

Herald of Holiness

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"And the Second Is Like Unto It"

THOU shalt love thy neighbour as thyself." And the first is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the great commandment in the law. Jesus has said it is such; and not only so, but He immediately uttered the heading above, and followed the utterance with the first sentence of this paragraph. Yet this is not all: for He continued with this significant statement, "On these two commandments hang all the law and the prophets." That is, the value of the observance of other commandments depends on whether or not these two are kept.

How often is heard, "Well, I am pretty good. I don't lie, nor steal; I keep the Sabbath, and am content with my own goods." Yes; and we honor any man or woman for these qualities. But is it because of the observance of the first commandment? and the second, which "is like unto it"? I do not lie—but do I love my neighbor? I do not steal—but am I as careful of my neighbor's need as of my own? I do not desecrate the Sabbath—but am I doing my neighbor a good turn in persuading him not to? I shrink with horror at the thought of murder—but am I concerned that my brother murder not?

You see, no man liveth to himself. We may pride ourselves on not living in a monastery; but be not deceived: One can be a monk and yet mingle with the multitude. We are yet our brother's keeper. And if we are not conscious of the charge, though we keep the rest of the law, it availeth us nothing. The Golden Rule may not mean much to you. But it seems clear to us that if a man love his neighbor as himself he has come nigh to obedience of that admonition.

The way to do this? Keep the first commandment. And to keep the first commandment? Surrender wholly to Jesus Christ, and find in His grace the perfect way to keep the law.

EDITORIAL

Friendship With Jesus

There are those who pass for friends, and that which goes by the name of friendship, which is far from being such in truth. A friend is defined as "one who entertains regard for another and takes an active interest in his welfare," and friendship as "mutual regard cherished by kindred minds." A friend is not one with whom we pass a pleasant hour—a friend is one to whom we have given the key to the sanctuary of our life. A friend is one who sees something in us worthy of himself, no matter what may be our condition or situation. A friend is not one who comes to bask in our sunshine, but who, knowing our burden, comes to share it. The mind of my friend is my mind. Jesus would be my friend and yours; are we willing to be His friend? not only to have Jesus love us, but to love Him; not only to bear His name, but to have His mind—to be like Him.

Rest in God

Having committed our way unto God, we are to rest it there. To admit God's way when it pleases us; to take our own way when we do not see clearly the outcome of God's way, or when it spells seeming disaster, is to make wreckage of life. A consecration once made may be left with God in perfect confidence. No less than the soul of Job, when he cried, "Though he slay me yet will I trust him," is the necessary commitment of the Christian.

The Law of Obligation

The advent of Jesus translated into human terms the divine law of the obligation of the greater to the lesser; the strong to the weak; the joyous to the sorrowful; the well to the sick; the holy to the sinful. God never set you and me here for the condemnation of our weaker brother. He set us here for his support. Whether that weakness be of faith, of character, of lack of material things, we are to labor—give strength, and time and soul—to make strong and established the one in need. As we of the Church of the Nazarene assume this Christly obligation we shall have no trouble in "reaching the masses."

Who Is My Neighbor?

With fallen human nature love of self takes supreme position. After all demands of self have been gratified, some are willing to dole out a beggarly pittance to placate their poor, cheap conception of God. It requires nothing short of a re-creation before lost humanity can love God and render unto Him acceptable service. But once that love having been awakened there is discovered, according to the gospel of Jesus, a second hemisphere to the perfect law: Thou shalt love thy neighbor. How profoundly significant to us as

Christians that Jesus should give our service in love to our fellows so high a position, coupling it even with love to God. Who is my neighbor? whom am I to love as myself? He is the one with whom I touch elbows in my daily life—the fellow-workman, the parents, the children, the servant in the house, the man down and out, the woman whose face is in the dust, the lost world. To love these as one's self—this is the law, and the only law whose execution shall solve every and all social and economic problems confronting the world today.

A Conscience Void of Offense

This is the privilege of every child of God; not walking under condemnation of sin one day and serving the Lord "in my poor weak way" the next; but always, every day, to be able to kneel at night and looking into the face of the Father say, "Thou knowest that this day I have loved Thee with a perfect heart, and have not willingly and knowingly sinned against Thee by doing evil or refusing to do good."

A Man of God

An exchange giving a glowing account of the life of a departed brother, closed the obituary with these words:

"He was a man of God."

What higher encomium could be given? One might be an Alexander, a Caesar, or a Napoleon, and withal his name would be written but on the sands of earth. One might have gathered the wealth of Croesus or Rothschilds or Rockefeller, and come into the presence of his Judge stark naked, a miserable pauper. But this man wrote his name in an imperishable record—even the Book of life, and in the Hall of Fame of Eternity, his glory is linked with the glory of the Lord of lords and King of kings, his treasures were not left behind, but had been sent on before to be enjoyed while forever lasts. "He was a man of God." May that be said of each of us.

Pentecost and Pentecosts

The Church of the Nazarene stands today, as it has stood through the centuries, for Pentecost and pentecosts. Pentecost—the promise of the Father and of Jesus, that the Holy Ghost coming upon believers should cleanse their hearts from carnality, and fill them with the very power of God; pentecosts—the continuance of this glorious, divine manifestation in the lives of men today. As Pentecost was necessary to establish and equip the early Church, so pentecosts are necessary to save and empower the Church of today, to do the work of Christ on earth. Without question, Jesus spoke of this divine endowment when He said, "Lo, I am with you alway, even unto the end of the age." And in this connection, no less true are His other words, "Without me ye can do nothing."

Pentecosts mean something; pentecosts do something; they can no more be hidden than

a conflagration in the night time. They stand out in glaring contrast to the blackness of sin; they are a penetrating flame of divine love in the chilling cold of worldliness. Pentecosts are dynamite, which every contact with the forces of evil explodes. Dark, cold, powerless pentecosts! God forbid! such are not of Him.

Not only does the Church of the Nazarene bear the doctrine that the pentecostal baptism cleanses the heart from sin, from carnality; but offers the proof of such cleansing in the lives of men. Not only that this fiery blessing gives fullness of joy; but exhibits the manifestation of that bubbling-over joy. Not only that the second benefit perfects love; but makes known the outflowing of that perfected love wherever there is a Nazarene.

Jesus said, "When he [the Holy Ghost] is come he will convince the world of sin, of righteousness and of judgment." We declare that He has come, and that He dwells within us. We welcome the logical conclusion. Jesus said, "By their fruits ye shall know them," and, "Believe me for my very works' sake." When the Holy Ghost is present in the lives of men and women, sinners are as certain to be convinced of their sin as that God's Word is true. The Church of the Nazarene, in all humility but in all assurance, professes the incoming of the Spirit of God, and challenges the world to come and know that thereby sinners are convicted and saved from sin.

Let all who name the name of Christ beware lest they accommodate their lives to the saying that "the life of the regenerated is the same as the life of the sanctified," and so be content to be like the unsanctified around about. It might not be quite fair to say that there is as much difference between the average church member and one who is filled with the Holy Ghost as there was between the average Jerusalem Jew and Peter's crowd at Pentecost, but we may say that there shall be found more likeness between Peter's crowd and true Nazarenes than there is between the sanctified and unsanctified today.

Pentecosts save men from love of the ways of the world; they destroy fellowship with all that is not in harmony with the spirit of Jesus. Pentecosts mean workers; pentecosts send men out into the world to save other men from sin as truly as Christ was sent. And they go as faithfully as Christ went, when pentecosts come. Pentecosts thoroughly cure selfishness—a man filled with the Holy Ghost does not, can not, live for himself. Pentecosts take the things which we have called ours and actually place them in the hands of Jesus. Pentecosts take men out from the bondage of man-fear, and give a sweet boldness and liberty in worship, in speech, in action. Pentecosts so charge men with the divine Spirit that their every touch upon humanity is the power of God. Pentecosts make holy men—holy men are whole men, helpful men, happy men.

The Church of the Nazarene is a pentecostal church.

The Atonement for as Many as Will

While the fact of the universality of salvation in its possibility stands out clearly in the Scriptures, so that no one need be shut out from the grace of God, and all may come to a knowledge of sins forgiven and hearts cleansed, the fact is equally plain that all will not accept that grace, and so far as they are concerned, the atonement of Jesus Christ will be of no avail. The truth as it is in Jesus lies in between the two false extremes, the one that all who are born are saved, and the other that some are born to be damned and can not be saved. "As many as" puts the responsibility upon the human will.

We Reap the Seed We Scatter

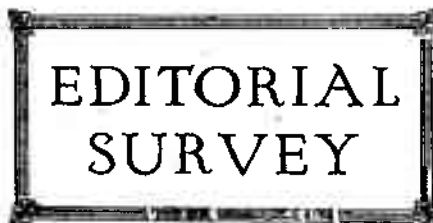
The harvest, that which the sower himself shall reap, is to be identical with the sowing. The youth who sows wild oats *shall* partake of their bitter fruitage. God in His infinite mercy pardons and saves from the punishment of eternal damnation him who repents, but God himself being what He is can not abrogate the law of sowing and reaping. Jacob sowed a lie to his father and reaped deception from his sons. David sowed adultery and reaped a son who ravished his own sister. As terrible as is the knowledge of the harvest from evil sowing, so blessed is the certainty of reaping from the life lived in Christlikeness. Not one seed of sacrifice, of unselfishness, of helpfulness, of kindness in the Master's name has fallen to the ground unnoticed by the Master of harvests. Not one seed but what He has watered and nourished and which in His own good time will bring forth its hundredfold to be poured into our bosom. *Shall reap*, not may. Absolute certainty. A law of God as unbreakable as any which moves His universe. You and I are even now sowing for our harvest.

Loving the Unlovely

It is easy to love the lovable and give gifts to those who treat us well, but to love the unlovable and unloving—to yield ungrudging service where we know there is unrepenting hatred against us—that is Christlike. And that, my reader, is what our Master has called us to in becoming Christians. No man can carry His name upon his forehead through the ages to come who has not held out his hand in blessing to those who would thrust it through with the cruel nail.

The Power of the Gospel of Christ

If the power of the gospel of Christ is the power which shall save men from sin—from its guilt, its rule, its inbeing, its penalty, what of those who refuse to believe or obey this gospel or any part of it? How can any one but God pardon? How can there be any remission of sins without the shedding of blood? How can we have hope of a resurrection if Christ rose not from the dead? How can we



be made clean within if the Holy Spirit be not given to baptize with living fire? How can we keep our affections from centering upon the world if we look not for His return? We call ourselves by His name, and are known as the followers of Christ; what power has His gospel in our lives?

The Word of God Standeth Sure

It is cheap to sneer at orthodoxy, and declare that we have outgrown the theology of Paul and the other apostles; but the Word of God standeth sure. Man has ever sought to escape individual responsibility and seek to hide in the mass; but the Spirit of God particularizes—*Thou art the man!* Hear Rev. Willard Sperry, professor of Theology in the Andover Seminary:

All the old creeds and most of the old theologies are in peril of change, if they have not already passed away out of the minds of church people. The Church will no longer worry about your orthodoxy, but it will insist upon your sincerity.

The modern young man is far more interested in the social bearings of the Christian religion than in private piety. He belongs to a generation which is passing through a normal, healthy, and entirely valid reaction against religious individualism.

What is it that these up-to-date religionists mean when they talk so glibly of casting away old creeds and old theologies, and sneer at "private piety" and "religious individualism"? Orthodoxy, so far as concerns the Christian Church, is belief in the God of the Bible; in the existence of sin in the world through the fall of man from his original state of purity; in the coming of God in the flesh in the person of Jesus Christ who was born of the Holy Spirit and the virgin; in His vicarious atonement for the race on the cross, whereby sinful man may be pardoned, cleansed in his nature, and again filled with the Spirit of God; in the resurrection of Christ after His crucifixion; and in the final resurrection of all men, some to the judgment of condemnation, but the righteous to everlasting life of joy. This is orthodoxy, and this is what the leaders of the new religion propose to discard. If the religion of Jesus Christ be not a matter of "personal piety," then the whole teaching of the Book is not true. If there be no individual salvation, but rather the life of Jesus is only to be effective in great mass movements, then we who have come to know Him in pardon, regeneration, and sanctification have been given over to believe a lie, and are of all men most miserable. But we have believed the truth and the truth has made us free. Thank God, the Church of the Nazarene glories in orthodoxy. She has her

feet on the eternal rock, and all world movements which are but earth movements move her not.

Sacrifice Necessary

Those who would reject the vicarious sacrifice of Jesus are blind to a principle that is fundamental in civilization—we might say in life itself. There is no life without the surrender of life. The mother gives of her life that the child may come into existence, and that it be nourished. The father gives his life—dies daily—that those in his care may live. Civilization would stop and chaos ensue should it be determined that each was sufficient unto himself, and that vicarious sacrifice, even in the common affairs of life, was not necessary. Humanity could not get along without God, and He gave His life in Jesus Christ that humanity might live. Ozora Davis well puts it:

One of the reasons which will help us endure patiently undeserved suffering is that it has in it redemptive power. Such a statement will probably provoke discussion; it will be said that one has no right to be called upon to suffer for another. But as a matter of experience we know that such suffering does have the power to exert an influence that nothing else can. "By whose stripes ye were healed" is the statement of the principle of atonement by suffering which runs through all literature and life and may be met with practically in every family and even in business corporations. The only thing which, on being lifted up from the earth, has universal and mighty drawing power is a cross. That is the symbol of suffering love in the interests of those who are unworthy. The world has not yet been able to explain it; but the world is being saved by it.

The Real Church an Aggressive Army

How different the modern conception of the Church is from that which obtained in the days of Peter and Paul. Then it was a body of saints to whom the world and things of the world had become strangers. Now the sinner if he is seeking "to flee from the wrath to come" (not from sin) is welcomed into church membership. The real Church is an aggressive army; the modern church is a detention camp or hospital. It should mean more than it does to become a member of any body called a Christian church, and more should be expected of the membership. There should be some place this side of heaven where God could draw the line between His chosen and the world. An exchange gives what may be said for the contrary way of thinking:

If a sinner is seeking to "flee from the wrath to come and to be saved from his sins" he is welcome to our preparatory membership, there to be guided by Christlike solicitude into the clearer witness of the Spirit that he is a child of God. Should he prove obdurate he is dropped without ceremony. And after he is a member he still needs the watch care of pastors and fellow-Christians, and very likely will until he exchanges the church on earth for that in heaven. He may be weak; he may now and then become perverse, headstrong, stubborn. Happy is that pastor who is able to win him then to a better order of life, himself walking meanwhile as an exemplar of loyal, noble, helpful, charitable, humble, winsome, discipleship. We can but wonder whether there ever was a church that did not need a revival within its own fold?

EXAMINATION of the activities and publications of fanatical holiness (so-called) bodies reveals a general tendency among them to put great stress on what we recognize to be strange fire, though they call it Holy Ghost fire.

Examination of the activities and the publications of sound holiness movements, as for instance, that of the Church of the Nazarene, reveals a tendency not to sufficiently stress the fieriness of the baptism of the Holy Ghost.

We have a tendency to ignore or fail to sufficiently stress those passages of Scripture which have been wrongly used by people we do not like, or in whom we do not have confidence. For instance, the worship of "Mother Mary" by the Roman Catholics is utterly obnoxious to the true Protestant. As a consequence you have noted that a sermon is rarely ever preached on Mary, the mother of Jesus, and eulogy is scarcely ever pronounced on the only earthly parent of our Lord.

And yet should we utterly ignore the beautiful woman who yielded her body and her reputation as well as her soul to the Holy Spirit? Are we entirely to forget the one who did not forsake the Master, even when He hung upon the cross and His disciples (except the beloved John) had fled? While we preach on Ruth and Esther and other good women of the Bible we ought to recognize also this other good woman, no matter what the Catholics do.

This is simply an illustration. We are especially interested now, not in Mary, but in those messages of divine Scripture relating to the *fieriness* of the baptism of the Holy Spirit.

Because some so-called holiness people have overstressed and wrongly interpreted these holy messages from God shall we dare to pass them over in silence? "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city" (Rev. 22:19).

Of course there are many kinds of fire, and all are not Holy Ghost fire. John said, "I baptize with water, but one cometh after me who will baptize you with the *fiery* baptism of the Holy Ghost." No one thinks that John meant Jesus would sprinkle material fire upon all who received the second blessing, or that He would immerse all who wanted to be sanctified in a literal furnace, like Shadrach, Meshach, and Abednego.

