

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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EDITORIAL

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

The Two Goals

HOLINESS is one goal, heaven is the other; and the former is the preparation for the latter. Men have always laid too much stress upon circumstances, environment, location and other external matters and not enough upon the state and condition of the man himself. From the day of the first transgression until now, men have blamed their failures upon others and have sought to escape the responsibility which the nature of their being has imposed upon them.

When the average man describes his goal he speaks of peace and plenty upon earth and happiness in heaven. In such conceptions the main thought is that man needs something from without to minister to him in order that he may be happy and complete.

In seeking to relieve the needs of other men there are many who think only of politics, economics and sociology. They would make the beggar happy simply by taking him from the gutter and introducing him into the palace.

But there is only one evil for man and that is sin. Sickness, poverty, ignorance and care are but trifling misfortunes; sin is an enormous and baffling evil.

Salvation is not so simple a matter as the mere change of locations. It is not *where* one is, but *what* one is that counts most. Even heaven is not so largely made up of its inanimate appointments, indescribably glorious as these are, but it is the character of celestial people that makes heaven.

It is more important that a man should be holy than that he should be happy; it is of greater consequence that he be free from sin that he should have power of any kind whatsoever.

"I am determined to go to heaven" is a good resolution when it really means, "I am determined to get rid of all sin and possess that holiness without which no man shall see the Lord." If it has any thought or suggestion of a determination to possess the reward of the holy without being holy, it is a worthless word. It is folly to expect that the true, pure, holy Christ will say, "Well done, good and faithful servant," to persons who have, according to their own profession, not done well, been good or faithful.

Grace to die right will come as the normal consequence of the possession of grace to live right. "Our people die well" is the matter of fact comment of Wesley concerning a people exemplary for devotion, sacrifice and true holiness.

Destiny is settled while men live. Judas Iscariot hanged

himself and "Went to his own place"; and no thoughtful reader of that record questions for a moment what place that was. His choices here in this world determined his place of abode in the one to come. "And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he fell asleep." This final scene in the life of a holy man is prefaced with his own testimony, "I see the heavens opened, and the Son of man standing on the right hand of God." He as truly went to his own place as did Judas, only his place was heaven. Men go to the world for which they are fitted when they leave this world.

Every God appointed religious agency in this world has holiness for its goal. We are "sanctified through the truth" in that the Bible gives us instructions which, if faithfully followed out, will lead us into holiness. We are sanctified by the blood in that the full merits of the sufferings of Christ provided holiness for us. We are "sanctified by faith" in that faith is the condition upon which our hearts are made holy. We are "sanctified by the Holy Ghost" in that the Spirit is the effective executor in the destruction of the depravity of our natures. The appointment of the various offices of the ministry was in order that we all might come in the unity of the faith, and of the knowledge of the Son of God, "Unto a perfect man."

All the processes and crises of salvation lead to holiness then—to heaven. Conviction for sin, regeneration, entire sanctification—the purpose of all is to make an end of sin within and prepare us to be presented before the Father, without spot or blemish. "Now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Heaven is the ultimate goal of every believer in Christ, but holiness is the penultimate goal. Heaven at last, but holiness now. Heaven is the consequent, but holiness is the antecedent. Heaven is the conclusion, but holiness is the condition. The condition is emphasized in the Bible, because the conclusion depends upon it. "Wash and be clean": "Cleanse your hands ye sinners and purify your hearts ye double minded": "Be ye holy": this is the tenor of the sacred commandments. "Wilt thou be made whole?" this is the import of the divine beseechment. "This is the will of God, your sanctification": "The blood of Jesus Christ cleanses from all sin": "The God of peace sanctify you wholly": this is the force of the unbreakable promises.

Let every one who cherishes the hope of heaven make sure that he purifieth himself even as He is pure. To be assured of the final goal, be sure that the conditional goal is reached and held fast without wavering.

PERSONAL FEELINGS VERSUS THE GOOD OF THE CAUSE

WHEN President Lincoln chose for Secretary of War a man who had long been little short of a dangerous personal enemy, an advisor asked for an explanation. Mr. Lincoln replied simply, "I do not know of any man who I thought would better fill the place." No one who knew the history of the relations of the two men could imagine for a minute that Lincoln really, personally *wanted* this man in his official family. But some of the very qualities that Lincoln disliked in the man were really qualifications for the position for which he was chosen.

Lincoln was moved to action by the highest considerations which may be assigned to a statesman; he buried his personal feelings in his love for the cause to which he was devoted—that of saving and preserving the nation.

The Christian religion enables one to love people whom he does not like—this is true in much of our love for the heathen and for ungodly people in our own land. So if we are truly right, we love everybody; but there is no use for us to claim that we admire and like everybody. And often it becomes necessary for us to co-operate with, and help to promote persons whom we do not personally like. A man may be the very one for the pastorate, still I may not personally like him. If I vote against him just because of my personal feeling in the matter, I am little, contemptible, and mean. The same principle applies to all the officers of the church. Do I know of any one who is available and who I think would better fill the place? If not, then I ought to have grace enough and sense enough to bury my personal feelings in the love I have for the cause of God, and help to elect and establish the man in the office in question.

In the Church of the Nazarene, we all have a voice in the most vital interests of our Zion and we will not be able to answer for our responsibility if we allow personal feelings to determine our choices and actions. It has been admitted, sometimes, that a paternal autocrat might give the state a better and more efficient government than a democracy affords. But the defense of the people has always declared that "a government is to be judged by the kind and type of citizens which it tends to produce." In like manner, an episcopal church polity may be efficient, but the Nazarene polity is justified by the type and laymen and lower clergy which it tends to produce. So, our safety rests upon the fact that the majority of us

will follow high motives in our choices and actions relative to the work of the church and that we will give practical interpretations of the words, "Not I, but Christ." Unless we can do this, our work is bound to be marred by numerous petty considerations and childish choices. The man I *like* may be wholly unfitted for the place in the church of God to which my vote may elect him. Do I really put the work of Christ first in my thinking and choosing?

NOT MEN, BUT CHRIST

ONE earnest man was on the point of forsaking the doctrine of the eradication of the "Old Man," because, he said, "There is no use to preach it when I do not see it manifested and proven by the lives of those who profess it." His friend replied, "Get your doctrine out of the Bible, not from the lives of men."

St. Paul called attention to the fact that we do not yet see all things put under Him; but rejoices that we can see Jesus who has made the fullest provision for the salvation of every man (Heb. 2:8, 9). It is impossible for us to always discern the difference between human weakness and sin in the lives of those about us. We may judge a man as a sinner who has, in God's judgment, but made a mistake.

We will never see any ideal men in this world, there never was but one ideal, the man Christ Jesus; but we can believe the word of His promise to save us from the guilt and presence of sin, and we can have the testimony of His Spirit to the fact that He has sanctified us wholly (Heb. 2:11). Whether any one ever had it or not, God has promised full salvation. If I am so rigid in my requirements that I am not able to look upon a single life that measures up to the standard of His Word, still, the Word, and not the lives of men, is the basis of my faith and the rule of my practice. Even if I will not receive the testimony of men, the testimony of God is greater.

WE ARE NOT IGNORANT OF HIS DEVICES

IGNORANCE is not always bliss, for it does not save one from all the consequences of error. The Devil can do his work better under cover than he can by advertising himself and his purpose, so he wants us to remain ignorant of his devices. Sin is more dangerous when it is refined than when it is gross and barbarous. The ostrich thinks he is safe when he has buried his head in the sand, likewise, some Christians think conditions are better when they close their eyes; but the truth is, we must be alert to detect the work of Satan in our own lives, in our homes, in the church, in the community, in the nation and in the world; and we must be forearmed as well as forewarned.

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 do we receive in sanctification that we do not receive in regeneration? Do we not receive the Holy Spirit, the Comforter in regeneration? W. D. M., Ind.

Ans. In regeneration we receive (1) pardon for all past transgressions, and (2) the new life of God in our souls; in entire sanctification we receive (1) the eradication of the sin principle, called in the Bible the carnal mind, the root of bitterness, and the old man; called by theological writers inbred sin, and depravity, and (2) the baptism with the Holy Ghost by means of which our hearts are filled with the perfect love of God. The Holy Ghost is the only executor of God in the world therefore, it is the Holy Ghost who convicts the sinner, regenerates the believing penitent, and sanctifies the Christian who trusts for this gracious experience. We do receive the witness of the Holy Spirit to our regeneration and are conscious of His presence in our daily lives in the justified state; but He becomes our *abiding* Comforter only when we have trusted for the purifying of our hearts, so that the occasional uprisings of sin no longer interfere to "drive him from our breasts."

Q. In John 7:39 does the idea of Jesus not being yet "glorified" refer to His crucifixion or to His resurrection?

Ans. The resurrection and ascension of Christ were required to complete His work of atonement for sin and His provisions for the salvation of men. Therefore, His crucifixion, resurrection, and ascension are comprehended in the one word "glorify"; the word standing for the completed work. At the end of all these transactions, He became mediator between God and man; and through His mediation and intercession all the blessings of grace and glory are acquired. (John 14:16; 15:26; 16:7-11).

Q. What part will the Antediluvians have in the General Judgment, and what will be their final destiny after the Judgment? W. P. C., Ala.

Ans. The Antediluvians, like all other members of the race of Adam, will appear at the Judgment and be judged according to their light. When we remember that they had their own natural conscience to guide them; that they were not far removed from the original revelations of God to our first parents, that they were blessed with extra long lives during which to study God's book of nature, and that every generation was blessed with the ministry and example of men like Seth, Enoch, Noah, and Shem we will begin to realize that they will have much to answer for, after all. Such of the Antediluvians as looked forward by faith for salvation through Christ will be everlastingly saved, the others will be lost. Let us be sure that "The Judge of all the earth will do right."

Holiness Alone Adequate to Meet the Needs

By DR. B. F. HAYNES, Contributing Editor

WE affirm that holiness is the very least requirement which God could make of man, as necessary to meet all his needs; and hence is the least and only provision He could afford to make for man consistent with His nature and purposes.

Holiness is not merely an attribute of God, like omnipotence, or omniscience. Holiness is the very nature of God. He is essentially and constitutionally holy, so to speak. Holiness inheres in His very being and radiates His very nature and His entire administration. Man partook of this holy nature of God at his creation. Thus man was made in His image. He lost this by the fall, but God decreed and arranged in His marvelous redemptive work through the vicarious sacrifice of His Son, to restore this lost image to man so that he might again become partaker of His nature.

Redemption, to be complete, had to compass this vast reach of benign and merciful purpose by saving both from the guilt of sin and the nature of sin. As God designed man for companionship with Himself, in His holy heaven, we must be made holy in order to attain the possibility of congenial companionship with this infinitely holy God. Without such a preparation we could not enjoy God, or be of any conceivable pleasure to Him in any association.

Take a plebeian from any of the ordinary walks of life and thrust him suddenly into the presence of royalty, and you would but fill him with the utmost embarrassment, humiliation and confusion. He must be prepared to mingle with courtiers, must be trained for such high and distinguished companionship and must know something of kingship and court etiquette in order to demean himself with propriety and ease. Thus previously trained and prepared for it he could at once adjust himself to his environment and the new association would be most welcome and a source of great comfort and joy.

So we must have pure hearts to know and enjoy God both here and hereafter. The beatitude means just this which says "Blessed"—(or happy) "are the pure in heart for they shall see God." "See" here means to know, understand, appreciate and enjoy. That is, the master would teach us, it takes a pure heart to know, appreciate, understand and enjoy God. Purity of heart is thus shown to be the essential condition of congenial companionship with God.

This necessity of holiness for man is just as manifest and marked, to qualify him for association with the angels, principalities and all the hierarchies of heaven. We can not enjoy communion and fellowship with the spirits of just men made perfect without purity of heart, by which they secured their blessed estate. We can well conceive the awkward and embarrassing position of a deni-

zen of earth in meeting Paul, or Saint John in heaven, without having had an experience of holiness and practiced in this precious grace while in this world below. What basis, or ground would there be for high communion between these holy saints, long inured to the climes of heaven and attuned to its holy music and such new arrivals from this world. About what could they hold discourse? What mutual platform could they find for interchange of experiences and reminiscences of their earthly pilgrimage? What basis would there be for joint ascriptions to a holy God, of praise and honor, and glory for the gift of His divine Son, to wash and cleanse from all sin and make white as snow?

With a common experience of holiness, we can in that coming day sit down with prophets, apostles, martyrs and all the redeemed of earth and hold sweet communion, and join in common peans of praise to a holy God for redeeming and sanctifying mercy through the blood of His Son.

The other side of the proposition is just as true and striking. God could not have provided and offered us less than holy hearts in His atoning plan, for the very reasons already stated. One of two things is absolutely true. Either He could have, but did not make such a provision; or, He was unable to do so. The first hypothesis makes Him out a monster which is utterly unthinkable. The second hypothesis makes him out a pygmy which is equally unthinkable and is contradicted by every fact concerning Him, recorded in His Holy Word and every experience we have had with Him in universal history.

When we open the Holy Bible, all becomes plain, simple and understandable. We find that the atoning blood of Jesus did look in both directions: toward the guilt of sins committed for pardon and toward the Church to rid it of carnality, through sanctification, thus making her ready as the Bride, to meet the Bridegroom when He returns.

How the believer in God, in Christ and in the Bible can doubt the truth of sanctification is a mystery which baffles comprehension. Objections and doubts on this question are utterly without foundation. Instead of doubts and questionings, the glorious truth should fill the Christian with hallelujahs of praise to God for the unspeakable privilege of a clean heart, washed and made ready to meet and greet the descending Lord, on His return to receive us to Himself.

JACKSONVILLE, FLA.

If your heart is hungry for God today, do not depend upon cold formal efforts to find Him, but cast yourself at Jesus' feet and cry to Him from the depth of your soul; He will come and save you.

A True History

A CAMPAIGN has been put on to raise \$500,000.00 for the Salvation Army in this country. A prominent financier of New York City, James Speyer, one of the Vice-Presidents of the Association, opposed to prohibition and in favor of nullifying the Volstead Act had been secured to head the Salvation Army movement for securing funds as chairman of the Committee. Miss Evangeline Booth, a descendant of the old General, who had been on an itinerary for months, of seventeen thousand miles; on her return to New York, learned of this gentleman's attitude toward the prohibition amendment and of his official connection with the raising of the Army fund and also of his great wealth and prominence.

Miss Booth promptly took the position and made announcement that Mr. Speyer must either resign as chairman of the fund raising campaign, or withdraw from the liquor organization. This excited the liquorites tremendously, who are now doing all they can to hinder the campaign. Numerous threats were made of cancellation of large gifts already subscribed to the fund, but these threats did not move Miss Booth. She stood firm as the Rock of Ages and maintains her stand to this day. We are perfectly sure that neither Miss Booth nor the fund will lose aught by her bold and heroic stand for consistency, decency and right. She could not afford to do less. It does not run in the Booth blood to do otherwise than she did. What she did should rally to her standard thousands of friends, to contribute more largely than they otherwise would have done and ought to make the raising of the half million dollars much easier.

Miss Booth issued the following statement in defense of her position, and the heart of every Christian in America will applaud her, and say, God bless the dear woman for her noble and heroic stand:

The Salvation Army is and always has been unalterably opposed to the rum traffic. I have merely taken the stand that my father, the father of this organization, took over half a century ago in the slums of London. He started the movement at the swing door of a saloon. His first work of salvage was to drag the drunkards out of that saloon and save something from the husband's wages for the suffering wives and children at home.

I deeply regret the loss of any friends to this movement, but if it costs the Salvation Army all it possesses, or ever hopes to receive for the poor, we will stand firm. We started with nothing but an idea. Today we are not afraid to go down into the dark places and start all over with our tambourines and fight our way up again to the kind of support we have been receiving; but we can not compromise our principles for the sake of financial aid. B. F. H.

That sovereign truth, the "Ministry of the Spirit" is a pulpit theme that grows fresher and never thread-bare by use. The more you feed on it, the more baskets remain.

Introducing the Preacher



Rev. Harry Joseph Elliot was converted in 1902 at the age of thirty-two and entered into the work of the Lord at once. He united with our church at Los Angeles in 1907 when Dr. Bresee was pastor, coming to us from

the People's Mission of Colorado. He has spent several short periods in the pastorate, but the major part of his ministry has been given to the evangelistic field. He has had thousands of people converted or sanctified in his meetings and many of them have been called into the work of God. He is a strong preacher and one of our most successful soul winners. His services are in demand continually.—Editor.

Uttermost Salvation

By REV. HARRY JOSEPH ELLIOT

Text: "Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

WE are living in a day when the ability of man is being spoken of as it never has been, but it is sad, is it not, that there is a tendency to limit God when it comes to a man being delivered from all sin. Regardless of the unbelief of carnal men, our God is manifesting His power in saving sinners from their sins, and taking sin out of the believer's heart by the act of sanctifying him wholly.

My text says, "Wherefore He is able also to save them to the uttermost." I like to read of Jesus when He was here on earth, and notice Him manifesting His power among the Pharisees and doctors of the law. How beautiful the narrative in the fifth chapter of Luke about the man sick of the palsy. "And behold men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before Jesus. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop and let him down through the roof with his couch into the midst before Jesus. And when Jesus saw their faith, He said unto him, Man, thy sins are forgiven thee." This statement of Jesus stirred the Scribes and Pharisees in so much that they began to reason, saying, "Who can forgive sins, but God only?" But when Jesus perceived their thoughts, He answering said unto them, "What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee, or to say Rise up and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (He said unto the sick of the palsy), I say unto thee

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arise, take up thy bed and go to thy house."

