

HERALD of HOLINESS

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

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"The Lord Shall Count When He Writeth Up the People"

By EVANGELIST W. R. CAIN

WITHIN the past few years "Great Meetings" have been reported with such frequency that the foregone conclusion would be that the world had been either turned upside down or inside out. One man, several years ago, wrote us an "optimistic letter," and among other things, said, "The whole country is getting sanctified." Many of the so-called "Great Meetings" are becoming a huge joke.

Perhaps meetings designated as *great, or the greatest*, in God's estimation, are not so. Statistics, as tabulated and published by different ones, consist chiefly in numbers, and hundreds of them have been counted by every pastor and evangelist who chances to labor among them. For that matter, those bowing around the altars are *not necessarily seekers*, and their names may or may not be recorded in "The Book of Life." Furthermore, many of God's true servants "labor night and day with tears" and witness but comparatively little, from a visible standpoint.

In the regularly organized holiness churches, the evangelistic pastors and their flocks are engaged in the occupation of "gathering fruit" the year round. This means that the faithful evangelist may not be able to do much by way of *reaping*. His lot, so often, means to grub, cut briers, pile brush, get out some stones, stumps, and roots, do some blasting, plough, harrow, and sow the "good seed," and let it not be forgotten that just such work is *essential* for the sowing.

One is to sow and another reap. Doubtless this very thing is involved in the parable of the sower. One reason being to prevent any one thinking that *he is it*. Another reason is to keep us *brotherly*. A third reason is to let each know that *certain feathers are not intended for the wrong cap*. But why should any evangelist anticipate having his altars always packed, necessarily? Why shouldn't he be willing to prepare the soil and do some faithful sowing and cheerfully leave town knowing the pastor and the flock will do the reaping?

In most of the missionary journeys of the apostle Paul the one thing most pre-eminent is "confirming" or "establishing—the churches." In his farewell address to the elders of the church at Ephesus, Paul says, "Feed the flock." Peter, in one of his epistles, says, "Feed the flock." Jesus' last words were, "Feed my sheep—feed my lambs." There was apparently no effort, on certain occasions, but to *instruct the disciples or encourage the churches*.

Again, the notion is quite prevalent that if only one or two or half dozen souls bow at an altar, and weep and pray their way through to God, it is of small consequence. Who can deny that Jesus would have come to this world, suffered all He did, just to save or sanctify *one immortal soul*? (For He alone knew both the capacity and destiny of the soul). Jesus himself did not always have hundreds at the altar. How many would have preached as He did to that sinful woman at the well of Samaria? He was preaching holiness to her, which, generally speaking, would have been considered as either unwise or premature. The only convert resulting from the preaching of Stephen was Saul of Tarsus. The preacher got killed before he got to the benediction. Who would have called *that a wonderful meeting*? But it was. Saul of Tarsus did not go forward for prayers at the time, but in the sight of the Lord he was a genuine seeker, and became a happy finder. As a soul-saving agency he was worth more than a forty-acre field full of mere "card signers with their togs." The old time prophet, Isaiah, preached holiness, red-hot, for fifty-two years and had few, if any, converts, while he lived. But God honored his faithfulness, and the incarnate truth soaked in so well that the result was a "tenth" got saved and sanctified, and it was like the "teal-tree"—sturdy, like the oak. His ministry was rated as an ignominious failure, but in the eyes of the Lord it was exceedingly fruitful; and it was *quality instead of mere quantity*. It was "select seed," and would do to plant anywhere and bring a "teal-tree" reproduction, for it is a fundamental law that "like begets like," thus, also, we get a glimpse of the character of the preaching of Isaiah. The sum total of the ministry of Christ was *quality, rather than quantity*. Heaven itself will be populated with *nothing but quality*.

Another thing, why should we be sticklers for LONG meetings? Isn't it a fact that the greatest meeting we know anything about lasted only three days? Was there not possibly one million turned to God in that brief season? (And 120,000 did not know their right hand from their left.) Then we read that Jesus could not do much in some places because of their unbelief. There are scores of places these days where Gabriel and Michael together couldn't budge anything loose in a long or short meeting. After all, it is no reflection on the ability of any evangelist to affirm that there are those who can do more in three days than others in thirty.

In conclusion, lest there be any who might hide out,

(Continued on page five.)

WE SHALL KNOW EACH OTHER OVER THERE

A LITTLE while ago a brother wrote to "Questions Answered" asking how the words of Jesus in Matt. 22: 30, "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven," can be harmonized with Paul's statement in 1 Cor. 13: 12, "Then shall I know even as also I am known." Some have thought that the former passage suggests that in heaven we will not remember and know the relations which we sustained to one another in this world. But a little close study will, I think, show that this was not the Master's thought at all. Confusion had arisen in the minds of some with reference to the complications which repeated legal marriages would create for the resurrected life of men and women, and the Master simply says, "The relations of men in the flesh will not continue in the world to come, but all will count back to their sonship in God as the angels do." In heaven we will remember and know the relations which we sustained to each other while here, but those relations will not continue in heaven. I will know that a certain one was my brother or sister or wife or child in the flesh, but in heaven we will all be sons of our Father God and my relationship to my kindred in the flesh will have served its purpose here, and there all the redeemed will enjoy the closest and holiest relationship.

But in keeping with 1 Cor. 13: 12, there is an abundance of Scriptural proof that we will know each other, and remember our experiences on earth when we get to heaven. Our time on earth is not lost. 1 Cor. 15: 41-42 teaches that our situation in heaven will be modified by the lives we have lived below; for how else could there be a difference in the glory of the children of the resurrection? There is no doubt in my mind but that time spent in study, or in prayer, or in service here in this world will bring its reward, even if we should die before realizing any returns in this present world.

THE BIBLE IS STILL GAINING

THE world is so large and human life is so complicated that it is often hard to tell whether we are gaining or losing, whether we are growing or decaying. One writer says, "Almost a quarter of the twentieth century has now passed, and still there is no unanimity among savants as to whether it is to be an era of the spiritual, or whether it is to be an epoch of materialism, an age swept by the tides of selfishness, revenge and hatred."

It took Gutenberg five years, 1450-1455, to print the first Bible on moveable block type, and during 1922 about 30,000,000 copies of the Book were printed and distributed. And now it is announced that the demand is much greater than the supply and

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

that a new high mark is to be set during 1923. The American Bible Society, which co-ordinates the Bible production efforts of fifty Protestant denominations in America, recently placed an order for 3,000,000 copies of the Bible. Last year almost half the Bibles produced by this society were distributed in China. Most of the oriental countries show an increased demand for Bibles, except Japan, where the circulation fell off slightly last year. The war greatly reduced the production of Bibles in Europe, so that there is a great demand there that as yet has not been fulfilled.

The Bible has already been published in 770 languages and dialects and still the work of translation and revision is going forward with zeal and care. Bibles are also printed in twelve different systems for the blind.

But for all that these figures are so encouraging, there were more children born in the world last year than there were Bibles produced, and if all the Bibles which have been printed from the days of Gutenberg until now were on hand there still would not be a copy for every man woman and child that is now in the world. So this is no place to stop. While the figures are sufficient to show that Modernists who claim that the Bible is about to be outgrown are either ignorant or untruthful, still, as in every other branch of Christian work, there must be expansion in the production of Bibles as never before.

REPENTANCE AND CONSECRATION

SOMETIMES we are asked, "Could not God sanctify a soul at the same time that He regenerates it?" Our answer is that so far as the mere question of God's power is concerned, He could, of course. But God bestows His spiritual blessings upon certain conditions. He sends sunshine and rain and many material blessings upon "the evil and the good," but His spiritual blessings are not thus promiscuously distributed.

Men are sanctified by faith just as they are justified by faith, but faith in both instances is a definite act, and can only be exercised upon certain conditions. Whosoever believeth is saved, but no one can believe until he meets the conditions upon which the grace sought is promised. Faith for forgiveness has repentance for its pre-requisite, so that the warning, "Except ye repent, ye shall all likewise perish," is applicable to every sinner. But every sinner can repent. It is possible for the worst man to be sorry for his sins so that he will turn away from them, and confess to them, and make restitution for them to the measure of his ability, and that is repentance.

But faith for entire sanctification is based upon the consecration of all one's ransomed powers to God, and this is a condition that a sinner cannot meet. Only a Christian can consecrate. There is no meaning to the language of the one who instructs penitent sinners at the altar to consecrate. Sinners can repent, but only Christians can consecrate.

This, then, is a very simple explanation of the reason why sinners cannot get sanctified wholly—they cannot meet the condition upon which this experience is promised. And still this is not unfair to the sinner; for if he will repent and get regenerated, he will then be qualified to "present his body a living sacrifice, holy and acceptable unto God" when it will become possible for him to exercise faith for entire sanctification.

Repentance is giving up sin and offering one's bad self to God as a basis for a plea for pardon. Consecration is the unreserved dedication of one's good self, his Christian self, to God.

There is a difference between consecration to a service, even though it be a holy service, and unconditional consecration to God. One may be willing to enter the ministry or go to the foreign field, and still be *willful* as to what he will do. The consecration that is the prerequisite of sanctifying faith means the dedication of one's life to God without any reference to where He will send, how He will send, or what pay He will give.

"THE SAYING PLEASED THE WHOLE MULTITUDE" (ACTS 6:5).

HOW to keep divisions out of the church is one of the very greatest problems of the pastors and of the superintendents in any movement. In fact, it may be truthfully said that any church will succeed so long as unity prevails. But it is so easy for hurtful differences to arise. Matters of the smallest interest may soon develop into questions of the gravest consequence.

Just as soon as a holiness man decides that a certain view of a subject is required by his conscience, there is no more hope of reconciling him except to let him have his way; for he will not compromise. If he believes it to be his duty to stand by a certain man, he will stand by him if he stands alone. And he is almost as unyielding in his condemnation of men and of practices. This is one explanation of the organic divisions which exist in the holiness movement. Some would tell us that there would be no denominational lines if carnality did not exist. I think this is a mistake: divisions may arise from *head* differences as well as from *heart* sources.

There may be some things which we can do that will lessen the danger of divisions in our churches; and if there are, by all means let us do them. If our method of calling pastors can be improved upon, let us improve it at the coming General Assembly. But let us not expect too much of machinery and human methods. There is no system that will entirely remove the occasions for divi-

sion between pastor and people and between the factions of the people themselves. Whatever system is adopted, there is no hope that it will succeed unless our people live in "Fullness of the blessing of the Gospel."

There is a unity of the world and there is a unity on the high plane of Christian holiness. We must maintain the latter, and to do so requires that we shall get sanctified wholly and keep the blessing, and manifest the spirit of holiness in all the affairs of our lives.

The thousands who made up the membership of the church at Jerusalem in the days of the apostles were so filled with the Holy Ghost that even when the question of selecting deacons came up, there was unanimous agreement on the question itself and on the seven men to be selected. This could not happen where any very considerable number had "lost the joy" out of their hearts. The heat of Pentecostal fire melts the hearts of the sanctified into a oneness that cannot be duplicated, and the Church of the Nazarene has a right to the full benefits of that experience.

Let us improve our machinery any way we can, but whatever comes or goes, let us keep the oneness that Pentecost brings.

NO CURE BUT CHRIST

ROGER W. BABSON, the great statistician, calculates that at least two thirds of the troubles of this world are spiritual. He says that a large percentage of bodily ailments, ninety-five per cent of our social evils and an unestimated number of our political troubles would disappear if spiritual conditions were made right.

For many years we have been hearing that the world is about to outgrow Christianity, and now many of us are beginning to be afraid that this is too largely true. Science, invention, education, politics and every other human substitute has been suggested, but Christ rejectors have become more and more ungodly and the nations of the world have hastened on to a certain and hopeless decay. Without intending, in any sense, to venture onto the question of the Post- or Pre-Millennial coming of Christ, surely we can all see that the world must make a radical change or it will soon fall into hopeless ruin. Either there must be a deeper and more wide spread revival, and that very soon, or the most awful age that the world has ever seen will shortly be introduced. There is no hope for either individuals or for nations except in Christ.

There are two distinct works of grace wrought in the hearts of men by which to save them from all sin. There is regeneration which saves from the guilt of sin, and entire sanctification which saves from the pollution of sin. Regeneration is obtained by repentance and faith, sanctification by consecration and faith.

Questions Answered

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

Q. Some teach that believers are sanctified instantaneously, others declare that sanctification is a gradual process, perfected in heaven only. What does the Bible teach? Mrs. E. L., Mo.

Ans. The Bible teaches that sanctification is by faith (Acts 26:18), and whatever is by faith may be instantaneous upon the exercising of faith. Furthermore, the Bible teaches that there are sanctified people in this world (1 Thess. 5:23; Jude 1). Those who say that sanctification is gradual and will not be perfected until we get to heaven have no doubt confused purity with maturity. Sanctification is purity, but not maturity. Christians are never mature in this world and I am not sure that they will ever cease to grow in the world to come.

Q. How do you harmonize the Calvinistic view of the Perseverance of the Saints with the Arminian belief in the possibility of falling from grace? Mrs. E. L., Mo.

Ans. I don't do it, no one has ever yet done it. You reject one of these when you accept the other. I accept the Arminian view.

Q. How long at the present rate of progress will it take to fulfill Matt. 24:14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations"? Mrs. P. B., Ala.

Ans. This is indeed hard to answer, as we do not know how long God will take to make the witness sufficient. I know we have been hearing for the last twenty years that there are no nations in which there is not some preaching of the Gospel, but if the understanding is that every one in all the nations is to be permitted to hear the Gospel, then we would be bound to say that the time of the fulfillment of this prophecy is yet far distant. As for myself, I have agreed that I will allow no one's interpretation to throw me off my guard and cause me to say, "My Lord delayeth His coming." Whenever He shall come, I will be looking; for I am looking for Him now at any time.

Q. Please explain 1 Cor. 14:39, "Covet to prophesy, and forbid not to speak with tongues." T. B., Ark.

Ans. The Apostle has discussed the relative value of prophesying (speaking in a known tongue to the edification of the hearers) and speaking in tongues that are not intelligible. His conclusion is that five words of prophecy are worth ten thousand words of an unknown tongue (v. 19). Now in verse 39 he concludes with the practical exhortation "Covet (earnestly desire) to prophesy," but simply "Forbid not (don't covet yourself, but if some other one does it, don't un-Christianize him) to speak with tongues."

