J. Hepburn of Kansas City, has just closed a meeting with us. Attendance was good, conviction was deep and a number were saved and sanctified in the old time way. Our church was wonderfully blessed and we are looking forward to greater things. The evangelistic spirit is still with us. Thank God for old time, Holy Ghost preachers."

PASTOR C. VON STEVENSON, Frankfort, Ind.: "With the pastor acting as his own evangelist, we have a meeting which has grown in interest now into its fifth week and bids fair to continue for a while. There is a good spirit in the meeting, conviction is on and souls are finding God. The church is filled at almost every service and God is honoring His word. Fifteen or twenty names of those asking for membership have been handed in. Last Sunday morning, without a sermon or an invitation song, the Spirit of the Lord came down and the altar was filled with seekers."

PASTOR J. H. VANDIVER, Harrah, Okla.: "We have just closed a good meeting in which Brother L.

H. Ritter did the preaching and the Morris Sisters did the singing. House was full every night, and on Sunday night a large crowd was turned away for want of room. A number of people prayed through, two or three at every service, and we had four additions to the church. This church is standing by their pastor and we are delighted with the work."

"**EVANGELIST C. K. SPELL** has just closed a good meeting with us at Hillsboro, Texas. A number were saved and one was sanctified. Brother Spell is one of the very best evangelists and can preach acceptably in any of our churches. We can most fully recommend him. This church was built in December 1924 and is moving on nicely under the leadership of Pastor W. M. McMahan. The Sunday school is doing fine, with about 100 in regular attendance. Hillsboro is a town of about ten thousand and we should have a strong church here. Pray that God may send us the evangelist we need for the summer's meeting and that we may have a great revival."—Noble and Mattie Reed, Reporters.

"**FIRST CHURCH** of the Nazarene, Austin, Texas, has just had a good meeting in which there were 42 professions. The meeting was held under the auspices of the N. Y. P. S., and was conducted by Rev. Willis L. French of Ballinger, Texas, who is one of our boys whom God has certainly called to preach. May God give us more like him. The church was wonderfully blessed by the meeting."

PASTOR BIRT W. MOORE, North Ottawa, Kansas: "Rev. W. H. Hardin of Iola, Kansas, was with us for a revival February 23-March 8, and much good was accomplished in the way of breaking down prejudice, and the Church of the Nazarene was given a much better standing in the community. On the last night of the meeting the Lord marvelously manifested Himself. The County Superintendent of Public Schools and her mother were saved."

REV. R. L. STRICKLAND: "We have just closed a good meeting at Hartburg, Texas. About thirty were saved and we have taken the names of twenty-one who want to join the Church of the Nazarene, and some more will come in later. District Superintendent Bost will be here next Saturday to organize the church. Brother Tramps and Sister Slocum were workers in the meeting, and the Lord helped me to preach holiness to the people." The little town was stirred for God. I was called to preach seven years ago, and although I have had some battles, God is with me. Pray that God may give me many souls this year."

REV. WILL O. SCOTT, Butler, Ohio: "Wife and I have been spending the winter in Dayton, Ky., with our son who has charge of a church in that city. While there we took occasion to drop in on the Church of the Nazarene at Newport, Ky., one of the chain of towns opposite the city of Cincinnati. District Superintendent Montgomery was there and preached. He had a way, like a faithful surgeon, of laying bare the hidden malady of sin in believers, as Wesley termed it. Brother Green, the pastor, has gathered about him a company of men and women, 'whose hearts the Lord has touched.' Thus within ten minutes ride by trolley from the Dixie Terminal in a city filled with the dense darkness of sin there is a Goshen (Ex. 10:21-23) where all the children of Israel have light in their dwellings. Brother Green has a building project in view which when finished will not only be the reward of faith and works, but will furnish accommodations for his rapidly growing congregation. We are planning to attend the District Assembly at Marion, Ohio. The Master of Assemblies will be there and we anticipate great victory."

PASTOR IRA P. BOWEN, Corona, Calif.: "January 29-February 8, we had a revival with Evangelist Maren S. Addy, and God truly blessed her ministry. The mission was filled almost every night and quite a number found God. We formed a tentative church organization, and on March 4, District Superintendent Hill completed the organization. The Sunday school which has been running three and a half months, has an enrollment of 45. We are thankful for a place to work for Jesus, whose blood cleanseth me now."

EVANGELIST M. E. STRETCH AND WIFE: "We began in Tarentum, Pa., yesterday. Crowds were good

and we had two fine services. Pastor Stillion is a fine young man with plenty of 'get up and go.' We are expecting a great time. We had a good meeting in Peoria, Ill., with Brother and Sister Everett."

PASTOR F. F. HORNE, Diagonal, Iowa: "We will begin a three Sunday meeting here March 22 with District Superintendent Kinzie in charge. Pray for us."

"**PLEASE PRAY** for an unsaved girl who is dying of consumption."—John A. Dixon.

"**PLEASE PRAY** for an old and partially paralyzed lady in the General Hospital at Ashtabula, Ohio, that God may heal her. Also pray that my husband may be saved and that I may be healed."—Mrs. Alice Emery.

PASTOR J. W. COX, Jacksonville Church, McCune, Kansas: "We have just closed a revival with Evangelist D. M. Spell and daughter Eva. Five were saved and two were sanctified. Much opposition was broken down, conviction was on the people, and the church is in better light than ever before. Brother Spell is a fearless preacher. We are planning more extensive work for the Master."

