

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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"He Is Risen"--The Message of Easter

By CHARLES ALLEN McCONNELL

UPON the issue of that hour was staked man's all. In His own body Christ had borne the world's black guilt upon the tree. Crowned was that drooping head with thorns. Aye, but sharper, crueler beyond compare pressed my sins upon that brow when turned the Father's face away. Not agony of nails through hands and feet, nor thrust of spear brought death; mankind's vast woe crushed in and broke that heart of love. And he is dead. Stilled are the tender hands so often raised in blessing. On Galilean hills we ate the broken bread and parted fish He gave; we marveled as the raging sea before the lifted palm hushed in quick silence to its rest. Those feet so quick to seek the lost, the suffering, the dead! to walk no more? To answer not again at the tomb of Lazarus nor at Nain. Those lips that spoke as ne'er man spake—which linked the name of Father with Jehovah's

awful name—are they forever dumb? Those eyes wherein deep sorrow seemed to dwell, yet from whose scorching glance rebellious sin fled all dismayed; those eyes of infinite compassion where the penitent read mercy, hope and cleansing; no longer shall they see, and know? Has evil yet the victory? Is there no help? Shall sin and shame and sorrow reign supreme? They followed Him to death and wrapped Him all about within the tomb. Without, the measured tread of Roman guard about the seal-kept door. Behind another door, a the Lord of life. For he himself has vanquished death, and dust that once did breathe, and pulse with life, shall stir again, and take the form of One who dies no more. Comes now the answer to man's age-long cry, "Oh, shall I live again, and shall I know?" He lives; I, too, shall live! Nor time nor hindering flesh, nor all opposing foes my way shall bar to keep me from my God. From tiny earth to space's remotest star my glorious heritage of flight to do my Father's will. No longer weak, with folded hands, supine, but forth in Him humanity comes crowned with regal power. In Jesus God was seen joined with humanity—the resurrected Christ links man with God.

The grave yields up her dead; the Father speaks, and speaking thus in terms of everlasting life,



Christ is risen! He is risen indeed!

door of fear and dark despair, they crouch who were His own.

But see! The morn is here! The stone is rolled away, and forth He comes all glorious. Mortality—badge and habiliment of sin—forever cast aside, the Son of Man, the Son of God, the victor is of sin and death and hell.

From utter darkness into light, from night to day; from death to life, from hell to heaven's height, humanity springs through the open grave.

Christ is risen. He is risen indeed.

The world's vast charnel house a Master has at last,

(Continued on page eleven)

SCATTERING THE POWER OF THE HOLY PEOPLE

NEARLY twenty years ago when Dennis Rogers and C. B. Jernigan were making their heroic efforts to get the holiness people of the southwest organized into churches, there were those who preached that the text (Dan. 12:7) mentioning the scattering of the power of the holy people meant that God is scattering them among all the various churches and religious organizations of the world and that to organize the holiness people into churches is to defeat the plan and purpose of God. The Revised Version of the text says, "When they have made an end of breaking in pieces the power of the holy people"; indicating very certainly that this scattering is a project of the enemy.

Any one who has kept up with the work and progress of the holiness movement will not be hard to convince that the scattering process has been one of the most hurtful things that we have had to contend with. Personally, I have no doubt but that this is the Devil's own work, and I have no intention or inclination to help him in the least.

I have been more or less of an observer of several actual and of some *near* factions among the holiness people, and I have yet to see one that was actually productive of good. In fact, I have yet to see one that was really justifiable.

The holiness movement has produced a few real leaders, and it has been cursed with a multitude of unsafe leaders and would-be-leaders. It does not take much of a man either intellectually or religiously to attempt to get the people divided and to get a faction to follow him. If a man has a few gifts and a good supply of "gall" he has the qualifications for the leadership of a faction. Of course, the more gifts and the more "gall," the larger the faction he is likely to lead.

But it is a great big task to keep any people, who are alive, united; and to keep them driving all the time at the main purpose. People differ much in natural temperament and in earlier religious education, so that it takes a good supply of grace for them to get along together in the work of promoting holiness. Just in a local congregation, there are usually the essential conditions for a faction. All it needs is a "big headed preacher" to raise the standard and there will be plenty who will rally to him. It would be hard to find a man that God puts into worse company than He does the one that "soweth discord among brethren" (Prov. 6:19).

We are all justly afraid of compromise, but we should be just as fearful of dissension. Sometimes we carry the idea that we are our brother's keeper, a little too far. We go so far as to feel impelled to make our

EDITORIAL

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

The Easter Triumph

THE resurrection of Jesus Christ from the dead changed the whole course of history by turning the despair of the infant Church into triumph. With Christ in the grave, preaching was powerless, faith was vain, the apostles were worthless witnesses, those who had died seemed to have perished, and living Christians could but be classed as the most pitifully deceived people in the world. But gloom and uncertainty dissolved with the dawning of that first Easter Sunday. The light broke in so suddenly that even the faithful were filled with amazement; and opposers found themselves face to face with evidence that was insurmountable.

We are reminded of the words of that wily Frenchman who was asked to advise a pretender who sought to foster a new religion: "Go," said Richelieu, "and get yourself crucified, remain in the grave three days and then come out alive, and your disciples will believe on you."

Christ's resurrection is the attestation of the truth of the Old Testament and of His own inspiration; for both the Scriptures and the Master Himself prophesied the resurrection. It proves His own proper deity; for no mere man ever has or ever will arise from the dead by his own power. And it is a pledge of our own resurrection from the dead; for if He lives, we shall live also.

Christ's resurrection gives us assurance of present victory over sin and the Devil; it proves that we have a Savior who can conquer all His foes and ours. It takes away the sting of death and the darkness of the tomb by reminding us that we will come out on the other side of all to meet and recognize our loved ones in a life free from sickness, weakness and pain. "Now hath Christ been raised from the dead and become the first fruits of them that slept."

the question at issue was the wearing or not wearing of a neck tie. I have seen holiness people draw apart on the mode of water baptism.

Any time that we find it easy for us to criticize our brethren, any time we find it easy to feel that we have been overlooked or mistreated, any time we find ourselves inclined to believe ourselves called to "head a

seek a place of prayer and demand time to wait on God before taking any unusual step. If the power of the holy people is scattered, let's let the Devil do it; as for us, may we not be counted on to join the sons of Zebulun in that we can set the battle in array and not be of double heart (1 Chron. 12:33).

"HE DURST NOT BRING AGAINST HIM A RAILING ACCUSATION"

WHOLESALE condemnations often bring cheap notoriety and sometimes bring seeming, temporary success. It is an easy thing to set up a standard and condemn men and women by wholesale, but it is unjust and unwise to do it.

It is hard for us to remember that men can not be saved by mere reformation. It is hard for us to realize that it is not mere light, but real grace that men universally need. It is difficult for us to confess that we have not helped men fundamentally when we have only *stirred* them.

Much of the division of men into classes is accidental; and it is a foolish prejudice which condemns people by the family, the denomination, or the political party. Some of the finest people I have ever known were members of families which did not at all meet my approval. There are earnest, sincere, real Christians in all churches. Politics is a variable and difficult proposition, and I am not sure but that the man who differs with me is right, after all.

I have taken the caption for this brief word from the ninth verse of Jude, where the Apostle says that Michael, the archangel, when contending with the Devil, durst not bring against him a railing accusation, but said, "The Lord rebuke thee." The thought seems to be that Michael would not attempt to settle the dispute on the plane of the creature, but said to the Devil, "Let us hear what the real Judge says on our case." It would seem that if there ever was a dispute in which the representative of righteousness could justly have been inflexible, this would have been the one; yet how becoming the modesty of the archangel who said, "I will let God be the Judge"!

A tirade against churches is one of the most harmful things that a soul-winner can indulge in. Of course, there are many things among church members that need reproof and correction; but churches are just as good as the people that make them up, and many of the errors in methods can not be corrected by "preaching," for they are errors of judgment and not of the heart. Mature thought and sane consideration fails to find any large benefits that have resulted from the work and ministry of railers. It is as important that the truth should be spoken in love as

WHAT IS A GREAT REVIVAL?

TWO brethren wrote from the same place for the same (Nazarene) church. One of them said they had an old-fashioned revival which had been a *great blessing to the church*. The other one said that if there had been a revival of any kind, he knew nothing of it.

Now, Socrates, the wise old Greek, used to say that he would not arbitrate between two friends; though he would be glad to settle a difference between two enemies. His reasoning was, that if he arbitrated between two friends, the man he decided against would become his enemy. While if he arbitrated for two enemies, the man in whose favor he gave decision would become his friend. So he refused to arbitrate between friends because by that means he would himself, lose a friend; while he would seek to settle differences between enemies because by this means he would gain a friend. Now the two men in the present case are my friends and so I refuse to pass on the proposition which they have presented. Did the church have a revival or not?

And yet, I think the most of us have a rather definite idea of what a revival is. Personally, I do not think a meeting should be reported as a revival unless there are souls saved. And I do not think it should be called a *great* revival unless there are at least fifty or a hundred professions. I do not discount a meeting as being of no profit just because there are not a large number of professions; some of the very best meetings have very few professions; but because I think the term *revival* means an ingathering of souls, and because I believe preachers and writers know that this is what the word is generally understood to mean, therefore, I do not think we should use the word in a loose sense in speaking of any good meeting in which there were no special cases of regeneration and of entire sanctification. There are other things that accompany a revival, but they are either conditions or results of the soul saving work. Now Brother, did you really have a revival?

THE GROWTH OF THE SUNDAY SCHOOL

Since the religious census was taken by the government in 1916 there has been an increase of 4,008,548 Sunday school members, showing that the Sunday schools of America are growing at the rate of nearly a million a year. The total number of members of the Sunday schools of America, according to the figures compiled by the Federal Council of the Churches of Christ in America is 23,944,438. By churches, the Methodists have the largest number, over six millions, the Baptists are second, with over four millions, the Catholics third, with only four hundred less than the Baptists, and the Presbyterians are third with over two millions.

The world judges the character of God by the lives of His people.

THE PASTOR'S ALLIES

I SPEAK of good papers and good books, in general; and of the HERALD OF HOLINESS, and the books offered for sale by our Publishing House, in particular.

The Circulation Manager tells me that there are still some pastors in the Church of the Nazarene who do not take the HERALD OF HOLINESS. Now, I suppose it would be presumptuous for an editor to urge that they should take it, if he did all the writing; but as it is, I think I will venture to say that it would help a Nazarene pastor to read what the General Superintendents and other great men have to say through the HERALD OF HOLINESS, and that a pastor will find it easier to carry out his plans for the advancement of his work, if his people read the paper.

Then there are the books which our Publishing House is offering for sale, just now. Why not buy a quantity of them and sell them out at cost to the people? Any pastor who will try it, will find that such labor will bring as good returns as any effort he can put forth for the work of "perfecting the saints." Books on holiness, books on tithing, books on Sabbath keeping, books on doctrinal themes—make them your allies for establishing the work of the Kingdom.

LOYALTY AND DELIGHT

LOYALTY to God is a fundamental and indispensable virtue. It is the foundation upon which every other commendable thing in our religion rests. But let us not stop with loyalty, it is the man who *delights* in the Lord who is promised the desires of his heart. A man may be loyal to his wife and yet have no special joy over his possession in her. A man may be loyal to his children and yet find no special pleasure in them. His loyalty may be a matter of principle, so that he will in no case vary from the duties which it requires, and still he may think of all as mere "matters of course," and be almost emotionally dead. "The glory of God," "the joy of the Lord," "the beauty of Christ," "the pleasure of grace," what do these expressions mean to us? Have we really found "Him whom our souls love"? Do we joy with "Joy that is unspeakable and full of glory"? Are we delighted with our possession of and in Him? Laying aside the fear of wrath, how much is our religion worth in terms of actual satisfaction?

CONCERNING A COLLEGE EDUCATION

SOME over zealous people recommend a college education without regard to age or condition. But really a person should not be so rash and unthoughted in so serious a matter. A college education is a questionable affair unless you know the person who is being considered in the advice; for "A college can not make brains; it only trains them. It usually makes a smart man smarter, and a fool a bigger fool."

Questions Answered

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

Q. What is the Greek word for *receive* in John 14:17 and could it have the meaning "Handle violently"? J. C. H., Okla.

Ans. The word in question is the Greek word *labano* which is translated *receive* more than a hundred times in our English Bible and it could not mean "Handle violently" in any of the cases where it is so translated. But the same word is sometimes translated *take* as in John 19:1 and in some of these passages it might have the meaning which you suggest.

Q. Should Nazarenes wear wedding rings? If not, why? J. C. H., Okla.

Ans. The New Testament Scriptures and the Manual of the Church of the Nazarene both forbid the wearing of gold and other jewelry for the purpose of adornment. Personally, I do not think it would be easy to convince one's own conscience and the consciences of other people that a wedding ring serves a purpose worthy of the expense and trouble which it involves, if the question of adornment is ruled out. However, I do think it is a very important thing for the fact of one's marriage to be "published" and if there are no other ways for one to give information of the fact, then a ring might be better than to allow the public to be always misled as to the state of one's life in this matter. As to why the wedding ring is objectionable, there are no objections except those applying to jewelry in general.

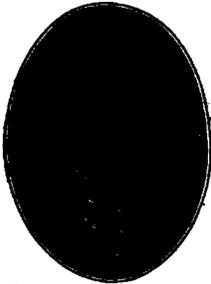
Q. How much time do you think is a reasonable allowance for a well experienced evangelist to deliver a sermon in a revival for it to have the most effect on the audience at large? J. E. S., Ala.

Ans. I think thirty minutes is a short sermon and an hour is a long sermon.

Q. Can a child under the age of accountability be sanctified wholly through the prayers, or the laying on of hands and consecration, of the parents without having to be saved or sanctified by any efforts of its own? W. T., Okla.

Ans. In arguing against the modern notion that an infant is pure, there is some value to be attached to the fact that the old-time Methodist preacher, on the occasion of the baptizing of an infant, prayed, "Lord grant that the old man within this child may die and that it may be so cleansed from inbred sin, etc."; for herein is evidence of the general acceptance of the Scriptural doctrine that the heart is naturally depraved. But as to the real fact of experience, people, children or adults, are regenerated only when they personally meet the conditions and exercise saving faith; and Christians are sanctified wholly only when they personally exercise faith in God for the accomplishment of this glorious work.

Introducing the Preacher



Brother Neely was converted at seventeen years of age, sanctified wholly at twenty-one, and entered the ministry at twenty-two. He graduated from Peniel College, Peniel, Texas, taking the A. B. and B. O. degrees.

He has spent seven years in the pastorate of two college churches, one year as superintendent of the Dallas District and fifteen years in the evangelistic work. Brother Neely is one of the "old stand bys" of the Nazarene movement and has a twenty-three year record that is without a blemish. He is one of the strongest preachers in the church and is greatly in demand for revivals and camp-meetings. He is to be one of the preachers at the Pasadena camp and also the Headquarters camp this summer.—Editor.