Q. Who and what are Nazarenes? A. L. E., Fla.

Ans. The Church of the Nazarene is composed of people who believe in and desire to vigorously propagate the doctrines, experiences and practices which have distinguished "Pure, Biblical Christianity" in all the centuries of the Christian era. Nazarenes should be classified as Evangelical Protestants, holding to all the tenets of Wesleyan Arminianism in theology, and especially distinguished by their consistent insistence upon entire sanctification as a second work of grace as the privilege and duty of all believers in Christ. It is the ideal and purpose of Nazarenes to maintain a clear consciousness of God in their hearts and the highest possible plane of true spirituality in their lives and in their public services. For fuller information, please send a stamp to the Publishing House for the tract "Church of the Nazarene," send twenty-five cents to the same place for a copy of the "Manual of the Church of the Nazarene," and, if you are really in earnest, send a dollar and a half for a year's subscription to the HERALD OF HOLINESS.

Q. Please explain the difference between Home and Foreign Missions. A. L. E., Fla.

Ans. Originally and fundamentally, "The field is the world" and the church is commissioned to "preach the Gospel to every creature," and there is no distinction between Home and Foreign Missions. But Jesus promised that the order would be, "Jerusalem, Judea, Samaria, the uttermost parts of the earth" (Acts 1:8), and experience has taught that this is the only order that is practical. That is, there must be a nucleus of strength to support such Christian evangelism as shall be undertaken in a purely non-Christian land. And the task of building up the nucleus in a Christian country is distinct from that of initiating and directing forces for Christian evangelism in a heathen country; therefore, expediency has given rise to separate organizations for the promotion of the two tasks and the former field of evangelism has been designated "Home Missions" (in some churches called "Domestic or National Missions") and the latter "Foreign Missions." In the Church of the Nazarene, Home Mission work has usually been understood to refer to the special efforts at evangelizing in places where it is expected that Churches of the Nazarene are likely to be organized, while the efforts of the Foreign Board (with not more than four or five exceptions) have been confined to non-Christian and Roman Catholic countries. This has left "the strangers within our gates" (foreigners in America) without any organized evangelizing agency. Lately our General Board of Home Missions has undertaken some of this work. Perhaps at some not far distant future date more provision will be made to take the gospel of full salvation to the people of foreign tongues who have come to our shores; but whether this should be considered Home or Foreign Mission work is possibly a matter of question.

Where the Trouble Lies

By B. F. HAYNES, D. D., Contributing Editor

A WRITER in the *Watchman-Examiner*, A. C. Hill, raises some serious questions about the foundations of Christianity. He asks if these foundations are giving away. Answering the question, "Who, then, are destroying the foundations of Christianity, and at the same time of all religions?" He says: "Evidently, those who are working not along scientific, but along spiritual lines." He insists that the traitors in the camp must be sought among the theologians, the teachers and preachers. He declares that there are numerous enemies of Christianity in the pulpits of the land, who for years have been leading a retreat, and have been slowly undermining the faith of the people. He declares these classes he mentions, to be responsible for the present spineless and enfeebled condition of Christianity, as an active force in the world.

We entirely agree with the writer in the foregoing statement of the case. We agree with him also, in what he declares to be the needs of the hour for meeting the dangers to which he calls attention. He says: "If Christianity is to survive the modern attacks, it must have a far stronger and more aggressive defense than it is getting at present. It must have the active support of the best minds as well as of the best hearts. There must be an appeal to the intelligence as well as to the emotions. The advocate of Christianity must be able to meet the knowledge, the logic, and the eloquence of the ablest men the age produces.

We have long been surprised at the silence of many prominent theologians, teachers, and preachers, in the furious battle now being waged over the fundamentals of the faith. Many such men who are recognized as sound, evangelically and as positive believers in all the fundamentals are never heard from the pulpit, or rostrum, or read in church papers in strong defensive articles, or deliverances, in answer to attacks made on the fundamentals of the faith, by aggressive scholarly men who persistently and ruthlessly assail them. Such silent witnesses fill many of our strongest pulpits, and are often at the head of church colleges and seminaries. We cannot understand how, in the face of the awful dangers confronting us, such men can reconcile this strange silence, with honest, genuine belief in the fundamentals of the faith. Of what worth would be soldiers, duly enlisted in an army at war with its enemies, and properly equipped with the weapons necessary to be used in warfare, and yet who would stand idly by, never firing a gun, or wielding a sword, while their comrades were fighting to the death, in defense of their country and their homes?

How long would such men be tolerated who thus refused to discharge the primary obligations resting on them? Would they not

be traitors of the first water? (When being courtmartialled for their treason, would their tardy, long-delayed protestations of loyalty be accepted, instead of bullets they should have fired, and did not, while the battles raged? We cannot view the silent classes under consideration, in any other way than as culprits and traitors in this, the most terrific struggle of all the ages—a fight over the very foundations of Christianity. In such an extremity, silence is sin, for which there is absolutely no defense, no matter how straight-breasted the coat worn by the guilty.

The church needs a union of all its forces who believe in the Truth, in its fight to weed out of its pulpits, colleges, and seminaries, the enemies of the Bible who are wrecking the church and its young people.

The fight we are engaged in is a desperate one. The issues are of transcendent importance. There must be no division of forces. No furloughs are to be granted. A universal fight to the finish and eternal victory are the demand of the hour.

JACKSONVILLE, FLA.

Dr. Bresee on the Preacher and His Books

By REV. FRED ROSS

SOME years ago a friend invited me to go with him to hear an address by Dr. P. F. Bresee. The Doctor spoke to a group of preachers on "The Preacher and His Books." I have always been grateful for the man's invitation, and especially for the address. I remembered some points of the address, but a few months ago I found rather complete notes on the same. After giving a review of the Doctor's address to the students of the Pasadena University and being urged by Dr. Henricks, I will pass it on to the readers of the HERALD OF HOLINESS.

The subject was, "The Preacher and His Books," the points were four: 1. Passion; 2. Preparation; 3. Perseverance; 4. Preaching.

PASSION. To be filled with a hunger and thirst after God is to be filled with a hunger and thirst after God's Word.

A man wants to be useful. Who wants to amount to nothing more than a "hill of beans?"

God has said "I will burst through you in glory." The preacher is the medium through whom God must burst.

A passion for the Word of God that gets into it and gets it (the Word of God) into us.

Added to this we must have a devout passion for men.

PREPARATION—1. College.

Had I but ten years to live I would use five of those years in preparation. If I were young again I would get the best training possible.

2. Great Library. Every preacher should have a great library.

The Word of God first. I would commit,

said he, the Book of Isaiah, Gospel of John, The Letter to the Hebrews, then if I got in the brush I would begin to quote from one of these books and quote my way out. The rarest eloquence in the world is in the Bible. He said that when he went out to preach he did not know the Bible. I believe he said that he preached his first sermon he preached from Genesis to Revelation and he thought all was preached out and then toward the close of life he could preach a thousand years from texts in Isaiah. That is a fine commentary on his own growth.

3. Hymns. "I would soak myself," said the doctor, "in the old hymnology of the church." The old hymns *enrich your style*. Commit a hymn a week, such as the following, "Rock of Ages," "Jesus Lover of My Soul," "There Is a Wideness in God's Mercy," "All Hail the Power of Jesus' Name," "Hail to the Lord's Anointed," "Come Ye Sinners Poor and Needy," "O for a Heart to Praise My God," "Wrestling Jacob," "Jerusalem the Golden," "O Could I Speak the Matchless Worth."

4. History. Any preacher should be a historian. History of men is God's revelation. *Study history until you can put your feet down in any century, look around and be at home.* Study the history of our own country, "Bancroft's History of the United States," "Irving's Life of Washington," "The History of the English People," by Macauley and Knight, "The History of Natural Struggles for Liberty," Matley's "Netherlands and Dutch Republic," "Church History," "History of the Reformation," by d' Aubigne, Schaft's "History of the Church," Medieval and Church History, especially, and Rollins, "Ancient History," again and again.

5. Literature. Read the masterpieces of our own language, the essayists of our own tongue. I would commit "The Lady of the Lake," and though some might call it heresy, he said he would read some of the great novels.

6. General. Mark the book notices and pick out some new books. Take good church papers and some one besides your own denominational paper to get the point of view of some one else and especially he mentioned "The Continent," the Presbyterian paper.

He also mentioned some other books and studies, "The History of Mysticism in the Church," "Inspiration," "Paul in Modern Theology," and "The Holy Spirit," by Kipper.

PERSEVERANCE.—Make specific preparation. Do not wait for the moment. *Soak it in.*

At this point my notes came to rather an abrupt close. I am glad for the above, though anyone can see they are but fragments of a mighty address.

Let me add a personal word: Dr. Bresee was, I think, the greatest ecclesiastic I ever knew intimately. He built a church across the continent and that requires peculiar ability. He was a seer, a prophet. He was a poet, he had imagination—see his sermon topics and they are likely to move with majestic rhythm. Here is a subject: "The Sign of Unwritten Possibilities." The occasion is

our Lord's sorrow over Jerusalem, the text, "Oh, Jerusalem, Jerusalem," etc. Who can but see the poetic in this subject? He was a preacher indeed. His method, I understand, was to write out his message and then think it through. He had rather a full manuscript in the pulpit, he would read until his mind kindled, his emotions were aroused, and at times he would soar into unctuous, eloquent altitudes. At times he could be common place and at other times he must have preached with the power of Beecher or Simpson.

Best of all he was a man of God. The last public act I heard from him was a prayer. I opened my eyes and watched the prince of God at the throne of grace. I think that prayer was altogether as eloquent as anything I ever heard and nearly as glorious. In this day when the world needs preachers, when the holiness work needs preachers, when the Nazarene church needs preachers, we could do well, in some small way, to pattern after Dr. Bresee.

Sixteen Scriptural Reasons Why I Am a Nazarene and Believe in Holiness

By REV. J. T. STANFIELD

1. JESUS CHRIST WAS A NAZARENE, Matt. 2: 23: "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." The Apostle Paul was a ringleader of the sect of the Nazarenes (Acts 24: 5). Thank God, we are not ashamed to be called a Nazarene. Once a presiding elder of the M. E. Church, South, asked me where I belonged. I answered, "To the Nazarenes." He replied, "You have a scriptural name."

2. IT IS GOD'S OATH. God swore that we should serve Him in righteousness and holiness without fear before Him all the days of our life (Luke 7:73-75). This scripture sweeps away forever every excuse why people are not living lives free from sin, and knocks the props from under every opposer of holiness.

3. "FOR GOD HATH NOT CALLED US UNTO UNCLEANNES, BUT UNTO HOLINESS" (1 Thess. 4: 7). God being holy himself, He could not call us to any state or condition short of holiness.

4. GOD COMMANDS IT OF US (1 Peter 1: 15, 16). "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy: for I am holy." Where is it written, Peter? In Leviticus 11: 44, 45, also Leviticus 19: 2. The God of heaven speaking to the children of Israel, says, "Ye shall be holy for I the Lord your God am holy." One says we can't keep the commandments. John says, "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." Also, "If a man love me he will keep my words"; and "his commandments are not grievous."

5. GOD WILL IT. (1 Thess. 4: 3) "This is the will of God, even your sanctification." (Matt. 7: 21) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 12: 50) "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

6. IT IS GOD'S CHOICE. (Eph. 1: 4) "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Hallelujah! Glad that I am one of the chosen.

7. JESUS PRAYED FOR US TO BE SANCTIFIED. (John 17: 16, 17) "They are not of the world,

even as I am not of the world. Sanctify them through thy truth: thy word is truth." Jesus Christ being the Word and the Truth, the disciples were sanctified through Him. We do not think that Jesus would have prayed to the Father to do a work for the disciples that they had received in regeneration.

8. ALL SCRIPTURE IS ON OUR SIDE. (2 Tim. 3: 16, 17) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

9. THE PURPOSE OF THE PREACHER. Every preacher that God ever called was for the express purpose of leading his people into the experience of holiness. (Eph. 4: 11-14) "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Oh, what will the answer be of thousands of preachers at the judgment?

10. THE COMMISSIONS. Every commission given by the Lord Jesus Christ was for the express purpose of teaching holiness. (Matt. 5: 48) "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 28: 19, 20) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." One of the "all things" is holiness—Paul's commission to the Gentiles was to turn them from darkness to light that they may have an inheritance among them that are sanctified (Acts 26: 16).

11. HOLY VESSELS. (2 Tim. 2: 20, 21) "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor, if a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." God's ways are clean ways, and it takes a clean people to walk in His way. Oh, ye tobacco-using gang, what will you do?

12. JESUS SHED HIS BLOOD. (Heb. 13: 12) "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Oh, the blood, the precious blood.

13. WITHOUT HOLINESS. (Heb. 12: 14) "Without holiness no man shall see the Lord." There are three withouts I cannot do without—faith, blood, holiness. Without faith it is impossible to please God; without the shedding of blood there is no remission of sins, nor cleansing; without holiness we cannot see the Lord. So we must have these three withouts to get through.

14. GOD DOES THE WORK. (1 Thess. 5: 23, 24) "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (Heb. 2: 11) "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."

15. JESUS OUR EXAMPLE. (1 Peter 2: 21, 22) "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth." So if we follow the steps of Jesus we will do no sin.

16. GOD DEMANDS HOLINESS. (2 Cor. 7: 1) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Ye are not your own; we are bought with a price: therefore glorify God in your body, and in your spirit which are God's."

We close our article with Andrew Johnson's short-cut theology:

"God thought it: Jesus bought it:
The Word taught it: the believer sought it:
Faith brought it: The Spirit wrought it:
The Devil fought it: but I got it."

Praise God forever. Amen.
CHICO, TEXAS.

"The Lord Shall Count When He Writeth Up the People"

(Continued from page one.)

making excuse for a barren ministry, let no one presume he can take things easy, bear no burden for a lost world, being satisfied with no one at the altar, and with no aspiration for a truly great meeting. We need vim, vigor, tact, skill, wisdom, patience, strategy, and as Bud says, "A wagon-load of sanctified determination hung up in the gable-end of our souls"; praying with all perseverance and watching unto prayer; being instant in season and out of season, never getting discouraged; filled continually with the Holy Ghost and faith; pressing on with divine aggressiveness in an indefatigable manner, until we are crowned victors at the end of the race. "Be thou faithful unto death, and I will give thee a crown of life"—no mention of statistics.