PASTOR ORVILLE MAISH, Modoc, Ind.: "God is pouring out his blessings upon all our services here. We had a good revival January 1-11 with John Fleming as the evangelist and C. C. Childers and wife as the singers. We have never worked with evangelist or singers whose services we enjoyed more. There were a number of professions. A good offering was given the workers and a fine love offering was raised for the pastor. Our work is moving forward and much interest is being taken in all departments of the church."

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PASTOR S. E. GALLOWAY, Venice Calif.: "We are glad to report victory. Have had very few barren services during the past year, our church is full and we have plans for enlarging our building in the near future. We have had with us Missionary Superintendent Bates, Missionary Superintendent Scott and other returned missionaries whose messages were greatly enjoyed. Besides being paid up on our apportionment for missions (with all the budget), we are supporting a native pastor and his family in Africa and a Bible woman in China. Our N. Y. P. S. is doing fine work. Rev. O. W. Waltz and Richard Sholtz have built up a good orchestra which adds greatly to our music. Mrs. Cora Rusling is doing efficient work in the Sunday school and the interest is constantly growing. Our people have a beautiful spirit and we are sure of success."

PASTOR MISS MERTIE HOOKER, Valparaiso, Ind.: "Last Sunday was the close of a very decisive meeting in the history of the work here. Last September we opened the work here with the assistance of Rev. and Mrs. Harold Small and Miss Grace Britt in a great tent meeting. During this meeting quite a number were blessed and expressed a desire to have such spiritual meetings continued. After going to God in prayer we felt it was His will for us to stay here until a good work was established. We rented a hall, bought an organ, borrowed some chairs, and started to preach holiness. We had George and Effie Moore with us in December and God gave us a gracious revival. The interest was good and the preaching of gospel truth brought conviction to many hearts and some prayed through. The last Sunday in December we organized a Sunday school of forty-five members which has had a steady increase. Miss Britt trained the children and presented a splendid Missionary program on February 5th, at which time the children brought in \$20.00 which they had collected with dime cards, and we are now planning to send a parcel to the foreign field. February 12th, Rev. P. P. Belew from Marion Ind., joined with us in another siege which lasted two weeks, during this time we were able to break through some prejudice and defeat the devil and gain some victories that were lasting. Three men who used tobacco since childhood were marvelously saved from the filthy habit and are walking in the newness of life. One man and his wife who had had much domestic trouble and had been separated, were wonderfully saved and reunited in a happy home. It is blessed to hear the testimonies of these victorious men and women. We have had 31 subscriptions for the HERALD of HOLINESS taken in this time. Also 10 for *Other Sheep*. We expect to pray and push on until a permanent work is established here. We wish the HERALD of HOLINESS would remember us at the throne of grace."

PASTOR JAMES M. CUDIE, Perth, Scotland: "The church here has been greatly blessed in having our beloved brother, Dr. David Hynd, M. A., B. Sc., M. B., Ch. B., D. T. M., our first missionary delegate from the British Isles District with us over the week end, February 13 to 15. He visited all departments in the church and gave short addresses in them, kindling a missionary flame in all our hearts which will not be extinguished in this life. On Friday night he spoke to the Sabbath school children at their social gathering on the value of winning the children to Christ and used as illustrating his message three candles of different lengths, the longest one representing the child because, as the largest candle burns longer when lighted, so the child's life when lighted with the love of Christ burns longer for Christ, having a longer life to live. On Saturday night we had a lantern lecture on Africa and some views of Tropical diseases. The lecture and views were divided into three parts: (a) The native heathen in all their war dance attire and gross heathen manner of life. (b) The missionaries on the field, and the fruit of their labour in the converted heathen and native preachers. (c) The Tropical diseases in all their horror. But with them he told us that many new cures were now available whereby these could be cured if brought to their attention soon enough. So we saw darkness and light, sickness and health, of body and of soul in darkest Africa. The Sabbath day was opened with waves of glory in the morning prayer meeting, when the prayer room was packed to the limit, and our hearts were melted in preparation for the day's messages. The Dr., who is a native of Perth, spoke of his boyhood days when as

a boy he was in attendance at just such prayer meetings and how they had molded his life for God. Also how the prayers of the Perth saints had followed him all during the trying days since. He reminded us of the many products of the Perth church who had gone into the service of the Lord, and by special request he sang the solo "Out In The Darkness" the refrain of which is follows:

"Africa, dark Africa, Heaven's light shall shine on thee

Africa, sad Africa, Christ hath ransomed thee."

This was greatly appreciated and prepared us for the message to follow, when he spoke to us on Medical Missions and how the medical missionary was able to reach the heathen by the cure of his body, just as Jesus had used the healing of the body to gather a crowd and had been able to reach the multitudes. His visit to the Bible school and Sabbath school was greatly enjoyed and the young men and girls of the Bible class showed their vital interest in missions by subscribing very liberally toward the purchase of many instruments for the Doctor's outfit. The evening service of the church was the climax of the day, when we again had a burning, inspiring message on missions from John 4:35. "Lift up your eyes, and look on the fields; for they are white already to harvest." Our God was present in mighty power and richly blessed the extra large gathering assembled for the occasion, and the message finished with at least twelve young people kneeling at the altar offering themselves for the fields at home or abroad, as the Lord might call. The offerings for the Doctor's and family's passage, and toward his outfit, amounted to about \$170, to be paid up in two weeks. A former school teacher of our brother was present and she contributed liberally toward this offering, rejoicing in that a former pupil of hers was going to the regions beyond. We finished the service singing "Blest be the ties that bind," and blessings rolled over the saints as they lingered in the company of this old Perth boy and sang songs of victory. Our brother has had many good offers from his professions and is at present lecturing in the Glasgow University to the medical students, but he has consistently turned his back on all offers and set his face toward Africa with a passion for the lost of the land. Scotland has had the honour of sending many of its best to this land, among them being Livingstone, Mary Slessor and many others, and we of the British Isles District rejoice that we have a Dr. David Hynd to follow in the footsteps of Dr. David Livingstone though in another District of that land to give for Jesus' sake. Brethren, pray for Dr. Hynd, his wife, and children."

