

HERALD of HOLINESS

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

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EDITORIAL

B. F. HAYNES, D.D., Editor
First and Second Pages

Holiness and Heresy

HOLINESS people are not constitutionally heresy hunters. They are not continually on the lookout for the heretical. Holiness fosters brotherliness, charity, broadmindedness, forbearance, and tolerance. The holiness movement is not the re-establishment of the Spanish Inquisition. The erratic and twisted in faith will find more patience and kindly dealing among no people in the world than among the holiness people.

This is not saying that holiness people are indifferent to right belief, or, to right statements of faith. They are not a slipshod unkempt crowd, as to credal matters. They simply deny that they claim to have a monopoly of all the parts and component elements of every truth and doctrine in the revealed Word, and that nobody else has any.

At the same time let it be understood that we stand for something, and that is, for holiness — holiness provided, promised, revealed, and given, on compliance with specified conditions of consecration and faith. We claim that this blessing brings a clean heart, fills with the Holy Spirit, intensifies all the fruits of the Spirit in character and life and bestows a new grant of life and activity in service for others. Men can have the faith and consecration for this blessing and really obtain it and live it while holding diversified views and angles of faith as to doctrine and church polity. For this reason Nazarenes are not the only ones who can get the blessing. Presbyterians, Baptists, Congregationalists, Episcopalians, and all other denominations who recognize their need of the blessing and meet the conditions can obtain it. How tragic would it be if it were otherwise! Who would have it otherwise?

We but copy the course of our Lord in this matter of heresy. How He rebuked heretics, yet how tenderly and justly He recognized and accepted any and all good He found in them! How readily He saved even heretics on the same terms He saved others.

There is a much neglected lesson in the parable of the Good Samaritan. It is sometimes forgotten that this Good Samaritan was a heretic. The Samaritans were a heretical people. Christ so taught and distinctly and severely rebuked this heresy in His conversation with the Samaritan woman at the well, in John 4:22. They localized the worship of God to Mt. Gerizim, thus limiting His omnipotence and omnipresence. In rebuking this heresy He taught her the spiritual worship of the spiritual God anywhere.

In the parable of the Good Samaritan, the Samaritan was a heretic while the lawyer was a Jew, who was orthodox. A great lesson which He taught was the difference between a bad heart and a bad head. He had before Him in the persons of the priest and Levite orthodoxy with inhumanity; while in the person of the Samaritan He had before Him heterodoxy with humanity. The Jewish lawyer no doubt saw the point. There was sacred sarcasm when Jesus commanded the orthodox Jew who hated Samaritan dogs to go and do like the Samaritan.

We learn hence that it is of prime importance to have a right heart — that such a heart will never be found asking wrong questions like "who is my neighbor?" The essential spirit of such a question betrays a desire and purpose to limit as much as possible the territory of neighborly responsibility. The opposite question which the good heart always asks is, "To whom can I be a neighbor?" The inward purport of this question betrays a purpose and desire to enlarge the boundaries of this territory until it reaches the extent of that which John Wesley fixed for himself when he said, "The world is my parish."

What infinite tact as well as breadth and patience did our Lord possess and practice!

We know not whether this lawyer was saved or not by the Master's teaching in this sublime parable. We have good reason to believe that the Samaritan woman at the well was saved. He did not despair of heretics. He would correct with holy reprimand their heresy, but add immediately with it wondrous tact, tenderness and fullness of teaching that He might save them.

Three Homes and Their Lessons

THE first of these homes is mentioned in the second chapter of Luke, verses 51 and 52. "And he went down with them and came to Nazareth; and was subject unto them." The most striking thing about this statement is the declaration that Jesus was subject or obedient to Joseph and Mary who occupied the position of parental responsibility. Think of the divine Son of God being subject to a human father and mother in a human home! What dignity is thus put upon the home! What honor and importance are placed on obedience to parents

by the sublime spectacle of seeing Jesus subject to parental authority in a home!

There was great need of this emphasis being given the home in that age. In the Roman empire at that time the home had sickened and was languishing in its death throes from the same maladies, however, which afflict the homes in this boasted age of ours. The lustful divorce craze, semi-nude dressing, the destruction of the Sabbath, and the amusement mania have prostrated the home into its death agony. If resuscitated at all the first means necessary will be the re-establishment of parental authority and filial obedience in the home.

The second home we mention is referred to in Luke 10:38-42. It is the home of Mary, Martha, and Lazarus and the occasion was the entertainment of Jesus on one of the frequent visits to the home. The most striking thing about this home is the fact of the welcome and entertainment of the Master. This is another prerequisite to the resurrection of the American home—the presence of Christ as a welcome guest in the home. He must be welcomed in and invited to the home if we would make it a really Christian home and able to preserve and perpetuate our civilization as is its divinely intended purpose and mission. This God-Man must be the abiding guest in the home; the unoffended hearer of every word spoken and witness of all that occurs. He is not now welcomed but is kept without carefully because it is well known that He could not feel at ease within its portals because of the character of the home life.

The third home we refer to is mentioned in 2 Tim. 3:14, 15: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

The most striking thing in this home was the teaching of the Scriptures to the children from their earliest age, thus grounding them in Bible knowledge from the cradle. This is fundamentally necessary for its own sake and also to secure for the home the dominant characteristics we found in the other two homes. Children taught the Bible diligently will be obedient to parents and will come to know Jesus Christ and welcome Him in their hearts and lives.

These lessons from these three homes thus combine and interblend and point the only way out of the wilderness of desolation and woe into which the American home has unhappily fallen. There must be a return to demanding and securing obedience from the children in the home. Without this we will continue rearing convicts for the penitentiary and the gallows and anarchists instead of disciples of the Christ. We will have to choose which we will raise of these two classes. In submission in the home breeds only anarchists and criminals for the courts and juries of the country.

Our civilization is in peril and only a restored home can save it. Shall we undertake it? It is worth the attempt. Let the church rally to her paramount duty in the premises and wrench our civilization from the intrigues of bolshevists and Jesuits and the myriad foes of government and the Christian religion. This wicked world is today no more a friend to Christ than when it put Him to death two thousand years ago but is seeking His defeat yet, with as much malevolence and determination as ever. Shall the Church awake to her responsibility in the premises and furnish gospel homes which are really the only palladium of our liberties and our vital religion bought with the precious blood of the Christ. To the rescue of the home, therefore, ye soldiers of Christ!

TRIUMPH IN TRAGEDY

SOME lives are so full of sorrow, sadness, disappointment, suffering, and sacrifice that they are really tragic. Such a life though it may be called a tragedy, may yet be at the same time a triumph, if the life be vitalized and crowned by a victorious faith in the Lord Jesus Christ. We have met such Christian triumph in many a hovel of the poor and suffering. The victory of faith defies all the powers of darkness, woe and sorrow to dim the luster of its shining. An English paper describes the case in point. Her humble cottage stood on the hillside of one of the greenest dales of North Yorkshire. She earned her living by washing and the baking of cakes for visitors in the summertime. How she got through the long winter months was a mystery nobody ever solved. Yet she emerged from every such winter bright and happy and with the same unconquerable spirit which she carried through the summer months. Never a word of complaint was heard from her lips, though she lived now in solitude.

Until a year or two ago there was one other member of her family. In one of the tiny bedrooms there lay on a cot her only child, blind, deaf, mentally deficient—a woman in years but helpless as a babe, needing everything to be done for her like an infant and unable to show appreciation, or make response to the wealth of love and tender care lavished upon her by her self-sacrificing saint of a mother. All through the long years of this death in life this devoted Christian mother had found her joy and delight in devotion to the needs of this poor wrecked life, and such angelic service made her radiantly happy and converted her hovel into a heaven.

When at last the end came to the tragic story and the helpless mass of human flesh was removed by a merciful death, the brave little mother stood for a while dazed as one from whom all joy of life had fled forever, but only for a little while, for the lifelong victory of her royal faith reasserted itself and the old joy came back, printing the same radiant smile on her cheek and giving the same light of victory to her eyes and she went about her

humble cottage gently singing a song of triumph and in her solitariness keeping her tiny room spotlessly clean, a wonder and a joy to behold.

While her cakes are baking and a savory odor goes forth arousing the appetite of visitors, she sits watching the cakes, but talks to you about her blessings but never a word is uttered about her trials. She is kept so busy being grateful for her blessings and the saving love and power of her Lord that she has no time or inclination to take account or talk of trials. Her Lord is her portion and her joy, filling and flooding her soul and life with triumph and victory.

Those all around her are busy with much serving and cumbered with the things that perish with the using, while this solitary Christian heroine lives in triumph amid her trials, in glory amid her griefs, in riches untold amid her poverty, inspiring every visitor with an unexpressed hunger for a victory that can make their lives end in something better than vanity and vexation of spirit.

From this great-souled little woman, living remote from all most people would call "life," there goes forth emanations of real, true life, light, hope, and power eternal and saving in their influence. How we should praise God for such a religion that brings joy and victory in such surroundings, which can give real triumph in tragedy and open to us the very gates of heaven, in the poverty of a hovel. Can we not join in Charles Wesley's refrain:

"Though in affliction's furnace tried,
Unhurt, on snares and death I'll tread;
Though sin assail, and hell, thrown wide,
Pour all its flames upon my heart—
Like Moses' bush, I'll mount the higher,
And flourish, unconsumed, in fire."