*I need Thy presence every passing hour;
What, but Thy grace, can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, oh, abide with me.*
—H. F. LYTE.

THE SCRIPTURAL SABBATH

By REV. H. G. COWAN

In the *HERALD of HOLINESS* for January 17, 1923, the following question is asked: "When and by whom was the Sabbath changed from Saturday to Sunday? A. P., Can."

The editor gave a very clear answer from the Christian point of view, and it is not my purpose to dissent from anything he said; but some things the editor omitted to say on this subject ought to be widely published, in order to clear up some misapprehensions which exist in regard to the Sabbath of the Jews. It is generally assumed as a fact that the Sabbath day always occurred on Saturday previous to the Resurrection of Christ, because it was on the seventh day. This is based on the supposition that Saturday has come down to us from the Creation in an unbroken succession of the weekly seventh day, and that it was always observed as the Sabbath day by all the ancient nations, previous to and after the Flood, by Abraham and his descendants, and by the Hebrews in Egypt, and afterwards in Canaan, to the time of Christ. To present proofs of this proposition would be a stupendous task, and in the absence of records, and in view of the many changes of calendars in ancient times, could hardly be undertaken by anyone possessing a sound mind.

After the institution of the seventh day rest (Gen. 2:1-3), there is no record of the Sabbath given in the Scriptures for a period of about 2500 years, and when such record is given it is evident that the keeping of the Sabbath day was based upon a different reason, in part, at least, from the original institution. From Exodus 20:11 it is evident that the original basis of the Sabbath was still continued, but Deuteronomy 5:15 introduces a new reason for observance. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." The Sabbath was, therefore, not only a memorial of the Creation, but of the deliverance of the children of Israel from Egyptian bondage.

It was the Sabbath day when the Israelites went out from Egypt, the fifteenth day of the month Abib. On the tenth day of the month they had taken a lamb for each house (Exodus 12:3-5), and had kept it up until the fourteenth day of the month, when it was killed in the evening (Exodus 12:6), and was eaten in that night roasted with fire. That night at midnight the Lord smote all the first born in Egypt, and passed over the houses of the Israelites, which were marked on the two side posts and the upper door posts of their houses with the blood of the Passover lamb, and the children of Israel forthwith took their journey out of Egypt, going from Rameses to Succoth. Concerning the day on which they took their departure from Egypt, they were commanded, "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord . . . forever . . . And in the first day there shall be an holy convocation . . . no manner of work shall be done in them" . . . (Exodus 12:14-16).

The law of the Sabbath day was, "In it thou shalt not do any work" (Exodus 20:10), and when any day was designated as "an holy convocation," in which no work was to be done, it was because it was a Sabbath day. Now there were two days preceding the fifteenth of Abib which were not and could not be Sabbath days in the history of the Hebrew people, because work was commanded to be done in them, and they were the tenth day of the month, in which each head of a house was to put up a lamb, and the fourteenth day, when that lamb was killed and roasted with fire, preparatory to the passover feast. According to our calendar those days would be Sabbath days in some years, and not in others. But according to the Hebrew calendar they never were Sabbath days, because work was required to be done in them. How then did it occur that those two days were exempted from the Sabbath or seventh day rest? It was because the Sabbath days occurred on fixed days in the month, like our Christmas and the Fourth of July, and changed from one day of the week to the next with the change of the year. Saturday was the Sabbath day for a year at a time in a seven-year cycle, and the next year Sunday was the Sabbath,

HEART TALKS TO CONVERTS

No. 6

The Value of Solitude
By REV. E. E. SEELHAMER

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Tim. 4:15. There is great profit in solitude when accompanied by godly meditation. Sad to say few get anything out of it. The early saints made much of it while we laugh at it. They were deep thinkers, we are imitators. Their converts had stability of character while ours are given to vacillation and backsliding. True, some of those mystics may have gone too far on the line of seclusion, but we go to the other extreme—we itch for publicity. The result is mushroom popularity, then oblivion.

It is safe to say that anyone who talks, or visits a great deal, commits three kinds of sin—evil speaking, foolish talking, and vain conversation, or the drawing attention to self. Many a convert has brought leanness to his soul by being too much in public. So sure as you mingle freely with worldly minded people you will be contaminated. After having been in company and spent a "pleasant evening" have you not often gone to your room dejected in soul? Do you not frequently awake in the night or early morning and feel like saying, "Lord forgive me for talking or laughing so much?"

Life is so serious that you cannot afford to be side-tracked and take a course that may in after years bring sorrow or disgrace. The sure guarantee against a sad ending is much secret prayer and holy meditation. God reveals his special secrets and warnings to those who "dwell in the secret place of the Most High."

One reason why so few love solitude is because it is unpleasant to sit down and visit with yourself unless you are at perfect peace with your conscience, your neighbors and your God. If you dare to get still and remain still long enough before God he will not only impart grace and wisdom, but point out to you those things that cripple your usefulness. It requires sincerity to do this.

God is opposed to polygamy. It did not work well with Solomon and has never worked well with any one else. As a rule it does not work well for two families to live together in the same house. Why? For lack of solitude. Familiarity breeds contempt. More than one bright convert has backslidden because of this very thing. Even in the same family it is helpful to retire for a season from each other's company where one is free to meditate and pray. If possible a spare room should be provided for a prayer chamber. John Wesley had such a room. As we knelt in it it seemed that the breath of prayer still lingered there.

It was when "Jacob was left alone" that the angel met him. He had to get away from his wives, babies, servants, cattle and wealth. Good as these things are, many a man has allowed them to crowd out communion with God. The result is leanness of soul and little success.

"Thy Father which seeth in secret shall reward thee openly." Yes, one reason why we are so weak before men is because we spend little time before God. Our public reward compares with our private research.

and the next following year, Monday, and so on. The first, eighth, fifteenth, twenty-second and twenty-ninth days of the month Abib were always Sabbath days, regardless of the day of the week on which they occurred. And the sixteenth day of Abib was not and could not be a Sabbath day forever in the Hebrew calendar, because in it work was commanded to be done, namely, the reaping of the first-ripe sheaf of grain, and the presenting it as a wave offering on "the morrow after the Sabbath," that is, the Sabbath of the Passover feast. Those three days, therefore, determined the occurrence of the Sabbath days on fixed dates in the month, from which they changed only with the change of the year from one day of the week to the next. See Leviticus 23:15, also the twenty-fourth verse of the same chapter, in which another fixed-date Sabbath, the first day of the seventh month, was always a Sabbath day regardless of the day of the week on which it occurred. And there are other evidences in the Old Testament showing that the Scriptural Sabbath day occurred on every day of the week in succession, with the change of years, during a period of seven years.

The contention of our seventh-day friends falls to the ground, therefore, when they argue that we ought to keep Saturday as the Sabbath day, because it is the seventh day of the week. There is no evidence anywhere to show that our Saturday, which was not known by that name until long after the time of Christ, is anywhere nearer the seventh day of Creation, by chronological succession, than is Sunday, Monday, or any other day of the week. If we admit, which is quite lawful, that during the last year of our Lord on earth, the Jewish Sabbath day fell on the day we now call Saturday, and that He lay in the tomb on Saturday and arose on Sunday, yet that does not establish any claim to Saturday-keeping as the Sabbath day, for during the whole of the next year, following the feast of Pentecost, the Sabbath of the Jews, as well as the Christians, was on Sunday. There never was a rule passed by the early church requiring that the Gentile Christians should keep the Law of Moses, and, on the contrary, they were exempted from such observance, except, "That ye abstain from meats

offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well." (Acts 15:29.) Not a word about keeping the Sabbath, and as they were keeping the resurrection day as a memorial of the "New Creation," and of a greater deliverance from bondage than that of Egypt, it was meet and proper that they should continue to do so, in honor of Him who declared Himself to be "Lord also of the Sabbath," and not be entangled with a yoke which the disciples of Jesus were not able to bear.

MOHALL, N. D.

DAILY THOUGHTS

From the Bulletin Board at Olivet College.

MONDAY

"Contentment is a diamond that sparkles in any setting."

TUESDAY

"One on God's side is a majority."

WEDNESDAY

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

THURSDAY

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

FRIDAY

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

SATURDAY

"It is not the swiftness of the dart that matters so much as the place where it goes."

SUNDAY

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

"I am a member of the Salvation Army, and I enjoy the *HERALD* very much. I get so much information and many inspirations from it. I attend the Nazarene services here, some, and like them. You have one of the finest ministers here I ever met. He is certainly a godly man.—A. L. Ruthrough, New Mexico."

A SUNSHINY DAY

MARJORIE'S throat had been pretty sore for several days, and although it was about well now, mother still kept her indoors because the March winds were raw and cold.

Marjorie was very happy therefore when she awoke one morning to find the sun shining brightly, the air still and pleasant, and the earth flooded with golden light.

"O what a lovely day!" cried the little girl. "You will let me play out of doors, won't you mother?" she asked eagerly.

"You may stay as long as the sun is shining," answered her mother. "You can't tell about a March day you know. It may be like spring time one moment, and turn cloudy and cold the next."

Grandmother helped Marjorie into the cap and coat the first thing after breakfast. The child had been shut in for a week, and could hardly wait to get outside once more.

There were so many interesting things to do that she was busy the whole morning long. She hunted sprigs of tender green grass for the rabbits, looked for the first crocus blossoms, stopped to watch old Jeff who was spading the garden, and gave each one of the dolls an airing.

"I think a sunshiny day is the very loveliest thing in the world!" she told them happily when she came in for lunch.

But early in the afternoon a change took place in the weather. A chilly wind sprang up, and pretty soon the blue sky was covered with heavy gray clouds, and there was not even one tiny ray of sunlight to be seen anywhere.

Of course Marjorie was disappointed, but she came in at once when her mother called her, took off her things and at grandmother's suggestion, got out her picture books to amuse herself with. Her mind wasn't on them, however. She was thinking about her lovely sunshiny day, and wondering what had become of it. By and by she pulled her little chair close to grandmother's rocker and asked: "Grandmother, what makes the sun stop shining? Is it because it has gone away?"

"What, dear, what made you think it ever does that?" asked grandmother.

"Because I don't see it," answered Marjorie. "Now this morning when I got up it was just as bright as it could be. It was like a big blazing ball of gold up there in the sky. Oh, it was just beautiful! And it made everything else look beautiful too, all gold-colored you know. But all of a sudden it stopped shining, or else it went away, and it has been gray and dull looking ever since," she concluded pointing to the colorless scene outside.

Grandmother took the little girl on her lap and then asked: "Who made the sun, Marjorie? You know, don't you?"

"Oh, yes, God made it a long, long time ago."

"Yes, it was before He made Adam and Eve. He was fixing up the earth so that it would be a beautiful and comfortable place for people to live in. Of course they would need light and heat, so the Lord made the sun, gave it a place in the heavens, and a certain work to do. That was to pour its splendid light and warmth down, and be the ruler of the earth's day, as the Bible tells us. And it has been doing that ever since, Marjorie. Not for a moment in all these long ages has the sun ceased to shine. Not one time has it left the place which God gave it to fill. Isn't it a faithful sun?" she asked. The little girl was much interested, but she didn't quite understand.

"Then why don't we always see it?" she wanted to know.

"There are two reasons," answered her grandmother. "Our earth is turning over and over all the time, like a hoop, and when the part we are on is turned away from the sun, we have darkness which we call night. But that isn't the fault

THE HOME

Conducted by Mrs. J. T. BENSON

of the sun. It is there where it belongs, on the other side, beaming away in all its splendor, and as soon as we turn back toward it, we have the day again. The second reason is that clouds get in between us and the sun, just as they have today. Fogs and mists arise from the earth and form these heavy curtains of clouds which cut us off from the sun so that we cannot see it. But the blazing Ruler of the day is in its place all the time, shining on in the very same strength and glory which God gave it when He made it and placed it in the heaven."

"I am so glad you told me about it," said the child. Then she slipped from her grandmother's lap and went to look out of the window. "Isn't it nice to know that the sun is there, just on the other side of the clouds, even if we cannot see it," she said.

That night after Marjorie had gone to sleep,

"REJOICE I AM COMING AGAIN"

*I woke, and the night was passing
And over the hills there shone
A star all alone in its beauty,
When the other stars were gone.*

*For glory was filling the heavens
That came before the day,
And the gloom and the satrs together
Faded and passed away.*

*Only the star of the morning,
Glowed in the crimson sky—
It was like a clear voice singing:
"Rejoice! for the sun is nigh."*

*O Children! a star is shining
Into the hearts of men—
It is Christ with a voice of singing,
"Rejoice! for I come again!"*

*"For the long, long night is passing,
And there cometh the golden day;
I come to My own who love Me,
To take them all away.*

*"It may be today or tomorrow,
Soon it will surely be;
Then past are the tears and sorrow—
Then Home forever with Me."*
—The Morning Star.

her mother laid down the book she was reading and looked up at the grandmother. "I got a beautiful lesson out of the little talk you had with Marjorie this afternoon," she said.

"What was it, my dear?" asked grandmother.

"Well, as I listened to you talk to her about the sun, it came into my mind what a truly magnificent gift God gave to the earth when He created that great burning body and placed it in her skies to send out light and life to her. It helped me to get a clearer vision of that other most glorious of all suns, the Sun of Righteousness, whom He has given to humanity, and who has risen to the sky of our lives, with healing for us in His wings. And I thought that when a cloudy day comes, as it does some times, we should not let the enemy frighten us into believing that our Sun has stopped shining for us, or has taken Himself out of our lives. How comforting to remember that He never changes, but is always there, pouring down upon us the steady, glowing beams of His light and love, and saving power. And after this whether the mists come or go, I believe it will be easier for me to keep

my eye off them, and upon Jesus, our great Sun of Righteousness."

Have we learned this lesson, or do we still put more confidence in the faithfulness and work of the orb of day than we do in Him who is the Light of the world?