H. S. HESTER, Oskaloosa, Iowa, writes: "These are good old days to me. Prayer is easy spontaneous, and delightful. The promises of God were never so real as they are now. The HERALD is like a letter from home. In the Father's kind providence we were privileged to attend a part of the Preacher's Meeting at Centerville, Ia. It was delightful to renew our acquaintance with Dr. Matthews, who was mightily used of the Holy Spirit in sermon and counsel to the ministry. In these three years in the school room we have learned many valuable lessons, and have fought faithfully against sin and Satan, particularly against the infidelity that fills

so many present day text books. God has helped us to preach some short and fruitful sermons along the way. Let me witness here and now to the fact that a public school teacher and superintendent can have the blessed experience of entire sanctification and live it in the class room every day. All glory be to Jesus! We are members of the Oskaloosa Church and enjoy our work in it very much indeed. The tide of spirituality is rising through the prayers of the saints, and under the care of our good pastor, G. F. Jacobs. Several families have recently united with the church, and we have just had a meeting with Brother J. B. McBride, that was a wonderful help to us. It was good to see him again, after years, and to find him still out and out on the firing line. Our present teaching engagement ends May 22, and then, please God, we expect to go wherever He shall lead us to preach the blessed gospel of Christ."

"THE SECOND GROUP MEETING of Zone number 8, Eastern Oklahoma, District, was held with the Boswell church, February 19-22. The opening sermon was preached by Rev. B. P. Roberts, our Pastor from Broken Bow. Our visiting pastor, Rev.

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R. T. Smith of Caddo, brought the message Friday 11 a. m. There were some very helpful papers read, and discussions on some, that will prove a blessing to us all. District Superintendent Owens, gave some very interesting lectures. His advice and counsel were appreciated by all present. We believe he is the right man in the right place. Rev. C. Scroggins, our pastor at Antlers, brought the message on Saturday at 11 a. m. Rev. J. A. Russell, our pastor at Hugo, brought the message on Friday evening 7:30. The Boswell church certainly appreciates the help of the Hugo people in this meeting."—W. J. Bell, Secretary.

PASTOR G. W. GOTTSBALK, Philadelphia, Pa.: "Closed a fine revival meeting, lasting twelve days, on March 1, with Rev. George and Effie Moore as evangelists. How God did bless them and make them a blessing. Brother Moore surely had the anointing of the Holy Ghost upon him and brought us great messages, which were sealed with souls. It seemed every time he preached it was better than the last time. Sister Moore also was wonderfully anointed and her Spirit filled messages brought response from hungry hearts. Their singing brought heaven down every time. Let everyone that knows them, pray fervently that God will heal Sister Moore and keep them at the front of the battle for souls. A beautiful spirit prevailed throughout the whole meeting, and a number sought for pardon and sanctification, and several joined the church. It was the best attended, most spiritual, and best financial meeting held up to date. The revival spirit continues and souls are finding God in our regular services. This has been the busiest, the hardest, most burdened, most blessed, most filled with glory year of my life. The old time fire is burning brighter and hotter in my soul than ever."

PASTOR W. F. WIGGS, Olive Hill, Ky.: "God has been wonderfully blessing the church in this place. We have had two great revivals. The first was held by Rev. L. G. Milby of Ashland, Ky. Had about fifty or more seekers at the altar, most of them praying through to victory. The last night of the meeting was a great service, with twenty seekers at the altar. As a result of this meeting several members were taken into the church. Our second revival was held under the auspices of the Young People's Society, with Rev. Freddie Thomas, the boy preacher of Bloomington, Ill., as the evangelist. The house was well filled every night, and the last few nights the crowds were so great that many were turned away. There were seekers at every service, and in all about one hundred within a week. The whole town was stirred as it had not been for years. Rev. Thomas, although a boy in years, is a man in the pulpit. His messages gripped the crowd in such a way that the gospel truths went home to every heart. Our Sunday school is growing by leaps and bounds, it has more than doubled in attendance since we came here. Last Sunday was a red letter day, when our attendance reached two hundred and twenty-one. We now have the largest Sunday school in town, and the out-look for our work here was never better."

PASTOR LEAH M. PALMER, Nashua, Montana: "Have just closed a good meeting with Evangelist Wesley Armstrong. There were 14 seekers, and the church was wonderfully blessed. Brother Armstrong is a real Nazarene, carries a burden for the lost on his heart and preaches the word in power. Any church will do well to call him."

PASTOR GRANT M. BARTON, Marion, Ind.: "The Arcana church, located eight miles east of Marion, Ind., has just closed a short, but very successful meeting. Evangelist James A. Rodgers of East Palestine, Ohio, was with us two weeks, and did splendid work. Twenty-three claimed to find victory. A nice offering was given the evangelist, and he in turn took an offering to help repair the pastor's motor car. We expect soon to take in several members. We secured nine subscriptions for the HERALD OF HOLINESS."

"EVANGELIST R. L. MORGAN began a revival at Amity Church, near Cissna Park, Ill., February 5th. In the four and one half weeks that the meeting has been running twenty-four have been saved and twenty-five sanctified and several others are seeking. The meeting continues another week. Brother Morgan organized a Church of the Nazarene last

Sunday afternoon. There were thirty charter members and more to follow. The attendance has increased until last Sunday night every available seat was taken and people were standing in the aisles."—Elsie Hinkle, Reporter.

