

# 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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## Evidences of the Baptism With the Holy Ghost

By REV. J. A. KRING

**J**UST before His ascension, Jesus said to His disciples, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1: 5). On the day of Pentecost this promise was made good to the hundred and twenty followers of Jesus (Acts 2: 1-4), and the record says, "They were all filled with the Holy Ghost."

The one hundred and twenty believers received the Holy Spirit as a result of meeting the divine conditions, and in the only right and Scriptural way that men may receive Him today. And if we receive the Holy Spirit today, we should be able to put on exhibition (for nothing but for the glory of God) the same evidence and fruit that were manifested in the hearts and lives of those heroic, spiritual people of the first century of the Christian era.

"The Acts of the Apostles" make it quite clear that the one hundred and twenty received HEART PURITY at the time they received the Holy Ghost. When the Great Dissension arose in the Early Church over the question of circumcision, the apostles and elders came together at Jerusalem to consider the question. During the discussion, the Apostle Peter in making his defense, among other things said: "And God which knoweth the hearts, bare them witness [Cornelius and his believing household, who received the Holy Ghost under his own ministry] giving them the Holy Ghost, even as he did unto us [the hundred and twenty on the day of Pentecost], and put no difference between us and them, purifying their hearts by faith" (Acts 15: 8, 9). Here Peter identifies the blessing that Cornelius and his household received as being the same that the hundred and twenty received on the day of Pentecost, and affirms that the mighty baptism with the Holy Ghost resulted in the purifying of their hearts. Hence, we conclude that one of the evidences of Holy Spirit baptism is heart purity.

But some one says: "What about those who profess to have the Holy Ghost as an indwelling, abiding, person and comforter and yet who have their spells, spurts of anger, fits of impatience, and who are in and out, on and off, up and down, and are given, like the ancient Israelites, to murmurings and disputings?" I answer that I am not personally responsible for those who have their moral thunder storms, earth-quakes, and internal eruptions, and yet declare with stentorian voice and sharp pen that the old man of sin is dead. But I must stay with the blessed truth and that the people who got the real blessing on the day of

Pentecost actually got rid of the old man of sin, and kept sweet even with bleeding, lacerated backs. The same Holy Ghost that kept them in those days, will keep us in these, if we really have Him. And to profess to have the blessing and yet to have evidence of carnality is to give the lie to your testimony, as well as to your life. Better go down before God and let Him slay the old man of sin.

Power is another evidence of Holy Spirit baptism. Jesus said to His disciples: "But ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1: 8) The power spoken of here, and promised to all of God's people is not the power of brains, numbers, wealth, emotionalism, or hypnotism. But it is that divine, supernatural, Jehovah energy that always comes into the heart and life of one who receives the Holy Spirit. It gives one power to live above the world and sin, and enables him to lead a holy life. It gives one power with God and influence with men. It makes him strong enough to control his appetites, desires and affections, and keep them within God-appointed bounds. It gives him power over his enemies, and makes him more than a conqueror over the world, the flesh and the Devil. It puts a holy energy in his preaching, exhorting, praying, singing, testimony, altar and personal work. It enables him to leap over walls of opposition, break through every troop of resistance, and span every chasm of difficulty. It puts the everlasting go through in him, a passion for the lost, and makes him a success wherever the providence of God may place him. With this mighty power in, upon, and working through them, the early church started out with one hundred and twenty and in just seventy years it is estimated that there were one million followers of Jesus. There is but one explanation to be given for such marvelous success in soul-saving work, and that lies in the fact that the early church had the omnipotent energies of the living Christ operating in their hearts and lives in and through the indwelling of the Personal Holy Spirit.

A third evidence of the Holy Spirit baptism is seen in the fact that the purified heart is filled to overflowing with perfect love, which casts out the fear that is slavish and has torment. Such an over-flow of sweet, tender, compassionate, divine love enables its possessor to love God with all his heart, soul, mind, and strength; to love his neighbors as himself; to love his enemies; to love God's Book, His work, His cause, His interests, His people, and the millions that sit in the region and shadow of death. And the proof of such is not seen merely in words and testimony, but in the

(Continued on page six.)

## MORE ABOUT THE UNION OF HOLINESS DENOMINATIONS

SINCE my two editorials expressing the desire to see a still further uniting of the denominational holiness people appeared, I have had some interesting and encouraging letters from people of other holiness churches, as well as from Nazarenes. It is evident to many thoughtful people that it would be a wise move for as many holiness denominations to function as one body as possible. There is a certain "over-head" of men and money in the affairs of a denomination which does not increase much with the increase of the size of the denomination. A little while ago a brother complained that our missionary business seemed to cost considerable and that the administration of our church seems to be rather expensive. Our explanation is that we are doing business on the minimum, therefore, on the relatively expensive basis. We could double our foreign missionary work with but the slightest raise in administrative expense; while if we reduce it, the administrative expense will remain about the same, and, therefore, will be relatively more expensive. It is scarcely safe for us to lodge the general supervision of our church with a board of less than three General Superintendents, but five General Superintendents would doubtless be sufficient for a denomination of five times the size of ours.

There is a general tendency toward union on the part of the churches of "Liberal" persuasions in doctrines and practices, there should also be a movement toward the union of churches which stress the fundamentals of the orthodox faith, and especially on the part of those whose special mission is believed to be to "Spread Scriptural holiness over these lands." Certainly there is no reason to believe that there will finally be more than one successful holiness church, and it is easier for us to get together now than it will be later when we shall have developed more and stronger institutions and when we shall have built up traditions around ourselves that will serve to keep us distinct always. Now is the time for a wide spread "getting together" of holiness people.

In the *Pentecostal Herald* of March 14, Dr. H. C. Morrison had an editorial which he called "An Unfortunate Division." In the first paragraph Dr. Morrison identified "The Pilgrim Holiness Church" as a division of the Nazarene church. He doubtless got this impression from the fact that "The Pilgrim Church" which was the result of a local division in the Nazarene church in California has now become identified with "The International Holiness Church" and has given part of its name to the new organization. But the large per cent of the members and congregations of the now "Pilgrim Holiness Church" were never any part of the Church of the Nazarene. In fact, as "The Holiness Christian Church" and "The Apostolic Holiness Church," the "Pilgrim Holiness Church" is almost as old as the Church of the Nazarene.



This explanation is due the many people of "The Pilgrim Holiness Church" who are no split off from any thing and who are as liberal minded toward the Nazarenes as loyalty to their own denomination allows.

But the last paragraph of Dr. Morrison's editorial is so significant in connection with the subject which so many others feel is of present and vital interest that I think we should all read it and ponder it well. Dr. Morrison says:

"There are several small denominations that magnify the essential doctrines and experiences of our Christian religion, all of them centering their teaching and activities around the Wesleyan doctrine of full redemption from sin, as set forth in the Holy Scriptures. If these comparatively new organizations could get together they would make quite a large church and would be wonderfully effective in these days when many religious teachers are drifting away from the traditional faith, and the divine truth which saves the souls of men. There are in this country a number of small denominations who are practically Methodistic in teaching and polity, who give great emphasis to the new birth and entire sanctification, whose polity is almost identical; but they are not able, because of their small and scattered number, to bring to bear the influence and spiritual power so necessary just now to offset the unbelief and worldliness which are flooding our country. If these dear people could all agree to make surrenders and sacrifices of non-essentials and unite on the fundamental truths of our Christianity, they would yield a powerful influence for good in this critical period of the religious history of this nation."

### THREE TOBACCO USERS WHO ARE CRIMINAL

A LETTER from a teacher in a rural public school of a certain State describes the difficulties of the situation with reference to the use of tobacco. She said that when in full charge of a school it has been her habit to forbid her pupil's using tobacco from the time they leave home in the morning until they return in the afternoon. But this year she is associated with two other teachers in a three teacher rural school and the principal uses tobacco and permits his larger boys to do so, provided they will get off the play ground to use it. In summing up the general situation, this teacher says that she believes fully fifty per cent of the male teachers in that state use tobacco and that ninety per cent of the male teachers in the rural schools smoke.

I do not have any statistics before me, but just from observation, I feel confident that the percentage of doctors who smoke is quite large. I do not know that it is larger than the average in other professions, but it must be about as large.

Then there are still a few ignorant, backwoods preachers, a number of un-enlightened colored ministers, and a considerable aggregate of evolutionary, higher critical, worldly minded occupants of the larger pulpits of the nation who chew the noxious weed or send its

vicious fumes down into their lungs, up into their brains (some say to fumigate them) and out into the air that other people must breathe.

Leaving all other classes and callings for the moment, it has occurred to me that the three above-mentioned classes are the most inconsistent tobacco users in the world. If a man professes to be a school teacher and does not know that tobacco using is a hindrance to the intellectual development of youth and a weight on the mental powers of the mature, he ought to be excused from his profession on the ground of his being unqualified educationally and intellectually. If a man claims to have a system for the treatment and cure of the diseases to which human flesh is heir and yet does not know that nicotine is injurious to the body, that man does not know enough to make him worthy to be trusted to prescribe drugs to sick people. He is likely to give something that will kill, rather than cure. And if a man allows himself to be called a minister of religion and yet does not know that tobacco using is associated with liquor and gambling and delinquency of every kind and that it contributes to the demoralization of those who use it, especially the young, that man does not know enough to be a preacher. He is an incompetent and a misnomer.

But it is not likely that one would find many teachers, doctors or preachers who would defend tobacco using. But if they cannot defend it and still practice it, the case is worse. I have met uninformed people who seemed to sincerely believe that it is good for one's health to use a little alcohol and a reasonable amount of tobacco; but none of these were teachers, doctors, or preachers. There may even be some of these who have had but few advantages for study and observation and who have been pushed into their profession by the mere fact that they knew a little more about their particular line than did those around them, but I think the majority of them would not say a word in defense of tobacco using, still they use it. So although I always prefer to think a man's head is at fault rather than his heart, I can see no escape from the conclusion that there is no defense for the culpability of the tobacco using teacher, doctor, or preacher.

And there are no three classes of men upon whom the responsibility for the intelligence, health and morality of the present and future generations rest so heavily as upon those who train our youth, care for our bodies and preach to us from the Word of God. I should not like to attempt to hide behind the best excuse that any tobacco user in the classes named will have to offer when he comes at last to the Day of Accounts. Think of the lives that a tobacco using teacher is almost sure to blight by starting them on the wrong road while they are young! Think of the character a doctor's example must give to one of the most destroying practices that has ever cursed the bodies of men! Think of the

force the tobacco using preacher's example has in breaking down the teachings of father and mother at the very time when the boy's life and soul are at stake! May God have mercy on the tobacco using teachers, doctors and preachers; for it is hard for an editor to find a way to excuse them!

#### REGENERATION AND ENTIRE SANCTIFICATION

SOME one has said, "Regeneration is sanctification begun and sanctification is regeneration completed." This statement may not stand critical analysis, but it does suggest the very close relationship which these two fundamental experiences sustain to each other. It is not proper to think of "the justified life" and the "sanctified life" as alternates in the choosing of the same person. There is only one road to heaven. One gets on that road when he gets regenerated and the way from regeneration to heaven leads right through "sanctification of the Spirit." A man has to be clearly justified before he is a proper candidate for sanctification; and the time comes when he must get sanctified wholly in order to keep justified. That is, the time comes when one must become a sanctified Christian or he cannot remain a Christian at all.

Nevertheless, regeneration and entire sanctification, though they both approximate the line which divides them, are distinct epochs in the experience of believers in Christ. The Holy Scriptures recognize this distinction in the terminology used, in the description given of what takes place, and in the results which follow the reception of the respective graces.

Regeneration is called being "Born of the Spirit" (John 3: 3), sanctification is being "baptized with the Spirit" (Acts 1: 5); regeneration is a concomitant of pardon (Eph. 1: 7), sanctification is cleansing from all sin (1 John 1: 7). As a result, regeneration or justification brings "peace with God" (Rom. 5: 1), sanctification brings "The peace of God" (Phil. 4: 7); regeneration makes us members of the kingdom (John 1: 11-13), sanctification prepares us for standing in the King's presence (Heb. 12: 14). Regeneration is obtained by faith which has repentance for its pre-requisite (Acts 3: 19), sanctification is also obtained by faith, but the pre-requisite of sanctifying faith is entire consecration of all one's ransomed powers to God (Rom. 12: 1, 2). Regeneration is called a washing (Titus 3: 5), sanctification is a purging by fire (John 15: 1-3; Matt. 3: 11, 12).

#### SHALL THE WHITE MAN DIE?

ACCORDING to statistics recently published in the Literary Digest, the birth rate in America during the first nine months of 1922 was 22.8 per thousand of the population against 25.0 for the corresponding period of 1921. But the most interesting part of the figures show that in 1920, the latest year in which full data is

available, the birth-rate per thousand for the Japanese was 188.5, for the Chinese 116.4, for the Italians 160, for the negroes 52.8. The lowest birth-rate for foreign mothers was 39.4, but the total birth-rate for the year in the registered area was 28.7 per thousand; therefore, it was the native-born white race which fell to so low a rate as to give the total a place so far below the alien and colored race average.

The old-fashioned family of from six to a dozen or more children is entirely out of date among the people of the white race, which we believe should continue to be the dominant race in this nation. There is probably not more than one child for each white family in the country now. It reminds me of the old colored man who said, "If the white people keep on raising poodle dogs and the negroes keep on raising children, before long they will have to turn this country over to the poodle dogs and the negroes." Or, to state the proposition from a higher vision, if the tides of immigration keep up, and the birth-rate among alien and colored races continues to advance over that of the native-born white, America may some day be controlled by these majorities. And it is not possible to charge the low birth-rate among the whites to poverty, for the rich have fewer children than the poor; and it cannot be charged to the poor housing conditions, etc., of the states where a large portion of the people live in cities, for the rate in Kansas is lower than in Massachusetts, and the State of Washington is the lowest in the list. It cannot be charged to parents' regard for the fewness of opportunities which they will be able to give their children, for educated people are next to the rich as pikers in child rearing. I wish I could say that professing religion, or claiming to be sanctified would put an end to this disgraceful suicide of the world's leading race, but—well, I will say that real old-fashioned salvation will make husbands and wives willing to assume the responsibilities, the sorrows and the joys of parent-hood. May God have mercy on the white race and send a revival of religion!

#### Questions Answered

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

Q.—Is it right for Christian people to read fiction and is it right to reproduce the scenes from fiction for the theatrical or movie performances to be patronized by Christian people? E. L. M., Kas.

Ans. Fiction constitutes a very large portion of the world's literature, some of it is good, some of it is bad. The former ought to be read and the latter ought not. Then there is fiction that is so mixed that it is difficult to classify it. The reading of the young ought certainly to be selected by very competent persons. If parents are unable to personally direct the reading of their children they should certainly seek the advice of

some one whom they can freely trust. This ought not to be left to chance. I am no authority on the theater or the movie, as it happens that I never did attend either in my life (I was converted at fifteen); but I do not think that reproducing scenes for these institutions which all admit are run by the worldly, if not by the wicked, world would be a "means of grace" to a Christian man, to be found at one of these places dead, or to be there when Jesus comes would, I think, be a very embarrassing matter. Let's leave the theater and the movie entirely out of our lives—it's the only safe way.