As Jesus in that day saw and honored the faith of those who brought the sick of the palsy, so He sees the faith of men and women of today . . . and as He knew the thoughts of the Scribes and Pharisees He knows the hearts of the gainsayers today. He is still manifesting His power to deliver from all sin.

One can not but admire the man who has the ability to take a man who has been a failure and make him a success and a help to his fellow man. We have not ceased praising Bell for the telephone, Edison for the electric light, and many others for their skill in inventing things that have been so helpful to us, and because of what they have done, we believe greater things will yet be accomplished. But I ask you how about Jesus who has done for humanity what no other man has done or could do, and that was to die that we might live, not only for a few years here on earth, but forever?

All these great inventions of men, be they ever so helpful, will some day be of no use to us, but not so with the salvation made for us on the cross by our blessed Christ. Oh, that you might stop long enough to call upon God for pardon, and be made free from all the sins you have ever committed . . . that you might cause the angels in heaven to rejoice because you are born again. If you have gone so far in sin that your own people shun you, I am glad to be able to tell you that God is able to save you from all sin, place your name among His children, bring joy into your heart, if you will do your part of confessing the old evil life. Let me ask you a question, Do you still speak of the ability of men you have never even seen; men who have not been among the living for a hundred years or more? All because you have read about them in history? Why then sir, do you not give thought and time to reading about Jesus and His ability? You say "I do not believe there ever was such a man." Then I say "Why do you speak of the great skill of other men you have never seen?" You say "I have read it in history." There is history also that will tell you of the ability of our Christ. If you do not know anything about it, look up the record made by St. Luke of how Jesus cast the unclean spirit out of the man in the country of the Gadarenes. This man lived with demons so long, that he was possessed with a legion of them. One word from the precious lips of the Master was enough to cause every evil spirit to make for the herd of swine. What a change in this man now. See him sitting at the feet of Jesus, clothed and in his right mind.

I also like to read about Jesus stilling the tempest. Have you not read how He entered into a boat with His disciples, and after they were on the sea there arose a great tempest in the sea, until the ship was covered with the waves, and how the disciples feared lest they should all perish. Now look at the ability of our Christ in causing the winds and the sea to obey Him. As truly as Christ was master of the storm on the sea, He can be master of the storm of fear that rises in your heart and cause you to marvel as the disciples of Christ marvelled.

I would also like to call your attention to the fact that no one has ever manifested his ability in their own resurrection from the dead, but Jesus the Son of God. "Well," says someone "We have many to testify to man's ability not only from history, but from the fruit of their ability." Then I say we have many who can testify personally as to Christ's ability. Listen to John the Baptist! "Behold the Lamb of God who taketh away the sin of the world." John the Baptist looked beyond the pardoning of a man's sins, and believed that there was a sin that was the same in every nation . . . having in mind Adamic sin . . . and the provision made to take it away. Not that it would be held down, but carried off, washed away. And he, John the Baptist, even tells us how it was done, when he speaks of his ministry and what the ministry of Christ would include. "I indeed baptize you with water unto repentance: but He, (referring to Christ), that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and fire." Now sir, as truly as God will pardon a sinner, the Bible teaches that the man now pardoned can have this uttermost salvation. You may be surprised to know that at one time, before I was converted, I believed in a place called Purgatory (for I was brought up in the Roman Catholic Church), and that if a man did not have things all fixed up in this world, there would be a chance to get purified in purgatory after death. But when Christ saved me from my sins and I discovered I could be sanctified in this present world, I was glad to let the gracious work be done in my heart.

Did you also notice that the text says, "That come unto God by Him." There is salvation in no other, so my friend, if you will come to God by the way of Jesus, and make up your mind to renounce sin, Jesus will plead your case, and there is no possible chance for you to lose, for does not the text say, "Wherefore He is able also to save them to the uttermost that come unto God by Him." A few years ago I was called to a town in a western state to hold a revival meeting. There was a woman living in this town who was addicted to the morphine habit for over thirty years. She had tried many ways to quit it, but when the physical suffering would be such that she would roll on the floor or bed

in great agony, her husband would help to secure the drug to quiet her. I tried to get this woman to 'phone me that she would come to meeting, but she would not promise. She was a kind soul, but this awful habit bound her. The last night of the meeting I saw her in the congregation and my heart went out to God in prayer for her. When the altar call was given she left the church. After the altar work had come to a close and many of the people had gone to their homes this woman returned to the church and sat in about the same place that she sat when she was there for the preaching service. I went over to her and calling her by name I said "The Lord has sent you back." She said "Yes. O, that I had faith to seek Him." I told her that if she came by the way of Jesus, God would hear her heart's cry. Dropping on her knees she cried out "God be merciful to me a sinner." In a few minutes she was on her feet praising God for deliverance. The next day as I was about to leave for the depot, she came to the house to see the good brother and his wife who had called me for the meeting, and seeing I was still there she said "Brother Elliot, I am glad you are still here and I hope you can stay for prayer for I came over here to be prayed for that I might receive the Holy Ghost in sanctifying power." Well, she prayed, and we prayed and the Lord sanctified her. A year later she interested a few people about another meeting and I was called for this meeting. This woman looked like a person that had been in the battle for souls for years, and now in this meeting at one service about seventy-five seekers came at one altar call. I ask you my friend "Did it pay this woman to come to God by the way of Jesus? Oh, my dear friend, will you just turn your back on the life of sin and do as many others have done, repent, confess, forsake—believe He is able to deliver you now.

Let me tell you about a home I was in while holding a meeting in the southland. This home had as its father a drunkard. He was home this day as I was to take dinner with him. I noticed there was not a chair in the house that had a back left to it, no carpets on the floor not even an oilcloth on the dinner table. The children were in rags, the wife was about broken hearted over conditions. She said she had prayed so long for the salvation of her husband. They had lived this way about twenty-five years, all because of the sin of drink. I asked him to come and hear me tell the story of my life and he said he would. I shall never forget that night as he sat in the church by his wife. Once I heard him say "Why can't God do something like that for me?" When the altar call was given he was the first man to the altar, and thank God he was wonderfully saved. He came to God by the way of Jesus. Eleven months after this I was called to the same church for a meeting, and this man was in the church shouting the praises of God for saving him, and after pardoning him sanctify-

ing him wholly. Again, I was in his home, and oh, what a change. Carpets on the floor, chairs with backs to them, and children dressed in neat clothing. He said "Brother Elliot, we have a table cloth on the table, and I am paying for this property by the month. Also I have become foreman where I work and best of all Christ is the head of our home and I love Him with all my heart."

My text also says "Seeing He ever liveth to make intercession for us." We are not coming to one on the cross, or one in the tomb, or one who is dead and can not hear, but we invite you to come to a risen Christ and one that is alive for evermore. One in whose name you can be saved from the uttermost to the uttermost, and kept by the power of God through faith unto salvation ready to be revealed in the last times. In conclusion we will let Paul the Apostle give these closing words. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto him without the camp,

bearing his reproach, for here we have no continuing city but we seek one to come. By Him, therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name. But to do good and to communicate forget not, for with such sacrifices God is well pleased. Obey them that have the rule over you and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you. Pray for us; for we trust we have a good conscience in all things willing to live honestly. But I beseech you the rather to do this, that I may be returned to you the sooner. Now the God of Peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do His will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen!

NAMPA, IDAHO

The Unhindered Holy Ghost

By REV. R. PIERCE

IT is very clearly and definitely shown in the Word of God that the Holy Ghost can be hindered in His gracious office-work; especially in three ways: He can be *resisted*, *grieved*, and *quenched*. The sinner can resist His pleadings until his heart is impervious. He can be quenched by the child of God through indifference and lukewarmness; and He can be quenched by the backslider until He ceases His pleadings entirely, and the soul is lost forever. This is the side of the Holy Ghost's endeavor, and the sad side of the human race as the hinderer.

But the gracious side of the Holy Ghost is that He need not be resisted, grieved, or quenched; but being permitted His way and purpose He assures and gives victory all along the way. It is wonderful what the blessed Spirit will do in a human soul, and also wonderful what He will do in and with a body of people who will remove all hindrances to His workings. His great mission is to convict, regenerate, sanctify, and fill the human soul and having commenced a good work will "finish it unto the day of redemption," if not hindered.

We fear that many have been on a side-track when they have been looking for the Holy Ghost to come irrespective of their standing before God. The familiar cry of "Give me more of the Holy Ghost" is a cry of ignorance, for He will not divide Himself into a number of various sized particles, to suit any one's idea of "more" or less, but imparts Himself as a personality, whenever, wherever, and to whoever has removed all hindrances to His coming, and even after He comes into His temple, it depends a great deal on how He is cherished in His manifestation in us and through us.

Church forms, ecclesiastical laws, worship of man, cultured mannerisms, etc., are all out of place when they interfere with the freedom of the Holy Ghost. Superficial "get-ups" of so-called "Holy Ghost power," led by a strong personality, can easily raise a "storm" in a crowd of "holiness folks" in a few minutes; but this subsides as quickly as it is produced, without leaving any permanent results. This kind is not what we are speaking about in this article.

What a ready condition the one hundred twenty were in for the glorious outpourings of the "Promise of the Father" upon them, when He ushered in His dispensation—not a hindrance; all in one place, in complete accord, all waiting, and this condition being necessary at the opening of the Spirit's dispensation, must be the condition for the continuance of His gracious work. A person or church that will maintain these conditions can have the presence of the Holy Ghost in power, and a perpetual revival on their hands.

The Holy Ghost had unhindered way with the early church; for its glory and power was in its simplicity and whole-souled unselfishness, for "the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things he possessed was his own; but they had all things common: . . . Neither was there any among them that lacked." There was only one black spot, and that was Ananias and Sapphira, which was quickly and very definitely blotted out. [Would to God that our Manual were something more than a little book; if it were, the Holy Ghost would have a few more hindrances out of the way.]

What an illustration of the unhindered freedom of the Holy Ghost did Jesus give

when He cried on that "Last great day of the feast"—speaking of the believer—"Out of him shall flow rivers of living water." Rivers flow on unhindered until they are lost in the mighty ocean, else they cease to be rivers. How it was verified from Pentecost on through the early church. God had no trouble in "shaking" things at that time. When Peter and John came to their "own company," after being "let go" by the council, the saints began to pray; "and when they had prayed the place was shaken where they were assembled together, and [for] they were all filled with the Holy Ghost." There would be less need of crying for and pleading with the Holy Ghost to come if the things that hindered Him were out of the way. The certainty of the Spirit's manifestation is vouched for by the many promises of the Word, if the conditions are right, all we have to do is to remove the hindrance to the Spirit's working.

Oh, what scenes we have witnessed in the great campmeetings at old Douglas, Pitman Grove, and Mountain Lake Park, as well as in smaller gatherings! We remember one that will never be effaced from our memory. It was Sabbath morning at Pitman Grove. David Updegraf, the mighty Quaker preacher, had delivered a great message and proceeded to call seekers to the altar, but few responded and things seemed to be "going hard." Soon "campmeeting Susan"—a spirit-filled unlettered washerwoman, rose from her seat in the straw and began to sing:

"There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

"I'll be there, I'll be there,
When the first trumpet sounds,
I'll be there."

The chorus, then new, was repeated over and over again, until the great audience of five thousand seemed to get a glimpse of "the land of pure delight." Soon one sister, struck by the Holy Ghost, was on her feet, waving her handkerchief in the air; then another, and another; quickly, a hundred were upon their feet, and then the entire audience was standing, still singing all at once. There was a silence for a moment, then there began weeping and wailing, for the Holy Ghost came sweeping down upon that great camp, until the altars were full, the aisles were full of weeping penitents, and shouting saints, and all through the audience people were upon their faces before God; and several were "laid out" under the mighty power of the Holy Ghost. Hundreds were saved or sanctified. Why such a scene as this? The Holy Ghost had right of way.

We remember reading an early incident in the life of "Tommy" Harrison, the boy evangelist of thirty years ago. He was visiting a young pastor over Sabbath, and was requested to preach, but before doing so they spent much time in prayer until God gave them the assurance that His power would be

GREAT DAY AT PITTSBURG, KANSAS

Rev. N. B. Herrell visited our church at Pittsburg, Kansas, Sunday, June 11th, and had a wonderful time. He was there to present the Publishing House needs, and this church, which is only a few years old, cheerfully contributed \$277.00. This is splendid giving for these people. Brother Herrell reports that we have a live, wide-awake, aggressive church at Pittsburg and that Brother Windsor is a great pastor and being wonderfully blessed of the Lord.

E. G. ANDERSON, *Treasurer*.

DR. CHAPMAN VISITED KANSAS CHURCHES

Dr. J. B. Chapman, Editor of the *HERALD of HOLINESS*, devoted a few weeks to the Publishing House campaign, visiting the following churches:

Arkansas City, Chase, Ensign, Iola, New Home, Plymell, Augusta, Dodge City, Garden City, Lyons, Newton, Woodbine, Bethel, Elkhart, Hutchinson, Meade, Sylvia.

He reports that the people are greatly interested in the campaign and desire to do their best to help raise the \$100,000.00 needed to pay the debt against the Publishing House.

E. G. ANDERSON, *Treasurer*.

displayed. Entering the pulpit, Evangelist Harrison began to read the opening hymn, "O for a thousand"—but before he could read further, people began to sob and weep. He tried again—"O for a"—but things got worse. He says:

I made up my mind to find out why. I went first to the young man of nineteen and said, "What are you crying for? Nothing has been said to cause you to cry?" He said, "Oh, I wish I were a Christian." I went then to the man down by the third window, and he said to me, "I wish I were saved." I went to the lady and asked her, "What are you crying for?" She said, "Oh, Mr. Harrison, I am in great trouble. My mother died a few weeks ago, and I so wish I were prepared to meet her." I went into the pulpit and asked my friend what I should do. Said he: "I don't know, but pray do something quick." I looked at the four or five seats alongside the pulpit and said, "These seats will be vacated, and I am going to have a word of prayer with those who wish to seek God"; and in an instant, from the first pew to the door, they bowed their heads, and sobs and groans almost shook the church. I said, "If any here desire to be helped by faith or prayer, come and kneel"; and every seat was packed in two minutes. I said, "Clear the front seats." They filled the two front pews in less than three minutes. Then I said, "If you want to be saved, kneel down where you are"; and they fell on their knees all over the church. And that night, from half-past six to eleven o'clock, God shook that place, and instead of my going home on Monday, I remained there twenty-nine nights, and God saved nearly the whole town.

The unhindered Holy Ghost was the cause of the scene. Every soul that is anointed of the Holy Ghost, every great church revival, every glorious outpouring of the Spirit in the great campmeetings, have been given because the Holy Ghost was unhindered. When He can get right of way He will manifest Himself.

Oh, for the melting power of the Holy Ghost to come upon our whole church. We must have a breaking down, and keep in a humble attitude before God, or we shall drift into formalism. Our only safety is in being in a condition that the Holy Ghost will not be hindered in His gracious work among us.

LOS ANGELES, CALIF.

A PRESENT DANGER IN A GREAT AGE

By PAUL HILL

THERE is no doubt but we are living in one of the greatest periods of time the world has ever seen. The wonderful inventions of late years have put the whole world in touch; distances that it took our grandfathers weeks and months to travel, are now a matter of a short time. Communication without the aid of wire is marvelous.

Business men and pleasure seekers are taking advantage of the methods at hand, and are launching gigantic propositions that were impossible until a few years ago. The old slow methods of commerce and intermingling of nations is giving way to more rapid exchange. The rise and fall of a nation was, in past history, a matter of centuries. Now we may expect the character of national life to change in a few months. There is a mixup of the nations that is continually increasing in size. It is impossible for any nation to remain by itself, and travel its old gait. It is utterly impossible to tell what the next ten years will produce. China is rapidly moving, though she seems to be asleep. A readjustment of her language, which could, and probably will, be accomplished in a few years, would make her a mighty force to be reckoned with. The rapid multiplication in the population of Japan is also a matter to be considered. To list the different national interests would be interesting, but that is not the object of this article. We wish to emphasize this fact that the inventions of the present time and the rapid means of communication, have placed a power in the hands of the nations, and they are not going to be slow to avail themselves of it.

The danger is that the race for things material will crowd out things spiritual. The drift in that direction is noticeable. The character of religion, as it is accepted by the people, is changed. We have come to a time of Christianity without a family altar, a ministry without a divine call, revivals without converts, Pentecost without power, holiness without piety, hell without fire, eternity without duration, an uninspired Bible and a Christ without divinity.

It may be difficult to tell what the evolution of the nations will be, but past history answers the question of what the future will be so far as civilization is concerned. The Bible has been the pioneer of civilization in the past. Where the Bible and supernatural religion have gone all has been well. Nations have prospered, the moral standard has been maintained and good has come. Where the Bible has been ignored and false religion has held sway there has been a corresponding degrading of the moral nature and civilization has waned and fallen by the weight of its own sinfulness. It will be so in the future. The great nations of the present time are no stronger than others that have turned away from gospel light. They can not hope to escape disaster if they persist in turning a deaf ear to what God says.