Holy Ghost fire is not a heating or an overheating of the blood of the physical body. As rain falls on just and unjust alike, so God gives health to both sinner and saint. Religion helps health; but under divine Providence some saints, like Paul, have to suffer a thorn in the flesh, while some sinners physically flourish like a green bay tree.

John did not promise that Jesus would bestow the *feverish* baptism of the Holy Spirit. When the blood gets too hot, thought leaves the mind, strength leaves the body, the flesh burns off the bones till only a skeleton is left and the patient finally dies.

John did not promise that Jesus would bestow the *fireworks* of the Holy Spirit. Some may have viewed the ten thousand-dollar fireworks display at the St. Louis World's Fair. The sky was flooded with flowers of fire and birds and butterflies of fire and shooting stars



of fire, and gardens and palaces and fountains of fire. But the flowers and the birds and the palaces and the fountains were not real. The fiery baptism of the Holy Ghost is real; it is precisely what it seems to be. The fireworks were beautiful to look at for one short hour; God's baptism is beautiful forever. The fireworks were of no earthly use except to look at; God's fiery baptism is the most useful blessing this side of heaven, but that, as Kipling says, is another story.

John did not promise that Jesus would turn loose a *holocaust* from the Holy Ghost. How valuable is the fire when it burns in the fireplace and dispels the chill of winter from all who are in the house; when it blazes in the cookstove, destroying all disease germs in the food and making the dinner savory; when it glows in the light and turns night into day! But when the sparks fly out and set fire to the furniture; when the cookstove ignites the walls of the kitchen; when defective wiring turns the attic into a whirlwind of fire, which leaps from house to house and from street to street, till the disaster of Chicago and San Francisco is repeated, then fire is not a blessing, but a curse; not a type of the doings of heaven, but of the doings of hell!

Lust sometimes parades under the name of love, and the solicitous friend is sometimes but a human spider winding the toils about his fly. So the Devil has his baptism of fire, which is very different from the baptism of the Holy Ghost.

It is with real fire and fervor that the thief feasts his eyes upon his stolen loot; the eye of the orator veritably blazes with hate as he denounces his enemy; and the murderer pants and perspires as he plunges the knife into his victim.

Sometimes strange fire even dares to parade itself as Holy Ghost fire; the Devil loves to discredit God's holy blessing, or make it ridiculous. Extravagant happiness may and does attend the blessing; but Jesus Christ was never holier than when He hung on the cross; and He has plainly told us that if we follow Him we will have our cross too.

The fire at Pentecost was doubtless revealed amid much singing and shouting and physical demonstration; those who looked on said, "They must be drunk." But the fire that was so bright on the Mount of Transfiguration, the fire of God's holy presence within Jesus and blazing forth from Him did not

cause Jesus to sing and shout and leap in the air. The glory of God gleamed forth from Him *in silence*. And when Peter enthusiastically proposed, "Lord, this is wonderful! Let us put up some tabernacles and run a holiness campmeeting all by ourselves!" Jesus gently reminded him, "There is work to do down in the valley."

The conclusion is evident. We must not confound Holy Ghost fire with what may accompany the fire and may not. Great joy, "unspeakable and full of glory," is a gift of the Holy Ghost; but many people claim to be and seem to be very happy at times, when they do not even profess to have the baptism of the Holy Ghost. And some of the most godly and holy saints on earth have their times of keenest suffering; and they are never nearer God than in those hours when every spark of joy has fled, and the soul is tasting the cup that was pressed to the lips of Jesus on the cross.

If you have the second blessing it is going to demonstrate itself; and if you haven't any demonstration you haven't any blessing. But political rallies and baseball games stage demonstrations, without a spark of holiness, that we can not hope to equal. If you are noisy it is not a sign you have the blessing; if you are quiet before Him it is no sign your blessing has leaked out. It may be leaking in. Sometimes if you want to get the pitcher as full as possible you hold it real still when it gets nearly full.

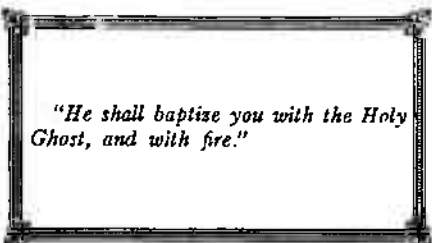
Sometimes Jesus makes the hogs with devils fall into the water with a great splash. At other times he will say to the troubled waters and to the storms of *wind*, "Peace, be still!"

The holiness people are the noisiest church people on earth, and as long as they keep the blessing they will continue to be as noisy and even noisier than they are now. "Yes, the people of the Lord have the right to shout and sing, for the way is growing bright, and our souls are on the wing." But the noise is not the blessing. You can have the noise without the blessing, or the blessing without the noise.

At a camp I attended the saints had great jubilation for days upon days. Shouting, marching, fainting, dancing, and leaping were the order of the day. And God was in it all for the saints were blessed and heartened on the way. But only a sprinkling of seekers were at the altar. Finally the evangelist preached a searching sermon; a sermon that stopped all the shouting and made the glow to fade from scores of faces. Only now and then was even an Amen! heard. When the sermon was over you could have almost heard a fly breathe. Then, without an altar call, people rose and rushed to the altar. The altar was filled and still they kept coming. A double row was made, and still they came. Those who could not kneel at the altar got down in the straw as near as possible. And many of those who were seeking the blessing were the very ones who were climbing benches and throwing song books in the air the day before! How sad it would have been had they gone to the judgment mistaking demonstration for the fire of the Holy Ghost!

So much for what the *fiery* baptism is *not*; what it *is*, God willing, will be the subject of a future article.

PASADENA UNIVERSITY.



"With one accord, in one place" (Acts 2:1).

IN the sacred canon the book that has been called "The Acts of the Apostles" (being a short sketch of some of the work of Christ's disciples after the death, resurrection, and ascension of Jesus) gives us a picture of God's method in this age of blessing His people in a particular manner when assembled together in a public or private way to honor and glorify Him.

Whatever the means of grace may have been before that it is certain that a new era or dispensation was then ushered in and a certain change was made in the manner of approach unto God. The record tells us that our adorable Lord after He had "died for our sins and rose again for our justification," before He had finally ascended into heaven, "where he now sitteth at the right hand of God," "making intercession for us," appeared in bodily form to His disciples, communing with them, and teaching them that He was the Christ of God, foretold in scriptural prophecy, explaining to them that they were not talking to a spook but to real flesh and blood. To prove this He insisted on their handling Him and as a sure mark of identification showed them the prints of the nails in His hands and feet made by the executioners when pinioning His spotless body to the cross to die an excruciating and ignominious death for their sakes (and ours).

He also had supper with them, partaking of a nice repast of broiled fresh fish, with some real honeycomb honey for a relish, and after returning thanks preached a short sermon to them, during which He breathed upon them, and their spiritual eyes were opened, and they perceived what Peter and perhaps a few others had previously comprehended, viz., that He was the Christ, the Son of the living God, in whose name through repentance all their sins were forgiven, and this same spirit breathed upon them, "witnessed with their spirits that they were the children of God." They "rejoiced with joy unspeakable and full of glory" at this revelation of divine love and were for embracing Him, but He gently restrained them, telling them He must leave them and go unto His Father, and for them to wait at Jerusalem for the coming of the Holy Ghost, which had not yet been given them in His fullness, because that He, Jesus, had not yet been glorified.

A short distance away near Bethany an angelic host was waiting with a celestial airplane to take Jesus to heaven, and after admonishing the disciples to not let down in their faith, nor cast away their confidence nor let their hearts be troubled at His absence, but to wait for the promise of the Father the blessed Holy Ghost which He would send them, to cleanse, empower, comfort, lead, guide, teach, keep, protect, and be all things to them, He again blessed them, "and he was parted from them, and carried up into heaven."

With exultant joy after a reassurance from two angels that their Lord would return to earth again in the same manner as they had seen Him depart, the record says these happy, shouting Nazarenes returned to Jerusalem, praising and blessing God, being justified by faith, having peace with God and rejoicing in the hope of His glory, kept up a running fire of praise and testimony unto the glory of God,

Unity

By H. H. B. Ciprico

and finding Peter and others in an upper room they "all continued with one accord in prayer and supplication in one place, until the day of Pentecost was fully come," about ten days later. There they poured out their hearts in loving adoration, praise, and earnest prevailing prayer.

There is no record of any mourners' bench or altar rail having been erected. Evidently there were no sinners to be saved in that company, no backsliders, no cooled-off professors, no shams, no hypocrites, no make-believers—but all were praising God out of a full heart and were laying their redeemed souls at the feet of their Redeemer in an entire consecration to Him for sacrifice or service. They were one in the faith, of one accord, of one spirit, of one mind, one purpose, one desire, and that to see God glorified in the outpour-

Coronation

By E. WAYNE STAHL

*If Jesus' cross we bear below,
Rejoice His shame to share,
Above His triumph we shall know,
And crowns of glory wear.*

ROCK ISLAND, ILL.

ing of His Spirit. There were no grudges, no grouches, no complaints, no murmurings, no criticisms, no divisions, no faultfindings, no whisperings, no backbitings, no evil-speakings, no surmisings, no jealousies, no envies, no covetousness, no self-seeking, no pride, no carnal lust, no self-indulgence, no excuses, no bitterness, no hatred, no evil concupiscence, no resentment, no retaliation, no vanity, no softness, no foolish jesting or superfluity of naughtiness—given any place in any of their hearts, and even if the roots of some of these malevolent dispositions were felt for a moment in any of their hearts they put them aside while praying for God's fiery baptism to come and wash the least and last remains of depraved nature away. It was while they were all thus engaged in mighty prayer "with one accord and in one place" that suddenly "they were all filled with the Holy Ghost." Their hearts were purified by faith by this fiery baptism with the Holy Ghost.

We would like to emphasize the fact that the special means recorded herein as the particular agency in this mighty outpouring of divine favor were twofold: first, they were all with one accord in the unity of faith, prayed up, and in possession of a good religious experience and were getting blessed.

Secondly, they were all in one place; they assembled themselves together at the com-

mon meeting place, with one aim, one purpose, one desire, "with the unity of the spirit in the bonds of peace." They had a good, justified experience and were in just the right attitude to receive the baptismal spiritual cleansing and endowment of power.

God is just the same God today as He was on the day of Pentecost. When His people meet the conditions and pay the price God will do His part.

"The fire, the fire, the pentecostal fire,
It is just the same today." "Amen."

CHICAGO, ILL.

Comeoutism

By WALTER C. BRAND

BY this word we mean ecclesiastical anarchism or the idea that man should take no part in the government of the church. Christ is the only Head of the church and its infallible Law-giver; but He sees fit to make sanctified men "workers together with God" in its government. That God indorsed Jethro's counsel to Moses is a proof of this. So is the fact that the inspired apostles placed office-bearers, elders, and deacons in every church. "Let the elders that rule well be counted worthy of double honor," says the Bible. If comeoutism were right, such elders should rather be dishonorably discharged for usurping the place of Christ. There is a human phase to church government as well as a divine side. God has the names of His people written in heaven, and it is right and best for every church to have on earth a written list of its members. Moses wrote out the names of the seventy elders, and in gospel times names were enrolled for various purposes. (See 1 Tim. 5: 9, R. V.).

God sees fit to use men, notwithstanding the fact that men are fallible and their work more or less imperfect. A church's roll of membership will not always tally exactly with the Lamb's book of life, but that neither justifies us in failing to keep a roll nor in neglecting to try to keep it right in God's sight. Even in St. John's time there was a Diotrephes who cast good Christians out of a local church, but the remedy was not at all to deny man's legitimate place in church government. Christ's law that an erring brother is to be dealt with by the church and if he can not be reclaimed is to be thereafter an outsider, "as a heathen man and a publican," was not abolished.

"Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person" (1 Cor. 5:13). God puts men out of His spiritual church when they sin (John 15: 2). But the above words from Paul show that man also has a part to do, that there is a visible aspect as well as a spiritual aspect of God's church.

The comeouter sees no use in the church for pen and ink; God must do it all; but Paul recognized "letters of commendation" as proper in their place (2 Cor. 3:1; Acts 18: 27).

To rightly guide and govern a church involves duties delicate, difficult, and disagreeable. It requires spirituality (Gal. 6:1) and experience (1 Tim. 3: 4-6), and wisdom and a good name (Acts 6: 3). Unless we so fully realize the high qualifications needed as to shrink from office, we are unfit for such an

important responsibility. Men who will discharge thoroughly and well the duties of a ruler in the church are scarce, but they are very necessary to its success. God must raise up and endow them with the needed qualities and gifts, as He did the judges for Israel; and we should recognize and co-operate with them, as Israel did their divinely fitted and called judges. "He that ruleth over men [in either church or state] must be just, ruling in the fear of God" (2 Sam. 23: 3).

Men often go from one extreme to the other. Russia went from rigid monarchy to bolshevism. From episcopacy or church monarchy some swing to the opposite extreme of comoutism. But the golden mean is far better than either. Monarchy is the best form of government for the divine side because God is an infallible and immortal ruler. But as even the best men are not infallible, democracy is a better form for the human side. But democracy is orderly government, not anarchism by any means. It implies just

laws and officers whose duty it is to enforce them, duly chosen by the people. Comeoutism substitutes individual whims for the collective wisdom that rules in democracy. "In the multitude of counsellors is safety." But in unbridled license such as some willful upstarts imagine, to be gospel liberty there is danger. To push foreign missions and other vital gospel enterprises co-operation is necessary. But co-operation can be secured only by mutual agreements faithfully fulfilled. Every church creed, covenant, or manual has the nature of such an agreement. And there is a lawful place and use for such mutual agreements between believers. Not that we may teach for doctrines the commandments of men, but that we may all definitely understand what our colleagues think the Bible teaches and what they expect of us in the way of holy living and labor.

God is our Supreme Ruler, but we can not obey Him while we ignore our duties to our brethren.

church of which we are a part "put on her beautiful garments to go forth clear as the sun, fair as the moon, and terrible as an army with banners."

We must strive for quality rather than quantity. Gideon's army was the most effective when it was cut from more than thirty thousand down to three hundred. We can't afford to build of wood, hay, and stubble. The Lord save us from burning incense to General Assembly statistics. It is easier to scoop up suckers than to catch beautiful trout. Pull down our standards and we will get more joiners, but fewer borners. They don't come in droves. The process is slow. Think of a pastor being confronted by one of his leading official members in a newly organized holiness church, who took him to task for preaching a hot second blessing sermon, saying, "I got it all at conversion!"

Think of a leading official member in a Nazarene church, and one who has a good deal to say about determining who the pastor shall be, saying, "I hate the word sanctification!" Even now we have preachers who are getting broad on the lodge question and reported to be taking in secret order members. He can see no harm in these organizations. Thus the good becomes the enemy of the better and the best. But such methods must soon put our churches on the toboggan slide of worldliness and formality.

We must maintain discipline. If members will not walk straight with God they ought to be firmly and lovingly dealt with. That was Wesley's plan. He was a loving man, but a strong disciplinarian. Often in his journal we read of his visiting societies and after investigation and personal appeal cutting off many members who did not walk according to the rules of godliness. To build up a strong and permanent work he said, "Four principles must be observed: First, doctrinal; second, experimental; third, practical; fourth, disciplinary. To be exclusively doctrinal makes a formalist; to overemphasize experience breeds a fanatic; to dwell too strongly on the practical creates a Pharisee, while to proportionately emphasize doctrine, experience, and practice without the proper administration of discipline is like a man who plants a garden, puts no fence about it, but leaves it to be trampled down by every wild beast of the forest that happens to come that way."

The key to the situation is with the ministry. "Like priest like people." A hot, straight holiness preacher can not smooth things down for the sake of holding a good job, nor can he practice cheap methods for the sake of building up a superficial work. Yes, kind and patient he must be, but he tears the cloak of sham and hypocrisy and builds for eternity.

The larger our denomination becomes the more it will have to offer preachers in the way of remuneration, and then selfish men will become willing to pronounce the shibboleth and price. The more churches we have that can give from \$25 to \$35 a week the more some of us may feel we can not take a call from a poorer society. The nearer the office of the District Superintendent comes to the \$2,000 mark the more some of us may feel we could bear the burden of its responsibilities. With the General Superintendent's salary now \$3,000 and expenses one may say with Paul, "He that desireth the office of a superintendent desireth a good thing."

We are very human. We have this treasure in earthen vessels. We may easily lose sight of the sacrificial and altruistic to take the course of expediency and opportunism. If we do we should make poor history for future generations to read. "There is a way that seemeth right unto a holiness man, but the end thereof are the ways of death."