Q. Please explain John 1: 9, "That was the true light, which lighteth every man that cometh into the world." G. A. F., Cal.

Ans. The light of God through Christ shines into every man, producing the effect that men call conscience, but which in reality is conviction of sin, of righteousness and of judgment.

Q. What is the meaning of Genesis 4: 23, 24, and why is this strange passage inserted here? C. E. R., Cal.

Ans. The meaning seems (for no one claims to know) to be that Lamech's wives were alarmed lest the kindred of the man whom he had slain should seek his life in return, and Lamech endeavors to show them that there is no ground for fear on this account, for, if God had promised to avenge the slaying of Cain (a vicious murderer) sevenfold, surely he would avenge the death of one who had slain in self defense seventy and seven fold. The purpose seems to be to throw light upon the social and religious conditions of the times.

Q. Where did Cain get his wife, seeing there were in all the world but two persons, his father and his mother, besides himself? C. E. R., Cal.

Ans. The reference to Cain and his wife belongs not earlier than the one hundred and thirtieth year after the creation of Adam and the number of descendants of Adam and Eve which were alive upon the world at that time is estimated at from twelve hundred to four hundred thousand. Cain's wife was one of these.

Q. Was Jesus always co-existent with the Father? C. E. R., Cal.

Ans. Yes, always.

Q. 1 John 3: 8 says, "The devil sinneth from the beginning," but Isaiah 14 seems to indicate that he was once "Son of the Morning." Was he created a sinning being?

Ans. He was created a holy being, but he was a sinner from the beginning of his devilhood.

Q. What is typified by "The smoking furnace and burning lamp" which passed between the pieces of the offering (Gen. 15: 17)? C. E. R., Cal.

Ans. The divine presence.

Men limit their sacrifices for Jesus, but they give all, even health and family for liquor, drugs, and tobacco.

## Relationship With God

By PAUL S. HILL

**T**HERE is a relationship between God and humanity; between God and a man. God's side is the giving side. Man's side is the receiving side. God's is the side of grace and deliverance, man's is the side of receptiveness and salvation.

The relationship thus existing is determined by the nature and character of God, and the character and nature of man. If it were determined by the nature and character of God alone the relationship would be constant and changeless, for God is the same yesterday, today, and forever. But because the nature of man is the subject of salvation, and because the nature of man is a changeable one, capable of sin or of holiness, therefore the relationship between God and man is a changeable one. It varies from a relationship of displeasure to pleasure, from opposition to harmony, from disagreement to agreement. And the changeable nature of man is the basis for all his changeable relationships with God.

And when we speak of the character and nature of God we do not refer primarily to His attributes, such as His almightiness, or power, nor to the fact that He can see everything at once, and hear everything, even the secret thoughts of the heart, nor any other ability which is justly attributed to God. We refer to the nature of God, without which He would not be God. We refer to His absolute holiness, His love, and His gloriously inexpressible dispositions of soul. We mean that the nature and character of God, and not the attributes of God determine the relationship, on God's side, existing between God and man. Or, to more fully explain, it is not the power of God which determines what God can, or cannot, do. It is the holiness of God that is the determining factor. If it were merely a question of power, then we would logically reason that everything could be done, either good or bad, but when we associate that almighty power with the absolute holiness of God, we conclude that the power of God will only be enlisted to perform that which is absolutely right. The holiness of God and not the power of God is the determining factor. The power of God is an attribute, the holiness of God is his nature and character. Thus we see that the relationship between God and man is determined by his Nature, rather than by His attributes. However it must be understood that once the nature of God allows a thing, the entirety, the plentitude, of God will be enlisted to accomplish that thing.

Applying this principle to the plan of salvation, we reason that the only way that the redemption of man can take place is in a manner that will not reflect on the holiness of God. The forgiveness of sins, the justifying of the unjust, the restoration of man to his lost estate, all must be accomplished in a manner that will allow the holiness of God to remain intact, or it will not be accomplished at all. The nature of God as well as the nature of man excludes universal salvation.

God has determined to save the race of fallen men. His holiness has admitted this

redemption. To accomplish it He has enlisted all His attributes to the extent that they are all stained with the blood of redemption, but the nature and character of God prohibits their unlawful action to procure that redemption for which Christ has died. Only so far as it is consistent with the absolute holiness of God will redemption's plan be operated.

The love of God is a guarantee that if there is a way to heaven that way will be found. The wisdom of God guarantees as many ways as possible. One way, a holy way, has been found. Jesus in the garden prayed that if it were possible that another way might be found, that the cup might pass from Him. The prayer moved the universe, but there was no other way found. We have this way. God has done all that can be done. The only thing that hinders universal salvation is *the nature and character and attitude of man*.

Here is where the whole matter is held up. God's will meets another will. The disposition of man is one of rebellion against God. To forgive a rebellious sinner would ruin the moral universe of God. It conflicts with the holiness of God. It will not be done. A penitent sinner is sure of a welcome but an inpenitent sinner cannot have hope, nor can he exercise saving faith. The responsibility of man's salvation is on man. God has done His part, it now remains with man to conform to those laws, which God in His holiness has given; to meet the demands of the plan of redemption; to turn from his sins and break them off by righteousness.

The nature of man is a changeable nature. It is capable of change. The plan of redemption assures this change to all who are willing and who seek by faith. This change is called a change of heart. It is the blessed privilege of all through the gospel. The change may be complete; from sin to holiness; from rebellion to full conformity to God's will. A change so complete that all the dispositions, inclinations, emotions, affections and will, the whole nature of man, may be changed from wrong to right, from the power of Satan unto God, by the power of wonderful grace.

Through my mind and through my will,  
Through my flesh and spirit,  
Save me, Lord, in every part,  
Through Thy saving merit.

LYNNBROOK, N. Y.

### Impelling Motives

By B. F. HAYNES, D. D.

**T**HERE is a phase of sickly sentimentalism going the rounds which says we are not to act from sense of duty but only because we love the right. This view erects love as the soul impelling motive to right doing. This is entirely erroneous and out of accord with the teachings of Jesus Christ. It takes no account of the existence of a rightful authority over us, proposing a code for us and commanding obedience to it.

We submit that it is bad ethical philosophy which sets aside duty as an impelling mo-

tive for obedience and substitutes love as the only motive. When Christ enters a human heart he introduces and enforces upon the heart and conscience a sense of oughtness, and duty becomes the rule and passion of life.

Huxley said that "education was the ability to do the thing you ought to do, when it ought to be done, whether you wanted to do it, or not." Even this view of Huxley recognizes an authoritative source which proffers duty as the impelling motive for obedience. Few will be found to disagree with John Stuart Mill, but will apply his saying to their own day, when he declared: "We are training up a generation unable to do the things they do not like to do." This will continue as long as we lay the emphasis on love instead of duty. We are not to be understood at all, as eliminating love from the program of the right life. It is a fact that if we organize life on the basis of duty, that, pursuing such a course, will lead to delight in God's will and we will find that "His ways are ways of pleasantness and all His paths are peace." In this connection we are not to forget the words of our Lord Jesus Christ who taught us to say in Luke 17: 10, "We have done that which it was our duty to do." This is the path to the goal at which, we can exclaim with joy, "I delight to do thy will, O God."

This path leads also to a state of clearer knowledge and conviction of divine verities. The Master said: "If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself." Persevered in, it leads the soul thus recognizing divine authority and obligation, to such union with God that love becomes the ruling, compelling motive and passion of life when the Christian can say with the apostle, "the love of Christ constraineth me."

JACKSONVILLE, FLA.

### The Nature and Character of Holiness or Entire Sanctification

By REV. C. W. JOHNSON

Sanctification is the term used to describe the method by which we obtain holiness of heart. True holiness is from God and every creature that ever possessed it received it from Him. It has the same qualities whether found in men or angels, and no creature can impart it to another; though he may be able to direct any one to the Source from which it is to be obtained. Holiness is the nature of God restored to man and is the highest gift God can bestow upon His creatures.

Holiness in the believer, like holiness in God himself, abhors that which is evil or impure and it stirs its possessors to activity in leading others to God and to holiness of heart and life.

Holiness controls the thoughts, words and actions in the lives where it exists. In order to become holy, one must separate himself from every sinful thing and every worldly institution.

One must desire holiness before he can obtain it, and he must appreciate it in order to be able to keep it.

Righteousness is distinguished from holiness in that holiness refers especially to the moral state while righteousness refers more particularly to actions. The Apostle Paul uses the two terms to describe the complete image of God, "Put on the new man which after God is created in righteousness and true holiness."

Holiness may be possessed in various degrees, though the lowest degree means to be saved from actual sins, while complete holi-

ness means to be delivered from the very being of sin. "The blood of Jesus Christ his Son cleanseth us from all sin." Holiness is begun in regeneration and is completed in the destruction of the carnal mind in entire sanctification.

Holiness is not simply emotional feeling, but it is the baptism with the Holy Ghost and fire. It is Christ crowned within us as our all in all.

BONHAM, TEXAS.

## God's Financial Plan

By REV. C. J. QUINN

**A**ND all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27: 30. "Thou shalt surely tithe all the increase of thy seed, that the field bringeth forth year by year." Deut. 14: 22.

Augustine, the greatest uninspired theologian in all ages of the church says: "Tithes ought to be paid from whatever may be your occupation, whether war, merchandise or some handicraft. Tithes are required as a debt. He who would procure either pardon or reward, let him pay tithes and out of nine parts give alms. God who has given us the whole has thought it meet to ask the tenth from us."

Tithing was universally practiced among heathen nations of antiquity. The Greek, the Scythian, the Hindu, the ancient Briton and every nation of which we have any knowledge, paid one tenth of their income to whatever deity they worshipped. In fact in all history we do not find any nation devoted to any deity and failing to pay the tithe: such disgrace is reserved for the Christian nations.

The sacred historian Grotius says that from the most ancient ages a tenth has been regarded as the portion due to God, and that the evidences of this fact are to be found in Both Greek and Latin histories.

Selden in his "History of Tithes" states that the Arabians by law required every merchant to offer a tenth of his frankincense to the priests for their God: that it was a custom in Italy to vow and pay tithes to their deities: that the German Saxons, who mainly peopled England, sacrificed a tenth of all captives to Neptune.

Calvin said: "We see how God complaineth that He was defrauded both of His first fruits and also His offerings and of all the residue which He had applied to himself in His law. But if we inquire how the heathen behaved themselves toward their idols, we should find that they are willing to spend the most part of their substance on their superstitions."

Buddhism and Mohammedanism build their mosques of jasper and alabaster, and possess the vast Oriental world by the aid of the tithe, which they require from every adherent.

Mormonism spreads its foul teaching with the aid of the tithe money. Mormon elders collect it so closely that in the payment of wages to any Mormon one tenth is paid in money stamped "tithe money" and may be used for no other purpose than the support of the Mormon church. We all acknowledge Mormonism to be a false religion. It would

have lasted but a few years had not every member tithed his income. This money was used to print their literature and send out their teachers. A Mormon elder will come to your city pick out the best lot up town, pitch a tent, remain all spring and summer, board and room himself while there and sow the place down with his foul literature and not ask for a nickle. He does this with the tithe. The same may be said of the Seventh Day Adventists. Their work is carried forward with the tithe of their adherents.

When God made allotment to the tribes of Israel He chose the tribe of Levi to do the work of the Tabernacle and the work of the ministry, and gave them no allotment in the dividing of the land, but ordained that they should live by the tithe of the other eleven tribes. The tithe from the eleven tribes was to be their support. "And the Levite that is within thy gates: thou shalt not forsake him: for he hath no part nor inheritance with thee. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. And the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come and shall eat and be satisfied: that the Lord thy God may bless thee in all the work of thine hands which thou doest." Deut. 14: 27-29. Israel was not always faithful in the discharge of this duty, for we read in Nehemiah, chapter thirteen, verses 7-12. Nehemiah was making his second visit to Jerusalem and found that "the portion of the Levites had not been given them; for the Levites and the singers, that did the work, were fled every one to the field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together and set them in their places." Israel always tithed when they were not backslidden. They tithed everything, even the garden seeds, mint, anise, and cummin. Jesus when speaking of the tithes, to the Pharisees, said "These ought ye to have done and not to leave the other undone."

"An old Jewish shepherd had a flock of sheep, and the Lord said, 'you make them pass under the rod'—that means make them go through a narrow place where they could be counted. The shepherd stood there and counted the sheep. He had a rod with red paint on it, and he counted one, two, three, four, five, six, seven, eight, nine: and when the tenth sheep passed, he struck him on the head with the rod, thus marking him with red paint. It does not matter whether it is a white sheep or a black sheep, a big sheep or

a small sheep every tenth one is His. So the Lord counts the sheep, the dollars, the corn, the potatoes, the bales of cotton, or whatever it may be, and says, "Let me have the tenth: the rest is yours."

I hear some one say, "The tenth was given under the law and we are now living under grace and the law of tithing is no longer binding." Let us look at this matter a moment. Let us take the case of Abraham, the father of us all. He paid tithes to Melchisedec the priest of the most high God, five hundred years before the law was given on Mount Sinai to Moses. We also understand that Jacob promised to pay tithes to God (Gen. 14: 20. Gen. 28: 20-22). Furthermore it is a well established principle of law that when a law has once been in force, and the conditions which called it forth, still exist, the law is binding until it is repealed. The law of tithing has never been repealed, and was never in greater demand than at the present time. The law of tithing runs parallel with the laws of the Sabbath. In the ten commandments covetousness is ranked with theft, murder, and adultery. Paul classes this sin among the vilest of sins, saying, "The love of money is the root of all evil, which some reaching after have pierced themselves through with many sorrows." Judas betrayed our Lord for thirty pieces of silver, then went out and hanged himself.

God has revealed no other financial plan than the payment of the tithe. Some time ago a well-known magazine writer saluted a prominent New York business man and churchman with: "What is the matter with the church in New York? It seems to me that it is on its last legs." "Money is the matter," replied the churchman. "Do you mean," continued the writer, "that the church has gotten down so low that you must have a money foundation just like any other institution?" "Not at all," came the reply. "It is money giving that I mean. Our people do not give, and money giving is the truest index there is of a vital human interest." Here you have it—the money test. "Money giving is the truest index of a vital human interest." Those words ought to be written with capital letters in the mind of every Christian. Much of the lack of spiritual power in the church is certainly due to the fact that great numbers have come to the church altars singing, "All to Jesus I surrender," and have not included the pocketbook in the transaction. These people give little evidence of a realization that money is an essential part of personality, and that therefore the consecration of money is essential in the consecration of self.