DREADING AND WORKING

BOYS and girls, have you learned that *dreading* is harder work than *working*? A writer tells about a little girl who learned this lesson. Her mother had told her she must pick the pods from a row of peas in the garden the next day.

"O, mother," cried Martha, "all those dreadful peas?"

"There are not many. Only the ones I have left to dry for seed," answered her mother.

"But I do hate to pick peas. It is so tedious," grumbled Martha.

She thought of the morrow's task the last thing before falling asleep, and the first thing next morning, and the thought made her miserable.

"Why don't you pick them and be done with it?" asked her brother who heard her complaining about them. But no, Martha dreaded her work so much that she put it off as long as possible. She didn't pick the peas, and yet the knowledge that she had to do it kept her from enjoying anything else she tried to do the whole morning through.

In the afternoon her uncle drove up in his car and asked if Martha might go for a ride with him.

"O mother, may I go?" cried the little girl.

"Yes, if you have gathered the peas," said her mother.

"Please let me go, and I will gather them as soon as I come back," begged Martha.

But Martha's mother felt that her little daughter needed a lesson, so she said:

"No, dear," and uncle Fred drove away alone.

"I might just as well pick the mean old things now that they have spoiled my whole day," Martha said to herself.

She was surprised to find that there was only a small panful of them, and felt a bit ashamed when she carried them to her mother.

"Martha, it has taken you just fifteen minutes by the clock to do the task which you have been dreading and putting off for more than fifteen hours," said her mother.

"Yes, and I missed a ride, and I am just as tired as I can be besides. Why mother, I believe *dreading* to work is the very *hardest work* there is," said Martha. Which was a very wise remark, and a true statement, even if it was only a little girl who made it.

"When I find the dread of some particular job stalking along behind me, dogging my footsteps, worrying and nagging at me to put it off, I have learned to turn around quickly, grapple with that job and get rid of it," said a successful business man. "And the beauty about it is that I always get through with it about twice as fast as I expected to."

Another man said that he made it a rule to do at least one hard thing every day of his life, something which he would put off if he went by his feelings. "I know of nothing which has a greater tendency to strengthen the will power and fit us to meet the demands of each day, as they may come," he declared.

I believe that this is true. For if we let the *dread* of our work hang over us, it makes cowards of us about the duties which lie in our pathway. If then *dreading* is harder work than *working itself*, don't you think it would be worth while to try and rout this mean little enemy out of our lives?

THE LOST NEEDLE

IT would not be very easy to interest an American boy in sewing lessons. But a missionary tells us that he has a class of black boys over in Africa who like their sewing lessons very much. The reason for this is that the bright colored cloth they use is given to them, and the garments which they make become their own, perhaps the first that they have ever possessed in their lives.

Boys are boys, whether in America or Africa, so that you are not surprised to hear that these



dusky lads are careless with their needles, often losing them.

Now needles are very common articles with us, but they are scarce in Africa, so the teacher told them that the next boy who lost his needle would have to go without.

This made the boys more careful, and none were lost for several weeks. But one day a small boy dropped his needle, and though he hunted diligently for it, he could not find it. Then he began to cry. "Master," he sobbed, "will you not give me another one?"

"No, I can not do that," answered the teacher. The boy began to search again, and after a long time he ran to his teacher with a shining face, and cried out joyfully: "See Master, I have found my needle!"

"That is not the way for you to act," said another boy in a tone of reproof.

"What is it you think he should do?" asked the teacher.

"Why, he should do as the Bible tells us. He should call his friends together—and we are his friends, are we not?—and say to them 'Rejoice with me, for I have found my needle which was lost!'"

"That is a good idea," said the teacher. So the little boy stood before the class and held up his needle calling to his friends to come and share his joy. And the boys crowded around him and rejoiced with him. Then the teacher led them in a prayer, in which he thanked God for helping the lad find his needle. And he closed by thanking Him much more for sending Jesus to find us when we were lost in the darkness of sin.

Do you not think this is a very pretty little incident? At any rate you can see that these boys knew the parable about the lost sheep and the lost coin.

PUT-OFF TOWN

"Did you ever go to *Put-Off Town*,
Where the houses are old and tumble down,
And everything carries and everything drags,
With dirty streets and people in rags?"

"On the street of *Slow* lives old man *Wait*
And his two little boys, named *Linger Late*,
With uncleared hands and tousled hair,
And a naughty little sister named *Don't Care*."

"*Grandmother Growl* lives in this town,
With her two granddaughters, called *Fret* and *Frown*;
And old man *Lazy* lives alone
Around the corner on street *Postpone*."

"Did you ever go to *Put-Off Town*
To play with the little girls, *Fret* and *Frown*?
Or go to the home of old man *Wait*,
And whistle for his boys to come to the gate?"

"To play all day on *Tarry Street*,
Leaving your errands for other feet,
To stop or shirk or linger or frown—
Is the nearest way to this old town."

WORKERS TOGETHER WITH GOD

Richard Drummond's father came from Scotland to America and undertook the manufacture of oatmeal on a small scale. For this process he required a stone kiln. He built the kiln himself, with the assistance of Richard, and the two carried the heavy stones that made the structure.

For this labor the father made a hand-barrow, the handles at one end much shorter than at the

other, so that nearly all the weight of the stone came at his end of the barrow. But Richard did not understand this, and he marveled at his strength, as stone after stone was carried to its place and cemented into the arch.

"Aye, laddie, we brought a great yin that time," his father would say, admiringly; and Richard grew tall in his father's approbation.

Years went by, and Richard often thought of the event after he became a man.

"It was very fine, the way my father encouraged me," said he, not long ago, "and to this day I love my father for the way he did it. And I sometimes think that is the way God gets work out of us, by lengthening the handles at our end, and letting us suppose we are very important as partners in his great undertakings."

"You are right," said the friend to whom the incident was related. "Only you must not say 'suppose.' Your father did not explain to you that he was carrying more than half the stone, but you must not think, and do not think, that you were not of importance in his work. Strong as he was, he could not carry both ends of the barrow; and while he was much stronger than you, you were as indispensable at your end as he at his."

"But you would not say the same of God, would you? You would not say that in the same way he needs us at this end of the barrow?"

"Indeed I would, in a sense as nearly parallel as we can apply any such lesson to God. Great enterprises have failed, apparently, because God had no one at this end to carry the human part of the barrow. What could have been done had he been disposed to make a different sort of barrow, I will not discuss; but the world being the two-handled sort of thing it is, God needs us at this end of the load.—Sel.

GOD DOES NOT LOVE VIRTUE
SEASONED WITH PRIDE

There is a story of a sultan who failed to awaken one morning at the hour of prayer. The Devil waked him and told him to get up and pray. "Who are you?" asked the Sultan. "Never mind: my act is good, is it not?" replied the Devil. "No matter who does the good action so long as it is good." "Yes, but I think you are Satan, and you must have some bad motive," the Sultan persisted. "You are the tempter; that's your business, and I wish to know why you want me to get up and pray." "Well," said the Devil, "if you had slept and forgotten your prayers, you would have been sorry for it afterward, and penitent; but, if you go on as now, and do not neglect a single prayer for ten years, you will be so satisfied with yourself that it will be worse for you than if you had missed one and repented of it. God loves your fault mixed with penitence more than your virtue seasoned with pride."

THE POWER OF LOVE

A criminal under sentence of death was waiting the day of execution. A minister attended him. All efforts to lead him to repentance seemed unavailing. Going home, he met one of his elders who was known all over the district for his life and good works. The conversation turned upon the criminal. The minister requested the elder to go and see him. He did so, and, sitting beside the criminal, he took his hand in his and said, with much fervor and simplicity: "Wasn't it great love in God to send His Son into the world to die for sinners like you and me?" In a moment the fountain of the man's heart was broken up, and he wept bitter tears, and afterward said: "When the minister spoke to me it seemed like one standing far above me, but when the good man came in and sat down by my side, and classed himself with me, and said, 'Wasn't it great love in God to send His Son into the world to die for sinners like you and me?' I couldn't stand it any longer."—Pittman.

A PROSPECTIVE MISSION SITE

By Miss Louise Robinson

IN a wild valley in the lowlands below Sabi stands a beautiful rounded hill. From its summit in every direction one can see into the blue valleys below. In one direction the eye can look for hundreds of miles out toward the heart of Africa where thousands of black men and women are living and dying without God. When the sun is shining the grass roofs of scores and scores of huts in the valleys and on the hills stand out in bold relief against the dark green vegetation. In all of these only one white man lives. There is not a single school, not a single missionary, not a single native worker. Night after night through all the long hours of darkness one hears the tum, tum of the witch doctor's drums and the wild screaming of the women as they attempt to drive away the demons from their sick loved ones. Sickness to them is demon possession. Here we find the sick wanting to be healed, the blind wanting to receive their sight, parents begging for a school for their children, young men thirsting after a place to learn and someone to teach them, but more than this they are asking for Jesus. Hungry souls are inquiring the way. Here we see broken hearts mourning over their loved ones that have left them—gone out into darkness, into a place they know not. Here, indeed, is a sample of Africa and heathenism, heathenism in all its darkness.

On the summit of this hill we must put a lighthouse. A lighthouse from whose windows the light shall stream down into the valleys below and bring Him who is light and life and peace to those numbers that today are waiting and dying. Yes, we must have this station and have it soon.

Will you not all remember this place and these people before the throne?

BROTHER SCHMELZENBACH DRIVES WITCHCRAFT WITH A POLE

By Miss Louise Robinson

THE question of giving is one of the hardest to approach to the native because of its great abuse in most of the churches of this section. We are coming to a place now where it seems it may be God's time to move forward along these lines.

In a recent quarterly meeting in Swaziland we were privileged to see a sight that greatly encouraged all our hearts. During this meeting lightning struck one of the outstation churches and burned it with all its contents to the ground. This, in the eye of witchcraft, is a dreadful calamity, and all the natives round about were watching and talking. Brother Schmelenbach explained how if we waited to rebuild until we could send to America for money the believers would be shaken and the heathen hardened and told what glory it would bring to Jesus and how it would be a voice against witchcraft if it could be immediately rebuilt. He said he would carry one pole and one of the boys called out that he would carry another.

Then the tide came on us. Many were willing to furnish a pole, and one boy said he could not go, but he would give a shilling toward the nails, then others who could not go and were going began to give money. They gave what they had been saving to buy clothes, hats and books. One said he did not have anything, but he would trust God to help him earn a shilling. Some pledged grass for their wives and girls who were not present. In the end the glory of God was upon everyone. Enough money had been raised, enough poles and grass pledged and enough help ready to start work at an hour's notice. The next week-end was the time appointed, and men with poles, axes, grass, stones, and every article arrived at the spot where the old church had stood, and almost before the heathen around knew what was being done a nice new church stood in the place of the one that had been burned by lightning.

DELIVERED FROM DEATH AGAIN AND AGAIN

By Miss Cornie Caudle

"The angel of the Lord encampeth round about them that fear him and delivereth them" (Psalm 34:7).

As I sit in the bungalow with the heat so great—for the hot March winds here are very hot, and in this month and April and May we have our hottest weather, when it almost seems from noon

MISSIONARY DEPARTMENT

until 5 p. m. that there is a fire built around us—this promise is again verified in my life, and today I want to sound a note of praise and thanksgiving for some of the deliverances which our God has given. Last year (Feb. 7, 1921) I was at death's door, and in the same month was in a dying condition twice again. At the same time one of our dear missionaries passed on to be with Jesus. God in His great love and mercy spared my life to work for Him, and since that time my health has been better than it was before I was taken ill. The Lord that healed in olden times, heals the same today! Praise His name. One day last year a cobra was found dead in the dining room. It had tried to crawl out through the tiled roof but had probably caught fast and been stung by a scorpion. The people said, "Your life has been saved." One day, about two weeks ago, about 9:30 at night, as I was closing up the doors, on going into one of the rooms I saw in front of me a snake with head lifted ready to strike. As I had the lamp in my hand, and nothing to strike with, I set the lamp down, and went after a stick, praying that I might be able to kill it. I succeeded in doing so; and found that it was a very poisonous snake. Today in the bungalow, just as I was about to step into another room, I nearly stepped on a poisonous snake. I hurriedly ran to call for help. Four of the Indian men and two women ran with sticks and iron implements in their hands and killed it. They said, "God has saved you again." Yes, I thought, truly, "the angel of the Lord encampeth round about them that fear him, and delivereth them." I want to praise God for all deliverances, seen and unseen.

Since the great unrest in this country, and through all that has come to warn us of dangers, I have felt God's protecting hand, and while alone most of the time, yet God has been so faithful to keep me. I am sure those who are faithfully praying may rejoice to know He is hearing and answering prayer in so many ways these days. I thank all who are remembering us in dark, needy India. Please continue to pray and especially for the salvation of souls, sanctification of believers, and the encouragement of the Indian Christians.

THE BITTER OR THE BETTER WAY

By Rev. M. A. DEITABEYEH

Victory again over the enemy. The Greek Church people here very zealously observe Easter week, especially Friday, the day of the crucifixion, eating something bitter, as Christ drank the bitter cup. They stop working, but not their fiery tongues and bad habits. We urged our people to fast and pray that the Lord will reveal Himself to us in an unusual manner, so that we can show our Greek neighbors a better way than their bitter way. We urged our children to wear the new clothes that we gave them, and spend the day in the mission.

God has helped me to sing some of our Arabic hymns to American tunes. I do not like the Arabic tunes as well as the words. A hymn on the crucifixion of Christ I have fitted to the music of "Life is like a mountain railway." While I was teaching them the song I could see that the hearts of the children were very deeply moved by it. Some of the girls were in tears all the forenoon, weeping bitterly. We told them that the bitter cup for them to drink is not made of bitter herbs, but that they repent of their sins, follow Christ and share His persecution.

The following evening the young girls came to our home and spent the evening learning three songs on the resurrection of Christ, with expressive American tunes.

On Sunday, before the breaking of the day, we started for the mission, ringing a hand bell—too small, but better than nothing. As the day broke we were singing loudly these songs of the resurrection. Then I preached, and after that we had the Sunday school. With these services, and teaching the people new songs, and the regular evening serv-

ice, I put in nearly seven hours of work, but God gave me strength.

I have keenly felt that those who profess Christ in our mission should reach a higher standard of Christian living. It is our aim to feed the lambs, as well as the sheep, leading them into green pastures and far away from the wolves.

Pray much for us that we may rise above the formalities of the Greeks and Romanists; and abide in victory.

UPS AND DOWNS IN MISSIONARY LIFE

Rev. J. F. PENN

She was just returning from a visit to the sick. While crossing a muddy ditch, the horse stepped too near the edge and his hind foot slipped back into the ditch. When the rear of the horse went down, the rider lost her balance, and fell into the ditch. Fortunately, she found a soft spot, and although one side, from head down, was fairly well plastered with mud, she was not much hurt.

He was riding peacefully along with three large Christmas packages tied on the saddle, when suddenly the horse, instead of stepping across a narrow though deep ditch (as he had done many times), stepped into it and went down headforemost. The rider expected him to rise immediately, as he did, but only to go down again. The missionary is not just certain of the number, but thinks it was the third time down he undertook to dismount—a rather difficult thing to do on account of the place and the rapid movements of the horse. Just as he was taking his foot over the horse's back, the animal again sprang to his feet, thus hoisting the missionary into the air by one foot. The horse had been down for the last time—it was now the rider's turn. Unfortunately for him, he did not find a soft spot in time, and as a result, he hobbled around like an old man for a number of days.

DIFFICULTIES, FAITHFUL ADMONITION, VINDICATION

Rev. J. I. NAGAMATSU

Severe toothache, sickness and other troubles have hindered our work lately. We clearly see the opposition of Satan, and now we believe his attacks are declining. Thank God, He kept us through the trials. So we feel now step by step we are gaining victory.

Our Sunday schools were well attended. For three or four years we had over seven hundred, but last year one teacher in a public school opposed us and let his class of boys ridicule our Sunday school children, and some of the bad boys obstructed the Sunday school attendance of our children. So I invited some of those bad boys to our church last November. The teacher must have stirred them up to come in full strength, for while I had invited three of them, thirty-four came. I took them all into the church and gave them a strict sermon, warning them that God's awful punishment will fall on them if they still continue to fight with Almighty God by putting obstructions in the way of His Sunday school work. They were thunder-struck with the threatening of the Bible verses and repented; so I prayed for their forgiveness. They went out very quietly, though when they came they were as noisy as a mob of a hundred. The next day the teacher broke his ankle and was obliged to stay in the hospital for two months. People say he will not recover thoroughly. I am very sorry for him, and I am also trembling at the sense of God's dealings with him. On account of the above mentioned obstructions, the last part of last year, we lost about three hundred children, but now we are gaining again and shall soon have the former number.

RESOLUTION

WHEREAS, we recognize that our General Board of Foreign Missions has borne very heavy burdens and worked with unwearied and unflinching zeal during the year 1921, Therefore be it

Resolved, That we do hereby express our deep appreciation of its faithful and persevering efforts to avoid retrenchment in our foreign missionary work; and tender our thankfulness to God that the Board closed the year's accounts without any deficit; and be further

Resolved, That this church pledges itself to support, with its prayers and its means, the future efforts of our General Board of Foreign Missions to send the message of full salvation to the "regions beyond."