THEY HAVE TAKEN NO OIL WITH THEM

We are called to light the lamp of service. Well, a great many respond to the call. They take up the duty. They light their lamps. But how many there are who just burn up the oil of a little impulse, and then go out! Some take up service in the Sunday school, burn brightly for a little while, and then go out! Others interest themselves actively in one or another of the many institutions established to redeem the world, burn out for a little while, and then go out! We all know these people. They are well-intentioned; they are good-hearted, but when they take up a duty you know just how long they will burn—a week, or a month, or a year—and then there will be a flicker of excuses, prior to the light going out altogether. How is it? They have taken their lamps, but they have taken no oil with them. They are trying to do spiritual exercises on a starved soul. They are trying to do Christian duty without the bread of Christian truth. They do not draw upon any great eternal resources for power to sustain them in their service, and so their strength is soon spent. What do they need? Food, bread, the Bread of Life.

I remember some little while ago noticing in a parched and barren pasture a thin line of beautiful green grass stretching across the whole breadth of the field. That thin line of green grass, green in the burning rays of the hottest summer noontides, marked the course of a tiny stream, which quietly bathed its roots, as it stole away on its secret bed. And sometimes in the parched field of human life, where one and another droop away from Christian service, I have known men and women whose services kept fresh and bright and beautiful amid all manner of fierce attack, amid the harsh, dry glare of ingratitude and disappointment, and I have said to myself, "The river of life is secretly bathing their roots. They are feeding upon the Savior's love."

So feed, and you will endure. Abide in Christ, and the lamp of service will burn forevermore.—Dr. J. H. JOWETT.

THE LAME BEGGAR

The lame beggar sat by the gate and repeated over and over the same words, not looking for something from every one that passed, perhaps not even thinking of what he was saying, certainly not expecting the great gift that Peter had been given power to bestow. Do you never make the same requests of your heavenly Father in the same words day after day, giving little heed to what you are saying, having little expectation of receiving what you ask, and with no thought that God is able to do exceeding abundantly above all that you ask or think?

FIGHT

During the fight at Fort Stevens, President Lincoln was in the fortifications at Washington, overlooking the battle. He said he saw the finest fight of the war. In that battle Colonel Bidwell was promoted to brigadier general, and the whole army covered itself with glory. The soldiers knew that the President was looking on. Soldiers of the Cross, when we realize the fact that we are "compassed with so great a cloud of witnesses," and that Christ himself is looking on the battlefield, what splendid fighting ought to be done by us! "Onward, Christian soldiers, marching as to war, with the cross of Jesus going on before."—Stories and Parables.

WHO SHALL VOTE?

By REV. C. E. CORNELL

Our Manual provides that all members—little and big shall have a vote at the annual church meeting. They can vote for the trustees and stewards, and also for the call of a pastor. In not a few of our churches there are quite a number of small children who are members, who are not old enough to consider for themselves the important questions that quite often come before a church meeting. This gives a large family—say a father and mother and six children—considerable influence that might be taken advantage of to the detriment of the entire church.

It seems to the writer that this ought to be remedied at the next General Assembly. The Church of the Nazarene is now old enough and quite well settled in polity to give the voting power only into the hands of those who are old enough to consider for themselves the desirable propositions that come before the church. The ballot should not be put into the hands of small children incapable of sane judgment, who must depend upon parents or some one else to direct them how to vote. As we have it now, to the mind of the writer, the present provision of the Manual is exceedingly lame if not exceedingly dangerous.

There should be an age limit. What that limit should be is for the Committee on Manual Revision and the General Assembly to consider. It ought to be considered now and the General Assembly should not be stampeded into hasty action; the minds of the delegates should be made up before reaching the Assembly. I do not hesitate to suggest that no one in the local church of the full members should be permitted to vote at any meeting of the local church, under eighteen years of age. One who is eighteen years of age, usually, will be able to think fairly well on such questions as may come before a church meeting. The present arrangement might continue in the young people's society and the Sunday School Board.

If we can consider and pass some such legislation, it seems to the writer the part of wisdom. Let our pastors and laymen consider this, and if there is discussion let us have it through the columns of the *HERALD OF HOLINESS*.

MANUAL REVISION—CHURCH MEMBERSHIP

By REV. T. H. AGNEW

Membership in the visible, organized church, is clearly the teaching of the Word of God. That is a clear statement of David (Psalm 91:13): "Those that be planted in the house of the Lord shall flourish in the courts of our God." To retain the blessing of God means much more than obtaining the blessing of God. To retain the full, joyous favor of God today, the very best spiritual relations must exist and the very best and even the greatest provision for spiritual activity be provided. Saved for use, sanctified for use, should be impressed on every convert made in our church. All people converted at our altars, and all people reclaimed and brought to spiritual life, should be immediately pressed on to and into the blessing of holiness, and as soon as possible become members of the Church of the Nazarene. Membership in our church is vital and is becoming more so every year, as the old churches are ceasing the work of evangelism. Membership and activity in the Church of the Nazarene are burning questions. The writer of this article is always delighted to read of great revivals in the Church of the Nazarene, as reported in the *HERALD OF HOLINESS*; but I am sad when reading of great revivals, "many converted and sanctified," but alas! in some cases, only a few unite with the church. Something is wrong here. Has the evangelist, or pastor no vision as to the importance of church membership in the Church of the Nazarene? If the evangelist or pastor has said nothing during the great revival as to membership in the Church of the Nazarene, he should stop preaching and go to some "good school of common sense" for two or three years. All such evangelists and pastors in our church do not fill the bill.

It may not be the fault of the evangelist or pastor, but of our method of receiving members into our church. The Membership Committee may be in the way. Perhaps in the beginning of our work this Membership Committee was wise, for there were so many malcontents seeking membership in some church where they could air their views or notions; but if such a committee was ever needed, that day is past. To be brief and to the point: I move to strike out that entire paragraph—Membership Committee—for many reasons, but I state only two in this article. First: It is out of date. Second: It is in the way of the leadership of our pastors and complicates and hinders the work of building up mem-

THE PEOPLE'S FORUM

bership in the church in the psychological moment. The time of all times to take people into the church is just as soon as they get converted. Get them off the Devil's territory and land them into the church and start them for God on the full run.

A word further may be said in the interest of a change in receiving people into our church. We say in this paragraph—Church Membership Committee—"First, to seek out those who seem desirable as members," etc. This opens the way and encourages proselyting which is an abominable business. Again, it brings the measuring rod and provides for Phariseism—another abomination. The Probationary System has long been a fine system of receiving members. This gives time to investigate our doctrines and policy of church government. This policy has worked well in Methodism and will work well with us. Twenty years a pastor in the Methodist Episcopal church fully convinces me this is the best method of taking people into the church. I would suggest three months as better than six months. "Stony-ground hearers" and receivers we will always have. No "root soil" has always been and always will be a condition we must face. It is well for those who may oppose the probationary system to remember that we are all in the church pending our good behavior. This method of receiving people into our church, will develop leadership in our pastors and build up our membership in the church. Promotion of persons to full membership, after three months probation, should be approved by the Church Board.

Yours for growth and enlargement in the Church of the Nazarene.

THE LICENSED MINISTER AND THE COURSE OF STUDY

By H. G. COWAN

SEVERAL of the District Assemblies, which were held late in the fall of 1922, have adopted memorials to the General Assembly, which is to meet in September, 1923, praying for certain changes in the Manual, and having examined the Minutes of some of them, I wish to call attention to the following action of the Alabama District and the Dallas District, at their late sessions:

The Alabama District sends up the following to the General Assembly, which, it seems to me, is eminently worthy of consideration by the church, and adoption by the General Assembly.

"Memorial No. 2: Sec. 1. After serving as a local preacher for a period of one year and having passed one year of the Course of Study, any member of the church at the discretion of the District Assembly may be granted ministerial license; said license to terminate at the following District Assembly.

"Sec. 2. Any licensed minister as pastor may administer the sacrament of the Lord's Supper, baptism, and the marriage ceremony where the laws of the state do not prohibit.

"Sec. 3. Any member having duly served as local preacher, then serving two years as a licensed minister, may be granted evangelistic commission by the District Assembly.

"Sec. 4. Any member having duly served as local preacher, then as a licensed minister three years, completing the four years of the Course of Study for licensed ministers, may be ordained.

"Sec. 5. The one year Course for local preachers shall not be obligatory for local preachers except for those who wish to become licensed ministers.

The Dallas District sends the following memorials to the General Assembly:

"To provide that a candidate for minister's license shall have held local preacher's license for one Assembly year as a condition to receiving a minister's license."

"Under 'Licensed Ministers,' on page 63 of the Manual to read as follows: 'And they shall be enrolled as members of the Assembly effective with the close of the Assembly,' or statement equally clear."

There may be differences of opinion as to the advisability of passing "Sec. 2," of the Alabama memorial above, and I will not discuss that section here. But the remaining sections of the memorials of both Districts ought to be enacted into law by the General Assembly and placed in the Manual for the guidance of the District Assemblies, as it seems to me, and I think that those among us who have had very much experience in handling applications

for license at the District Assemblies will agree with me.

All that is new in the foregoing sections is, briefly, the following:

A candidate for ministerial license is required to have served as a local preacher for one year and to have passed the first year of the Course of Study before being granted ministerial license; and said candidate, having received ministerial license, becomes a voting member of the District Assembly at the Assembly next following the one at which he was licensed.

Further, in order to become an evangelist, one must have served one year as a local preacher and two years as a licensed minister.

The advantages of these requirements may be summarized as follows:

1. The application of all those for license who have not the ability or willingness to pursue the Course of Study to completion will be automatically cut off; and many will remain in the list of local preachers, for which they are evidently qualified.

2. Only those who intend to go through the Course and make full proof of their ministry, will be enrolled as licensed ministers. This will keep our list of licensed ministers and our lists of pastors and evangelists more nearly equal in numbers, and will lessen the number of "licensed ministers without charge," the disposition of which is frequently a problem.

3. Only those who have some experience as preachers and some standing in the Course of Study will be commissioned as evangelists, and raw recruits without training will not be put on the firing line, where only the most experienced men are needed.

4. The chance of Assembly action being dominated by newly-made licensed ministers will be reduced to a minimum, and they will be given the opportunity of gaining some needed insight into our polity and methods of procedure before becoming voters.

I anticipate but one objection to the above propositions, viz., "You are placing man-made muzzles on men and women who have been called of God to preach the Gospel." Not at all; the Church of Christ in all ages, from the Apostles down, has thought best to require some standards of preparation and to place some limitations upon those who would serve and represent the church as preachers of the Gospel, and has been more eminently successful in getting the Gospel to the world when those requirements and limitations have been strictly adhered to, than when men and women have been allowed to run loose with every wind of doctrine and every excess of conduct.

MOHALL, N. D.

ABOUT LICENSED PREACHERS AND CHURCH LETTERS

By REV. B. H. POCOCK

It is very necessary for us to guard our ministry in every possible way. The growth of our church has been phenomenal and there is danger that we will get undesirable persons into our ministry. As it now stands, it is not difficult for a licensed preacher to get his license renewed by the District Assembly. And the Assembly has very little information about the applicant except what can be gathered from the District Superintendent and Board of Examiners, and many times their information is very limited. Therefore, I suggest that our coming General Assembly pass a law requiring licensed preachers and deaconesses to bring recommendations from the church board of the church to which they belong, in order to have their license renewed.

It is also very important for us to guard our membership that undesirable persons shall not remain among us. Some persons are trouble makers; and when they lose their influence in one place, it has been the case that they could go to another Nazarene church and join. Now, I believe it would save many embarrassments if the coming General Assembly would pass a law requiring a pastor to obtain letters of recommendation from the pastor and church board of the church of which a person has been a member before receiving him into the membership of a new congregation. In other words, the pastors should be forbidden to take in members from another Nazarene church without these recommendations.

CHESTER, W. VA.

A songless faith is a dying faith. A faith that has a true song in it has the future before it, and heaven at last; where the multitude whom no man can number will sing the song of Moses and the Lamb, ancient as time, yet new as the morning.—W. R. INGE.

DETROIT, MICH.

More than a Million Population. Home Mission and Church Extension Campaign.



Just eighteen months ago, we found ourselves strongly and unexpectedly moved upon by the hand of the Lord to answer the call as both evangelist and pastor to the Nazarene people, yea to all peoples of this great city of Detroit, Mich.

Having our plans all arranged to locate and labor in other

fields, much rearrangement was necessary, and although it was to our disadvantage as we saw it, yet feeling that God was leading we were willing to sacrifice any plans of our own in order to be in His will.

We arrived on the field and found some of God's choicest people who stood ready, to establish a Nazarene church in this rapidly growing city, regardless of the sacrifices they might be called upon to make. As our custom is, we began to seek the mind of the Lord, and as He made known His will to us, we made our plans large.

We have met with some opposition, however, having been in this pioneer work for about fifteen years, we were neither surprised nor disappointed, but did our best to keep our eyes on Him, and our hand in His. With the hearty co-operation of some of the best people in all the world, we through Him have succeeded.

Truly Detroit is a gateway to all of the world, and is now a city of more than a million population, with the multitudes coming in daily, and one who lives in Detroit can fill almost any divine calling without reaching the suburbs, as we have people from most parts of the world within our gates. As we have gone among the business men and informed them of the fundamental Bible doctrines for which we stand, they have given us a hearing and extended to us a hearty welcome. Most of the churches with whom we have any acquaintance have extended to us a warm welcome into Christian fellowship and the holiness organizations have given us hearty co-operation and wish us God's richest blessing. Thus we move on to the purpose of our calling. During these eighteen months we have received seventy-five persons into the church and another class ready to enter. We have a thriving Sunday school, and splendid officers and teachers.

Our services are well attended, and the spiritual conditions are excellent. We have a band of eighteen pieces, and are now arranging our gospel truck so as to do open air work as soon as the weather permits. Together with our open air work, we have now six units of gospel workers who are conducting cottage prayer meetings in different parts of the city on Friday evenings, thus together with our mid-week prayer meetings at the church, we have seven meetings.

When we arrived on the field, we found that it had been necessary for our people to locate at an extreme part of the city, and were holding their meetings in a small tabernacle. Feeling that God had something larger for us, and in a more central part of the city, we began to pray to that end, and as usual God answered our prayer and has given us a most beautiful location in almost the heart of the city. We are buying the entire property for but little more than the cost of the lot. The lot is about 153x70, with a church that has a seating capacity of about 300. There are four Sunday school rooms, accommodating at least twenty-five persons each and the main auditorium will seat two hundred, together with a convenient study for the pastor. The entire property costs \$16,000, with a \$5,000 down payment, and the privilege of a \$500 discount with an \$8,500 down payment, and then we have five years to pay the remaining \$7,500.