The Vindication of Divine Justice In the Judgment of Man

By REV. B. F. NEELY

Texts: Isa. 28:17, and Rom. 9:20

JUDGMENT also will I lay to the line and righteousness to the plummet." The first text declares a future judgment, in which righteousness of the most radical type will be demanded of its subjects on principles of the strictest justice. The fact of a future judgment for all men, in which the quality of their actions will be considered, rewards given, and punishments inflicted according to the merits or demerits of the individual case, is certainly the teaching of the Bible. "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. 12:14). "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

I. But the justice of a future judgment has been challenged on principles of moral philosophy.

The question is: How can it be right for the Most High to demand of fallen humanity the quality of conduct prescribed in the Bible? The objecter enters a vigorous protest to the effect that justice, as represented in the Bible and human ethics, can not be upheld under such circumstances. The protest is based upon the following facts:

1. I had no opportunity to exercise the power of free choice in the matter of assuming responsibility involved in an existence in God's world; and since I did not have the opportunity to choose or reject the assumption of such a responsibility, how can it be right to judge and punish me for bad conduct when my very existence, which included the dangerous probability of wrong doing, was imposed upon me without my consent?

2. When I came into this world I was

THE NAZARENE PULPIT

cursed with a fallen nature, that trended my life in the direction of the violation of the law of God. "For behold I was shapen in iniquity and in sin did my mother conceive me" (Psalm 51:5). "The heart is deceitful above all things and desperately wicked, who can know it?" (Jer. 17:9). "Out of the heart are the issues of life" (Prov. 4:23). Then according to the scriptural account, the individual is corrupt in his heart from his youth; even from the earliest incipency of his being. This being true he can not justly be held responsible for the corruption of his heart which is coequal with him in existence. Adam and Eve excepted, no one has lived that did not have the contamination of sin from the moment his existence began; and no stream can rise higher than the source from which it flows. So can no life be better than the heart from which it springs. The Master said, "A corrupt tree can not bring forth good fruit." Now if all of Adam's sin-marred children have inherited evil hearts, and in the very nature of things, the quality of the heart prefigures the quality of the life, wherein is it right for one to be brought before the Judgment Throne and conduct be demanded of him, better in its quality than the heart from which the conduct flows?

3. Not only was I brought into existence without my consent, and with a fallen nature, but I was brought into a world that is full of sin, that gave me an environment that is conducive to wrong doing. Evil abounds on the right hand and on the left. Every thing that this world offers has a hell-ward pull to it; and the Bible declares, "evil communications corrupt good manners," and that abounding iniquity causes love to wax cold. Then how could I be expected to live a life that is better than its source, and better than those of its contemporaries?

4. Not only do I exist without my consent, possessing a nature that was depraved when given to me, in an unfriendly world that is filled with all kinds of wickedness, but the world that furnishes me a place of abode is under the dominion of a personal devil. Whose chief business, because I am the product of the handiwork of God, is to further degrade my character and blight my life. He hates humanity because originally it bore the image and likeness of its Creator. "He goeth about as a roaring lion seeking whom he may devour." And "He transforms himself into an angel of light and would deceive, if possible, the very elect." In his diabolical administrations in wrecking human lives and mildewing human character he never reveals his true identity. And he is the captor of the whole race; for "Of whom a man is over-

come of the same is he brought into bondage."

Based upon the foregoing argument it is easy to see that when it comes to the quality of human conduct, and the powers that produce it, only "Adam the First" has had a fair chance. And according to principles of justice, he only should be judged. All other human beings are so restricted in their resources, and so hampered by evil in their constitutional make up, and evil in their environment, and also by the active opposition from the arch fiend of damnation that divine justice can not be maintained in such a judgment as the Church is constantly warning the world against.

II. "But oh man, who art thou that replest against God!" The dignity of law can be upheld, only by the infliction of the penalty prescribed for the violation of the law. A failure to execute the penalty for the violation of the law either convicts the law of unrighteousness or the administrator of the law of unfaithfulness to the trust committed to him; and therefore shows the administrator of the law to be opposed to the principles which the law was intended to protect.

The second text warns us against the conclusions reached by the argument made in opposition to the statements of the first text. It presupposes the fact that the rights of humanity have not been overlooked; that God not only proposes to uphold the dignity of His law by judgment and punishing humanity for its violation, but He also proposes to vindicate the righteousness of His administration by a proper consideration of the rights of the violators of His law.

In attempting to vindicate Divine justice in the judgment of man, we must reply to the objections urged in the opposition.

1. "I did not consent to assume the responsibility involved in an existence in God's world." In reply, we have only to call attention to the fact that when man came from the hand of his Creator he was the masterpiece of all creative effort, and was said to be "very good." For "God created man in His own image." The fact that the highest order of beings was used as a pattern in the formation of man fully justifies the creation of such a creature at the beginning. And now since the fall, redemption has been provided for all and, as if to keep us from loathing our very existence, God promises man complete satisfaction. "He satisfieth the longing soul and filleth the hungry soul with good things" (Psa. 107:9). Now we maintain that if the heavenly Father gives one complete satisfaction, no one, not even the Devil himself can induce that one to repudiate the responsibility of living. For satisfaction precludes any dissatisfaction; and if one is alive and satisfied it would be logically impossible for him to desire, or even consent to non-existence. The fact is, responsibility adds to the happiness of a good man. For it is a constituent part of his pleasure.

2. But it is urged that we are not good.

That we were born with depraved natures; and since it was impossible for us to act before our birth, the depravity of our natures could not be the result of our actions; and therefore we could not be held responsible for the unfortunate condition. Nor should we be held accountable for the wicked lives that flow from these evil hearts for which we are not responsible.

This argument would be conclusive if it were not for the fact that redemption from the power and being of sin has been provided; and this redemption offers to meet and relieve every need of the human heart. "Thou shalt call His name Jesus, for he shall save His people from their sins" (Matt. 1:21). "But God commendeth His love toward us in that while we were yet sinners Christ died for us" (Rom. 5:8). "From all your filthiness and from all your idols will I cleanse you, a new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh" (Ezek. 36:25, 26) and "A good man out of the good treasures of his heart bringeth forth good things" (Matt. 12:35). Therefore it is evident that God has provided for the deliverance of man from evil, and that he can be delivered if he wills to be delivered; and if he is delivered from sin and becomes a good man, a future judgment would only bring out in bold relief the blessed results of his salvation. Therefore a good man can not object to the judgment. Now if a person can be saved he ought to be saved; and if a person can be saved, and ought to be saved and yet is not saved, he deserves punishment for not being saved from sin; and if he deserves punishment, divine justice must provide a judgment to try his case and assess the penalty.

3. The protest was made against a future judgment because of our sinful environment which tends to break us down spiritually. Although environment is a very potent factor in character building, yet the fact of wicked surroundings does not justify me in replying against God, for He arranges protection for us against evil influences; and supplies us with strength to overcome and rise above the tides of an unwholesome environment. "I will cause you to walk in my statutes and ye shall keep my judgments and do them" (Ezek. 36:27). "And where sin abounded grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:20, 21). Therefore the fact that I live in a world that contains sin and sinners does not exclude the element of justice from a future judgment for me.

4. The last protest against the justice of a future judgment was based upon the fact of a personal devil being actively engaged in the business of interfering with the efforts of all who undertake to live in harmony with

the standards of the gospel. He is represented as our adversary; and he far surpasses the wisest of men in wisdom; and he is exceedingly cunning. He also has tremendous resources at his infernal command.

But notwithstanding all this, we are left without an excuse. "I will make a new covenant with the house of Israel—I will put my laws in their mind, and write them in their hearts: and I will be to them a God and they shall be to me a people" (Heb. 8:8-10). "As God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people" (2 Cor. 6:16). "For greater is he that is in you than he that is in the world". The gospel commission received by St. Paul was "to open their eyes and to turn them from darkness to light and from the power of Satan unto God" (Acts 26:17). And it is expressly stated that the incarnation of Christ contemplated individual victory for his people over the Devil and the servitude of sin, Heb. 2:14-18; and He prayed in His valedictory prayer that we might be kept from the evil one. John 17:15, R. V.

Finally we have only to say, that although we were lost, without hope, and without God in the world; that we were helpless, without strength; that we were lying sprawling upon the desert sands of time, an easy prey to every beast of passion and lust that browsed in the fields of human thought and human habitation; we were bruised and broken, sick and dying, bankrupt and ruined; yet the Prince of Life looked upon our unfortunate sin-blighted condition! He beheld us exposed to the wrath of eternal vengeance! He beheld the towering mountains of iniquity that stood between us and peace with God! He saw the impassable gulf that rolled between the sons of a ruined and fallen race and the Elysian realms of eternal bliss! He saw that no system of philosophy could be evolved by which man could be elevated above the groveling swamps of lust and carnal shame; He took into consideration that the central figure in the philosophy of damnation is a personal devil! That no law could be enacted that could give man relief from the vandalism of the cohorts of hell! That if man was to be delivered from his soul disease and its ruinous effects, and his feet kept off the blistering plains of the world of ruin, and he finally and ultimately saved from the eternal companionship of the cursed champion of the black arts of woe, that it was necessary for some one that had the power to cope with the king of darkness to interfere with his diabolical plans! When the blessed Jesus thus beheld us chained to the chariot wheels of destruction and being dragged hellward through every conceivable avenue, from the popular sins of the upper crusts of society to the lowest mudsills of the structures of infamy, into the smoky regions of the habitation of cursed spirits, His great heart was moved with compassion. An emotional storm arose and swept His gentle, tender bosom

till He was overcome with a sense of pity, love and solicitude.

He laid aside His royal regalia, and prepared Himself for battle. He assumed the relation of our federal head in the person of "Adam the Second." He advanced to the field of battle where "Adam the First" lost his victory and sold his posterity into the slavery of sin. He thus espoused the cause of lost humanity, and assumed its entire debt. He stepped in between us and a violated law, and met every demand that divine justice made upon us. He stepped in between the sinner and an offended God, appeased His wrath and evoked for us His fatherly smile. By giving us His name to use at heaven's bank, He gave us access to resources on which to draw in emergency cases for all time to come. "If ye ask anything in my name I will do it." He suffered on the cross for all mankind. He cried out "It is finished," His thorn-crowned head fell limp on His quivering, blood-bespattered bosom, and He yielded up the ghost. His blood formed a mighty fountain in the "house of David and to the inhabitants of Jerusalem for sin and for uncleanness." While His body was lying, buried in a borrowed tomb, our conquering Redeemer, the captain of our salvation, pursued His defeated and fleeing enemy to the very gates of hell. He wrenched victory from the very jaws of damnation and came back and took up His broken body, rising triumphantly victorious over death, hell, and the grave. Then "he ascended up on high and led captivity captive and gave gifts unto men. And He gave some apostles and some prophets and some evangelists and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Therefore salvation from all sin, for all men, here and now, at the infinite cost of the suffering and death of the Prince of Life constitutes a perfect vindication of Divine justice in the judgment of man. For by virtue of the tragedy of the cross and the victory over the grave the Holy Spirit has descended and is operating among men. Therefore divine justice has a perfect right to demand at the hands of every man a life that measures up to the top of the highest standard made possible to him by the death and intercession of Christ and the operations of the Holy Spirit. And this gives mighty force to the warning of the second text. "Oh man who art thou that repliest against God."

"This One Thing I Do"

By REV. A. O. HENRICKS, M. A., D. D.,
President of Pasadena University

"Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you" (Phil. 3:12-15).

"Onward" seems to have been the watchword of the great apostle Paul. "This one thing I do" was stated in this passage of Scripture as if it were the motto of his life. Many men spread themselves over vast fields of effort and dabble in so many things, and in so doing become thin and useless. Not so with the great apostle. He had but one aim, one object, one purpose in life, expressed in the text. He realized that as human beings we are limited and must concentrate the field of our efforts in order to be felt among men.

An old adage has it, "The future for the young, the present for the middle aged, the past for the old," but not so with the hero of our text. His vision was still forward: the Sun of his Hope was still rising. He was now "Paul the aged," probably in the very last year of his life. Thirty years of Christian triumphs lay behind him. In a few months he will be writing—"I have fought a good fight," yet the brave soul is still a strenuous racer for the goal and the prize, which lay just ahead of him.

Let us notice for a moment this apparent disclaimer of perfection. This passage is often quoted and preached from as if against second blessing holiness. A little careful study will soon reveal that this is anything but true. Please note that the verb "obtained" in verse twelve has no object. The object is found in verses ten and eleven. "That I may know him (Christ) and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; if by any means I may attain unto the resurrection from (among) the dead." It was then the glory of the resurrection perfection of the saints (the sanctified) for which he was striving, and which was still ahead, and not the Christian perfection of perfect love, for he says "let us, therefore, as many as be perfect (in love) be thus minded." Verse fifteen shows very clearly that he claimed perfection as a runner, or Christian, though the prize was not yet won. He longed to have fellowship with His (Christ's) sufferings, and be conformed to His death, and willing to gladly die as a martyr for his Lord, which he also did.

It will do us good to note some of the things from which the apostle turned away. First he turned away from the past, and what a past it was! Filled with heroic achievements, missionary zeal, manifold sufferings and persecutions, conflicts with the powers of darkness, successes and triumphs. He forgot them all, and treated them all as insufficient to satisfy his ambition, or appease his desire, or fulfill his purpose. Nothing in the past could satisfy him. It all passed into oblivion. He forgot his sorrows. And, alas, how many men and women are buried here. Paul, like other old men, had his bereavements and heartaches; but he recognized the fact that these were designed to break up the subsoil of his heart, until he could say in Romans 8:28—"All things work together for good to them that love the Lord." Tears are sometimes lenses through which we look afar. Paul seems to have been a member of the Sanhedrin, and if so, he was a husband and a father. He had loved ones the same as the rest of us, and when he had to step out alone, his human heart felt it keenly.

CHRIST IS RISEN

Christ, the Lord is risen today,
Sons of men and angels say;
Raise your joys and triumphs high;
Sing, ye heavens,—and earth reply.

Love's redeeming work is done;
Fought the fight, the victory won:
Jesus' agony is o'er,
Darkness veils the earth no more.

Vain the stone, the watch, the seal,
Christ hath burst the gates of hell:
Death in vain forbids Him rise,
Christ hath opened Paradise.

Lives again our glorious King;
Where, O Death, is now thy sting?
Once he died our souls to save;
Where's thy victory, boasting Grave?

Soar we now where Christ hath led,
Following our exalted Head;
Made like Him, like Him to rise;
Ours the cross, the grave, the skies.

—CHARLES WESLEY.

But not only did he forget his sorrows; he forgot his past failures and sins. Not that he literally wiped them out of his memory, for he often mentions them with shame and regret. But he did not let them hang on him and drag him down, and shut him in the prison of despair. If he had been a great sinner, he had a great Savior. He said "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Past failures do not necessarily indicate what God can do, if we give Him a good chance.