John Robertson once preached. His sermon gripped the audience with hooks like steel. Holy unction breathed in his every word. His audience was spellbound. They wondered at his mighty power. That power was explained, however, when he told his hearers that a year before he had determined to quit the ministry, so unworthy did he feel. In his struggle he continued, like his Master, all night in prayer. Toward daybreak he said, "Lord, here is my commission; I resign." But God in His infinite mercy replied to the weeping prophet, "My son, you need not resign your commission; I will re-sign your commission." Oh, for re-signed commissions! Then would our ministry be fruitful and the fire fall.

In 1544, Scotland had become utterly priest stricken and sunken in ignorance and formality. George Wishart, the Cambridge scholar and clerical leader, came along. When he spoke at the gates of the city of Dundee, on "the King in His beauty," and of "the land which is very far off," thousands hung with bated breath. Salvation was poured out and thousands were saved.

MINISTERIAL APPRENTICESHIP

SELF-SEEKING is the enemy of devotion. In politics, where preferment is based principally upon popularity, it may be legitimate to seek place without full consideration of qualification for the place and without complete regard for the prior rights of others; at any rate, the ministry is no place for politics or for place seeking. Qualification and merit must determine the position of the true minister of Christ.

No trade, profession, or calling can maintain a high standard of competence unless its members are willing to serve proper apprenticeship. The method of my argument forbids that I should argue for keeping old ministers up or holding young ministers down: I would let qualifications and merit determine in both cases. But a young minister is not qualified for a position of honor and preference in the church, and does not merit it unless he has served as an "understudy" for a time. Brilliance and education do not make one wise—experience alone can do that.

It is usually a mistake for a young minister to go to a large church for his first pastorate. It is a mistake from the preacher's standpoint, if not from the standpoint of the church. It is a mistake to crowd untried men to the front in the general direction of the affairs of the church. It is a mistake on some one's part when a young preacher shoots up like a meteor in the evangelistic work. I have seen quite a few of these phenomena within the last quarter of a century and I have never known one to maintain its brilliancy very long. Just as a ship must have ballast, and a building must have foundation, so a preacher must have a "past," to prepare him for permanent success in a large field. It hurts for a well known preacher to fly the track. It were better to have fewer great men than to have too many unseasoned men in prominent places.

Just viewing it from a reasonable standpoint: We have some strong churches; we have some churches that might become strong, with proper direction; we have some weak churches that will always remain weak. Now a young man with few family cares can and should "do his bit" in helping to care for the weak churches. Every preacher who is a real man would disdain coming to the end of his life with less self-denial to his credit than it was his share to bear; and the first years of his ministry are the best years for him to serve the unprofitable charges. He is getting pay in experience and therefore can not lose on the salary. I am afraid for the future of the young preacher who has had no poor charges and who is unwilling to accept one.

Then there is the question of ministerial courage. A preacher who has lost his courage is shorn of his strength. There is no gain in denying the truth: youth is more romantic and courageous than maturity. Many of the best aviators of the great war were boys who had not yet reached their majority. Up to the time of the early twenties, men will as-



sume almost any responsibility; after that they are conservative. American sociologists have sought for the cause of the falling off in marriages and the increase in divorces. Personally, I believe the cause lies in the fact that our system of education carries our youth beyond the "heroic" age before it encourages him to marry. He then either decides to remain single or finds himself unadjustable to the requirements of married life. Marriage is a success in those countries where the rule is to assume its obligations early. Discouragement is the chief enemy of the old preacher. A young preacher ought to be able to get through on his zeal. He should be so happy in the fact that any one at all wants to hear him that he would preach a few years on that momentum. If a man looks back upon the best of his life and can not see that he has advanced much, he is likely to quit. It is unreasonable to expect a man who has a large family to accept a preaching job that will run him into debt. A young man can stay out of debt, whether he has much income or not. Let every preacher who has not served his day on "Hardscrabble circuit" count himself unqualified and undeserving until he goes back and comes up the right and regular way!

STATIC AND ACTIVE HOLINESS

WE frequently meet preachers and church representatives who feel congratulated because their denomination does not actively oppose the doctrine of holiness as a second work of grace. We are even told that certain people "believe in holiness" but the information is given with an implied defense of the inactivity of the person in question in the promotion of the work of full salvation. Some churches seem to think that they deserve the support of holiness people just because they are non-committal in their attitude toward our doctrine and profession. Preachers are invited to cast their lot with certain denominations with the promise that they will be permitted to preach whatever they feel that they should preach. The preacher is expected to be satisfied because his church will not forbid him in preaching his convictions.

There can be no doubt but that there is greater liberality in the attitude of the majority of churches toward second blessing holiness than there was a few years ago. This change is cause for rejoicing insofar as it is caused by the acceptance of new light or by a change in heart condition; but the result of such a change is not always good for the promotion of holiness. The test of personal holiness is the individual ability to maintain one's experience in the midst of life's tests. The test of the usefulness of a church organization is its ability to preserve its organic purity amidst so much of false profession. But these

are not the only tests. The individual must be able to win others and the church must be able to successfully propagate its doctrines and multiply its following. Toleration of holiness is not enough; holiness must be actively promoted. No weapons for fighting holiness have ever been so successful as silent, sullen indifference. There is much more hope for those who sincerely oppose holiness than for those who statically tolerate it.

The present condition demands a church and a ministry committed to the work of preaching holiness to the ends of the world. There is the suave old motto, "Live it but don't say anything about it," that has silenced many a testimony to holiness. The fact is a holy life is useful in the promotion of holiness only when it is found in connection with a ringing testimony. Others may satisfy themselves to go up to the judgment saying that they have done nothing to destroy holiness or to keep others from seeking and finding heart purity; but some of us will not be able to meet the demands of the great day unless we can say that we have done our utmost to "girdle the globe with salvation with holiness unto the Lord." We do not ask for quarters so that we may live and preach without offending; we ask for conflict, for the proving of the things that are true; and we expect that the denomination whose interests we are to promote and whose name we shall bear, shall be the embodiment of the best and wisest measures for "spreading scriptural holiness over these lands," and for conserving such work as a basis for perpetual pentecostal evangelism unto the end of the age.

GOD'S CHALLENGE TO US

WHEN Israel entered the Promised Land, God challenged them to obey Him and put His promises to the test. If they would do this, Jehovah promised them prosperity and protection. The coming of the Holy Ghost to sanctify and endue for service was delayed until proper human conditions could be found. Wherever there are human conditions to meet, God challenges us to meet them and then to see if He will not fulfill the promise which He has made. Let the sinner repent and believe God and see whether or not God will meet and save him. Let the believer bring his offering, whole and unblemished, and see whether or not God will sanctify him wholly. Let us now come to Him humbly and unafraid for the manifestation of His power and glory in the salvation of the multitudes and we shall find Him ready to make His arm strong in our behalf.

Failure often seeks the old and easy refuge of "the will of God"; but more often than not failure is criminal rather than religious; for it is usually the human condition and not the divine will that has failed. We may take it as an axiom that God will give us victory whenever it is possible to do so. God challenges us to meet the conditions for a great, deep, real, far-reaching revival; and if we do meet the conditions, He will send the revival.

A Message To Preachers

The Devotion and Wisdom of the Preacher

By L. E. GRATTAN

Article One

WHY should not a preacher be as diligent in his business as mechanics, laborers, farmers, and business men are in their affairs? The very first of the rules for the preacher's conduct given by Mr. Wesley emphasizes this phase of a preacher's life. It says, "Be diligent. Never be unemployed. Never be triflingly employed, neither spend any more time at any place than is strictly necessary." No preacher can make a success who ignores this injunction. "Seest thou a man diligent in business? He shall stand before kings" (Prov. 22:29). With only ordinary ability and with limited attainments a preacher who will WORK at his vocation as other successful men work at theirs will be in demand.

There is no one thing that a preacher can do to grip and hold the hearts of a community as that of visiting those who are sick and infirm. It affects not only the individual and families visited, but the whole body of that community. It is better than the higher type of preaching and will hide a multitude of faults. The preacher who does not do pastoral visiting may be tolerated by those whom he is serving, because they can do no better, but he will never be in demand.

A preacher should never yield convictions that involve any moral principle whatever to any idea of expediency, but he can and must ADAPT himself to such conditions as exist, even though they may seem to him to be undesirable, in which no moral principle is at stake, until a time shall come when he shall be able to influence a change for the better.

No preacher has a right to tear down and destroy until he is able to put something better in its place. This class of preachers will attempt to reform in a few months social and economic conditions that have existed in a community for a long period of time, and by a lack of adaptability ruin forever their prospect that might have existed, of making much needed changes.

It is not necessary here to mention the fact that some preachers fail because they engage in secular employment, as it is an established fact that the two callings are incompatible, and no preacher can make a success in the ministry who continually follows a secular employment.

Ministers of the gospel are men divinely chosen to be the leaders of men, to set up

standards of right conduct, to set right examples, hence it is a great evil when such men lack the true sense of righteousness and when they are ignorant of the true way of holiness. In order to insure them against such a dangerous course God has determined that they shall be reproved by at least four powerful factors, and thus make perfect men of God out of them: First, they must be reproved by the Holy Spirit. It is a part of His work to reprove all men. Second, God has placed within every man a conscience, which approves him when he intends to do right, and reproves him when he intends to do wrong, passing infallibly upon the moral quality of every man's intentions. Third, the truth, and especially the truth revealed in the Bible, is a very powerful reprove of men, and especially of ministers of the gospel. It is, in part because of this wonderful power of the revealed truth to reprove men that God demands that ministers shall be so distinctly men of the one Book; for the same reason Satan seeks to destroy this one Book; unconverted or backslidden men seek to substitute some other book for it; but God holds His ministers to this Book that they may be properly reproved by it. Fourth, God has ordained that men shall reprove each other. No man can see everything at once from every possible angle of vision, and since God wants His ministers to see every moral question from every possible point of view, He has provided that men shall exchange thoughts and thus one man reproves another until every man of God is thoroughly furnished for every good work.