Imagine the President of the United States and the committee of ways and means sending out little jugs and barrels with slots in them, mite boxes, to catch pennies to meet the fiscal needs of the Government of the United States. Or imagine the different states and counties holding fairs, festivals, apron sales, concerts, and ice cream socials, with women asked to cook and sew to get enough money to pay the regular expenses. Such methods would be a reproach and disgrace to any state, and yet this is the method by which many Christians are trying to finance the kingdom of God on earth. We all

acknowledge that God has placed on this globe a Kingdom called the Kingdom of Heaven. Is it conceivable that He has brought such an organization into existence and has never thought about financing it, but has thrown it out into the world a waif to be sustained or neglected as men see fit? Immediately I hear a thousand voices say "No." May I not hear another thousand? God's financial plan is, always has been, and always will be, the payment of the tithe. The tithe is His and he has commanded the payment of it by the rich and by the poor. He who keeps it for himself robs God and will be correspondingly cursed with a curse. Thus saith the Lord (Mal. 3: 7-11).

BLUFFTON, IND.

### THE CHURCH OF THE NAZARENE AND THE YOUNG PEOPLE

By Rev. W. M. NELSON

**T**HE duties of the church are not easily defined; for in addition to the work of getting sinners converted and believers sanctified wholly, the church is a character building institution. And the greatest opportunity for character building work is found in connection with the young people.

Just as the vine dresser can do more with the young vine than with the mature one, so the church can do more in the training of youth than in the training of the aged. But also, just as the vine dresser must have patience to wait for his best results on his young vines, so young people's work requires patience.

No two young people are alike, and that makes the work interesting. There is no chance to get stale, for if you get stale they will leave you. But there are a few general suggestions that might be helpful:

In the first place, we must freely admit that the young people are our greatest asset, and not an evil, as some seem to think. It is a mighty task to harness the vital force of youth for the work of the church, but IT CAN BE DONE.

In the second place, it is better to strive to win back your own youth than to spend your strength and time trying to make the young people old.

In the third place, do not aim so much to subdue as to direct. Do not complain at their noise and irrepressibility, but try to direct these into proper channels. And do not be impatient, but remember that it is "line upon line" oft repeated and that it is example and example rather than precept. Train your young people for leadership in the Sunday school and the young people's society.

In the fourth place show that Christianity is adapted to youth. Christianity is not exclusively solemn. Grace in the soul is indicated by honesty and earnestness in play as well as in work. "A merry countenance is like a medicine." Every pleasure that is not sinful is consistent with Christianity.

Finally, to be successful with the young people we must be both patient and persistent. "Never give up" must be our motto. "Always on the job" must be our battle cry. We must not shut our eyes to this opportunity nor shrink the responsibility. We must "possess this land."

LUFKIN, TEXAS.

### EVIDENCES OF THE BAPTISM WITH THE HOLY GHOST

(Continued from page one.)

sacrifice that one makes to be, do, and go anywhere that the blessed Spirit leads. It is no longer, "How little can I do for God and His work of saving the lost?" but, "How much can I suffer and do for Jesus' sake, and the good of others?"

### OMNIPOTENCE THROUGH FAITH

By H. O. FANNING

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out and said with tears, Lord, I believe; help thou mine unbelief." Mark 9: 23-24.

It is evident here that faith is believing God's promises, and trusting Him to fulfill them. Man's extremity is proving God's opportunity. The failure of the disciples to heal his child has driven this despairing father from the disciples to their Lord; from the channels of power to the source of power. There he learns the conditions of power. It is faith. "If thou canst believe, all things are possible to him that believeth."

Men have a capacity for faith as they have capacities for other things. With many, this capacity is little used. Like all other capacities, it is subject to vast improvement, and well nigh unlimited possibilities of development. Faith cannot go beyond the promises of God. Whatsoever does is not faith, but something else. It is presumption, enthusiasm, extravagance, fanaticism, or the vagary of a disordered imagination. In the realm of divine promise, God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." This father's, "If thou canst do anything," is met by Christ's, "If thou canst believe." The mighty manifestations of God's grace are not limited by His power to do, but by our ability to believe.

Faith is that which connects us with God, the source of divine power, as the wire connects the motor with the power house. The wire is impotent in itself, but it makes the connection between the source of power and its manifestation. The amount of power developed will depend upon the capacity of the motor, not upon the capacity of the power house. The motor may be a toy, with just enough power to run itself; or it may have capacity to run a sewing machine; or it may have sufficient capacity to run a large factory. Thank God for the men of faith of all the ages. Enoch had enough to enable him to walk with God for three hundred years; Noah had enough to enable him to build an ark to the saving of his house; Abraham had enough to save a city; if the required number of righteous men could have been found; Moses had enough to save a nation from destruction; Luther had enough to bring about a mighty reformation; Wesley had enough to launch Methodism; Bresee had enough to launch the Church of the Nazarene.

We need divine encouragement in the exercise of faith. This our Lord was giving to this poor man in leading him out to tell his story in detail. We need divine help in the exercise of faith. Well may we cry out with this man of old, when we are confronted with some, to us, staggering problem, "Lord, I believe; help thou mine unbelief." We may have faith for some things, and not have faith for some other things. The disciples had faith for their salvation; their names were written in heaven. They had faith to perform many miracles, and mighty works had been done through them. But here was a case that baffled them. We need vision in the exercise of faith. While the disciples had failed for the time being, yet there was hope for the future. They had learned a new lesson concerning the possibilities of faith, and the conditions of their manifestation. "This kind cometh out by nothing, but by prayer and fasting." Here was the way to increased faith, and to increased power through faith. Henceforth a new realm of possibility was opened up to them. Matters that were beyond the present development of their capacity for faith, would fall within the scope of future development. What to them was impossible then, would be possible to them in the days to come. We are all capable of larger things than we have yet realized. Our God is not limited in Himself.

CLARENCE, MO.

### PROSPERITY

By T. F. HARRINGTON

**I**F riches increase, set not your heart upon them." Psalm 62: 10.

It has been said that few people can stand prosperity. We speak of people going down in adversity, yet there are people who go down in prosperity, because they set their hearts upon their prosperity.

The disciples had been fishing all night. In the morning Jesus appeared and told them to let down the net on the right side of the ship. They obeyed, and when they commenced to haul in the net there were so many fish in it that they had to have help to land them safely. When Jesus had eaten breakfast with the disciples, He commenced to test Peter's consecration by saying to him, referring to the fish, "Lovest thou Me more than these?" Listen! there is more than one person who had little or no prosperity in the temporal things of life until Jesus saved them, and then when they began to prosper they set their hearts upon the prosperity.

There is a sense in which prosperity can be a man's ruin, in fact it can become a snare to a church, in that it rests in it and loses sight of the spiritual. The individual and the church need to have material prosperity, yet it seems evident that there are churches that are satisfied because they are holding their own from a material point of view. It will not decrease the spiritual life of any Christian to ask himself the question, Do I love God more than I do the temporal things of life? Have I the love for the things of God as I once had it? Do I feel the burden of prayer for the lost as I once did? Or am I at ease in Zion? Have the things of this life that are only for a time, even though they be lawful, taken hold of me in a way that is displeasing to God? Have I the mind of Wesley, who wrote,

*"Is there a thing beneath the sun,  
That strives with Thee my heart to share,  
Oh! tear it hence and reign alone,  
The Lord of every motion there."*

We admit that the church needs all the material prosperity that it can get. It would be a blessing if some rich men would give \$500,000. It could be used, and that right away. There are conservative men in the church who could place it where it would count for God and souls.

If we understand our Bible on the question of stewardship, all that we have belongs to God; and it is to be used to His glory. It seems to us that the greater the amount of temporal things that we have, the greater will be our responsibility.

The verse that is at the head of this article is a warning to all people. Give God the first place in your heart and life, and everything will go well with you.

SALINA, KAS.

### HIS WAY IS BEST

By Mrs. A. L. BIRD

If we have close companionship with Christ, it is sure to bring into our souls an intense longing to withhold nothing that would make less complete a full consecration, a complete surrender to our Savior. In every heart some one thing is enthroned; many hold pleasures supreme while with others it is social standing or financial success, and there is nothing but a spotless throne and complete sway worthy of such a Lord. *Do we dare offer less?*

Henry Drummond has very prettily said, "God has a plan for every life." When He arranged the destiny of each star, every grain of sand, every blade of grass, and each of the tiny insects that live but for an hour, the Creator had a thought for you and for me—it was a thought of what we were to be, of what we were to do with our days and years. On the other hand we have the terrible power to evade this thought, and shape our lives from another will if we choose, but it is our duty always to choose God. God's plan brings out the very best there is in us and uses it in the most beautiful way possible. It may lead to mission fields, it may mean ridicule or hardship, it may mean a life of lowly service which no one but God will recognize, but He records it all. God's plan for His only son meant sorrow and even shameful death, but because He lived the plan, we now have life. Can we afford to offer Him less than a fully surrendered life?

LITTLE ROCK, ARK.



## ON THE SUBJECT OF APOLOGIZING

When Henry Ward Beecher was a college student, a friend loaned him a good saddle horse one fine Saturday morning, and the mail brought him a much needed remittance from home. Think of it! A clear crisp sky overhead, a splendid horse between his knees, and money in his pocket! Are you surprised that the youth was in high spirits as he clattered away down a country road?

By and by he was brought up sharp by a toll keeper's pole across the pike. The elderly keeper opened his door, and started out, but his movements were a little too slow for the young man on the horse.

"Here, my good fellow," he cried impatiently, and rudely tossed a coin on the ground at the man's feet as he spoke.

The other said nothing. Stooping, he picked up the piece of money and dropped it in his pocket. Then it was his turn to be independent. Taking out the right change, he tossed it in the middle of the road near the horse's feet. "Here, my good fellow," he said to young Beecher.

The youth's face grew red, for this was a predicament indeed.

He hated to lower his pride by getting down and picking up the change. And yet he couldn't afford to waste a penny of that money. After all, in spite of his high and mighty ways, he was only a college student with a very modest allowance, and he must stretch it carefully to make it meet the needs of the next four weeks—for there would be nothing more until that time was up. Besides that, he was really ashamed of his behavior, and knew that he ought to apologize for it. It wasn't an easy thing to do, for the man was looking at him with an amused expression on his shrewd old face. It was very plain that he took in the situation, and was waiting to see what the youth would do about it.

Young Beecher climbed down from his horse. "I beg your pardon, sir, for the way I have acted," he said as he rescued his change from the dust. "I trust you will believe me when I say that my parents trained me to know better."

The old keeper laughed good naturedly, "I haven't a doubt of it," he said. "Do as they have taught you and you will come out all right."

As you know, Henry Ward Beecher was afterward called to the ministry and became a good and great man. But this little story shows that in his boyhood he had much in common with the young people. For one thing—it went against the "natural grain" to humble himself to make apology.

Are you that way? The main point after all though, is that he did it. While he was still young and impetuous Mr. Beecher schooled himself to do the thing he knew he ought to do, rather than the thing which was easy. And by the time he had reached manhood, it was not longer a hardship for him to acknowledge it when he was wrong.

## ANOTHER CASE

Two boys who had not known each other before became roommates at school and quite good friends.

Fred was a big hearted fellow, smart in his books, and a leader on the playground. He had a pretty high temper, but then, it didn't flare up very often, so that on the whole he made friends rapidly among his schoolmates.

One Friday afternoon he was taking part in a game of tennis. They were playing off a match and both the sides were eager to win. Perhaps the boys were a bit excited; at any rate, Fred disputed a certain play and a heated discussion followed.

It ended by Fred losing his temper completely. He threw his racket down angrily and left the tennis grounds.

An hour later Walter found him sitting by the window in their room. The boy turned around, his face still frowning.

"I suppose you are thinking that I made a dunce of myself on the tennis field—letting my temper get away with me as I did," he said.

## THE HOME

Conducted by MRS. J. T. BENSON

"No, not that so much, as the fact that you were clearly in the wrong, Fred, and talked pretty rough. I would advise you to hunt the other boys up and make your apologies as soon as possible. You will feel better when you get that done."

"I think such things are best left alone. It will all blow over in a few days anyhow," said Fred.

"I don't agree with you. But even if I did, I don't see how you can feel very comfortable yourself until you have acknowledged that you were wrong and acted in an ungentlemanly way."

"I hate apologies," declared Fred. "I would rather do anything in the world than to make one."

Walter looked at his roommate in surprise.

"What a queer view to take of it," he said.

"Why, in our home we make it a rule to apologize whenever one is due. And the rule applies to father and mother just as much as to the rest of us."

"Whom do your parents apologize to? Surely not to their children?" asked Fred curiously.

"They certainly do if they have been in the wrong," said Walter.

"I never heard of such a thing as parents apologizing to their children, even if they were at fault," said Fred.

"I am glad that isn't the way my father and mother look at it," said the other boy. "I know that they make every effort to deal fairly with us children, but then, as father says, they are human after all, and liable to make mistakes at times, so if they have accused one of us wrongfully, or been a bit hasty in judgment, or speech, they are always careful to acknowledge it and ask our pardon."

"And your father isn't afraid it will lessen his influence over you?"

"How could it?" answered Walter. "It makes me have more respect for him to know that he doesn't hide behind his position as a father, but is manly enough to come out and say so when he has been wrong. He has always told us that that is the least a person can do under such circumstances. But it wouldn't do much good to tell us that if he didn't practice it himself."

Fred was quiet for a few minutes. He was thinking about what he had heard then he rose, hat in hand. "Well, if the father of a family isn't too proud to set himself straight with his children, I suppose I am equal to it with boys of my own age," he said with a laugh.

## A THIRD INSTANCE

Since beginning the above article, I came across the following incident which was given as an illustration of this text:

*"Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged."*—Col. 3:20, 21.

"A lesson for fathers: I knew a child of exceptionally quick and strenuous impulses. Though affectionate, he was not obedient, and needed to be watched as a weasel to be kept from mischief. His father told him to pick up a pin. The father thought the boy refused, but the father was mistaken. A sharp rebuke. The boy began to sulk. 'Come here, sir!' The child did not stir. The father lost his temper. He seized his boy tempestuously; carried him into another room for punishment. The moment's delay brought the man to himself. He sat for a little while with his child in his arms. Then he said: 'My son, we have done wrong. I have lost my temper and you have lost yours. It is worse for me to do so than it is for you, because

I am bigger and stronger and ought to be wiser than you. I ask God to forgive me. I ask you. I must be right before I can help you to be right. Help me to be a good father, so that I can help you to be a good son.' The sullen defiance left the child's face. His arms clasped the father's neck. 'Father, I didn't say what you thought I did!' The child was six years old. He is now sixteen. The father is a quick-tempered man. But I have heard him say repeatedly that, for ten years, he has never had occasion to rebuke his boy, by word or gesture, for the slightest approach to disobedience. The man of fifty and the boy of sixteen appear to live and have their being in each other as a single soul."

This father was big and brave enough to do the right thing before his child, even when it meant an humbling confession on his part. It won the child's respect and love. What sort of impression are we making upon our children about such things?