Perth Church of the Nazarene
W. ROBERTSON, *Missionary Sec'y*
CHAS. MUNRO, *Treasurer*
W. STEWART, *Secretary*
K. M. RITCHIE, *Pastor*

Perth, Scotland
April 7th, 1922

OUR CITY PROBLEM

ONE hundred cities practically dominate the life of the world, dictate its policies, foster all great enterprises of trade, and movements of science and religion. In solving the city problem we will virtually solve the world's greatest problem of today.

In fifteen states more than half of the people are grouped in cities. Thirty-seven per cent of our population live in cities of more than thirty thousand. The great cities are nothing less than a racial conglomeration. In Chicago fifty per cent of certain districts change their population about every six months. The city problem has been the battle field for the ages. It has baffled the wisest and strongest of the centuries.

There is a block in New York City whose density of population is one thousand two hundred sixty to the acre. According to the last Tenement House Commission report two million three hundred thousand people were living in eighty-two thousand six hundred fifty-two houses, an average of thirty to the house. New York's total population is but two million less than that of Canada, its population per acre is greater than that of London, England. Our cities for most part are not well planned for the best welfare of the people; just rushed up to care for the emergency of the hour; narrow and poorly lighted streets; not enough well equipped play grounds for the children. Schools are taxed beyond capacity. The present city conditions are conducive to all kind of slum wickedness.

As the foreign population of our cities increases the rivalry between nationalities becomes more noticeable. One race yielding to the other until our cities are in a state of flux almost all the time. The ebb and flow of humanity is fast becoming a mystery. The real estate men and political leaders capitalize this restless condition for their own profit. Life in the city is more lonesome than that of the hermit in the woods. Nature and naturalness is almost shut out of the city life. The greater part of the city life is artificial or superficial. A trip through night life in the cities is like an excursion through fools' paradise. Personality is lost in the mass of rising, ebbing, coming, going, walking, running, laughing, crying, praying, stealing, giving, begging, praising, killing, feasting, starving, marrying, divorcing, singing, jazzing, twisted, warped, unorganized society.

The city is the headquarters of vice; here the forces of evil centralize, organize, commercialize, and barter the morality of our people for filthy lucre. Almost all large cities have a running sore of moral corruption that seems incurable. In spite of the cooing prophets that the world is getting better, the facts and figures show that civilization is crumbling at the base. The false veneer of society has begun to curl up and peel off so that the hideous running cancer of moral decay is beginning to appear. Powder, paint, and perfume as we may, the stench is too strong to be stifled by a few social reformers. The buzzards from the bleached bones of Rome's destruction are filling the skies. As a nation we are balanced on the edge of a mighty toboggan ready to make the fatal plunge. Protestantism is threatened from within by infidelity and from without by Catholicism. We are not a calamity howler, but we refuse to be deceived by a smoke screen thrown out by the enemy. The black plague of vice has reached out her long vine-like arms dragging in all classes of society until there is but little difference between the under and upper world. Nothing short of the grace of God will effect a cure. A revival of Christian religion was never so much needed.

The foreign born population ranges from twenty-five per cent to nearly ninety per cent in our largest cities. Sixteen nationalities are represented in the foreign population of Chicago. Twenty cities have a foreign population ranging from twenty-seven per cent in San Francisco to eighty-six per cent in Fall River, Massachusetts. One-third of the city of Cleveland, Ohio, is Slavic, consisting of seventy-five thousand Poles, seventy-five thousand Bohemians, and fifty thousand Slovaks, Croatians, Servians and Slovians. In Baltimore there is a population of twenty-six thousand Germans, fifty-five thousand Jews, thirty thousand Poles, twenty thousand Italians, eighteen thousand Bohemians, a total of one hundred and forty-nine thousand, more than a quarter of the population. New York is the greatest foreign city in the world. Eighty per cent are foreign born or the children of foreign born parents. There are districts in New York where one may walk blocks without hearing the English language spoken. Eleven newspapers are printed in as many different foreign languages daily. New York is the greatest German city in the world outside of Berlin. Out of every one hundred persons in Allegheny County, Pa., which includes Pittsburgh, sixty-one per cent are emigrants or their children. Emigration to our shores has reached as high as a million or more

HOME MISSIONS
AND
EVANGELISM

in one year. There are about seventeen million foreigners in the United States. Enfranchised, the customs and vision of these foreigners weigh heavily against our ideals of Christianity, education, and government. Talk as we may, the protestant church is face to face with the question as to whether she will be equal to the task set before her. It is fast heading up to the issue of life or death as to the perpetuity of the Evangelical Gospel of full Salvation. Treat it with contempt if we will, yet the trend is toward the question asked by our Lord, "Will there be faith on the earth when I come?" "The love of many is waxing cold." Spiritual death seems to be taking hold with almost an unbreakable grip. What shall the end be?

Of the thirty-eight million men and women engaged in industry at the time of the census of 1910, over a fourth, ten million were employed in the manufacturing and mechanical industries. This ten million make up the bulk of the working population of the cities. Economic wrongs prevail in these centers, and these poor people are preyed upon by coal-hod politicians, loan sharks, installment grafters, and in many cases are goaded about with the merciless boss-rule. Industry makes as many cripples yearly as do modern battles. The unsettled condition that usually exists within the industrial system of our country keeps the working class confused as to what tomorrow will bring forth. This condition has largely broken the confidence of the laboring classes in the churches, political parties, and government. Thus, the radicals, reds, communist, socialist, and false cults of many kinds find these dissatisfied people an easy prey. Overcrowded housing conditions are a menace to health and greatly lower the moral standards, adding fuel to the already burning indignation of the laboring masses. The model tenements of New York house approximately ten thousand families, the merest beginning in relation to the population. In 1910 there were sixty thousand unattached women workers below the professional class in New York City alone. Is it any wonder that the average age of the fallen woman has dropped to sixteen? The moral condition is more clearly comprehended when we learn that forty thousand girls under the age of fourteen years gave birth to as many illegitimate babies in one year, in this fair land of ours. Yet some would have us not to be alarmed and become desperate over the drift of our people.

The children of the city have no other playground than the streets. The youthful energy of these young Americans must find an outlet some way and some where. Temptations to steal are on every hand. Is it any wonder that the Children's Courts are filled with juvenile "delinquents"? The restless, curious, questioning, spirit of youth must be satisfied. The nature of the play of the youth has much to do with shaping of his or her future life. Recreation has much to do with our morale, physical fitness and mental alertness. Business firms have come to realize that the proper amount and kind of recreation profoundly affects the efficiency of their employees. How much more then should the youth of our cities be cared for in a Christian and wholesome way that will guide them in the paths of right.

Night after night long lines or restless people from the youth up, can be found winding into cabarets, movie houses, dance halls, and all kind of places of amusements seeking something that will satisfy. The street corner has been the pulpit for all kinds of false doctrines where hopeless humanity grab at any ray of hope. What an opportunity for the true prophet of God. Yet the church has practically turned this field over to the undesired element of false creeds. Twenty-seven million youth of America under the age of twenty-five and over the age of nine are not connected with any institution for religious training. There are fifty million people in the United States who never attend church of any kind. Has the church nothing to offer the masses that will reach their need?

The hopelessness of the slums, the resisting masses of foreigners, the spiritual indifference of the professed Christian, all go to make up a city that is a veritable fortress of entrenched evil. Social reformers have worked almost all kinds of human inventions to overcome the evil conditions of the city. While their efforts have not wholly been in vain, yet, the city problem is just the same as it has been through the centuries. While science has

given us many useful inventions and added to the comfort of humanity, yet, the same class that blessed us turned and cursed those whom they had blessed by casting doubt in the pure fountain of eternal life through the redeeming blood of the Son of God. Modern city facilities in the home and community may greatly benefit health conditions and make life more pleasant, yet, we can have all these and be as vile and wicked as Sodom. We have been having revivals along the line of civic righteousness, this only makes white the outside of the cup. The need is a revival of genuine heart felt religion based on the blood atonement that will clean up the inside of the cup. We need more than ethical teaching, we need some John the Baptist's preaching that will produce repentance. As a nation, cities, and communities, we need to repent and turn from our evil way to love, and serve the true and living God. Nineveh, that great city repented under the preaching of Jonah. No mere reforming for a few days, but a real breaking up of the whole city from the greatest to the smallest, all repented—they even made the beast share their sorrow. We need a revival that will stop the divorce evil and bring God back to the home. We need a revival that will put doubt out of the pulpit and Christ into the hearts of the people. We need a revival that will place the Bible back in the public school and the fear of God on the nation. The greatest need of the world today is a national city community, and individual revival in the United States of America of pure and undefiled religion. For the United States of America is the key-stone of the world today. A revival in the United States would spread to all the world, not without opposition but in spite of the opposition. The God that lived in Daniel's time is still living today. The faith that conquered then, will win now.

The need and opportunity of the hour challenges the best that is within the Evangelical churches. Here is the opportunity for men like Paul to preach in our great centers of learning. Here is the opportunity for men like Peter to hold street meetings until a revival breaks out among the masses. Never has time presented to the evangelistic forces of the church such open doors for revival work.

God has always depended on the more spiritual people to revive the church and to evangelize the sinner. While protestantism is honey-combed with modern infidelity, yet, God has a remnant that will never bow to Baal or kiss the Pope's toe. These faithful few like Gideon's army of three hundred, can under God start revival fires to burn that will shine around the world. The time to begin such a revival movement is now. Not by some committee, or a would-be leader, but by you the reader of these pages beginning now to pray and work for such a revival. Begin to talk to your friends, neighbors, and if possible start a prayer band that will meet every week and pray for a mighty revival. All true revivals begin with the children of God praying and fasting. God will work with the church when the church invites Him to work with her. Do not put this matter off but close your eyes just now and breathe a silent prayer to God for Him to revive your own soul and then give this little tract to some one you think would join with you in a prayer band. Send and get a hundred of these tracts and scatter them among your Christian friends and get them interested in a revival that will sweep over the world like a mighty storm. God answers every prayer that is prayed in the Holy Ghost. A little faith in an Almighty God will bring things to pass. Write us and send in the names you have to join in with you to pray for a revival. We will be glad to send you more revival literature, free, as long as we have it. We carry our work by free-will offerings. When you write us if you can spare some of the Lord's money we can make good use of it in getting the gospel out to the hungry souls. Please do not forget to pray for us and the work.

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

Dear Brother Herrell:

I think your work is absolutely indispensable. I feel that your work has proven a greater blessing than anything that I have had on my District. I feel that if you were to give it up now it would greatly cripple our work, as the need of Home Missions and Evangelism is an imperative need of the church at this time. We congratulate you on the good work that you have accomplished thus far and are looking for greater things to be brought to pass through the operation of the Home Missionary department. Thanking you for the help you have given me thus far and assuring you of continued co-operation, I am

Yours and His.

REV. L. W. DODSON,
District Superintendent Missouri.

THE BUDGET SYSTEM

There has been no little feeling that we must have a better way to carry on our work, especially from the financial side. There has been more or less "murmuring in the tents" because of so many financial drives and calls being made. And no one could well blame the pastors for feeling as they do about it. They have been so harassed with financial calls that little time has been left to carry on the more spiritual ends of the work. But the difficulty is not that much money is being called for. Our people are not being asked for too much, and numbers are not giving nearly what they should to even keep clear of "robbing God in tithes and offerings." The difficulty is rather with the haphazard system that we have been following. It has been entirely too much "every fellow for himself," and the "first come, first served." The result on the one side has been that a few got the goods, and on the other that the churches have been *besieged* for all the benevolences. If they did not get the means needed they had to make another appeal, and if they did get what they asked for they were inspired to make their askings still larger next time. So between the two, the appeals have so multiplied that the pastors and churches are simply bewildered. There is danger of breaking the spirit of our people, or "weakening the morale," as they say in war. And we are doubtless much nearer that point than many like to think. But once that sad result obtains there will scarcely be any remedying of the condition.

The wise thing to do for our present and future good is to seek honestly and earnestly a remedy. Such a remedy can be found. If it is God's work, He will help us to solve all the difficulties involved, and a system can be found that will make it easier for all concerned. After years of study and observation of the general work, backed by years of experience in the pastorate and district superintendency, we are fully convinced that the only real solution of the financial problem is a general budget system, worked out on the district basis. Put every benevolence on a per cent basis, i. e. giving to each interest an agreed per cent of all moneys raised. This will be found a far better plan, we believe, than undertaking to raise so much per member for this or that benevolence. For in that case the result is that certain ones are looked after and the others are left to languish as under the "Every-fellow-for-himself-plan." But by the per cent method what ever is raised will help all the benevolences.

Another advantage will be—and one that is greatly needed—much less field work will be called for. This is a condition that has been unavoidable under the plan that has been in vogue. It has been expensive, and even wasteful, and yet no one to be blamed. It had to be done or nothing be done. And possibly was the best plan for the work while new and the people uninformed. But now, it would seem that a wiser, more efficient and economical system can be found. Field work will still be necessary, but it can be done by fewer workers. For all the benevolences will be pushed together. And instead of numbers of offerings, limited only by the number of the benevolences represented, there will need be but one i. e. only for the budget.

This plan is being given a trial in several districts now some in a limited way, others with a full budget. But the success achieved will depend on whether the plan is worked. It is not a self-starter, nor is it perpetual motion. The "dead ones" will find this plan a "dead letter." But to the live and aggressive it will prove the long sought boon for financial burdens. It will be the fulcrum on which the lever of earnest effort can the more easily lift the load. We need to plan our work, then work the plan.

There should be a more closely relating of the various Boards and interests, and possibly combining some of the nearer related ones. But more on that line later.

JOS. N. SPEAKES.

ATTENTION! MINISTERS OF THE CHURCH OF THE NAZARENE

We have just had some correspondence with our efficient secretary of the Mutual Benefit Society, Rev. E. J. Fleming, in which he states his regret that one of our deceased ministers was not a member of the society.

Brother Fleming is constantly urging the church, and rightly so, to push the interests of this Society. Shall we not back him up in this work? Brethren, let us do it. It seems to me that every minister should be a member of this society. A thousand dollars in the event of the death of one of its members, surely is a wonderful help to the beneficiary. We should protect our loved ones, and make this very wise provision for them.

THE PEOPLE'S FORUM

About a year ago my dear mother died and went to glory. My father was the beneficiary and received the one thousand dollars as such. To receive financial aid when it was greatly needed, meant much to the beneficiary at such a time. It would have meant a long struggle to meet doctors' bills, hospital expenses, and funeral expenses, if mother had not been a member of the layman's society. Every layman should join the layman's society at once. Do not fail to attend to this now.

Every minister should make it his business to get other members for—the Society, both ministerial and lay. Especially should our ministers be members. Brother Fleming suggests that when we meet another minister we ask the question, "Brother, are you a member of our Mutual Benefit Society?" A fine question! If you are not a member, join at once and then get some one else, and keep getting them. On with the good cause! "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

Address all communications to Rev. E. J. Fleming, 2905 Troost Ave., Kansas City, Mo.
Minneapolis, Minn. E. E. WORDSWORTH.

THINGS I HAVE LEARNED IN THE MINISTRY

"What we have felt and seen, with confidence we tell,
And publish to the sons of men, the signs infallible."

As stated in our first article, which appeared in the HERALD of HOLINESS for April the 26th, we have been in the ministry for 24 years equally divided between pastoral and evangelistic work. We re-state this fact, so that what here follows, is not the product of hearsay or hasty judgment or prejudice.

We have felt for years, that while many of the holiness churches are in danger of becoming formal and spiritually obsolete, there are a large number, who are in danger of being wrecked on the rocks of fanaticism, not a few having been wrecked there already. We know we are stepping on dangerous ground, and I hear some of my good brethren say "look out brother, I would rather have wild fire than no fire."—That was my reply nineteen years ago, to a sensible business man, who in a gentle and kind way tried to help me to change some of my methods in the ministry. I have long since learned, that fire, when under control, is a boon and blessing to humanity, but when allowed to run wild, will do untold harm, leaving wreck and ruin in its path.

It is the same with "holy enthusiasm," which, if allowed to get out from under the Spirit's control, may become "unholy" and while thus running wild, will often do damage beyond repair. Webster defines "Fanaticism" as "excessive enthusiasm." It is true, that the second chapter of Acts records that the first New Testament pentecostal meeting was so enthusiastic, that some onlookers thought they were drunk with new wine. It is equally true, that no such conclusions were drawn from other meetings conducted by the Apostles at least they are not on record in Holy Writ. The Holy Spirit, when allowed control, has more than one way to conduct divine worship. In the early days of our ministry we never thought we had a good meeting, unless we had a hubbub of some kind. No, no, we do not mean that spontaneous holy shout, or holy laughter, the "hallelujahs" and the "Amen"—would to God we had more of them. What we mean is that when we realize the absence of the Holy Spirit's presence in a meeting, because of the absence of a spirit of prayer, we try to "work up" a spiritual atmosphere by "artificial respiration" (mere human effort) instead of calling "a solemn assembly" and praying one down. Some years ago we pastored a little flock in an Illinois town. We had a special evangelist for a two weeks' meeting. For certain reasons the battle was sore against us. The second Sunday afternoon, the evangelist conducted the praise meeting himself. When we climbed the stairs to the hall where the

meetings were held we could hear him jumping up and down to a lively chorus the people were singing. On entering the hall a heavy burden for souls dropped on our heart, so that throughout that praise meeting, we could but pray and groan behind the organ. The meeting was running wild, so much so, that hypocrites and even holiness fighters gave glowing (?) testimonies seemingly running over with joy, when suddenly the evangelist turned to us saying, "Brother, this meeting is running away with me, and I can see that you are not with me, for I have been jumping till I am wet with perspiration, and you sit here with your eyes shut." The brother meant well, but his method to secure a good meeting, was human, to say the least, and hatched out a good crop of fanaticism, but no revival. "It is the Spirit that giveth life, the flesh profiteth nothing."