PASTOR J. F. BABB, Slick, Okla.: "Our church here has just closed a splendid revival with Evangelist W. H. Minor of Muskogee, Oklahoma, and Roscoe Carrel, pianist, of Cedar Hill, Texas. God gave us about thirty souls and fourteen joined the church, making our membership forty-four."

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Residence, 2801 Troost Ave.
Office, 2805 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

New Mexico, (Hagerman) May 6-10
W. Colo.-Utah, (Grand Junction) May 13-17
E. Colo.-Wyoming, (Boulder) May 20-24
Northern Calif., (Stockton) June 2-7

Southern Calif., (Los Angeles 1st Ch.) June 9-14
Evangelistic service Tuesday night preceding the Assembly which will open nine a. m. Wednesday except Southern California District which will have opening service Monday night and Assembly open eight-thirty a. m., Tuesday.

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
Office, 2805 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

Washington-Philadelphia, (Trenton, N. J.) April 1 to 5
New York, (Syracuse, N. Y.) April 8 to 12
New England, (Lowell, Mass.) April 15 to 19
Ohio, (Marion, Ohio) April 29 to May 3
Pittsburgh, (East Liverpool, Ohio) May 6 to 10

CONVENTIONS

Preachers Convention, Kentucky District April 21 to 26
Convention Louisville, Ky. May 12 to 17
The Assemblies will begin with an opening service Tuesday evening, and the Assembly session will open Wednesday morning at 9 o'clock. Members of the Assembly should be prompt in attendance at the opening session Wednesday morning.

R. T. WILLIAMS.....Kansas City, Mo.
2805 Troost Ave.

SPRING ASSEMBLIES

Alberta (Calgary) March 25-29
Scandinavian (Portland, Ore.) May 13-17
North Pacific (Centerville, Wash.) May 20-24
Northwest (Walla Walla, Wash.) May 27-31
Idaho-Oregon June 3-7
Manitoba-Saskatchewan June 10-14
Nebraska June 17-21
Montana (Laurel, Mont.) June 24-28

Bethany-Peniel College Commencement -- May 17-20

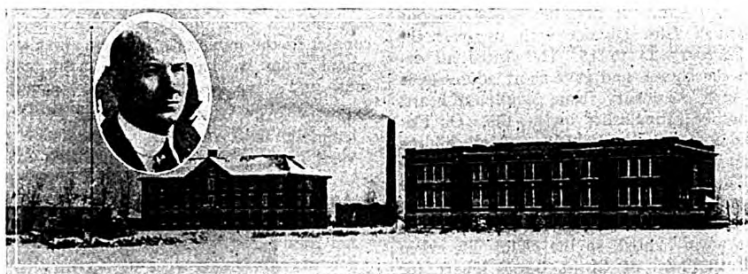


Rev. John LaDue

Bethany-Peniel College will close one of the most happy and successful years of its history with the commencement exercises on the above date.

We are very happy to have secured Rev. John LaDue, head of the School of Theology in Greenville (Illinois) College, to preach our baccalaureate sermon on Sunday, May 17. Prof. LaDue has recently spent a year in Biblical study in Palestine. Don't fail to hear him.

A. K. BRACKEN, President



OLIVET COLLEGE—the school with a future—proposes to furnish the leaders for our church in the Middle West, and to send many to foreign fields. Will you be one?

WORK FOR THOSE WHO NEED IT

Next session begins Sept. 15, 1925

For information address

N. W. SANFORD, President. Olivet, Ill.

ANNOUNCEMENTS

NOTICE—The N. Y. P. S. and Sunday School Conventions of the Hamlin District will convene at Hamlin, Texas, March 26-29. Be sure to have your N. Y. P. S. and Sunday school represented at this meeting.—F. E. Graham, Pres. Dist N. Y. P. S.

RECOMMENDATION—Let me again call attention to Revs. R. P. Fitch and Charles Dye, two of our clean, spiritual, loyal, whole hearted evangelists, who are making full proof of their ministry. No church or camp meeting will make a mistake by calling them. Their addresses are in the evangelists' list in the **HERALD of HOLINESS**. They do not know that I am writing this, but I believe in passing good things around.—N. B. Herrell, District Superintendent.

NOTICE—For the information of many who did not understand the announcement a few weeks ago that Rev. C. E. Roberts has withdrawn from the Church of the Nazarene, it seems proper to explain that Brother Roberts has taken up work among the Pentecostal (commonly known as Tongues) People.—Editor.

NOTICE—We are distributing Spanish Bibles, Testaments and tracts, but we are greatly in need of Spanish Wall Mottoes. If some one who reads this can give us the address of a publisher of such mottoes we shall be thankful.—S. M. Stafford, 1311 Elizabeth St., Brownsville, Texas.

SPECIAL NOTICE—I desire to make special mention of Prof. Joe Peters and his sister Miss Helen, who had charge of the music in our Oskaloosa meeting, February 8-22. They were faithful, and used of the Lord, and are among our finest young people, and we sincerely trust that they shall be kept busy in the field of service for the Master. Address them at Olivet, Illinois.—J. B. McBride, Pasadena, Calif.

NOTICE—It is a pleasure to recommend Rev. Eugene Lewis of Caddo, Oklahoma. He is a local preacher, has been preaching but a few months, but he is a good preacher, safe and sane and burdened for souls. He will be ready for meetings now very soon. I have been his pastor for two years. Anyone desiring his services address him at Caddo, Okla.—H. W. Hanselman, Pastor, Hedley, Texas.