Along with the rest he forgot his success, his labors and pleasures. Some people are downed by success who can not be downed by failure, and here is where the servant of the Lord has to watch and pray. He had won a multitude of souls to Christ, but he was still seeking the lost. He had written about one-half of the New Testament, but he was still writing. He had planted a string of churches across Asia Minor and Europe, but he was still planting churches everywhere. He had shaped the life of Christianity, but was still interpreting the way of salvation. He had even seen the Lord in a vision, but he was still looking ahead and pressing on. His spiritual attainments were great and many, but he forgot them all. He had passed thirty years of spirit-filled days and experiences, with marvelous answers to prayer. He had fought the Devil for thirty years on a thousand battlefields, and always came out on top. He had experienced thirty years of inspiration, when he wrote his letters to the different churches and people. He had visions during these years in which he was even caught up into heaven. He had spent thirty years, since he was saved and sanctified, of growth into the likeness to Christ, yet still "forgetting" his eye was lifted by hope, and his heart by expectation, until he forgets them all by reaching forth and pressing on toward the mark.

The great apostle lived for the future, "I press toward the mark" was his battle cry, and it may well be ours. Whatever the past may have been, there are better things ahead. The runner does not look behind, or at the onlooking crowd, but on the goal ahead. The goal and prize were ever in his vision. The goal was more likeness to Jesus; conformity to His life and death. The prize is the crown of rejoicing, as a reward for faithful service. There are heights above as yet unreachd, let us press on.

Let us notice in conclusion that such an attitude toward the past and the future conduced to make a glorious present. He had a single aim. "This one thing I do"—forgetting—stretching forward—I press toward the mark." Like an athlete, like a swollen river, concentrated, continuous, without any let-up. In the shop, for others; at the bench, for others; writing, speaking preaching, laboring, toiling, watching, waiting. What zeal it wrought; what fidelity in service. What patient continuance in well doing, until one day he was condemned to death, and led out to execution. There was a sweep of the sword, a flash of the moving gates of pearl; a welcome of saints and angels; and the great apostle was led into the presence of his King and Lord. The old runner had reached the goal and won his crown. "So run that ye may obtain."

A SAD DAY

I HAVE often thought that the saddest, most hopeless day which ever dawned upon this earth was that Sabbath on which the body of Jesus lay in Joseph's tomb.

The day of crucifixion had been terrible enough, and yet it is possible that it was not entirely without hope to the little band of horrified, trembling disciples, even though Jesus was nailed to the cross. They heard His enemies fling a challenge in His face as He hung there between the two thieves. "If Thou be the Son of God, come down from the cross," jeered the people. And the priests and scribes took it up. "If He be the King of Israel, let Him now come down from the cross and we will believe Him," they cried in turn. I have wondered if up to the very last, a hope did not linger in the hearts of the disciples that Jesus would deliver Himself by a mighty miracle, and descend from the cross to the confusion of His enemies.

But there was no such hope the next day. Jesus was dead. His body, cold and pallid in death, had been wrapped in its shroud of fine linen, and laid in the rock chamber of Joseph's sepulcher, and Roman soldiers kept guard outside the closely sealed entrance. It was a quiet day. The tumult of the mob had died down, and the great city was peaceful in its usual Sabbath calm. And there was plenty of time to think. The disciples, weary in body, sick at heart, must have gone over and over again in their minds the dreadful scenes which they had witnessed. And they were able now to realize the extent of the calamity which had fallen upon them. They had left everything to follow Jesus. For three years every plan of their lives had been built upon their belief in Him as the Messiah, and upon the great work which He was to do for Israel. But all that was over. Their plans lay in ruins about them. Their leader had been tried, condemned and executed as a criminal, an enemy to the nation, and they were in fear for their own safety. How they must have suffered as the long, sorrowful, hopeless day dragged by.

A GLAD DAY

Then came the early dawn of that first Easter morning, the gladdest day, I think, which ever broke upon this old world, unless it be the day when Jesus was born in Bethlehem!

It began with the empty tomb! The vision of angels and a strange message about a risen Lord followed quickly. How bewildered the disciples must have been, and how excited. There was much running to and fro as they sought to acquaint one another with these amazing facts. Then Jesus Himself appeared unto one after the other of them!—Jesus alive,—and in possession of all His old time authority and power!

Have you ever tried to imagine the change which took place in these sorrowful ones as they gazed once more upon that beloved face? Have you wondered how they felt when they heard again the tones of that dear voice? Ah, we may be sure that fear and doubt and perplexity melted like mists before the rising sun. The heavy burden of grief rolled away and their hearts were filled with a perfect ecstasy of joy and gladness. For Jesus had risen, triumphant over His enemies! Death had not been able to bind Him, nor the grave to hold Him captive! He was indeed the Son of the Highest, the Messiah of Israel, their Lord and their God.

"Yes," you say, "that first Easter must have been a wonderful day, a day of such joy as human hearts had never known before." That is true. And yet the disciples were not the only ones to whom the day brought exquisite joy and gladness. Have you ever thought what that memorable first day of the week meant to Jesus Himself?

A GLAD DAY FOR OUR LORD

This is a very sacred subject, and I hesitate to talk with you about it lest we should not be reverent enough in our hearts; for we would shrink from approaching that tomb in Joseph's garden in a spirit of idle curiosity. It had been



HIS RESURRECTION MORNING

In the early, early morning,
In the sweet and quiet hours,
When the stars are still a-shining,
And the dew is on the flowers,
In the first hush of the morning,
Do you see him standing there,
With wound-prints in his holy hands,
And the glory on his hair?

I am glad there was a garden
In the place where Jesus died,
I am glad that it was Spring-time,
When the stone was rolled aside;
When the holy Seed of David
Rose in beauty from the sod,
And the angels told the story
Of the living Son of God.

—PLEASANT HURST.

very quiet, the sepulcher, since Joseph and Nicodemus had placed the dead body of Jesus within it at nightfall of the crucifixion day. It was cold and dark and silent inside, for the vault had been hewn out of solid rock, and a great stone door had been rolled into place, securely fastening it off from the outside world. In the darkness, the body of Jesus, rigid in the icy grasp of death, lay straight and stiff on its stone slab. The long night gave way to daylight, and the day was lost in night again, as the hours went slowly by. Then in the end of the Sabbath, while it was still dark, though it was beginning to dawn toward the first of the week, the silence of the tomb was broken by a faint stir. *The heart of Jesus was beating again, sending the blood coursing along His veins. He was breathing, had opened His eyes. Jesus was alive! Had risen! And was making His preparation to leave, quietly and deliberately as if He were in no hurry. The linen shroud was removed and laid to one side, and the napkin which had been about His head was wrapped together and placed by itself. And what about the heavy stone door? There was a great earthquake, for the angel of the Lord descended from heaven and rolled back the stone from the opening and sat upon it. And through the open portal, the Lord of life and glory stepped forth into the light and beauty of another day on earth.*

How fresh and sweet the early morning air must have seemed. Perhaps there were flowers blooming in Joseph's garden, (John 20:15 indicates that this wealthy Jewish counsellor employed a gardener to take care of the grounds surrounding the handsome sepulcher which he had built) which lifted their bright dewy faces to greet Him. And the birds,—O, I think there must have been birds which twittered and chirped and sang joyously, as they darted from myrtle to oleander bough, or olive tree, that lovely spring morning. And we can but wonder if the sun, rising above the eastern hills, outshone himself in golden splendor in honor of that glorious Sun of Righteousness who had risen with healing in His wings. It must have been a beautiful day to Jesus! He had suffered cruelly. He had been mocked and spit upon. For a time it had seemed that He was forsaken of God because of the hideous load of sin which He had undertaken to bear for guilty man. And He had submitted to death, the shameful death of the cross. But all that was over and past now. He was alive, and well, His body free forevermore from pain and weakness. And

the day stretched before Him, His happy resurrection day, with so many beautiful, comforting things to be done, so much work to see to: Mary's tears would have to be dried. He must show Himself to the little group of astonished women hurrying from the empty tomb, and He must see and comfort Peter. Then there were the two sad-hearted disciples who would leave Jerusalem in the early afternoon without knowing the certainty of the resurrection. He would overtake them on their way to Emmaus and spend an hour or two with them, and explain to them in all the Scriptures the things concerning Himself. And after turning their sorrow into joy, by revealing Himself to them, He must return to Jerusalem in time to meet with the eleven and those gathered with them. Their tears must be calmed. They must be convinced that He was not a spirit, and to this end He would eat before them and show them His hands and feet. Then He would talk long and lovingly with them, opening their understanding that they might know the Scriptures and see that it behoved Christ to suffer these things and to enter into His glory.

O, happy, happy, busy day for Jesus! A day to be spent in glad service for others, easing burdened human hearts, opening poor dull human understanding, and uplifting weak human lives by taking them into His own divine plans. And to this agree the words of the prophet when he said that Messiah would come "to appoint unto them that mourn in Zion to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

THE EASTER MESSAGE

May the Easter glory shine upon your soul and make you strong! The disappointment, the darkness, the sorrow, which may be waiting for you in the home today or at business tomorrow or in your wide or narrow world—may you confront them all with the calm and happy courage of one who knows that all things work together for good to those who love God.

O tried and tempted heart, believe in the Easter message! Believe in God. Believe in his love. Believe in his care! Believe in his goodness. Believe that he knows, and that all is well with you while you are in his hands. Believe that pain is not all painful, that chastisement may be sweet, that bodily weakness, hardship, loss, the blight of hope, and all that seems most wrong, must in some strange, sad, splendid way work out for you a far more exceeding weight of glory.—Dr. C. F. AKEN, in the *Easter Message*.

AT EASTER TIME

The little flowers came up through the ground
At Easter time, at Easter time,
They raised their heads and looked around,
At happy Easter time;
And every pretty bud did say,
"Good people, bless this holy day,
For Christ is risen, the angels say,
At happy Easter time!"

The pure white lily raised its cup,
At Easter time, at Easter time;
The crocus to the sky looked up,
At happy Easter time.
"We hear the song of heaven!" they say,
"Its glory shines in us today;
Oh, may it shine on us always,
At holy Easter time!"

'Twas long and long and long ago,
That Easter time, that Easter time;
But still the pure white lilies blow
At happy Easter time.
And still each little flower doth say,
"Good Christians, bless this holy day!
For Christ is risen, the angels say,
At blessed Easter time!"

—LAURA E. RICHARDS.

VICTORY CAMPAIGN FOR

Latest Reports Concerning the Campaign

SAN ANTONIO DISTRICT CONVENTION

Plans are now made for a convention to be held on the San Antonio District in the interest of the Publishing House. Dr. R. T. Williams will be at this convention. In a letter from Brother Sharpe, the Superintendent, he states that he is very much interested in this important matter and will assist in every way possible.

EASTERN OKLAHOMA PLANNING TWO CONVENTIONS

Brother Mark Whitney, the Superintendent writes they are planning for two conventions on their District in the near future in the interest of our Publishing House. He states they will co-operate in every way possible in the interest of the Publishing House campaign.

OHIO DISTRICT SUPERINTENDENT PLANS ACTION

A letter from Brother Chilton, the Superintendent of the Ohio District, states they expect to make arrangements at their Assembly, which is to be held within a few weeks, for the Publishing House campaign. They are with us to do their best.

RE-ORGANIZATION COMMITTEE MEETS

The Committee on Re-organization, together with the Board of General Superintendents, had a meeting in Chicago during the past week, at which time they heard reports from the Manager and Treasurer of the Publishing House and they expressed themselves

VICTORY

\$100,000.00

\$80,000.00

\$60,000.00

\$70,000.00

\$60,000.00

\$50,000.00

\$40,000.00

\$30,000.00

\$20,000.00

\$10,000.00

as very much encouraged over the work already accomplished in re-organizing and re-financing the Publishing House.

Very careful consideration was given to the plans for the future and several plans agreed upon that will effect quite a saving in the operating expenses of the Publishing House. The Committee is confident that if the campaign is a success and the money secured, that it will so thoroughly establish our Publishing House that it will not be necessary to call on the Church in the future for offerings of this kind. The Committee is giving personal and prayerful consideration to the needs of the Publishing House and we are believing for great victory.

HAVE YOU RESPONDED?

The Finance Committee finds that the actual cost of publishing the HERALD OF HOLINESS exceeds the subscription price about 75 cents. A letter is being sent to each subscriber asking that every one contribute 60c toward a special fund to make up this deficit. We urge every one of our people to respond to this appeal.

ORDER BOOKS AND BIBLES

The Re-Organization Sale presents an opportunity of accomplishing three things, every one worth while, as the result of one action. If you will order a supply of the books, pamphlets, etc., which are being advertised and distribute them among your friends, you will bring a blessing upon yourself; you will present the truth which may result in the subsequent conversion and sanctification of many and you will help your Publishing House to convert its stock into cash which is needed so much at this time of financial crisis.

FAITH — PRAYER — WORKS

"What shall we then say to these things? If God be for us who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things? Romans 8:31, 32.

HELP US CLIMB THIS VICTORY LADDER

MUCH PRAYER WILL BE NEEDED

WE would not dare to undertake the great campaign for the Publishing House unless we knew our people everywhere would make it a subject of much prayer. We feel that our friends will do their best and many will sacrifice to the very limit in order to help us save our Publishing House, but over and above all of this we feel that the final victory can only be won through prayer.

During the past months we have had so many wonderful illustrations of the possibilities of the prayer life that we are fully persuaded that though conditions everywhere might be an argument against an-

other effort to raise so much money, yet we are fully persuaded that with a united people, praying daily for this great enterprise, God will hear and answer prayer and surprise us from time to time with gifts that we had never thought possible.

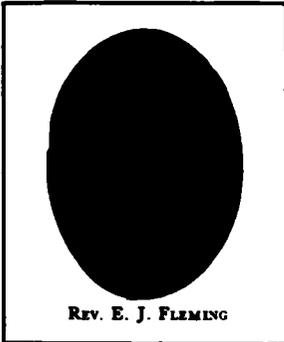
We call upon the members of our World Wide Prayer League to make this a subject of special prayer and we urge our pastors and people to pray daily. It is a tremendous task, but our God is equal to every emergency. Bless His Name!

E. G. ANDERSON, Treasurer.

THE PUBLISHING HOUSE

THE POWER OF THE PRESS

E. J. Fleming, General Secretary



REV. E. J. FLEMING

CAN we say, without danger of successful controversy, that the most powerful single agency in the world today is the printed page? Compare its far-reaching influence with that of the telegraph, the telephone, the transportation system or any other institution, and we readily see the over-topping relation of the printed page.

EVERYBODY READS. In America the number who do not read is negligible. The printed page is commanding attention every way you turn. It speaks to the bootblack and the banker; the factory hand and the professional man; the student and the teacher; the little child and the aged man. Men read around the home fires; while walking down the streets to business or work; on the street cars and railway trains; everywhere the ceaseless throng carries the printed page.

"Big business" knows the value of printer's ink and millions are annually invested, in what?—the printed page. For what?—to enlist attention. For what?—to create interest.

For what?—to arouse inquiry. For what?—to secure more "big business." What attracted *your attention*? A printed page. What created interest in *your mind*? The printed page. What aroused *you to inquire*? The printed page. What secured *your patronage*? The printed page. Put the question fairly up to *yourself* and see how far you are influenced by printing.

Everything is done to make the page attractive. Large pages and small; serious matter and ridiculous; exclamation and interrogation; colored inks and black; tinted paper and white; stately styles and glaring forms; modest statement and blatant exaggeration. But human attention must be secured and fervent interest created—and the printed page secures the results.