We know of holiness churches which were founded, and for a time perpetuated on fanaticism or "wild fire," where it is now almost impossible to get a crowd to preach to, the outsiders having literally been driven away and become disgusted with the outlandish, unscriptural, human (if not carnal) actions of those who had the "power and the fire" (?) above their fellows and felt called upon to do the extraordinary when a stranger strayed in, or would turn around in testimony and tell them they were going to hell. When the writer was pastor of a church in Ottawa, Canada, some years ago, one such man drove more people from the church, than we could by much prayer and faithful house to house visitation gather in. He could not be reasoned with, and should have been forced to stop. But we suffered him with the result that in less than a year we had to leave the church because of a nervous breakdown. Personally we would rather have no fire, than "wild fire" for a foundation to build a creditable and enduring work for God. We may try to ease our conscience by saying "we are the despised few" or "people will not listen to the truth," etc., but beloved the "holy fire" that fell at Pentecost produced different results, and so did the "holy fire" that fell on Mount Carmel.

There is a "holy dignity," a reverence, an awe inspiring something so evident in some churches, and so woefully absent in so many of our holiness churches. Noise is not power by any means, nor is it a proof that more work is being accomplished. An empty wagon coming down the road makes more clatter than a loaded one. The rivulet that comes singing and rumbling down the hillside makes more noise than the smooth flowing river in the valley, but it has no fish for food, nor carries any ships on its bosom and under the scorching summer sun may disappear altogether.

Imagine Jesus, our great example, or Paul, or Wesley asking all the men in the audience to take off their coats and wave them, or to stand up embrace and kiss their wives as part of divine worship; or to see a man regularly fall from his chair during the Sunday morning sermon knocking the chairs about him endwise, or to have a woman running around the church shrieking "Fire, fire" till neighbors for a block around came running, ready to call for the city fire department, and then to climax the whole, have three or four men, and sometimes women, run around the aisles of the church shouting and screaming as though a bear was after them. And yet this has been done, yes in America, not in an insane hospital but in holiness churches. It is such and many other outlandish actions, going around under the guise of "holy fire," that has given the cause of holiness the black eye with many sensible people, who might otherwise have been won to a life of "righteousness and true holiness." Oh, sure the waving of handkerchiefs or a Jericha or hallelujah march around the church or a general handshaking time has proven a great blessing many times, yet even these liberties will not fit into every service.

Now, what is the remedy? Good common sense, guided by the unerring word of God, saturated with prayer, and more prayer, will bring into our meetings "real holy fire" which is the best antidote for "wild fire" and will replace the human with the divine. The results will be blessed and enduring. No, brethren, we are not trying to put on the brakes, just want to keep the cars on the track. Thank you. More Anon.

Syracuse, N. Y.

PHILIP GETTER.

OLIVET UNIVERSITY COMMENCEMENT CAMPMEETING

Olivet University is closing another good year. While it has been a year of many crises and burdens and perplexities, yet we have everything to be thankful for and take courage and look on to a brighter future. During the closing days of the school year, May 18th to 28th, there were many activities and changes. The most outstanding was election of our new president. It was after much prayer and careful consideration that the Board of Trustees felt led to ask Prof. N. W. Sanford to take the presidency of this institution for three years. We feel that Prof. Sanford will make us a careful and trustworthy head for our institution, he being well qualified in every way, being one of our own Nazarene men, having spent 12 years in our institutions of education. He feels the divine call of God to engage in school work. We are sure that in our new president we have a capable school man, a well rounded Christian brother and a staunch Nazarene.

It is the plan of the new president as well as the Board of Trustees to put the institution on an entirely new financial basis and we are going to run the school within the income from students, district apportionments and temporary endowments.

There were many changes in our Board of Trustees and our general management. It is with much regret that the Board of Trustees accepted the resignation of Rev. E. G. Anderson as trustee of the institution. Brother Anderson felt that his wide connection with the General Foreign Missionary Board and the Publishing House interests, would make it almost impossible for him to render us his valuable services to the institution. The Board of Trustees reluctantly accepted his resignation much preferring that he should remain with us. This dear, great and good brother has been a most potent factor for Olivet for several years, having served the school for some eleven years free of charge. We keenly and deeply feel the loss of our brother as a counselor, financier and a courteous Christian gentleman. We hardly see how we can give him up, for he has been such a help to us during the time of such crises and burdens of the institution, but the Board of Trustees feel that they are willing to relinquish their claim to Brother Anderson in his larger activities.

Another vital change was the loss of our president, Dr. J. E. L. Moore. He had been with us for some three years. It is largely due to his untiring labors and self-sacrificing devotion to the institution that we have gotten on. While this dear brother has been pressed on every side, he has helped to steer the institution through many hard places. We bid our good brother God-speed in his new undertaking in the Evangelistic field.

The campmeeting was unusually blessed in having three very prominent workers, Dr. John Matthews, Rev. C. F. Weigle and Rev. Bud Robinson with all District Superintendents and leading pastors and many laymen of our zone and from various places in the middle west, made it a great time of salvation and blessing.

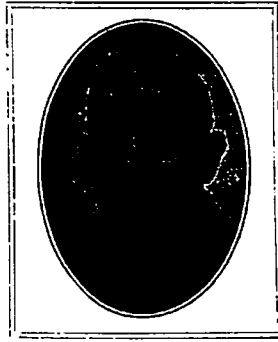
The commencement was of high order and the programs were well arranged and we feel that Olivet is closing one of the greatest years in its history. Our new president is taking hold of his new work at once and we have secured our faculty and with the new business administration we feel that the institution is bound to succeed and in a few months we will have reduced our debts and Olivet will be on safe and sound basis. New school year opens September 5th, write Prof. N. W. Sanford, Olivet, Ill., for information.

E. O. CHALFANT,
Secretary Board of Trustees.

OUR NATIONAL CHURCH, WASHINGTON, D. C.

On the second Sunday in July, one year ago, we took possession, by faith, of our church home in the National Capital. We assumed a large indebtedness in order to do this, but have been able to meet all payments thus far. However, on July first one of our heavy payments comes due. The Lord has greatly blessed our work the past year, giving us an increase of about 26 per cent in membership and a much larger increase in our congregations. We greatly appreciate the help given us by the church at large, without which we could not have succeeded as well as we have.

As stated heretofore the property was damaged by fire before we purchased it. The Sunday school rooms were fully repaired and are being used for all services. The large auditorium has not been completely repaired as yet, but we are making these repairs as we can get funds for that purpose. We find that the pews were so badly damaged by water that we will not be able to use them, and this has added an expense that we had not contemplated.



Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I GREET you this week from one of the most beautiful spots in the United States. It is commonly called "Beautiful Olivet." The late Dr. E. F. Walker used to say, "All of It." We have just closed a great campmeeting, many of the services were so wonderful that no mortal man can describe them. Yesterday, the closing day was one of the great days of our lives. The preachers this year were the Rev. Chas. Weigle, Dr. John Matthews and this writer. The music was in charge of Prof. B. D. Sutton and wife, assisted by the Aeolian Quartet of

They should never stop until they get too old to preach.

Chicago. Prof. Sutton is a great leader, he sings the glory down. The Aeolian Quartet is unsurpassed. Dr. Matthews and Brother Weigle did the greatest preaching this year that I have ever heard them do in my life. I put them down as two of the greatest preachers on the American continent. We had with us in this campaign our six District Superintendents from Missouri, Iowa, Illinois, Indiana, Ohio and Michigan. We had a great many of our pastors with us. Our crowds were very large. During this campaign I put the HERALD of HOLINESS in forty homes. This brings my list up to three thousand, six hundred and nineteen, so the good Samaritans can see at a glance that the Lord is standing by the Good Samaritans Corner.

I found out during this convention that our beloved W. R. Gilley of Lansing, Michigan has an open date the last half of July, let some of our camps or churches get busy at once and give Brother Gilley a meeting. We must keep this young man busy, he is full of life and fire. Also Brother J. E. Gaar of Olivet, Illinois has a few open dates, and as Brother Gaar dropped out of the evangelistic fields and was pastor of our various college churches for seven years he is not so well known as he used to be. He can take a few more meetings, and Brother Gaar is one of the most beautiful men in our great Nazarene movement. He has stood for twenty-five years for straight second blessing holiness. He never gave an uncertain note, he rings as clear as a bell on old-fashioned second blessing holiness, and now let our good brethren up and down the country get busy and give Brother Gaar and Brother Gilley all the meetings they can hold in a life-time.

The Good Samaritans will remember that I have been urging not less than forty thousand of our good Nazarenes to send an offering of not less than twenty-five cents each, to the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo., for the Good Samaritan Fund. This should be a thank offering. You should thank the Lord that you were not born a hundred years ago and died twenty-five years ago, but thank the Lord that you were born on time to be alive now. And then you should thank the Lord that you were converted on time to get into the holiness move, and sanctified in time to get the holiness move into you. And you are to get into the holiness move and move the move, and then the holiness move in you will move you. I have just found out that there are a number of names of missionaries on the foreign field who, if you do not send in your offering so that we can keep their names on the roll, will have to be dropped, and I would somehow feel we were disgraced if we had to allow the names of the missionaries on the foreign field to be dropped from our roll. I do not think a greater blessing can come to a missionary on the foreign field than to read the HERALD of HOLINESS every week. To us, there is not anything finer on earth than the HERALD of HOLINESS. If the Good Samaritans enjoy the HERALD, which we know they do, just think of the missionaries away from home and loved ones. Beloved the HERALD of HOLINESS would be like a visit from some loved one at home, so let every Good Samaritan send in a thank offering.

In love,

UNCLE BUDDIE.

Does not some one, or some church, want to give our National Church some neat pulpit furniture?

The first Sunday in July will be the Fourth Anniversary of the present pastor, and the First Anniversary of our residence in the church. We are asking our little congregation to bring in on that date at least \$1200.00. We ask the prayers of the HERALD readers that we may get together a sum sufficient to meet the indebtedness on that date, and also to make the repairs necessary to the auditorium so that we can occupy it for great revival meetings as well as our regular services. Any who are interested in furnishing pews and pulpit furniture should communicate with the pastor, Rev. L. B. Williams, 905 Monroe St., N. W. Contributions to the building fund should be sent to the Church Extension Board of our church, Kansas City, Missouri.

L. B. WILLIAMS, Pastor.

The above appeal and statement is fully endorsed by the Board of Church Extension.

General Board of Church Extension,
DR. EDWIN BURKE, President
JOS. N. SPEAKES, Secretary and Treasurer

NEW YORK DISTRICT YOUNG PEOPLE'S SOCIETY

The New York District Young People's Society held an All-Day Rally at Patchogue, Long Island, New York, on Decoration Day. This meeting marked another mile-stone in the history of this Society. Brother Binger the District Vice-President was in charge.

There were about 80 attended who made the trip from Brooklyn, Richmond Hill, Springfield, Flush-

ing and East Rockaway beside those who attended from the community.

The praise services were blest and owned of God and the special singing of Brothers Schurman and DeLong filled our souls with a fresh determination to "Keep on the firing line."

Brother Lloyd Byron, pastor of our Canastota church brought the messages at each of the three preaching services and they were indeed soul-searching and sent by God. The afternoon sermon was on Elijah and Elisha, "Where is the God of Elijah?" was inspiring and our brother turned this in the course of his message to, "Where are God's Elijahs?" It was very appropriate to the occasion and put us all to our knees in fresh consecration to the whole will and purpose of God. Hallelujah!

Among those who helped in the meeting was Brother Gray, pastor of the Patchogue church. He and his dear people made the day one of welcome and good hospitality. They sure fed us good on the temporal food while Brother Byron fed us on the wine and corn from Canaan. Glory! Brothers Hoople and Rowe, pastors of our John Wesley church were also present. Brother Reney, former pastor of Patchogue was a welcome visitor. Brother Howard Jett was with us from Eastern Nazarene College. We were glad to have with us our District President, Brother Bente who came in at the evening services. He has been very ill and desires the prayers of God's people that he may be restored speedily to health and the service of the Lord.

We are finding our District Rallies times of special refreshing and re-anointing to our souls as well as times of salvation for the lost. May the Lord give us more times like this one.

BY COMMITTEE.

NEW MEXICO DISTRICT ASSEMBLY

The Ninth Annual District Assembly convened at Albuquerque where Rev. L. Lee Gaines is pastor. He and his good people entertained us royally. Dr. H. F. Reynolds, our Senior General Superintendent was Chairman. We never saw him more Spirit-filled and blessed of the Lord. He presided in a beautiful way, with much patience and love.

It was the best Assembly we have ever attended on our New Mexico District, there was a spirit of harmony and heavenly atmosphere prevailed throughout the entire Assembly.

Rev. C. W. Davis was unanimously elected, on the nominating ballot as District Superintendent for another year, and his wife, Rev. Florence Davis was also unanimously elected District evangelist.

We certainly appreciate the efficient work and sacrifice that they have given us the last two years, and feel we are greatly blest in securing them for another year. May the Lord abundantly bless their labors and give them the desires of their hearts in the salvation of many souls and the organization of many new churches on the District.

Dr. Reynolds had charge of the evangelistic services each night during the Assembly, giving us inspiring and helpful messages. And his missionary service on Sunday morning at eleven o'clock was beyond description. He gave us an imaginary tour to our several mission stations, which he visited during his last world-tour. As we slept on the floor of their mud huts, partook of their food, and rode many weary miles in their ox carts with the ravenous beasts and poisonous reptiles on either hand, our hearts were rekindled with a new missionary zeal, and we are persuaded that we never knew the first letter of sacrifice.

A number of visitors were present among whom were Rev. H. J. Kerns, District Superintendent of the Southwest District, and he presented his work among the Spanish people in a forceful manner. God is marvelously blessing our Brother. Rev. E. Arthur Lewis, coast to coast evangelist and singer, had charge of the singing, his solos were also greatly enjoyed by all. He continues a meeting with our Albuquerque church.

We have the most sacrificing pastors and evangelists on this District that can be found any where. With the low prices and crop failures they stay on the job without complaint. The laymen stand behind the pastors in a loyal way, which means great sacrifice on their part. Most of the pastors returned to their former field of labor with renewed zeal and vigor, determined to press the battle for God.

There are some new pastors coming on the field, but there remain a few churches to be supplied.

God has marvelously blessed our District the past year giving us three new churches. We plan to enter many new fields and strengthen weak points in the coming year.

All are looking forward to the District camp-meeting to be held at Artesia, with Evangelist W. E. Shepard, J. E. L. Moore, and Prof. London and wife singers, which convenes August 24 to September 3. Come.

LENA FORBES, Reporter.

THE ORPHANS CALL

SHALL WE NEGLECT THEM

In these days of financial strain, our Orphanage work at Peziel, Texas, is being woefully neglected. The Institution is suffering for friends, while the cry of the helpless grows louder and louder. One pastor writes repeatedly and very urgently for us to do something for a family of bright children left us by death. From another state comes a plea for a girl whose father desires to support her, explaining that if we do not take her she will be forced into a Catholic institution.

We are overwhelmed with the call for aid, but we are helpless for the lack of funds. We take this means of bringing the matter to your attention. Is it the wish and policy of the Church of the Nazarene to neglect our orphan children? Shall we hurl them back from our doors to wander on the streets or to be educated in the faith of the Romish Church? One dollar per capita per year from our people would care for three or four hundred, and if we would do that much, sufficient funds could be secured from outsiders to care for that many more. Any organization that undertakes to care for and train the unfortunate child, finds ready support from philanthropists everywhere.

Two thousand dollars is needed at once to meet an unavoidable emergency. Let every one who reads this, send an offering at once to Peziel Orphans' Home, Peziel, Texas. Let every pastor and Sunday school superintendent bring the need to the attention of their people, and take an offering for the work. Let every evangelist do something along this line and the emergency will be met. God will be glorified, the church will be blest and hungry children will be fed and clothed.

GENERAL ORPHANAGE BOARD,
OSCAR HUDSON, Secretary.

SOME RECENT VICTORIES IN THE PUBLISHING HOUSE CAMPAIGN

A RECENT report from General Superintendent R. T. Williams indicates that the Assemblies over which he has recently presided have enthusiastically endorsed the victory campaign for the Publishing House. The Northwest Assembly voted to raise \$4,000.00; the North Pacific voted to raise \$6,000.00 and the Northern California voted to raise \$2,500.00. During his visit in the Northwest Dr. Williams visited a number of churches, presenting the needs of the Publishing House. He reports a great service at Yakima, with pledges amounting to something over \$1200.00; at Portland something over \$1200.00 and at Oakland, where the Northern California Assembly was held, something over \$2,000.00 was pledged toward the \$2,500.00 voted by the Assembly. Dr. Williams also stopped at Nampa on his way to the Northwest and our precious people at Nampa subscribed something over \$1400.00.