There is perhaps no calling among the children of men that requires more wisdom for its successful prosecution than that of the minister of the gospel. He has to deal with men of many different temperaments, under varied circumstances, and amid the complex relations of life. It is his business to show people the sinfulness of their hearts, and to do this he must faithfully denounce their darling sins. He must uproot their prejudices. He must awaken their consciences. He must gain their favor. His supreme purpose in his ministrations must be to win them to Christ and to build them up in holiness. To be successful in this it is essential that he use much tact or wisdom.

The unwise minister lacks discrimination in the choice of subjects to be presented. He can not be trusted to preach on the great occasions because no one has the least idea what line of truth he will present, except that it will be inappropriate and untimely. One of these unwise ministers once preached a long, dry, doctrinal sermon on the subject of entire sanctification on Sunday night at a

campmeeting to an audience composed of hundreds of the hardest sinners in that country, and then wondered why it fell flat. A great opportunity was forever lost because an unwise preacher was appointed by an unwise leader to preach on the occasion.

The unwise minister lacks tact in presenting the truth. His hobby is the negatives concerning religion. He never fails to present the "issues," regardless of the character of the congregation or the time or place. He feels that he must deliver his soul, and he gives a harangue against the lodge, tobacco, the theater, dance hall, fashionable attire, etc. (all subjects that the true preacher must speak upon, on proper occasions), to the great relief of his conscience and to the mortification of the spiritual people present who know that he is out of divine order. This personage is an expert in the use of the sword and club, in cutting off ears and knocking off heads of those who do not agree with the notions he has in his head. And he feels that he is awfully persecuted if he is found fault with because of his untimely trumpet blowing. Two boys while at school heard of a hornets' nest at a point two miles out of their way home from the schoolhouse. But they traveled the distance, clubbed the nest, got their eyes bungled up by the disturbed hornets, and went home in sorry plight. In reply to their mother's question as to the cause of their swollen faces, one of them replied that the hornets had "persecuted" them. The application is apparent.

This unwise minister goes on the principle of the motto, "Give it to 'em while you can catch 'em," with the result that he does not get a chance to catch them very often. He who would endeavor to get the good will of his hearers before denouncing their sins is not a compromiser, but a tactful man. It is easy to arouse prejudice, put people on the defensive, and lose the opportunity to do them good. It is easier to stir up things and make the Devil mad than it is to cast out demons and build up holy character. The work of the Church should be constructive rather than destructive. It should seek to build up rather than to tear down — and it requires the wise man to do this work. Some tearing down must necessarily be done, it is true, but the rearing of the spiritual superstructure is the essential work of the gospel minister. We have noticed that in tearing down a building to make room for a greater one, the most common workmen that the labor market can afford, men who command only small wages, are employed, and the roughest tools are used; but when the new edifice is being erected in its place skilled workmen of all kinds, who command higher wages, are employed, and the tools they use are of superior character. Some ministers are a decided success in tearing down things, but are a failure in the building-up process.

"To love some one more dearly every day,
To help a wand'ring child to find his way,
To ponder o'er a noble thought, and pray,
And smile when evening falls,
That is my task."

Contending for the Faith

By PAUL HILL

THE Church of Jesus Christ is a creation of God. It is not here as a result of some evolution in society. It is not a product of a social service crusade. Nor is it a collection, in these last days, of surviving heathen philosophers. The Church of Jesus is an invasion into the man-made plans for society, and comes with a divine message, daring to say to a crooked and perverse world, "Thou shalt" and "Thou shalt not."

The worldly wise have repeatedly and continuously tried to remodel and remake the Church of Jesus. History reveals the effort of the world to secure the sanction of the Church in reference to most of its questionable methods. Where the Church has listened to the world, and conformed to its wish, she has lost her power. She no longer is a force for righteousness. The world no longer fears or respects her.

The formation and continuance of the Church on earth is of God. The machinery is supernaturally kept running. The ministers and missionaries are divinely called. The Bible is supernaturally kept in a world that does not believe or enjoy it. The Church has always had to do its work in the midst of opposition, and because God has been with her she has belted the globe with her message of salvation.

We have no fear that the Church will ever become extinct, or that God will ever be without a faithful messenger on earth, yet we should realize that God has made the Church the custodian of the truths of salvation and if we do not get these truths onto the hearts of men we will be held accountable. The "faith" has been delivered to the saints. It is in their keeping and they are responsible for sound doctrine.

Years ago an eminent preacher and student of Old Testament law and Jewish ritualism asked the question, "What advantage then hath the Jew? or what profit is there of circumcision?" He answered his own question by saying, "Much every way: chiefly because that unto them were committed the oracles of God." Evidently it is a great and solemn trust that the Lord has committed to the Church, and Jude exhorts us to earnestly contend for the faith that was once delivered to the saints. This admonition to contention would have been useless if the Church had had no foes.

One of the foes of the Church and an enemy of the faith is the general system of secret societies who make great boasts that their orders are founded on the Bible. A member of the Masonic order bought one of the Scripture calendars of the Church of the Nazarene. A few days later he asked for some more to give to some masonic friends, remarking that they were the most masonic calendars that he had ever seen. This was because they had a few pictures of the Holy Land, and the

place where Solomon's temple was. He, as do his kind, was substituting the masonic order for the faith. But the faith is not with them. Ask the whole combination of secret orders if they could do the work of the Church. Ask them if they could get men and women, boys and girls, saved and sanctified and carry the message of salvation to the heathen and warn the ungodly and pray with the dying and comfort the sorrowing. Ask them if they could carry on the work of the Church if the Church should close her doors. They do not have the message of salvation. A man does not join a secret order to get holiness of heart. He joins to get a pull.

Another enemy is dead ritualism unmingled with holy fire. It is impossible for a person to be a Bible Christian and be nothing more than a legalist. Formal legalism is a bitter and subtle enemy to the faith. Many have fallen to its snare. It is necessary to keep well blessed, direct from heaven, if we are to preserve and publish the faith once delivered to the saints.

Many other enemies might be named. Their name is legion. All false doctrine, and false teachers, all false religions and false professors, are enemies of the faith.

Against all these enemies we are to contend. How are we to do it?

Doubtless one method of successful warfare is to be sure that the Church has a divinely called and Spirit-filled ministry. God never called a man to preach false doctrine, and it is unusual for a man who is not divinely called of God to preach the rugged gospel with the Holy Ghost sent down from heaven. A heaven-called ministry is a great help in the contention for the faith. God calls men to preach. It is their duty to obey the call and it is the duty of the Church to recognize the call and place them in their sacred office.

It is also a thing obligatory that we have literature that harmonizes with the Bible. The Sunday school literature must not deny the supernatural. It must recognize real religion. Not only the lesson helps but the story paper must insist on vital godliness as a part of Christianity. The literature of the Sunday school which holds no higher standard than good deeds without conversion and sanctification, is misleading and injurious.

In all the affairs of the Church we must be in harmony with the Bible and the teachings of salvation. Before the world we must be kind but uncompromising. We are at war with sin. We know that there is a cure in Jesus blood. We know that there is no cure anywhere else. The salvation of the world depends upon their finding the shelter of the blood of Jesus.

Let us then, with all the means within our reach, earnestly contend for the faith once delivered to the saints.

ROCKAWAY, N. Y.

Give Your Pastor a Boost

By Rev. C. E. CORNELL

PREACHERS are human, flesh and blood, subject to the temptations of the Devil, likely to get discouraged, remorseful, and hungry. If the flour barrel is continually empty, if the people seem not to appreciate his faithful efforts, if no one ever says, "You are doing well; your ministry is a blessing to my life," and there is more or less trouble, and trouble almost always comes, it is not any wonder that men are leaving the pastorate for more conducive fields. Who is to blame? Not always the pastor. Laymen ought to be more thoughtful; they ought to say a kind word occasionally; a word of appreciation, not flattery, but heartfelt appreciation. Why not *talk up* your preacher? Most of them are worthy of it. Don't be afraid you'll spoil him. If he has gumption, sense, and piety, he will profit by a few kind words. They will put new ozone in his very bones. Try it.

The late Bishop Fowler of the Methodist Episcopal church wrote an article giving eight ways to make a pastor succeed. Here they are:

"*Hear him.* Has not the business of eternity as urgent claims as the business of time?"

"*Back him.* An empty pew throws a bucket of cold water over the pulpit. In the low

strifes of this world for perishable crowns and belts, champions never stand alone."

"*Pray for him.* Many a dead church has been resurrected by the voice of prayer. The Master's blessing has many a time made a very little bread and fish feed a great, hungry multitude."

"*Pay him.* He must not only have bread but also books. This means money to buy them and to study them. When the hopper is empty the bread tray can not long be full."

"*Use him.* Seek that handling of his gifts and graces that will secure the largest harvest. Use him along the lines of his strength."

"*Encourage him.* Bishop Simpson was so disheartened on his first circuit that for months he was fully resolved to retire from the work at the end of the year. Judicious encouragement would have saved him many weary hours. The lack of it nearly robbed the church and the world of a preacher and a prince almost without a peer."

"*Recommend him.* Many a moderate preacher is sustained by timely and persistent recommendation. Sons go to ruin because fathers criticize the preacher."

"*Illustrate him.* When the lives of the believers pull the same way with the words of the preacher nothing is impossible."