In order to get our people to give and find the mind of the Lord, we were led to put on a convention and God sent our precious brothers, N. B. Herrell, and Joseph Speakes to us, and they proved an untold blessing at this time when we needed sane and godly advice. With all ease we raised \$3,550 toward the down payment which will fall due June 1. We are planning to open a great campaign in our new location on Easter morning, with "Uncle Buddie" as our evangelist. We want every Nazarene and our many friends to join us in special prayer for the success of this campaign, and if they have friends or relatives here in Detroit, write our mailing sec-

HOME MISSIONS AND EVANGELISM

retary, Mrs. H. Ebbage, 97 Orchestra Place, Detroit, Mich., and she will be glad to notify them of the meetings. Doubtless God has those persons who would like to see the Church of the Nazarene established in this great city, and would be glad to assist us by a special offering. If you desire to do so send same to the secretary, G. C. Nelson, 103 Farwell Bldg., Detroit, Mich., or to Mr. H. Ebbage, 97 Orchestra Place, Detroit, Mich., who will receipt you for same. M. S. COOPER, Pastor.

TWO THINGS WE MEAN TO DO

But two things we plan to do from now until the General Assembly. FIRST, to support the District Superintendents on the Districts too small to give an adequate support. These faithful men must have a living support at any cost. We must support the men who bear the brunt of the battle on these small weak Districts. They are real Home Missionaries and they are on the front line of the world's greatest battle field. For them to feel and know the saints of God are behind them with their prayers and means gives them added courage to press the battle with renewed energy.

Any money invested in these men really means money spent in laying the foundation of a work that will bless the present and coming generations. It would be dreadful for these men to suffer in a land like ours. Yet, we fear that many times they do really suffer because the church does not know their need.

Having some experience as District Superintendent, I know somewhat of these men's trials. People seldom give the District Superintendent a "pounding" like they do a pastor. The District Superintendent usually helps others but many times he is in as great need as the ones he is helping. So we must stand back of these men and support them as they bear the gospel message to the souls in darkness.

SECOND, we mean to enter into the large centers of population of our land and plant churches as we are financially able. The doors are open and the fields are white unto harvest, but we can only push ahead as means come in to support the work. We refuse to go in debt. We will trust God and his people for the means as we go. These two things we mean to do from now until the General Assembly. All who believe in this work and will join us in prayer each day please do so by setting a time to pray for the work of the Lord.

Watch the fifty cities change to bold face type. For just as fast as a city is taken under consideration, for a campaign by some party, we will change the type. The fight is on and what we do must be done quickly.

The money pledged at our last General Assembly was given for this purpose. We hope those who pledged at that time will be able to pay their pledges. If they cannot pay all, any amount will be appreciated. But above all, join in an earnest prayer for the fifty cities and then write us what you can do to help enter them with the full gospel.

N. B. HERRELL, General Secretary.

2905 Troost Ave., Kansas City, Mo.

THE NEED OF HOME MISSIONARY WORK IN WISCONSIN

By EVANGELIST B. T. FLANERY

I will call to your attention a few facts concerning Wisconsin. We have two good churches at Racine and a few small churches in the entire state, with a population of near 3,000,000 people. The holiness associations have a few small camp meetings and there are a few holiness preachers in the older churches who stand true to the Bible but the great mass of the people are without the real gospel of salvation from sin. There are some twenty-five cities of from 5,000 to 450,000 population, many smaller cities and towns, and great sections with not a church in them where the whole gospel is preached or where men and women are urged to be regenerated and sanctified wholly.

There is a strong Roman Catholic following in the state and quite a Lutheran church following but more than one half of the population are entirely unchurched, whole sections with no church of any kind in them, then many a Roman Catholic and Lutheran has a hungry heart and when you show him that forms and ritual will not take him to heaven he is ready for the Lord to save him and when you get him saved and sanctified good he will make one of the best Nazarenes you ever met. In the meeting in which I am now engaged, God saved a Catholic woman, her daughter and son. The son was the altar boy for the priest before his salvation, now he sings in the choir and says he will be a holiness preacher.

Since locating in Wisconsin calls are coming from numbers of places for a meeting looking to a Nazarene church where holiness will be preached the year round. I am turning these over to our District Superintendent Rev. E. O. Chalfant of Danville, Ill., and he is planning to have about seven tents on the field from the time it is warm enough till the frost flies in the fall. So if you want a part in this great work write to Brother Chalfant and tell him how much you want to invest either in a tent or to help pay workers for this needy field.

We are helping to plant the work in the Dakotas and should do more, but here is a field where the people are no harder to reach, but where building is about one half the price it is in the Dakotas. The native lumber for most of the building is here, the sand and stone for foundation work are here and as a matter of fact the same kind of a church building will cost you about one half what it will where all these have to be shipped from a long distance with heavy freight and profits by middlemen.

Wisconsin is now the leading dairy state in our nation and is fast forging ahead, along this line, so while farmers in Illinois, Iowa, Missouri, the Dakotas, etc., are going behind, the dairy farmer of Wisconsin is hardly feeling the hard times as he always has a good market and price for his cream or milk. His rich soil grows him abundant blue grass pasture without sowing any seed, from two to three tons of clover and timothy the first cutting and a ton the second cutting, a heavy corn crop for his silo, potatoes, navy beans, and in fact almost all kinds of vegetables in abundance, apples in many parts with great quantities of small fruits and berries. Many people are coming to Wisconsin to make their home while the native lands are cheap and terms so liberal. Roads and schools are good, so why not as Nazarenes get on the ground first in many sections and plant centers of fire and with these hardy farmers and noble business men of the towns and cities, backed by as true a class of laboring men in many parts as can be found in America and push organized holiness till Jesus comes.

We have been pulling hard to keep our faithful ninety-seven missionaries on the foreign fields and should keep them there by all means and reinforce them as soon as possible, but the people of Wisconsin need salvation the same as the heathen and a few thousands spent in Wisconsin within the next three years will mean thousands to be spent on the foreign fields in the years to come, and many a consecrated young man and woman to spend his and her life as a foreign missionary. Our noble District Superintendent Brother Chalfant is bending every energy to plant at least ten or twelve Nazarene churches in Wisconsin during the remaining months of the Assembly year which closes toward the last of September and if as laymen, pastors, song and preaching evangelists, we who are in reach, stand by him he will do it. I am giving without charge one meeting and others are doing the same so how many evangelists will write Brother Chalfant and say count me for a meeting in Wisconsin free, and how many laymen will write him and say I will support an evangelist for at least one campaign in Wisconsin? Come on, brethren, let's do our best, we are going to meet the millions of Wisconsin at God's judgment bar. Will we meet them saying we did our best to see you saved and sanctified?

CLAM FALLS, WIS.

IOWA DISTRICT

The Lord is with us for the battle. At the close of our assembly, we stood face to face with the work of another year. Feeling the responsibility of such we went to prayer asking God for his help. By the time this word shall come to the readers of the HERALD of HOLINESS, seven months of the year will have passed, and for time, opportunity, and privilege to work, we praise the Lord. The work has in a very practical way gone forward. I believe it may be truthfully said that almost all the churches of the district are in a thriving condition. Several good revivals have been held, and a goodly number of souls have been saved and sanctified. The work of Home Missions has been of interest inasmuch as we have been able to organize two churches, and give special help to some of our weaker ones.

This year has brought us three new church buildings. The church at Council Bluffs, under the wise and efficient leadership of the Rev. M. C. Campbell, their faithful pastor, have been able to build a very beautiful church, and on February 18th the same was dedicated to God by our General Superintendent, Rev. R. T. Williams. This was a great time for us all. The good brethren at Montrose caught the vision, and set about to build. Being so fortunate as to have in the person of their pastor Rev. Thomas MacLearn, a very efficient architect and carpenter to superintend the work they were not long in getting a delightful building erected, and on February 25th the dedicatory service was held which was a great day in the history of the Montrose church that will not soon be forgotten by those who were present for these services.

The faithful few at Fort Dodge are working hard that they may be able to get their church completed, and it will be possible for them to do so within a month or six weeks, then we will be ready to dedicate this another house of our God. The new church buildings are a real asset to our district, for which we thank God. The church at Muscatine with Rev. Alfred Christensen as their pastor and Mrs. Jennie Fields (a faithful and untiring woman of God) are now in a campaign raising funds for the purpose of painting their church building, building a new garage, and paying off the indebtedness on their property. This work is now well along and will be finished soon. Others of our churches are making good in reducing the indebtedness on their church property.

There are many open doors, and we are planning for several campaigns before our next Assembly. The Devil is on the field, but our Christ is greater than all his satanic forces, and we shall conquer. Amen! Jesus saves from sin and sanctifies wholly.

H. L. KINZIE, District Superintendent.

INDIANA MISSIONARY CAMPAIGN

We have just finished a very successful campaign for missions in the State of Indiana, visiting all our churches of that District. The prime object of the trip was to stir up missionary enthusiasm, home and foreign missions. Where the budget was not taken care of for the District and General work we did our best to lend a helping hand there also. I was received everywhere royally and even though it rained much, large crowds welcomed us, the blessing of the Lord came down and in many places seekers were found about the altar praying for pardon or purity. Eleven o'clock was no uncommon hour for these services to close. In places we were asked to remain for a week or ten days' meeting, but having a full slate this was impossible, a night in a place was all we could give. We never failed to mention the HERALD of HOLINESS and as a result many new subscriptions were gathered in.

The financial climax for the trip was reached in the Ft. Wayne church with eight hundred fifty dollars. The spiritual climax was reached at Princeton with eighteen seekers at the altar. The HERALD subscriptions climax was reached at Hammond with thirty-five "subs." The total HERALD list taken during the campaign was six hundred and eighteen subscriptions. I have never had a better time on any District than I had in Indiana for the past two months and a half. Thanks to the District Superintendent, Brother Short, the District Treasurer, Brother Griffin, and all the pastors. To God be all the glory! W. A. ECKEL.

REPORT OF MEETING OF W. M. S., KANSAS CITY, MO.

On March 9 the Woman's Missionary Society of First Church, Kansas City, held their monthly all day meeting, and it was one of the best we have ever had. Dr. and Mrs. Reynolds were with us all day.

Dr. Reynolds led the devotional service at 11 a. m. He gave us a beautiful lesson on Deborah, showing us that the women must take some time from their household duties and business to do the Lord's work. We felt encouraged to believe we were in the

right path when we took one day in the month to meet together and pray especially for our missionaries and the need of the Missionary Board, also to study about the different fields.

After the noon lunch and business meeting, Mrs. Reynolds told us of her trip to Japan and China. We saw more plainly than ever the need of the women in foreign lands. We realized what a wonderful privilege we have always enjoyed as women in America, and without doubt we all resolved to do more for missions than we had ever done before.

Sister Reynolds' heart is full and she is greatly burdened for the needs of the women in foreign lands, especially in China, and we hope many societies and churches may have the privilege of hearing her story.

It was a day of special blessing. The Lord was with us so manifestly. He was with us in the prayers. He blessed our hearts as we listened to the messages and our hearts burned within us as we resolved to be more faithful in our efforts to give the gospel to others.

Mrs. W. B. NEEDLES, Corresponding Secretary.

CHRISTIAN LIFE SERIES

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

Ambassadors of Christ

APRIL TWENTY-TWO

I. CHRISTIANS ARE:

1. Ambassadors for Christ. 2 Cor. 5:20.
 2. Stewards of the mysteries of God. 1 Cor. 4:1.
 3. Defenders of the faith. Phil 1:7.
- Every Christian is commissioned by Christ to preach the gospel, to bring others to Him, to lead others to be saved.

II. NECESSARY QUALIFICATIONS FOR CHRISTIAN AMBASSADORS OR WORKERS:

1. An endowment of power by the baptism of the Holy Ghost. "Tarry ye." Luke 24:49; Acts 1:8.
2. Study the Bible and know how to explain it. 2 Tim. 2:15; Titus 1:9-11.
3. We must be pure, 1 Tim. 3:9; holy, Titus 1:8; blameless, Titus 1:7; patient, 2 Tim. 2:24; strong in grace, 2 Tim. 2:1; watchful, 2 Tim. 4:5; prayerful, Phil. 1:4; tenderhearted, Psalm 126:5, 6; studious, 1 Tim. 4:13.
4. We must not be: greedy of filthy lucre, 1 Pet. 5:2; crafty, 2 Cor. 4:2; men-pleasers, Gal. 1:10.

III. OUR MANNER OF WORK:

1. According to God's Word. 1 Peter 4:11.
2. Not with enticing words of man's wisdom. 1 Cor. 2:1-5.
3. With boldness. Matt. 10:27, 28.
4. Without deceitfulness. 2 Cor. 4:2.
5. With consistency. 2 Cor. 1:18, 19.
6. With zeal. 1 Thess. 2:8.
7. With power. 1 Cor. 2:4, 5.

IV. THROUGH OUR ACTIONS MANY WILL BELIEVE AND BE SAVED. Acts 17:10-12.

Topics for discussion:

1. Every Christian is saved to serve Christ and humanity.
 - (1). We are not saved merely for personal gain.
 - (2). Not only saved to go to heaven, and to escape hell.
 - (3). Not only saved for the personal transformation.
 - (4). With all these, we are saved to carry the same glad tidings to other people.
2. Every Christian is a minister or worker for Christ.
 - (1). All cannot preach from the pulpit.
 - (2). All cannot be missionaries to foreign lands.
 - (3). But every one can be a personal worker with the unsaved that they associate with, in the shop, on the street, in the church, everywhere.
 - (4). In the early church every Christian felt that he was as much commissioned by Christ to win others as the preachers were. Every one was a Christian worker, a personal dynamo for God. This accounts for the early spread of Christianity.
 - (5). To a great extent this spirit of personal responsibility for the spread of the gospel is lost today. Laymen feel that this is the duty of the ministers; they often sit back with folded hands while the minister bleeds his soul seeking to win the lost.
 3. The one thing that will spread the Church of the Nazarene and the gospel of full salvation to the ends of the earth is for every member to be baptized by the Holy Ghost, saturated with the Word of God, led by the Spirit, and definitely, consciously try to get the message to the lost.
 4. Every Christian must realize that irrespective of what others may do, he is responsible for the evangelization of the world. This will take us from the seat of do-nothing and fire our souls with a desire to win others.