A telegram just received from General Superintendent Reynolds indicates that the Idaho-Oregon District has hilariously voted to contribute \$3,300.00 toward the \$100,000.00 needed for the Publishing House. This is certainly splendid for this District. Our people everywhere are responding very liberally and we have much to be thankful for. Some thought it would be impossible to get the \$100,000.00, but every day we see new signs of encouragement and our faith and confidence is in the Lord and we believe that our campaign, which is called "Victory Campaign" will prove to be one of the greatest victories ever won. May we urge our friends everywhere to continue praying about this great need.

E. G. ANDERSON, Treasurer.

A NEW CHURCH ORGANIZED AT SACRAMENTO, CALIFORNIA

We came to this city the first of last December, and after holding services in a lodge hall for two Sabbaths, the Home Mission Board purchased a beautiful lot 80x80; and the District loaned us a portable tabernacle, for which we have been very thankful. There were no Nazarenes in this great city of 75,000, when we came here. We had one Nazarene family living about nine miles out, and they have stood nobly by us. I have never seen a more needy field for the preaching of a full gospel, than this capital city of the great state of California. We started in, advertising the meetings and soon the folk began to come from all parts of the city. Some were hungry for the truth, walked in the light and prayed through. Praise the Lord. A lady, member of the Methodist church, was going by on the street car, and saw the sign, "Nazarene Tabernacle;" she came to the services and was gloriously sanctified. While passing out hand bills at a laundry a lady took one and said that she had been in the city two years and had wondered why the Nazarenes did not come to this place. She was a backslider, but came to the tabernacle and was our first convert.

Dear Brother Bud Robinson was with us the last week in April, and what a blessed time we did have. I never heard him preach any better. And how the people did come; they came from all parts of the city and from all over the District. Every service was a good one. We all love "Uncle Bud" and pray that the Lord may spare him to us for many more years.

Sister Latimer and Sister Morrill had charge of the music. They not only have beautiful voices but they sing in the Spirit.

The meeting was a grand success in every way. On the closing day we raised over \$500 toward a new building, and since then, have raised the amount to almost a thousand dollars. Brother Gibson, our District Superintendent was with us April 21st, and organized a class of eleven; others are looking our way, and expect to unite with us soon.

I am now on my way home to Pontiac, Mich.; have been away from my family eight months. I will spend the summer on the Michigan District assisting Brother Starr in several home mission tent meetings, and also help in a few campmeetings. We will return to California about September 1st with our family and will take up the work at Sacramento

permanently. While we are away, Rev. E. R. Quick will have charge. Please remember Sacramento in your prayers, and especially that God will enable us to get our new building. My address for the summer will be 47 Bagley Street, Pontiac, Mich.
E. E. MIERAS.

THE HOME GOING OF MRS. M. L. DOEBLER

THE HERALD of HOLINESS—issue of May 24—brought me the information of the death, or the home-going, of this elect Sister in the Lord. This woman was among the, about one thousand people that I took into the Church of the Nazarene. The Church of the Nazarene, at Sioux City, Iowa was organized in her home. I shall never forget the day and hour I first met this holy woman. She and her husband called me to come to their city and organize a church where holiness could be preached and the blood of Christ could be honored and where the Holy Spirit could have the right to come and where the salvation of sinners and the sanctification of believers could take place. As she met me at the railroad station, I never shall forget that beaming face and as she took me to her home and introduced me to her husband and how she wept and praised God the first night I preached in her beautiful home in Sioux City, and she was the first to give me her hand to unite with the Church of the Nazarene in that city. She with her husband and three others united that night. It looked like a very small beginning to organize a church in that big city, but in the absence of the quantity, we sure had the quality, the kind of people that you can count and build on. The quick action, the strong faith, the readiness to make any and every sacrifice necessary, to establish a Church of the Nazarene, where holiness could have the right of way in her city, as she took my hand, I will remember to my dying day. God gave me some great times, in those pioneer days in organizing the Church of the Nazarene, but on no occasion where a church was organized, was the presence of God more manifest. The glory of God filled the room and such a time of rejoicing as we had. I preached five nights in her house and left them with twelve members and soon had them a pastor. Soon, a fine lot was bought and a church building undertaken and later a good parsonage and the Church of the Nazarene has gone steadily on in that city, until now is one of the best Churches in the connection, and is doing good work for God and holiness in that city. Her faith, with her devoted husband, and their consecration to the work of God made possible the Church of the Nazarene in that city. They responded to every service and offering that was held and taken in the congregation. Every altar call found them ready to pray for the seeking souls at the mourners' bench and they stayed until the altar was clear and the fire fell. The hospitality of her home was always open, and the tired preacher always had the best bed in the house, and had a quiet room. She was a reader of our best holiness books and subscribed for all our church papers and read them, so she was always well informed as to the prosperity of the general church. Her devotion and readiness to support all the missionary work of the church and her interest in our schools, until they poured out their money and made annuities to carry on the work of the church after she and her husband have gone to heaven. Let no one think they were people of large means, for they were not, but they had vision and faith in the church that stands for holiness and nothing they had was too dear to give to God for this work. Her going to heaven, has not made the church poorer, for she put her money where it will continue to preach holiness and her faith, which was triumphant, is the blessed heritage to the Church of the Nazarene. Peace to her memory and rest to her ashes, until that great triumphant morning, "when the dead in Christ shall rise first" and stand at the Eastern Gate of the city of the blessed, and shall go in to go out no more forever. Amen!

Waverly, Ill.

REV. T. H. AGNEW.

Revival Melodies

Our new song book edited by Wm. J. Kirkpatrick, designed especially for revivals. It's just the book that you will need for that summer tent-meeting.

Full of revival songs.
Printed on paper of exceptional quality.
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NAZARENE PUBLISHING HOUSE
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Among the Churches

HAVERHILL, MASS.

—We are glad to report progression in our work in the Haverhill church. The God of battles still lives, and victory is assured. We are seeing some good cases of conversions these days, while the interest is good on all lines. May 30th, we invited the G. A. R. and all kindred organizations to our church for the memorial service. The church that seats five hundred people was filled to the gallery. It was by far the largest congregation seen in the Haverhill church outside of the District Assembly. The Lord did generously bless the services, and a great impression was made. Some of the old veterans said, that it was the best memorial service that they ever attended in the City. The Lord blessed the message on "The Cross and the Flag, emblems of Civil and Religious Liberty." With the return of the summer months, we are opening the open air meetings Sunday p. m., in the City Park, where a great opportunity is given to reach many who do not attend church. We purpose to push the battle for souls, full salvation, and the second coming of Jesus, as never before. Brethren! the time is short, what we do, we will have to do quickly. Jesus is soon coming! Get ready! Help get others ready. Double up on your efforts! The times are difficult, but victory is ours. Amen! Yours for progressive holiness.—F. W. Domina.

BURNS, OREGON

—On returning from India in 1919, knowing that our home stay would be prolonged, it was our desire to spend some time in the pastorate. We knew foreign missionary work from A to O (will know it from A to Z in twelve more years' foreign service) but desired to know it from the pastor's viewpoint as well. We came here to complete the two months of the former pastor's year and have remained two months and two years closing with the District Assembly. A goodly number have been saved and sanctified and added to the church during our stay and are growing nicely. The work has been broadened and strengthened. We held the baccalaureate service of the local high school graduation in our church both years. Our health has very much improved in this four thousand foot altitude. On the last Saturday evening of our pastorate they gave us a fine public reception at the home of Sister Roberta Vincent which was attended by our own members and congregation, representative people of the town who are not members and representatives from the other churches. The evening was occupied with very fine musical selections and recitations interspersed with complimentary addresses and the presentation of a nice set of a dozen silver spoons. Refreshments were served. As we go to Nampa, Idaho, to take up work on the staff of the Northwestern Nazarene College, where we expect to learn foreign missionary work from the college viewpoint, it is with a feeling that our pastorate here has been a very precious spot in our lives and that we have ministered to some of the choicest of God's choice people.—L. S. Tracy, Pastor.

MT. VERNON, SO. DAKOTA

—The blessing of the Lord has been upon our labors in this place. We have not seen the extraordinary, great Pentecosts, so on, but by faithful attendance to Christian duty, we find the work strengthening. Easter Sunday there was added to my work a school house appointment, 31 miles away; I have been giving them a service each Sunday afternoon. Recently we have given them a ten-day meeting, resulting in five subscriptions to the HERALD of HOLINESS, a dozen copies of the *Other Sheep*, five seeking God, besides greatly strengthening the little class, not yet 6 months old. I consider the HERALD of HOLINESS the best literature outside of the Bible, to put into the hands of any people; especially those desiring Truth. I find myself growing in grace, contending for "The Faith," and "Ancient Landmarks," and a clean,

Anyone wishing to send contributions for the Publishing House Re-Organization Campaign should make remittances payable to E. G. Anderson, Treasurer, 2905 Troost Ave., Kansas City, Mo.

Those desiring information regarding any phase of the Re-Organizing of the Publishing House may write to Brother Anderson. All inquiries will be answered cheerfully and promptly.

SUNDAY SCHOOL LESSON REFERENCES

June 25. REVIEW, JUDAH'S PROSPERITY AND ADVERSITY.

Golden Text: Blessed is the nation whose God is the Lord. Ps. 33:12.

Devotional Reading: Ps. 65:1, 2, 8-13.

July 2. EZEKIEL, THE WATCHMAN OF ISRAEL. Lesson: Ezek. 2:1—3:27.

Golden Text: Seek ye the Lord while he may be found, call ye upon him while he is near; Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55:6, 7.

Devotional Reading: Ps. 121.

July 9. DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM. Lesson: Daniel 2.

Golden Text: The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Rev. 11:15.

Devotional Reading: Isa. 11:1-10.

July 16. THE HANDWRITING ON THE WALL. (TEMPERANCE LESSON). Lesson: Daniel 5:1-31.

Golden Text: God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil. Eccl. 12:14.

Devotional Reading: Isa. 35.

Spirit-filled Nazarene church.—H. C. Tittmore, Pastor.

LITTLE ROCK, ARK.

—We are happy to report continual progress along all lines at the Little Rock church. We have had some fine revivals the past year, and some real spiritual and material results have been accomplished. Under the fire baptized, heaven-born messages of our beloved pastor, Brother Haynie, sinners have been converted, believers have been sanctified, and back-sliders reclaimed, and by reason of all this good work, blessed of the Lord. There has been a steady growth in membership, both in the church and Sunday school, and two additions have been built to the church for the accommodation of both the church and Sunday school, and we have also built a beautiful bungalow parsonage, and with the help of the Lord, the general work has been uplifted, systematized and is running in a business like manner. We are getting ready for our summer revival, with Dr. J. E. Moore as evangelist, and signs are looking right for something unusual to happen in the Little Rock church during this revival, and we ask the Nazarenes everywhere to pray. Praise the Lord for the precious privilege of pushing, praying, paying, and pulling for the Prince of Peace.—E. E. Tuggle, Sec.

ST. MARIES, IDAHO

—We have removed from Colfax, Wash., to St. Maries this year and are already in the harness and thank God for the encouraging outlook and uplook. This is a new work and in spite of the fact that many have moved away and more going, we believe prospects are encouraging for a fine year. The people caught the vision here for a new church, as we are off on a side street in an uninviting place but before long you will hear of one more new church building. Amen! Our tent meeting date is set for July 5th, to run over 3 Sundays. This is a beautiful, cool place up in the Bitter Root Mountains and would be a delightful place to spend a vacation at the time of the tent meeting. People are looking and coming our way and God is in camp and we are pressing on.—V. W. Anglin, Pastor.

LANDSDALE, PA.

—At our April Assembly Rev. J. H. Parker and the writer exchanged pulpits and fields of labor, he going to Harrington, Del., and I coming to Landsdale. The Lord has put His seal upon the arrangement and we are pressing the battle for souls. We found a nice new church building here with a fine class of Nazarenes with whom we soon made ourselves at home. This church is known on the District for its young people. We have had some seekers thus far and no service without the manifest blessing of God. We hope to do some evangelizing in the near-by towns this summer. We plan to use several cars for carrying the workers from town to town, and use the street corners as our principal place of meeting. Also we want to put out full salvation tracts with our church-imprint on them. Decoration Day was a most blessed day with us. An all day meeting was held and God blest us real good. Hallelujah! Rev. J. T. Maybury, Dist. Supt., preached three times to the edification of all; one soul gloriously sanctified and five anointed for healing. This was a precious service and those anointed claimed new life in their bodies. Pray for us.—W. D. Shelor, Pastor.

HULL, ILLINOIS

—We opened a revival April 16th, in the church here, with Rev. M. E. Stretch and wife, of El Paso, Illinois. The meeting continued for three weeks, and was a great uplift to the church, and a number of souls were brought into the fold. The evangelists did great preaching and singing. We heartily recommend them to any church in revival work; they should be kept busy in our ranks. The crowds were exceptionally good, and the offering came easily. The Lord has graciously heard and answered prayer in various ways, and the outlook is good for this church, if we continue to obey God. We covet your prayers.—Arthur Nutt and Wife, Pastors.

ST. DAVID, ILL.

—Since coming to the Dunfermline and St. David churches in Sept., 1921, we have had many battles and the fight has been severe at times, but glory to Jesus we are more than conquerors through Him. The work here has progressed under difficulties, as this is a mining camp, and the works have been closed down and a number of our people had to move away; a number have returned since April 1st. We conducted a three-weeks' revival in the St. David's church last October, with Sister Everett of Virginia, as song leader. God came and gave us sixteen professions. In the January revival at Dunfermline, Miss Helen Bitchard, of Olivet was the song leader. Conviction rested deeply upon many, and God gave us three professions. Closing there January 27th, we opened a revival at St. David again for two weeks. God was with us and gave us seven professions. One family of four, the father, mother and two daughters, was saved and sanctified. In February we held a revival at a country chapel, called Macedonia. Tuesday evening, May 9th, we organized a Young People's Society at Dunfermline. During this Assembly year, we have received into the church ten members. We observed Children's Day June 4th, at Dunfermline. Pray for us and the work that the Lord may bless us more.—H. M. Vredenburg and Wife, Pastors.

LOS ANGELES, CALIF., ELYSIAN HEIGHTS

—God is smiling upon Elysian Heights' Church. We had an unusual meeting Sunday evening. The

NAZARENE Sunday School Literature Standards for Sound Doctrine

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 helps. We offer the following complete line of helpful literature:

BIBLE SCHOOL TEACHER'S JOURNAL. A monthly magazine for teachers. Eight pages on each lesson with comments and suggestions for all departments of the Sunday school. \$1.00 a year, 25c a quarter. In lots of 5 or more to one address, 80c a year, 20c a quarter.

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THE PICTURE ROLL. An illustrated wall chart for beginners' departments. Printed in attractive colors and bearing the Golden Text, and map. Size 21 by 30 inches. \$4.00 a year; \$1.00 a quarter.

THE PICTURE LESSON CARDS. For the beginners, in connection with the Picture Roll or independently. Pictures in colors with an interesting lesson story. 10c a year, 4c a quarter.

THE YOUTH'S COMRADE. An illustrated weekly story paper for young people. Wholesome reading for the home. \$1.00 a year, 25c a quarter. In lots of five or more, to one address, 80c a year, 20c a quarter.

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SUNSHINE FOR LITTLE PEOPLE. A story paper for little ones in the Primary Department. It contains the lesson story and Golden Text. 40c a year, 10c a quarter. In lots of five or more to one address, 30c a year, 7½c a quarter.

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

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presence and power of God's Spirit was manifest, and four seekers were at the altar. We covet your prayers that this year may be a great year for us here.—Alice M. Reddle, S. S. Sec.

BROOKESMITH, TEXAS

—Sunday May the 28th, was a great day at this place. We had our Children's Day Missionary Program, which was one of the greatest we have ever witnessed. Our hearts were stirred as the children and young people rendered the program with great enthusiasm. We took an offering and received almost \$60.00 for missions. We thank the Lord and push on. Pray for us—A. M. Mason, Pastor.

HAMLIN, TEXAS

—Sunday was a good day for our church. We had a marked increase at our services the past Sabbath. Pastor, Rev. T. C. Leckie filled his pulpit; and his messages were full of truth and interest. At the close of the evening service, a nice class was received into the church, and our church deeply appreciates Dr. McCrary, Mr. Westbrook and family, and we feel that they will be greatly used of God in our church.—Mrs. Hettie Bowman, Reporter.

AMARILLO, TEXAS

—In the providence of God, we are trying to do our best for souls for whom Jesus shed His blood. We thank God for a praying, paying, sacrificing people to work with. God only knows what it means to a pastor to have the co-operation of a class of pilgrims like we enjoy here in Amarillo; the result is, we are climbing the hill of difficulty, pressing the battle against sin and Satan, and shouting victory through the blood. Hallelujah! God is blessing in our campaign to raise money to build a church and parsonage, and we are thankful. To the glory of God and encouragement of our many friends in Texas, Oklahoma, and Colorado, and elsewhere who have so faithfully prayed for the restoration of my health, I am glad to say that God is touching my body and I feel that I am entering a new life of service for my Master. Will you continue to pray that God will give me perfect health, if it pleases Him. Truly the harvest is white and the laborers are few. May God send forth more laborers who are willing to bear the burden and heat of the day. "We'll work 'till Jesus comes, and then we'll gather home." "Gladly will we toil and suffer, only let me walk with Thee."—M. M. Lowery and Wife, Pastors.