From the early days of childhood, when we were first brought face to face with the various Bible incidents and characters none was perhaps more popular with the infantile mind than the history of Joseph. We have pictured him in various stages from youth to age. In fancy we have seen him strutting about in his unique little coat of many colors and wondered if it was crossed and barred like the flag of the first great republic or jazzed like a patchwork quilt. We have followed him as he was led a captive and sold into slavery; our sympathies have gone out to him, when, shut in the dark dungeon there seemed no possible way of escape, and finally we have rejoiced as, in a blaze of triumph he took his natural and yet prominent place on the throne of one of earth's great rulers.

In studying the life of Joseph it is impossible to account for his success unless we recognize the fact that God was with him. He was morally rather than spiritually great, but God honors and recognizes those who, living in the twilight of a partial faith, go forward in His name. Although he never rose to the high spiritual height of Abraham, nor came in touch with eternal verities as Moses did, yet he was a man of deep spiritual vision and keen ability. He was characteristically a Jew combining spiritual things with commercial advantages. From the darkness of the dungeon to the sunshine of a palace is a tedious journey to which few aspire and fewer still attain, yet Joseph took it in a few rapid strides. Some men mount the ladder of fame amid the plaudits of men and a flower strewn way, Joseph ascended the highest pinnacle with fond acclamations from a famine-saved people and a shower of golden grain.

He was the youngest son of a large family which is seldom a distinct advantage nor an enviable blessing, as spoiled children are often developed through the muchness of love bestowed, and the modicum of sacrifice returned. Some writers designate him a tale-bearer as he brought back evil reports of his brethren to the old father, and conclude that the young Joseph showed an unworthy spirit. It shows the very reverse. It requires the highest moral courage to speak out irrespective of consequences when evil is being wrought. The stand that Joseph took against his own brethren; however painful it may have been, was of the same high moral character that so enriches his life when he fled before the seductive advances of Potiphar's wife. The whole secret of his greatness is in the fact that in early years he dedicated himself to God and resolved that "the God of his fathers would be his God." When he gave God his heart God gave him His hand and he was thereafter led through the probationary school of disappointment,

Glimpses of Bible History

By William Turnbull

Joseph: The Food Controller

temptation, and sorrow, until, after the acid test, God saw that the man who can successfully rule his own heart is competent to control the destinies of a great nation. In life today too many want to sit on the throne right away and escape the snare of Potiphar's wife and the shivering dungeon. But God knows best.

A brief glance at one or two prominent aspects of Joseph's wonderful life may light within us the fire of enthusiasm for higher service.

Joseph was a dreamer but to the man of God dreams can become one of the mediums through which God is willing to pour out a blessing. It is sweet to walk with God in the land of dreams. Unfortunately in this prosaic age we are likely to overlook the fact that God still speaks to us in this way. If, in a night vision, the eccentric, the weird, and the unreal overshadow us God is not responsible. It is God's call for us to supervise the condition of our larder, and ascertain if, in the dietary He has given us, we have partaken wisely, or if our appetite has not run ahead of our reason or common sense. If in everything we are to be guided by prayer, why not ask Him who never slumbers nor sleeps, to touch our faculties in the night time with a spiritual vision, so that by day or night, asleep or awake, we may live in a perpetual Canaan experience. To Joseph God spoke in dreams. God speaks through dreams today! Just ask Him, and you, reader, will be taken out of the dungeon of doubt and reach the eternal throne. For his dreams Joseph was lowered into a pit and his brethren thought that this was the last of the dreamer. But the pit was only one of God's many entrances to the palace. Praise His name! But God means to give us a wider vision. We are not only to make use of our own dreams but benefit by the dreams of others. The butler and the baker of Potiphar's household contributed to Joseph's advancement. Let us get the vision. In time of perplexity and doubt and when transverse paths cross our pathway, let us, like Joseph, trust God and go forward. Life is short, but if He who watches over us speaks to us in a vision of the night we are surely doubly blessed.

Joseph was a dreamer, but he was more. He was a worker. In prison he worked himself out. Many a man in a similar condition, when the dungeon door closed upon him, would have sat down and contemplated his plight in an agony of helpless despair. Not so with Joseph. In the

dungeon he searched for and found the missing link that connected him with the throne of Egypt. God uses strange ways for the advancement of His saints. When Joseph was down he was called up. The prison life did not foster within him a revolutionary spirit, but it stirred up all the gifts within him, wise and otherwise, spiritual and physical, until finally his name was brought to the ears of the king of Egypt. How many are content only to dream and build air castles and in imagination picture themselves rulers of men, and finally when the tide of opportunity sweeps past bringing others to the goal of success they are left stranded a useless wreck on the shores of time. But Joseph worked while he dreamed, although like many he did not dream while he worked, but living Miltonlike in the Great Taskmaster's eye he received the blessing. So through prayer, and vision, and work, the spoiled younger child of the home was born again into a higher and nobler life.

God prospered him. This was written of Joseph and the same is written of the poorest of God's saints. The vision of another, which he was called to interpret, was the last rung in the ladder of advancement. While fruitful fields and sun-kissed harvests seemed to give promise of plenteous years Joseph made provision for a time of famine. To any one of business experience it was a bold step. But he was a Jew by nature and a Scottish-American in methods. His bold step was his crowning act. He made a corner in wheat, not for his own selfish aggrandizement but to preserve the lives of those entrusted to his care. His manipulation of the grain markets enabled him in future years to feed the hungry millions and crowned him as the greatest divinely appointed food controller the world has ever seen. He found out the secret of commercial success. He bought when others were selling and sold when others were buying. But he kept his experience. He did not act like the reckless money makers of today who shake the markets of the world by a whisper from their golden lips and net thousands over the graves and reputations of their victims.

Last of all, God was with him in his closing hours. "Him that honoreth me I will honor." Living as he did before the Pentateuch was written or the oracle from Sinai had been presented to men, groping in the dawning light of a coming revelation, he endured as seeing Him who is invisible. In all the great acts of his life he gave God the glory, and to his companion in the dungeon as well as to the king on the throne he tells them that the interpretation of the visions was from Him who controlled the destinies of men. It takes a steady hand to carry a full cup and

(Concluded on page seven)

Contentment

By GERTRUDE COCKERELL

"I have learned in whatsoever state I am, therewith to be content" (Phil. 4:11). These are the words of Paul the prisoner, and this testimony with: "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry; both to abound, and to suffer need" (v. 12). He was sufficient for any emergency because God was his sufficiency. "I can do all things through Christ which strengtheneth me" (v. 13).

What a healthy optimism is the apostle's throughout his chequered career; what a joyous ring in his outburst of praise: "Now thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. 2:14). He made capital out of what we call misfortunes. They were too valuable life assets to throw away in self-pity, resentment, bitterness. "All things work together for good to them that love God, to them that are the called, according to his purpose" (Rom. 8:28). Thus his own God-inspired message entered into the warp and woof of his life, to which he gave powerful witness and testimony. This made him calm and strong, and enabled him even to "rejoice evermore"; to "rejoice in the Lord alway."

There is such a thing as divine discontent; dissatisfaction with ourselves, our service, our shortcomings. But we may also safely look away from ourselves, "Looking unto Jesus, the author and the finisher of our faith" (Heb. 12:2). "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8).

Some of the discontent we feel is the outcome of unhallowed ambition, or an attempt to do too much: faults common enough in the energetic, ambitious, and conscientious. Consecrated common sense would suggest a halt sometimes—the dropping of the task; the surrender to the claims of exhausted nature. For lack of this how many nervous wrecks we have; how many Christians who nullify their witness and their testimony, by an unworthy walk in their own home; their best reserved for those outside their own immediate circle.

As to the ordinary disagreeables of life one has well said, "Many of our troubles might well be laughed away; most of them could be worked away, and all of them can be prayed away"—"Casting all your care upon him, for he careth for you" (1 Pet. 5:7).

But the "care" we are thus invited to cast upon Him must not be self-imposed. In this connection Dr. Fosdick asks, "Are you living your life with a true sense of proportion? You have neither time nor strength for everything. Are you putting first things first? What are they? "Seek ye first the kingdom

of God, and his righteousness" (Matt. 6:33), and the rest will follow—all that we need for time and in eternity is supplied in Jesus our Lord. "My God shall supply all your need, according to his riches in glory by Christ Jesus" (Phil. 4:19).

Let us then do the next thing, and the next thing, that devolves upon us in the will of God; doing "all things without murmurings and disputings." Having all the material blessings we need included in "food and raiment, let us therewith be content."

"Contented now, upon my thing I halt, till life's short journey ends.

All helplessness, all weakness, I on Thee alone for strength depend;

My help is all laid up above, Thy nature and Thy name is love."

WELLINGTON, N. Z.

Headquarters Campmeeting Association
of the Church of the Nazarene
A World-Wide Campmeeting
at Kansas City, Mo., U. S. A.
JULY 21 TO 31

JOSEPH—THE FOOD CONTROLLER

(Continued from page six)

Joseph to the end carried the cup of prosperity with hands unsullied by dishonesty and untainted with uncleanness. In his closing hours he saw a vision of the Land of Canaan the promised heritage of God's own people. "By faith Joseph when he was dying made mention of the departing of the children of Israel, and gave commandment concerning his bones." His prophetic vision was realized years afterward when his bones were deposited in the land of his nativity amidst the national mourning of the gathered tribes.

The lessons for us in the life of Joseph are many and, with constant reiteration, threadbare on the looms of time. God is on the throne. When the world throws us into the pit of trouble and sorrow, and in the house of love we find a temptress, He takes us safely out perfected through suffering. Finally when we have qualified in the probationary school of the world, chiseled by conflicting forces purified in the furnace of affliction, strengthened through lusts successfully overcome, and God sees that He can depend on us He calls us up to higher service. "I have saved you, I have sanctified you," He says, "not that you might waste time in the gay frivolities of the world, nor sip at the flowers of earthly pleasures, but that you might be a leader and guide to others and point them to that kingdom above that I am preparing for every saintly heart." Amen.