INDIANAPOLIS TENT ASSOCIATION

A winter report from the Indianapolis Tent Association may seem a little out of place owing to the fact that apparently it is an off season for this part of the work, nevertheless we are glad to report that we are everything but idle here in the Hoosier capital. We are laying our plans for the coming season's work, and now have three good tents and equipment—one large tent, size 50 by 110 feet, one 50 by 80 feet, and one 40 by 70 feet. The last two mentioned were bought last summer and are practically new: The first one is two years old. We have a fine equipment of seats for our two new tents which with the platforms are easily taken apart to move from place to place. Our pastors here not only are interested in their own churches but are anxious to spend a part of their time in parts of the city where our seven churches are not reaching the people. We are glad to report that we now have equipment worth at least twenty-five hundred dollars with only about two hundred dollars indebtedness on it and we are prepared to go into the next summer's campaign without the burden of equipment facing us to any extent. We have planned meetings near each one of our seven churches as well as some in new territories from which we are praying that God will give us one or more flourishing churches. A very notable fact is that the ministers are not only pushing the battle themselves but are using every available layman that shows a willingness to take a part in this branch of the work which has proven very gratifying in every way. Rev. E. E. Turner of the North Side Church was elected to fill the vacancy caused by the resignation of Brother E. O. Chalfant when he left us to take up his present work. We feel that Brother Turner will fill the place ably and be of great assistance to our able and worthy chairman, Rev. F. S. Robinson, who has served faithfully for the past two years. In order to keep the close working unity among the churches during the winter months our pastors devised the plan of having a platform meeting about every two months at various churches where subjects vital to the church are dealt with by both ministers and laymen. These meetings have proven a great success in every respect. We desire to add that we are on tip-toe waiting and praying until the blue birds sing so we can pitch the tents and renew our onslaught on the enemy in the open. The Scriptures advise to go out in the highways and hedges and compel them to come in, and we are sure we delight in and enjoy the open battle with the enemy.

AMOS C. GRIFFIN, Reporter.

INDIANA DISTRICT

We praise God for His many blessings on the Indiana District. The work as a whole is steadily advancing on all lines. Nearly all our churches have had splendid revivals this winter, with substantial gains. I believe a greater revival spirit has pervaded the District than for years. Several churches have been buying or building churches and parsonages. We are getting our feet down in several of our new churches and the sacrifices of money and of our workers to plant Nazarene churches in Indiana is heroic.

The Lord has been with us as we hurry from place to place. We have over seventy-five churches and missions in Indiana. We have been on the district three years and as we look back we are made to praise God for what he has done for us as a district. We have preached sixty-four times since January the first, ten days with Rev. Green, Indianapolis, in our new work, visited forty-four churches and have seen ninety-six seeking the Lord as we have jumped from church to church. Time and space forbid me to tell of the glorious times we have seen and the good work our pastors and evangelists are accomplishing in Indiana.

We did our part in bringing up the Foreign Missionary deficit and praise God for this great victory. Rev. Will Eckel has just completed a missionary campaign of our district and he has been such a great blessing and I hear so many good reports of his splendid work here. The W. F. M. Convention was owned and blessed of the Lord. Sister Eva Carpenter's missionary messages thrilled and inspired all to greater activities.

We are planning and praying for a splendid advance this spring and summer in our tent campaigns. We must strengthen new churches and blaze the way in many good cities, and towns of Indiana, and when we have good churches, we must use them as centers of holy fire and evangelize around. Amen! We are urging our strong churches to buy tents and keep them busy all summer, and several are doing so. We have organized four new churches since the Assembly and have more in the making.

We are urging our churches to do their best for the Publishing House campaign and bring in all their pledges by the General Assembly. We can do it, brethren.

At our annual Olivet board meeting we had a profitable gathering and found Dr. Sanford conducting a splendid school without incurring more indebtedness. We trust that the changes made in our finances will help cut down the old debt and soon wipe it off the map. And we urge all our pastors and churches to start paying on their pledges and help us save this school to our growing church. With Dr. Sanford conducting the school without piling up more debts we can soon pay off the old ones if we all do our part.

We praise God for the privilege of laboring in a church that stands for full salvation and the whole Bible and laboring with men of like faith. Our souls say we are going through.

J. W. SHORT, District Superintendent.

Among the Churches

CALIFORNIA, PA.

—We have just closed a very successful meeting with Jarrette and Dell Aycock, as singers and evangelists. Rev. Aycock's preaching was given with no uncertain sound and brought excellent results, while their playing on their guitars, and singing was a delight to all. The church and pastor were well pleased with their work. There were one hundred seekers at the altar, counting them as they came, and sixty-nine professions. Eleven joined the church. We are glad to report that during the meeting 120 subscriptions were secured for the HERALD of HOLINESS. Mrs. Aycock gave object lessons to the children on Sunday afternoons and on the last Sunday we had a Sunday school rally when we had forty-eight more than our record attendance. Mrs. Aycock does fine work with the children. A liberal donation was given the pastor and money raised to send him to the General Assembly. The evangelists were given a good offering, and were well pleased to be with this church. The church debt which is six hundred dollars was pledged in a few minutes. Twelve hundred dollars were raised during the meeting. This church is just past two years old, and has raised about nine thousand dollars in that time, and some six hundred persons have been at her altars. The first ten months of this assembly year the church raised thirty-eight per cent more than its apportionment, while the great coal strike of four months was going on and nearly all of our people are miners. We want to say that the budget system works fine here. We hardly need to say that we feel encouraged and are coming on. The work here has outgrown its quarters and something will be done in the near future. We believe the reason this work has been a success is because the church has stood by its pastor and our different workers who have been brought here. They are a loyal crowd sure enough. We ask your prayers.—F. G. Strickler, pastor.

CHICAGO, ILL., AUSTIN CHURCH

—God heard the cry of His people and visited us with His salvation. The week the meeting was to open all three of the engaged workers notified us that they could not come. Roman 8:28 was our comfort. Rev. A. E. Lewis then came to our rescue and stayed ten days and the people enjoyed his ministry. By that time Rev. W. R. Cain had recovered sufficiently from sickness to reach us, and stayed three weeks and did good work. The last two weeks there was hardly a service without seekers at the altar, usually from three to a dozen. Some young men were saved who have been the subject of prayers for a long time. Six persons joined the church. Brother Cain doesn't need a cane or a crutch to support his ministry, he builds on the Word of God. He is one of the best scriptural exponents of holiness in our movement. In all it was a good meeting and has confirmed our faith in the possibility of getting results in a revival effort on Bible lines.—C. H. Strong, pastor.

MALDEN, MASS.

—We are glad to report a good revival under the leadership of Rev. J. B. McBride and Song Evangelist, F. C. Smith. God wonderfully blessed and used these men during their campaign with us. We

Church of the Nazarene, Montrose, Iowa



The new Montrose church building was started in the fall of 1922. Our pastor, Rev. T. F. MacLearn, being a first class carpenter by trade, supervised the construction of the present building. The church is well located on Main street, across from the high school building, within easy access to all parts of the town. Dimensions of the building are 28 feet by 46 feet; seating capacity 200; fur-

nace heated; finished on the exterior in stucco. The valuation of lot and church is approximately \$6,000.

Appropriate dedicatory exercises were conducted by District Superintendent, Rev. H. L. Kinzie, Sunday, February 25.

Our people at Montrose are loyal Nazarenes and purpose to make this church a real soul-saving station. REPORTER.

enjoyed good singing, good preaching and an excellent revival spirit. Weather and general sickness among the people were somewhat of a handicap, but despite this, prayer was heard and many sought and found the Lord. We can only enumerate the visible results which are by far the fewer in number. Expect to receive a good class of new members into the church. Forty-five subscriptions to the HERALD were received, most of which were new ones. The evangelists fostered a spirit of loyalty binding pastor and people more closely together. Oh, that God would rain upon us generally a deeper spirit of love for each other and for a lost world.—Orval J. Nease, pastor.

DETROIT, MICH.

—We are glad to report victory in the work of the Lord here in the great City of Detroit. The Spirit of the Lord is resting upon every department of the work, and the fellowship and hearty co-operation of the pastor and his people is that of divine oneness, and we have never felt more in the will of God than we do at this time, nor was His blessings ever more richly bestowed upon our efforts than at this moment. The rapid growth of the church has necessitated an assistant, so that every department of the work will be well cared for during this period when people are coming to us from all parts of the United States. We are receiving a goodly number of good clean young people into our church almost every Sunday. The Sunday school is growing rapidly and our young people are getting settled down into the deep things of God. Our gospel workers who take care of cottage prayer-meetings, prison, hospital, and street work are meeting with great success, and the campaigns for spring, summer, and fall have been arranged. Uncle Buddie and Miss Essie Morris will be with us for our Easter evangelistic campaign beginning Sunday, April 1. Evangelist W. A. Gillespie and other workers will begin their tent campaign June 3. Our Vacation Bible School begins the first of July, and Dr. J. B. Chapman and Prof. B. D. Sutton and wife will begin a fall campaign, October 31 to November 11. Remember us in your prayer.—M. S. Cooper, pastor.

CYPRESS, CAL.

—We are expecting to begin a revival at this place on Easter Sunday, April 1, with Rev. Edward R. Kelley, evangelist, assisting us. Our Sunday school is the life of our church and is constantly growing both in interest and numbers. Last Sunday it was our pleasure to have our old time Kentucky friend now of Redlands, Cal., to preach for us both morning and evening. His messages were helpful and inspiring, and were enjoyed by all.—John D. Cart, pastor.

TEMPLE, TEXAS.

—We just closed a good meeting with Rev. Bona Fleming of Ashland, Ky., as evangelist. Brother Fleming did some mighty preaching under the inspiration of the Holy Ghost. He is a man who knows God and carries a burden for the lost. We will never forget his untiring efforts. God bless him! There were some fifty seekers and many happy finders, with twelve additions to the church. Among them was our District Superintendent Rev. E. W. Wells and family. We are delighted to have our District Superintendent to join with us and help push the battle in Temple. God bless him a thousand times. The church gave the pastor one of the greatest poundings he has ever received, that is, with good things to eat. God bless the Temple folks. They are a great people. The church is growing and doing things for God. The Y. P. S. is still alive and bringing things to pass under the leadership of their President Thomas P. Land. We say glory be to God forever and ever. Praise Him.—Rev. Joe M. Tyson.

SUNDAY SCHOOL LESSON REFERENCES

April 1. THE WALK TO EMMANUEL.

Lesson: Luke 24.

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

Devotional Reading: Isaiah 53:7, 12.

April 8. ABRAHAM, THE HERO OF FAITH.

Lesson: Gen. 12:1; 25:8. Heb. 11:8-19. GOLDEN TEXT: Abraham believed God, and it was counted unto him for righteousness.

Devotional Reading: Psa. 145:1-10.

April 15. JOSEPH THE PRESERVER OF HIS PEOPLE.

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

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

Devotional Reading: Psalm 20:1-9.

LITTLE ROCK, ARK.

—First Church is still moving forward. Since coming five months ago, we have collected for all purposes a little over \$3,000. This is an average of \$600 per month. We began this with only 132 members. We now have 148. Some have lettered out, but we have that number as a net gain. In the winter we held our own meeting which resulted in a number of professions and much good in a general way. We took seventeen subscriptions to the HERALD. But just recently the church board called the Rev. C. W. Ruth for a meeting. Our people will not get over this meeting soon. I am sure it can be truthfully said that Brother Ruth gives the greatest Bible readings on the second work of grace of any man in our movement. We would be glad to see all our schools have him for the great good that can be accomplished in these readings. They are simply unanswerable. Our young preachers ought to have the benefit of them. God is blessing us in all the services, and we feel just like traveling on. We took twenty subscriptions to the HERALD, and sold fifty "Entire Sanctification" and "Bible Readings on the Second Blessing."—John W. Oliver, pastor.

PRINCETON, IND.

—Last night, March 25th, marked the closing service of the revival here which was in many respects the best we have ever had in this place. Attendance was excellent throughout the entire twenty-five days of the revival, the house at times being too small to accommodate the crowds. Altogether, counting them as they came, seventy-seven knelt at the altar, the majority of whom claimed victory. A nice class of ten were received into the church, with more to follow. The Sunday school, which was 152 last Sunday, has broken all previous records. \$2,110.00 in pledges was raised to pay off the present church indebtedness preparatory to the erection of a new church, which is badly needed. Finances came easy, and the church in general is encouraged to press on. The evangelist was well taken care of and a nice love offering was taken for the pastor. Rev. R. L. Hollenback of Clarence, Mo., was the evangelist and his God-given, Spirit-filled, unctuous messages were enjoyed by all. We have a fine band of one hundred per cent Nazarenes here, and we enjoy our labors among them. Remember us here when you pray.—H. W. Cornelius, pastor.

PARIS, ILL.

—I have donated a lot and built a little church here and expect to dig out a work here. It has been tried so many times, and failed, but our God is able to save souls in this place. We need your prayers. We have held some few services in the new building, and have good crowds and good interest. Be sure to pray for us. We believe God saves His people from sin and fills them with the Holy Ghost.—Rev. R. L. Smith.

HENRYETTA, OKLA.

—The dear Lord is still good to us, and continues to bless us abundantly. Our work is in fair condition and we are making some progress on all lines. Our Sunday school is growing in interest and numbers. We have an enrollment of 288 at present, had 241 present last Sunday. Our church services are well attended. We have received forty members in the last two months. Good service last night. Two men were saved.—M. G. Jobe, pastor.

LAFONTAINE, KAS.

—God wonderfully blessed us in our revival which began March 5th and closed the 25th. Rev. A. F. Daniel our evangelist is the clearest, most definite second blessing holiness preacher it has been our lot to listen to for some time. He so clearly backed up what he said by God's Word, that sinners were convicted and believers were made to see the absolute necessity of being sanctified, in order to gain heaven. We had eight professions in all, one of them a girl about fourteen had a definite call to the mission field. Praise the Lord. The church is wonderfully built up and encouraged. We received six into the church on Sunday morning making nine received since the Assembly. We are believing God for greater things in Lafontaine. We are billed for a tent meeting, August 17, with John R. Patrick as evangelist. The prospect for a good strong church here was never better. Glory be to God.—A. C. Mize, pastor.