## LOVE BEARETH ALL THINGS

Paul's hymn of love rings the changes on one note. Should we not have looked to hear, not what love can bear, but what love can do? Nay, my soul, Paul is right, and thou art wrong. Art thou seeking a romantic outlet for thy love? Art thou looking for a chance to plunge into the river, or to face the devouring flame? Art thou saying, either to thy Christ or to thy brother, "Bid me that I come to thee on the waters?" I would dissuade thee from such a prayer. It is not the height of the aim that makes me dissuade thee. I do not think the aim high enough, the test sure enough. Can thy love bear life's little frictions? Can it bear the frettings by the world's prose? Can it bear to be itself misunderstood, misinterpreted? Can it endure a delay in the response; can it support those moments of silence where there is no return? If thy love can bear that and not die, it is worthy of Paul's hymn.—GEORGE MATHESON.

## AT AN HOUR WHEN YE THINK NOT

Among the new "finds" in the recent excavations at Pompeii is a wineshop where the owner was apparently pouring wine from one vessel to another at the moment the disaster came. The terrible Titanic disaster will never be forgotten. On the very day that the ship went down, there was published in a New York paper a picture of the huge vessel with a description of its wonderful accommodations and luxuries and a list of the noted people who were soon to reach our harbor. How forcibly such events recall Christ's words about the suddenness of his coming, in a day when one expecteth not, and in an hour when he knoweth not!—Sel.

## WHEN THERE WILL BE A FINDING

I remember, years ago, after one of Dr. Moody's meetings in London, as the multitude was dispersing, a gentleman who had been at the meeting stumbled accidentally against an old Scotch body. At once he apologized. She looked up into his face. It seemed a hungry sort of face, as if it wanted something, and she said to him, "Have you found the Lord Jesus Christ?" "Well, friend," he replied, "I have not found him, but I am seeking him." "If you are seeking him," she said, "he is seeking you; and when there's two seeking, there's sure to be a finding."—CANON BARNES LAWRENCE.

## THE MASTER OF THE MILLION

"No one is likely to fail who gives sufficient respect to the now. There are millions of people who are ready to do all sorts of splendid things in an indefinite future, but when you find one who is ready to start this very minute you have found the master of the million.

## OUR CHURCHES AND PASTORS

By REV. F. J. THOMAS.

May the writer who was formerly a Nazarene and one time District Superintendent of Wisconsin and pioneer organizer of the work there; who takes the *HERALD of HOLINESS* and keeps in close touch with the work; I make a suggestion in harmony with Brother J. H. Vance's suggestion, page 8, issue of January 31, *HERALD of HOLINESS*?

Much unrest could be avoided; churches would settle down for business if it was a settled policy of the church that divorces between pastors and churches could not be obtained for trivialities. Would it not be a good plan to make it a law of the church, that with the exception of new churches or death of pastor that no pastor be dismissed from his church in the interims of District Assemblies? Such a program would insure every church a pastor, every pastor a church and do away with honest, well meaning impressionists thinking they were led of the Spirit to start a movement to get rid of the pastor and instituting a feeling to call a new one. It would do away with the dropping in on a church by some out of work preacher, or disgruntled minister during the absence of the pastor (perhaps while he was away on evangelistic work pouring out his life for the church, etc.), and ingratiating himself to the discomfiture of both people and pastor. Here is the weak point of the church—cure this and make the recognition of a preacher, local or ordained, the business of the District Assembly, allowing no local church to grant anything above an exhorter's license.

## A FEW DIFFICULTIES WHICH OUR PRESENT MEMBERSHIP ROLL ENCOUNTERS

By REV. W. P. JAY

I was a charter member of the first Independent Holiness Church organized by Rev. C. B. Jernigan at Van Alstyne, Texas, in 1900, and was at the General Assembly at Pilot Point, Texas, October 8, 1908, when it was incorporated in the general body, was at the General Assembly at Nashville, Tenn., October, 1911, and was a delegate to the General Assembly in Kansas City, Mo., in 1915, and of course, I feel that we have the best thing going in the way of a holiness organization; however, I feel that we need a few slight changes in our polity.

Therefore, I would like to present a few difficulties which our present plan encounters.

## 1. THE DISPROPORTIONAL ESTIMATION OF THE STRENGTH OF THE CHURCH.

We believe that a double membership roll will solve the problem. One for the adults, and one for the minors, safe guarded by the proper age limit, so as to not have our local work over-estimated. We should calculate the strength of our church by the number of the adults rather than the entire membership enrollment.

To have it said that the revival "was the greatest ever held in the city and that fifty united with the church and many others looking our way," gives our report a brilliant color; yet it might have had a little different shade had the reporter added, "twenty, of whom were children." And if such was the case it should have been so stated.

Some reports remind me of a hunt I had when a boy, some inquired as to my success; I told them that I caught ten 'possums but when they came to rejoice with me over my great success, they were somewhat disappointed to learn that I caught one old sister with nine little fellows whose eyes were hardly open. There was scarcely enough shortening in all of them to grease one potato. Yet according to my report one might think I had enough to season the whole patch.

In looking up the numerical report of the church, the boards of the Foreign Missions, Home Missions, Education, Publishing Interests and Church Extension have often been misled in their estimation of the strength of the church in contemplating a campaign over the district, because there is no way of telling by the present church roll just how many children, or non-paying members we have.

The report of great numbers at the assembly, speaks for a bright future to those who do not know of the proportional financial shortage at home.

## 2. THE INEQUALITY OF THE DISTRIBUTION OF THE BUDGET.

The pro-rata plan according to the present membership roll is unequal. The adult membership carries practically the whole financial responsibility of the church.

Take the small church for example. Say it has fifty members, who besides the pastor's salary must keep up the budget, which on our district calls for fifty-six cents per member per month, or six dollars and seventy-two cents each per year. Then say one third of the membership are children, most



of whom are in school and have no income, this you see forces the adults to pay one third more on their apportionment, therefore, thirty-nine of the fifty members are paying the whole amount which comes to about seventy-one cents each per month instead of fifty-six cents, or eight dollars and sixty-one cents per member per year, instead of six dollars and seventy-two cents. By this you see that the pro-rata plan equally placed on the whole membership is unfair and unsatisfactory; however, I know that there are some churches which are plenty able to pay on an equal percentage regardless of age. And where that is the case, they generally do so: But as it is without the double church roll, all separate items, the budget and extra campaigns made on the district, have based their financial estimation according to the numerical report, regardless of the age or ability of the members. And to fail to do as well as other churches with equal enrollment, is to have it said, "They are a stingy set," or "they don't try," etc., etc.

Some tell us not to inform the church publicly that all are expected to bring up their apportionment individually, because of the large number of children in some homes, but to insist upon the church bringing it up as a whole. But while that might have worked in some places, it does not work everywhere. However, I want it understood that I am not opposed to the budget system, neither am I offering an attempt to regulate it; but I am offering a plan for the local church which if carried out, will enable the representatives of the General Boards to offer the budget system on a more equal percentage, and absolutely fair to the benevolences. The double church roll system, if safeguarded by the proper age limit, will help to solve this problem.

## 3. THE INTRUSION OF THE NOVICES INTO THE GOVERNMENT OF THE CHURCH.

This is seen in the calling of a pastor, as governed by the present entire membership enrollment. Our manual says on page 34 that "The government of our church is representative, thus avoiding the extremes of episcopacy on the one hand, and unlimited congregationalism on the other."

I believe this form of government to be Scriptural; one thing for which the church at Ephesus was commended, was of her disapproval of the "Priestly Order," Popera, etc. "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." Rev. 2:6. The founder, St. Paul, in his parting message, warned them of what would happen when he said, "I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them" (Acts 20:29, 30). Paul's wolves were evidently called "Nicolaitanes." They were not a sect, but a party in the church which tried to establish a "Priestly Order." After the Old Testament order of Priests, Levites and common people. The "Nicolaitanes" is from "Niko," to conquer, to overthrow, and "laos" the people or laity. It seems that there was an effort to establish a "Holy Order of Men," such as "Bishops, Archbishops, Cardinals, and Popes," instead of pastors, district and general superintendents. Such government and "extreme episcopacy," is not in harmony with the New Testament plan and is also a thing that God "hates." But brethren, there is the other extreme, the "Unlimited Congregationalism." While we have "avoided" it to a certain extent, our manual states on page 38 and 39 that "an elder or a licensed minister may be called to the pastorate of a local church by a two-thirds favorable vote of the 'full' membership present," etc. Let us "limit it a little more: I believe the pastor should be called by a two-thirds favorable vote of the 'adult' membership present," etc. This would eliminate much of the church divisions in the calling of a pastor, as children have been known to cast the deciding vote against a good pastor because he reproved them for some mis-behavior in church. Also, some older persons have been known to influence the children to vote against the pastor, just because he hadn't met with their approval in every detail. I personally know this not only to be true in the calling of a pastor, but in the electing of the stewards and trustees of the church. At the meetings of the members of the local church for the transaction of business, only the adults should be allowed to vote. Personally, I do not believe that children under the age of twelve, should be allowed this

privilege. We need a double church roll, one for the adults, and one for all who do not come under that head. Shall it be arranged for at the next General Assembly? Let me say in conclusion: Our pastors can do a great deal in adjusting the vote and ballot of our church if they will officially clean up the membership roll of all "disgruntled and backslidden" members before the final church meeting, and save a great deal of expense and trouble for the ensuing year.

## THE CALLING OF A PASTOR

By LUDIE DAVIS

Rev. J. H. Vance spoke of taking the calling of a pastor out of the hands of the local church, and putting it into the hands of the Superintendent and Advisory Board.

I believe our present system to be better than that plan, for this reason. I believe God will reveal to his people whom to call as pastor, more so than to a few men, who are unacquainted with the situations existing in the churches. Our District Superintendents are able men and we think handle the work given to them exceedingly well. God bless them. But we believe God calls the individual and tells him where to go. It seems to us to have a standing committee would greatly hinder one from following the leading of the Spirit. I am not very well experienced in those things, but under our present system one has the privilege of going where God leads him.

Also the church has the privilege of praying together about the matter and calling the pastor God tells them to call. From a reasonable standpoint it seems to us that the church would understand the conditions existing there and be more able to judge the kind of pastor they needed to handle the situation than the District Superintendent or the Advisory Board, who know very little of the conditions or wishes of the church or community. As long as our preachers are allowed to go where God leads them it does not make any difference if the battle is hot we will stand the storm. We will anchor or conquer by and by. We believe God calls His ministers and sends them to the right place. If I am called of God, God will reveal to me where he wants me to go, and not to some one else. We realize this change would make it easier on the pastor financially speaking but it seems it would make it harder spiritually speaking. If God leads me I am willing to go and if I know I am where God wants me I know victory is sure, even if things look dark and there are fiery trials to go through. It will only keep us polished and increase our faith. When, if we were sent by a standing committee we may not be very brave soldiers. If one feels led by God to a place, then the church calls him, one feels double sure it is God's will.

We feel that to make this change would be almost disastrous to our movement. Let us not count this of no importance for we feel that it is an all-important factor in our movement. We have always been proud to be a Nazarene because we could follow where God leads us and not come in conflict with our church laws for they always lead in the same direction with the Spirit. We believe we have some of the best and most unselfish people in the world in our movement and it is just and right in the sight of God and man for the people who support the pastor to have a voice in who the pastor shall be. It is good to have the District Superintendent's advice in difficult matters but we have that now. We can help the financial problems by putting more stress on the tithing system. Who of us can be holy, and willingly refuse God His tithes and offerings?

Whatever we do let us keep the church as clean as possible. So may the Lord bless and guide us by His spirit in all things.

We feel the addition mentioned by E. E. Wordsworth in the *HERALD* of February 7 would be a blessing and is a necessity. Let us pray much over these matters and get the will of God.

## REQUESTS FOR PRAYER

"God in a special way has placed his hand on my life and called me to tell the story of Jesus to the heathen in Africa. Please ask God to open up the way for me to go to a holiness school, also pray for my unsaved father."—Miss Floy Denton, Ark.

A sister from Oakland, Cal., who has had a complete nervous breakdown desires prayer that she may be healed.

S. J. Holland, Yantis, Texas, is praying that the Lord will send some one to hold a meeting in that place. He asks prayer for his unsaved children.

A sister from Oklahoma requests the prayers of *HERALD* readers that her husband may be healed.

A crippled sister from Oklahoma desires prayer that she may be able to get hold of God for healing, both of mind and body.



### THE LAMAR CAMPAIGN

Through the arrangement of our General Secretary of Home Missions, Rev. N. B. Herrell and the District Superintendent of the Missouri District, Rev. E. C. Dees the way was opened for us to enter Lamar, Mo., a good county seat town of about 5000 inhabitants. It was agreed that we were to go to four surrounding churches to take an offering for the expenses of the campaign should it not pay its own way. The meeting was held in an opera house on the second floor which seats nearly 1000 people. We were unable to find a definite second blessing holiness person in the town when we arrived. We opened the first service on Sunday morning with an attendance of about twenty-five but at night we had two or three hundred and by the second Sunday night we had the hall crowded and some standing. From then on the crowds were large both day and night. God wonderfully helped us in every way. We held open air meetings on the court house square and sang and spoke to one thousand or more people at different times. We had fully one hundred seekers. Some of the altar scenes were indescribable. Whole families were converted or reclaimed and then sanctified. Bankers, lawyers, doctors and business men of all classes attended the services. The whole town talked about the revival. Some of the pastors began fighting us but saw that would not do so attended the meeting. Homes were opened to us. The leading hotel in the town furnished board and room for two of the workers and board for the other two most of the time for the entire four weeks. Towards the close of the meeting the people began to inquire what they would do when the meeting closed and of course we proposed a Church of the Nazarene and at once they wanted one and we organized with twenty-five charter members most of whom are wage earners. Since then we have received word from Sister Carrie M. Flower, who has been made deaconess and left in charge of the work until a pastor can be obtained, stating that the opera house which the baby church has rented was nearly half filled with people. Besides those that came in as charter members there are fully fifty more who are helping to support the work, many of whom will join the church in the near future. One would think that such a campaign with four workers would be impracticable and too expensive but not so. The meeting practically financed itself costing the aforesaid churches but a few dollars.

From there we went to Carl Junction, Mo., where we had a small church of twenty-five members and a small building which would scarcely seat 150 people. Rev. E. E. Miller is the faithful pastor. By the first Sunday the crowd had outgrown this building and we moved to the M. E. church which was kindly offered to us by the pastor. We soon had it filled to overflowing. This meeting resulted in many conversions and sanctifications and seven joined the Nazarene church. A groceryman prayed through, cleaned tobacco, pipes, and cigarets out of his store and joined the church.

We are now in a campaign in Joplin, Mo. We have rented a large downtown hall with a seating capacity of 1500. We have been running one week last night and at a week night service we had the hall more than half filled. We are certain that campaigns of this order for the enlargement of our borders are the need of the hour. We must get out of the ruts and blaze a new trail, and reach this hungry world with the gospel.