Satan knows the power of the printed page and procures every possible means to subsidize it to carry forward his work and establish and fortify his kingdom. It is needless to say that he uses vile printed matter to obtain his ends. We take that for granted. His closest allies are not vile novels, salacious magazines, infidel books and coarse slander: but false doctrines parading as an exalted type of Christianity. If Satan can get literally millions of pages filled with the false claims of Eddyism, or Russellism, or Mormonism, or Spiritism, or New Thought, or so-called "higher criticism," he will compass earth and hell to pay the bills. That every false teaching under heaven can command almost unlimited means for propaganda by the press is abundantly proven when we see huge presses running day and night and turning out soul-destroying literature by the TRAINLOAD, and armies of zealous followers hastening from door to door to distribute the product.

On Sunday morning long before the average citizen is awake, the agents of the false, soul-destroying cults are hurrying from house to house leaving their printed pages on doorstep and in mail box. Are these read? *Ask yourself.* DO YOU EVER READ THEM? Besides, on the streets, in the

shops, in the busy channels of trade, in depots and waiting rooms, we find evidence of Satan's use of printed matter.

It is usually conceded that antagonism to error tends to create interest which it is well to avoid. Hence, the most effective mode of opposing error is to proclaim truth. This is essentially true of Christian truth. Is error denying the deity of Christ? Proclaim His deity. Is error denying a hereafter? Proclaim a hereafter with compelling conviction. Is anti-holiness propaganda being circulated? Get busy and circulate first-class holiness literature.

But *where shall we obtain holiness literature to circulate?* Where may we obtain such as will be guaranteed *free from the taint of possible error?* Who will produce that which our own God-called, heaven-commissioned Zion needs and absolutely *must have* in order to fulfil her peculiar mission to this lost world? It must be prepared by *our* writers and printed by *our* printers and sent out by *our* clerks and scattered by *our* people. For the preparation and production of this we must have a great publishing house where operators work unceasingly setting matter in type, and the hum of great presses is heard by day and by night. There is no sacrifice of the Church that will return greater fruitage than that which gets our splendid Nazarene Publishing House free from incumbrance and capitalizes it to a point where it can adequately meet the demands of the Church for the printed page. *There is no question of there being a great demand for the printed matter issued by our publishing house when a sufficient capitalization guarantees a sufficient production to meet the need which agitation and proper representation will produce.*

That a crisis is upon us none denies. That the Church must face that crisis none will question. That "*God and the church will triumph*" must be *our slogan* till it is done. It is the crying need of the age. It is the *first need* of the Church. *It must be done. It can be done. We will arise and do it. On with the Victory Campaign!*

ARGENTINA AS A MISSION FIELD

REV. GUY C. McHENRY

Little is known of Argentina as a mission field. This is due in general, to the fact that so little missionary work has been done in it yet, and with relation to the Church of the Nazarene in particular because our work there is so new started only a little over two years ago. We now have six missionaries in this field, namely, Rev. and Mrs. Miller, Rev. and Mrs. Ferguson, and Rev. and Mrs. McHenry. I give you these names that you may pray for us, for I believe that there is no greater auxiliary to missionary work than prayer.

We have three mission churches in the city of Buenos Aires. We could have more churches if we had more workers and more money. When you consider the magnitude of our field you can in a measure, perhaps, imagine the feeling of six missionaries with so vast a harvest field about us. And we being so few and so limited in our ability to do many things in a little time can in no adequate way touch the lives and hearts of these multitudes with the gospel message though we work at it day and night.

Argentina alone comprises a territory equal to approximately one third that of the United States. Some one has said that it is the largest stretch of fertile arable land in the world. This vast land is populated by a people principally of Spanish descent, Spanish being the language of the country. At the same time there are many Italian, Portuguese, German and other European peoples. In Buenos Aires there is a sprinkling of English Canadians, and North Americans; but a very small per cent of these are Christian. The purpose and aim of nearly all of them is to make money, and of course you know God does not enter into their money making. They come here for gold, not for God. Much of the land is held in large tracts by landlords and worked by peons. These peons are poor, receiving just enough money for their work to buy bread and *mate*, a herb from which they make a drink similar to tea.

Hundreds—yes, thousands—of towns and villages dot the great Argentine pampas, to say nothing of the peons living on the great farms who have never seen a gospel preacher or a Bible, or heard a gospel message. The Roman Catholic church has spread her blighting influence over all and gripped the people with a superstition and ignorance appalling. This fact makes the progress of the gospel very slow and every inch of ground taken for Christ is done only by a heroic contest. It would make your heart bleed to hear the testimony of some of these poor natives. If it means so much to us in the homeland to give up the world and follow the Lord contrary to the opinions of the people, can you comprehend what it means for people in this land to break with the religious teachings of centuries and go contrary to all the prevalent opinions of society, reject their saints, godmothers, the church and all to become followers of the Lord Jesus Christ? Thank God we have some whom our missionaries have dug out of this terrible maze of false teaching and false belief in the past two years. These have a testimony that rings true that the Lord has saved them from their sins, while a few profess the grace of entire sanctification. Considering all the difficulties we praise the Lord for the marvelous work of His hands, for truly it is the mighty power of God that must regenerate these people, both mind and soul.

The Lord is helping our missionaries to herald the good news of salvation seven nights in the week at the three halls as well as to conduct three Sunday schools, one on Sunday morning, one on Sunday afternoon, one on Monday afternoon, also a street meeting on the plaza Sunday afternoon in which all of our missionaries and as many of the converts as possible take part. Besides this, we give out hundreds of tracts. Brother and Sister Ferguson have translated into Spanish the first three chapters of "The Christian's Secret of a Happy Life," and are now translating the fourth. These we are giving away, and we find that they are invaluable to the folks in helping them with their problems.

MISSIONARY DEPARTMENT

Brother Miller gets out an eight-page paper monthly, dealing particularly with the Scriptural doctrine and experience of entire sanctification as a second work of grace. This paper is being sent to missionaries, preachers, native workers and Christians of other denominations whenever their addresses can be secured. These papers are being sent out at the rate of a thousand a month, and reach all parts of the continent of South America. Some very encouraging letters have been received by Brother Miller, stating that they had received light on holiness. So this paper is raising up friends for us, and in the future will prove a feeder for our work, for where the paper has gone ahead of us, we shall meet a reception from friends who have been made through *La Senda Antigua* ("The Old Paths"—the name of the paper). Not only so, but those whom we could reach in no other way

FAITHFUL STEWARDSHIP

Mrs. Arabelle Margaret Messenger was converted at the age of twenty in the United Brethren church in Ohio. She lived a constant Christian in this connection until the church dissolved because of its membership moving away. When we moved to Wayne County, Iowa, she joined the Methodist church. When we came to Washington she brought her letter and put it in the church here. She was sanctified in the Methodist church in Marysville, and shortly afterward joined the Nazarene church. It was here she received the inspiration to give her share of the property to the Christianization and education of the children of India. This caused her a severe struggle, for she dearly loved her twelve children; but she loved the cause of Christ more, and was persuaded that this leading was from God. So she made her will accordingly.

Enclosed you will find a bank draft for \$600. I have been able to save this much and I want it to go and be doing good now, even though my beloved wife did not expect the money to be sent until after the estate was settled.

ROYAL H. MESSENGER,
Marysville, Washington.

will receive light on this glorious experience of sanctification. We shall increase the issue from one thousand to fifteen hundred as soon as we find the means. The paper has a subscription price of one peso a year; but by far the larger portion are given away or mailed free, for some of the people are too poor to pay for them.

I feel I should say a word concerning the city of Buenos Aires. The city itself has a population of nearly two million, which is about one-fifth of the population of the Argentine Republic. The city is modern in every way having well-paved streets, a subway that runs under the heart of the city, street cars, electric lights, water and sewer systems, as well as some of the most beautiful parks in the world. Out from the city runs a spider web of railways that tap every part of the country. There are also steamboats plying

between ports north and south, even around Cape Horn. Many river boats steam into the very heart of the continent to the north of Buenos Aires on the Parana, Uruguay and Paraguay rivers. These arteries of traffic seem to be facilities put ready to hand by the Lord that the missionaries of Christ may carry the message in as short a time as possible.

We need workers who are consecrated to the limit, with a vision of the work of God to be done in this country, with a love for its poor lost people, and a mighty faith that the gospel can will, and must be preached to this Rome-ridden country. Back of these must be a mighty host of those who have audience with God and get their petitions through. And along with these there must be a multitude who have gone to the same limit of giving as the missionaries have gone in going.

Shall we arise and possess the land? It can be done only through heroic self-sacrifice and unreserved self-denial on the part of our missionaries at home and abroad. For that is what we are if we are Christ's, we are workers together with Him.

CHINA ASSEMBLY OF 1921

The China Assembly convened in Taining-fu, Wednes-day [Nov. 23d?] at 9 a. m. Rev. Peter Klein, District Superintendent, presided over the Assembly. This was the largest assembly yet held in China. There were nineteen missionaries present. We were led to lift our heart to God in gratitude and praise for His gracious remembrance in sending us reinforcement for this needy harvest field. We feel favored of the Lord indeed in these well-equipped workers.

When the personal reports were read we realized a-fore-hand that the past year had been a very strenuous one for the older missionaries, for they carried on famine relief work in addition to the regular work. The burden was almost too much for them, yet there were no words of complaint. They seemed glad they had given their strength and time to feeding the hungry and caring for the dying. In that tangible way they showed to the heathen the love of the Master.

Dr. Richmond, of the Union Church, Peking, was with us one morning. His message on "I am not ashamed of the gospel of Christ" was well given. Rev. Cecil Trovel, of the N. A. Mission, was with us for the closing Sabbath. His two messages, delivered in the native church, were owned of the Lord.

The devotional hour talks were uplifting and encouraging. Extra treats were given us in special singing. Some of our number rendered duets and quartets. The Lord bless our singers. I believe we appreciate singing here in the mission field more than we did in the homeland, for we hear so little.

When the Publishing House interests were presented the missionaries responded very readily. We appreciate the noble work that this branch of our Church is doing, and we felt that we wanted to have a part in it, even though it must be a small part.

Realizing the financial pressure upon the General Board of Foreign Missions at the present time, we felt we wanted to show our heart-felt sympathy in a practical way. It was a time of blessing to every one as each gave of his meager store. It is just a small token of appreciation to our Board for their thoughtfulness and faithfulness to us these years. God bless them, and may the Master of the harvest see fit to give them the amount of money needed at the present time.

We were well entertained by the missionaries in the large Tainingfu compound. It was wonderful to see what had been accomplished in the past year in building walls around the compound and putting up buildings. When we separated all seemed happy to go to the places to which they had been assigned for the coming year. I believe each started for his station with a greater desire than ever before to do all in his power to rescue the perishing and make this the greatest fruit-bearing year we have yet known. The harvest is white, the doors are open, the opportunities are great, and God is with us. Glory to His name!

GLENNIE SIMS.

LOUISIANA DISTRICT

Our District is so small, and our work is so weak, that when we build a new church, however small or uncostly, it at once becomes an out-standing event. The new church at Oak Grove is actually under course of construction. With just a few members, meager support, and distressing financial conditions, the pastor, Rev. W. D. Drummond, who just a brief while ago came to us from the Methodist Protestant church, has truly displayed a spirit of heroism. His efforts are being crowned with success.

The additions of just a few members tell a big story in the Louisiana work. I have just compiled a set of comparative statistics, from the year 1913 till now. The table shows a small, but sure and steady growth. The indication is healthy. Then we had 8 organized churches, 142 members, and total yearly finances of \$6,152. Our last report shows 11 churches, 416 members and 16,974. Monthly reports from the pastors reveal an increase in membership in the past 4 months, of 19.

For the newly re-organized church at DeRidder I have succeeded in securing the Rev. Lee T. Bradford, the appointment being confirmed by vote of the church. A few pastors will soon be needed for other new points. Only those willing to make financial sacrifice can be considered for this hard pioneer work.

Dr. Roy T. Williams, General Superintendent, assisted by Prof. and Mrs. B. D. Sutton, have just concluded a ten-days' meeting with the Shreveport church, resulting in an upward sweep of victory. More than \$900 in cash and pledges was raised for the Publishing House Victory Campaign. Rev. E. G. Theus is an out-standing successful pastor, willing to undertake great things for the Kingdom. Shreveport is now in the A-1 rating for strong Nazarene churches. Rev. J. S. Sanders, who toiled here so faithfully for many years, is now again resident here, witnessing the full fruition of his worthy labors.

Brother N. B. Herrell, of the Home Mission Board is asking for a tent for the Louisiana District. We are ready, and waiting. The field is white. The grain is waving. Please send the tent now.

STEPHEN B. WILLIAMS, Dist. Sup't.

Evangelists' Reports

Report of W. W. HANKES

Our meeting at Grafton, W. Va., closed with great victory, and was our best meeting this year. Souls passed through in the old-fashioned style. Commissions and restitutions were made, which always bring results; one man and his wife prayed all night, after going home from the meeting, and only stopped long enough to get breakfast for the daughter, and get her off to school, and then began for the day, and continued until the middle of the afternoon, at which time they came to the parsonage, asking us to join them; the pastor, and his wife, the writer and wife, all went to pray, and God answered, and what shouting, the like we have not heard for some time, it was a real feast to be there. The pastor, Rev. B. R. Russell, and wife write us that the revival is still on, and some marvelous cases of healing have taken place, in answer to prayer. One noticeable feature of this meeting was the number of men, that were saved, heads of families, and a number joined the church.

Our next meeting was at Stockton, Ill., with Rev. E. W. Larrabee, as pastor. Everything was in good shape for a great revival, and we started off well, with good crowds, and much conviction, and the whole town seemed to be stirred, rain and snow, and hail, did not stop the crowd, and some few, were at the altar, and it looked as though the break would come, but there broke out an awful scourge of influenza, and most of our spiritual members, were smitten down, but God gave victory, and some began to seek the Lord, and it seemed to take on new power, and new faces, and a new crowd began to come, and by the close of the last week, the revival was on again. In spite of all the hindrances we had a good meeting, and took a nice class in the church, and secured a few subscriptions to the HERALD. Thank God for the HERALD.

From Stockton we went to Nashville, Tenn., to meet with the Board of Trustees of Trevecca College, (of which we are a member) also to attend the District Preachers' meeting, of the Tennessee District, which was a blessing to us. There we met Brother Wise, and a lot of his preachers, and had the privilege of preaching at the Convention, also at First Church, and at the College Chapel, and a revival broke out at the latter Sunday night, and twenty-five or thirty came to altar, and the service ran late into the night. Dr. Hardy asked the writer to conduct Chapel service next morning, we accepted

"HE IS RISEN"—THE MESSAGE OF EASTER

(Continued from front page)

he puts his seal upon the gospel, words of grace, which sets men free from sin. Hell's victory of the Garden now is swallowed up in heaven's victory of the empty tomb.

Nor shall I need to wait that day when I shall stand complete in Him, his resurrection life to know. Then, free from death, indeed, I shall appear, but even now the sin within slain, crucified and dead by His blessed power, an earnest of that day, I know. From death to life he passed, and nevermore to die. So I, as dead to sin, am made to know his resurrection life in holiness to God.

Christ is risen. He is risen indeed.