TELEGRAMS

HERALD OF HOLINESS: Blackwell, Okla.
Can hold one revival first of August. Wire or write.

R. M. PARKS.

HERALD OF HOLINESS: Topeka, Kansas
Closing one of the greatest years of my ministry. Fifty additions to church. Sunday school increasing. First meeting under tent in city campaign, great success. A. F. Balsmeier preaches truth with no uncertain sound. We must keep him busy.

C. P. CLAYTON, Pastor.

HERALD OF HOLINESS: Lansing, Mich.
Closed greatest revival in years. More than one hundred prayed through during the meeting; over fifty the closing day. C. Edward Roberts and Acolian Quartet, evangelists. Nice class received into the church with several more to follow. Twenty-five subscriptions to HERALD, and fifty dollar love-offering for the pastor.

C. PRESTON ROBERTS, Pastor.

HERALD OF HOLINESS: Indianapolis, Ind.
Home Missionary meeting at Brightwood Station Indianapolis now three weeks in progress; two more weeks to go. The Devil is stirred; fire is falling; souls are praying through.

MILLER and SPARKES, Evangelists.

HERALD OF HOLINESS: East Liverpool, Ohio
Revival meeting closed tonight with great victory. Eight souls prayed through to victory; one Presbyterian elder. Rev. Theodore Elsner and wife evangelists. To God be all the glory. Amen.

REV. JOHN E. MAHAN, Pastor.

HERALD OF HOLINESS: Oklahoma City, Okla.
Have some open time owing to change in dates. Nine thirty one East Cherokee, Enid, Okla.

WILLARD and EDITH DAVIS, Singers.

HERALD OF HOLINESS: Albuquerque, N. Mex.
Revival closed Sunday night. Fine congregation, some excellent cases of salvation. Rev. Gaines and wife very aggressive, efficient, and much loved by people. Tuesday night food shower and offering for pastor. Begin three weeks' campmeeting at Barton, in beautiful Timber mountains twenty miles east of Albuquerque June sixteenth.

EVANGELIST E. ARTHUR LEWIS.

NOTES AND PERSONALS

Pastor J. O. Hoke, writes that the revival is still on at Carterville, Illinois, and that they have had about fourteen professions since the special revival meeting, nearly every service a time of soul saving. They have had twenty-six additions to the church, and a class of twenty candidates to be baptized. A Young People's Society has been organized, with twenty members who are active in prayer and praise. They have a church membership now of fifty.

Evangelist F. B. Smith sent in a list of 18 subscriptions to the HERALD of HOLINESS, and notes that their meeting at Stockton, Calif., was owned and blessed of God. A goodly number bowed at the altar of prayer, and twelve members were added to the church.

Pastor E. W. Wells, of Brownwood, Texas writes that his little seven-year-old son, Fisher was bitten by a rattlesnake, Sunday, June 4th. He is in the hospital under the attention of the doctor who is hopeful of his recovery. Remember Brother and Sister Wells at the Throne of Grace, and especially their son.

Evangelist C. M. Carrel has just closed a good meeting at Rush Springs, Okla., where seven souls were saved and three were sanctified.

We note by the *Pentecostal Herald* that Evangelist Fred DeWeerd has been compelled to cancel all his dates on account of his critical illness. By expert medical advice, he has been ordered to take treatment in a sanitarium, and a complete rest for at least a year. Remember this man of God in your prayers, and that the means administered may be blessed to his complete recovery.

An active faith can give thanks for a promise even though it be not yet performed, knowing that God's bonds are as good as ready money.—MATTHEW HENRY.

DIRECTORIES

GENERAL SUPERINTENDENTS

M. F. REYNOLDS.....Kansas City, Mo.
Office, 2805 Troost Avenue.
Residence, 10 Summit St., Haverhill, Mass.

SPRING ASSEMBLIES

Eastern Colo. and Wyoming (Greeley, Colo.)June 21 to 25
Western Colo. and Utah (Montrose, Colo.)June 28 to July 2
The Assembly program will begin Tuesday evening with a rousing inspiration service at 7:30 o'clock. The first Session for Assembly business will begin 9:00 a. m., following opening service.

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

ASSEMBLIES

Alberta, Canada (Edmonton)June 28 to July 2
Manitoba-Bask.July 12 to 16

FALL ASSEMBLIES

MichiganAugust 22 to 27
Chicago Central (Danville)August 30 to Sept. 3
IowaSept. 6 to 10
Kansas (Topeka)Sept. 13 to 17
Western Oklahoma (Woodward)Sept. 27 to Oct. 1
Eastern Oklahoma (Bartlesville)Oct. 4 to 9
ArkansasOct. 11 to 15
Louisiana (Alexandria)Oct. 18 to 22

J. W. GOODWIN.....Pasadena, Calif.
1850 North Sierra Bonita Avenue.
Office, 2905 Troost Ave., Kansas City, Mo.

Earthly joy can take but a bat-like flight, always checked, always limited, in dusk and darkness. But the Love of Christ breaks through the vaulting, and leads us up into the free sky above, expanding to the very throne of Jehovah, and drawing us still upward to the infinite heights of glory.—F. R. HAVERGAL.

"The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest."

Announcement of Olivet University



N. W. SANFORD, M. S., B. D.

OUR NEW PRESIDENT, being a member of the General Board of Education and having worked in our schools for the past twelve years, is not a stranger to you. He started his career as a teacher 26 years ago, receiving since that time the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Divinity, and Master of Science. The last degree was given by the University of Arkansas in June, 1921.

He was reared on the farm without advantages for education. He knows the trials of the poor boy or girl. He loves his students and they love him. If you expect to attend school next year you will do well to write him at Olivet, Ill. The members of the Board of Trustees bespeak for him a successful administration and recommend him to the confidence of our people.

REV. E. O. CHALFANT, Secretary,
Board of Trustees.

To Our Constituency:

As President of Olivet University, it is my purpose to follow the strictest economy in the administration of its business affairs, meeting you on an equal basis of sacrifice. I shall endeavor to make Olivet University a safe place for your young people and send them home to you properly educated. This means strong in body, alert in mind, and full of the Holy Ghost. Nothing short of this can be called *proper education*.

Thanking you in advance for your prayers and co-operation, I remain,

Yours for the best,

N. W. SANFORD.

Evangelists desiring their slates published in this column must furnish statement as to what District their Evangelist's Commission has been granted, or indorsement of one of the General Superintendents of the Church of the Nazarene.

Evangelists' Slates

Aeolian Quartet, 9—304 W. 63d St., Chicago, Ill.:
C. H. Alger, Bethany, Okla.:
I. D. Archibald, 50 Pelican Rd., Quincy, Mass.:
Jarrelle and De'J Aycock, Atwood, Okla.:
A. F. and Lenora T. Balsmeier, 1018 Fillmore St., Topeka, Kas.:
M. L. Baltezo, Milton, Ores., Box 0107:
T. E. Beebe, and Prof. David Lytell Hutton, Singer, 333 Orange Ave., Long Beach, Calif.:
W. G. Bennett, Grandview, Wash.:
Henry Bell, 220 West Newell, Syracuse, N. Y.:
Saratoga Springs, N. Y.:
P. P. Belew, Frankfort, Ind.:
M. R. Bishop, Bethany, Okla.:
J. E. Brasher, Crestview, Fla.:
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
Clarksville, Tenn.:
Elmer L. Buck, 3219 1/2 East Canson St., Jackson, Mich.:
Lyman Brough, Potterville, Mich.:
Mrs. Mae Bud, 420 W. A. St., Moscow, Idaho:
L. R. Butcher, Nampa, Idaho, R. R. No. 4:
M. M. Bussay and Wife, 1298 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 615 South Vine St., Wichita, Kas.:
H. C. Cagle, Buffalo Gap, Texas:
Mrs. A. Cross Campbell, Soloist and Songleader, 999 Raymond Ave., Long Beach, Calif.:
Lonnie Cargill, 532 West F. Ave., Oklahoma City, Okla.:
Frank Catanes, Hagerstown, Md.:
Logansport, Md.:
Whitcomb, Ind.:
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
Pasadena, Calif.:
Yakima, Wash.:
C. C. & Flora Ruth Chatfield, 626 Welsh St., Kane, Pa.:
W. F. Cleghorn, Bethany, Okla.:
Chas. C. Conley, Song leader 728 College Ave., Columbus, Ohio:
E. M. Cornelius, Morristown, Ind.:
J. L. Cox, 7570 Woodland Ave., Maplewood, Mo.:
F. W. Cox, Lisbon, Ohio, Box 441:
Ernest Coryell, Wilmet, N. Dak.:
J. H. Crawford, and W. C. Huddleston and Wife, Hooker, Okla.:
Earl E. Curtis, 18 Stewart St., Lowell, N. Y.:
Albany, N. Y. (Camp):
Vermontville, N. Y. (Camp):
Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3, Box 51:
Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.:
Frank Daniel, 222 E. 42nd St., Los Angeles, California:
Atwood, Okla.:
Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas, Texas:
McKinney, Texas:
I. M. Ellis, Bethany, Okla.:
Bentonville, Ark.:
W. E. Ellis, 323 North Ash St., Ada, Okla.:
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:
Flemingsburg, Ky.:
Goshen, Ind.:
Harry Joseph Elliott, 916 Sixteenth Ave., Nampa, Idaho:
Perintosh, Alta., Canada:
Big Bend Camp, P. O. Parina, Ore.:
James Elliott, 957 W. 10th St., San Pedro, Calif.:
Thos. Elser and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
Toronto, Ohio:
Reading, Pa. (Camp):
Henry C. Ethell, Springfield, Ore.:
I. D. Farmer, Hugo, Okla.:
Hickory, Okla.:
Collecks, Texas:
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:
B. T. Flanery, 3618 Norton Ave., Everett, Wash.:
Connersville, Ind.:
Graham, Ky.:
Some open dates for camps:
Bona Fleming, Ashland, Ky.:
Seymour, Ind.:
L. M. Foss, Sanbornville, N. H.:
J. E. Gaar, Olivet, Ill.:
Shelbyville, Ind.:
Hamlin, Texas:
Open date in August:
C. J. Garrett, Paola, Kas.:
Phillip Geller, 220 W. Newell St., Syracuse, N. Y.:
W. R. Gilley, 631 N. Butler St., Lansing, Mich.:
California, Ky. (Carriage Camp):
E. A. Givins, 2109 Troost Ave., Kansas City, Mo.:
Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas:
Lee L. Hamric, Hamlin, Texas:
McKinney, Texas:
Bowie, Texas (Camp):
G. M. Hammond, Wilmore, Ky.:
Evansville, Ind.:
Pilot Hill, Va.:
Mineral Springs, La. (Camp):
September open for calls:
R. A. Harris, Red Rock, Texas:
W. W. Hanks, Box 306, Ashland, Ky.:
Poplar Bluff, Mo.:
U. E. Harding, 2306 McKinley Ave., Berkeley, Calif.:
Greeley, Colo.:
June 8 to 25

If you plan on going anywhere to a meeting, or taking a vacation this summer or fall,

COME TO DENVER, COLORADO, AUGUST 13-27

Write a card today for free booklet fully describing the great Cosmopolitan Meeting and giving full and complete information relative to rates, climate, speakers, etc.

Rev. A. G. Crockett, Pastor Naz. Church
1037 Kalamath St., Denver, Colo.

Edna Wells Hoke, 417 Barr St., Carterville, Ill.:
R. T. Hodges, Bethany, Okla.:
A. Columbia Hudson, Groverville, Park, Beacon, N. Y.:
Ural Hollenback, Bethany, Okla.:
Selma, Ind.:
Roy L. Hollenback, Clarence, Mo.:
Coldwater, Mich.:
Iola, Kansas:
J. E. Hughes, Kinrosswood, Ky.:
Oscar and Nettie Hudson, and Miss Hester Fisher, Peniel, Texas:
Sulphur, Okla.:
Lytton Springs, Texas:
Allie Irick and Wife, Pilot Point, Texas:
Plainsville, Texas:
Canadian, Texas:
Roy J. Jacobs, Allen, Okla.:
W. P. Jay, Nampa, Idaho:
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:
Thomas Keddle, 321 B. Reed, Lyons, Kas.:
Lum Jones, Kingston, Oklahoma, Box No. 3:
Shamrock, Okla.:
Robert and Pauline Kennedy, 3024 S. Stonewall, Greenville, Texas:
Columbus, Texas:
Perrin, Texas:
H. R. Lee, 518 E. Sears St., Denison, Texas:
D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:
Belleville, Ark.:
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
H. B. Lewis, Holly St., Nampa, Idaho:
M. F. Lienard, 648 Main St., Lawrence, Kas.:
E. J. and L. N. Lord, Kalamath, Wash.:
Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:
Lincoln, Neb. (Camp):
W. W. Loveless, London, Ohio:
J. B. McBride and Wife, 581 N. El Moline Ave., Pasadena, Calif.:
North Reading, Mass. (Camp):
Akron, Ohio, (Annual Holiness Meeting):
F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:
J. L. McLendon, (gospel tent and seals) Peniel, Texas:
R. A. McCann, The Ardmore, Indianapolis, Ind.:
T. F. Maitland, Winfield, Kas.:
Mabel R. Manning, Song Evangelist, Nahant, Mass.:
Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:
Dr. John Matthews, 3800 Benton Blvd., Kansas City, Mo.:
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
D. E. Miller, 392 S. 10th St., Coshocton, Ohio:
Walbridge, Ohio:
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:
James Miller, 2638 Burton Ave., Indianapolis, Ind.:
Geo. and Edna Moore, 1133 Holiday St., Indianapolis, Ind.:
Kokomo, Ind.:
Seymour, Ind.:
John E. Moore, Song Evangelist, 8th and Wall St., Los Angeles-Cherry Valley, Okla.:
J. E. Moore, Prescott, Ark.:
Paul E. Moore, 131 West 8th Ave., Columbus, Ohio:
J. E. L. Moore, Olivet, Ill.:
Indiana District, Educational Conventions:
Little Rock, Ark.:
June 1 to 28
July 2 to 16

P. F. Moore, 131 W. 8th Ave., Columbus, Ohio:
Paulding, Ohio:
Minnie E. Morris, 1015 Bellevue Pl., Indianapolis, Ind.:
South Dakota District:
J. W. Montgomery, Plattersville, Miss.:
F. R. Morgan, 712 West 9th St., Ada, Okla.:
Bartlesville, Okla.:
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
Gaston, Ind.:
Wm. O. Nease, Olivet, Ill.:
B. F. Neely, Bethany, Okla.:
Clarksville, Tenn.:
Pasadena, Calif. (Camp):
Owen and Ingler, Box 237, Nampa, Idaho:
L. M. Payne, Bethany, Okla.:
Princeton, Texas:
F. E. Putney, 1112 W. 1st St., Wichita, Kas.:
Open date:
Rev. and Mrs. D. Rand Pierce, 293 Tenth St. W., Portland, Ore.:
B. F. Pritchett, 1081 W. Taylor St., Phoenix, Ariz.:
P. C. Ramsey and Wife, 304 N. Aydelate St., Shawnee, Okla.:
Open date in the month of June:
Caddo, Okla.:
C. A. Reney, Patchogue, N. Y.:
J. E. Redmon and wife, Brookville, Ind.:
Delmer, Kentucky:
G. Howard Rowe, 10941—117 St., Woodharen, L. I. N. Y.:
S. B. Rhoads, Pasadena University, Pasadena, California:
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
C. Edward Roberts, 1238 Breeze Ave., Pasadena, Calif.:
Boise, Idaho, 422 S. 14th St.:
Charles Robinson and Brown, Bethany, Okla.:
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:
Old Orchard, Me.:
Beacon, N. Y.:
J. O. and Grace Schapp, 1342 Brand St., St. Paul, Minn.:
Schurman-DeLong, 72 Main St., Wareham, Mass.:
Beacon, N. Y., District Camp:
R. A. Shank and Wife, 2637 West Broad St., Louisville, Ky.:
Kenton, Ohio (Camp):
W. E. Shepard, 513 Redfield Ave., Los Angeles, Calif.:
Anderson, Ind.:
Kenton, Ohio, (Camp):
F. B. Smith and family, 429 East Hawthorne St., Stockton, Calif.:
Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:
C. K. Spell, Bethany, Okla.:
H. C. Stebbins, Waterville, Vt.:
B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.:
Cushing, Okla.:
Owensboro, Ky.:
Howard W. Sweeten, Ashley, Ill.:
Open Date:
Indianapolis, Ind.:
J. D. Thompson, 149 West 6th St., East Liverpool, Ohio:
Carl Tucker, Winchester, Ind.:
N. E. Tyler, Belton, Texas, R. 5:
W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:
Columbus, Mont.:
Wm. C. Urschak, 1332 Summit St., Findlay, Ohio:
O. I. Vanderpool, Joca, Colo.:
J. S. Wallace, Carterville, Ill.:
Mrs. DeLance Wallace, 308 12th Ave., North, Seattle, Wash.:
Geo. Ward, East Palestine, Ohio:
Frank and Marie Watkins, Song Evangelists, Bethesda, Ohio:
R. H. M. Watson, College Heights, Meridian, Miss.:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
Decatur, Ill.:
Ridgeview, Pa.:
Romeo, Mich.:
E. W. Wells, 1503 Trinity St., Austin, Texas:
J. E. Wigfield, Burr Oak, Kas.:
Ernest W. Wiggins, 205 Pearl St., Richmond, Ind.:
Wilde-Knight Party, 530 North Hollister Ave., Pasadena, Calif.:
J. E. Williams, Olivet, Ill.:
North Carolina Snow Camp:
Mt. Olivet, Ky.:
Mrs. Bessie Williams, 314 Bols'd Arc St., Ft. Worth, Texas:
C. L. Wireman and Wife, Campton, Ky.:
Lexington, Ky.:
F. E. Wood, Hillsdale, Mich.:
Grand Rapids, Mich., care Rev. J. E. Miller 10 Elm St.:
Holland, Mich., General Delivery:

AT LAST Holiness Phonograph Records

Songs Composed, Sung and Records Made by Sanctified Singers

Evangelist E. Arthur Lewis (for many years with Rev. E. S. Mathews, when they were known as Lewis & Mathews), playing his Mandola-Mandolin, singing, and also accompanied by the now Famous Chicago Aeolian Ladies' Quartet, has made phonograph records of the following of his song compositions: (Except "Wondrous Cross")

- Record No. 1 "Keep Me on the Firing Line, Jesus."
Patriotic-Religious: "I'm a Yankee Thru and Thru."
Record No. 2 "I'm In Sweet Beulah Land."
"When I Survey the Wondrous Cross" (Quartet alone).