A. F. BALSMEIER AND WIFE.  
C. E. ROBERTS AND WIFE.

### THE THING CAN BE DONE

The campaign at Lamar, Mo., is an outstanding proof that we can enter the large centers of population and within a few weeks of faithful labor blast out a new Church of the Nazarene. Rev. E. C. Dees, the District Superintendent and myself arranged the plan for the campaign and the Roberts and Balsmeier evangelistic party held the meeting that resulted in the new church. Just a little money to rent a hall, get a tent on the ground, advertise the meeting, and pay for the entertainment of the workers for a short time, will put a good church in the most of the large cities in our land. We can double our membership within a few years if all will give a little time to prayer, work, and boost the work with a little of the Lord's money. We have given the names of fifty cities to the readers of the HERALD and already some of the cities are arranged for.

## HOME MISSIONS AND EVANGELISM

There are the two states of North and South Carolina with more than four million people with twenty cities over ten thousand population and not one Church of the Nazarene within either state. Spring is here and we should enter these cities with a good pioneer party and plant churches all over these states. We can get the workers if we can get the tents. Already workers have asked to help in these states but we must have tents and some funds to get the workers started, then the work will largely, if not altogether pay its way.

If one thousand people interested in pioneer home missionary work will send me one dollar each we can start the work in this great open field that will result in a strong District that will in turn help the church to get the gospel to the ends of the earth. There is no better investment or greater returns to the church and its work than pioneer home missionary work. Some business men ought to put an evangelist with a tent into these states and honor the Lord by planting churches in these open fields. Who will come to the help of the Lord and get



ROBERTS-BALSMEIER PARTY

the gospel to these great cities? Send me one dollar stating that it is for pioneer work in the large centers. Who will furnish us with a tent to put into the field this spring? The time is short. We must act at once. Write us what you can do. One thousand people send in one dollar each. Who will be first?

N. B. HERRELL, General Secretary.  
2905 Troost Ave, Kansas City, Mo.

### INITIATIVE AND HOME MISSIONS By REV. H. G. COWAN

IS it a theory or a condition that our organized home mission work has destroyed initiative, or "the old-time pioneer spirit," in spreading Scriptural holiness over the land? If the former, it need not be seriously considered, except that brethren honestly believe it, and the facts should be placed before them that their minds may be enlightened. If the latter, the matter deserves the most careful attention, and our methods of work should be reformed so as to produce the largest measure of well-directed effort.

I am firmly convinced that the facts do not support the theory, and that a careful consideration of our work will show that while organized home mission work has produced good results, personal initiative on the part of pastors, evangelists and District Superintendents has not been restricted, but that they are as active as ever in entering new fields and digging out new work. It seems to be a fact that the fathers, often think that the boys, who have been to the agricultural college and acquired new ideas about farming, are not making the success in the management of the old farms that the older generation did, and look askance at the new methods and new machinery of the youngsters. The same is true in church work, when the sweeping revivals of the fathers are compared with the results obtained under present day conditions and methods, to the disparagement of the work and the workers now in the field. The older denominations have had this same problem to consider, and now it is bobbing up in the ranks of the holiness people. Shall we allow it to trouble us, discourage our workers and scatter the results of their labors, because the newer generation of church workers have

introduced new methods and new machinery? I do not think such will be the result when we take time to give a calm and disinterested consideration to the conditions actually existing.

Let us look at some features of our work as reported to us weekly in the HERALD of HOLINESS.

Turn to the October 18 issue, and read reports made by some of the pioneer workers. J. A. and Nora Pruett, reporting their work in Louisiana and Texas, say: "Then we went back to Merkel, Texas, and engaged in a two weeks' siege meeting. The enemy was stubborn and the battle was hard for a while, but God gave the victory and we saw between thirty-five and forty pray through to definite victory."

"From there we returned to Louisiana and began a meeting at Packton. During the meeting we built a nice new tabernacle and at the last service the altar was crowded with earnest seekers."

"Our next meeting was near Castor in a logging camp. We had no house to preach in so we just seated a little pine grove and pitched a battle against sin. The Devil raged but the Holy Spirit was true to His mission and conviction was deep. The last service was indescribable. There was weeping, praying and shouting all at once. We could not tell how many were saved."

"Then we went to Hico. Wife held the meeting there while I went on to the Homer oil fields. After the Hico meeting wife joined me in the fields where we preached in the open air for three weeks. Such throngs of people we scarcely ever see. From the beginning to the end the order was perfect. Here we built another tabernacle and painted it, leaving it free from debt. To God be all the glory."

"We are now about five miles from Rushton in a new field where holiness has never been preached."

I do not know these workers, but am giving their report as a sample of what is being done in these days by volunteer workers who trust in God and get their support from the meetings they hold. This report was picked at random from many which appear weekly in the church paper. Notice that they did not go to the established churches for their meetings, but where they had to build tabernacles, seat pine groves, or preach in the open air, and did not shrink from the places where holiness had not been preached. If this is not the old-time pioneer spirit, and the kind of work done by the fathers of Methodism and of the holiness movement, what would you call it?

I would next call attention to "Frontier Work In Montana," by L. G. and Mrs. Nees, of Froid, Mont., in the same issue of the paper, and to "Report From Montana," by A. Furman Harris, in the paper for October 25. Turn to these reports and read what pioneer workers are doing in one of the neediest and most neglected fields within our borders. If those who seem to have a grouch against general home missions would go through the HERALD of HOLINESS carefully each week, and notice the reports which come from pastors, evangelists and District Superintendents in all the great states from North Dakota to Texas and from Minnesota to Arizona, they would soon find that the present-day workers are in no wise lacking in the spirit which prompted the fathers to go out "under the stars," and seek like Paul to preach "where Christ was not named."

On the other hand, what can be shown for organized home missionary work? By this is meant work that was carefully planned and provision made beforehand for the workers and the finances, whether under the General or the District Board of Home Missions. As reported in the HERALD of HOLINESS, there was one Nazarene church in the city of Indianapolis, Ind., a few years ago. But not content with this one center of fire in the chief city of the state, the Indiana Nazarenes went to work to get another, and put on a campaign for souls in that city which resulted in another church. Encouraged by this effort they continued their organized work for the extension of holiness in their capital city, until now there are seven Nazarene churches in Indianapolis, and all the outcome of well-planned, aggressively-conducted and wisely-matured efforts for the salvation of souls and the organization of churches, in which the funds were looked after and the workers engaged in advance of the actual work being done. Similar, if not equally successful reports may be had from other cities and Districts.

The history of foreign missions shows that in the early days of the movement, back in the last decade of the eighteenth century and the earlier years of the nineteenth, there were numerous objections urged against raising money for foreign missions. "There are heathen enough at home," it was urged, and, "It will weaken our home churches to take our money and send it to the heathen lands." But the foreign work has been continued, and no church has been impoverished or lacked spiritual blessings

because of its contributions to that work, but, on the other hand, the general testimony of the churches is that those who have given largely to foreign missions have been the more signally blessed in their home work.

And the foreign work is well organized and systematically conducted. And we do not hear that personal initiative or the true missionary spirit has been hampered by this fact. It is well known that some have ventured to go to foreign fields "with no board behind them," and no guarantee of a salary, trusting in God alone for a support and for access to the heathen. While some such have probably met with a measure of success, yet it is also well known that many others have had to be helped by the missionaries of the well-established missions to keep from starving or to get back home. The only basis for foreign missions is the well-organized plan of a board or society behind the workers, raising the money needed and planning for the various departments of the work.

And why is this not true of Home Missions, also? It has so been found by the churches which have tried it, and in our own short history there are enough examples to show that we may depend upon it.

Away, then, with the thought that if we give to general home missions we will impoverish our own church or our own district. Let us cease to say, We have work at home (in our own church or district), which requires all our home mission money. While our foreign missions are working on a twentieth century basis, let us be ashamed of the fact that our general home mission work is feebly operating according to the standards of the eighteenth or nineteenth centuries.

"We enjoy the paper so much, and watch for its coming as for a letter from home. We are lost without it and will be glad when it comes again."  
—Mrs. Tressa Warfield, California."

## May Twentieth

In a recent issue of the *HERALD OF HOLINESS* the Board of General Superintendents gave a careful survey of the condition of our Publishing House. No doubt this was read with great interest by our people, and we all rejoice to learn that under the blessing of God it has been possible to bring our Publishing House to a place where we have every reason to believe the future is assured. In making this statement we of course take into consideration the fact that the balance which is still needed will be received through the payment of pledges already made or through the contributions that some are going to make who have not already made a pledge.

### Failure Not Probable, But Possible

When we state that failure is not probable but possible we have in mind the fact that our success in reducing the debt has put us in a position where the remaining creditors feel they have a better claim as it is more fully secured. This is easily understood when we tell you that the debt has been reduced a considerable sum; and while originally, when the campaign was first launched, our debts were so heavy that all of our creditors naturally felt their security was very small, now that the debt has been reduced the remaining creditors have better security as our assets are the same as they were when the campaign was started and our debts materially reduced. This means that any creditor who may not be inclined to be friendly could make it quite embarrassing for us by forcing his claim. We are not expecting this, but we mention it as a possibility, and should we fail to receive the balance that we need to pay our entire indebtedness it would indeed place us in a very, very embarrassing position. Therefore I know from experience in financing that when we began to pay debts it is almost absolutely necessary that we finish the job in order to avoid trouble.

### A Wonderful Spirit of Co-operation

In all of our experience we have never seen such beautiful co-operation on the part of pastors and people as we have had in this campaign. I have just written one of our pastors, and in my letter I told him that the Committee felt that he and his church had really gone beyond what we had reason to believe they should give. This is merely one of many cases that might be mentioned. It is truly remarkable how our people have responded to the appeal to save our Publishing House, and we feel that since the goal is now in view it would indeed be a calamity if we are not able to go through with the campaign and get the entire amount asked for; viz., ONE HUNDRED THOUSAND DOLLARS.

Our present desire is that all who have made pledges to the Publishing House pay them on or before May 20th. And those who have not yet made a pledge or a contribution are asked to give something on or before the date mentioned. We hope to furnish all of our pastors with a list of pledges made by the people in their churches, and then we are writing all pastors whose churches have made no contribution to this fund.

While we know that it will be impossible for some to help in this emergency, yet we feel that if all do their best and pray much surely the Lord will help us and the whole amount needed will be received. If you have not given something to help us get the ONE HUNDRED THOUSAND DOLLARS, may we urge you to begin at once to pray about the matter and send something, whether the amount is large or small. But above everything else may we urge that you pray earnestly during the next few weeks that the whole amount may be received.

E. G. ANDERSON, *Treasurer.*

## NEW MEXICO DISTRICT

The God of battles is with us, and we are pressing on in the fight.

These have indeed been trying times for our people on this District, owing to the drought that has prevailed over this section of country, making it difficult to advance the work as fast as we had hoped. However, in the midst of this condition, our people have pushed right on, with zeal, and a spirit of sacrifice and devotion to God and the church.

Good reports are coming in from all parts of the District. We have also visited several of the churches recently. Our pastors and churches are taking on new courage, and are laying plans for greater battles which will mean greater victories. Our people seem to be catching a larger vision of the possibilities for our church in this field.

All during the winter and early spring, revivals have been in progress among our churches, which have resulted in much good, in the salvation of souls and the upbuilding of the church. At this writing, Rev. B. F. Neely is engaged in a revival with our Tatum church. Sister Hartline is pastor here. Rev. M. M. Lowrey is with Pastor Thompson at Capitan church, in a revival. They go from there to Tularosa for a revival.

El Paso, Albuquerque, Cedarvale, Moriarty, and La Lande churches are to engage in revival campaigns soon.

Mrs. Davis and myself, with Rev. T. V. Cox, song leader closed a good revival at Hagerman last Sunday night, which resulted in the organization of a Nazarene church with twenty-three members and others coming in soon. Brother Cox will pastor this new church until Assembly.

We covet an interest in your prayers for the work of this District.

C. W. DAVIS, *Superintendent.*

## GROUP MEETING

Group four of the Western Oklahoma District met at Cora church first Tuesday in April for an all day meeting. It was a day of victory and blessing, and was greatly enjoyed by both the visitors and the local congregation. A great revival is in progress at this place under the leadership of evangelist L. M. Payne. Nearly one hundred professions to date. Nine seekers were in the altar during the day, seeking the blessing of entire sanctification. Tobacco and jewelry were cast aside and the seekers soon became possessors of the indwelling of the Holy Ghost. Preaching in the morning by Rev. Wm. Lambert, afternoon by Rev. C. K. Spell, and at night by Rev. L. M. Payne. Special music was furnished by the Peniel male quartet. God met with us in a marked way. The next meeting will be held with the Enid church. Rev. W. B. Walker, 326 East Bdw., is the pastor. All Nazarenes in reach are invited to come and enjoy the day with us and get acquainted. The first Tuesday in May is the date.

WM. LAMBERT, *Secretary.*

## CHICAGO-CENTRAL DISTRICT PREACHERS' CONVENTION

The Chicago-Central District Ministerial Convention, held at Springfield, Ill., March 27-30, was one of the best ever held on the district. About seventy-five per cent of the pastors and several of the evangelists of the district were present, as well as several visiting brethren, evangelists singers and pastors of Indiana District.

In the judgment of the writer, who has had the privilege of attending conventions of several different districts, the papers were above the average and the discussions animated and inspiring. A paper read by Oscar Hudson entitled: "Entering New Fields and Opening Up New Work," will be embodied in tract form and used by the District Superintendent in stirring up enthusiasm for Home Missions and Evangelism.

A plan for entering upon aggressive Home Mission work on the district given by Brother Chalfant met with hearty agreement and response from pastors and evangelists. There is a going in the tops of the mulberry trees for a great forward move to carry the gospel of "full salvation" to all the needy places in the great states of Illinois and Wisconsin as fast as possible. Some fifteen or twenty tents have already been secured and fifty or sixty places will be entered this summer.

Rev. I. G. Martin preached each evening in his inimitable way to the blessing of the people and preachers. He knows how to preach to help preachers as well as laity. Dr. J. W. Goodwin was present throughout the convention and besides lecturing to the preachers every morning at 11:20 gave interesting comments on the papers and encouraged us all to our best for God in this great work of holiness evangelism.

A beautiful spirit of unity and harmony prevailed

throughout. Holy shouts, and joyous exclamations of praise were frequently heard as the Spirit of the Lord moved upon us. Not many seekers were at the altar during the convention proper but some found victory through the blood and the cause of holiness, in the fine City of Springfield, was advanced. *Secretary.*

## Among the Churches

### NEW PHILADELPHIA, OHIO.

—Just closed a good meeting with Brother Lawrence Reed as evangelist. Brother Reed's faithful preaching brought good results. Some saved and sanctified, and a number healed. The meeting closed with seekers at the altar and conviction of the unsaved. During this meeting we had help from other places. The Sebring male quartet gave us a big boost over one Sunday. Dr. Sloan our District Superintendent preached twice the last Sunday and the three Kohr sisters from Uhrichsville sang in the afternoon. The evangelist and people gave the pastor a love offering of \$15.00 at the closing meeting. The Sunday school bought a piano for the church. Previous to the meeting the church gave the pastor a call to return and gave his family a big donation. Plans are on foot for a new tabernacle.—R. Andrews, pastor.