SPECIAL ANNOUNCEMENT—On account of a very severe sickness from which God has now healed me, I had to cancel some dates for meetings. This is the first time that anything like this has happened to me in thirty-six years. However I am again open for calls for spring and summer meetings in missions, tent or camp meetings. My terms are entertainment and free-will offerings or as the committees may choose. Address me as below.—Rev. F. W. Cox, Lisbon, Ohio, Box No. 441.

NOTICE—I have changed my address to Newell, W. Va., and will be open for dates the latter part of April and the first of May. Any church desiring my services may write me at the above address.—Oscar F. Ring.

TELEGRAMS

PORTLAND, ME.

Splendid revival campaign on in our church with Evangelist Harry Lee, of Kentucky. Three hundred and fifty people in congregation last night to hear evangelist give life story "From the box car to the pulpit." Greatest crowd in twenty years authority says and splendid interest. Meetings continued two weeks longer.—C. P. Lanpher.

NEW CASTLE, IND.

Closed a great revival with John Fleming. Over two hundred seekers. House packed and hundred turned away. Good class taken in and more coming. The church is marching on. Nearly four hundred in Sunday school. Closed with a great day. Altar full and many prayed through. John Fleming great preacher.—Rev. F. S. Robinson

Buy Seeds

Where your money will do the most.
Get good seed and help young people.
For information write Olivet College,
Olivet, Ill.

LONG BEACH, CALIF.

With profound love we accepted Pasadena First Church challenge for the largest average increase in our Sunday Schools for five consecutive Sundays. They made a heroic effort. Long Beach not only won but had an average increase above theirs of thirty eight per cent. Long Beach average increase for the five Sundays was one hundred thirteen per cent. Church attendance and offerings best in history of Long Beach.—A. G. Crockett.

PASADENA, CALIF.

Sunday, March 15th big day First Church. Last day of Sunday school contest with twenty-three other schools. 1155 in attendance, \$281 offering, 122 in Professor L. A. Reed's Young Men's Bible class. Revival with Rev. Oscar Hudson started off with great crowd.—U. E. Harding.

BEN F. NEELY, Evangelist.

El Paso, Texas, March 22 to April 5.
Norman, Okla., April 12 to 26.
Hominy, Okla., May 1 to 17.
New England Dist. Camp, June 26 to July 5.
Open to Aug. 7.
Cushing, Okla., Aug. 7-23.
Hooker, Okla., Aug. 30 to Sept. 13.
Open to Western Okla. Dist. Assembly.

SECOND-BLESSING-HOLINESS PHONOGRAPH RECORDS

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Compositions of Evangelist Lewis, an old-fashioned second blessing preacher.

Hear the Chicago Aeolian Ladies' Quartet and Mr. Lewis with his Mandola-Mandolin.

For complete list see Herald of Holiness of Nov. 5, Oct. 8, or Sept. 3, or write address below.

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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 12½¢ per line with a minimum charge of 50¢—Publishers.]

FOR SALE—Used tent 40 x 60, two pole, block and tackle type; made of 12 oz. brown duck; in good condition. \$250.00 f. o. b. Minneapolis. Write First Church of the Nazarene, 1022 13th Ave. So., Minneapolis, Minn.

I need work, I prefer working in a Nazarene Home. Write: Mabel Benson, Box 56, Des Arc, Mo.