While magnifying our work and believing God has a place for us in building up the Church of the Nazarene, we must retain a broad catholic spirit toward others who are pressing second blessing holiness. We can claim no patent right to this grace or doctrine. There are others spreading holiness besides ourselves. If Nazarenes have a peculiar swing and touch and go about them it is only what all truly sanctified folks have. We can't put a special premium on our denomination for some have us beaten here and we are willing for them to excel in this respect. With Free Methodists, Evangelicals, Wesleyan Methodists, Salvation Army, Quakers, and interdenominational holiness societies that are pressing holiness, let us join heart and hand when possible. When we get our eyes off Jesus on the Church

The Rise, Progress, and Decline of Spiritual Movements

By W. E. SMITH

Part III

OUR biggest problem in holiness churches is spiritual and not financial. As in Paul's day holiness churches are the special target for the Adversary. In every such church we find the choicest saints of God who bear the burdens and continually pray and labor for the prosperity of Zion. These make the heart of the pastor glad. But there are those who seem to make no progress under the most faithful teaching. They neither get in nor get out. Then there is the great difficulty of reaching the people outside.

One brother has advertised that he has changed his usual program of holding meetings as he used to, he now wants conventions for the deepening of the spiritual life and the opportunity of giving lectures on the "plan of the ages." Let us have anything that will break up the dry routine of things.

But we must guard against the ambition to build up an ecclesiastical machine. It is easy to lose the single eye and the tender spirit of perfect love in pushing holiness and organizing churches. The spirit of perfect love evaporates in the atmosphere of a selfish ecclesiasticism.

Never has a young church made such strides along the line of ecclesiastical machinery as has ours. We are even advocating a general board for "social welfare." We seem determined to put on all the wheels the most highly organized churches have. Can we generate and maintain spiritual life enough to drive them? Church boards are multiplying; General Assembly officials are becoming prominent; board anniversaries are crying for great recognition at the Assemblies. How long before our Assemblies will cease to be a time of salvation and become merely a time for routine business, adjusting appointments, and hearing big anniversary addresses?

General Superintendent Williams has sounded the warning in the *HERALD OF HOLINESS*. He sees the danger of allowing secondary matters to crowd out the matter of supreme importance, thus quenching the fire that justifies our existence. When our Assemblies cease to be a time of spiritual victory and power we have reached the dry-rot stage of a comfortable orthodoxy and have lost the flame of evangelism that gave the movement birth.

Why not make every evening in our Assemblies a time of special evangelistic effort and have it so advertised, holding all the board anniversaries in the afternoon? When I first attended a Methodist conference it was a soul-saving time; the last conference I attended a Masonic choir gave a grand concert in the conference church and a number of bouquets were sprinkled in the general program.

If we want to keep the glory upon our people we must honor the Holy Ghost. I believe a good method

is to have a strong Holy Ghost evangelist employed for the occasion to do the preaching. He would have a free hand and the Assembly would not degenerate into a preaching match between the brethren.

Since writing these lines we have read Brother John Gould's ringing article in the February 11th issue of the *HERALD OF HOLINESS*, entitled "Which Note Shall Dominate?" We quote the following: "The greatest asset of our District Assemblies is their evangelistic fervor and power. That is an asset the value of which can be fully realized only by the preacher whose one opportunity for spiritual blessing and enlargement under the ministry of another is found at that time; but can in a measure be realized by every pastor, for we have all felt the inspiration and impulse of that time of blessing and power projecting themselves far out into the ensuing year."

"I trust the General Superintendents will make such a rule for the conduct of the business of the Assemblies as will at any cost safeguard the spiritual interests thereof; or that the Assemblies themselves adopt such a rule. Let all fiscal business be confined to the day sessions and the evening time be reserved for evangelism."

These are words well spoken. Let us urge our people to pray especially for the Assembly and every effort be made to honor the Holy Ghost.

We have copied many things from the Methodists, but we outdo them in one respect by reading the pastoral arrangements Sunday night before the service. If such a thing is ever done at a Methodist conference it is always at the close of the service. As the pastoral arrangements come to be more and more determined at the Assemblies an abnormal interest will develop in the final announcement which must dissipate spiritual power and grieve the Holy Ghost on a Sunday night. How can a preacher drive the truth home with the greatest power in the closing meeting after the reading of the appointments in which there may be some great surprises? But some one will say, "This is God's work." Yes, verily, and so is the electing of the District Superintendent God's work, but it would not be helpful to hold it on the Sabbath day just before a gospel message was given.

In spite of the popular movement of community service, institutional methods, and church federation in which all Holy Ghost manifestation is ignored God must still have a church—an organism through which to work for the salvation of men. An orthodox creed does not assure it; truly crucified and sanctified hearts and lives will. Out of such a "Zion perfection of beauty God will shine." May the

of the Nazarene we will soon become as churchy as the others. My heart was often made sick by hearing holiness fighting bishops and district superintendents talking about "our beloved Methodism" and at the same time rejecting the doctrine. Methodism was raised up to preach. He who was a wholly sanctified in the early days was called a Methodist even though he were outside societies. He who has most of the spirit of Jesus makes the best Nazarene—loyal to Jesus, loyal to his brethren, loyal to the church. Ours is a great work; a mighty opportunity is before us. But we never can coral holiness within the limits of our denomination, and the more uncompromising we keep toward sin and the more catholic we keep toward those of like precious faith the more securely will our church grow.

The other day I sat beside my wife in the gallery of the Massachusetts state capital looking down upon the members of the house of representatives and the state senators who came together to do homage to America's most distinguished soldier, General Jack Pershing. Governor Coolidge made appropriate remarks and the general gallantly responded. It was a notable assemblage. God's blessing came upon my soul at the thought of my exalted privilege of being a preacher of full salvation among a humble people. I prize the work above all else. After an experience of twenty-six years in the ministry the prospects were never so bright as today. I am glad for the beautiful fellowship I find among my brethren. I am glad for the privilege of service. God will give us good success if we are faithful, for the "Lord hath spoken good concerning holiness."

And now can we sing:

"Lead on, O King Eternal,
Thy day of march is come.
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song

"Lead on, O King Eternal,
Till sin's dark war shall cease,
And holiness shall whisper
The glad Amen of peace.
For not with swords loud clashing,
Or roll of stirring drums,
With deeds of love and mercy
Thy heavenly kingdom comes.

"Lead on, O King Eternal,
We follow without fear,
And gladness breaks like morning
Whenever thy face appears.
The cross is lifted over us,
We follow in its light;
The crown awaits our conquest;
Lead on, O God of light." Amen.

WILL THE METHODIST GENERAL CONFERENCE TAKE A BACKWARD STEP?

By REV. C. E. CORNELL

This distinguished law-making body of the Methodist Episcopal church meets in Des Moines, Iowa, for the month of May. The general conference of Methodism meets every four years and is made up of the most intelligent and spiritual men of this great denomination.

One of the questions that has been agitating the church for years, and has had an "airing" at several previous general conferences, is the amusement question. Shall certain specific utterances against dancing, card-playing, and theatergoing be eliminated? The paragraph now under discussion especially is paragraph 280, which Bishop Berry says sounds no trumpet note on the perils of sinful amusements. It simply points out how people who indulge in them are to be put out of the church. But how many are put out of the church?

If the liberal element of Methodism and those like minded in the general conference have their way, backed up by an unfriendly and uninformed public press, everything that would restrict the young life of the church from running pell-mell to the Devil will be stricken from the discipline. This would be most unfortunate and most disastrous to this great church, whose fundamental mission in the world is to "avoid the appearance of evil" and to spread scriptural holiness over the world.

We do not believe that the representative men who make up the general conference will ever vote to let down the bars. But they will vote, we believe, to strengthen the position of the church against the inroads of worldliness, and to hold high the

standard of righteous living. We, at least, trust that this is a safe assumption.

An indication that the above is correct comes from the New Jersey annual conference. This conference, generally noted for its conservatism, voted to memorialize the general conference to substitute for the much discussed paragraph in the discipline on amusements the really great and specific denunciation of amusements known as paragraph 69 of "Special Advises." The following is the paragraph, which the writer believes is stronger than paragraph 280:

"Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in common use are positively demoralizing and furnish the first steps to the total loss of character. We therefore look with deep concern on the great increase of amusements, and lift up a solemn note of warning and entreaty, particularly against theatergoing, dancing, and such games of chance as are frequently associated with gambling, all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all of our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that often the question for a Christian must be not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. We direct all of our bishops, district superintendents, and pastors to call attention to this subject with solemn urgency in our annual and quarterly conferences and in all our pulpits and our editors, Sunday school officers, Epworth League officers and class leaders, to aid in abating the evils we deplore. We deem it our bounden duty to summon the whole church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident, or taste, or passion, and we affectionately advise and beseech every member of the church absolutely to avoid the taking such diversions as can not be used in the name of the Lord Jesus!"

This is strong language and pertinently put and is worthy of the utterance and imitation of any church. These sentences certainly speak most emphatically against all forms of sinful amusements. Any Methodist who will carefully and prayerfully consider the above, and then live according to the sentiment expressed, will avoid this particular danger to his spiritual life, and will not be a stumbling-block to others.

If the general conference refuses to adopt the substitute, and ruthlessly eliminates paragraph 280, many of the spiritual members of this great church will be looking for a "haven of rest" in the Church of the Nazarene.

GOD PLANS HIS BUDGET

GOD did not start the world up in business and then go off and let it go alone. He knew that it was going to cost to keep it going and he provided a way to pay the bills.

He knew that men could not be taught righteousness without teachers and that those teachers must be cared for. He knew also that we appreciate what we pay for and He provided a plan by which the teaching should be done, the teachers cared for, and those taught appreciate the teaching.

He was not surprised when the bills came in at the end of the first month. He had been expecting that. The means of payment was planned.

His human friends, created by Him, were to pay the bills.

Yet were they paid? Sometimes they were and sometimes not. Originally they were paid in kind, that is, in whatever the people happened to have.

The people of Israel were a chosen people. They were the descendants of Abraham and Jacob. One of the sons of Jacob was Levi. All of Levi's family were to act as priests. Then there were twelve tribes beside that. The two sons of Joseph took the place of Joseph and Levi. So really there were thirteen tribes, but one was busy about the temple service.

The tenth of the fruit and grain, and increase of

the cattle went to the support of the priests and the temple worship.

Some of the animals or food was burned, the idea being that the burned portion went up to God. Another part was eaten by the priests, and the remaining portion was eaten by the worshiper and his friends.

IS THERE A BETTER PLAN?

This was the original method of supporting the worship of God. It was not found among the Jewish people alone. Many races used it.

The Jewish church and state were one. When the Jew had paid all his tithes and offerings he had turned over to the authorities about 25 or 30 per cent of his income. But this paid his church support, and his city and state tax. At least 15 per cent was used for church purposes.

Has any better plan been discovered?

Christ commended the Pharisee for paying his tithes. In many ways he corrected the teaching of the Old Testament; offering a higher type of teaching in its place. That which He offered always was higher, or required a greater sacrifice than that which it superseded.

Now in New Testament times He either gave a law to supersede the tithe, or He did not.

If He did not, then we owe the tithe today. If He did, then we are bound to pay more than the tithe.

After all, if God provides the soil, and the rain, and the sun, and the body, and the mind to plan, and the strength to do, who pays the bills? Looks as if God does the most of it.—*The Epworth Herald*.

LITTLE CHURCH A LIGHTHOUSE

By MISS GERTRUDE PRIVAT

Praise God for definite answers to prayer and for the continuing progress of our work in Okayama. In the past month many evidences of the power of God have been manifested in changing the lives of people who come from different walks in life. Some are from commercial schools, young men and women from high school, a noted chemist, some from banks—all came to a realization of a living God and their need of Him. We were very glad that our little church was here as a lighthouse to point them the way. Several times in the few weeks have some persons of promise given their hearts to the Lord, and again during two days of special meetings that Sister Staples held for us there were eight or ten more who became Christians.

Some one has asked, "But do they become strong Christians?" In answer to this question I state what I have seen and know. Some attend regularly the church services, some read their Bible twice a day, and I have seen them with their Bible open on the train. I saw a girl with the iron on one end and the Bible on the other end of the ironing-board. I hear the girl in the house here praying many times. Only last night, in the Thursday night service, I had to wonder if I were in a holiness church in America or if I really was in the little church in Japan. Every one was a Christian, kneeling and praying aloud till the power of God fell upon them, some weeping and others praising God. Surely these are evidences of true life.

There are some noble lives among the number. This is shown in the way they meet persecutions and objections from their friends and immediate relatives. The characteristics of many often make us feel ashamed when we think of the slow progress we made under much better teaching than they have. The chemist stated that he was convinced of the true God by the analysis of plant life and its means of growth. What a rebuke to the man of a Christian country who tries to argue that here is no God!

OKAYAMA, JAPAN.

"I am sorry I had to delay my renewal to your good paper [HERALD of HOLINESS] until now, as I did not want to miss a single copy. It has been food to my soul for the past year, and I pray God it will be a greater blessing this coming year to me and to others." Mrs. ROLAND T. BURCHETT, Olive Hill, Ky.

"We want to renew our subscription to the HERALD of HOLINESS. . . . We can not get along without the paper. It is so helpful to keep us in touch with each other." Mrs. N. S. McCREA, Treblec, Miss.

Dear Children—Don't you love a true story? We all do, and here is one that you will find very interesting:

A Little Miss Nobody

Many years ago a well-to-do German family moved to America to make it their home. The father did not want his boys to grow up in a country where they must serve in the army. So he settled over here, bought an excellent farm, and stocked it with fine cattle.

There was one little girl in the family, a blue-eyed, flaxen-haired Gretchen. When she was thirteen years old it was decided that she should make a trip to Germany to see her aged grandmother and other relatives.

Gretchen's mother bought her some very pretty clothes to wear during this visit and the little girl, like any other little girl would have done, danced up and down with happiness when the trunk was packed with her nice new things.

"Your trunk will be placed in the hold of the vessel," said her mother, "so that I have packed into this large traveling bag the things you will need while on the ship. Some changes of underwear, your toilet articles, and on top, your little blue woolen dress with the silk ruffles on it. You have worn it but a few months and it will do nicely on Sunday and at night. They often have concerts and entertainments, you know."

"What shall I travel in?" asked Gretchen.

"Your last winter's brown serge."

"Why, mamma, I have outgrown that dress, and besides it is so old."

"I have let down the hem," was the answer. "It has been cleaned and pressed and has a new scarlet tie for the sailor collar. It is cold crossing the ocean in March, and this dress is just the thing to keep you warm and comfortable. Also you will be able to enjoy the games on deck with other children and not be worried about your dress as you would were it a new one."

"When you reach grandmother's you may give both these dresses to the maid, Mathilde, for her little sister. It will be getting warmer then and your new dresses will be fresh and suitable for your visit."

So saying sensible Maria S— locked the trunk and closed the bag.

Now Gretchen was a bit disappointed that she was not to wear even one new dress on the ship, but she was a cheerful tempered little girl and felt that mamma knew best. Had she not crossed the ocean several times?

Gretchen was placed in care of the captain, who was very kind to the young traveler and introduced her to some of the children on board. There were a great many of them, and Gretchen soon found that their mothers' ideas were very different from those of her own practical mother.

How they dressed! When they gathered in the cabin salon at night to hear the music the little girls looked as if dressed for a large party. Gretchen felt like a sober little wren amidst the gay silk dresses and sashes and ribbons. She also discovered that the children did not like her very well. Why, she did not know until she overheard a girl saying, "My mother says she can't understand why that German child should be traveling first-class. Any one can see that she comes of a poor family and is a *nobody*! That brown serge dress has been *let down*, and she has only one other."

"My mother doesn't care for me to play with her," said a second little miss.

"She says people ought to be more careful about such things, and the best way is to get into the habit when we are children. Why, unless you are particular, you never know what sort of people you are being thrown with these days!"

Isn't it amazing how perfectly horrid children can be to each other?

Gretchen was surprised and wounded, of course, and kept much to herself after that, having rather a lonely time.

THE HOME

Conducted by
Mrs. J. T. BENSON

THE ROYAL YACHT

At last the day came that they were nearing the English coast, and the travelers congregated on the deck watching for the first glimpse of land. While they were yet some hours out a vessel was sighted steaming toward them. As it drew nearer, the passengers recognized, with a thrill of excitement, that it was a handsome private yacht and that it was flying the colors of the royal family of England!

Their ship was signaled to heave to and the passengers became more excited than before.