Ye sons of men rejoice. The bonds are riven. Christ sets you free. No longer flaming swords of vengeance guard the Tree of life. The angels dropped the sword to roll the stone away, and through the open tomb of Jesus lies revealed man's way to Paradise restored. Not only in the cool of day to visit in the Garden shall He come, but "Whithersoever goeth He" the promise is, the purchased of His love shall there attend.

Oh, glorious day. Day one of God's new race! The Son of God the sons of God proclaims. Not Adam's wrecked and ruined race, but race new-born, born from above, God's image all regained, immortal, holy now, from sin and Satan free. Himself the Author yet first-fruits of them whom death has claimed for sin—and brother still to man, for God-in-man to man in God has sealed creation's plan.

BETHANY, OKLA.

the invitation, and Monday a m., was another land-slide, and about twenty-five came again. We stayed over and preached Monday night, and still another crowd came about fifteen. We should like to have stayed all week, but we had to move on, and they let us go with the promise to return at Commencement in May, if possible.

Our faith is in God, and our cry is on with the Revival, and raise the Publishing House debt, and get subscriptions for the HERALD.

W. W. HANKES and WIFE.

Newberg, Oregon

The special revival began with our church here Feb. 12th and continued over five Sundays. Our Brother Rev. C. D. Norris is pastor here. Last Sept their beautiful church building was burned, all a total loss; and in a month's time they began to rebuild. As in Nehemiah's days, there was much rubbish, the laborers were few, and the enemies many; their God was for them and the people had a mind to work. Thus they builded, until on Dec. 11th they began worshipping again under their own vine and fig tree. The interior finishings and furniture are not complete, but God has filled the place with His glory again and again.

Too much can not be said in favor of the faithful pastor who labored incessantly to hold the work together and to take advance ground during the building enterprise. God has wonderfully helped them. Everything was ready for a real revival, and souls began seeking from the first service. We had four days of fasting and prayer when some sick folks were healed. God blessed the truth, and deep conviction settled on the people. More than sixty seekers were at the altar, and many of them gave evidence of a genuine work of grace wrought in their hearts. Glory to God! The F. B. Smith family of Stockton, Calif., came to help us in the battle during the last ten days. Their music was sweet, refreshing, and attractive. The Newberg people love

them for their works' sake. This is their third meeting here. They are good evangelists. We thank God for the bright outlook for our Newberg church, and pray that the revival may continue.

E. J. and L. N. LORD

From Evangelist R. A. Shank

We can truly say that the past six months have been a time of victory and special answers to prayer. The faithfulness of the Holy Ghost has been so manifested, that we feel to honor Him more than ever before, and desire to let Him have pre-eminence in our lives.

We left the early part of last October for the Pacific Coast, to labor with Rev. Charles Stalker, of Columbus, Ohio, and continued there until the latter part of January, 1922, then on to Orlahoma for one meeting after which we separated. We can truly say Brother Stalker has a rare message, and honors the Holy Ghost. God gave us some great meetings there, many souls were reclaimed or saved and received the Holy Ghost.

We then came on to Ohio for a meeting with Rev. E. T. Adams, of Wilmore, Ky. We enjoyed laboring with Brother Adams as he preaches an uncompromising message. God gave us victory here, and a goodly number were either reclaimed or sanctified. Praise the Lord!

After this meeting we came on to Columbus, where we have felt for sometime the Lord would have us to locate permanently. Our address is now 2687 West Broad St., Columbus, Ohio.

R. A. SHANK and WIFE

Fixer, Kentucky

After closing a great meeting at Leeco, I came here to Fixer. When I heard the revolvers begin to fire and saw men under the influence of mountain moon-shine, I began to realize the place needed "fixing" so we started in with unglued hands, and God has undertaken, until hearts are being "fixed." Amen! Altar full of seekers tonight, and the end is not yet.

Mr. Wireman, who has labored so faithfully by my side constantly for two years, went to visit her father and take a much needed rest, while I am fighting this battle alone. Pray for your little brother.

C. L. WIREMAN

Hillboro, Texas

We are in a great meeting here. God is blessing our efforts. We have had 34 professions up to date, and have three more days to run. I go to Mineral Wells, Texas for a fifteen day battle. I find that fasting and prayer, and old-time holiness preaching will bring the fire down. Twenty-four years ago I put up my hands and said "I'll go where You want me to go, dear Lord - any place looks good to me."

B. M. KILGORE.

Mohall and Minot, North Dakota

The war against sin is waging in these regions, and God is still giving victory. Many precious souls were blessed in the meeting at Mohall. Rev. Chas. H. Beck stood by me in the good old-fashioned way. The battle was hard and fierce, but we waded through and came out through faith in a mighty God.

Minot, was a glorious victory for the Lord's work. I think every young person in the Sunday school was saved and sanctified. Many who had never been saved, got through gloriously. Brother Brewer, the District Superintendent was there part of the time and stood by us in prayer and praise, and said a big Amen! to some special things that God laid upon my heart to preach against; such as jewelry, and many other things in the way of adornments, and the lack of enough clothing, and that we should dress as becometh holy Nazarenes. May God help us.

We are in a meeting at the present in Glasgow, Mont., in a mission with Rev. Kregner, the pastor of the Methodist Holiness people; and supply pastor of our church at Nashua. Crowds are increasing and interest also. We ask an interest in the prayers of all the Nazarene family. Two-thirds of the people in this state say there would be better times with the open door saloon; so you see we are going to have a proposition on our hands in Montana, but our God is "bigger dan De Debel" as the Negro says down south, and by the grace and help of our God we will get the gospel to the people here. Pray, pray for Montana.

H. B. LEWIS.

Uncle Bud's Good Samaritan Fund

To the Good Samaritians:

Greetings from Cucamonga, Calif.

Well, I have been so busy this winter that I have scarcely had time to drop you a love letter, but the big storms are over and the warm weather has made its appearance once more.

Now, as you know just at this time we are putting on a special drive for our Publishing House, and we always want to make a special drive for a large list of subscriptions to the HERALD of HOLINESS, and a large list for the good Samaritians' corner. We are going to put our Publishing House on its feet for the first time in its life. It was born a good deal like the American child, with its father "head-over-heels" in debt, and the child becomes heir of his father's debts. But our Publishing House had done the greatest work, and has been the greatest blessing to the church, of any other institution that we have, and yet it has been the least cared for. We have had a band of the finest workers and the best business managers of any church that I have ever met; and yet they have been placed in the hardest places of anybody connected with our church. Take such men as Brother W. J. Kinne, and Brother John F. Sanders, and Brother DeLance Wallace, they have stood there and faced the hardest problems of any men connected with the great work of the Church of the Nazarene, but they have had the endurance of a soldier, and the courage of a hero, and they have labored against the breakers and pulled against the odds, but at last, thank the Lord, we as a body of holiness people, not only see our burdens, but we see our possibilities—our glorious possibilities. Our burdens are the greatest blessings to us, for it is when we are under the burden that we pray more and use our brains to a better advantage. If we had no hardships to meet, there would be but little need of prayer. But thank the Lord, when every way seems to close, and we are completely hedged about, it is then that we take ourselves to prayer, and thinking. It is as true with us as it is with the rest of the world, "Necessity is the mother of inventions."

God wants to put us Nazarenes out on exhibition with "backbones like saw logs, and ribs like the sleepers under the church floor, and give us iron shoes." God wants to make us Nazarenes examples of living, and giving, and doing, and bringing things to pass. We

are to be different from the rest of the rich and worldly church members around us; we are to be living examples of self-denial; and that does not hurt us, in fact, it is always good for us, and as a rule the more we give the more we can give, and the more the Lord will bless us.

The Nazarene church in the next sixty or ninety days can put the Publishing House on its feet and then be ready to tackle another job soon. Just think of this, during the past four months, the Nazarenes have supported their pastors, and District Superintendents and General Superintendents, and Home Missions and Church Extension, and ninety thousand dollars has been rolled up for our Foreign Missions. Such giving has never been heard of in this Nation before by a religious body. Thank God, they are the world-beaters, and better still, they are our very own true and faithful Nazarenes. Bless God, we do not have a "scrub" in our crowd, nor a slacker. Some times you may overload a Nazarene, but bless God, he never balks, and all he needs is just time to get a good long breath, and he is ready to pull at the wheel, or at the tongue either one. And Nazarenes never ask "how many enemies have we got to fight but all they want to know is just where they are," and bless God, the fur is flying and the Devil is furnishing the fur. I would rather have a place with this faithful band of burden-bearers than to own the whole world and be cut off from them. We are not afraid of poverty, we were raised on it, and bless God we have no reputation to keep up, so we have nothing to do but to live clean and preach holiness and work the United States and hold meetings day and night and organize new churches where the full Gospel can be preached.

Do not let a Nazarene pastor ever get to the place where he believes that it is not a good time to have a revival. We are to have revivals all the year, and we should keep every one of our good evangelists at work day and night. We must do the job or it will never be done; we must have revivals the year around; we must put the Publishing House on its feet, we must enlarge our subscription list; we must keep the HERALD going to the jails, and rescue homes, and hospitals, and to the missionaries. We must grow or we will die, and we can only grow by revivals, and not by decision days. We must have the seekers to pray through till they hear from God.

Let the HERALD readers offer a fervent prayer for the Victory Campaign to put the Publishing House over the top.

In love,

UNCLE BUDDIE.

Among the Churches

OAKLAND, TEXAS

—We praise God for full salvation. These are days of testing, storm, battles, and work. God is blessing our work, I give two Sundays in each month to pastoral work and two weeks to Home Mission work. Since January, I have seen over fifty saved or sanctified and a number united with the church. We expect a new Nazarene church at James, soon. We have a new church building almost completed at that place. This is a great field; more calls than I can fill. The people are poor but full of faith and fire. We are expecting more new churches, greater and better things for the Dallas District this year. I ask an interest in your prayers for this great and needy field.—C. W. Johnson.

BROOKLYN, N. Y.

—We have just closed a thirteen-days' revival campaign here at Utica Ave. Church of the Nazarene of Brooklyn, N. Y., and have had very precious seasons with dear Brother Ruth as our evangelist. Souls have been blessedly saved, sanctified and backsliders reclaimed. We feel repaid for the efforts put forth and renewed, believers being wonderfully encouraged and instructed in the Faith, as our precious Brother Ruth so well knows how to do. Utica Ave. Church of the Nazarene wishes to report

victory. We are still at the old stand, Utica Ave. and Dean St., where we, who have been waiting on God for more than a year, in special prayer, feel God has a work for us to do. With a Mormon church within a few blocks of us, and unchurched people all about us, we feel we are needed right here to wage war upon the works of the devil. Whatever rumors may say, we, the members of Utica Ave. Church of the Nazarene feel that God is with us, and until we receive our Marching Orders from Him we shall remain, seeking to do His will. May God's richest blessing attend the interests of our Publishing House. God hears and answers prayer. The way in which the Foreign Missions went over the top witnesseth thereto.—E. Madeline Eshman, Utica Ave. Church.

ADAMSON, OKLA., BUFFALO CHURCH

—We want to report that the Buffalo church is still on the map. The Lord has done wonderful things for me since I took this work. We have had a hard fight, but God is helping. Some of my folk became discouraged and failed to attend church services, so I began to visit them and pray with them in their homes and the Lord stirred their hearts and some were reclaimed at home, others came back to church and prayed through to victory, and such a wonderful time as we are having now. We have not had a dry service for some time. Some one is finding the Lord in almost every service. Two were saved and eight sanctified in our last Wednesday night prayermeeting. Thank the Lord. The

church, as a whole, is in a better spiritual condition than it has ever been. I ask all the HERALD readers to remember us when you pray.—D. H. Killern, Pastor.

MIDDLETOWN, OHIO

—Since the arrival of our new pastor, Rev. Chas. and Myrtle Hanks, our church has been moving up the road. The parsonage and church have been newly decorated. The Sunday school has a better attendance than it has ever had. Good substantial people are joining the church regularly. We are expecting a revival with Brother and Sister Aycock, beginning April 6th. The third Assembly of the Ohio District will be held at Middletown instead of Troy, Ohio. We are expecting it to be the greatest Assembly ever held on the Ohio District. We want God to have all the glory.—O. W. Conley, Reporter.

SHERMAN, TEXAS

Our revival meeting at Sherman closed Monday night, March 20th. While it was not a sweeping revival, the spirit of the Lord was present and several souls prayed through to victory. Rev. A. G. Jeffries conducted the meeting. He is a great man and a great preacher. He was the right man in the right place at this time. His sermons were deep and unctuous, and were blessed of the Master. His last sermon, which was preached on Monday night, to the church was one that will be long remembered, and is calculated to do great good in the days to come. On the last Sunday night he preached a great sermon on the "Unpardonable sin" to a crowded house. The power of the Holy Spirit inspired the speaker and conviction gripped the congregation, and a death-like stillness seemed to hang over the entire place. At the close of the service, when the altar call was made, the altar was literally over-flowed with seekers, and several found the Lord. The Church of the Nazarene at Sherman has been going through a period of sifting, but thank God, we have some true saints that are standing nobly by the church, and are exemplifying in their daily life and conversation "Holiness unto the Lord." We are looking up, and in spite of tremendous difficulties we are holding our heads above the waves, looking unto Jesus and marching on to victory. We should be glad to have you remember us in prayer.—B. F. Harris, Pastor.

THE PLAINS, OHIO

—We closed a meeting at The Plains, March 23d. It was a hard fought battle and the visible results were not great, but we thank the Lord that there were a few definite cases of bright conversions and sanctifications. Much sickness in the community, was one of the hindrances to the meeting. Rev. C. R. Chilton, our District Superintendent was with us five days and preached some deep spiritual messages. Also Rev. George Erskine, of Athens preached several times with the anointing of the Holy Spirit upon him. The rest of the time the writer did the preaching. We close our third year of ministry with this dear people in May, and are now planning to enter the evangelistic field after our year is up. We are slating some meetings now and our first meeting will be in Columbus, from May 18 to June 4. Will you pray that God will make us a great soul-winner.—W. W. Loveless, Pastor.

ORLEANS, IND.

—The little church of Oakland is all on fire, being struck by repeated thunder-bolts from glory. This was an abandoned place one year ago, but while praying and waiting on God, the writer was led by the Lord to go and speak to a young man, Samuel Walls, then an unexperienced local preacher, to come and help us "rebuild the walls." In going, we were met about half way, by Brother Walls, he being sent on the same mission as myself. We laid siege and began to bombard the enemy. God graciously blessed our effort, which has resulted in a deed to the church. A Nazarene class organized, consisting of thirty-eight members; preaching services each Sunday, and a good Sunday school; a mid-week prayermeeting; young people's meeting and a Women's Missionary Society. The end is not yet, praise our God. Pray for Oakland that it may still grow and go down in history as a soul-saving station.—Will F. Marshall, Secy.

MOREHOUSE, MO.

—Since our last report, we have been having good meetings; precious souls have prayed through to pardon and purity. Our Sabbath school is progressing nicely. We are looking up and trusting God for great things this year for Morehouse. The people here are very wicked and do not seem to be interested much in divine things, but our God is able to lead us on to victory. I am visiting homes and reading God's word and praying with the people. I made 274 calls last month, and I am sure I am sowing good seed which will bring a harvest in the future. We have some of the salt of the earth here in Morehouse. Pray for us that we may be wise in God's work.—C. C. Sellards and Wife, Pastors.