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Evangelist's Slates

E. T. Adams, Wilmore, Ky. March 10 to 29
 Marion, Ohio April 5 to 26
 Gaymon, Okla. April 5 to 26
 Avelian Quartet, 1754 Washington Blvd., Chicago, Ill.
 E. C. Allen, 714 Monroe St., Hutchinson, Kans.
 Mack Anderson and wife, 619 E. 8th St., Hutchinson, Kans.
 Mrs. Willia F. Anderson, 472 Alvey Place, Pasadena, Calif.
 Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.
 Jarrette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.
 Ontario, Oregon March 29 to April 12
 Everett, Wash. April 19 to May 3
 G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.
 A. F. and Leonora T. Balsmeier, 512 Taylor St., Topeka, Kans.
 Hemet, Calif. March 24 to April 5
 Emporia, Kansas April 9 to 26
 Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.
 M. L. Balteore, Box 0107, Milton, Ore.
 George Belmes, Kingswood, Ky.
 Henry Bell, Denison, Ia.
 P. P. Belew, 110 S. Forest Ave., Marion, Ind.
 James M. Belt, 8316 New Hampshire Ave., Washington, D. C.
 F. H. Benjamin, Song Evangelist, 228 S. 8th St. Vincennes, Ind.
 Hartford City, Ind. March 5 to 29
 Fred Bouse, Alexandria, Ind.
 J. E. Brasher, Crestview, Fla.
 Breeste Male Quartet, Breese College, Hutchinson, Kansas.
 Mrs. Lois Wise Brenninger, 833 E. Center St., Marion Ohio.
 J. A. Broomfield, Lockesburg, Ark.
 Lyman Brough, Pottersville, Mich.
 Rev. W. T. Brewer and daughter, preacher and singer, 517 Inez St., Fresno, Calif.
 C. C. Burton, Delmer, Ky.
 Harry B. Burks, Barboursville, W. Va.
 F. C. Brown, Box 152, Selolotville, Ohio
 Lawson and Irene Brown, Bethany, Okla.
 Enid, Okla. March 11 to 29
 Liberal, Kansas April 3 to 19
 W. Evans Burnett and wife, Lake Charles, La.
 M. M. Bussey, Grand Crossing, Florida.
 W. R. Cain, 515 South Vine St., Wichita, Kansas.
 Ironton, Ohio March 22 to April 5
 Lenora, Kansas April 12 to 26
 Grinnell, Kansas May 3 to 17
 M. C. Cagle, Buffalo Gap, Texas.
 J. H. Callaway, 3104 Nussbaumer St., Dallas, Texas.
 Edmund T. Campbell, The Dalles, Oregon.
 James E. Campbell, Song Evangelist, 1535 S. Armstrong St., Kokomo, Ind.
 Roscoe C. Carroll, Pianist, Cedar Hill, Texas.
 West Tulsa, Okla. March 13 to 29
 Lula B. Carter, 101 High Ave. W., Oskaloosa, Iowa.
 M. B. Case, 1708 Grove St., San Diego, Calif.
 W. Wara Lasky, Pianist and singer, 685 Blanch St., Akron, Ohio.
 F. P. Cassidy, 433 E. 4th St., Lexington, Ky.
 C. C. and Flora Chatfield, 1218 Grand Blvd., Hamilton, Ohio.
 Shireport, La. March 12 to 29
 Caro, Mich. R. D. No. 4 April 8 to 26
 D. L. Chatfield, 601 Jefferson St., Frankfort, Ind.
 C. C. Childers, 522 W. Central Ave., Ashland, Ky.
 Mrs. Mary T. Clink, 8701 12th Ave., N. W. Seattle, Wash.
 J. A. Collier and wife, Collier Band, Pilot Point, Texas.
 Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio.
 Canton, Ohio March 18 to April 5
 E. M. Cornelius, 1713 W. 15th St., Bedford, Ind.
 J. H. Crawford, Hooker, Okla.
 W. F. Cleghorn, Bethany, Okla.
 Ernest Corryell, Box 105, Ogilvie, Minn.
 F. W. Cox, Box 441, Lisbon, Ohio.
 Columbus, Ohio, 1095 S. 22nd St. March 27 to April 12
 Earl E. Curtis, 141 Dayton St., Lowell, N. Y.
 Willard and Edith Davis, Singers, Box 283, Enid, Okla.
 P. A. Dean, St. Croix Falls, Wisconsin
 T. B. Dean, London, Tenn.
 Marion DeVoll, Diagonal, Iowa.
 Mrs. Agnes White Diffe, Box 446, Durant, Okla.
 Jack Donovan, Thornton, Ind.
 G. R. Dosier, Box 41, Meridian, Texas.
 Johnnie and Jackie Douglas, Singers, 120 No. Ewing Ave., Dallas, Tex.
 West Tulsa, Okla. March 13 to 29
 Charles Dye, 430 Williams St., Troy, Ohio.
 Terrace, Pa. April 12 to 26
 Edwards Evangelistic Party, 3117 Magnolia Ave., cr. J. H. Morris, St. Louis, Mo.
 C. P. Ellis, Box 34, Montrose, Colo.
 I. M. Ellis, Box 1007, Bethany, Okla.
 Muncie, Ind. March 16 to April 5
 W. E. Ellis, Box 185, Dodsonville, Texas.
 Theo. Eisner and wife, 1451 Pacific St., Brooklyn, N. Y.
 Bloomburg, Pa. March 15 to 29
 C. E. Ellsworth and wife, R. 9, Greenfield, Ind.
 Henry C. Ethel, 1218 Ingraham St., Los Angeles, Calif.
 Geo. W. Erskine, Millfield, Ohio.
 L. C. and Laura Hasley Feree, Alberton, P. E. I., Canada.
 Kirby Fields and wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.
 R. P. Fifth, 2508 Ida Ave., Norwood Branch, Cincinnati, Ohio.
 B. T. Flanery, Star Route, Cumberland, Wis.
 Ontario, Wis. March 25 to April 12
 Bona Fleming, Ashland, Ky.
 John Fleming, 517 Holt St., Ashland, Ky.
 Knoxville, Tenn. April 3 to 12
 Cleveland, Ohio April 16 to 26
 S. L. Flowers, Wilmore, Ky.
 F. G. Fortess, Vickburg, Mich.
 J. E. Gatz, 1502 46th St., Des Moines, Iowa.
 C. J. Garrett, 208 North Agate St., Paola, Kansas.
 J. P. Gardner, 724 88th St., Cairo, Ill.
 Mrs. Stella Gasaway, 1112 Seventh Ave., Terre Haute, Ind.