The captain of the yacht could now be plainly seen and others who like himself wore the uniform of officers in the immediate service of Queen Victoria. There were children, too, boys and girls, and a lady, standing near the captain, who were gazing eagerly at the ship.

He called to the captain of the liner to know if a little girl, one Gretchen S—, from the United States of America was on his ship.

When that officer answered yes, he was told that the child was wanted on the queen's yacht.

Then a boat put out, from which the queen's colors fluttered gayly, and Gretchen, still in her brown dress and heavy coat, was politely helped down the side of the vessel by a tall English officer, and they were rowed away to the yacht.

The children on its deck and the lady with them waved their handkerchiefs enthusiastically as she approached, and when she had climbed aboard they all disappeared into the cabin.

She was gone for half an hour and the big ship waited. It was the custom to pay such respect to the royal yacht in a case like this. And then Gretchen was brought back, and the liner proceeded on her way. But, oh, how curiosity was buzzing among the passengers! What could be the meaning of this scene? Who was this child? They looked at her in puzzled silence, for they were ashamed to ask any questions. A few children drew near Gretchen, hoping she would tell them something about it.

But she was polite and quiet, though there was a bit of a smile on her face and a twinkle in her eyes.

Some of the travelers landed at Southampton and then the vessel steamed on her way to Hamburg. The passengers remained on deck all the time, greatly interested in the vessels which they saw now and then.

THE GERMAN BATTLESHIP

By and by a huge ship appeared on the horizon.

"A battleship," said a gentleman who was looking through a pair of strong opera glasses.

"She is signaling us!" cried several. As the vessels approached each other it was discovered that the stranger was flying the colors of the imperial German navy.

"What can they want of us?" the passengers were asking each other.

They could now distinguish the commander on the bridge, a very imposing figure, in his captain's uniform.

And then a most astonishing thing happened, for a second time came the question:

"Is there a little girl, Gretchen S—, on board ship?"

And again the liner stopped her journey, while a boat, with the commander's flag at her mast, was lowered from the man-of-war and sent for the little girl in the plain brown dress.

The excited passengers saw the tall captain when he lifted her over the edge of the vessel in his arms, and imprinted a kiss on each rosy cheek.

They waited, oh yes, for their own vessel was a German liner and showed this courtesy to the big battleship.

When Gretchen returned, very composed and secretly much amused, she knew that people, men, women, and children, were almost consumed with curiosity. Whichever way she turned she met some one's puzzled gaze.

She was no longer unpopular. The children made friendly advances toward the plainly dressed child. And she was very polite and kind to them. But *not one word* did she say which would satisfy their curiosity.

And when the vessel docked at Hamburg the passengers separated in perfect ignorance as to the identity of the little girl for whom a big ship had been halted twice.

THE MYSTERY EXPLAINED

Would you like to understand the mystery? Well, as many of you may know, the good and great Queen Victoria of England had a large family of boys and girls. In order that they might learn to speak the German language correctly she had a German governess for them. This governess was a highly educated lady, very refined, and a kind, good woman. The young princes and princesses grew to love her very dearly, and the queen also became much attached to the faithful teacher. She was with them many years, and the royal children looked upon her as almost a member of the family.

She had often spoken to them of her little niece, born in America, whom she had never seen. Then one day she read a letter to them, telling them that the little Gretchen was on her way to Germany for a visit.

The little princes and their sisters were much excited over this news and ran to their mother with it just as you do when you are interested in something. And they began to plead that she would allow them, with the good *fraulein*, to go in the royal yacht and meet the vessel when it was due to arrive. "For of course," they said, "*fraulein* is very eager to have a glimpse of the little Gretchen, who will not be in England for many months yet."

The queen, glad to give happiness to the kind governess, consented at once, and this accounts for Gretchen's visit to the queen's yacht.

Then the little girl's uncle was the captain of a battleship in the German navy, and as his ship was cruising in the waters near Hamburg at that time, he kept on the lookout for the vessel which was bringing his little niece to visit her kinspeople.

And this is why the ocean liner was stopped, the second time for the same little girl.

"Mother often says that fine feathers do not make fine birds," Gretchen said to her grandmother, in telling about her experiences.

"But I did feel a little badly when the children were so unkind, and wished I had my better clothes. Not after I visited the queen's yacht, though. Why, grandmother, the princes and princesses were dressed just as plainly as I was, in good, stout woolen things, and they weren't new, either. And I don't believe they even noticed what I had on. They just crowded around me as friendly as could be, asking questions about America and American people. One little boy told me about his pony and said I should see it when I visited dear *fraulein* on my way home."

"And did you never tell the passengers why the ship was stopped for you?"

"No," said Gretchen, laughing merrily. "One of those little girls had said that you never knew what sort of people you met these days, and I didn't want to spoil her words by telling her about poor little me. But, grandmother, I have learned one lesson which I do not want to forget and that is it is more important what you are yourself than the clothes you may be wearing."

Heart Talks With Pastors

Talk No. 4

By E. P. Ellyson, D. D.

LET us begin this meditation together by repeating a text quoted in our last talk. "And no man taketh this honor unto himself but he that is called of God, as was Aaron" (Heb. 5:4). The world recognizes the right of appointment. The nation appoints its ambassadors, the army its officers, and corporations their agents. Christ is the head of the Church and He most certainly has the right to choose His own special helpers; the flock is His. He gave His life for it, and He has the right to appoint His own shepherds. It would be presumption in the extreme for a man to take this honor unto himself uncalled.

Probably some one is now ready to ask, What are the evidences of a divine call? How can I be perfectly assured I am called of God? This question is not at all out of place, and it should be considered with much seriousness. The possibility of a mistake must be granted. That there are men who have been presumptuous and have chosen the ministry as a profession without having been called of God is evident. Then there are those who seem to honestly think they are called who undoubtedly are mistaken and their failure is proving their mistake. A third class are hesitating as to entering the work, feeling fearful lest they are mistaken in believing they are called. And some of these have continued in this state of hesitancy until their time has passed by and their life work is no longer possible to them. There may be some "second choice" work they can do so that the life will not be entirely misspent, but the great first life work is now missed. This is very sad. How careful we all should be at this point.

The question as to how one may know he is called of God to the pastoral office is but the question of all divine leadership. How does God make known His will to men along any line? We make a mistake by supposing there is something peculiar in a call to the ministry. It is extraordinary only in that it is a special call to a special work. The ground of certainty of knowledge as to this call is but the ground of certainty for any and for all knowledge. We may know we are called of God just as we know other things.

One reason for confusion in the study of divine calling and divine leading is the failure to distinguish between the things which are incidental to individual cases and the things which are fundamental. While God always works according to certain great underlying principles and follows certain general methods, He also deals with each individual case particularly, and this means there is always something incidental to each case. If we call upon men to give their experiences as to how they were called, if they go sufficiently into details we will have as great variety as there are cases examined. But a careful study will also show that there is something fundamental to every case. It is this fundamental thing that is the necessary test, the incidental things are very helpful to the individual but they are secondary in importance; they are a witness to the call but they are not the call. It seems to be the natural human tendency to emphasize the incidental and personal rather than the fundamental. When a pastor is asked to give an account of his call almost invariably he will give most prominence to certain special proofs or accompaniments to his call which are incidental and are not the real call. He may tell of some vision, or some apparent voice, or some special providence, or some word of a friend or friends; and he who hears this account is tempted to test his call by this man's experience, especially by these incidental personal things. He may say, I never had any such experiences, therefore I must not be called. Nothing but confusion can result from this attempt to test one experience by another experience.

The true call to the pastoral office is supernatural, that is, it is from God and by God. This is the teaching of both the Old and the New Testament. God's workmen in both dispensations have been those of His own personal selection. Paul did not

choose this work because he had been schooled in Cilicia, and brought up at the feet of Gamaliel, and had superior powers of logic, and preferred this occupation to some other, nor did he enter the work because he was appointed by some body of men. His statements relative to himself are: that he is an apostle by the commandment of God (1 Tim. 1:1), by the will of God (1 Cor. 1:1), that he was put in the ministry by Jesus Christ (1 Tim. 1:12), that he received his ministry of the Lord Jesus (Acts 20:24); and his teaching relative to others is, that it is Christ who "gave gifts unto men" and "He gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers." Martin Luther, commenting on Jer. 23:31, says, "Await God's call. Meantime be satisfied. Yea, though thou wast wiser than Solomon and Daniel, yet, unless thou art called, avoid preaching as thou wouldest hell itself." John Wesley says, "Every minister, before he undertakes to preach the gospel of the Lord Jesus Christ . . . ought to be enabled to say, 'The Spirit of the Lord is upon me because He hath anointed me to preach the gospel.'" The failure to observe this supernatural call and drop to human appointment led to the Romish hierarchy and sacerdotalism out of which grew the invention of the mass, the doctrine of priestly absolution and transubstantiation. The purity and power of the church both as to doctrine and practice demands an absolute insistence upon this call. He who unsees preaches God's Word preaches to no profit and is a hindrance to the church. Leigh Richmond, of the Church of England, laments the fact that, "The national church groans and bleeds from the crown of its head to the sole of its feet for the daily intrusion of unworthy men into its ministry." And may not some other churches be similarly burdened?

The questions asked by most Protestant churches at the time of ordination are very grave. The following quotation taken from chapter six of Bishop Burnet's "Pastoral Care" is very much to the point: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this [pastoral] office? Certainly the answer to this ought to be well considered; for if any one says, 'I trust so,' that yet knows nothing of any such motion, and can give no account of it, he lies to the Holy Ghost, and makes his first approach to the altar with a lie in his mouth, and that not to man, but to God." When we remember the experience of Ananias and Sapphira and God's feeling thus manifested toward this kind of lying it brings us to this consideration with very great seriousness. There must be some way by which we may know with comparative certainty relative to such an important matter as this, God would not leave us to uncertainty where so much is involved.

We may first consider the subject negatively. The call to the pastoral office is not a matter of human desire. No matter how alluring this position may seem as a place, even the best place to do good and serve the Master, or how intensely one may desire to serve the Lord and help men, this is not a sufficient call to this work. Here is where some very good people, especially holiness people, are led astray. One of the normal results of the baptism with the Holy Spirit is an intense interest in the work of the Lord, a great desire to do something for the Lord, and this is sometimes mistakenly interpreted as a call to "get out into the work." But if this were sufficient evidence practically every Spirit-filled person would be called. He who has no burden for the work, who has no desire to do something for the Lord may well question his Christian experience. It is certain he has no call. Intense desire to be useful, to be helpful, to do a work for God is a necessary accompaniment of a call, but it is not the call, for such desire is but a normal Christian condition. Every Christian should serve in some way and some place, but only a comparative few

in the pastoral office. It will take more than desire, even the desire to preach or to be a pastor, to indicate that one is called to this special work. If you have no more than a great desire content yourself to do all that comes to your hand to do as a layman and do not enter the pastoral office. There is great need in the church for layworkers with intense interest and desire for the work who will do the very many things that laymen can and should do. It would only embarrass and hinder you if you were ordained under these conditions. Ordination is a hindrance to one whom the Lord has not called.

The true call to the pastoral office does not consist in anything spectacular or audible, in any dream or vision or audible voice or extraordinary external circumstances. In some individual cases one or more such things may be present, but when they are present they are special and not necessary. It will not do for one to doubt his call because these things are absent. Neither will it be wise for him to ask for such signs. Trying to pattern after Gideon with his fleece has brought many a man into confusion. No such signs are needed for certainty. Zacharias received a sign in connection with the annunciation and birth of John the Baptist, he was dumb from the time of the annunciation until the child was born. He had better believed God without a sign. The people were always calling upon Jesus for a sign, but He disapproved their clamoring. Such things seem to have been rather kindergarten in the divine method. These are days of clearer revelation. Be very careful how you covet signs lest in so doing you manifest unbelief in God's word.

The call to the pastoral office does not come through natural qualifications. You may have much tactfulness in leadership, the leading of a meeting, and the making of a public talk may come easy with you, you may have some gift in oratory and see in the pulpit a splendid place to exercise your gift, but such motives are far beneath the true pastor. You may be a good "mixer" so that you can keep in close touch with the needs of the people, you may have quite good judgment in the handling of difficult problems and be very well educated and quite spiritual and yet not be called to this work at all. It is clear that all of these qualifications are desirable, but they are no necessary part of the call. God sometimes sees possibilities in a life that are at the time all hidden. Some apparently very unlikely persons have been called and have made good. I just now remember a young man who said he was called to preach and sought admission to the school of which we were in charge. I thought he was quite unlikely and so discouraged him in every way I could. At last all our room was taken and I was glad to so inform him. But imagine my surprise a few days later when he walked in on us. He had come a considerable distance, so we could not turn him down. We rented an extra room and he started in praying and studying. Today he is a very successful pastor. Some have also pushed through physical defects that would have seemed to most people forbidding. For example, I have in mind a man with an impediment in his speech from having an affection of the palate who nevertheless made quite a success of preaching. If God really calls and the person is true He will lead on to the overcoming of the difficulties and to the necessary qualification. It will probably mean some years of preparation first, but no person loses time, he rather saves time, by sharpening his ax before he goes out to chop. You must not then, in considering your call, give much attention to your natural qualifications as you and as others see them. You may seem to be poorly qualified, but your call may include first a call to preparation in which God will bring out or bring to you the needed equipment. God does not call men on the ground of what they can do of themselves, but on the ground of what He can and will do for and through them. Of course there are spiritual, mental, and physical imperfections that are of a nature that are forbidding and would be a certain proof that one was not called, but, on the other hand, there are no qualifications that of themselves can make the call.

Again the call to the pastoral office is not the voice of man, nor of men collectively; it is not by the election of the church. It is the church's willingness to recognize and send forth those whom the Lord has called (Acts 13:2). In this sense there is a proper ordination by the church. But this is

not the call, it is something that comes after the call has been clearly settled in the affirmative. There are those who, though the church has at first rejected them, have made good and clearly vindicated

themselves as the called and sent of God. If the church does not recognize you at once, while this should cause you to think very carefully, it should not be final to you that you are not called.

Some Sermon Failures

By REV. W. E. SHEPARD

A PROPOS of this subject it might be in order first to call attention to the sermon failures of the writer; but when we consider the value of time and space we will certainly be justified in desisting.

Should one have the reputation of being a good preacher, and the expectations of the people are high, it becomes more noticeable when such a preacher fails. And should he be so unfortunate to have a reputation in excess of his real ability to make good it is a calamity.

The first example we wish to notice of a sermon failure occurred in San Francisco quite a number of years ago. Dr. Carradine had been holding forth in a certain church and the tide ran quite high. Many professions of holiness were the result of this meeting. Among those who claimed the blessing was the pastor of the church. This pastor had the reputation of being quite a preacher. A few weeks after the revival the writer was passing through the city and remained over Sunday. In casting about in his mind for a good place to attend meeting he thought of this church. Having been so recently blessed with a gracious revival, and the pastor fresh from the mint of full salvation, and with his natural genius as a pulpiteer, it was quite reasonable to expect a feast of fat things.

After the usual preliminaries the doctor took his text, which was John 17:17: "Sanctify them through thy truth: thy word is truth." I had settled back for a fine holiness sermon, when lo, and behold, figuratively speaking, the preacher had disappeared. While this was before the days of aircraft, yet it seemed that he had suddenly taken his departure into the realms above. There was still some whir to the engine, but no one seemed to know where he had gone.

With a congregation of so many newly sanctified people all on fire with the Holy Ghost it was quite natural to expect some manifestations of real life: but not an amen, nor hallelujah, nor praise the Lord, broke the depressive silence. The pastor remained away in his ethereal flight during the greater portion of the message. Just before he closed, suddenly his celestial biplane of pardon and purity dropped square in our midst. The people were so elated over the appearance of their preacher once more that spontaneously over the congregation came the amens, and such expressions, which indicate that the message was reaching the hearts of those who were alive. The preacher had come down where the people live. His words were reaching their hearts. They were responsive to his message. The blessing of the Lord was on hand. But sad to relate, the dear pastor concluded to take another aerial flight, when suddenly all blessing ceased, responses stopped, and all was again silent and dead. The meeting closed with the preacher still somewhere. About five minutes of that sermon was spent among the people; the rest was over their heads—somewhere.

There is a saying, "It is an ill wind that blows nobody good." So this sermon was not without its good effects. The effect was on this scribe. He saw the folly of preaching over people's heads, and has been determined so to present any message that comes his way that his hearers, be they of whatever class, will understand the message and feel that he is in their very midst.

MORAL: Never preach over people's heads.