ESCONDIDO, CALIF.

—We opened fire for ten days Feb. 10th, with Rev. Bud Robinson as evangelist. Had splendid crowds, good interest, and many seeking and finding God. Feeling this was not the time to close the meeting, we secured Rev. J. B. McBride and wife for two weeks. God wonderfully blessed His word and seekers were at the altar every service, most of them praying through. Brother Bud and Brother McBride were surely at their best for God, and the people of the town will welcome them back again. Miss Mary Moncton, of Los Angeles, spent the entire time with us as pianist and soloist, and did excellent work for the Lord. You will never regret it should you engage Miss Moncton for services, as she is a very spiritual and efficient worker. —I. F. Metcalf, Pastor.

CORONA, ALA.

—God is still blessing us here and the World-Wide Revival spirit seems to still be upon the people. Rev. P. C. Ramsey, of Shawnee, Okla., was with us for three weeks and God wonderfully used him in giving out the truth. We count it very fortunate on our part to have had the privilege of working with him. The people here will never forget Brother Ramsey and his instructive messages. He handles the Bible and its eternal truth without fear or respect to any, keeping only two things in view, the act of pleasing God and that of doing his duty. The Church of the Nazarene, here at Corona, has been fortunate in having Brother Ramsey preach for us some during the past four years and it seems that every time he comes, he comes with newer and deeper truths to lead us on into. He is a preacher with some twenty years of experience and I am sure that any church or town that engages his services for a meeting will never have room to regret their having called him. He is a man that never sets a price on his time but will gladly go for his expenses and the free-will offerings. If any pastor or church cares to correspond with him in regard to a meeting or taking their church as pastor you will be able to reach him at Shawnee, Okla., 612 South, Louisa St.—J. E. Smith, Reporter.

PASADENA, CALIF., FIRST CHURCH

—We have just closed a very remarkable revival. It lasted four weeks night and day. The crowds often were immense taxing the capacity of the church which will accommodate 1200. There were 250 or 300 at the mourner's bench and some very remarkable cases of conversion and entire sanctification. The evangelist was "Cyclone Mack" (Baxter F. McLendon) of Bennettsville, S. C., a friend of the pastor for many years. He is rightly named. A man of tremendous energy, a mighty preacher, fearless, direct, pungent and unctuous. No such preacher has ever before been in these parts. He held the crowds spell-bound. Thousands heard him who were never before in the Church of the Nazarene. He told the story of his conversion twice. Bud Robinson, Will Huff and I. G. Martin held a tent meeting in Bennettsville and Bud fished McLendon out when he was the toughest character in all that country. The story of his life is the most thrilling story ever heard. Earle F. Wilde was the soloist and leader of the singing. He is unsurpassed as a gospel solo singer. He often moved the multitudes to shouts and tears. Mrs. James H. Knight played the piano. We employed a Miss Latimer as a special reporter. The Star-News and the Evening Post gave us liberal space and reported every day. It pays to advertise. The offering for "Cyclone Mack" will probably reach \$1200. The meeting cost the church possibly that much more. But it was money well spent. The church is in A-1 shape for revival and victory. The pastor will continue the revival each Sabbath. A number will unite with the church; it was not a church-joining revival but a Jesus-joining revival. Everything is running smooth and the church has a very bright outlook. We give God the glory and push on.—C. E. Cornell, Pastor.

POMONA, CALIF.

Sunday, March 19th, was a far reaching day for the First Church at Pomona, as well as our Publishing interests. In the morning we received four new members into the church, making 12, so far this month, and with several more to follow in the near future, for which we praise God and press onward, and upward, Amen! In the evening Brother Anderson was with us, and presented the needs of the Publishing House, and our people did, as they almost always do, "went over the top." Our apportionment, as allotted to the churches of this District was, \$440.00, and we raised, in pledges and cash \$547.50. Brother Anderson is a great general, and knows how to get into the hearts, and confidence of the people; of course we did all we could to have our people ready for the project when it would be presented to the congregation. The writer preached a strong sermon on "faith" in the morn-

SUNDAY SCHOOL LESSON REFERENCES

April 16. EASTER LESSON. John 20:19-31.
Golden Text: The Lord is risen indeed. Luke 24:34.

April 23. UZZIAH'S PRIDE AND PUNISHMENT.
Lesson 2 Chron 26:1-21.
Golden Text: Pride goeth before destruction, and an haughty spirit before a fall. Prov. 16:18.
Devotional Reading. Prov. 16:18-25.

April 30. ISAAH'S SUMMONS AND RESPONSE.
Lesson: Isa. 6:1-13.
Golden Text: Here am I; send me. Isa. 6:8.
Devotional Reading: Psa. 67:1-7.

May 7. ISAAH'S IDEAL FOR A WORLD AT STRIFE.
Lesson: Isa. 2:2-4; 11:1-9.
Golden Text: Come ye, and let us walk in the light of the Lord. Isa. 2:5.
Devotional Reading: Psa. 46:1-11.

ing, which helped the people to "launch out" for great things, for God, and His work. Let us keep on going, going on. Amen!—J. N. Hampe, Pastor.

LOS ANGELES, CALIF., EMMANUEL NAZARENE CHURCH

—Sunday was a great day; spirit of freedom glory and power on the services. It has been almost a month since the special campaign closed with Rev. Bud Robinson which resulted in the salvation of many and a great uplift to the church, still the revival goes on. Received a nice class of eleven members Sunday (all adults) eight or ten to come later. Despite the financial depression our church raised for all purposes over \$1000.00 last month and following their strenuous month in giving, General Superintendent Goodwin was with us Sunday evening presenting the needs of the Publishing House and our good people gave over \$500.00 the amount asked for. This is like all loyal Nazarenes they they go over the top, doing seemingly the impossible. Attendance good; the revival spirit is on and as pastor and church we are closing up the best Assembly year of our lives. Glory to God.—W. C. Frazier, Pastor.

BENTON, ILL.

—We closed a three weeks' meeting March 12th, with Rev. and Mrs. C. C. Chatfield as evangelists. They are humble, strong preachers, good singers, appealing to a good class of people. There were eighteen seekers at the altar and a part of them refused to pay the price. While we did not have a high tide meeting victory during these meetings, it was in every sense a revival: the Church was left in good shape for a continuous revival, strengthened in its every department, encouraged to press on, with higher and more noble ideals; a greater vision, and a deep determination to lift our heavy burden—the Church debt. Sister Chatfield raised in cash and short time pledges the greater part of our Budget. Our much beloved District Superintendent, Chas. A. Brown was with us for the closing services, bringing to us an unctuous message on Holiness that was so plain and Biblical that some of the strongest opposers were forced to admit it the truth. His very presence was a benediction to all, his words of testimony an encouragement. The attendance at our regular services is growing: the Sunday school runs from 60 to 85, the prayer-meetings from 40 to 60, the Sunday morning worship about 75 and the evening evangelistic services about 150. Just organized a Society of Home Missions and Evangelism in which we expect to have every member working; planning on Jail, Poor Farm, and Street meetings. We are encouraged, the outlook is bright, God is able to help us surmount every obstacle and therefore victory is ours. Pray for us. —Millard R. Fitch, Pastor.

HOTCHKISS, COLO.

—We were strangely led to start a revival in Hotchkiss the first Sunday in February. The Lord was with us. The crowds increased from the first and we closed with about one hundred fifty. We did the preaching for three weeks; sixteen souls were saved. Our District Superintendent then held an-

IMPORTANT NOTICE

There has just been printed, under the approval of the General Superintendents, a blank for transfers for ministers and deaconesses for the use of District Assemblies and District Advisory Boards. District Superintendents should order a supply for use between Assemblies. Always remit with order at the following rates: \$.40 per dozen; \$.25 per half-dozen; \$.05 each. Send to
E. J. FLEMING, General Secretary,
2905 Troost Ave., Kansas City, Mo.

other meeting for ten days, during which time four more prayed through. Money was raised to build a place of worship which has given us a nice tabernacle which will seat about 200 people, with but very little indebtedness. Pray for us.—G. W. Dorris.

WAUSON, OHIO

—I am closing the second year as the pastor of the Church of the Nazarene at this place. Feeling that the Lord would have me in a new field, I have resigned as pastor. While we have been unable as yet to build a church building, we have remodeled our hall, which will now hold about 150 people. Brother C. R. Chilton, our District Superintendent, was with us Feb. 13 to 19, closing with a dedication service. Over \$1300 was raised in pledges, which more than covers the indebtedness on our property. The church here has some loyal Nazarenes. Praise God. May the blessings of the Lord continue upon them.—E. F. Bradford.

ROOSEVELT, OKLA.

—We are on the up-grade here. Brother and Sister Current launched a battle against sin, during which time many prayed through in the old-fashioned way to pardon or purity. A church was organized with fifteen charter members, also a Sunday school with 53 in attendance the first Sunday and 68 the second Sunday, and still on a steady increase.—Mrs. O. R. Kelley, Reporter.

BARTLESVILLE, OKLA.

—These are good days for us at Bartlesville. Souls are getting saved or sanctified every week, and the prospects are brighter every day for one of the best churches in the District. We have just reached the 100 mark in our membership. We had 19 to start with; 81 received since the District Assembly; about 200 saved or sanctified, and about 100 healed by divine power. We are glad to state that the city of Bartlesville is erecting a fine, big Convention Hall, and they have promised us the use of it in which to hold the District Assembly this fall. Do not forget to pray for us at this place. We must go over the top for Jesus and the Nazarene church in this thriving oil city of 16,000.—F. C. Savage, Pastor.

SPRINGVILLE, MISS., MT. PENIEL CHURCH

—We are praising God for His blessings. Our prospects are bright. We find our people as far as we know, in harmony with each other and with the general Church of the Nazarene. At a business meeting we voted to pay all our assessments and by God's help, we are not going to stop at the small assessments but we want to make a record-breaking year in our financial affairs as well as winning souls for our Lord. May we ask the prayers of every Nazarene for the work here at Mt. Peniel.—J. M. Westmorland, Pastor.

TAHOCA, TEXAS

Since our last report, the parsonage has been completed, and we are nicely housed. The good people of these western plains are standing nobly by us. The first Saturday night that we were in our new home, our friends and brethren from the Lynn community happily surprised us as they marched in, bringing a supply of "good things to eat." We thank the Lord for temporal blessings, but we would not forget to praise Him for His spiritual blessing that we enjoyed on this occasion. Truly God was with us. After reading the Word, and prayer, a number gave definite testimony. A lady who had been rejecting a call to the ministry for twelve months, confessed it for the first time, and promised the Lord she would do her best for Him. Then on Tuesday following, the people from Grassland gave us another "pounding." The Lord is blessing our regular services. Several have prayed through to definite victory. Some of our men who have been called to the ministry are pushing out into the work. We believe they will make good, and that the world will hear from them in the future. On with the fight in Jesus' name.—Felix and Nora Graham, Pastors.

ALABAMA CITY, ALA.

—Thanks be unto God. He is still answering prayer. After two years here, sister and I pleading with the Lord for this place, asking Him to send some one our way, Brother and Sister Platt arrived February 16th, and began the meeting at once, and were with us until March 20th. The Lord honored and blessed their work here. He opened up the way and gave us a nice brick building with lights and seats. Brother James M. Kemp joined us later, assisting in the singing and preaching. Our District Superintendent came and organized a church with thirty-five members. These workers did some heart-searching preaching and God blessed their labors together. Brother James Kemp will take the pastorate of the work here. We have an enrollment of about sixty at Sunday school; working for more. We desire your prayers for this open field.—Cora Coker, Reporter.

TELEGRAMS

HERALD OF HOLINESS: Jacksonville, Fla.
Please announce I am ready for evangelistic work. South preferred.
DR. A. O'BANNON.

HERALD OF HOLINESS: Indianapolis, Ind.
Closed great revival in Marion, Indiana, in which many and wonderful things were done in His name. The large tabernacle would not accommodate crowds, many turned away. George and Elsie Moore, evangelists mightily used of God. One hundred fifty at altar. Twenty-three united with church. Twenty-two subscriptions to HERALD OF HOLINESS. Money raised. Tabernacle dedicated.
REV. ED. VANBUSKIRK, Pastor.

HERALD OF HOLINESS: Franklin, Ohio
Ohio District Advisory Board desires to announce change of place Ohio District Assembly to Middletown, Ohio.
H. W. WELSH, Secy.

HERALD OF HOLINESS: Denver, Colo.
Great Day Sunday, April second at Denver church. House full both morning and evening. Went over the top with the budget for Pasadena University in the morning. Had fifteen seekers at the altar at night. Pastor Crockett doing great work. Many prospective students for Pasadena.
A. O. HENRICKS.

HERALD OF HOLINESS: Chicago, Ill.
Splendid services yesterday. Two reclaimed last night. Going on to greater victory. Keep praying.
HERBERT HUNT.

HERALD OF HOLINESS: Ada, Okla.
Greatest revival in history of town of Konawa One hundred in the fountain. Thirty-three good substantial members. Ten subscriptions for HERALD. Lum Jones, evangelist at his best. Johnnie Douglas and wife captured town with their specials. Roscoe Carrell swayed the people at the piano. Another new church launched.
W. D. KILLINGSWORTH, Pastor.

HERALD OF HOLINESS: Kearney, Nebr.
Great meeting here Thirty or more for God first week. More than two hundred people turned away last night. House, aisles, and doors jammed. Continues another week. Singing by Warren Lowman and preaching by Rev. W. E. Ellis great.
MRS. E. WHEELER, Pastor.

IMPORTANT

That you organize a Home Department in your Sunday School. Be abreast of the times. No school is thoroughly organized unless those who are unable to attend the regular sessions are given a chance. Every Home Department is a feeder for the main school. Send to Headquarters for the "What, Why and How" booklet, giving all particulars of plan and cost.
Sample package of supplies sent on request.

Nazarene Publishing House,
2109 Troost Ave., Kansas City, Mo.

BEST THINGS IN THE BIBLE

By Rev. D. Grant Christman

The name given to this book reveals its character. It is a topical text book of an entirely new order. One hundred and six subjects are treated, each under five divisions.

Suppose you wish to know what the Bible teaches on the topic of "Repentance." The index gives you the page upon turning to which you find this outline:

- (1) The Best Verses in the Bible on Repentance.
- (2) The Best Chapters on Repentance.
- (3) The Best Passages on Repentance.
- (4) The Best Texts on Repentance.
- (5) The Best Illustrations of Repentance.

In all, forty-three references are given under this one topic.

The book is put out in handy size—5½ x 8½ inches—convenient for slipping into a gentleman's coat pocket or a lady's medium sized hand-bag. The paper binding is durable and attractive. 136 pages. Here is full value for the price.

Special price, 40c cash.
NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

NOTES AND PERSONALS

Information reaches the Office through Evangelist C. Edward Roberts that Revs. H. C. and Mary Lee Cagle are entering the evangelistic field about the middle of May. Sister Cagle has been pastor of our church at Peoria, Arizona for three years, and Brother Cagle has been District Superintendent of Arizona. Mail will reach them addressed to Peoria, Arizona.