George W. Gatecliffe, 2348 Locust St., Terre Haute, Ind.
 W. R. Gilley, Olivet, Ill.
 Xenia, Ohio March 29 to April 12
 Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas
 Arthur W. Gould, 91 Larch St., Providence, R. I.
 Pasadena, Calif., Gen. Del. March 15 to 29
 Joseph and Ruth Gray, 489 McDonnell Ave., Stockton, Calif.
 Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.
 Lee L. Hamric, Hamlin, Texas.
 Webb City, Mo. March 13 to 29
 Springfield, Mo. April 2 to 19
 G. W. Hammond, Wilmore, 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.
 Paul Hegstad, 209 Seventh St., West, Jamestown, N. D.
 A. O. Henriks, D. D., 1438 Washington St., Pasadena, Calif.
 Clarksville, Tenn. (co. W. F. Rutherford) March 9 to 29
 Sparta, Tenn. March 30 to April 12
 Monrovia, California April 19 to May 10
 W. F. Herbig, Alexander, N. D.
 F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.
 A. R. Hodges, 628 W. Broadway, Louisville, Ky.
 R. T. Hodges, Bethany, Okla.
 Edna Wells Hoke, 617 Barr St., Cartersville, Ill.
 J. D. Hoffman, Box 47, Beech Grove, Ark.
 Roy Hollenback, Mansfield, Ill.
 Trenton, N. J. (172 Passaic St.) March 21 to April 5
 Little, Ind. April 19 to May 3
 A. Columbia Hudon, Groverille Park, Beacon, N. Y.
 Oscar Hudson, 2109 Troost Ave., Kansas City, Mo.
 Pasadena, Calif. (First church) March 11 to 29
 Sacramento, Calif. April 1 to 20
 J. E. Hughes, Kingswood, Ky.
 J. W. Hunt, No. 4, Nampa, Idaho.
 J. R. Hunter, 1700 Forty-first Ave., Oakland, Calif.
 J. E. Hutcherson, 3008 Rockefeller Street, Everett, Wash.
 Arthur F. Ingler, 248 Bayles St., Providence, R. I.
 Allie and Emma Irick, Pilot Point, Texas.
 Rev. G. F. Jacobs, University Park, Iowa.
 W. P. and Myrtle Jay, 1950 N. Sierra Bonita Ave., Pasadena, California.
 A. H. Johnston and wife, Song Evangelists, 800 Princeton St., Akron, Ohio.
 Alliance, Ohio March 29 to April 20
 Lum Jones, Ada, Okla.
 Dallas, Texas (Second Church) March 27 to April 12
 C. W. Kennedy, R. D. 5, Nampa, Idaho.
 R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio.
 Elletts, Ohio March 15 to April 5
 W. E. Kiemel, Sylvia, Kansas.
 W. D. Killingsworth, Tuscaloosa, Ala.
 J. A. Kirkman, 691 East 40th St., Los Angeles, Calif.
 Millicent Klee, Pianist and Singer, 2008 S. 8th St., Ironton, O.
 J. A. Kring and wife, 304 No. 33rd St., Billings, Mont.
 Mrs. Annabel Latimer Lane, 609 Main St., Temple, Texas.
 H. R. Lee, 518 E. Sears St., Denison, Texas.
 E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.
 California, Pa. March 22 to April 5
 H. B. Lewis, 217 Holly St., Nampa, Idaho.
 M. F. Lienard, 1308 New Hampshire, Lawrence, Kansas.
 Jack Linn and wife, Oregon, Wis.
 J. T. Little, 105 Ivy St., Nampa, Idaho.
 Alhambra, Calif. March 29 to April 19
 V. W. and Marguerite Littrell, 1214 Scott St., Beatrice, Neb.
 Brush, Colo. March 24 to April 5
 J. Warren and Maybelle Lowman, Singers and Preschers, 7122 Indiana Ave., Chicago, Ill.
 W. W. Loveless, London, Ohio.
 Millington, Mich. April 10 to 26
 Theo. and Minnie E. Ludwig, 722 N. Euclid Ave., St. Louis, Mo.
 Bloomington, Ill. March 25 to April 12
 Mansfield, Ill. April 13 to 26
 Will H. Lynn, Route A, Box 53, Quanah, Texas.
 W. E. Lytle, Troy, Ohio.
 Mabel R. Manning, Nahant, Mass.
 Elsie Martin, Worthington, Ind.
 T. S. Mashburn, Van Nuss, Los Angeles, Calif.
 W. T. Mason and wife, 800 E. Central, Ashland, Ky.
 John Matthews, 7042 Brooklyn Ave., Kansas City, Mo.
 C. R. Mattison, 720 Silver Ave., Greensboro, N. C.
 Chas. Maxson, 814 Newell St., Walla Walla, Wash.
 J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.
 Chicago, Ill. (Austin church) March 25 to April 5
 R. A. McCann, The Ardmore, Indianapolis, Ind.
 J. L. McLendon, High Springs, Fla.
 A. McNaughton, 1627 E. 16th St., co. Rev. J. W. Croft, Portland, Ore.
 W. T. Means, 1802 Park St., Keokuk, Iowa.
 I. B. Medler, Brewton, Ala.
 L. C. Messer, Gospel Singer, 610 West Texas St., Durant, Okla.
 Ft. Smith, Ark. March 27 to April 12
 Joplin, Mo. April 17 to May 3
 Edward W. and Selma W. Miller, Troy, Idaho.
 C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.
 James Miller, 1249 N. Holmes, Indianapolis, Ind.
 Anderson, Ind. March 8 to 29
 Gary, Ind. April 5 to 19
 W. H. Minor, 323 Elmira St., Mustogee, Okla.
 Chas. and Mollie Mitchell, 942 W. Main, Greenfield, Ind.
 George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.
 J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.
 Portland, Oregon, 606 Elliott Ave. March 15 to April 5
 John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif.
 J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario, Calif.
 A. M. and Winnie Morris Moorehead, Paulding, Ohio.
 R. L. Morgan, 2208 Central Ave., Anderson, Ind.
 F. R. Morgan, 712 West 9th St., Ada, Okla.
 Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.
 Harry Morrow, 421 So. Seville Ave., Oak Park, Ill.
 Chester, S. D. March 15 to 29
 Colton, S. D. March 30 to April 12