Another notable failure occurred at a great holiness campmeeting. The preacher of the occasion was a fine theologian, doctor of divinity, and without question a great preacher. He not only had the reputation of being a preacher of no ordinary ability, but furnished the goods to prove it.

The crowds had assembled and filled the large tent auditorium on a Sunday afternoon. It was the privilege of the writer to be sitting on the platform where he could drink in and enjoy the discourse. The message was great. It went home to the hearts of the people. It had been a wonderful campmeet-

ing with many seekers finding God, and the tide was on for a continuation of such blessing.

After the doctor had preached an hour or so it became evident to those who are alert to the "psychological moment" when the net should be drawn that the preacher was passing that time and letting it slip. Either he was so engrossed in his subject or wanted to get it all spun out that he had prepared to say, or else he was lacking in spiritual discernment to know when to call seekers. At any rate he kept right on with his message. The people got tired and restless. The tide began to ebb. Conviction was evanescent. By my side sat a very successful soul winner, who had the burden of the meeting upon him, and who was an important factor in the camp. This preacher became restless and nervous, for he saw the opportunity was slipping for souls. But the great preacher preached right on. More and more it was evident that he was losing his grip. The restless preacher by my side expressed to me his disappointment over the situation. But the doctor preached on. He was saying good things, but the people were filled up and had enough. The opportunity had now passed for any successful altar call. Finally my friend at my side, when it seemed almost that patience had ceased to be a virtue, said in muffled tones, "Much learning hath made him a fool."

After the speaker had finally concluded, having worn the people out, he endeavored to call folks to the altar, but it was too late. To use a common crude phrase, it was a "fizzle." A supreme effort was lost. That which might have been a great success was finally a failure. Souls might have been won for God had the proper precaution and discernment been given.

MORAL: In revival meetings watch for the "psychological moment" for calling seekers, then draw the net.

Another campmeeting was in progress. Various preachers were doing the preaching. Finally a brother was appointed to take the pulpit, whom we had never heard before. We had never heard of any special ability in this brother, and did not know what to expect in the message. When he took his text he immediately, systematically, and homiletically began to lay the foundation of what seemed to me a great message. I was delighted at the prospects. As I watched the laying of this foundation I expected to see a magnificent structure rise thereon. Some little time was occupied with laying the basis for the development of this message. I was on the *qui vive* for something beyond the ordinary, but my expectations were cut short. The structure failed to materialize. There was more or less lumber and various materials strewn around, but it did not seem to get in shape as a building. There was more or less attempt to put it in shape, but the wind or something would throw it down again. In vain we watched for it to grow, but at the end we were obliged to see only strewn lumber, window and door frames and other parts not properly placed together for any creditable structure. Evidently it would have been much better for the campmeeting and souls had the brother simply exhorted, shouted, got blessed, and told how God had saved him.

MORAL: Do not spend all your time, strength, and means on a foundation; use some of it for the building.

Another doctor of divinity had the reputation of being a great preacher. I became acquainted with him while holding revival meetings many years ago in one of our capital cities. He was pastor of one of the churches in this city. Previous to our acquaintance he had attended one of Dr. Carradine's revival meetings and professed the blessing of holiness. He was considered one of the best preachers of his denomination in that part of the country. It was my privilege to hear this man but once and that was at a holiness campmeeting at Beulah Park, California. I have heard many preachers but once, but I could not recall any special characteristic of

the message or manner of the messenger. Possibly the reason why my memory holds in this case is because of my disappointment. Great joys or great disappointments are apt to linger somewhere in the labyrinth of memory.

I do not remember the text or the message of this brother in question. I simply recall his manner. I suppose what he said was up to par, both doctrinally and homiletically, but the disappointing feature to me was the undue and uncalled for emphasis he placed on minor points. He simply had a habit of "hollering" when there was nothing to "holler" about. From start to finish his emphatic words were those which needed no emphasis and which lost their signification when they were so used. The result was it became tiresome. There was nothing in the message specially to grip any one. It was one round of vociferations which really lacked coherence. Hence his sermon lost much, if not all, its force by an improper distribution of breath.

MORAL: Preach naturally and emphasize only what is necessary.

Let me close by calling attention to one more message, that of a young man, a beginner in the ministry. The very fact of his preaching at all was somewhat of a surprise to me on account of his youth. It was evident as he proceeded in his discourse that he had laid out considerable of a stint, and one would naturally wonder if he would properly clean up the task. He certainly made the heroic endeavor to do his message justice, for he traversed the realms of natural philosophy and took his audience through the intricate properties of matter in order to elucidate his disquisition. The discourse would doubtless have made a better impression on his hearers had he not been so confined to notes. There is no question but what there is a future before the young man if he takes a course more in common with everyday affairs and not attempt discourses more in keeping with a "bishop." In this effort it was evident that he had laid out a bigger job than he could handle.

MORAL: Never try to preach beyond your ability.

If I thought this article would place me in the role of a critic I would feel like casting it in the waste paper basket. I do not think this of myself. I simply recall these striking examples and the impressions made upon me at those times. It may help us all to avoid these mistakes on our own part. May the Lord make us all more efficient.

NAMPA, IDAHO.

BUSY DAYS IN INDIA

By MISS BESSIE SEAY

I thank the Lord that I am in India today. He is keeping me moment by moment. When the battle gets hard and the clouds of heathen darkness hover over me I am so glad I can always feel His presence and hear His voice, saying, "Peace, be still."

I am constantly having new problems to solve, and when I am facing them I wonder what I shall do, what I shall say. And somehow He just whispers so sweetly to my heart and shows me what to do.

These have been busy days since we reached India. I found many of my old friends here to welcome me, so many patients that have lived through famine, bubonic plague, "flu," and many other diseases; yet I miss many others, especially of our Christians, who were in the battle when I left but are now in heaven. But our loss is their gain. One of our most faithful ones went to heaven a few days ago. I was to see him in the hospital just a few days before he went. How happy he seemed! Just ready and waiting for the Lord to call him. He said, "I am praying night and day, and the Lord is blessing."

I came from his bedside to see a patient who did not know the Lord. My, what a difference! This one had not heard of the Lord before—had only known of his gods of wood and stone. Oh, the awfulness of heathen darkness! I told him of a living God, one that is able to save, and he listened to every word and said he was trusting the Lord; but he was so sick I fear he did not comprehend enough to do him much good, for he had been very badly burned, so it was too late then to understand much, and he soon went out to meet a God that he had not heard much about. Why hadn't he? Who will answer this? Who will be willing to meet these

Brother Bud's Good Samaritan Fund

Dear Saints:

How are you this week? Have you got the real thing and no make-believe? Do you feel like you got enough grace in your heart, that if it was really necessary that you could turn a somersault in the big dipper and shave the man in the moon? Of course that may not be required of you, but do you have those peculiar symptoms away down in your left side? Do you sort of feel like the Lord has turned that hoghead of honey over in your soul, that I sometimes preach about, and that the honey itself is sort of oozing out between your ribs, and have you any of those symptoms down in the bottom of your soul, that you are heaven-born, heaven-bound, heavenly-thrilled, and heavenly-filled, and that by the help of the Lord you are just simply "climbing up Zion's hill"? Of course I don't mean that you got a hilly religion, but that you have got a salvation that will enable you to climb the hills. You know some saints seem to have a "hilly" religion and they call it "ups and downs"; of course that means a hilly country. And they tell us that the Bible says that "a man is as prone to sin as the sparks fly upward," and that "every tub stands on its own bottom." Well, those are very remarkable passages of Scripture. But I have heard people say that they have read them, and were sure they were right about it, that those quotations were "surely right thar, somewhere in the Book." Well, praise the Lord, I have never found these wonderful quotations, but Job did say that "man was born unto trouble as the sparks fly upward," and the Book says "as a tree falls so shall it be." Well, we are so glad that we have found out in the old Book that our heavenly Father made provision for His children that they might have all the grace they need to help them over the difficulties, surrounding circumstances, and the so-called impossibilities of life. Bless His name! We are so glad we ever heard about it, and sought it and obtained it; that is, a salvation that saves from sin, and while it does not make an A.M. graduate out of a man, thanks be unto Him, it does enable us to make the best use possible of what sense we have got.

Let it be remembered that we don't claim everything for full salvation. We have never claimed that it would keep a man from snoring in his sleep, but we do claim that it will enable him to wake up every morning in a good humor, which is the greatest thing that ever came into the life of man.

There are so many good things nowadays in the HERALD of HOLINESS that when a man enjoys all that I am writing about he would be glad for every other precious immortal soul on the face of the whole earth to enjoy it. While we can never go and see them all personally and preach to them face to face, thank the Lord we can send them these glorious messages of full salvation that are published weekly through the HERALD of HOLINESS. It seems to me that Mrs. John T. Benson's page on "The Home" is worth at least a dozen times the price of the HERALD of HOLINESS. Her letters are so rich and are so full of wisdom and knowledge and glory that I don't see how the HERALD of HOLINESS has ever been able to get along without these wonderful letters. But, thank the Lord, at last that little nugget of gold was found down there about Nashville, Tenn., and now one of the interesting things in the HERALD of HOLINESS is to look for that beautiful letter by our beloved little sister, Mrs. John T. Benson. Her letters are real gems of beauty and richness, and it is food for the soul and mind from the first till the last word. May she live to keep up that corner in the HERALD of HOLINESS until Jesus comes or until she goes to live with Jesus.

And now, beloved, I am sure that you are by this time beginning to appreciate the fact that the HERALD of HOLINESS, like a beautiful white dove, has lit in many a home or institution where it never would have gone if it had not been for the large family of Good Samaritans that is scattered over the land. Our sainted Dr. Fowler used to say, "Hold steady," while our beloved Brother Cornell says, "All hands lift," and Dr. Morrison says, "On with the revival," so "On with the Good Samaritan Fund." Thank the Lord, I am just the same old Bud that I used to be.

BUD ROBINSON.

Nazarene Y. P. Societies

Conducted by DONNELL J. SMITH

MORNING HOURS

Time has come to have only a money and pleasure value. That is, only in so far as it yields either money or pleasure is it regarded as being spent in a worth-while way. Religion (sobriety, righteousness, and godliness), the home, and such avocations as make for nobility of manhood and womanhood are relegated to the non-essentials in modern life. The alarming thing is that this spirit has crept into the household of faith, and especially in it found with the younger members of that household. If religion is not made a matter of fun or if it conflicts with the matter of making money, it is set aside for what is termed the weightier things of life. The morning hours are spent in sleep or indolence, the spare moments in light or vulgar conversation, and the evenings, Sundays, and holidays more or less in worldly excesses too numerous to indicate. We take the simple position that with proper regard to "business" and needful recreation unless we plan the day for Him and for the holy purposes of our existence it will be LOST.

Of the day the early morning hours are the most important. The after-issues and conflicts of the day depend much upon the beginning. The scholar and midnight oil may be linked up in the minds of some, but "early to bed and early to rise" is the practice of great men in the world as well as those who are lovers of God more than lovers of pleasure. No amount of diligence and ability can overcome the loss of the morning hours.

It is a matter of history that John Wesley arose at four o'clock until the time of his death—that Napoleon seized the early morning hours for the administration of his empire and army—that Scott wrote his Waverley novels before breakfast, achieving greatness while his guests slept—that Albert Barnes prepared his commentaries in the early hours before the average man was ready to begin his day's work. Our own beloved Dr. Walker prepared most of his great sermons in the early hours of the day. During the first few months of his presidency of the Nazarene University he lived approximately twenty miles from the school, nevertheless he would be in his office by five o'clock in the morning. Theodore Cuyler said, "One hour in the morning is worth two at setting sun."

Every morning gives us in a very real, though limited sense, a new birth and commencement of life afresh. In the course of thirty years one has the privilege of about ten thousand such beginnings. A practice, therefore, which redeems these sacred hours and consecrates them to the highest and holiest purposes of life is of paramount importance. We could desire no practice of the young people of the Church of the Nazarene above the practice of beginning each day aright.

To begin the day aright it must be commenced with God. First, upon the knees in prayer. The evening hours are best suited for reflection and meditation, the morning hours for ascent to God and His throne of grace. In the morning freshness of the mind, buoyancy of the spirit, and natural outflow of the affections there is possible a sacred and holy approach to God which the other hours of the day can not afford. Furthermore, there is the needed strength and grace for the day which can best be secured in those early hours. The time to don our spiritual armor and secure our spiritual rations is before the battle. It should be the practice of our life to lay hold upon God before the world has opportunity to lay hold upon us. Second, in the reading of the Book of God. The Word sowed in the heart at the beginning of the day will yield a bountiful harvest all the day long. No practical commentary and Bible help should be allowed to take the place of such devotional study of the Bible. Such a practice is the surest way to a knowledge of the Book and of things divine, to spiritual growth and strength.

Ps. 5:3; 59:16; 143:8; Mark 1:35.

poor people at the judgment? How my heart cries out, "O Lord, help me to do my best and not have their blood on my hands!"

Pray much for this work that His will may be carried out in everything. I am out here only for His glory, and He is able to keep and help in everything. We are looking for His coming—believe it is at the door. Praise His name forever, my heart cries out, "Lord Jesus, come quickly, and put a stop to the troubles and distresses of these poor, darkened souls."

YOUNG PEOPLE'S NAZARENE LEAGUE OF NEW YORK DISTRICT

We have taken a forward step along the lines of Young People's work on New York District. This work is much needed to be taken care of today. The various leagues have organized into a District League under the above name, for the purpose of keeping in touch with each other and also to enable better co-operation for the organization of new ones from time to time when opportunity affords itself. Our annual meeting convenes in September, at which time is the yearly election of officers, who, together with the presidents of each league, form an executive committee. This committee has been successful this past year in doing good work. Our first real time was in our convention held last September at Utica Avenue Church. God gave us a splendid start. We are at present holding a meeting each month in our different churches in the interest of young people's work, and the Lord is richly blessing. The Executive Committee meets each month before this meeting and arranges for the program and also for future work of the District League. Two young men were seeking God in our last meeting, which was held at John Wesley Church. They were from our Richmond Hill church. God has given this dear people a good pastor; and much so because he takes such an interest in our precious young people. God

bless Brother Frederick. Amen! Our next monthly meeting will be in that church. The July meeting will be in our new church at Flushing where they have just organized a live Young People's League. They also have a pastor who is very much interested in this work—Brother Herbert Bente, a young man who has recently come among us to be a Nazarene preacher. At the annual camp in July there is to be a great drive for attendance of all our young people on the District, for we expect to have a good Young People's meeting every day, and also put on a special rally. Every one plan to come to Grover Park camping this year.

Our District has been divided into sub-districts and the vice-presidents have charge over them. Brother C. H. Biegler is the vice-president on our Brooklyn and Queens District, and is doing good work. We are planning a campaign for the upstate District this summer to help out in this work and expect to have victory by way of new leagues and strengthening old ones. Let all our leagues adopt our new motto, "Others." "Our Talents Have Eternal Rewards." God is raising up a band of young men and women on our District who are beginning to catch the vision of souls, and if true to Him will be a great factor in the "pulling down of the strongholds of Satan" in the days to come. Glory be to His name forever. Amen!

G. HOWARD ROWE, President.

THE MISSOURI HOLINESS COLLEGE

The baccalaureate sermon preached by Rev. R. E. Dunham, president of our school at Hutchinson, on Sunday afternoon, was greatly enjoyed by a large and appreciative audience. Many more would have liked to be present but for the inclemency of the weather and the condition of the roads. Brother Dunham gave us a fine conception of what life should hold for the people of the Lord, using as a text the seventeenth verse of the ninety-fifth Psalm, "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the

work of our hands establish thou it." He made a strong appeal for an appreciation of true beauty, glad-hearted, and effective service, and permanence of character and works. He also preached a fine sermon for us at our evening service which was greatly enjoyed by those who had the privilege of hearing it. He closed his ministry here by giving our students a very helpful talk at our chapel service Monday morning.

The cantata, "Joash," given by our students Friday evening under the direction of Miss Mildred E. Weber, was enjoyed by a large and highly appreciative audience of music lovers and friends of our school from Clarence and vicinity. The music was well rendered, and the performance excited much favorable comment among our townspeople. Such events have much to do in strengthening and promoting the friendly feeling that exists between our school and the citizens of Clarence. Our teachers entertained the teachers of our city schools Thursday evening in honor of our graduating class, and our graduates were entertained at dinner at our dining hall Sunday. Our commencement exercises will be held on Friday.

H. O. FANNING.

CLARENCE, MO.