### PASADENA, CAL., EAST WASHINGTON ST. CHURCH.

—Easter Sunday was a great day for us. We began the day with a six o'clock prayermeeting. It was a season of blessing indeed. At nine a. m. we had another prayermeeting. The weather was not the most favorable, for it showered now and then during the morning. But the people old and young came flocking to the tabernacle until we had 621 in Sunday school. The congregations were very good both morning and evening. The presence of the Lord was very manifest and His blessings were on us. The young ladies missionary circle gave a very interesting and helpful missionary program in the Young People's meeting. Mrs. Bresce, District President and Mrs. Richards, District Organizer, were present and spoke. Prof. W. L. Jones furnished several special selections of music for the evening services, and three young men spoke on different phases of the resurrection. Brothers Linger, Mounts, and Porterfield were the speakers. It was an interesting, instructive and helpful service. We begin a revival meeting with Rev. A. G. Jeffries, evangelist, the 15th of April, to run over three Sundays, the Lord willing. We are expecting a great revival. God is greatly blessing our church. New people are coming to us right along. Our concern now is to provide a place for them as they come. We are in the fight and God is leading on in victory.—P. G. Linaweaver, pastor.

### GOBLE, ORE.

—The Church of the Nazarene began holding services here some two years ago last October. At that time there was an American Union Sunday school in this community and no professing Christians except the Superintendent and wife, First Day Adventists. A student from N. P. E. I., an interdenominational holiness training school in Portland was preaching here and he secured the services of Rev. D. P. Henry, then pastor at Kalama (now of Ridgefield, Wash.), as evangelist. He held a three weeks' meeting in the Beaver Homes schoolhouse. This I am sure was in answer to the prayers of the saints in Kalama, as for three years one of these saints, Mrs. Polly Close had a burden for this place. In this meeting a number were at the altar, three of whom stood true. In March this year in answer to prayer Rev. A. J. Tiffany a Wesleyan Methodist, a godly man, who preaches holiness straight, strong and fearlessly gave us three weeks services. In addition to the nightly services we had three afternoon prayermeetings a week. In these afternoon meetings folks really got under the burden for souls. There were sinners saved, believers sanctified and backsliders reclaimed. When Brother Morris took charge of the Kalama church he also took up the burden for this place and has labored very faithfully with us. There are now five families here where both husband and wife are Christians and some in the experience of entire sanctification, and a number of children saved and several homes where one is saved. To God be all the glory. Kalama church has been signally blessed in its pastors who have so tirelessly labored in these neglected fields, and we do sincerely praise the Lord.—Mrs. J. H. Morvee.

### MERIDIAN, IDAHO.

—We are glad to report victory. God is blessing our regular services which are great seasons of refreshing and the revival spirit continues in our midst. The people are anxious to attend every service, and do not like to miss any. We also have

special occasions one of which was on Sunday, March 25, we had with us Rev. L. S. Tracy and family, returned missionaries from India. They dressed in native costume and gave interesting talks on the work in India. At the close of this inspiring service an offering was taken for Foreign Missions. From March 29th to April 1st we had a week-end meeting with Rev. J. T. Little. Each night he brought us stirring messages which God used for His glory. On Sunday morning Brother Little presented the financial needs of our Northwest Nazarene College and received the amount of \$540 in pledges. Praise the Lord. This meeting closed on Sunday evening with twelve seekers at the altar. We are thanking God for an old time revival, souls not only getting through at the altar, but just lately a sister got sanctified in her home, and a little later her husband got the "blessing" also in his home. Another lady got saved while washing dishes and went around the house shouting and praising God. Folks are straightening up back tracks and are going through in the old rugged way. "And the end is not yet, praise the Lord." To God be all the glory.—P. C. Thatcher and wife, pastors.

### SPOKANE, WASH.

—These are victorious days with us at First Church. Our regular crowds are increasing and all departments are gradually growing. Easter Sunday was a "banner" day with two hundred and six in the Sabbath school and a full house listened attentively to the pastor's Easter message. Five new candidates were received into full membership during the day. The Sabbath school, under the leadership of S. L. True, assisted by the inimitable John Witt, has now reached an enrollment of two hundred and twenty-four. We expect two hundred

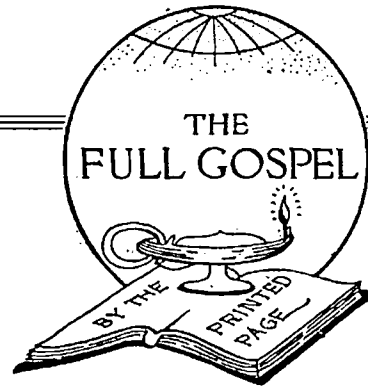
and fifty by May the thirteenth (assembly time). Our young orchestra is increasing in interest and numbers. It is really an asset to our music. The Y. P. S. led by Will Meenach is forging ahead. He is putting over a real constructive religious program which is bringing to the front much latent talent. Under the auspices of this organization many religious services are being conducted at the various city institutions which not only bless those who are served but helps our young to give expression to what they have learned and are learning. Forty-six new members have been received since November and only two Sabbaths without souls being blest at our altars. To God be all the glory. On with the battle!—Henry B. Wallin, pastor.

### OTTAWA, KAS.

—Sunday, April 8th, was a day of great blessing in our church. Brother and Sister Quay of Kansas City Mo., were with us. Some good people from Garnett also came, but above all else, God was there and His presence marvelously felt. The Hymes orchestra is doing good work, God's smiles are on us. Four victories at the altar Sunday night. We are planning a meeting, April 23 to May 6, with W. O. Nease as preacher and Brother and Sister Lowman, leaders in song. Let the lovers of holiness from round about gather in, and partake of this spiritual feast. Pray for us. The Ark is coming up the road! Hallelujah!—E. R. Shook, pastor.

### PONCA CITY, OKLA.

—Just closed the greatest revival held for years in the Nazarene church, with Evangelists Rev. C. E. Roberts and wife and Mrs. A. F. Balsmeier. The large crowds were captivated as they listened to the



## The Full Gospel to the Whole World By the Printed Page

¶ Nothing less than a full gospel can bring complete deliverance to lost humanity. The Church of the Nazarene has accepted, with Wesley's other teachings, his all-embracing vision of service: "The world is my parish." Thousands will never be reached unless the preached word and spoken testimony are supplemented with the printed page.

¶ The Church of the Nazarene has appointed the Publishing House as its sole agent for the preparing of these printed pages.

¶ Shall this work be discontinued? Shall it be postponed? Shall it be curtailed in its world-wide scope?

¶ God forbid! May the ministry of the printed page abound and increase from day to day! Help make it possible on

## MAY TWENTIETH

¶ On that day let us finish the task of paying off the indebtedness on our Publishing House. Let every pledge be paid in full. Let every one who can, make a cash offering. Let every pastor get under the burden and lift, urging that every member of the church have at least a small part in a cash offering.

¶ The need is urgent; much is involved; the Publishing House must be freed from the shackles of debt. The glad tidings must be sent forth. It can be done if everyone will do his part. *Let us finish the job by May 20th!*

MAY 20TH—VICTORY DAY

## "By Means of the Printed Page"

*THE writer of the following article in his Home Missionary campaigns has met with considerable success in convincing churches of the value of the HERALD OF HOLINESS as local propaganda. We have asked him to enlarge the circle of his influence by writing an article for our "By the Printed Page" corner. Brother Herrell failed to mention one important feature of our plan in furnishing bundles of the paper each week. Without any extra charge we print in the margin of the first page an announcement of the church services—not more than four lines of about five or six words each. By this method the desired contact between the paper and the local church is established.*

### Local Propaganda

By REV. N. B. HERRELL



IF the local church in any community is to increase year after year in propagating the glorious gospel there must be proper care given to preparing the way in the untouched part of the population of the community. As we see it, there is no better agency to give the people intelligence as to the Church of the Nazarene and her work than the HERALD OF HOLINESS. While it is good and well for the members of the church to take the paper and read it, yet, it seems to the writer that each church should take some extra copies to distribute among the families in the community. This is being done by some of our churches to much profit. If the pastors will co-operate with the Publishing House they will be able to greatly help their work as well as that of the Publishing House.

**THE PLAN:** The Publishing House has arranged to make a good offer to the pastors and church that desire to take extra copies of the HERALD OF HOLINESS for free distribution in the community of the local church. Write the Publishing House at once for their SPECIAL OFFER.

How to raise the money to pay for the extra copies. First get enough people to give ten cents per week to pay for the needed extra copies. Then place a live boy or girl to collect the money each week. This will give the boys and girls something to do. Then where the church has a Young People's Society let them take charge of distributing the papers. This will give them some work that will prove a blessing to them and those they give the papers to. They should place the papers in the same homes for at least three months praying for results as they give out the papers. Faithful working at this job will soon begin to show results.

We know of one Young People's Society that sold fifty dollars worth of calendars to help pay for extra copies of the HERALD OF HOLINESS to give out. Each city church should touch the non-church going population of its community every few weeks. We must if we are to build up strong local churches. It can be done for it is being done by a number of our city churches. Who will be the next to fall into line?

If each of our city churches will take extra copies of the HERALD OF HOLINESS for propaganda work we will soon double the number of copies published and thus help to put the HERALD OF HOLINESS on a self-supporting basis. It is simple and workable. Our local churches can either do this or pay the deficit on the HERALD OF HOLINESS each year without the use of the paper in helping to build up the local work. We are sure this will greatly help to win the non-church going people to our church and altars. In closing we urge our pastors to write the Publishing House at once for their offer on the HERALD OF HOLINESS in bundles. Do not delay, do it now. To fail might mean the loss of some soul.

In order to fight false propaganda we must place the truth where they place the false, and that is in the homes. The Russellites place their sheets in the homes of the communities about our churches while we slumber and sleep. We must get on the job and place the HERALD OF HOLINESS in the same homes. As Aaron's rod ate up the rods of the Egyptians just so will the HERALD OF HOLINESS destroy these false creeds if we will but throw the HERALD OF HOLINESS where the other rods are. We must get out the gospel by the printed page. If but ten churches will take one hundred extra copies that will mean an increase of one thousand. We hope that at least ten churches will answer at once.

wonderful singing, and heart searching messages that came full of unction and power which gripped their hearts, stirring them to old fashioned repentance; leaving the spiritual atmosphere of the church at a high tide. One hundred professions, thirteen united with the church, twenty-eight subscriptions for the HERALD OF HOLINESS. Over four hundred dollars raised for expenses of meeting.—W. P. Olin, pastor.

EVANSVILLE, IND.

—We are glad to report that God is giving us good victory on every line at Evansville. Our church is in a thriving condition, and is getting a new vision of greater things for the future. The interest and attendance at Sunday school is growing and God is making it a blessing to the other services of the church. Last Sunday, April 8, was the closing day of a twelve-days' revival with Evan-

gelist Roy L. Hollenback. He came to us for a week's convention, but the people felt the meeting should continue another week. This proved to be the mind of the Lord, for the meeting was a decided success from every standpoint. There was some good work of salvation done, and we received a nice class of adult members into the church. The labors of this man of God are highly appreciated by our people. The messages to sinners were awakening, powerful, and full of unction. The saints were much edified by the heart-searching messages in the afternoon services. As a church we are pressing on, and are expecting greater blessing from the Lord this year. Our District Superintendent Brother Short made us a delightful visit during the meeting, helping us to raise a note on the parsonage, and bring us a good message.—Ralph W. Hertenstein, pastor.

COUNCIL BLUFFS, IOWA.

—We have just closed a good revival with Rev. Edna Wells Hoke, evangelist. She, as is always the case, preached the old rugged truth which brought forth results. I believe that it was the best revival that I ever witnessed. The peculiar presence of the Lord was manifest from the start to the close. Over one hundred professions were made, counting them as they came, for conversion and for sanctification, nine united with the church, with others to come later. Our Sunday school is much the largest in all of our history. The offering for the evangelist came easy. She also took a good offering for the pastor. The singing, which was done by local talent, seemed to be much enjoyed. We believe that we have as fine, loyal, sacrificing people as can be found any where. They much appreciated our evangelist. They love the truth, their pastor, and family and they are just one large family who truly love one another. We love them and count it a privilege to pastor such a people. To God be all of the glory. We deeply appreciate our church paper, the HERALD OF HOLINESS. Pray for us that we may not camp here but go forward.—M. C. Campbell, pastor.

LINDSAY, CAL.

—We are glad to report victory at Lindsay. The Lord has just given us a splendid revival with the Frank B. Smith band. There were about fifty who got through to good victory. Brother Smith's messages were strong and as clear as you ever hear along every line, not a stone was left unturned. His wife, daughters and son were a great blessing in music and song. The family sings together and how the Lord does help them to sing for His glory. The crowds were by far the largest that have ever attended our church. At the close we took twelve new members in and five more were coming in but had the "flu" and could not come. They will come in next Sunday and maybe others. The town was never so deeply stirred over a revival meeting, so some of the older members say. One impressive thing about the revival was the number of heads of homes who were saved and came into the church. During the campaign the church made Brother Smith a present of a nice Bible and the pastor a purse of fifty dollars to buy him a new suit of clothes. The HERALD OF HOLINESS was pushed and one hundred and ten subscriptions taken, thank the Lord. We have received thirty-nine members since the assembly and believe we will have fifty-two before the next assembly. There is perfect harmony in the church and the Sunday school and both are growing nicely for which we thank the Lord. Our hearts burn within us to press the work for Jesus. Beloved pray for us.—L. T. Wells, pastor.

PITTSBURGH, PA.

—We have just closed a good revival in our church here. While it was not entirely up to all we had hoped for yet it was a great time in the Lord. We had with us as workers, our beloved Dr. R. T. Williams, Miss Virginia Shaffer, and brother and Sister George and Effie Moore. Brother Williams did excellent preaching to the edification of all attending, and of course Miss Shaffer did her part in the singing. Brother and Sister Moore led the forces in song and also did some special singing. Our congregations were quite good, and there was a goodly number at the altar either for regeneration, reclamation or sanctification, most of them claiming the victory. There were some good cases we feel, and we look forward to a substantial increase in our membership. Brother Williams endeared himself to the people and we expect to have him with us again at some future date and feel sure that we shall have a much greater hearing than at this time, though this was a good one. And in hearing Miss Shaffer the public of Pittsburgh have learned that God has given us as good musical talent as can be found, and that the Devil hasn't it all. Our finances came easy for which we praise the Lord and thank the people. We take up the battle in the name of the Lord and press on to greater victories. We covet the earnest prayers of the holiness family for our success.—Chas. A. Brown, pastor.