URDINGSTON, SCOTLAND

The Challenge of Christianity

By REV. AUGUST N. NILSON

"It is by this that every one will know that ye are my disciples—if you love one another" (Weymouth's translation).

These words were spoken by Christ at the Last Supper when the agonies of the cross stared Him in the face. He came to the world to redeem fallen man and restore to him the image of God; and this image was divine love. The old law said, "Thou shalt love the Lord thy God"; the dispensation of grace declared, "God so loved us." Jesus commanded His disciples saying, "Love one another, even as I have loved you." This was called a new commandment because it enjoined love "endowed with personal qualities." Christianity is not a creed, a dogma, or a code of ethics. Christianity is love. Christ was the personification of righteousness, holiness, and justice, and His love is never separated from these personal qualities. His love was "absolute disinterested benevolence" (John 3:16; 1 John 3:1). It is this love shed abroad in our hearts that puts us where the world understands us not, even as it understood Him not.

The literal of Wesley's immortal song is, "Love divine all loves excelling." This is the love to which Jesus referred and is the love that distinguishes Christianity: it is the love by which all men are to know His disciples.

This love is boundless, self-denying, gentle, and courteous. It comes by a faith in Him that purifies the heart. It is powerful to dethrone self and establish Christ instead. This love is not of men, but came as a revelation from Christ: it brings obedience, even the obedience unto death. It produces humility and knows no limits for sacrifice. It will endure the tests of life's perplexities, even as it kept Christ when He was tried before Pilate. This love will furnish patience to keep the soul. It will enable us to go "the second mile" and to turn "the other cheek." After being knocked down and mercilessly beaten, the servant of Christ said, "My friend, I pray that God will forgive you as freely as I do." Jesus called the betrayer "friend" and prayed for His enemies while they were nailing Him to the cross. Men will know that we are His disciples when we love as He loved.

LIFE'S JOURNEY

By ELSIE D. MILLER

*Behind me the shores of long ago
Where memories white-robed roam—
Before me the home of promised rest
And a Father's welcome home.*

*In the dark, between, with the quicksands
near*

*On the treacherous wild marsh moor!
The winds blow fierce—slip my faltering
feet—*

Will I reach my Father's door?

ARE YOU A MEMBER OF THE WORLD-WIDE PRAYER LEAGUE? IF NOT, JOIN TODAY.

Dear Girl Reader—

If you should suddenly find yourself in possession of great wealth, how do you suppose you would use it? One thing seems clear: that it would not be wrong for you to determine that you were going to get everything out of it that you possibly could.

The danger would be that you might decide to get wrong things out of it.

A writer in an exchange tells what one girl was trying to get out of riches. He says:

"It was early evening on a midwinter Cuban steamer—the last hours of the dazzling day. A group of lively people sat upon the upper deck of the steamer, watching the sudden change of the fiery sky into shadows and silver stars. Among the group was a richly dressed young woman, to whom the sea and sky and the somber and suggestive change were of little interest.

"She evidently belonged to a family that had become suddenly rich, and socially ambitious. She talked to a friend, who sat near her, in a loud voice that everybody on deck could hear; mentioned the names of well-known political and literary people whose receptions she said she had attended; described the costly style of living of families that made up her set, as she called them, and by this ill-bred garrulosity had unconsciously pictured herself as leading a superficial, frivolous, and wholly selfish life.

"I could not live without society," she said to her companion. "My life is a round of pleasures and of social excitement. My nature requires it, and I intend to get the greatest enjoyment I can out of life."

"For yourself only?"

"Why, yes. Of course, I live for myself and to get all the gratification I can."

"Do you?" asked the lady, slowly and thoughtfully. "Then will you tell me what possible excuse you have for existence?"

"Excuse?"

"A silence followed. The steamer whistle blew, and a hundred voices answered it from the night-covered hills not far away. The young woman did not speak again, but she will not soon forget the significance of that word, 'excuse.'"

Some of you are ready to say, "That girl is hardly a fair representative of wealthy people as a whole. There are many of them who are too well-bred to think of talking loudly, or boasting about their advantages, in public. The trouble with her was that she was a snob; that is, she was rather a common person who was attempting to ape those above her."

That is true. And yet, girls, stop and think about it. Was her loud bragging the worst feature of her case? That was *bad taste*, of course. But the real root of this idle, foolish girl's trouble was that she had a *bad idea of life*. She believes that a girl must have a "constant round of pleasure and social excitement" in order to enjoy life. Now, I am sure that you condemn her *bad taste* in manners and deportment, but what I want to know is, just how far you condemn her *bad idea of life*?

The truth is, that a false idea of what is necessary to make a young girl's life happy, has taken such a hold of American thinking, that we are all more or less affected by it. There is a very wide-spread belief that for a few years of her young ladyhood a girl is entitled to what we call "having a good time," and that she should not be burdened with any cares or responsibilities which might interfere with her having it. Those parents who are able to plan so that their girls can dance, and dress, and go, and lie in bed in the morning, and the girls who haven't had much money follow on and imitate as far as they can, or else feel that they are having a hard time, and are being cheated out of something which belongs to every girl. Did you ever feel that way? And did it occur to you that much of it comes from a *false idea of life*?

MOST PARENTS ARE TRUER TO THEIR SONS THAN TO THEIR DAUGHTERS

The same parents who urge their sons to be industrious and ambitious, feel that his sister

THE HOME

Conducted by Mrs. J. T. BENSON

should be excused from everything which looks like useful employment. They would be miserable over a lazy son. They know that he must be up on time, regular in his business habits, put his very best into his job, and stay with it if he is going to make a success. But they are not ashamed of an idle daughter. They are not distressed if she does not have a regular habit about any duty in the world. "Youth comes but once," they say, "let her enjoy it while it lasts. As for responsibilities, and regular duties which she will have after awhile, oh, well, she will meet them somehow. She is bright, and will learn when the time comes."

And so the boy is given a good hard training, and wise parents do not interfere to make it too easy for him. But the girl finally faces the position she is to fill, without any sort of real preparation.

Girls, is this fair? Is it good treatment? And does it make our girls happy, after all? We will talk about that at some future day. In the meantime, it is refreshing to know that some girls have a very different *idea of life* from the mistaken one that we have been discussing.

WHAT ANOTHER GIRL GOT OUT OF HER WEALTH

A young orphan girl who was very rich in her own name, was told that the wealthy *owed* their money to those who were poor and unfortunate. "But my money was meant for me. My father left it for me to spend, and I should think that I have the right to spend it as I choose."

Her friend interested her in a summer home for poor children, however, and she began to taste and love into needy lives.

"Oh," she exclaimed one day, "it is true after all: I do *owe* my money to those who have need of it. I, who have so much, am only given it in *trust* for those who have so little."

Do you not think that this girl had a much nobler, truer idea of life than the other girl had?

WHAT ANOTHER WOMAN DID

Perhaps you did not know that it was a woman who thought of, and founded the first public hospital. "And the charity planted by the hand of Fabiola—a Roman lady—in the fourth century overspread the world," says a writer on the subject, "and will alleviate until the end of time the darkest anguish of humanity."

It was Florence Nightingale who said, "Surely woman should bring the best she has, whatever that is, to the work of God's world."

It was Solomon who said, "A woman that feareth Jehovah, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates."

It was Jesus who said, "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven."

IS THIS THE PICTURE OF A TYPICAL TWENTIETH CENTURY HOME

A minister who was supplying a pulpit not his own was entertained in the home of one of the prominent members of the church. The family straggling down to breakfast Sunday morning brought with them the gossip acquired at various places on Saturday night. Two of them had been to the theater, one had been to a party, most of them had been out late. More than one of the household began the day with a headache.

On the breakfast table there were three Sunday newspapers. On these the different members of the family pounced, and were soon hidden behind them. Only the father and mother went to church; the young people were "too tired," and did not care to dress.

After the morning service the minister found the newspapers well shaken out and scattered. They covered not only the chairs and carpets; they covered the spiritual life of the family as well. After the Sunday dinner the papers were seized again.

The home had a good library, but no member of the family opened a book that day. The library had the poems of Whittier, Lowell, Longfellow, and Holmes, as well as those of Shakespeare and Tennyson, but no member of the family read one of them, much less any distinctly religious book.

The hymn book on the piano lay under a trashy song that came with one of the newspapers. The family Bible on the center table was buried deep beneath the so-called "comic supplements."

The whole atmosphere of the home all day was commonplace, worldly, and depressing. There was nothing that lifted the thoughts of the family above the wearisome round of the world and the things of the world.

Without questioning the morality of such a Sunday, what may we not say of the pity of it? Is the soul of man so mean, so sordid, that not one hour or one day in the week can be saved for an acquaintance with the better things of literature and of life, and for the higher ministrations of the spirit?—Condensed from the *Youth's Companion*.