PARIS, TENN.

—Glad to report that our work here is moving on and we expect great things. We certainly have a fine bunch of Nazarenes here who will respond when called on. We organized a special prayer meeting one night each week when those that are interested meet and pray for an old-fashioned revival. Our meeting here is set for the second Sunday in May. We desire your prayers. Last Friday night about forty friends and Nazarenes met at the parsonage and sang some beautiful songs and gave us a love offering of \$42.00. Your brother in Jesus.—E. T. Cox, pastor.

CHICAGO, ILL.

—Woodlawn church is moving on and up under the efficient leadership of Brother Haynie, backed by the prayers of his precious wife. They have won the hearts of the people and God is using them in a marvelous way in building up the church and getting the members firmly settled on the Rock. Strangers are coming to the meetings. Some are finding Jesus; the Savior of their soul. A sweet spirit of oneness prevails among the people in every department of the church. Finances are good. The members and friends took possession of the parsonage in the absence of pastor and family and made ready a little surprise, which proved a blessing to both pastor and people. Short talks were given by different ones present. Brother Schürman of First Church gave a good talk on loyal Nazarenes. Our precious Sister Warner, in behalf of the church and friends presented Brother and Sister Haynie with a purse of \$67.00 as a token of love and esteem. Our hearts are encouraged to press on in a sacrificial life of holy living, and prayer until we see a mighty out-pouring of God's spirit and power in this part of a wicked city. All for souls.—Nellie Cutler, reporter.

FAUBUSH, KY., CIRCUIT.

—About the first of December our pastor, Rev. H. H. Williams, resigned the work here and the writer was appointed to supply until the assembly. Being his first pastorate he had to lean hard on the strong arm of the Lord, who has helped in a mighty way. Some real progress is being made on the circuit, and the churches have already raised more money for all purposes than they did all last year, the assembly year being half gone now. We have had two visits by our District Superintendent, Rev. J. W. Montgomery, who expressed much satisfaction in the work that is being done, and greatly encouraged us all. Please pray for the young pastors, for we need it as much as any class in the movement.—Harrison Flynn, pastor.

TOPEKA, KAS.

—We are glad to report victory in Jesus' name. God is our head and we are marching forward with certain victory. Rev. C. P. Clayton, our pastor, is proving himself to be a good leader, and is highly respected by every member of his church. Interest in the Sunday school is fine, and our Sunday evening Young People's Society meetings are becoming a success. God has met a goodly number of souls at the altar of the church in the last year. Dr. Goodwin met with us for a five-day convention, February 20 to 25. Good crowds came to hear him. It was a time of great rejoicing in the church and much benefit has been recognized from this meeting. Dr. John Matthews with Kenneth and

Eunice Wells, singers, will be with us the first half of May in the progress of a revival meeting. We are praying that God will make this a time of soul winning. To our God we render all honor and thanks for past victories, and are looking to Him for greater blessings.—Miss Gladys Young, reporter.

KINGSTON, OKLA.

—Our spiritual condition is deepening and our crowds and interest increasing with each service. We are now in the middle of the second year's pastorate with this church. We love each other and a beautiful spirit of harmony prevails. We have enjoyed a splendid visit from W. E. Ellis. He gave his good lecture on white slavery, and we gave a nice little offering to Rest Cottage. We are at this time raising our apportionment for the Orphan's Home with the coin card system. The children and young people have enjoyed this plan so much. Our choir of seniors and juniors have the attention of the town. They sing like mocking birds. Our W. M. Society is an interesting part of our work. We are studying the different fields topically. Then we pray, sing and shout till we feel that God has heard and is pleased with our efforts. We are planning to take the support of an orphan student in India. Our spring meeting begins April 20 with F. R. Morgan as evangelist. We are asking for a mighty revival at this time. Our newly-appointed District Superintendent S. H. Owens made us a profitable visit a few weeks ago. We so much enjoyed his presence in our midst. We expect to fill the re-

BUD ROBINSON'S SLATE

on the

CHICAGO-CENTRAL DISTRICT

April 17th to May 17th

April 17 and 18	Stockton, Ill.
April 19	Galesburg, Ill.
April 20	Racine, Wis.
April 21	Kenosha, Wis.
April 22, Sunday morning	Austin, Chicago
April 22, p. m.	Chicago First Church
April 22, evening	Chicago Woodlawn Church
April 23 and 24	Open
April 25	Joliet, Ill., Methodist Church
April 26	Mansfield, Ill.
April 27	Murphysboro, Ill.
April 28	Mt. Vernon, Ill.
April 29	Bentons, Ill.
April 30	Lerna, Ill.
May 1	Sorento, Ill.
May 2	Auburn, Ill.
May 3	Hulls, Ill.
May 4	Griggsville, Ill.
May 5	Bloomington, Ill.
May 6, a. m., West Side	Decatur, Ill.
May 6, evening, First Church	Decatur, Ill.
May 7	Galesburg, Ill.
May 8	Maples Mill, Ill.
May 9	Canton, Ill.
May 10	Taftville, Ill.
May 11	Virginia, Ill.
May 12 and 13	Springfield, Ill.
May 14	Fitchburg, Ill.
May 15	Sidney, Ill.
May 16	Danville, Ill.
May 17	St. Bernice, Ind.

Anyone desiring details regarding this campaign may write to the District Superintendent, Rev. E. O. Chaffant, Danville, Ill.

JUST PUBLISHED!

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EVANGELIST EARLE F. WILDE

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

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BOUND VOLUMES

1922-1923

OF THE HERALD OF HOLINESS

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

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"It's Messages Are Very Needful

For This Age"

I HAVE read Dr. Goodwin's new book, "LIVING SIGNS AND WONDERS." How I thank God for its message. It has inspired my soul with a greater passion for souls and the Church of the Nazarene. To my mind every member of the church should read it, especially all our preachers. Its messages are very needful for this age. My prayer is that

the church may catch the true vision and the spirit of your book resulting in a greater passion for souls and the church."

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This new volume written by General Superintendent Goodwin, containing 169 pages, beautifully and substantially bound will be sent prepaid for \$1.00.

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maining six months of this charge in a mighty evangelistic pull in our church and also the surrounding community, our daily cry to God is "give us souls."
—Gussie Morris, pastor.

SPENCER, IND.

—On February 8 we finished the main auditorium of our new brick church and started a revival on the same date with J. E. L. Moore of Indianapolis. The meeting continued four weeks and the great forceful messages Brother Moore gave us was a great uplift to our new work in Spencer and while we did not see as many souls saved as we would have liked to, we know the good seed is sown and in due season we will reap the harvest. Brother Eckel, our returned missionary from Japan, was with us on March 2 and gave us a wonderful message which was enjoyed by a crowded house. May the Lord richly bless Brother Eckel. The outlook for Spencer is fine and we are planning and expecting great victory. Finances came easy and a love offering of \$50.00 was given to the pastor. Brother Moore is one of the greatest evangelists and certainly stands by the pastor. We thank God for such a sweet spirited, Holy Ghost man as Brother Moore.—J. S. Randle, pastor.

COLLINSVILLE, OKLA.

—These are days of hard fought battles, much labor, and great victory, for us here in Collinsville. In February we experienced a very fruitful revival with Rev. W. E. Ellis as evangelist, and in many ways the tide seems to be still rising. Our new church building which is 34 by 46 feet will be ready by April 5. It has been hard indeed to go on with the building in these times of financial depression, but prayer changes things. And thus we are going on running with patience the race that is set before us. We have no intention of quitting the job because the battle gets hot, and finances come hard for "the toil of the road will seem nothing, when we get to the end of the way." Hallelujah! Crowds are good, sixty to a hundred in attendance at prayer meeting. Our young people are doing great work, visiting the sick, clothing the poor, feeding the hungry and "pounding" the pastor, etc., along with their regular Friday night service. These things make the young people quite an attraction in our town. Pray for us in this work.—J. C. and Essie Haffey, pastors.

WORTHINGTON, IND.

—We are glad to report victory for the church here. We found a hungry people and a church waiting and willing to be led. Souls have been praying through right along at our altar at prayer-meeting and preaching services. One Sunday I did not get to preach as a lady had prayed through at home on Friday before and was sanctified and she had the message, and we had a time because God had His way. We are now in the midst of a good revival with J. E. Hughes of Kingswood, Ky., as the evangelist and the Schlagal girls from Muncie as singers and musicians. God is wonderfully working and souls are being saved every night. To God we give every bit of the glory. April first we will hold the dedicatory service. We are expecting a great time. Brother Short will be with us. Pray for us.—L. H. and Alice Eakin, pastors.

DIAGONAL, IOWA.

—We just closed a three-weeks' revival on March 4th at the Knowlton Nazarene church, with Evangelist Rev. J. H. Vance of Bloomington, Ill., in charge. We did not see the results that we had hoped for but the Lord was with us. Praise His name. Seven souls prayed through, three to be reclaimed and four were sanctified. Some others were convicted under the definite preaching of the Word, but refused to pay the price. This is practically a pioneer work, just organized a few months ago. We are planning a tent meeting in the early summer. We covet the earnest prayers of the HERALD family that God will give us many souls at this place. Rev. Vance is a faithful, doctrinal preacher of the Word. Having preached holiness over twenty-five years over these states he is well able to instruct us in the way to heaven. Any church needing a Spirit-filled evangelist will make no mistake in securing him for a meeting. He has several open dates and should be kept busy.—Cora Cook, pastor.

Gleanings From the Field

EL PASO, TEXAS

It has been about seven months since we have reported to the HERALD, but they have been months of hard labor and good victory. Praise God. We labored in Southern California, then we helped on the Arizona District and now on the New Mexico District. The fields are white, the laborers few. God has been good to give us souls in every place. He puts the power on His Word if we honor the Holy Ghost. He has been good to keep us in the

"By Means of the Printed Page"



WERE Dr. Bresee living today, we are sure he would be greatly interested in the present campaign to reach a HERALD of HOLINESS subscription list of 25,000 by the next General Assembly. We do not know whether he ever expressed himself as to his estimate of the importance of the HERALD of HOLINESS in reaching others with the joyful message of complete deliverance from the guilt and power of sin, but he did say something which embraces the printed page and its ministry. The following words by our sainted Dr. Bresee are destined to furnish inspiration and food for thought as long as Jesus tarries:

"We are debtors to every man to give him the gospel in the same measure as we have received it."

In the printed page there are possibilities greater than any one of us has yet imagined. While we have reached, and God grant that we may continue to reach, hundreds by the preached Word and spoken testimony, we may influence thousands through the printed message.

Dr. Haynes' stirring article in last week's "By the Printed Page" corner emphasized the urgency of every member of the church keeping in touch with the work through the HERALD of HOLINESS. But if we let this matter rest when the paper has run its course as a church organ we miss a promising opportunity. There is no better medium of propagating our doctrines; of interesting others in our work; of scattering the Word of Life to hungry hearts than the HERALD of HOLINESS. The good results of every additional subscription to the paper will be apparent in more ways than one.

In order that your attention may be directed to the responsibility of every individual in giving the gospel to others we ask that you carefully and prayerfully consider the following:

1. Is heaven a real place where those who have repented of, and forsaken their sins, and done their part in spreading the glad tidings of full salvation, shall dwell with God throughout eternity?
2. Are there men and women whom I jostle in the crowded marts of life who are hungry for the Bread of Life and who thirst for Living Water?
3. Have I friends, neighbors, relatives, acquaintances, or business associates whom I cannot persuade to attend my church yet who could be brought under the influence of the gospel through the HERALD of HOLINESS?
4. Isn't it a tremendous thought—the amount of printed matter being distributed every day in the year? How much of it is worth while?
5. Why do most if not all of the movements propagating doctrines of devils and satanic delusions, seem to largely rely upon the printed page for reaching the masses and making converts?
6. Does not every Nazarene—and every lover of holiness, for that matter—have a responsibility in giving a full gospel to the whole world?
7. Is it not true that opportunity and responsibility go hand in hand?
8. Would it not be well for me to meditate prayerfully upon the following text found in Ecclesiastes 11: 6? "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

WHAT CAN YOU DO? You can discharge your responsibility in a practical way. First, lend your copies of the HERALD of HOLINESS to others. Urge them to subscribe. If they don't respond on the annual subscription at \$1.50, tell them about our "Get Acquainted Offer" of a five-months' subscription at 50c. This will get many of them. Second, do some real missionary work by sending the paper to friends, acquaintances, relatives, etc., for five months at 50c. The Lord will bless your efforts and many who receive light and help from the HERALD of HOLINESS will be genuinely grateful and appreciative.

field. For fourteen years we have done nothing but preach holiness and during that time I have never had to cancel a revival appointment on account of sickness. Thank the dear Lord. I love Him today with my whole heart and He loves me. Hallelujah.
—M. M. Bussey and wife.

O'LEARY, P. E. I., CAN.

Since our last report to the HERALD of HOLINESS readers, God has been blessing His truth to the hearts of the people of this Maritime Province. The call to evangelistic labor seemed everywhere in evidence, and in a neighboring community, called Glenwood, we started a series of revival services, with the result that at the end of the third week around seventy-five had sought God either for pardon or purity and all testified to having found what they sought. The meetings were in a hall which was packed on weeks nights and only about half large enough to hold the people on Sundays. Its seating capacity is about that of two hundred. Before the close of these services, some who had been attending from another community about five miles distant, insisted that we favor them with a similar effort. We accepted their invitation and declared the counsel of Jehovah in the Springfield hall for two additional weeks. The attendance and response in seekers were similar to that of Glenwood, so that at the

close of the second Sunday night service, the number of seekers totalled sixty-nine. All praise to Jehovah in the matchless, all conquering name of Jesus. The tabernacle services in Union Vale are times of spiritual refreshing, with souls seeking and finding in nearly every service. We are looking forward with delightful expectation to a great camp meeting in O'Leary, July 6 to 16, with Rev. Wm. O. Nease as evangelist. The country is stirred over the doings of the Nazarenes, but Jesus says, "Greater things than these shall ye do." Let Him through the medium of the Divine Spirit have the glory. Yours
"for the faith once delivered to the saints."—J. W. Turpel.