Rev. R. S. Ball, 220 N. Grand Ave., Lyons, Kansas, announces an open date which he could give to some church for a revival meeting.

Rev. D. Rand Pierce writes: "I am taking charge of First Church, Portland, Ore., until North Pacific Assembly, which will convene with this church, May 24 to 28. Brother Bowes, the pastor, is recuperating in California from a breakdown induced by overwork. He expects to return for the Assembly."

Rev. F. W. Cox has resigned the pastorate of the John Wesley Church, Brooklyn, N. Y., and will be open for evangelistic calls after August 16th, when he expects to return home to Lisbon, Ohio from his missionary trip to the Orient.

Evangelist R. L. Morgan, 2200 Central Ave., Anderson, Ind., announces open dates for camps.

We note by correspondence from Mrs. Nell Taylor, President of the Wesleyan Holiness Mission, Petersburg, Ind., that Evangelist Miss Minnie Morris has just closed a great revival meeting with the mission. They are anticipating a gracious annual camp, July 16 to 30th, with Rev. Carl Tucker as evangelist, and Rev. James V. Reid, song leader and soloist.

Evangelist B. T. Flanery commends Rev. Elwood Taylor, of Coldwater, Mo., as a safe, sane, strong preacher of the Word.

We note by correspondence that Rev. E. B. Messer, pastor at Ballinger, Texas is just recuperating from an attack of flu-pneumonia. He was able to fill his pulpit, Sunday, March 26th, the first time since Feb. 26th. He reports that one young lady was reclaimed and four others at this service, and several requested prayer. Brother Messer ordered a beautiful Bible as a gift to his Physician who was so kind and faithful to him during his recent illness. The promise is "My word shall not return unto me void."

"Rev. Stephen B. Williams, Superintendent of the Louisiana District can give a few dates to outside meetings. He has been successful as a revival, and campmeeting preacher. His address is Alexandria, La. Give him a meeting, and thus help him to carry on his work in that pioneer field."

Evangelist W. E. Ellis, writing from Kearney, Nebr., says: "We opened at above place last night. The fire fell. The people cried and shouted, with hands in the air as we preached. On we go with banners unfurled for King Jesus."

Pastor R. L. Wister, Olivet, Ill., states that Song Evangelists, Kirby Fields and wife, students of Olivet expect to return to the field after June first. They are recommended as good singers with experience, and enjoy the blessing.

Evangelist W. E. Miller, of Winfield, Kas., was called home from the revival at Peru, Kas., on account of illness, his entire family had the flu. He is now in revival work again and announces an open date the last of April and month of May.

Brother W. A. Ray, 114 Callahan St., Muskogee, Okla., gives the following information: "We expect to move to California, going through in a truck, from Muskogee to Ft. Worth, to El Paso, and then to Phoenix, Ariz., on the Main National. Any churches or small towns on this route, desiring us to stop a week or ten days, write us at once." Brother Ray states he has been an elder in the Nazarene church for 20 years.

The Nazarene Sunday School Convention is reported held at Yakima, Wash., March 23; four Sunday schools were represented and many interesting and inspiring papers on various phases of the Sunday school work, presented a clearer vision of the importance of the Sunday school and the need of efficient workers. One soul was gloriously sanctified. [This report did not bear the signature of the Reporter, therefore, we were not able to publish it in its entirety.]

District Superintendent, C. A. Brown, of the Chicago Central District writes that he organized three new churches last week. He requested the Mutual Benefit Society to send literature and application blanks to the newly appointed pastors—District Superintendents take notice of this good work.

"I assure you that our interest in the Publishing House has by no means lagged. We take true delight in the splendid work and progress of this department of our church. Praying that God's blessing shall rest upon the work and the workers of the Publishing House, I am yours in His service.
—Donnell J. Smith.

EVANGELIST F. W. COX GOING TO THE ORIENT

Having been in "labors more abundant" I have not reported to our excellent paper for several months. I closed my pastorate of nearly five months with John Wesley Church of the Nazarene of Brooklyn, New York, March 19th, and am now home in Lisbon, Ohio, getting ready for our evangelistic trip to Japan. God blessed my ministry in Brooklyn. He helped me under peculiar conditions to hold things together. He gave me some souls, and many blessings. I saw one young man brought from death's door, and I believe, saved. I saw God sanctify a good Presbyterian Christian and scholar in his office. The glory fell and the man shouted for joy. God gave me many friends in Brooklyn. I could relate many more good victories, but time forbids.

Rev. W. H. Hoople is again pastor of the church, with Rev. H. Rowe as assistant. Tonight, March 23d, the Church commences a revival in the interest of souls, and also in matters concerning the welfare of our Nazarene School at Wollaston, Mass. Professor Shield, Evangelists DeLong and Schurman, together with the pastor and others are to push the battle. May God give them a great and glorious meeting!

My wife and myself will leave for the Orient in a few days. We have raised all our own expenses for the round trip to Yokohama, and return. We are going to do the work free. We are going at great personal sacrifice, and we expect to hold a great tent meeting in Tokyo, and meetings in other places. We have been invited by the holiness people of Japan, including Bishop Juji Nakada and others. We intend to go with perfect love for all, and help to swing the cause of God in their hands heavenward! We shall be back in Vancouver, on The Empress of Russia, July 3, 1922. Our first meeting in the States will be at Millersburg, Ohio, July 28 to August 14th. A. H. Johnston and wife will lead the song services. From that on, I shall be open for Evangelistic calls. Send all mail to me at my home address, Lisbon, Ohio, Box 441.

F. W. Cox.

NORTHWEST GROUP CONVENTION, PLAINVILLE, KANSAS

Since our Assembly year began there have been two group gatherings, one with Rev. Lafayette Cassler and his church south of Grinnell and the other with Rev. Frank McConnell, Covert, Kansas. These two group assemblies were a real success in various respects. Those present opened the assigned subjects in a commendable manner. The consequent discussions were very helpful and beneficial and inspiring. It was at our last group convention that those present indicated by uplifted hands and shining countenances they were going to plan to be at the next group gathering which will be at Plainville, April 27 to 30.

The evenings of these conventions were devoted to evangelistic services and a goodly number of souls sought and obtained the desire of their hearts. The benefit derived from Christian association and fellowship in addition to the subject discussions and the sermons can not altogether be estimated.

We desire to say through the columns of the HERALD OF HOLINESS to those who compose this Northwest Group that we are counting on all who possibly can to make arrangements to attend the Group Convention here at Plainville. Lay aside those things that are not especially urgent and defer them until a future day and come enjoy the friendly fellowship of the holiness people. One special feature of this gathering will be some good, lively, spiritual singing. We assure you the help received will be practically equivalent to the effort and diligence put forth to make the meetings a success. We ask the prayers of the HERALD readers that this band of united Nazarenes shall keep on the firing line and win souls till Jesus comes.

J. E. KEMEL, President of Group.

ARE THERE GOOD REASONS WHY THE CHURCH OF THE NAZARENE SHOULD EXIST?

In the form of a sixteen-page pamphlet, we have prepared an article written by Rev. Henry C. Ethell, entitled "A Plea for Liberty of Choice in Church Relations."

This pamphlet in an interesting and forceful manner presents irrefutable arguments for the existence of the Church of the Nazarene as an organized denomination. It seems that every Nazarene pastor, after reading the pamphlet—which is to realize its value—would determine to scatter it by the hundreds.

Send a pair of two-cent postage stamps in your next letter for a sample copy. PRICES: 3 copies for 10c; 12 for 35c; 100 for \$2.40. Order from the Nazarene Publishing House, 2109 Troost Avenue, Kansas City, Mo.—(ADV.)

EASTERN OKLAHOMA PREACHERS' CONVENTION CONVENES AT TISHOMINGO, OKLAHOMA, APRIL 26 TO 30

Wednesday night, preaching by District Superintendent, Rev. Mark Whitney.

THURSDAY MORNING

9:30—Welcome Address, by the Pastor, Rev. M. Standridge.
10:00—"Prayer, Its necessity, its place, and its value," by Rev. Mrs. Gussie Morris, Kingston, Okla.

10:45—Preaching:

THURSDAY AFTERNOON

2:00—Devotional.
2:30—"The Spirituality of the Church and how to maintain it," by Rev. M. G. Jobe, Henryetta, Okla.
3:30—"Should a Church support her Pastor, Why and How?" by Rev. T. L. Taylor, Ada, Okla.

7:15—Preaching:

FRIDAY MORNING

9:00—Devotional.
9:30—"The Church of the Nazarene—its Mission and Responsibility," by Rev. Walter E. Hill, Sulphur, Okla.
10:15—"How best to Finance the Summer Revival," by Rev. W. H. Miner, Durant, Okla.

10:45—Preaching:

FRIDAY AFTERNOON

2:00—Devotional.
2:30—"The need of organized holiness," by Rev. F. W. Johnson, Davenport, Okla.
3:30—"Our Young People and How to Win them to the Church," by Rev. S. B. Dannon, Shawnee, Okla.

7:15—Preaching:

SATURDAY MORNING

9:00—Devotional.
9:30—"The Why of Home Missions and Evangelism," by Rev. J. C. Haffey, Holdenville, Okla.

10:15—Preaching:

SATURDAY AFTERNOON

2:00—Devotional.
2:30—"The Tithes," by Rev. Tommie Hayes, Okage, Okla.
3:30—Street Service.
7:45—Preaching.

Sunday services at the regular hour. We extend to you a cordial invitation, and assure you a hearty welcome.

WADE L. NELSON, Secretary.

REQUESTS FOR PRAYER

Jessie Barringer, of Little Rock, Ark., is ill and requests special prayer.

An anxious-hearted mother of Parish, Ala., requests prayer for her daughter who married a professed Christian, but he is now opposing any Christian activity of her daughter.

Rev. F. M. Bates, of Deport, Texas, writes: "Please pray that the Lord may heal me of cataract. I am a minister and it is greatly detective to the service that I am in."

Pastor, M. M. Lowry, of Amarillo, Texas requests prayer for the faithful band there, and that God will touch hearts and help them to secure a lot upon which they may move their church building.

Mrs. Virgie Jones, of Carlville, Ill. desires the prayers of God's people for her husband and little girl, that they may be healed.

"May I ask an interest in the prayers for all my family. Please do not forget to pray. Mrs. M. L. Nixon, Texas."

W. H. Murray, of West Plains, Mo., sends an urgent request for prayer in behalf of his wife that she may be healed.

Joseph N. Cosalman, of Cheney, Wash., requests immediate prayer for his mother who is ill.

PREACHERS' WORKERS' CONVENTION CONVENES WITH NAZARENE CHURCH, SYLACAUGA, ALA., APRIL 27-30, 1922

PROGRAM

Thursday night, 7:30—Preaching by H. H. Hooker

FRIDAY MORNING

9:00—Devotional by A. C. Steadman
9:30—"Purpose of This Convention," by H. H. Hooker

9:45—"What Part Should Prayer Have in a Christian Worker's Life," Mrs. M. J. Hooker, Mrs. Myrtle Farmer, W. H. Platt

10:00—"Scriptural Tithing, Blessings if We Do, curses if We Don't," W. G. Jackson, Mrs. Clemmie Platt, Mrs. Verna Cheatham

10:20—"What is the Relation of the Pastor to the Various Claims of the Church, and how far is he responsible for them Being Justified," Miss M. G. Tinsley, J. R. Rutledge, W. H. Lane

10:40—"Bolshevism, Should We Guard Against it in the Church?" A. B. Anderson, W. F. Farmer, Miss Alice Hawkins

11:00—Preaching by A. L. Ford

FRIDAY AFTERNOON

2:00—Devotional, W. P. Colvin
2:20—"The Hindrances and Outlook in My Community," A round table talk.

3:00—"What Kind of Pastors do we Need on the Alabama District?" Mrs. J. I. Kirkpatrick, James Kemp, J. M. Brown

3:20—"The Relation of the Laymen to the Success of the Church," I. B. Medler, W. G. Jackson, H. H. Hooker

3:40—"What Kind of Church Would We Have if Every Member Measured up to My Ideal?" J. A. Romine, W. P. Colvin, H. F. McLain

7:30—Preaching by A. B. Anderson.

SATURDAY MORNING

9:00—Devotional, L. M. Blackburn
9:30—"My Ideas of How Best to Promote the Work of the Sunday School," J. L. Shelton, C. E. Wickson, L. B. Eurchett, J. A. Romine

9:50—"What Are the Reasons that no More People Attend the Mid-week Prayer-meeting?" R. S. Rushing, James Kemp, G. L. Studdard, J. M. Malone, J. M. Martin

10:10—"What Part Should Pastoral Visiting Have in a Pastor's Work?" Mrs. Myrtle L. Medler, A. D. Kimbrell, Gus Turbyfill, L. G. Adams

10:30—"Our Responsibility for the Young People and Their Part in the Work of the Church," Miss Alice Hawkins, Mrs. W. D. Jewell, Mrs. Cornelia Heathcock, Mrs. Roxie Young, Miss M. G. Tinsley, W. G. Jackson

11:00—Preaching, J. A. Manasco.

SATURDAY AFTERNOON

2:00—Devotional, W. L. Ramsey.
2:15—"Shall Our District Retreat or Advance in Home Mission Work? What Do You Say? A round table talk.

2:40—"What Kind of Evangelists do we Need on the Alabama District, and How Far Should the Home Mission Board Stand Behind Them?" A. T. Founders, W. F. Cleghorn, Will Chambers, A. C. Steadman

3:00—"Who Has Been Responsible for the Success or Retardment of the Home Mission Work on the Alabama District?" H. H. Hooker, J. R. Rutledge, W. F. Farmer, James Kemp

3:20—"How Far Can We Contribute Our Success to Our Relation to Our Foreign Mission Interest?" A. B. Anderson, H. F. McLain

3:40—"What Do You Now Consider in Our Greatest Need?" Brief statement from each one present.
7:30—Preaching by Mrs. M. L. Medler.

Sunday Morning—Preaching by A. T. Founders. Sunday Night—Preaching by W. F. Cleghorn.

First named for each subject will be expected to prepare paper. If you find it impossible to attend, send your paper to Rev. A. C. Steadman, Sylacauga, Alabama, in plenty of time. Let all who expect to attend this convention, notify Brother Steadman.

"I think the HERALD of HOLINESS is a publication which every one should receive each week in their homes. Although I am not a member of the Church of the Nazarene, I love you people.—Mrs. Emma C. Adams, Nebr.

DIRECTORIES

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M. F. REYNOLDS, Kansas City, Mo. Office, 2905 Troost Avenue. Residence, 10 Summit St., Haverhill, Mass.

SPRING ASSEMBLIES

New Mexico (Albuquerque, N. M.) May 25 to 28
Ohio (Columbus, Ohio) June 7 to 11
So. Calif. (Redlands, Calif.) June 14 to 18
Eastern Colo. and Wyo. (Greeley, Colo.) June 21 to 25
Western Colo. and Utah June 28 to July 2
North Dak. and Montana July 12 to 16

The Assembly program will begin Tuesday evening with a morning inspirational service at 7:30 o'clock. Except the New Mexico Assembly which will begin Wednesday night. The first session for Assembly business will begin 9:00 a. m., following opening service.