DWIGHT L. MOODY

In 1871 Dwight L. Moody was in New York asking help for the sufferers from the Chicago fire. His heart was not in his work, however, for he was consumed with a great longing. He was dissatisfied with himself, with his own ability and capacity for work, and he felt that he could not live unless he received power for greater service. "I was crying all the time that God would fill me with His Spirit," he has told us. "Well, one day in the city of New York—oh, that day! I can not describe it—I seldom refer to it. It is almost too sacred an experience to name. I can only say God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. I did not present any new truths, yet hundreds were converted." Ever after this Mr. Moody's pentecostal fire was continuously instrumental in bringing others to Christ in pentecostal numbers. He says of himself in one of his sermons, "I was passing a machine shop the other day where this sign had been put out, 'To rent, with or without power,' and I remembered when I was a Christian worker 'without power,' and how hard the work went! But when I received the Holy Spirit and was a Christian 'with power' then there were results. I no longer carried the work; it carried me." At another time he said, "Talk about the power of Caesar, Napoleon, Alexander, and other great generals and warriors of the earth, why, it is nothing compared to the power of a man in communion with God."

HIS SMILE

I know a sunny little lad
Who gets up every morning gay.
He's happy all the time. He knows
Such hosts of jolly things to play.

His face is seldom clean,
Except at just his washing time,
For even dirt loves him.
But mother does not mind the grime.

She kisses both his chubby cheeks
And tells him merrily the while,
However thick the dirt may be,
It can not cover up his smile.

And when she cleans him up she laughs
And says 'most every single day -
How glad she is no soap that's made
Can ever wash that smile away.

—Exchange.

SOME HINTS TO MISSIONARIES

By REV. J. I. NAGAMATSU

[The following address was given by Brother Nagamatsu at the great Nazarene convention recently held in Okayama, Japan. Coming from such a noble representative of the people to whom we are called to minister, and containing such helpful and inspiring advice for all present or prospective missionaries and workers, it was unanimously desired that it be published. May God make it as great a source of blessing to every reader as it was to the little band of missionaries and English speaking Japanese who heard it.—PAUL GOODWIN.]

Last month I had a short visit with Brother and Sister Goodwin, and at that time Mrs. Goodwin proposed that we have an English sermon in this convention by some Japanese worker. As the result of that proposition I stand now in this pulpit. My subject is, "Some Points Where a Missionary Ought to Be Careful to Insure Success." The Scripture lesson is found in John 21:15-17.

Dear friends, you are all God's appointed missionaries and sanctified by the blood of Jesus Christ. Without these qualifications you would not be here. So I shall not deal with these important points, for you have the definite witness of God's calling and sanctification, which involves entire consecration and the indwelling of the Holy Spirit. Thank God, I need not exhort or preach to you missionaries on these points.

First, let me say a few words about the verses which I have just read to you. Why did Jesus ask Peter, repeating three times, "Lovest thou me more than these?" It is because Christ thought this a most important matter in commissioning Peter as a worker. Without this love even Peter would not be fitted for his work. Christ could not trust even Peter with His sheep and lambs until He was certainly assured of his love. Do you think Christ would ask you too, now, "Lovest thou me more than these?"—that is, more than your friends, your father, your mother, and your children? I know that you once loved Him more than anything, but do you so love Him now? Who can answer Jesus, "Yea, Lord, thou knowest that I love thee?" They who do not truly love Christ will never truly love the souls of men. So this love toward Christ will characterize you as His really appointed missionaries. Not only does this qualify you as His truly commissioned ministers, but it will also strengthen you to go cheerfully through difficulties and discouragements which you will meet in your work. "More love to Thee," oh, Christ, more love to Thee." This must be our daily prayer. This is the first hint for our success. The love of Christ is all in all, it is the center of Christian work.

Second, suffering for Christ. Read Romans 9:2, 3, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." And again, Phil. 2:16, 17, "That I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." And again, Col. 1:24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." What a sturdy spirit St. Paul had! Let every one of us have such a manly spirit as he had. As you know, there are many workers in the Christian churches who seek after easy places and a peaceful life at home. Christian workers now mostly lack the spirit of suffering for Christ and lost souls, and until we cry out to God to give us this spirit of suffering, and receive it, we shall not have the perfect joy that St. Francis exhorted among his followers, and our church in Japan will not fulfill her great responsibility. Do I speak too strong? I think not. I wish that every one of us would awaken on this point.

Brother Nakada, the leader of the Oriental Missionary Society, mightily inspired by the verse I have just read, has determined to fill up that which is behind of the afflictions of Christ in his flesh, so he travels third class. This mighty man of God, almost twenty years older than I, travels in the third class. If he travels in the third, then the freight car, if it were allowed, would properly fit me. When he had a campmeeting last year in Kobe he had suffered much from sickness, and he fasted three days, but when his turn came he preached, and God won-

MISSIONARY DEPARTMENT

derfully blessed. Do you dare to stand in the pulpit after such an illness? Brothers and sisters, Brother Nakada's great success in the salvation of souls depended on some such cause as his sufferings. I pray God will give us such a gallant spirit, willing to suffer for Christ and souls. Have you ever thought how St. Paul suffered for Christ and for lost souls? It is certain that we are not suffering for Christ and for souls one-hundredth part of Paul's suffering. More suffering for Christ and for souls is the second hint for our success.

Third, your preaching. It is Christ's command to His disciples to feed His lambs and sheep. And you are one of His dear disciples. Have you food to give to His lambs and sheep? How do you take time to prepare food to give? Suppose your Sunday service is a spiritual dinner, to which your invited guests will come. Are you not giving your guests fried eggs for dinner? Eggs are handy, and can be made ready in five minutes. An able housewife may cook fried eggs when she is busy, but she would not dare offer them to her guests for dinner. Dear brethren, how long do you take to prepare your sermon? Your heavenly Father has given you abundant treasures which you have with you in your Bible, so you are rich enough to afford a spiritual roast chicken for your guests. If you don't give it, then you are a miser, for you can't say you are too busy. God has employed you for that very purpose. Be wise, and don't make yourself busy with the secondary things. I wish you would have for your guests not only roast chicken, but also soup, fish, mashed potatoes, pie, ice cream, and cake in your preaching. Have a feast and make your sheep happy in the Lord, and let them say, "My cup runneth over." How many of God's children go astray or go out from the church to seek their food because we do not give them good food? You know children easily get tired of the same fried eggs. Let us give better food to our spiritual children, and make them happy so that they will stay at home with us. Unless we have good food we can not maintain the healthy condition of our converts, neither can we comfort and strengthen the weak, neither can we save sinners from destruction. Have the best bait, you fishers of men! Then you will surely catch fish. Good food is the first necessity to save sinners, to keep converts, to strengthen the members, and to glorify His holy name. This is the third hint for our success.

Fourth, about prayer. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). God has given sweeping promises, but with conditions. If we ignore these things we shall not have our prayers answered. Prayers offered in the right spirit are always heard by God. I hope every one of you will meet these conditions and pray. Pray earnestly for your entire sanctification, for fresh anointments of the Holy Ghost, pray to be like Him, pray for more love, for more knowledge, for more ability, and for more souls. By prayer we release the energies of God, by prayer we move God's hand and bring down special blessings upon us and upon everything. By prayer the work of the most efficient kind is done. Those who pray true prayers most, generally glorify most His holy name. Is the smoke of your incense ascending before God?

Your converts are tottering in faith before God. They need your guidance, they need protection from falling by your prayer. Will you take care of them as a hen gathereth her chickens under her wings? Do you know that without personal contact and prayer for the individual by the minister, in Japan nine-tenths of the converts will backslide to the former state or to a worse? This is the reason why Christian churches do not grow more in Japan, even though they have many converts. Let not the bitter critic say of the workers, "See those duck missionaries, who lay eggs but never take pains to brood over them." Have prayer without ceasing for your converts, and always look after them. A man in California went in company with his little boy to pick some wild flowers, and the father became weary and

fell asleep. While he slept the little fellow fell over a high precipice to death below. Where are your children? Try to call over your converts' names. Are they safe in His fold? Have you a tender heart to go to seek the lost ones in the wilderness? Don't blame those who have strayed, but have joy with Jesus by finding them, saying, "Rejoice with me, for I have found the sheep which was lost."

The prayermeeting is the thermometer of the church. If there is no fire in the meeting, every one is chilly and cold, and no one will desire to join the church. Keep the fire burning in the meeting always. Remember, you are the first one to make the fire burn. You may try to apologize by saying that you can not talk or pray in Japanese as you wish to do. Be not tied with such a foolish apology. Have faith in God. Rely to the utmost upon Him. Your pious attitude and sincere prayer in English, or even in broken Japanese, will surely bring down God's blessings. It is said that if the general is brave the soldiers are also brave. So, likewise, if the leader is spiritual the followers are also spiritual.

When I was in Pasadena University I was greatly impressed with the prayers of Esther Carson, (now Mrs. Winans). While she prayed I felt intensely the presence of the Lord. I sometimes wished to open my eyes to see the Lord, for I felt so sure that He stood before her. While she prayed I used to have special blessing, joy, and peace in my heart, and I do not forget it even now. Some of you also have the most reverent and earnest attitude in prayermeeting as well as in the service. It is worthy of much gratitude to you. I am sure it is a great inspiration to young converts and is a good example for them. I think in this present world such prayers are the pillar of fire and cloud that led Israel in the wilderness. Where there is no true prayer there will be no work of God manifested. This is the fourth hint for our success.

Fifth, conduct, or manner and deportment. Read Matthew 5:16, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Let your light so shine before men. Who are men? Your servant is one of them. Yes, one of the least ones, of whom our Lord gave us special advice to be kind to them. I think God has given you a good chance to train your servant in the Christian faith. For the soul of your servant Christ died, so you ought to be kind to her and win her soul. If you get real respect from your servant, you will soon get better respect from your church members, but on the contrary, if you fail on that point, you will soon lose your influence among your church members. Your helpers or your converts may sometimes make blunders. In such a case you will especially take care to show your noble character and win their hearts. Your converts came out from heathen society, where customs are entirely against Christian teachings, so you should be patient with their faults. Try to think in such a case as a Japanese, then you can sympathize with them more and understand them better. You may think sometimes that you can not stand their awkwardness, but remember "seventy times seven." With this patient method Christ kept hold of Peter and Thomas.