Herschel Murphy, Jewett, Texas.
 Isabelle Myler, Children's Evangelist, 13517 Milan Ave., Cleveland, Ohio.
 Wm. O. Nease, Olivet, Ill.
 Council Bluffs, Iowa. March 15 to 29
 B. F. Neely, Bethany, Okla.
 El Paso, Texas. March 22 to April 5
 Norman, Okla. April 12 to 26
 Will H. and Lillie B. Nerry, 503 So. Jackson Ave., Kansas City, Mo.
 Dr. A. O'Bannon, LaBelle, Florida
 G. F. and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.
 Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.
 L. M. Payne, Bethany, Okla.
 C. R. Pearson, Box 23, Greensboro, Ind.
 Bloomington, Ind. March 8 to 29
 Georgetown, Ill. April 5 to 26
 G. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.
 Joe and Helen Peters, Olivet, Ill.
 A. A. Price, Denton, Md.
 F. E. Putney, 207 S. Millwood, Wichita, Kansas.
 P. C. Ramsey and wife, Ozark, Ark.
 Robert B. Rawls, 942 West Cahal Ave., Nashville, Tenn.
 Lawrence Reed, Newell, W. Va.
 J. E. Redmon and wife, Brookville, Ind.
 Wurtland, Ky. April 5 to 26
 S. B. Rhoads, 1316 South Santa Fe Ave., Salina, Kansas.
 Olive A. Rife and Nina Dean, Thomson, Ga.
 C. C. Rineberger, Song Evangelist, New Albany, Ind.
 Oscar F. Ring, Newell, W. Va.
 Mannington, W. Va. March 22 to April 26
 Bud Robinson, 2109 Troost Ave., Kansas City, Mo.
 Chas. Robinson, Bethany, Okla.
 Enid, Okla. March 11 to 29
 Liberal, Kansas April 3 to 19
 J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.
 New Brighton, Pa. March 9 to 29
 Gagetown, Mich. April 1 to 19
 C. W. Ruth, 1333 Nowland Ave., Indianapolis, Ind.
 Springfield, Ill. March 24 to 29
 Harvey, Ill. March 31 to April 5
 Racine, Wis. April 10 to 19
 W. O. Self, Brewton, Ala.
 R. A. Shank and wife, 181 N. Ogden Ave., Columbus, Ohio.
 William Seal, Des Arc, Missouri.
 E. E. Shellhamer, 5419 Isleta Drive, Los Angeles, Calif.
 E. M. Shelton and J. P. Howe, song evangelists, 210 N. 4th St., Ironton, Ohio.
 F. A. Smith, Sharon, Okla.
 Burl Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.
 Lincoln, Neb. March 22 to April 6
 C. K. Spell, Bethany, Okla.
 D. M. Spell, 213 S. Seminole, Bartlesville, Okla.
 Otis M. Spinks, Song Evangelist, Box 509, Shreveport, La.
 Andrew and Sena Spoolstra, Holt, Mich.
 A. M. Sprague, Manchester, Okla.
 E. L. Striepel, Norman, Okla.
 Fred St. Clair.
 Phenix City, Ala. April 5 to May 3
 H. G. Stebbins, Waterville, Vermont.
 Roy F. Stevens, Singer, 804 E. 4th St., Pittsburg, Kans.
 Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.
 M. E. and Della B. Stretch, El Paso, Ill.
 B. D. and Marguerite Sutton, 2109 Troost Ave., Kansas City, Mo.
 Howard W. Sweeten, Ashley, Ill.
 Dayton, Ohio March 15 to 29
 Alliance, Ohio April 4 to 26
 E. C. Tarvin, California, Ky.
 John Thomas, Wilmore, Ky.
 St. Louis, Mo. March 29 to April 12
 Lynn, Mass. April 19 to May 3
 J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio.
 Toney Evangelistic Party, 2117 Wall St., Dallas, Texas.
 N. E. Tyler, Route 1, Rogers, Texas.
 W. H. Tullis, Route 1, Box 651, Pasadena, Calif.
 D. C. W. Tetric and Mrs. Annie Tetric, Shawnee, Okla.
 Rev. Jesse Uhler, Clearwater, Kansas.
 Wm. C. Urschel, Artesia, Calif.
 N. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio
 Toledo, Ohio March 29 to April 12
 D. I. Vanderpool, Joes, Colo.
 D. J. Waggoner, Hamlin, Texas.
 J. A. Ward, 2657 Bedford Ave., Brooklyn, N. Y.
 J. C. Walker, 1330 W. 3rd St., Hastings, Nebr.
 Waltham, Mass. March 22 to April 5
 Mrs. DeLance Wallace, 1141 17th Ave., N., Seattle, Wash.
 Mrs. Lena Montgomery Walwe, 1115 E. Whittaker, Shawnee, Okla.
 Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.
 Muncie, Ind. March 17 to April 5
 Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
 Racine, Wis. March 22 to April 5
 C. C. White, 4454 Conn. St., Fary, Ind.
 Kendall S. White, Song Evangelist, Bethany, Okla.
 Charles Whitley and wife, Electra, Texas.
 J. E. Williams, Olivet, Ill.
 Bay City, Mich. March 15 to April 5
 Champaign, Ill. April 7 to 12
 Lowell, Mich. April 13 to 26
 Mrs. Esther Williamson, Singer, University Park, Iowa.
 Cleveland, Ohio, Bible Institute, until May 31st.
 S. B. Walls, 723 North P St., Bedford, Ind.
 E. H. Wreede and Chas. Regal, singer and pianist, Cloverdale, Ia.
 Elmer Yoh, R. 2, Van Wert, Ohio.
 A. M.-Youngblood, R. 2, Box 275, Ft. Smith, Ark.
 Oats G. Zeits, 516 Linden St., Lima, Ohio.

Enclosed please find my renewal to the HERALD of HOLINESS for another year. I could not do without—Maxine Decker, Colo.