Double Records \$1.00 each. Send cash with order.

Also order sheet music Yankee 60c, Beulah, Firing Line, When the Old Man Died, and similar songs 25c each, 10 for \$1.00. Complete set 34 for \$3.00. (Set includes Yankee 60c song and Prophetic 50c song full size sheet special arrangement).

E. ARTHUR LEWIS, 341 W. Marquette Road, Chicago, Ill.

ANNOUNCEMENTS

NOTICE—This is to introduce to our people, Rev. Nicholas DeBoef, one of our faithful and earnest young preachers, for some time a student in Pasadena University. Brother DeBoef went out to Glendora, California, some twenty-five miles from Pasadena and hewed out a church the past two years while attending the University. He has gone to Iowa for the summer, and will be glad to hold meetings there or anywhere between there and California during the summer vacation. We are glad to recommend this fine young preacher, and soul-winner.

J. E. BATES, *Dist. Supt.*,
Southern California District.
A. O. HENRICKS, *Pres.*,
Pasadena University.

NOTICE—I am no longer Missionary Treasurer of the Pittsburgh District. All Foreign Missionary funds should be sent to H. R. Beagle, 215 Alice St., East Palestine, Ohio.—Jennie M. Davidson.

NOTICE—It gives me great pleasure to recommend Dr. A. O'Bannon as a good man, and a splendid preacher of the Word. He is available for service to hold two or three revivals. He was sanctified in my meeting eighteen years ago, and is true to the doctrine of holiness and enjoys the experience. He has built several good churches, and always makes good. Dr. O'Bannon is a very successful physician, but his main business is to win souls, and can be of great help to our people along both lines.—J. B. McBride, Pasadena, Calif.

HOLINESS CONVENTION

The Cape May County (N. J.) Holiness Association recently held three Four Day Conventions, beginning on Thursday night and closing Sunday with a big all-day meeting. The places of meeting were as follows: Union Church, Wildwood; M. E. Church, Dias Creek; Church of the Nazarene, Rio Grande. The workers were, Revs. J. A. Ward, W. D. Shelor, J. H. Parker, respectively.

The Association is largely Nazarene, with a sprinkling of Methodists. God seemed to be pleased with the plan followed by the Association and greatly blessed each of the conventions.

There were seekers and finders and much seed sown to yet bear fruit. The tide of spirituality and blessing ran high and everyone seemed sorry when the end came. All glory to Jesus!

W. D. SHELOR.

PASTORAL ARRANGEMENTS
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AbbotTo be supplied
ArtesiaT. V. Cox
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BethanyRoy Lane
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Tularosa
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CloriaP. B. Wallace
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DemingMiss Dora Williams
El PasoTo be supplied
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MoralityMiss Leona Forbes
PlainviewTo be supplied
PortalesA. K. Scott
RoswellMrs. Sadie Lewis

PASTORAL ARRANGEMENTS
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Dist. Supt.—To be appointed.	
Dist. Sec.—Mrs. Belle M. Brown, Peoria, Ariz.	
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Cheno ValleyR. G. Reedy
GlendaleMeiza H. Brown
PhoenixGeorge M. Alkin
SomertonE. G. Roberts
Somers

SPECIAL NOTICE

A demand having arisen for a genuine parchment ordination blank there has just been printed a beautiful certificate on first quality sheepskin parchment.

These are furnished candidates for ordination at any of our Assemblies on request to the presiding General Superintendent, at \$4.00 each.

An elder who has been ordained during the administration of living General Superintendents and district secretaries can secure one of these certificates by sending the original certificate, accompanied by \$4.00, to the undersigned who will attend to all matters relative to securing proper signatures.

E. G. FLEMING, *General Secretary*,
2905 Troost Ave., Kansas City, Mo.

CAMPMEETING CALENDAR

June 16 to July 2, In Mountains near Albuquerque, N. M. Workers: Evangelist E. Arthur Lewis and Wife, Rev. Sadie M. Lewis. Address, Rev. L. L. Gaines, 905 W. Fruit, Albuquerque, N. M.

June 23 to July 4, North Reading, Mass. Second Annual camp of the New England District. Workers: W. B. Beers, Dist. Supt., 111 Church St., North Reading, Mass. Rev. John Matthews, Rev. J. B. McBride, preachers. Aeolian Quartet will have charge of music and children's meetings. For further information, write E. T. French, 10 Story Ave., Lynn, Mass.

June 23 to July 3, Plainview, Texas. Allie and Emma Irick, preachers.

June 28 to July 9, Wilmington Campmeeting Association, Wilmington, N. Y. Workers: George J. Kunz, W. Ashley, David Anderson, John Weightman, and others. Address, Mrs. Frank Warren, Haselton, N. Y.

June 28 to July 9, Caro, Mich. Workers: W. R. Cain, and I. E. Miller. For particulars, address, W. Wells, Caro, Mich.

June 28 to July 9, Alberta District Campmeeting, including District Assembly. Edmonton, Alta. Workers: Rev. R. T. Williams, D. D., and preachers of the District. For information apply, Pastor, Chas. E. Thomson, 11840 88 St., Edmonton, Alberta, Canada.

July 1 to 17, Beulah Tabernacle Meeting, Trout, La. Workers: Rev. Mary Bartlett, W. Talmage Methvin, singer, Rev. Mary Perdue. Address, Joe Taylor, Secy.

July 6-16, Pasadena, Calif. Southern California District Camp. Workers: Rev. James B. Chapman, D. D., and Rev. B. F. Neely, Miss Virginia Shaffer, soloist; Rev. Mrs. S. E. Galloway in charge of Children's services; Rev. W. C. Frazier, director of altar work; Mr. Harry Wenger, chorus director.—J. E. Bates, Dist. Supt., 1179 Breesee Ave., Pasadena, Calif.

July 7 to 16, New York District, Groveville Park, Beacon, N. Y. Workers: Dist. Supt. E. E. Angell in charge. Rev. Floyd W. Nease, evangelist; Schuman and DeLong, singers. Rev. D. Grant Christman will give Bible Readings each day at 9:30 a. m. Cottages \$6.00; Board \$8.00 for ten days; by day \$1.00. Lodging at regular rates. (Preachers and visiting evangelists, half rates). Address, W. A. White, Sec., Spring Valley, N. Y.

July 7 to 16, Spring Park Campmeeting. Workers: Rev. A. L. Whitcomb, Rev. I. N. Toole, evangelists. Rev. S. D. Cox and Wife will have charge of music. H. A. Horner, Sec., Racine, Wis.

July 7 to 17, Canadian, Texas. Allie and Emma Irick, preachers.

July 7 to 19, Annual Tent meeting of the Summit County Holiness Association, Akron, Ohio. Workers: Rev. Andrew Johnson, and Rev. J. B. McBride. Prof. A. H. Johnston and wife, song evangelists, assisted by local help. Address, Rev. H. H. Davis, 951 Kenyon St., Akron, Ohio.

July 14 to 23, Smith Mills Union Holiness Camp, near Bedford, Mass. Workers: Rev. J. B. McBride, Rev. Floyd W. Nease. Music in charge of Mabel R. Manning. For further particulars, address, Frank K. Sisson, 265 Mill St., New Bedford, Mass.

July 14 to 30, Pilot Point, Texas. Workers: Rev. C. Edward Roberts, evangelist, with other able assistants. For information, address, Rev. J. P. Roberts, Pilot Point, Texas.

July 14 to 23, The Second Annual Camp, Syracuse, N. Y. Workers: Rev. W. A. Ashley, Rev. Geo. N. Buell, Rev. John Thomas, and others. For further information, write to Rev. W. A. Brame, Sec., Merrell-Soule Bldg., Syracuse, N. Y., or Editor of The Way of Holiness, C. H. Cox, 330 E. Onondaga St., Syracuse, N. Y.

July 20 to 30, Annual Camp Oregon State Holiness Association, Portland, Oregon. Workers: William Kirby, S. A. Danford, and B. C. Dewey, evangelists. Fred Canady, song leader. Mrs. E. M. Arnold, conductor of the school of prayer. Miss Louise Pinnel, in charge of children's meetings. Address, Mrs. Catherine Dickey, 293 E. 34th, Portland, Ore.

July 21 to 31, Dalhart, Texas. Workers: Rev. Allie and Emma Irick.

July 21 to 31, Douglas Campmeeting, Douglas, Mass. Workers: John E. Hewson, G. F. Oliver, and T. M. Anderson. Address, H. N. Brown, Sec., Douglas, Mass.

July 23 to August 13, North Side, Indianapolis, Ind. Worker: Rev. E. E. Curtis, of Lowell, N. Y. For information, address, E. E. Turner, Pastor, 1049 Congress Ave., Indianapolis, Ind.

July 27-August 6, Paola, Kans. Fourth Annual Camp, Miami County Holiness Association. Workers: Rev. O. E. Ong, M. A. L. Crane, leader in song. C. J. Garrett, Pres. Order tent at once. Lloyd Waddell, Sec., Osawatomie, Kans.

July 28 to August 6, The 19th Annual Holiness Campmeeting under the auspices of the Church of the Nazarene, La Plata, Md. Workers: Rev. J. T. Maybury, Dist. Supt., and pastors of the District. For further information, address, Rev. J. H. Penn, Martinsburg, W. Va.

July 28 to August 7, Wonock Springs Holiness Campmeeting. Workers: W. Talmage Methvin, Rev. Mary Bartlett and Rev. Mary Perdue. Mrs. J. A. Wade, Sec., Magnolia, Ark.

July 28 to August 13, Union Holiness Camp, Whitcomb, Ind. Workers: Rev. and Mrs. J. W. Short, Rev. J. E. and Ada Redmon, Miss Cora E. Stanley, and Ralph Hering, Address, Mrs. Ada Redmon, Secy., Brookville, Ind.

July 30 to August 13, Chicago, Ill. 107th Street and Racine Avenue. Workers of National Reputation. For further information, address, J. Iva Hilyard, Sec., 357 West 63d St., Chicago, Ill.

August 1-13, Hastings, Nebr. Nebraska District Assembly and Camp. Workers: Rev. Bona Fleming, Dr. J. B. Chapman, evangelists. Dr. H. F. Reynolds, presiding officer at the Assembly. Prof. John E. Moore, of Los Angeles, Calif., song leader, Mrs. Minnie Ludwig, in charge of Children's Meetings. For information, address Rev. J. C. Walker, Sec., 917 W. 5th St., Hastings, Nebr.

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

Published Every Wednesday at the Nazarene Publishing House, 2109-2115 Troost Avenue, Kansas City, Mo.

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

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In Change of Address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

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August 3 to 13, Annual Holiness Campmeeting of the Pentecost Bands, Indianapolis, Ind. Workers: John W. Lee, Wm. Smith, F. B. Whisler, J. A. Schell, and others. Address, Mrs. Dora M. Leck, Franklin, Ind., R. 2.

August 3 to 13, Southwest Missouri Camp Association, Joplin, Mo. Workers: Rev. C. E. Roberts and Wife. C. C. Childers and Wife in charge of music. Convenient grounds for camping. Order your tent now. Address, Wm. A. Menneke, Sec., 419 N. Liberty St., Webb City, Mo.

August 3 to 13, The 10th Annual Campmeeting of the Miami Valley Holiness Association, Montgomery County Fair Ground, Dayton, Ohio. Workers: Evangelists W. R. Cain, and P. F. Elliott, and B. D. Sutton and wife. Regular ordained and licensed ministers and their wives may receive entertainment free by writing us before the opening of the camp. Tents and dormitory rooms at reasonable rates. Address, J. L. Kennett, 23 Louis Block, Dayton, Ohio.

August 4 to 14, Robinson, Maine. Annual Riverside Camp. Worker: Rev. John Norberry. Address, Rev. S. A. Baker, Moncton, N. B.

August 4 to 13, Wheeling Camp. Workers: Rev. L. W. Standley and Minnie E. Morris, evangelists. Burl Sparks, song leader. For information, write, Stella E. McRoberts, Hazelton, Ind.

August 4 to 14, Mt. Zion Camp, Hamlin, Texas. Workers: Allie and Emma Irick.

August 4-14, Maybee, Mich. Southeastern Holiness Campmeeting Association. Workers: Rev. A. L. Whitcomb, and Rev. John T. Hatfield. Good accommodations. Preachers and families entertained free. For information, write P. E. Palmer, Maybee, Mich. E. E. Mieras, Pres., Henry Angerer, Sec.

August 10 to 20, Annual Campmeeting of Western Kansas Lyman's Holiness Association, Ransom, Kansas. Workers: Rev. J. G. Morrison, Rev. H. T. Davis, and Rev. F. R. McConnell and wife. For information, write to Lee Everhart, Pres., Ransom, Kansas.

August 11 to 20, Annual Holiness Camp, Washington-Philadelphia District, Leslie, Md., on B. & O. Railroad, above Baltimore. Workers: District Superintendent and pastors of the District, with Rev. Floyd Nease of Boston, and Rev. H. W. Sweeten of Ashley, Ill. Address, Rev. J. N. Neilson, Manager, Berkeley, Va.

August 11 to 21, Bivins Holiness Campmeeting, Bivins, Texas. Workers: Rev. H. A. Wood, Prof. A. H. Clayton, Rev. Mary Perdue, Rev. Mary Bartlett, and other local workers. Address, J. R. Manning, Pres.

August 13-27, Denver, Colo. Workers: Dr. C. H. Babcock, Dr. R. T. Williams, Dr. A. O. Henricks, Prof. Earl F. Wilde, and quartet. For additional information, address Rev. A. G. Crockett, 1037 Kalamath St., Denver, Colo.

August 13 to 28, Bonnie Camp, Bonnie, Illinois. Workers: Allie and Emma Irick, John Owen, and Prof. Moore.

August 17 to 27, West Michigan Holiness Association, Hopkins, Mich. Workers: Rev. Fred DeWeerd, Rev. Chas. Slater, Leader of Young People, Mrs. Fred DeWeerd, Pianist, Harold Gretzinger. Dr. L. E. Heasley, Sec., Route 1, Holland, Mich.

August 17 to 27, Olivet camp ground, Kirk, Colo. Workers: Rev. C. E. Roberts, Rev. U. E. Harding, evangelists. Rev. J. E. Ransom, song leader and soloist. For further information, address, Rev. M. R. Dutton, Yuma, Colo.

August 17 to 27, Thirty-third Annual Campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. Chas. Babcock, Rev. A. P. Gouthey, Rev. Geo. B. Kulp, Mrs. Cora Lamb, Prof. A. H. Johnston and wife. W. R. Cain, Sec., 515 So. Vine St., Wichita, Kansas.

August 17 to 28, West Nebraska Holiness Association, Kearney, Nebr. Workers: Rev. Geo. Bennard, Rev. J. E. Aycock and wife, and Mrs. R. M. Reynolds. The Association will furnish tents free, all who get their order in by July 15th, and agree to stay one week or longer, and there must be three or more in one tent. For information, write, B. J. Patterson, Sec., Kearney, Nebr.

August 18-27, Normal, Ill. Annual Camp, Central Illinois Holiness Association. Workers: Frank E. Arthur, Earl Curtis, evangelist. Frank and Marie Watkins, singers. Mrs. Della B. Stretch, in charge of Children's Meetings. Address, Mrs. Bertha C. Ashbrook, Tallula, Ill.

August 25 to Sept. 3, "Mount of Praise Camp Ground," Circleville, Ohio. Workers: Rev. John Thomas, Rev. C. W. Ruth, Prof. Allan W. Caley, Mrs. John Thomas, Children's and Young People's meetings. Address, Rev. E. A. Kenton, 452 N. High St., Chillicothe, Ohio.