NEW ENGLAND WOMEN'S MISSIONARY SOCIETIES

The first annual business meeting of the New England Women's Missionary Societies was held at South Portland, Me., April 27th.

Reports were given, showing fourteen societies, with a membership of 311, and a total sum of \$7,002.16 raised in these seven months.

Officers for the following year were elected as follows: *President:* Miss Mary E. Cove, 19 Vernon street, Keene, N. H. *First Vice-President:* Mrs. De Long, 17 Winthrop street, Everett, Mass. *Second Vice-President:* Miss Lula Barnard, 50 Sixth street, Lowell, Mass. *Corresponding Secretary:* Mrs. Marion McKenney, Eastern Nazarene College, Wollaston, Mass. *Treasurer:* Mrs. C. P. Lanpher, 2 Walcott Terrace, Cliftondale, Mass. *Recording Secretary:* Miss Gladys Beers, 10 Story avenue, Lynn, Mass. *Superintendent of Study and Publicity:* Mrs. J. Gould, 61 Fifth street, Lowell, Mass.

A second business session was called on Thursday, at which Rev. E. G. Anderson gave a short address.

At this meeting it was decided that the women of New England were able to undertake something worth while. Therefore as Dr. Julia Gibson expects to build a hospital in western India, we felt that it would please God if we should assume the responsibility of erecting the women's ward of that hospital, and dedicate it to the memory of our precious missionary, Sister Ella Perry, who gave her life for the people of India. It was almost unanimously voted that we undertake, with God's help to raise \$8,000 for this purpose, and call the building "The Ella W. Perry Women's Ward."

MARION E. MCKENNEY,
Corresponding Secretary of Northeast District.

MICHIGAN DISTRICT PREACHERS' MEETING

The fourth annual preachers' meeting was held at Pontiac May 1-7. God's Spirit was on the meeting from the first service until the close. A number of splendid papers were read, covering some very vital subjects, followed by lively discussions. Brother E. J. Fleming conducted a question box. We were glad for the presence of Brother U. E. Harding, who preached for us on Tuesday evening. Also glad to have with us Evangelists Bacheller and Cooper. Altogether we believe that this meeting proved very beneficial to all present. The pastor at this place, Rev. E. E. Mieras, and his people, gave us while there the best of entertainment.—Reporter.

INDIANA DISTRICT PREACHERS' MEETING

The preachers' meeting of the Indiana District was held at Anderson, Ind., May 4-9, District Superintendent J. W. Short presiding. There was a good attendance of the preachers of the District, besides a number of visitors from other places, among them Dr. J. E. L. Moore, from Olivet, and Rev. H. G. Trumbauer, of Louisville, Ky.

The devotional services at the opening of each session were times of great blessing. A number of inspiring papers were read by the various pastors, which were very practical and helpful, dealing with our problems as a church. The evening sessions were devoted to great evangelistic services, and many seekers found God.

A committee of six elders brought in the following

PITTSBURGH DISTRICT ASSEMBLY

The Pittsburgh District Assembly was held in the local church at Warren, Pa., May 5-9. General Superintendent R. T. Williams presided, and preached three times during the Assembly. He is a much beloved man in this section of the country.

Rev. L. Milton Williams was present in the interest of the Home Missionary Board, and preached twice to the delight and edification of all. He was at home among us, for as a result of a great revival he conducted in this town a number of years ago the local church here has its existence.

Rev. Oscar Hudson and wife presented the orphanage work, and he preached one evening.

Dr. F. J. Shields, president of the Eastern Nazarene College, and Rev. Norcross, field secretary of the same, were present in the interest of the school. Dr. Shields brought the message in sermon Saturday evening.

Rev. DeLance Wallace presented the Publishing House interests and took a nice list of subscriptions for the HERALD of HOLINESS.

The District was represented by a full delegation from almost every church within its bounds, besides many visitors.

The reports showed marked progress along all lines. Some new churches were organized during the year, preachers' salaries increased, and all benevolences advanced over the previous year. Foreign Missionary offering for the year was a little above \$9,000. The cash offerings reported for the District for the year were above \$63 per capita for the membership of the District. About \$10,000 was pledged for the present year to be used for opening up new works within the District. Twelve thousand was subscribed to



CHURCH OF THE NAZARENE, WARREN, PA.

Foreign Missions for the coming year. The people gave freely and gladly. Dr. J. Howard Sloan was re-elected District Superintendent. The most marked and desirable feature of the Assembly was the continuous manifest presence of the Holy Spirit. Perfect harmony prevailed and the business services proceeded with shouts of praise. In fact the whole machinery of the Assembly seemed to be spiritually lubricated. Every evening service was given to evangelistic effort, and God honored every message in sermon and song. There were seekers in response to every call and many found the Lord in that for which they sought. "The best of all, God is with us."

C. R. CHILTON, Reporter.

resolutions to be presented to the next District Assembly:

1. That the Advisory Board constitute a financial commission, whose duty shall be to consider all claims of the connectional interests coming to our District, who shall recommend to the Assembly for each interest a budget for their consideration and adoption, and that said budget be appropriated to the churches.

2. We recommend that all evening and Sunday services be strictly evangelistic.

3. That we do not go to the local church except to raise the entire budget of all interests as set by the Advisory Board.

NEW ENGLAND DEACONESS ASSOCIATION

The New England District Deaconess Association held its annual meeting at South Portland, Me., on Thursday evening, April 29. With grateful hearts to our Master and Lord for victories won and help given in every time of need, we closed our year, and turn our faces to the future with assurance of God's continued presence with us in the work to which He has called us.

Mrs. Cora B. Hudson, of Cliftondale, Mass., was elected District deaconess, and Mrs. Emma H. Hadley, of Lynn, secretary.

EMMA H. HADLEY, Secretary.

Northwest Nazarene College

Nampa, Idaho

A fine, new, color edition of the NAZARENE MESSENGER has just been published by the students of Northwest Nazarene College giving an account of the work of this live institution.

This number is well illustrated and contains an announcement of the NEW PLANS recently adopted by the Board of Directors, Dist. Supt. Herrell's much talked about Log College Sermon, and such other articles as The Original Northwest District, Behold I Will Do a New Thing, and the Mountains and the Desert.

The NAZARENE MESSENGER is the official organ of Northwest Nazarene College and will be sent free to any who may be interested in the work of the college or the Northwest.

Address:

NORTHWEST NAZARENE COLLEGE
Nampa, Idaho

AMONG THE CHURCHES

CHICAGO, ILL., WOODLAWN CHURCH

—For the past three weeks we have enjoyed the inspirational ministry of Miss Alpha J. Cochran, of Denver, Colo. There was scarcely a service in which there was not found seekers and finders at the altar. The engagement was extended one week longer than was the original plan. The interest was so pronounced that it was thought unwise to discontinue the services. On the Sabbath morning of May 2d the glory fell on the whole church, and the altar service was one of triumph. One lady, for whom the whole church had been praying, was powerfully reclaimed. There were some thirty-five individuals, not including the repeats, that were blessed. The church and friends appreciated the ministry of Miss Cochran and expressed it tangibly by placing over two hundred dollars in the basket for her services. This was done without a difficulty. Our own beloved Brother Creel directed the choir in a satisfactory manner, and members of the mixed quartet charmed the people with their singing. The pastor took a class of nine into the church the last Sabbath of the meeting. The various departments of the church have taken on new courage, and are taking advance steps for enlargement. The Young People's Society, under the able direction of Floyd B. Johnson, and the Sabbath school, under the efficient leadership of Paul Hammer, are having a marked increase. The church board has shown every appreciation of the pastor, and has recently given him a substantial increase in salary. Look the world over but you will find no finer, more considerate people than those who constitute Woodlawn Church.—H. B. Wallin, Pastor.

DODGE CITY, KAS.

—The church here is on the upgrade. Evangelist E. W. Kiemel closed a very helpful ten days' meeting with us on May 2d. The saints were blessed, sinners saved, and believers sanctified, and the community made to see the beauties of the sanctified life. Brother Lord, our District Superintendent, and Evangelist C. E. Roberts, and our neighboring pastor, Brother George L. Dech, of Ensign, came in on May 13th, and held a regular Home Missionary rally in the evening. The church pledged \$225 for Home Missions for the next ninety days.—H. Milligan.

BACKUS, MINN.

—Last winter a few saints started cottage prayer-meetings about seven miles out from Backus, and souls were saved at these meetings. They called Rev. Nels Olesen for a meeting in the schoolhouse, and about fifty were saved and a few sanctified, and about two months ago a class of nineteen members were organized into a Church of the Nazarene. About four weeks ago I came here to take charge of this new work, and found a faithful band of saints who believe in doing things for God. Our regular attendance increased so fast that the schoolhouse will not hold them, and we decided to build a church. This

is a timber country with many sawmills, and we figure on having the church free of debt when finished. The Sunday school numbered seventy-eight in attendance and the regular services from seventy to one hundred, with interest increasing. Souls were being saved in some of our regular services. A week ago we began a series of meetings which lasted through the week, during which time forty souls prayed through to victory. This is right in the busy seeding time, but these dear people did not let that interfere with the meetings, and people came from near and far, and filled the house to the limit. We had sixteen seekers last night and nearly all prayed through—some wonderful cases. Praise God, from whom all blessings flow. As my dear wife and I are under appointment as missionaries to Africa, we plan on visiting our churches in the interest of missions after June 1st, and Brother Nels Olesen will take charge of this place till our Assembly meets, and maybe for the next year. We expect to take in a nice class of members next Sunday. Prospects are good for a strong work here and this is a great field for holiness work. We have many good openings for a good work on our District, but can not organize because of lack of pastors and support.—F. B. Janzen.

SPRINGFIELD GARDENS, N. Y.

—God gave us a wonderful day last Sabbath. His Spirit was manifest in a peculiar way. Things have been lightened up for some time, but the very first moments of the early service at 8:30 were blessed with unusual freedom and liberty. The atmosphere cleared and there was a general loosening up which lasted the entire day. Before preaching we presented our financial obligations for the coming year, at which time our treasurer, Brother William Liller, gave a short talk on our envelope system, and showed how that if every one would do his part, by systematic tithing all expenses could be covered without any special offerings being taken. Brother C. H. Bingle, our missionary treasurer, brought before us the vision of both Home and Foreign Missions, and told of our pledge made at the District Assembly. The Sunday school session was visited by the presence of the Holy Spirit. God helped us to deliver our souls in a message to the children and also to the parents on "courtesy, reverence, discipline, and child training." This was in accord with our lesson. At the Young People's service last night the president, Brother Bingle, gave a splendid exhortation, which did much toward creating a spirit of conviction on the evening preaching service. God laid upon our hearts the message found in 1 John 2:15, "Love not the world," etc., and the break came. Glory be to Father, Son, and Holy Ghost! Seven seekers were at the altar and five of them were good cases. One was a young man who had wandered away from God and had gone down in deep sin. His trouble was gambling, and that same night before he went home, without saying anything to him, he overtook a young man and paid back to him \$20 that was won from him in a poker game. Thank God for the gospel that makes restitution. Four were young ladies, three of which were new cases, who came through blessedly. The other two were a young boy about 13, and a young man who has been seeking before. This is the first real break since before Christmas, but we expect that the coming year will be full of just such as was seen May 9, 1920.—G. Howard Rowe, Pastor.

ISABELLA, OKLA.

—A very gracious time was ours last week when our neighboring pastor, Brother G. W. McCluskey, came to labor with us for a few days. The Lord wonderfully helped him to stir things and he gave us the unvarnished truth in a plain, practical way, which located believers, backsliders, and sinners. A goodly number prayed through to victory, and we believe they will line up with the work here. Our faithful pastor, Brother Bowman, wife, and family, also the laymen of the church, and others, did much to make these good services possible by their prayers and special songs. We have a few young people who want to be doers of the Word, so with the co-operation of the pastor they expect to conduct special prayermeetings in homes. We feel this will be one way of remembering God's benefits toward us. Already we have invitations to meet in the homes of a number of our neighbors and friends. We are praying and believing. We don't know what the end will be, but we trust in Him who died for us.—Reporter.

NEWBERG, OKLA.

—We are moving along nicely with our work here. We found a very fine people who knew how to make a new pastor feel welcome. We are meeting our appointments splendidly, and have \$500 in the treasury to have new pews built for our church. We have arranged to have the Children's day missionary program for June, and are expecting a great time. Our beloved Superintendent, has paid us a visit, which was very helpful to the church. The work at Allen is just beginning. We had Brother Haynie for a

meeting here in April and had a great meeting. We have three beautiful lots on Broadway, on which we are building a bungalow Church of the Nazarene. We have the attention of the town and just as soon as we get into our new church we expect to "go over the top." Allen is a prosperous oil town, and a ripe field for Bible holiness. We are expecting to come up to our Assembly at the end of the year with victory gleaming on His banner of love and a good report on all lines of the church work. His service grows more precious as the days come and go.—Mrs. G. Morris, Pastor.

KANSAS CITY, MO.

—The revival is on at First Church. Evangelist Earl E. Curtis is preaching the old-fashioned gospel in its power and purity. Souls are being saved, reclaimed, and sanctified. The saints are being encouraged and edified. God is honoring His Word. Rev. H. B. Wallin, pastor of Woodlawn Church, Chicago, and his wife are in charge of the singing. Their special songs are enjoyed by all. Help us pray that Kansas City may be stirred by this series of meetings.—P. H. Lunn, Reporter.

REDLANDS, CALIF.

—Last Sunday was a great day at the Redlands church. The glory of the Lord was upon us throughout the day. We had a group of students with us from the Pasadena University, Rev. Joseph Gray being the preacher. Three souls prayed through to victory. The afternoon was spent at Riverside helping in the revival service there conducted by Rev. M. M. Bussey. The heavens are open and the glory is on.—Earl D. Hinchman, Pastor.

KIOWA, OKLA.

—We just closed two good meetings near this place. God gave us some old-time praying and confessing. About sixty-five souls prayed through at the altar and in their homes. We are looking for a good live church here. Brother W. F. Green was our co-laborer, and he is a wheel horse. Pray for us.—L. H. Ritter.

HILLSBORO, TEXAS

—Our Easter program was given at night to a crowded house. It is said to be the best ever given here. Our work is progressing fine, and the Lord is blessing in a wonderful way. At many of our services the Lord blesses so that the saints shout and praise the King of kings. Frequently we have seekers of God. We have organized a cottage prayermeeting among the cotton mill hands and the Lord is giving us some great services.—Ivan L. Flynn, Pastor.

ALBUQUERQUE, N. M.

—We have recently closed a very successful meeting here, the pastor doing the preaching. It is our plan to hold another meeting next month in another part of the city. The revival fires continue to burn; had one beautiful profession last evening. We were favored with the presence of several visiting friends and co-workers during the meeting. Our zone secretary, Rev. C. E. Roberts, was with us the last few services. His coming was a great inspiration to our people in every way. As he presented the needs and opportunities of our Home Mission work to our people here and at Belen they cheerfully responded

with an offering in cash and pledges of more than \$200. The outlook for our work here is very encouraging. This is a city with a population of some twenty-five thousand situated on the Rio Grande river, from which they irrigate, with excellent school advantages, and is one of the greatest health resorts anywhere for lung troubles.—L. Lee Gaines, Pastor.

MARSHALLTOWN, IOWA

—Our splendid convention with J. E. L. Moore and the Aeolian Quartet, has gone into history. How our hearts burned within us as they preached and sang the precious gospel of full salvation in the Spirit! A good offering was given the singers, another for Olivet.—Church Reporter.

CAMAS, WASH.

—We are glad to report victory here. For nearly three years we have been laboring under very strenuous circumstances but by God's grace we were kept true. Yesterday we held our first services in our newly reconstructed church, and God was surely with us. A goodly number of our own people and several outsiders and strangers were present. Rev. Frank Davis, an old yoke-fellow of the writer's, was with us and preached in the morning, and we closed the meeting with a good altar service; one backslider came to the altar and prayed through. Praise the Lord! The pastor preached at night. We are looking to God for a real revival now and expecting great things. Pray for us. We have been shifted from place to place, tents, halls, etc., but now we have the best location in town and a good, little church and parsonage. All for Jesus.—J. W. Frazier, Pastor.

JONESBORO, LA.

—We have recently closed a successful meeting with Evangelist Martha E. Curry, during which some souls prayed through to definite victory in conversion, reclamation, and sanctification. The last Sunday morning we took in a class of five new members. We are pushing on with a greater love for God and holiness and trusting in Him, who never lost a battle, to bring us out victorious. Sister Curry is a fearless preacher of the truth, and we hope to have her come our way again in the future. Pray for us.—Nora Pruett, Pastor.