PIONEERING IN MONTANA

Glasgow meeting was very good in some ways: First to convince the church members of the real need of the power of the Holy Ghost; Second, the need of a real old fashioned revival; third the need of consistent organized holiness; and last of all there were several saved, reclaimed and sanctified. The Nashua meeting was just fine and God was with us all the way through and gave certain victory. The saints were built up, and every one seemed to be ready for a pastor; and this state needs evangelists and pastors who are willing to make some sacrifice and stay with the work until God says it is enough!

I pray the Lord of the harvest to send us a few. My next battle ground was Homestead; and it was a glorious victory. Some children were saved and that always makes me so happy for of such is the kingdom of heaven. Some were reclaimed and others sanctified; and the good work built in general. Again we had glorious victory at Froid; things looked discouraging at first but at last we got the old Devil on the run. A lot of church members saw their need of a closer walk with God and sought and received the same. Praise God from whom all blessings flow. The collection was fine and came easy; and a good work in general was done. At present we are in the Hammond school house east of Froid. Here too the dear Lord is with us and giving certain victory. Last evening a young mother came to the mercy-seat and prayed through in about five minutes. There are many others we expect to follow. Please pray for this needy field. All given to God for a lost world.—H. B. Lewis.

LOUISVILLE, KY.

We have just returned from the beautiful West, with its sunshine and hospitable people. Went from Memphis, Tenn., where we were the associate pastor with dear Brother Vallery. The dear Lord honored His Word here and gave us precious souls. We then went to Helena, Ark., for a short stay, then to Kansas City, Mo., where we met many of the Lord's own, had the privilege of meeting the busy HERALD force, held services in Drexel and Rosedale where the Lord blessed. From there to Denver, Colo. While there we "supplied" the Greeley church for a short time. Here the Lord gave us one precious soul, a bright, fine young man, of sterling worth. They certainly are a fine band of saints, everything worked in perfect harmony. They know how to appreciate a pastor. We had a glad surprise here in the form of a gift of a nice suit. May the Lord bless them good. So here we are again at home in old Kentucky, been busy preaching since coming back and expect to keep on the firing line. Enjoying the blessing and the blessing just now. Yours for souls.—A. T. Burnett.

EMMETT, IDAHO

Our meeting closed here with our good pastor, Brother L. R. Butcher. This was a great meeting in many ways. During the meeting the district preacher's meeting met with the Sunday school convention and also the Woman's Missionary Societies. Well, we had first one in the lead and then the other, and sometimes all were in the lead. I must say that this

was the greatest missionary day of all my life. We had a number of returned missionaries in the meeting and they surely did put the fire on. This is a great country if a fellow means business. God gave us about forty to pray through in the meeting and seven united with the church. In the meeting I told them that the HERALD of HOLINESS was the best holiness paper published and we got twenty-three subscriptions. At present we are in the beginning of a great meeting in Caldwell. Night before last we had twenty-five at the altar and last night there were twelve and quite a number of these got through.—Lum Jones, evangelist.

ANNOUNCEMENTS

NOTICE: New England District—Licensed ministers and deaconesses: The Board of Examination will meet at the seat of the Assembly, Church of the Nazarene, Lynn, Mass., on Tuesday morning, April 17, at 10:00 o'clock. All licensed ministers and deaconesses that expect advancement in their studies during the Assembly should meet the Board on this opening day.—Orval J. Nease, secretary.

SPECIAL NOTICE—Rev. S. H. Owens, the newly appointed District Superintendent of Eastern Oklahoma District, has moved from Bethany, Okla., and is now located at 610 W. 9th St., Ada, Okla.

NOTICE: Indiana District—I am requested to inform each church to make provision for its share of the expense of the Preacher's Meeting at New Castle, April 24-29. May I suggest \$10.00 from all churches of 60 in membership and others \$5.00. Any girls who would like to wait table for their board, will you kindly send in your name and address at once.—M. F. Grose, district secretary.

NOTICE: We have some open dates for spring and summer that we would like to get filled soon. We travel in our own truck, have our own tent, or tabernacle. We camp on the ground with tent, have our own camp tent. We are willing to hold meetings anywhere in the country, town, or city, and all we ask is free will offerings. If any place in Texas, Oklahoma, or New Mexico wants a meeting, write us. We are commissioned evangelists in the Hamlin District. The Happy Doctor, Rev. Dr. W. T. Givens and wife, 126 Mason Ave., Bowie, Texas.

NOTICE: New Mexico District—The place of the New Mexico District Assembly has been changed from Clovis to Artesia, N. M. The date is May 16-20. Let all who expect to attend the Assembly, notify the pastor, Rev. T. V. Cox, in ample time for him to arrange for your entertainment.—C. W. Davis, District Superintendent.

NOTICE: We have some open dates in July and August. Will be glad to hear from those wanting help of song evangelists for these months.—R. A. and Bessie Harris, Box 153, Bastrop, Texas.

RECOMMENDATION: Rev. J. M. Sittion of Hamlin, Texas, is now ready for evangelistic work wherever the Lord leads. I have known Brother Sittion for several years. He is a good man and a good preacher and will do you good work and service. Give him a call and keep him busy.—Lee L. Hamric, evangelist.

To whom it may concern—Because of ill health I have resigned from the pastorate of the Richfield Church of the Nazarene, Michigan District. Therefore will you kindly send all mail intended for the church to the church secretary, Mrs. H. B. Austin, R. R. 2, Otisville, Mich. All personal mail may be addressed to me at 2110 Forest Hill Ave., Flint, Mich.—A. L. Leach.

NOTICE: The Dallas District—A fifth Sunday rally will be held with the Church of the Nazarene, Houston, Texas, April 25-29. Let all the pastors on the southern end of the District and as many others as can, plan to be present. We are expecting a great feast. An interesting program has been arranged. For further information, write Rev. W. D. McGraw, Pastor, 3619 Avie Street, Houston, Texas.

NOTES AND PERSONALS

Rev. L. H. MacLachlan and wife who have had charge of the church at Colling, Mich., have been released by the church board for four months for the purpose of visiting Sister MacLachlan's parents in England. Rev. Hosmer and wife of Caro, Mich., will supply in their absence.

Brother N. B. Shade who has had charge of a mission work in Florida City, Fla., for some time states that the mission will soon become a Church of the Nazarene. He feels constrained to do the work of an evangelist north of Florida this summer. His address is Florida City, Fla.

Brother A. H. Johnston and wife, singing evangelists of Akron, Ohio, report that a great meeting is in progress at Danville, Ill. Pastor T. W. Willingham and District Superintendent Chalfant are doing the preaching.

Virginia Irene, the two months old daughter of Lawson and Irene Brown, song evangelists, slipped away to be with Jesus at 12:30 Thursday, March 22. She was sick only a few days with pneumonia. They will appreciate the prayers of the saints in this hour of need.

Rev. E. E. Wiggins, evangelist has some open dates for spring and summer. Address, 30 Laurel St., Richmond, Ind.

Evangelist W. R. Gilley has just closed the last of several meetings in the Northwest. He has returned to his home at Olivet, Ill., and is ready to take meetings anywhere there is a need for his services.

Evangelist F. R. Morgan has two open dates, March 30-April 15 and May 11-27. His address is Ada, Okla.

"We are renewing our subscription for the HERALD of HOLINESS. We love to read the good paper and cannot afford to miss one copy. It is such spiritual food. We read it and pass it to others to read. We have a church and parsonage built and have preaching every Sunday. We ask the prayers of the saints for the work here.—Mr. and Mrs. S. W. Phillips, Ft. Lauderdale, Fla."

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Fine for solo, duet or mixed quartet—50c. Among them are such beautiful selections as "He will make it all right some day," "Words that we did not say," "Hallelujah we shall shine," and "Beyond the silent river." Folks are delighted with them.

REV. L. L. PICKETT
Wilmore, Ky.

Olivet College Commencement and Camp Meeting May 17 to 27, 1923



DR. R. T. WILLIAMS



REV. BUD ROBINSON



DR. C. H. BABCOCK

SPECIAL WORKERS:

Dr. R. T. Williams, Dr. C. H. Babcock, Rev. Bud Robinson and Alvin York, the well known World War hero, who is a pronounced holiness man.

Besides these special workers we expect all the District Superintendents of the middle west educational zone, as well as leading pastors and laymen from many surrounding states. This will be a veritable feast of good things. Come and enjoy ten days of blessing, inspiration and soul food.

For particulars write REV. T. W. WILLINGHAM, Olivet, Ill.

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Residence, 2901 Troost Ave.
Office, 2905 Troost Ave.

DISTRICT ASSEMBLIES

North Pacific May 23-27
Northwest (Calif., Wash.) May 30-June 3
Idaho-Oregon (Buhl, Idaho) June 6-10
Alberta, Can. (Red Deer, Can.) June 23-July 1
Man.-Sask. Can. (Morse, Sask.) July 4-8
Dakota-Minn. (Ellendale, N. D.) Aug. 8-12
Indiana (Indianapolis, Ind.) August 21-26
Chicago Cen. (Olivet, Ill.) August 29-September 2
Kansas (Ottawa, Kas.) September 5-9
The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

J. W. GOODWIN Pasadena, Cal.
1850 N. Sierra Bonita Ave.
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DISTRICT ASSEMBLIES

New Mexico (Artesia, N. M.) May 16-20
Arizona (Peoria, Ariz.) May 10-13
Northern California (Fresno, Calif.) May 30-June 3
Southern California (Pasadena, Calif.) June 5-10
Eastern Colorado-Wyoming (Denver, Colo.) June 13-17
Western Colorado-Utah (Delta, Colo.) June 20-24
Iowa August 28-September 2
Michigan (Lansing, Mich.) September 5-9
Tennessee (Sparta, Tenn.) September 12-16

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

DISTRICT ASSEMBLIES

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

DISTRICT ASSEMBLIES FOLLOWING GENERAL ASSEMBLY

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

GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 27

DISTRICT SUPERINTENDENTS

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ALBERTA—James H. Bury Colby, Alberta, Canada
ARIZONA—E. G. Roberts Phoenix, Ariz.
ARKANSAS—O. H. Harmon Conway, Ark.
BRITISH ISLES—George Sharpe Glasgow, Scotland
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CHICAGO CENTRAL—E. O. Chalfant Danville, Ill.
DAKOTA-MINNEAPOLIS—J. G. Morrison Jamestown, N. D.
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EASTERN OKLAHOMA—S. H. Owens Ada, Okla.
FLORIDA—L. G. Martin Miami, Fla.
GEORGIA—W. R. Hanson Forsyth, Ga.
HAMLIN—Ailie Irick Pilot Point, Texas
IDAHO-OREGON—C. Howard Davis, 614 14th Ave., Nampa, Id.
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IOWA—H. L. Kinsie 1318 West Eighth St., Des Moines, Ia.
KANSAS—A. C. Tunnell 323 Sixth St. East, Hutchinson, Kas.
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LOUISIANA—C. E. Woodson, 116 Cooke Ave., Alexandria, La.
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NEW MEXICO—Charles W. Davis La Lanza, N. M.
NEW YORK—H. M. Moore Jamaica, L. I., N. Y.
New York Ave. at Foster Place.
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8 Richard Ave., R. R. 2.
NORTH DAKOTA-MINNESOTA—W. L. Stewer Minot, N. D.
P. O. Box 383.
NORTH PACIFIC—O. B. Hunt Seattle, Wash.
1414 North 36th St.
NORTHWEST—Will H. Nerry, 3859 N. Ash St., Spokane, Wash.
9810—C. E. Chilton 1231 Highland Ave., Columbus, Ohio
PITTSBURGH—Dr. J. H. Sloan East Liverpool, Ohio
614 Jackson Street.

SAN ANTONIO—E. W. Wells, Box 68, Brownwood, Texas.
SOUTHERN CALIFORNIA—J. E. Bates Pasadena, Calif.
1170 Brees Avenue.
SOUTHWEST (Mexican)—H. J. Keys Deming, N. M.
TENNESSEE—W. F. Collier, 909 51 Ave., Nashville, Tenn.
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3926 Parrish Street.
WESTERN COLORADO-UTAH—C. P. Ellis Montrose, Colo.
WESTERN OKLAHOMA—C. B. Jernigan Bethany, Okla.

ATTENTION

Licensed Ministers and Licensed Deaconesses

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

E. J. FLEMING, General Secretary.

Church of the Nazarene
YEAR BOOK

The first annual Year Book of the Church of the Nazarene is now on sale. It contains complete lists of District Superintendents, District Secretaries, District Treasurers, Pastors, Elders, Evangelists, Licensed Ministers, and Missionaries. Besides this there are interesting statistical tables and articles giving worthwhile information concerning the General Boards, schools and other institutions of the church.

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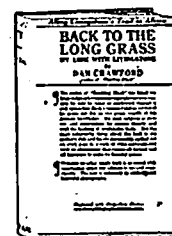
TELEGRAMS

HERALD OF HOLINESS: San Antonio, Texas.
Organized another church in San Antonio, Prospect Hill Church. Rev. Clyde E. Green called as pastor.
E. W. WELLS,
Superintendent San Antonio District.

NAZARENE PUBLISHING HOUSE: Hamlin, Texas.
Central Nazarene College, Hamlin, Texas, revival has largest crowd in history of school. Opportunities never better with country soaked with a sixteen hour rain. Teachers in great need of assessment for education from districts which would meet all obligations to teachers. Will not our District Superintendents and pastors see that this amount be sent at once as the brethren are badly in need.
J. E. GAAR, Evangelist.

"I love the HERALD, and do not want to miss one of them, for I find everything so helpful to me spiritually. It seems to be getting better all the time.—Mrs. A. C. Vallis, Morse, Sask."

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Price \$4.00, prepaid.

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Evangelist

Newcastle, Indiana
April 24-29, 1923

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Rev. C. W. Ruth will preach each morning and afternoon of the convention.

All preachers will be entertained free.



REV. M. F. GROSE
Pastor

PRECEDING THE CONVENTION: Commencing April 19th, Rev. John Fleming will conduct a series of revival meetings and will also preach each evening during the convention



New Church of the Nazarene, Newcastle, Ind., where the Preacher's Convention will be entertained.

All who plan to attend the convention and those desiring information should write to Rev. M. F. Grose, Pastor, 2119 Plum St., Newcastle, Indiana