R. T. WILLIAMS, Dallas, Texas. Office, 2905 Troost Avenue, Kansas City, Mo.

ASSEMBLIES

Northwest (Yakima, Wash.) May 17 to 21
North Pacific (Portland, Ore.) May 21 to 25
Northern California May 31 to June 4
Alberta (Calgary, Edmonton) June 28 to July 2
Minnesota (St. Paul) July 12 to 16

J. W. GOODWIN, Pasadena, Calif. Office, 2905 Troost Ave., Kansas City, Mo.

EASTERN SPRING ASSEMBLIES

Washington, Philadelphia (Earle, Pa.) April 5-9
New York (Brooklyn, N. Y.) April 12-16
New England (Malden, Mass.) April 19-23
Convention (Cleveland, Ohio) April 24-30
Pittsburgh (East Liverpool, Ohio) May 3-7
Ohio (Troy, Ohio) May 10-14
Arizona May 17-21

The Assemblies will begin Tuesday evening with a great opening service at 7:30 o'clock. The Assembly proper will open promptly at 9:00 o'clock Wednesday morning.

DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker, Jasper, Ala.
ALBERTA—James H. Barry, Coltholme, Alberta, Canada
ARIZONA—H. C. Cagle, Peoria, Ariz.
ARKANSAS—G. H. Harmon, Vilonia, Ark.
BRITISH ISLES—George Sharp, Glasgow, Scotland
14 Muirfield Drive, Parkhead
CHICAGO CENTRAL—Charles A. Brown, Olivet, Ill.
DALLAS—P. L. Pierce, 521 E. 10th St., Dallas, Texas
EASTERN COLORADO WYOMING—A. E. Sumner, Colorado Springs, Colorado, 503 West Platte.

EASTERN OKLAHOMA—Mark Whitney, Ada, Okla.
FLORIDA—D. M. Coulson, 502 Duval St., Jacksonville, Fla.
GEORGIA—W. R. Hanson, Forsyth, Ga.
HAWAII—Alice Irick, Pilot Point, Texas
IDAHO OREGON—C. Howard Davis, 614 14th Ave. S., Nampa, Id.
INDIANA—J. W. Short, 5759 Lowell Ave., Indianapolis, Ind.
IOWA—H. L. Kinzie, 1318 West Eighth St., Des Moines, Ia.
KANSAS—A. C. Tunnell, 323 Sixth St. East, Hutchinson, Kan.
KENTUCKY—C. R. Pallard, Box 10, Lexington, Ky.
LITTLE ROCK—J. T. Liza, 522 Garland Ave., Hot Springs, Ark.
LOUISIANA—Stephen B. Williams, Alexandria, La. Florence & Gould Avenues

MANITOBA SASK.—W. B. Tait, Rush Lake, Sask.
MICHIGAN—R. V. Starr, 724 W. Ionia St., Lansing, Mich.
MISSISSIPPI—M. M. Cologton, Jasper, Ala.
MISSOURI—L. W. Dodson, Clarence, Mo.
NEBRASKA—H. N. Hass, Hastings, Neb.
NEW ENGLAND—S. W. Beer, 17 Tufts St., Malden, Mass.
NEW MEXICO—Charles W. Davis, La Lando, N. M.
NEW YORK—E. E. Angell, Pottsville, N. Y.
NORTHERN CALIFORNIA—Charles A. Gibson, San Jose, Calif. 157 N. Twelfth Street.

NORTH DAKOTA MINNESOTA—W. L. Brewer, Minot, N. D. P. O. Box 362.
NORTH PACIFIC—G. S. Hunt, 1414 Kilbourne St., Seattle, Wash.
NORTHWEST—Will H. Nerry, 2650 N. Ash St., Spokane, Wash.
OHIO—C. R. Chilton, 1331 Highland Ave., Columbus, Ohio
PITTSBURGH—Dr. J. H. Sloan, East Liverpool, Ohio 514 Jackson Street.

SAN ANTONIO—T. W. Sharp, San Antonio, Texas
SOUTH DAKOTA—M. T. Brandyberry, Leomin, S. D.
SOUTHERN CALIFORNIA—J. E. Bates, Pasadena, Calif. 1179 Beece Avenue.

SOUTHWEST (Mexican)—R. J. Kerns, Deming, N. M.
TENNESSEE—H. W. Wain, 4911 Louisiana Ave., Nashville, Tenn.
WASHINGTON-PHILADELPHIA—J. T. Maybury, Philadelphia, Pa. 3925 Parrish Street.

WESTERN COLORADO-UTAH—C. P. Ellis, Montrose, Colo.
WESTERN OKLAHOMA—C. B. Jernigan, Belding, Okla.

ATTENTION

Licensed Ministers and Licensed Deaconesses
Notice is hereby given, that at a meeting of the Board of General Superintendents, held February 16, 1922, it was decided that new license blanks will not be issued hereafter to the above parties. The former license will be endorsed 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. FLECKING, General Secretary.

Full Salvation Sunday School Literature

In these days of materialism and higher criticism, spiritually minded folks are demanding an adherence to the old paths, not only in preaching the Gospel but also in what is being furnished our Sunday schools in the way of lesson help. We offer the following complete line of helpful literature:

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Free sample copy of any or all of these Sunday school periodicals will be sent on request.

NAZARENE PUBLISHING HOUSE 2109 Troost Ave., Kansas City, Mo.

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Published Every Wednesday at the Nazarene Publishing House,
2106-2115 Troost Avenue, Kansas City, Mo.

Rev. J. B. CHAPMAN, G. D., Editor

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NOTICE—CAMPMEETING COMMITTEES

Those desiring their camp listed in the Campmeeting Calendar, please send at once the date of camp, and names of workers.

Our Song Books

To churches, Sunday Schools and other societies contemplating the purchase of new song books, we suggest sending for sample copies remitting for them at the prices listed. After a selection has been made the samples may be returned for credit or refund, providing, of course, that they are in salable condition.

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ANNOUNCEMENTS

NOTICE—All requests for Local Preacher's license blanks should be addressed to the undersigned. Always send remittance at the rate of 40c per dozen, 25c per half dozen, 4c each. Send cash with order. E. J. Fleming, General Secretary, 2905 Troost Ave., Kansas City, Mo.

NOTICE—Will be free to engage in campmeeting and revival work during the months of June, July and August. This is my vacation from school work and will be glad to accept evangelistic engagements. Will preach, direct the music, or conduct Bible conferences in connection with campmeetings. Pasadena University is closing out a glorious School year. Write me at 1801 Inskip St., Pasadena, Calif.—Rev. C. B. Widmeyer.

NOTICE—Pittsburgh District—Pittsburgh District Assembly will meet in East Liverpool, Ohio, May 3 to 7. Kindly send names of delegates to Rev. O. L. Benedum, 128 East Third St., East Liverpool, as soon as elected. Each member of the Assembly will be expected to pay \$2.50 toward Assembly expenses as in other years. All Assembly mail should be addressed care 128 East Third St.—O. L. Benedum, Dist. Secy.

NOTICE—Eastern Oklahoma—District Preachers' Meeting will be held in Tishomingo, Okla., April 26 to 30. Pastors, evangelists, singers, and laymen are invited to attend. All ministers of this District are requested to bring your license.—Julia Standridge, Pastor.

NOTICE—Pittsburgh District—Please have all foreign missionary money in the hands of the Foreign Missionary District Treasurer before April 25th, so that you will get proper credit in the annual report at the District Assembly.—Jennie M. Davidson, 18 Brook St., Bradford, Pa.

NOTICE—The annual business meeting of the New England District Missionary Auxiliary is to be held in the Malden Nazarene Church, Malden, Mass., April 18th. Prayer service at 2 p. m., business session 2:30. All delegates are requested to be present.—Marion E. McKenney, Dist. Cor. Secy.

WANTS

FOR SALE—House and three lots, each 50 x 140 feet. Fronts, Ark., 13 miles from Phoenix on the Santa Fe R. R. Home 22 x 30 feet, 1 lot in garden; 1 1/2 lots in choice fruit—apricots, peaches, plums, apples, figs and strawberries. Chicken runs, city water. Place enclosed in woven wire fence. Located three doors from our Nazarene Church where Mrs. Mary Lee Cagle is pastor. Would like to locate a good Nazarene family. A great bargain at \$1500.00. Rev. Asbury Esley, Route 6, Phoenix, Ariz.

DEATHS

It is preferred that the Obituaries do not exceed 150 words.

WITTNER—Emil Wittner, son of Mr. and Mrs. Wm. Wittner, was born March 19, 1904, and went to be with Jesus, March 8, 1922. He laid his all upon the altar and was sanctified last December. His Christian character was a benediction to all who met him. His sweet, lily-like life, and patience through his five weeks of waiting in hope to get well, or for Jesus to call him, was an example to all. He looked up from his physical suffering to a motto on the wall, and said, "That is my verse, 'I will trust and not be afraid.'" Father, mother, eight brothers and sisters said "good-by, we will meet you in the morning over there."—Ernest Eckels, Pastor.

MACNEILL—Mrs. Mary A. MacNeill was born in New Brunswick, April 26, 1848, and passed away March 15, 1922. She was the wife of our beloved pastor Rev. Alexander MacNeill. They were the pioneer workers of the Holiness work in New England. They have pastored the church in Derry, New Hampshire for eleven years, and while our dear sister has been an invalid a number of years, her interest in the work never wavered. The young and the old of the church have always regarded her as "A mother in Israel." Her beautiful Christian character was an inspiration to all who knew her. The funeral service was conducted by the writer, and our sister will be laid at rest at her old home at Salem, Mass.—F. W. Armstrong.

COUCH—Lillian M. Couch, our only daughter, passed away March 9, 1922, after a long stage of suffering. She was very devoted to the church, Sunday school and mission work, of which she was a consistent member. First Evangelical Church, Waukeville, Ohio, always applying her small means to help some worthy cause. While we mourn her loss here, yet we are assured of meeting again where there will be no more partings. Friends and neighbors were indeed kind in their last respects of the deceased. She was formerly a charter member of the Church of the Nazarene in Newell, W. Va.—M. T. Couch and wife.

ARMSTRONG—Robert Armstrong was born in Canada, August 13, 1854. At the age of 23 years he was wonderfully saved, and three weeks later he entered the experience of a sanctified life. He came to Bay City, Michigan in 1888 and became an ardent worker with the Salvation Army. He was united in holy wedlock to Miss Rose Davis, March 15, 1899, and they remained in Bay City until 1902 when he went to Post Falls, Idaho, and in 1903 they came to Everett, Wash., where he made his home until he was called away by death, March 20, 1922. Our Brother united with the Church of the Nazarene, a number of years ago, and has proved himself to be a godly, devoted, consistent Christian, seldom if ever, failing to be in his place at the prayermeeting, also every service, and ready to testify to the saving grace and keeping power of Jesus Christ. He worshipped with us the morning and evening of March 13th and on Tuesday arose apparently as well as usual, when about 9 o'clock he became unconscious and did not fully recover consciousness. He peacefully and quietly passed away the following Monday afternoon, exchanging this temple of clay for a mansion in the skies. As a church, we shall miss him; he was so zealous in personal work, and the day before he was stricken he spent the greater part of the day in encouraging a young convert, and in seeking to win others to know him. We laid his body to rest in the Everett Evergreen Cemetery. The pastor preached from the text, "Precious in the sight of the Lord is the death of his saints."—Ernest L. Powlesland, Pastor.

HUNTER—Marion S. Hunter died at his home Thursday, March 9, 1922, after a lingering illness of almost two years. The last several months of this time, he was confined to his room and bed. He leaves a widow and eight children, and three sisters to mourn their loss. For years he had been a member of the Methodist church, and had lived a consistent Christian life, as attested by his family and friends who knew him. Just a few days before the last grim messenger called him he was received as a member into the Church of the Nazarene, of which his wife was already a member. He died as he had lived, with an unflinching faith in his Redeemer. He left little of this world's goods, but in the honesty, integrity, and uprightness of an industrious family, and a heritage of which his community and friends might well be proud. The funeral was conducted by the pastor.—Mrs. Julia Standridge, Pastor.

JAMES—Mrs. Maud James departed this life March 19th. Sister James was converted in August, 1921 in a revival conducted by Rev. W. E. King. She united with the Church of the Nazarene and lived a constant Christian until the day arrived for her to go to her eternal home. She leaves her husband, two children, a mother and several brothers and sisters to mourn their loss, but we feel our loss is heaven's gain. She was laid to rest in the Trickham Cemetery to await the coming of the King. The writer conducted the funeral service.—A. M. Mason, Pastor.

VALENTINE—Chas. Edward Valentine was born near Aurora, Ind., Oct. 13, 1847. He came to Ozark, Ark. in 1876 and since that time has made his home there. He was highly esteemed by his friends. Soon after coming to Ozark he professed faith in Christ and joined the M. E. Church, South, and lived a consistent member of the same until some years ago he came to the Church of the Nazarene, and lived a life devoted to God and the church of his choice until the Lord called him home. He fell asleep in Jesus March 5th. The church has sustained a great loss. He was superintendent of the Sunday school and was always at his post of duty. The funeral was held in the Nazarene church at Ozark, conducted by the writer. We wish to express our sympathy to those who remain to mourn their loss. A true soldier has been mustered out and gone to join the faithful over there.—J. W. Van Arsdale, Pastor.

MCDOWELL—J. B. McDowell was the son of Thomas B. and Elizabeth M. McDowell. He was born in Rockport, Mo., January 25, 1839, and passed away in his 84th year. At the age of 14 years, he was converted and joined the Methodist Episcopal Church, South. He moved to Fulton, Ky. about 35 years ago, and about that time professed sanctification under the ministry of Dr. W. E. Godbey, which profession he adorned with a holy life, a godly walk and conversation. He was president of the Uta Springs Campmeeting for about 27 years. It was his greatest delight to preach, teach, and push Bible holiness. He united with the Church of the Nazarene several years ago, and was a very active and zealous member until his death. He was one of the best known and prominent citizens of Fulton. His Christian influence will be felt through the years to come. The funeral services were conducted in the First Methodist Church of Fulton by Rev. R. F. Foy, pastor, minister, and writer. He fought a good fight, and kept the faith, hence he has gone to receive his crown.—J. L. Sanders.

MOORE—Isaac King Moore, was born in Howard County, Indiana, October 1844. He slipped away to be with Jesus Feb. 22, 1922. He was converted in the Friends' Church when about nineteen years of age, and was a member of said church until he joined the Nazarene Church at Oologah, Okla., in the year of 1915. He was truly a loyal Nazarene to his death. He was a faithful attendant at all services, and always taught the Bible class in Sunday school and because of his being a zealous student of the Bible, he was apt in this work to which he seemed to be called. He was loved by all who knew him, and will not only be missed by the church and Sunday school, but also by his many friends. The writer made frequent visits to his home during his long stage of illness and never heard him once complain, and always expressed his readiness to go when the summons came. The funeral was conducted by the writer in the M. E. church, after which he was laid to rest in the Oak Hill cemetery to await the resurrection morning. He leaves a widow and eight children, one sister, one brother, and a son-in-law, a lot of friends to mourn their loss.—W. E. Barlow, Pastor.