Now, the respect of your helper is also important, and can not be overlooked. Phillips Brooks used to say to his assistants, "I rather hope that you do as you think best. If you think it is good, I am satisfied with it." Do not manage everything yourself in church matters. Have confidence in your workers, trust them, and let them have some responsibilities. Then your work will come out better. If a Christian worker can not appreciate others' work nor give encouragement, comfort, joy, and hope to others, then he is an inferior worker. Dear friend, you are constantly testifying to your salvation by your conduct and manner. So be careful of your conduct and manner. This is the fifth hint for our success.

I can not close without expressing our thanks to you; but really no words can express our deep sense of gratitude for your love and sympathy toward the Japanese people. We pay you our heartfelt respect for your sacrifice in coming to Japan, away from your families and friends, to bear witness to the salvation of Jesus Christ. And we wish you all the best of health and God's richest blessings.

HAVE YOU HEARD ABOUT THE WORLD-WIDE PRAYER LEAGUE? WRITE O. E. ENOS, 2109 TROOST AVE., ABOUT IT.

OLIVET, ILL., CAMPMEETING

We greet you this week with another campmeeting. Of course you have heard of the great campmeeting that was held in Olivet from May 19th to 29th. This great camp is now a matter of history but it will never be forgotten. The camp was held in connection with the closing of the Olivet University. I have never seen such fine exercises at the closing of any school in my life. I think Professor Burkholder's great band concert with between forty and fifty instruments with eighteen beautiful violins was the most remarkable thing I have ever listened to. And then I think Professor Carter's great chorus with one hundred and fifty trained voices, was absolutely the most beautiful thing that I have ever listened to.

The great camp was planned by our beloved E. G. Anderson, Secretary and Treasurer for our Foreign Missionary Board, and Rev. M. E. Borders, of Chicago. These young men did themselves great credit. I have never seen a camp so beautifully manned and everything in such fine shape. We simply had thousands on the ground. In the dining hall they would serve sometimes as many as seven hundred people, and then had two great lunch counters running.

On the first Sunday morning of the camp, Dr. J. W. Hughes, the founder of Asbury College, at Wilmore, Ky., preached the baccalaureate sermon. His theme was the "Making of a man." The old doctor gave us facts and fire and unction and glory. Dr. Hughes ought to be kept busy by the schools to deliver his great addresses to the student bodies. He is as well posted as any man in our great holiness movement. He has been president of holiness colleges for more than twenty-five years. He simply captured the great multitude of possibly three thousand people.

Among the other great treats we had, on May 26th, the Hon. William Jennings Bryan delivered his great address on "Tampering with the mainspring." He has been traveling up and down the country going to the colleges and universities and to the great Church gatherings delivering his wonderful address against higher criticism and Darwinism. In his great speech he told us that in the last few years God had given him three atheists and that it had brought greater joy to his heart than when he was nominated for President of the United States three times. He said he was a Presbyterian by faith, so they believed in election and he had tried it three times but he said his mother was a Methodist and he got his handshake from her, and his old father was a Baptist and there was where he got his water. But no one who was there will forget this wonderful address. He spoke for one and one-half hours and simply pleaded for the whole Bible for a whole world and for the nation to get back to God. Mr. Bryan is so great in his mind and heart that an ordinary man like this scribe can hardly describe him.

Also we had with us from Thursday over the closing, the great musician of Chicago, Mr. P. P. Bilhorn. He brought his own organ with him. This wonderful man has written more than four hundred beautiful hymns. And if he had not written any other hymn only "Sweet peace, the gift of God's love," that one song would have made Mr. Bilhorn immortal. He sang that the day Mr. Bryan delivered his great address and Mr. Bryan wept like a child while three thousand people wept and shouted. Mr. Bilhorn is one of the beautiful singers of the nation.

We also had the beautiful Aeolian Quartet of Chicago. Their singing is as much like heaven as anything that this old boy has ever heard. They surely sang with the Holy Ghost sent down from heaven. They get blessed while they sing and the people get blessed until they literally have spells. They leaped in the air and clapped their hands and waved their handkerchiefs and shouted and cried at the same time and laughed like they were tickled to death over something. Such singing and praying I have very seldom ever heard.

I think one reason that our camp went forward with such tremendous momentum was because we had a number of nights in prayer. Three or four nights in succession, and as many as 250 to 350 would all go to their knees and pray until midnight as hard as they could fly, and some until 3 and 4 o'clock in the morning and a number all night long, and some of them would pray themselves down and lay down on the straw and sleep and then wake up and pray on again four or five hours longer, but God heard and answered.

The preaching was done by Dr. John Matthews and Bud Robinson. God helped us to preach the Word and such scenes at the altar will never be forgotten. We had more than four hundred seekers at our altars. People came for a thousand miles to get saved and others to get sanctified and some to be sanctified and healed. Some people drove 850 miles in automobiles and then gave several hundred dollars after they got there.

I think one of the greatest healing services I have ever witnessed in my life was on Saturday afternoon. When this writer related his hospital experience over three hundred people were anointed with oil, such

praying and weeping before God! I had received more than forty letters from various parts of the United States and at 3:30 I spread these letters all out on the pulpit before God and we offered prayers for those that desired healing and couldn't be with us. God heard and answered. The next day we received telegrams for miles and miles around, and long distance messages stating that they had been healed at 3:30 in the afternoon.

We had a number of our District Superintendents with us to help us shout on the battle. Between 150 and 200 preachers were there and they seemed to be so hot that if the Devil had sat down on any one of them they would have burned a blister on him. Brother Gaar, the faithful pastor of the Olivet University church, was one of our most untiring workers. He is a man of splendid ability and trust in God. He had the fire and unction on his soul and is doing a great work for God at Olivet.

Of course Dr. J. E. L. Moore was there too to shout the battle on day and night. This young man is making a great school out of Olivet. And another beautiful thing that I wanted to call your attention to is on the last Sunday morning, Dr. John Matthews raised an offering for the Olivet University and the people gave and shouted, and gave some more until he had raised nearly \$75,000 for that institution. And the glory was on in such a wonderful extent that while the offering was being taken a young man rose up and said, "I want to give a thousand dollar Liberty bond, and I want to be sanctified, and I want to get the experience today." They told him to come forward and while we were taking the offering a number of the young preachers gathered around him at the altar and prayed him through. One lady got up and said she wanted to give a good large sum to the school, and she did it and also wanted to be sanctified wholly and they called her to the altar and while the offering was being taken a few good handmaidens gathered around and prayed her through and such scenes I had never before witnessed in my life. To see people getting under conviction while an offering was being taken and shout their way through to God is something new under the sun.

Once more allow me to say that there is no way in the world that the Church of the Nazarene and the Olivet University and that great campmeeting association can ever pay E. G. Anderson and M. E. Borders for their work and untiring efforts to make that campmeeting such a tremendous success. There is but one way they can ever be paid for what they have done and that will be at the great marriage of the lamb to hear "Well done, good and faithful servants, thou hast been faithful in the great Olivet campmeeting and henceforth there is no more work for you. Enter thou upon the joy of the Lord."

BUD ROBINSON.

MEXICAN DISTRICT

Perhaps there are few people who know of this foreign missionary work in the United States. We have five churches on the District, three of which have been built and propagated without aid from the missionary board. Each of these churches have ample parsonages for the pastor in the rear of the church building. We have held special services in each of the churches and God gave us seekers in all of them.

We shall never forget the scene at Santa Rita when the saints partook of their first Lord's Supper. As we passed the bread and wine, after telling them how sacred it was, and that we must partake worthily, each one paused before partaking and said, "Now, Lord, you know that this is the first time that I have partaken of your body and blood, O help me to do it worthily. Amen."

At our meeting in Hurley, we made two special trips to the home of a backslider (Indian) whose wife was blessedly sanctified, and he ran away both times to avoid us. Just about dusk his wife pointed him out to us near some vacant houses about three blocks away. After some difficulty we overtook him, brought him to the house for his coat and then to church. That night he voluntarily came to the altar and cried and prayed through to victory. The pastor tells me that he is faithful.

Last Sunday evening service at Deming we took in nine new members, and one soul prayed through to victory. Two weeks ago we had a double wedding. They were parties that had been living together for years, but they had been converted and God showed them the light. In my ministry among the Mexicans the last ten years, I have married about twenty couples and only four of them were virgin marriages. The priests are largely to blame, demanding excessive marriage fees.

Oh, the open doors that are before us. Just at this writing there are two good prospects for openings among the Mexicans, but we have no transportation or salary and are practically carrying three of these churches.

Please pray that God will send us a pastor for the

Santa Rita church. The only kind that we can use is a Holy Ghost man, passionate for souls.

We believe in the imminent coming of our Lord and we desire to redeem the time, taking out from the Gentiles a people for His name.

H. J. KERNS, Dist. Supt.

ARKANSAS DISTRICT

The work of the Arkansas District has been moving along nicely, considering the awful financial depression in the cotton states. The spiritual conditions together with the plans and preparations for revivals indicate progress.

At the Conway church Rev. S. C. Pritchett had a most excellent revival with a number of additions to the church. He is planning to build a new church, and if any friends desire to send him a small offering I am sure it will be highly appreciated.

Rev. S. S. Frazier of Gravette reports that he has had a very serious accident in an automobile collision but was in a good meeting with Rev. H. Edwards. Let us pray that he may soon recover from the accident. He also reports a successful revival at one of his charges, Grandview.