NAMPA, IDAHO

—We are glad to report victory. We are pushing ahead spiritually and financially for a small church. The vision is getting larger on missionary lines, something over \$20 per member having been raised already this year. Hands are going up for prayer, and we are trusting God for a revival.—Lewis E. Hall, Pastor.

WICHITA FALLS, TEXAS.

—We just closed a great victorious meeting with Rev. J. A. Collier and wife as the evangelists. There were about forty saved, reclaimed, or sanctified, and eleven joined the church. We closed on Monday night with a rescue rally, and one lady was saved. Brother and Sister Collier are great pushers for the Nazarene work. They held our Home Missionary rally, and got \$50, also the rescue rally, and raised \$42.62. Eighteen subscriptions for the HERALD of HOLINESS were secured; every family in our church takes the HERALD or HOLINESS. The finances came easy.—W. T. Givens, Pastor.

SAN DIEGO, CALIF.

—We have just closed a very helpful meeting in San Diego, Calif., and having labored so much with this people in the last fourteen years, I must give a brief report of the work. From the very beginning some fourteen years ago, when we organized a class of forty-seven after a month of tent meetings, this work has been under the manifest blessing of the Lord. Trials and difficulties have come in at times, but the work has had the strength of eternal life and at this time gives evidence of a "come-back" to its former glory. The church board had engaged Rev. J. G. Martin as our co-laborer covering a campaign of three Sundays. From the very opening of the meeting God gave many seekers and the church seemed to take on new blessing. The meeting closed with a strong tide of salvation and a large number of seekers as Brother Martin gave the last message Sunday night. Brother Martin is an old warrior of many victories, and I never saw him in better physical condition, never more hopeful, with greater unction and tenderness of soul. We were glad to welcome into our midst Rev. James Elliot, who has returned to our church and expects to enter the evangelistic field this fall. He was present at many of the services and helped us greatly in prayer and song. Rev. Scott May has united with the church again and is at his post singing and praying like a house on fire. We were delighted to see many others in the congregation who were with us in the battles of former years. All this gives evidence that the present pastor, Rev. J. E. Bates, and his able wife are having good success, and God is with them. They have accepted a strong call for another year, and we bespeak for them a great year of victory. The kind-

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ness of these dear people, and the precious fellowship we can never forget.—John W. Goodwin.

PORTLAND, ORE.

—We have just closed a very gracious revival at First Church. The Wilde-Knight party were the evangelists. They were with us over four Sundays, and worked hard all of the time. Every service was a service of victory. The church was well filled at most of the services and overcrowded every Sunday night. We all know that Brother Wilde is a great singer, and I want to inform you all that he is also a great preacher. I never have had an evangelist that had the work more at heart. The party won their way into our hearts from the very start and they maintain their hold today. The meeting reached a number of outsiders that we were never able to reach before. There were seekers at every service, and most of them outsiders. Some very definite work was done, and a nice class taken into the church with more to follow. The revival is with us still with seekers at each of our services Sunday. We believe there is a great future in store for First Church. We close our year's pastorate here the first of June and take up the work of field secretary for the Northwest Zone. We have had a very pleasant and profitable year, and if God saw fit to let us remain in the pastorate, we would greatly desire to remain here. The whole church has been very kind and generous to us. They have all treated us much better than we deserve, and we are leaving with the love of them all, I am quite sure. We have called Rev. A. M. Bowes, of Yakima, for pastor, and are looking forward to a year of gracious victory.—J. T. Little.

LOS ANGELES, CALIF., FIFTH STREET MISSION

—Great day at the Nazarene Mission yesterday (Sunday); eight seekers at the evening service; a goodly number prayed through. Such a time of praise and rejoicing scarcely ever witnessed at old Fifth Street Mission. The heavenly chariot swung low; the saints were so blessed until great volumes of shouts were heard all over the large audience. The hall was well-nigh full. There must have been between fifty and one hundred stood on the outside and listened attentively to the testimonies and preaching of the Word. The writer never preached to a more appreciative audience. Great victory is expected in the coming revival campaign beginning May 14-31. The Rev. J. M. and Mattie Wines of the East as special workers. Will you not unite with us in prayer that the slain of the Lord will be many? We are closing up our third year at the mission, the past year being the most successful of the three, and by God's grace we will keep pressing the battle. Yours and His, W. C. Frazier, Superintendent.

SHAMROCK, OKLA.

—Our campaign with Pastor DeBoard, here, was a very interesting battle. God manifested His power in many ways. After the meeting had been under headway for about a week the people began to come to the altar for help. God began to help, and others got hungry. Many of the thinking people of the town were reached; some justified, some sanctified, and many received both blessings. Some of the hardest cases of this oil town were reached by the power of God. And many had a great deal to straighten up in their lives, but as they began the straightening it had a bearing on the town. In all there were some sixty professions, about eighteen or twenty joined the church, and likely others will follow soon. A number of subscriptions were taken for the HERALD OF

Just to get you started and to give you an idea of the tremendous responsibility and the wonderful opportunity we have in ministering to the needs of the heathen—"The Modern Samaritan," by C. J. Kime. 25c prepaid. Order it today from the NAZARENE PUBLISHING HOUSE.

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NOTES AND PERSONALS



Rev. O. E. Enos, of the Indiana District, has accepted a position with the General Board of Foreign Missions at General Headquarters, assuming his duties on May 21st. Brother Enos will assist Brother Anderson in the financial details of the business of the foreign board, a position for which he is well fitted through his long association with the foreign work of the Indiana District.

Rev. Theodore Ludwig, Superintendent of the Nebraska District, while in Kansas City last week, received a message that Rev. Melza Brown, pastor at Fairbury, Neb., was operated on May 18th for appendicitis, after a week's sickness. Prayer is requested for his speedy recovery. Later we received the following from Brother Ludwig: "I stopped between trains on my way home from Kansas City and saw Brother Brown at the General Hospital, and found he had stood the operation fine and was resting well. We thank the Lord and continue to pray for him."

The following telegram from F. A. Runquist, Pasadena, Cal., was received too late for publication in our issue of May 19th: "On account of sickness our commencement exercises will be held a week earlier and we close our school on Wednesday, May 26th."

Rev. S. C. Pritchett of Corsicana, Texas, writes that he has open dates for meetings or camps.

Lewis E. Hall, 723 Ninth avenue south, Nampa, Idaho, writes: "Any one desiring to move into a new productive irrigated county, where land is cheap and where people are making money, and where we have a good live Nazarene church, write to me."

Rev. B. L. Patterson, Superintendent of the Tennessee District, writes that they organized at Tracy City, Tenn., with sixteen charter members and a good church building rented for a year.

The following telegram from Mrs. J. D. Tomkins, East Palestine, Ohio, was received at our office too late for insertion in last week's paper: "Young People's convention, East Palestine, Ohio, June 3d to 6th. Rev. V. H. Fisher, of Pittsburgh, Professor Johnson and wife, of Akron, Ohio, workers. All young people of Pittsburgh District invited. Entertainment free. All who expect to attend write Erma Kirtley, East Palestine, Ohio."

D. C. W. Tetrick and wife write that they have opened up a mission at 118 South Union street, Shawnee, Fla., and covet the prayers of God's people for the work there. Any one passing through is earnestly invited to visit them and give them a lift.

We were glad to greet Rev. W. I. Deboard, Superintendent of the Missouri District, at General Headquarters last week.

We received the following telegram too late for publication in last week's issue: "Greenville, Texas—Peniel commencement begins May 29th. Drs. Ellyson and Chapman, Revs. Neely and Waddle are to be present. Great singing and splendid program. Alumni day June 2d. Come. N. W. Sanford, President."

HOLINESS. Brother DeBoard is certainly an ideal pastor. He is very aggressive, and when the evangelist desires to start a forward move he can be certain that Pastor DeBoard will be by his side doing his utmost to help promote the cause. This was proven when we started the offering for a church building. The pastor did not say, "We can't," but he said, "We can put it over," and stood by his statement by giving \$100 himself. In only a short time \$2,150 was raised in cash and subscriptions, and many of the men of the town were not present, and will give later. We purchased an option on two choice places in town and went away feeling that the Shamrock church will soon be one of our good churches.—G. F. and Byrdie Owen.

WACO, TEXAS

Just closed a great revival here, with Rev. C. F. Clayton, and his precious people. This was one of the greatest revivals that it has been our privilege to be in for some time. Brother Clayton has accomplished a great work with this church, and he has some of as fine people as you will find any place. They have a nice location for a church down in the main part of the city with the other churches. They are to begin some time this week on the new church building. In this great revival God blessed in the salvation of fifty-two souls, twenty-three fine members were added to the church with others to come, and

the last Sunday of the meeting we raised twelve hundred dollars on the new church building. We also got the pastor's salary raised from \$25 per week to \$35 per week, and the Sunday school gained fifty-five in two weeks. In addition to all this, they did not forget to make a nice offering for us. We secured a number of subscriptions for the HERALD OF HOLINESS and sold a good number of church manuals.—E. W. Wells.

HICKORY RIDGE, ARK.

—God has called a little flock out from sin to the light of truth to wave the banner of full salvation. He has not forgotten the day of small things. He gave witness to this last Sabbath in having the message on missions by our District Treasurer, Rev. J. M. Westmoreland, at which time a cash and subscription collection of \$39 was raised; also in blessing of the message on Bible holiness by the pastor the Sunday night following. One young man prayed through to victory; others were powerfully convicted in the old-time way.—Eva Pearson, Secretary.

PORT ARTHUR, TEXAS

—We have just closed a two weeks' revival here. Brother Best from Peniel conducted the service. Thirty-seven souls saved, including some reclamations. Finances coming easily.—Selma Cater, Reporter.

WEBSTER CITY, IOWA

—We just closed a three days' convention with the Acolian Quartet and Rev. M. Edward Borders as workers, in behalf of Olivet University. They proved a great blessing to us. Rev. Borders, with his strong messages, and the quartet, with their gospel singing, greatly impressed our little city. God blessed, and conviction fell upon the people. Strong men wept and the saints were filled with joy. Four hundred dollars was raised for the university, and prejudice mightily shaken. We are planning for a strong summer campaign, and expecting much from God. Pray for us, with faith believing.—Maude M. Hume.

"God bless the HERALD of HOLINESS staff and family. It is food to my soul. I would be glad to get it twice a week at least. When we read it we then pass it on to others that they may learn the way of holiness more perfectly." D. C. GAYFORD, Waco, Texas.

Five Years' Progress In One

No, this is not an exaggerated statement. You know what a slow, tedious task it is to hunt out Scripture passages relating to any certain subject or doctrine. Yes, of course it's worth the effort, but time is valuable. There is much to be done. Your spare moments are few and far between. You can now secure a Bible Student's aid that gives at a glance all the Scripture references pertaining to the essential doctrines of the Bible.

SOUND DOCTRINE

By WM. E. FISHER

has been prepared after many months of study and search by the author. Never before has a book been offered to Christian men and women that represents a greater amount of effort, time, and painstaking care before it was finally completed and ready to be printed and offered to Bible students who hunger for a deeper knowledge of God's Word. Your equipment is not complete without it.

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NAZARENE PUBLISHING HOUSE
2109-15 Troost Ave. Kansas City, Mo.

PUBLISHER'S CORNER

The printed page is one of the most fruitful agencies of the Church in promoting every department of the work of the kingdom of our Lord Jesus Christ in which every Christian can and should have active part. Less than one-tenth of the entire membership of the Church at large are called to preach the gospel from the pulpit, but every one—man or woman, boy or girl—is accountable to God for the use of their opportunities to give a full gospel to the whole world by means of the printed page. We must not hesitate because our effort may seem feeble; the loaves and fishes when given to the Master were made a blessing to the multitude. Following one act of humble service, Jesus saw fit to have recorded "She hath done what she could." To us it is not given thus to signify our allegiance to the Christ of God, but remember, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

We are a CALLED people for a special work peculiar to our own day and time. Our country and the whole world is being sown down with everything the Devil can conceive to mislead and destroy faith in our Lord Jesus Christ and it is our job to do our best to counteract these onslaughts of the enemy by the help of the Almighty. We must get the full gospel message to the ends of the earth, beginning in our own home, spreading it among our relatives and friends, and on and on until it shall have reached the uttermost parts. Dr. Bresee well said, "No man has a right to hear the gospel twice until every other man has heard it once."

We must more and more make the HERALD of HOLINESS an evangel of the church. We must have more books, booklets, and tracts which are unmistakably clear in setting forth the doctrines and experiences we teach. All our people, our societies, and institutions should subscribe for, read, and distribute freely all our own productions, and must help to produce it. We must do it ourselves; we can not commit any portion of this work to any other people. Though it require consecrated money, brain, and brawn, we can prosper according to the largeness of our planning and the greatness of our devotion. Some one has said, "We are to ask great things from God and undertake great things for God."

As we take "our reckoning" from the past and look forward into the already opening opportunities we recall the story of the Relief of Lucknow and poor Scotch Jeannie, who, with senses sharpened by pain, distinguished in the distance the faint, familiar notes of an old Scotch song dear to her heart in childhood.

"Dinna ye hear the pibroch?" she said to those around her, as she leaned forward with face inspired, but they could hear nothing. "Dinna ye hear the slogan?" again cried the girl, faint with hunger, yet radiant with hope.

Bending forward, the devoted band caught at last the sweet and welcome notes of the old Scotch song, "The Campbells are Coming. Hurrah! Hurrah!" Heaven alone could measure the pathos and joy of the scene that followed.

Millions of sad hearts hungry for the gospel and holiness listened for the music to which our marching army of relief and glad tidings keeps time. We must set the pace for a great and mighty forward movement throughout the Church. Possibly the first line be true:

"We have been beaten back in many a fray"
Yet newer strength we borrow;
And where our vanguard camps today
Our rear shall march tomorrow."

NAZARENE PUBLISHING HOUSE.

ANNOUNCEMENTS

NOTICE—Missouri District: Will the churches who have not paid for their Assembly minutes please remit? At the Assembly it was voted to borrow \$60 from the Home Mission fund to pay for the printing of the minutes; this amount to be repaid as the churches paid for their minutes. Only \$1.86 has been collected to repay this, leaving a deficit of \$58.14. Let us be real Nazarenes and pay our debts. Will the pastors kindly attend to this at once? Send remittance to Mrs. ERNA PATTERSON, Mo. Dist. Sec'y, Malden, Mo.

NOTICE—From the General Board of Education: We have received a number of calls lately from several of our schools and colleges asking for recommendations for teachers. If there are any qualified teachers among our people who feel called to work in our schools, kindly notify the secretary at the earliest possible moment.—H. O'CONNOR WILLY, Secretary General Board of Education.

Memorial campaign in St. Louis through month of June, and over July Fourth, under auspices of Flower Memorial Church of the Nazarene. The tent will be located one-half block from the church. Rev. M. E. Borders, evangelist; Prof. B. L. Sutton, song leader. Friends passing through the city plan to attend.—R. V. STARR, Pastor.

NOTICE—To the Licentiate of the North Pacific District: The Assembly convenes June 16th. Every

TELEGRAMS

INDIANAPOLIS, IND.

HERALD OF HOLINESS:

Williams-Shaffer campaign starts off with fine crowd. Dr. Williams, Miss Shaffer, C. C. Rinebarger capture crowd. We solicit the prayers of all the readers of HERALD OF HOLINESS for next two weeks for these meetings.

EVERETTE O. CHALFANT.

NEWTON, KAS.

HERALD OF HOLINESS:

Closed greatest revival in history of church; many found God. Church greatly edified. Fifty subscriptions for HERALD OF HOLINESS. One hundred dollar gift for pastor. Efficient work by Evangelist Balsmeier and wife and Mrs. May Roberts. Evangelists called back. Zone Secretary C. E. Roberts' great Home Mission rally, five hundred dollars subscribed.

I. W. YOUNG AND WIFE.

SHAWNEE, OKLA.

HERALD OF HOLINESS:

Shawnee, Okla., church just closed a big rally. B. H. Haynie, District Superintendent, present. We closed with great victory over the top. Through the successful preaching of our dear pastor, Rev. Tommie Hayes, we have had 129 souls saved this year. Added to the church, thirty-four. We thank God for blessing us with a pastor who preaches the Word and likes to bless others. We have had the best year of history of church. Pray for us.

E. LYKINS.

KANSAS CITY, MO.