BALLINGER, TEXAS.

—Just closed great revival here with Rev. Bona Fleming as evangelist and Rev. and Mrs. Joe M. Tyson in charge of singing. Many souls prayed through in the old-fashioned way. Rev. Fleming is a fearless preacher of the word and God is using him in a marvelous way to bring the people to repentance, and is one of the greatest preachers we have ever heard. Numbers knelt at the altar and prayed through and we received a class of eighteen into the church, with others to follow. The church is revived, our vision is enlarged and our faith is inspired to push ahead and win the fight for God and holiness. Sunday school and Y. P. S. on the upgrade. Expecting great things for Ballinger for

the future. Praise the Lord. Our District Superintendent dropped in on us for the last few days and helped us win the victory in this meeting.—E. D. Messer, pastor.

#### HOPKINSVILLE, KY.

—We are back here building the new Nazarene church which seems to be the center of attraction in this city. We never worked in a place before where the general public was so in sympathy with our work. Notwithstanding this to be one of the largest tobacco markets in the world, the people are responding and helping us out fine. We feel this will be one of Kentucky's strongest churches in the near future. Just as soon as the church is completed we expect to be out in the evangelistic field again with our tent and gospel truck. We already have a number of calls in new fields. Our prayer and aim is Kentucky for the Nazarene church. We are planning for a large Sunday school at Hopkinsville as soon as we can get a place to house them. We advocate Nazarene literature and urge that our people take some in all the new places we organize. We ask the prayers of all the HERALD family for our new work at Hopkinsville.—Rev. E. H. Farris and wife.

#### LA JUNTA, COLO.

—We just closed a very profitable meeting here with a number of seekers for pardon and purity. Brother Gray is one of our promising young men and will make his mark in the world. Our people enjoyed his ministry very much.—Howard Eckel, pastor.

#### JEFFERSON, IND.

—The Lord is leading in His blessed way. On January 1, Rev. J. W. Mount came to us as our pastor. The Lord is wonderfully blessing his labors here, and we like his plain, truthful preaching, as he does not shun to declare the whole counsel of God. Thank the dear Lord the revival fire is on at every service and our Sunday school has increased to twice its size and the Thursday evening prayer-meetings are glorious, with souls praying through. We are moving under the leadership of the blessed Holy Ghost. We have left the old church which was about to fall in on us and have gone into our new quarters, a well equipped church and opened it with a holiness convention with our dearly beloved District Superintendent J. W. Short and with Rev. Clyde Green and Rev. Orla Montgomery all of Indianapolis, and of course the fire fell and God blessed and the Devil was routed and we are marching on to victory. We are expecting soon to make a special

### SUNDAY SCHOOL LESSON REFERENCES

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.

April 22. MOSES: LIBERATOR AND LAWGIVER.

Lesson: Exodus 2: 1—19: 25; 32: 1—33: 23;

Deut. 34: 1-8.

GOLDEN TEXT: Fear ye not, stand still, and see the salvation of the Lord.—Ex. 14:13.

Devotional Reading: Psalm 70:1-5.

April 29. RUTH, THE FAITHFUL DAUGHTER.

Lesson: The Book of Ruth.

GOLDEN TEXT: Thy people shall be my people, and thy God my God.—Ruth 1:16.

Devotional Reading: Psalm 91:1-7.

May 6. SAMUEL: JUDGE AND PROPHET. Lesson:

1 Samuel 1: 1—4:1; 7:3—10:27;

11:12—13:15; 15:1—16:13; 25:1; 28:3-20.

GOLDEN TEXT: Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you.—1 Sam. 12:24.

Devotional Reading: Psalm 33:1-9.

effort for the salvation and sanctification of souls. Pray for us that many souls will pray through and that God's name will be glorified.—Reporter.

#### WELLINGTON, TEXAS.

—These are blessed days with us. Our work is growing on all lines. We had a good revival with Brother and Sister Cagle. There were thirty or more saved and sanctified and eleven came into the church. These are great preachers of the old type and just what we need more of. God bless them is our prayer. Our church is in a fine condition, we had two saved Sunday night in our regular preaching service. Our Sunday school has taken on new life and we had to put in three new teachers. We need more room. Crowds are coming, praise the Lord. We expect to double our membership this year. Our young people's society is doing fine with forty-five enrolled and very good attendance. We are to have two more revivals this spring and summer. Pray for us and our church. The Lord is blessing us but we want to do more. The crowds are coming our way with interest and we can have them saved with God's help.—C. C. Montandon, pastor.

#### MEXICO, MO.

—The church here is still pushing forward. Several have been seeking sanctification, and all of them prayed through and got gloriously sanctified. We are all praying earnestly for a revival and believe God is going to give it to us. We are having wonderful meetings, especially on Thursday nights when we have praise services. One or two of our members have recently been healed and feel they can never thank God enough for what He has done for them. We would like for our brothers and sisters in the other churches to come and visit us, and especially we ask that they join us in prayer for a revival. Our Sunday school is still growing. New ones are added to our list almost every Sunday. May God bless the churches everywhere.—Mrs. Ralph Hutchinson.

#### FORT SCOTT, KAS.

—We are glad to report since our pastor, Rev. R. Wilkinson and good wife of Iowa came to us, one year ago last December, that we have built a new church and are worshipping in same. We were worshipping in a wooden tabernacle without any floor but later put a floor in it. Under the untiring efforts and hard work of our pastor who solicited the city, and with the co-operation of the members which are all women but three or four, we built a nice, bungalow Kellystone church which will seat around 250 people. It has an auditorium, Sunday school room and a basement, and is located just two blocks from the Frisco station on one of the main traveled streets. We are expecting to dedicate the church and raise some of the indebtedness on it, April 15th.—Cora E. Kitchin, reporter.

#### HARRAH, OKLA.

—We are glad to report victory through the precious blood. God has made it possible for us to build a new church and parsonage this year. We began a revival in our new church, March 11, with Rev. W. F. Cleghorn, as evangelist. On account of high winds and cold weather it was difficult to reach the same crowd each night. Brother Cleg-

horn gave out the word with no uncertain sound, and as the truth began to go forth in power and demonstration of the Spirit hearts were made hungry, souls began to find the pearl of great price. The most blessed of all came on the third Sunday, when we had the good fortune to have with us about twenty of the student body of the Men's and Women's Gospel Band from Bethany Holiness College. Words fail to express the blessings of this day. God gave us three services. In the afternoon service the Holy Ghost came in melting power in an old-fashioned love feast; after which the message was brought to us by Rev. Bates, President of the Gospel Band. His message from John 3:16 came in power and demonstration of the Spirit. Such an altar service that followed we scarcely ever witnessed, as amid shouts, groans, tears and prayers four souls were quickly swept into the Kingdom.

The Devil was put to flight, our God was glorified, Jesus exalted, the Holy Ghost magnified, God's kingdom extended on earth, souls saved. Glory to His name. Brother Cleghorn will prove a blessing to any church. We wish to say that these five baptized, Spirit filled workers from Bethany were very greatly used of the Lord while in our midst. May God bless and keep every one of them on the firing line until Jesus comes. This was probably the best meeting this place has ever had. Much opposition was broken down, the church greatly edified and built up and we feel like traveling on.—G. N. Wickens.

#### TALLULA, ILL.

—Our Tallula church is enjoying spiritual spring time. We feel the impulses of divine glory as a well of living water springs up in our souls. We were greatly blessed in having Brother N. B. Herrell with us several days. He certainly has a timely message for our church in these momentous hours. His exposition of Bible truth, with his chart does surely bring inspiration and information that we all so much need if we are to successfully cope with the higher critics and all the isms running so rampant everywhere. May the dear Lord give us more men like him in our church. We also had evangelistic singers, Sisters Ethel Hanna and Opal Fretz. Sister Grace Edwards came by and was with us two nights. She and the Sisters went to Athens, Ill., where our pastor Brother Roach had secured an open door for a campaign. Brother Roach walks about like he had both of his

## 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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TO all who are especially interested in the "Dark Continent" because of acquaintance with a missionary in that field or perhaps because of the hope of some day having an active part in the redemption of its dusky people or perchance because of a special burden for this particular land, we recommend a new and really fascinating volume entitled: "BACK TO THE LONG GRASS," by Dan Crawford, author of "Thinking Black." Next to Livingstone's "Last Journal" it is the most accurate and interesting book on Africa that has yet been published.

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hands in the Lord's pockets and was taking out all he wanted; and with a determined look on his face to clear his skirts of the blood of all the people that it is possible for him to touch and we believe he will do it. He is co-operating with Brother Chalfant in locating meetings in different towns and has several towns located in which meetings will be held in the near future. We are now praying and looking forward to the coming of Uncle Buddie on May 10. We are more and more convinced that our Nazarene church and people have nothing at stake. We have so completely broken with the world and all that it has to offer that is separate and apart from God, and have so made public as well as private, our stand in this regard that we could never be reinstated in their favor again. So we had just as well go on as we are with our faces set like a flint to be uncompromising and unshrinking and declare ourselves unadjustable to any and all of their pataphernalia. May the dear Lord bless all and keep us as sweet as heaven as we propagate this fixed plan and purpose.—Wm. A. Ashbrook, pastor.

#### WASHINGTON, D. C., "Our National Church."

—We have just closed a very gracious revival with Evangelist J. B. McBride in charge. Brother McBride gave us eight days that he had to spare between other meetings, and the services were fruitful in soul saving from first to last. We have seldom seen such a beautiful spirit as prevailed, or heard the gospel preached with more unction and power. Brother McBride won our hearts and we believe if he could have remained for a longer meeting many more souls would have been saved. At the close of our Assembly year, we find that our little church has raised a total of \$5992.23. Only \$672.51 of this came from outside sources. We are now making repairs to the building that will cost \$1,000.00, and have payments coming due July 1st in addition to this of \$800.00. Our people, it seems, are sacrificing to the limit in order to make a Church of the Nazarene a success in the National Capital. The Lord is greatly blessing, and we are encouraged to hold on.—Leewin B. Williams, pastor, 905 Monroe St., N. W.

#### TACOMA, WASH.

—Easter Sunday, 1923, will long be remembered by the little Nazarene band in Tacoma. A debt has been on the church ever since its existence in the city. Our membership is very small, but we all agreed to make a special subject of prayer and work to lift the debt by Easter Sunday. Each Sunday school scholar joined with us to do his best. One little boy six years and his sister three, picked violets and daffodils to sell, others piled wood, ran errands, each one determined to do his best. Our pastor, Brother H. D. Brown and wife are old time warriors, not afraid of self-denial and hard work. Easter morning he gave a soul-stirring message, followed by a hallelujah march, the congregation joined in heartily and gave generously. \$446.65 was laid on the table, which clears our church of all debt, praise God. In one of our afternoon meetings a little girl found God in a very definite way, and the prospects never looked brighter for a real old-time revival of religion. All glory to our God.—Mrs. Laura Burke.

### "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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#### JOPLIN, MO.

—Closed revival with three big services on Sunday. About ninety seekers during meeting. Rev. C. E. Roberts and Rev. A. F. Balsmeier did some great preaching and the singing of Mrs. Balsmeier and Mrs. Roberts was greatly appreciated by all. Nine seekers prayed through the last night. \$50.00 love offering for the pastor.—W. I. Deboard, pastor.

#### MARION, OHIO.

—We have just closed a ten-days' revival meeting with Evangelist C. W. Butler of Cleveland, Ohio. For several days the Devil contested every inch of the way, but under the searching truth supported by the prayers of the faithful saints, the resistance was overcome, by the power of the Holy Ghost. Brother Butler is dean of the Cleveland Bible Institute, a mighty preacher, wise counselor and untiring altar worker. The church made no mistake in engaging Brother Butler. Gradually the work deepened, the tide rose and seekers came until the closing day when fifteen souls professed victory at the altar. The church was greatly strengthened and many of other churches were benefited. Recently there have been some good substantial accessions to the church.—H. G. Trumbauer, pastor.

## Gleanings From the Field

### SINGING THE GOSPEL

Our meeting at Crosswell, Mich., with the First M. E. church, was a great revival. Rev. E. W. Stricker, the pastor, is a man of God. He did the preaching and Mrs. Sutton and the writer had charge of the music. We were ably assisted by a strong chorus, and they know just how to sing. Brother Stricker preached the old-time gospel in the old-time way, and there were by actual count, forty-three in the altar to be saved, reclaimed or sanctified, and a godly number united with the church. Our next meeting was at Clayton, Mo., with my old college chum, Rev. C. J. Dohn. This meeting was in the Southern M. E. Church. Brother Dohn did his own preaching and wife and I had charge of the singing. There were sixty-eight saved or sanctified, and thirty-eight came into the church. Brother Dohn is a typical old-fashioned John Wesley, Methodist preacher. He certainly did hew to the line, and God honored his word. Rev. Wm. E. Fisher, a number of his good people were out from Flower Memorial Church of the Nazarene, and by their prayers and presence rendered great help and blessing to the meeting every time they came. We are now, at this writing, in a good revival at the Flower Memorial Church. Rev. Wm. E. Fisher, the pastor, and his wife are doing some great preaching. God is giving victory. There were seven at the altar the first night and we are looking for victory all along the line. Yours in the ministry of holy song.—B. D. and Margaret Sutton.

### LAMAR, MO.

After closing our meeting in Joplin we spent one night with our new church in Lamar, Mo. It was organized on February 25th at the close of our home mission campaign there with twenty-five charter members. Our coming had only been announced one day ahead and there were two other revivals going on in the little city of about 4000 people but in spite of this handicap we had about 150 people present. Received one member into the church, took four subscriptions to the HERALD of HOLINESS, arranged for a summer tent meeting and at the close of the sermon had eight seekers at the altar and they all prayed through. This work is under the efficient leadership of Sister Carrie M. Flower and is certainly growing by leaps and bounds. She has the work well organized and is loved by all. They are now planning on building a new church building, and will soon have it under way. There are a number of people who give ringing testimonies in Lamar who have not yet joined the church but who worship with the Nazarenes and who no doubt will join the church in the near future. You may look for at least fifty Nazarenes in Lamar before General Assembly.—A. F. and Leonora T. Balsmeier.

### HAMLIN, TEXAS

I am just home from Osage, Okla., where we spent four Sundays in a revival with Pastor Hayes and his church. We fought one of the hardest battles we have fought for some time. The enemy contested every inch of the ground, but God gave us some good victories. Several souls prayed through. Brother Hayes by the help of the Lord has built up a good church. They have built a large new church which is very commendable. Brother Hayes is a good pastor and his people love him. This was our fourth meeting with him and we enjoy our labors together. Osage has some fine Nazarenes in it. God bless them and may they continue to grow

and prosper in the Lord. When we reached home we found a great revival on as the faithful results of Rev. J. E. Gaar's ministry. While the evangelist had gone the tide was still rising; and they had prayermeetings where numbers of souls prayed through. On Tuesday night there was praying all over the college and it was a judgment day and pentecost scene. Three of my own boys were wonderfully saved and our home is like a new home. A great burden has been lifted from our hearts. I am glad to say my wife is much improved in health. We leave tomorrow for Amarillo, Texas, for a meeting.—L. L. Hamric.