HERALD OF HOLINESS:

Break has come. Altar lined with seekers last night. Cries of the penitent and shouts of newborn souls rejoiced our hearts. Evangelist Curtis is preaching with power and freedom yet with tenderness. Rev. and Mrs. Wallin have sung their way into the hearts of all. Pastor and people greatly encouraged.

P. H. LUNN, Reporter.

Licensed preacher and deaconesses who expects to take the examination is hereby notified to meet the Board of Examination at 9 o'clock Tuesday morning, June 15th. Don't come the day after and expect to be examined. Only one day for examination! That will be the day before the Assembly. By order of the chairman.—DORMAN D. EDWARDS, Sec'y Board of Examination.

NOTICE—New England District: There will be a meeting of the New England District Deaconesses Association of Fitchburg, Mass., on June 1st. All deaconesses requested to be present. There will be a business session in the forenoon.—EMMA A. HADLEY, Secretary.

NOTICE—To the Colorado District: Brethren, please observe (1) The Assembly convenes with Delta church June 28-29. (2) Delta church offers free entertainment to ministers and their wives, delegates, and visitors also if possible. There will be a men's dormitory, a ladies' dormitory, and common dining hall. For information relative to entertainment write Rev. J. R. Hunter, Delta, Colo. (3) Each church please send to the District Secretary, Rev. C. J. Lockman, as soon as possible, the complete list of your delegates. Address, Divide, Colo. (4) We have secured Rev. C. E. and May Roberts to take care of the evangelistic side of the Assembly; Brothers Sutton and Rice, of Pasadena University, singers, also Rev. L. Milton Williams, president General Home Board, will be present. This meeting will continue one week after the Assembly, which we hope will be the beginning of the "Annual Western Colorado Nazarene Camp." Let all singers and musicians bring their singers and musical instruments, and let's go in for the greatest Colorado Assembly. (5) We have arranged for "Nazarene Special" sleepers to run from Denver via Tennessee Pass and Grand Junction to Delta, D. & R. G. railway, at special rates for the round trip. Write the undersigned or see your pastor, who will have detailed information in hand.—A. E. SANNER, Superintendent.

NOTICE—Indiana District: As I have accepted a position in the Missionary department, and am at Kansas City at this time, all Missionary and Church Treasurers, and any one else wishing to communicate with me, please address me at 2109 Troost Avenue, Kansas City, Mo.: O. E. ENOS, Indiana District Treasurer.

WANTS

WANTED—Firm or small dairy on shares in Nazarene community, by an experienced married man with three boys; good references. Possession Nov. 1 to 15. Samuel Hockersmith, R. 4, Russellville, Ind.

WANTED—Purchaser for one new Biltmore folding organ. Weighs 30 pounds. Suitable for indoor or outdoor use; a bargain. A. H. Clayton, Jonesboro, La.

"Please find inclosed \$1.50 for the renewal of the HERALD of HOLINESS. We could not possibly do without our dear church paper. It is getting better all the time, and we greatly appreciate this visitor into our home each week." M. T. and Lina BRANDYBERRY, Pastors, Richmond, Ind.

Books With Purpose

Not one of these books has been written to make money; to advertise the author; or to exploit fanciful theories. There is a definite aim and purpose as a motive for writing and for publishing every one of these volumes. Look over this list and order such titles as you do not already possess. And by the way, don't forget your neighbor. What are you doing to give the gospel to those in your locality? The printed page is a splendid medium through which to reach needy souls. Will the Master say of you as He said of one of old, "She hath done what she could?"

SOUND DOCTRINE. By William E. Fisher. A scriptural treatise on the statement of doctrine as set forth in the Manual of the Church of the Nazarene and contained in the Word of God. 175 pages; pebble cloth, 40 cents; cloth boards, 75 cents.

THE MODERN SAMARITAN. By C. J. Kline. The why and wherefore of Medical Missions are presented in this new book. It brings the needs and claims of Medical Missions with a force and simplicity that can not fail to stir the hearts of many to realize this need. 96 pages; paper covers, 25 cents.

PIONEER DAYS OF THE HOLINESS MOVEMENT IN THE SOUTHWEST. By C. B. Jernigan. Dr. James B. Chapman in the introduction writes: "The book is full of human interest and will be read, not merely for its valuable history, but also for its devotional merit." 157 pages; illustrated; neatly bound in cloth covers, \$1.

AN INVISIBLE PARTNERSHIP; OR, THE FACULTY FAMILY. By H. M. Chambers. A series of heart-to-heart talks on Conscience, Will, Affections, Memory, Reason, Judgment, The Body, The Family, Satan's Confederate, The Family Benefactor. Good reading and intensely spiritual. 79 pages; pebble cloth, 25 cents; cloth boards, 35 cents.

THE MAN FROM NAZARETH. By J. M. Nichols. A treatise on the Deity of Jesus Christ. A timely little book published to help stem the tide of anti-Deistic teaching that is sweeping the world. Paper covers, 10 cents; a dozen, \$1.00.

A WRONG CHOICE. By M. Edward Borders. This little book will bring conviction to many a hardened sinner's heart. It is especially valuable to Christian workers for free distribution. Paper covers, 5 cents; a dozen, 50 cents.

APOSTOLIC TEACHING CONCERNING TONGUES. By Wm. E. Radford. A sane and logical treatise on this vital subject. By Scripture; by reasoning; by illustration, and by analogy this much mooted question of the gift of tongues is discussed from every possible angle and viewpoint. Ten chapters; sixty-one pages; paper covers, 15 cents; a dozen, \$1.60.

A MIRACLE OF GRACE. The life story of George W. H. Russell told by himself. This little book demonstrates beyond a doubt that the age of miracles is not past. Paper covers, illustrated, 15 cents; a dozen, \$1.60.

CHURCH ORGANIZATION. By J. W. Oliver. This subject is here treated in a remarkably clear and logical manner. Paper covers, 10 cents; a dozen, \$1.00.

FROM SINKING SANDS. By Harry J. Ellett. In a simple heart-to-heart fashion that can not fail to stir the heart, the author tells the story of his life in a thirty-six-page booklet. He tells of his childhood days and God's faithfulness in leading him out from sin into a life of usefulness and blessing to others. Paper covers, illustrated, 15 cents; a dozen, \$1.50.

MUST WE SIN? By Howard W. Sweeten. A newcomer in the ranks of holiness books; one that has been written to fill a real need. A book that will be welcomed by all lovers of the truth. Have you friends, relatives or neighbors who claim that it is impossible to live without sin in word, thought, and deed? This book will give them the truth by reason and revelation. Eight chapters that cover every phase of the sin question. 184 pages; bound in cloth boards, \$1.00.

NAZARENE PUBLISHING HOUSE

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B. F. HAYNES, D.D., Editor.
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H. F. REYNOLDS.....Kansas City, Mo.
Office 2109 Troost Ave.
Residence: 10 Summit Ave., Haverhill, Mass.

San Francisco (Santa Rosa).....June 9-13
Southern California (San Diego).....June 16-20
Colorado (Delta).....June 23-27
Idaho-Montana (Minot).....June 30-July 4
North Dakota (Beulah, reached by auto from
Fulton Railway Station).....July 7-11
Minnesota.....September 1-5
Tennessee (Nashville).....September 8-12
Kentucky.....September 15-19
Alabama.....September 22-26
Florida.....September 29-October 3
Georgia.....October 10-14
Mississippi.....October 20-24

All Assemblies will be preceded with an evan-
gelistic meeting beginning at 7:30 o'clock on
Tuesday night. The Assembly will open its
first session on Wednesday morning at 9
o'clock. Place to be announced.

R. T. WILLIAMS.....Nashville, Tenn.
947 Greenwood Ave.

Chicago-Central Olivet, Ill.).....September 1-5
Michigan.....September 8-12
West Oklahoma (Guthrie).....Sept. 29-Oct. 3
East Oklahoma (Madill).....October 6-10
Arkansas (No. Little Rock).....October 13-17
Little Rock.....October 20-24
Louisiana (Shreveport).....October 27-31

J. W. GOODWIN.....Pasadena, Calif.
309 W. Dakota St.

Northwest (Walla Walla, Wash.).....June 2-6
Idaho-Oregon (Nampa, Idaho).....June 9-13
North Pacific (Salem, Ore.).....June 16-20
Alberta (Calgary, Alta.).....June 29-July 4
Campmeeting closing July 11th
Manitoba-Saskatchewan (Lussell, Sask.) July 7-11
Campmeeting closing July 15th.
New Mexico (Deming, N. M.).....July 29-Aug. 1
Campmeeting over August 8th.
Nebraska (Hastings, Neb.).....August 11-15
Nebraska.....August 18-22
Indiana (Indianapolis).....August 25-29
Kansas (Newton).....September 1-5
Dallas (Port Arthur, Texas).....November 10-14
San Antonio (San Antonio, Texas).....November 17-21

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331 Eastern Avenue.
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913 North Poplar street.
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Route 3, Box 65.
MANITOWA-SASK.—W. B. Tait.....Morse, Sask.
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145 Quigley Blvd., S. W.
MISSISSIPPI—S. E. Galloway.....Houston, Miss.
MISSOURI—W. L. Deboard.....Clarence, Mo.
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NEW YORK—E. A. Angell.....Flushing, N. Y.
65 Queens avenue.
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Wash. 783 East Alder street.
OHIO—E. E. Wordsworth.....East Palestine, Ohio
15 South Market street.

PITTSBURGH—Dr. J. H. Sloan.....East Liverpool, Ohio
614 Jackson street.
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Box 6.
SAN FRANCISCO—P. G. Linaweaver.....Stockton, Cal.
435 East Wyandotte street.
SOUTH DAKOTA—John Nolt.....Mitchell, S. D.
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119 North Curtis avenue.
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Care Trevecca College.
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3926 Parrish street.
WESTERN OKLAHOMA—S. H. Owens.....Bethany, Okla.

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SOUTHERN—J. B. Chapman.....Bethany, Okla.
SOUTHEASTERN—C. B. Jernigan.....Donalsonville, Ga.

EVANGELISTS' DATES

A. B. ANDERSON, 6211 Centennial Blvd., Nashville,
Tenn.:
West Huntsville, Ala.....May 26-June 13
Cullman, Ala.....June 17-July 4
JABRETTE and DELL AYCOCK, Atwood, Okla.:
Marshalltown, Iowa.....May 30-June 20
Beatrice, Neb.....June 23-July 13
LEWIS H. and NELLIE BACHLEER, Michigan Dis-
trict, care of Dist. Supt. C. L. Bradley:
Holland, Mich.....Beginning June 6
WILL BRANTLEY, Bismarck, Ark.:
Coke, Ark., Pleasant Home.....July 9-13
W. R. CAIN, 516 South Vine avenue, Wichita, Kas.:
Vincennes, Ind.....May 23-June 13
Toledo, Ohio.....June 20-July 4
R. W. CHATFIELD, 1126 King avenue, Indianapolis,
Ind.:
Cincinnati, Ohio.....June 4-13
Nelsonville, Ohio.....July 3-13
D. S. COMBART and WIFE, 1326 North Hill avenue,
Pasadena, Calif.:
Palladas, Colo.....May 16-June 13
San Diego, (Assembly).....June 16-20
REV. F. W. COX, Lisbon, Ohio:
Menomonee, Wis., care of Rev. A. J. Laird
Danville, Ill., 195 W. Peachill at July 14-Aug. 1
MARTIN E. CUNY, 136 Larch st., Providence, R. I.:
Poncha City, Okla., 113 South Fifth street.
.....May 29-June 16
Greencastle, Ind., care of Rev. Guy Mc-
Henry.....July 24-August 16
EARLE E. CURTIS, 16 Stewart street, Lowell, N. Y.:
Kansas City, Mo.....May 12-30
Lawrence, Kas.....May 21-June 20
Ingersoll, Okla.....May 21-June 6
Hugo, Okla.....June 13-July 4
H. J. ELLIOTT, 916 16th avenue S., Nampa, Idaho:
Centralia, Ill.....June 4-13
I. M. ELLIS, Bethany, Okla.:
Ingersoll, Okla.....May 21-June 6
Hugo, Okla.....June 13-July 4
Marlow, Okla.....July 2-16
Duncan, Okla.....July 23-August 1
THRU. ELANER and wife, 1423 Pacific street, Brook-
lyn, N. Y.:
La Fargeville, N. Y.....June 4-20
Wilmington (N. Y.) camp.....June 25-July 4
Aura (N. J.) camp.....July 9-25
E. P. and EMILY ELLISON, Trevecca College,
Nashville, Tenn.:
Klondike, Texas.....June 2-6
Bonham, Texas.....June 8-13
Owensboro, Ky.....June 20-July 4
EONA FLEMING, Ashland, Ky.:
Racine, Wis., camp.....July 9-13
Denton, Md., camp.....July 23-August 1
CHARLES GRANT:
Boise, Idaho.....May 28-June 2
Milford, Ill.....June 6-27
Burr Oak, Kas.....June 30-July 15
C. J. GARRETT:
Yates Center, Kas.....June 2-13
Mrs. M. E. GASSAWAY, Houston, Miss.:
Cochran, Miss.....June 7-17
Paden, Miss.....June 19-30
H. A. GREGORY, Van Arsdale, Texas:
Rogers, Ark.....July 2-11
San Franklin, Texas.....August 1-8
ROY and ESTHER HOLLENBACK, Miss HAZEL WOOLLEY,
Miss LOLA WHITE:
Nashville, Ark.....June 3-27
URAL HOLLENBACK, 1222 La Grande, Indianapolis,
Ind.:
Cleveland, Okla.....May 20-June 6
H. P. LUFFMAN, Box 355, Carnegie, Okla.:
Lawton, Okla.....May 21-June 13
Clayton, Okla.....June 20-July 11
W. F. JAY, Nampa, Idaho:
Mebane, N. D.....June 13-27
Dakota-Montana Assembly.....June 30-July 4
Sawyer, N. D.....July 8-18
A. H. JOHNSTON and WIFE, 309 Princeton street,
Akron, Ohio:
Lansing, Mich.....June 6-13
LUM JONES, Box 3, Kingston, Okla.:
Bromide, Okla.....May 20-June 6
Henrietta, Okla.....June 10-27
J. A. MANABCO, Nauvoo, Ala.:
Columbiana, Ala.....May 19-June 6
Dora, Ala.....June 8-20
ORLA MONTGOMERY, 613 South Fifteenth street,
Terre Haute, Ind.:
Moores, Ind.....June 6-20
GEORGE and EMMA MOORE, 1133 Holiday street, In-
dianapolis, Ind.:
Franklin, Ohio.....May 16-June 6
Auburn, Ind.....June 11-27
R. L. MORGAN, 2206 Central avenue, Anderson, Ind.:
Mackey, Ind.....May 23-June 6
G. F. and BYRDIE OWEN, Bethany, Okla.:
Galesburg, Ill.....May 28-June 21
R. M. and MRS. WIFE, Ingersoll, Okla.:
Ingersoll, Okla.....May 21-June 6
BUD ROBINSON, 1169 Braces Ave., Pasadena, Calif.:

Omaha, Neb.....June 1-3
Oskaloosa, Iowa.....June 4-14
CHARLIE ROBINSON and WIFE and LAWSON BROWN,
Bethany, Okla.:
Ocala, Okla.....June 25-July 11
Waco, Okla.....July 15-August 1
FLORA N. RUTHA, 526 Welsh street, Kane, Pa.:
Coshocton, Ohio.....May 23-June 6
Walbridge, Ohio.....June 15-27
B. D. and M. D. SUTTON, 4232 Castleman avenue,
St. Louis, Mo.:
St. Louis, Mo.....June 4-30
Evansville, Ind.....July 1-15
Muncie, Ind.....July 19-August 1
W. H. TULLIS, Olivet, Ill.:
Norma, N. D.....June 3-13
Jamestown, N. D.....June 17-27
KENNETH and EUNICE WELLS, 2015 Mabel street,
Indianapolis, Ind.:
Emporia, Kas.....May 31-June 6
Lincoln, Neb.....June 18-27
Mrs. BESSIE WILLIAMS, 1815 South Main street,
Fort Worth, Texas, and Mrs. EUPHA D.
DEASLEY, Hugo, Okla.:
Mangum, Okla.....May 30-June 13
Dalark, Ark. (Haynes Chapel) June 30-July 11
Milano, Texas.....July 15-August 1
WILDE-KNIGHT EVANGELISTIC PARTY, 876 N. Chester
avenue, Pasadena, Calif.:
San Diego, Calif. (District Assembly).....June 16-20
A. L. WHITCOMB, University Park, Iowa:.....June 4-13
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