## TELEGRAMS

### HUTCHINSON, KAS.

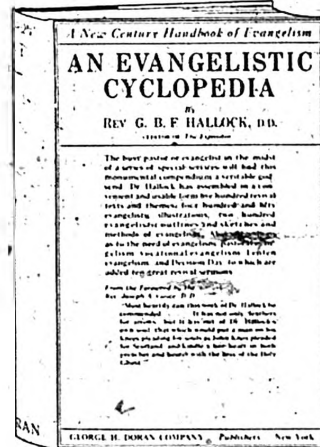
Revival meeting of two weeks closed April 8 with forty-six at the altar. Many praying through. More than two hundred prayed during meeting. Rev. Ruth's Bible readings and messages did us good. Lawson Brown sang well. A crowd of fifty or more young people who had been helped by Brother Ruth's message escorted him to the train at midnight and sang "God be with you" to express their appreciation.

I. W. Young, Pastor.

### HERALD OF HOLINESS:

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## NOTES AND PERSONALS

**A Correction**—In the telegram from Sister Reynolds in last week's HERALD telling of the number of members of the newly organized Woman's Missionary Society at Denver, Colo., the number should have been 115 instead of 150.

On account of the church building being damaged by a storm the meeting for which Prof. C. C. Conley was engaged was cancelled. He therefore has an open date beginning April 25th for four weeks. His address is 284 East York St., Akron, Ohio.

Rev. Frank Ferguson, Trevecca College, Nashville, Tenn., writes that his wife fell and broke her right fore arm, both bones. Prayer is desired for her early and complete recovery and that they may soon be able to be in the work of the Lord.

Evangelist C. W. Ruth enroute from Hutchinson, Kas., to Akron, Ohio, made the Publishing House a very pleasant visit last week. Brother Ruth is constantly busy in the service of the Lord, and is seeing souls brought to God in all his meetings.

Brother Theodore Ludwig reports a fine beginning of a meeting in a mission at Chadron, Neb., with twenty seekers.

We are informed that a man claiming Frank Holaday as his name and St. Louis as his home has been securing money under false pretences in some of our churches in Missouri. Other churches, please take warning.

## ANNOUNCEMENTS

**NOTICE**—An Indoor Campmeeting is to be held in the New Friends meeting house, at Newport, R. I., May 6-20. This is an interdenominational meeting and all denominations are welcome. The workers are to be Rev. John Thomas, missionary-evangelist of Korea and Rev. W. E. Shepard, a Nazarene evangelist of Los Angeles, Cal. Mrs. John Thomas will also be present to preach and sing. Lodging will be free to all ordained or recorded ministers and their wives. For further particulars, address Andrew B. Starbuck, 21 Farewell St., Newport, R. I.

**RECOMMENDATION**—I have learned that two of our strong preachers are soon to enter the evangelistic work. I mean Dr. A. O. Henricks and Rev. M. E. Borders. Dr. Henricks has been one of our most successful pastors in Portland, Spokane, Pasadena, and Los Angeles First Church. He has also been president of Pasadena University for a number of years. Brother Borders has also been pastor of some of our largest churches. He was very successful at Malden, Mass., and Chicago First Church.

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We welcome these efficient brethren into the field of evangelism. They will be a great blessing to our churches and campmeetings. Let the campmeeting committees and churches book them up so that the good work of evangelism, so much needed in our church, and in this age, be greatly augmented.—C. E. Roberts.

## WANTS

**WANTED**—Sanctified woman, preferably between age of 30 and 35, for matron of girls at Peniel Orphanage, Peniel, Texas. Please do not apply if your heart is not in this work. Address Peniel Orphanage, Peniel, Texas.

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**BACK TO THE LONG GRASS.** By Dan Crawford. Geo. H. Doran Co. 373 pages, illustrated. Price \$4.00.

This book probably contains more information of interest to the rank and file of Christian people than any other volume. Not only is it interesting but it is authentic. Next to Livingstone's "Last Journal" it gives the most accurate and graphic description obtainable of Africa and its inhabitants. The author has followed Livingstone's trail through dense forests, burning deserts and swollen streams until he has caught the famous explorer-missionary's vision for, and love of, the dark continent.

**THE POSSIBILITIES OF PRAYER.** By Edward M. Bounds. Fleming H. Revell Co., 159 pages. Price \$1.25.

Bound's books have been accepted throughout the religious world as classics on prayer. Truly, he was a specialist on this line. He not only wrote about prayer but he practiced it, and this fact is clearly evident in his writings. Dr. Haynes, former editor of the HERALD of HOLINESS, who was converted under Rev. Bound's ministry, speaks of Bound's book on prayer as "a rich inheritance left to the world." Silhouetted against a background of many books of indifferent value, this new publication stands out sharply outlined as a worthwhile contribution to Christian literature.

**THE DEEPER MEANING OF STEWARDSHIP.** By John M. Versteeg. The Abingdon Press. 218 pages. Price \$1.25.

Increasing recognition by pulpit and press is being given the question of stewardship, and it is well both for the kingdom interests and for the richness of the individual experience, that this emphasis is being made on a subject which bids fair to be overlooked in this day of multiplied activities and interests. The chapters in this book succeed in embodying some of the deeper and vital aspects of stewardship.

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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  
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North Dakota-Minnesota (Johall, N. D.) ..... June 20-24  
Missouri (Eldon, Mo.) ..... August 28-September 2  
Kentucky ..... September 5-9

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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  
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## GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 27

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## 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.

## DEATHS

BICHAM—Mr. Otis Bicham was born in Valera, Texas, July 14, 1907; died, December 7, 1922. He came to Portales a number of years ago with his parents. He was a sweet and loving character, a lover of home and mother. He was converted in our mid-winter revival in January, 1922, and joined the Church of the Nazarene, and was a faithful member till his death. He had many friends that looked forward to a bright future for him, but God knows best, so he transferred him from this land of sorrow to a mansion in the sky. He was the first in the history of our church to cross over to Glory; for five years we never had a death in our church at this place where I have been the pastor since its organization. Though our hearts were made sad by the death of dear little Otis, yet we rejoice to know that God was gathering in some of the sheaves we have reaped by His help here below. He can not come back to us to bless us with his smiles and testimony, but by the grace of God we expect to meet him just inside the eastern gate. Funeral service held at the Nazarene church.—A. K. Scott, pastor.

PENROD—Sarah Elizabeth Penrod was born in Lawrence County, Ala., Sept. 28, 1846; died Dec. 13, 1922. She was married to G. W. Penrod fifty years ago next September. To this union were born six children, of whom four survive her. She moved with her husband to Texas forty-six years ago; was converted thirty-eight years ago, and about twenty-four years ago was sanctified and united with the Free Methodist Church. She lived her profession and was an example of faith and patience. She was seventy-six years old last September. She was laid to rest in the Friendship Graveyard near Poolville, Dec. 14, 1922. The funeral services were conducted by the writer.—S. P. Coffman.

PETERSEN—Herman Henry Petersen was born in Manilla, Iowa, December 15, 1894. Moving a few years after to Turtle Lake, N. D., with his parents. About thirteen years ago the family located at Lidgett, Sask., Can., where they have since made their home. This winter Herman went back to Turtle Lake, N. D., to visit an old friend and while there took sick and died from typhoid-pneumonia on February 27, 1923. Brother Herman was converted in November, 1920, and sanctified last summer. He was a charter member of the Sister Bute Church of the Nazarene. His walk with God though short has made a strong impression on the community in which he lived. He walked with God and was not for God took him. He is missed by many but chiefly his father, mother, five brothers and four sisters. The funeral was conducted by Brother Cooke, presiding elder for this district of the Holiness Movement Church, and interment was made in the cemetery, near Lidgett, Sask.—H. H. Tromburg, brother-in-law.

McKINZIE—At the noon hour of life, when we were least expecting, the immortal spirit of Sister Lola Lee McKinzie winged its way to the City of God, the home of the soul. She was born in the State of Ohio, on April 26, 1892, and died, February 21, 1923. Age 30 years, 9 months, 25 days. At the age of 16, she professed religion and joined the Church of the Nazarene. She believed in living a pure, spotless life, and taught the same by both precept and example. Amid falling tears and a host of friends, this writer (pastor of the Methodist Church) tried to preach the funeral at the residence. We felt that God was near. She was a true Christian, a true mother, and a true companion. We called to see her only a very short time before she went away. In her very expression was seen perfect submission. No frown upon her brow. All that we could do was weep. Only a few days and the Great Physician came and brought perfect relief. Her last words were, "Jesus, Jesus." No doubt her immortal eyes fell upon the one she loved and served, and in triumph exclaimed those words. She was married to W. W. McKinzie on August 7, 1910. To this union were born five children, two boys and three girls, who together with their father and a host of friends mourn their loss. We laid her body away in the Kingsland Cemetery, Kingsland, Ark. Our loss is heaven's gain. She is gone; but not forgotten. She will live on in our memory, till we meet her on the other shore.—J. C. Evans.

SETTLE—On Thursday, February 15, 1923, occurred the death of Mr. W. H. Settle of Stewart, Tenn., at the age of 72 years. His departure was sudden. His death was caused by rheumatism and neuralgia of the heart. Mr. Settle was a good Christian man, being a member of the Church of the Nazarene. He leaves a wife, six sons and one daughter to mourn their loss. Weep not, dear ones, he is not dead but gone to be with Jesus. He was buried at Taylor's chapel. Funeral services were held by Brother J. M. Patterson. Brother Settle was a good husband and father, and loved by all that knew him. Let us all try to live to meet him again some day in a better land, where there will be no more partings.—A friend.

MINOTON—Myrtle Elizabeth Minot was born, April 16, 1911, died with pneumonia, March 9, 1923, at 8 a. m., at the home of her parents, Mr. and Mrs. W. E. Minot, Trevecca Avenue, Nashville, Tenn.

She was a dear little girl, and in her quiet, unassuming little way she won the hearts of many of her schoolmates and teachers. She was regular in attendance at Sunday school, and rarely ever missed the Wednesday evening prayermeeting throughout the entire school term. She attended Trevecca College, and had she lived would have received her eighth grade diploma at the close of school. She is gone, and we miss her, but she is with Jesus, and our loss is her gain. May we all strive to meet her in the land where there shall be no tears, no death, and no more sorrow, but eternal joy.—Mary Alice.

WALDIE—Mrs. Margaret Waldie, wife of Thomas Waldie, of Beverly, Mass., passed to her eternal reward on February 9, 1923, at the age of 54. Born in Perth, Scotland, she was saved and sanctified in the land of her birth. She united with the Nazarene work at Beverly at its beginning, and served as class leader until her death. She was also a consecrated deaconess of New England District, and in both of these offices, gave efficient service. Faith, hope, and love were graciously blended in her personality. A deep passion for lost souls, unflinching zeal with constancy, made her a tower of strength in home, church, and district. The funeral services were conducted by Rev. I. D. Archibald, assisted by Rev. Kunz and Deaconess Mrs. Hudson. Miss Freeman sang several beautiful selections. "She hath ceased from her labors, but her works do follow her." We expect to meet her in the Glory Land, among the star crowned ones.—Ira D. Archibald.

FISHER—"Father Fisher" was for a good many years one of the untiring trustees of Peniel College. He was a tender father, a true brother, a considerate husband and a stalwart champion of the cause of right. Three days before his passing, he was thought to be going. The writer was called from Bethany, Okla., to Chillicothe, Texas, to be with the family in their sorrow. But he revived and recognized us. He said: "Well, it is Brother Neely. It is much better than I had expected. I would be, just a few steps ahead of me. I will be with him soon." His two youngest daughters, Misses Ola and Hester, and I sang softly, "The tolls of the road will seem nothing when we get to the end of the way." Though he was too weak to speak all the words he worked his lips in a manner to express every word; and when we ceased to sing, he said, "Amen, amen, amen, amen." Those were about his last conscious moments. On Saturday evening about eleven o'clock he passed quietly from the house of clay. His funeral was conducted in the Methodist church at Chillicothe, Texas, of which denomination he had long been a member before he joined the Church of the Nazarene. He was one of the most friendly and companionable men it was ever my good fortune to know. He leaves a wife, three sons, and two daughters-in-law, five daughters, four sons-in-law, one brother, and as many friends as any layman whom we ever knew to mourn his loss. I thank God that I had the honor of his treasured friendship. May God bless his bereaved loved ones, and we will all honor his memory!—B. F. Neely.

SCHULER—On Sabbath evening, April 1st, the heavenly chariot swung low, and took on board Sister Lucy M. Schuler, wife of Brother John F. Schuler of Bradford, Pa., carrying her to the mansion that Jesus has gone to prepare for her, and for which she has been preparing a number of years. Sister Schuler completed her life's mission at the age of 38 years, 11 months, and 28 days, and leaves to mourn her departure, a husband, two sons and four daughters, also leaves a vacant place in the Church of the Nazarene of Bradford, Pa., and a host of sorrowing friends and neighbors.—Jas. M. Davidson.

DUNPHY—Mrs. Josephine Dunphy went to her heavenly home, January 9, 1923. She had been in poor health for some time. She was stricken with pneumonia and only lived three days. She leaves a husband, Mr. James Dunphy, a sister, Mrs. Jennie Hurd and three brothers to mourn her loss. She was converted twenty-eight years ago and sanctified and united with the First Nazarene Church of Lynn, Mass. She was a faithful and active member. Though not very strong she was always ready to do her part. It can truly be said of her "I was sick and in prison and ye visited me." To know her was to love her. We shall miss her sweet smile and loving counsel. Our hearts go out in sympathy to her husband with whom she lived in happy fellowship for twenty years, and to her sister Mrs. Hurd who made her home with her for several years and pray that God will comfort them in their sad bereavement. "We sorrow not as others who have no hope." We expect to meet her at the Eastern Gate.—Priscilla Colclough.

CLEVENOR—Mr. James Clevenor passed away at his home near Lawson, March 23, 1923, age 72 years, 6 months, and 13 days. He was a member of the Nazarene church at Canaan Hill. He was a faithful Christian, and was always at his post of duty. He always stood for the right, and was a great blessing to the cause. We will miss him, but our loss is his gain.—P. C. Norton.

"I still love the dear old HERALD of HOLINESS. I love its very name and hope you do not change it until it quits being a Herald of Holiness, which I am not expecting it to ever do. I appreciate it all the more since our church has ceased to exist, and I do not have the privilege of ever being associated with one of our 'tribe,' much less to ever get to attend public worship of our type."—Mrs. Etta Kelley, Texas.

"Enclosed find one dollar and fifty cents for which please renew my subscription to the HERALD. We feel that we can not be without the good sermons we get from it. We live several miles from church and can not always go when weather is bad, so we surely appreciate a good holiness paper to read."—Geo. Frick, Kas.