Pastor G. H. Harmon is moving on to victory with his church at Vilonia. A very splendid commencement was given at the close of the school May 25th, with Dr. Dunham and his faculty.

The Jonesboro church with Rev. J. E. Linza and wife as pastors are planning an extensive campaign during the month of July. We are expecting great victory for the Jonesboro church.

The following changes have taken place recently: Rev. H. F. Bugh takes the North Little Rock church. S. D. Slocum having resigned. Rev. S. H. Erwin goes to the Morrilton church and Rev. A. F. Daniel to Searcy, R. J. Kirkland having resigned. We pray and expect for these brethren and churches a most agreeable and profitable relation.

Our tents are now busy, some of which are in new fields, and we trust that we may be able to make an extensive campaign in some of our larger towns before the summer months come to a close. We will be fully able to do this if all our pastors will see to it at once that the home missionary apportionments are sent in to Prof. J. S. Simpson, District treasurer.

It has been a great blessing and a happy privilege to have had Dr. R. T. Williams visit our District and spend a week with us. His messages were helpful and inspiring to those who were privileged to hear him. We trust that he may come again.

With love and prayers for the Herald family (the greatest paper in the world—to me).

J. E. MOORE, Dist. Supt.

THE WHY FOR BUILDING A CHILDREN'S HOME

By OSCAR HUDSON, Supt. General Orphanage Work

An elder in our church, the husband of one of our leading pastors, a cultured, godly lady, after suffering only forty-five minutes with neuralgia of the heart, died, leaving his wife with nothing but blasted hopes, a broken heart and the meager income from her pastorate for the maintenance and education of their three children. She struggled heroically for a few months to keep her children in school, attend to her household duties and do her duty as pastor of a growing Nazarene church. Overwhelmed with the staggering problems confronting her, she wrote us:

"Dear Brother and Sister Hudson,

"I am realizing that I must make some better arrangements for my children. Since my precious husband went to glory it leaves such tremendous responsibility on myself (yet we are worthless without responsibility) that I can not continue in the work and carry the load forced upon me in my home. I am sure you know something of what it means to pastor a church with a large membership, preach twice each week, look after the different departments of the church work, do my pastoral visiting, and all that is connected with keeping house, seeing after and keeping three children in school.

"I am afraid I shall not be able to weep up very long, and am loath to give up my ministry. But I am breaking under the load, and besides I am not doing justice either to the church or my home. I can not spend as much time with my children as I should, neither can I be with my people as much as I should.

"I have considered putting them at ——— (naming one of our holiness schools) but find the expenses would exceed my salary. Since finding that the school is to continue at Peniel, I am writing to know if I may place them in our children's home, where they can have the training

they need and the privileges of wholesome society. I will do what I can to pay their board and buy their clothes and school books. They are bright children, easily controlled, and oh, I do want them to be a blessing to the holiness movement. My people might take them, but they are worldly and would likely turn them against the gospel of full salvation."

It just happened that we had placed some children and had room for these, and wrote her we would accept them if she would pay a stipulated sum each month in defraying their expenses. In reply, we received the following gracious words:

"How I thank the Lord this morning for the Church of the Nazarene with her different departments of work. I shall be glad to place the children in the home, and while it will be hard to be separated from them, feel that the superior privileges, and advantages they will enjoy justifies the sacrifice, while it affords me the opportunity to pursue my God given mission."

"Your humble sister in Christ,

" "

Very few of our pastors have sufficient money in the bank to defray funeral expenses, should they die suddenly, much less to provide for the education and care of their children. And, too, they are above an average for intelligence. Should they turn from the ministry to engage in secular pursuits, if God did not place His curse upon them for neglecting their duty, they could accumulate and have investments sufficient to keep the wolf from the door should they be called away. But they are foregoing all this that your child and my child may have the benefits of church services, prayermeetings, Sunday school, Young People's Societies, etc., and those things which are indispensable in the training of useful, happy citizens. Are we going to enjoy this God sent ministry and extreme self-sacrifice, resulting often in premature death, and sit unmoved while their children are turned into the street, scattered about, one in a home here and another yonder, to become the brunt of hardships and burden bearer in these homes, or worse still, turned into institutions conducted by Roman Catholics and other sects who will teach them to ridicule the gospel their parents died for?

There is but one way we can avoid such conditions—build a creditable home for them ourselves. Such cases as this will become more and more numerous as the days go by. If this mother, too, should die, which she would soon if she continued to carry this load, their children would soon be devoured. Who would be responsible in such an event? Were it impossible for us to do anything, we might be relieved of responsibility, but we can establish a home for them at this time. Our situation is ideal. We can, we must, we will go forward. How many say, Amen? Say it with your offering, cash or pledges, wills or annuities.

PENIEL, TEXAS

NEBRASKA DISTRICT

Since our last report we have visited a number of the churches and found pastors and people pushing ahead for greater victories. We gave a few days to the Newman Grove church which were days of blessing and encouragement. At Beatrice we found pastor and people in good spirits and planning for a financial evangelist's campaign with Brother T. H. Agnew the first of June. May the Lord bless them so that we shall soon see the walls completed. At Fairbury they were just in a revival with C. E. Roberts and party which we understand had good results for the church. We are sorry to report that our pastor, Brother Brown, is at present quarantined with smallpox, but from last report is improving. At Guide Rock we found the class had had a good revival with Brother B. H. Edwards which strengthened and united and encouraged the people.

**Meet Me at the
CHICAGO HOLINESS
CAMPMEETING
AUGUST 4-14, 1921
107TH AND RACINE AVE.
ALL ROADS LEAD TO CHICAGO**



Brother Bud's Good Samaritan Fund

To the Beloved Samaritans—

I have picked up at the Olivet camp for our blessed old HERALD of HOLINESS \$100.50. I brought in from there this morning 73 annual subscriptions. This brings my list now since Nov. 11th, up to 1,341. And

the Lord helping me, as I stop off through Colorado and Utah, spending a day at a place, before June 11th, I want to gather up that other 59 to make me 1,400 subscriptions in seven months. Probably you will not get to read this letter until after I have secured the subscriptions, but don't you let the Devil get you to believe that we are not going to get them. The Devil knows that we are going to get that number. The other morning before I left Olivet University I went to the big tent and saw a large sign which read, "Bureau of Information." I hurried over to the bureau and asked them if the Devil had been there to report, and if he had made any announcements that he had won the battle, and they said they had not heard from him since the campmeeting had begun, and you can see that if the Devil doesn't hang around the Bureau of Information there is something mighty hot going on around there.

We now have nearly one thousand various institutions receiving the HERALD of HOLINESS and between thirteen and fourteen hundred homes. We have now reached with both tongue and pen between twenty-three and twenty-four hundred homes and institutions in a year, and we are figuring on, before this summer is over, to go beyond the three thousand mark. I could not have done this without your help, without your prayers, without your love and sympathy. How beautifully you have stood by me. How glorious the work has been. How great is our God. It is in our mind to, between now and June 1, 1923, put the HERALD of HOLINESS into not less than five thousand homes, that will be within two years. Just think of a few of us little Nazarenes putting the HERALD of HOLINESS into nearly 2,400 homes in a year. Don't you think that is doing the thing? Of course some people said it couldn't be done. One good man thought that in my coast to coast work in six months I ought to secure four hun-

dred subscriptions, but I want to tell him today, that during that six months I reached 1,266 homes, more than three times as many as he said I could get, and he thought he knew. He is a good fellow, and he thought he had a vision for four hundred subscriptions. Well, I had a vision for twelve hundred, and thank the Lord I went over the twelve hundred, so this gives us now, since the opening of the coast to coast campaign in November, just a little more than two hundred a month, and what we are expecting to do to the Devil this summer in the way of getting subscriptions for the HERALD of HOLINESS is something wonderful.

You have heard the story of the young man that the ghost got after. It is old, but then it is always good, and it just exactly illustrates what I want to say. The story is that a young man was making a journey one night through the country, and as he was going through a field a ghost came after him and ran him about a quarter of a mile. When they got to the back side of the old field the young man, climbed up on the fence and sat down to rest and the ghost got up and sat down by his side and looked up into his face and said to him, "We have been doing some pretty good running, haven't we?" The young man said, "Yes, but you haven't seen the running that you are going to see now." So we are just now getting our feet down and we are just beginning to run. I want our sixteen hundred Nazarene preachers to start in and secure between now and January 1, 1922 one hundred subscriptions each. If you will do this, I will promise you that I will get, between now and then, fifteen hundred subscriptions. Don't you see if we do that it will run up to more than 160,000 subscriptions, and we can do it, if you will help me. It might be possible that some pastor with a small church may not be able to secure one hundred, but some other evangelist beside myself might secure anywhere from 250 to 500, and if we will we can put the old HERALD of HOLINESS across. We can give the Devil such a jolt that he will never get over it.

Now we want you to come on with a little offering to the Good Samaritan Fund, we do not ask largely. The extra nickels, dimes, pennies, and quarters will do wonders for God in a year. It is remarkable what we have done in the last year.

Now pray on and work on and expect to go on later.

In perfect love,
UNCLE BUDDIE.

We had a good Sunday at Hastings with our Brother Haas and his people. He will not pastor the flock next year and the church has called Rev. J. C. Walker, who has accepted. At Kenesaw we spent a Sabbath with a good morning service, but the night service was stormed out. Our next stop was with the Atlanta church, and we found them in a revival with Brother and Sister Vanderpool, whom we were glad to meet for the first time. We preached one night in the Salvation Army hall in Holdrege to an appreciative audience. At Curtis we found the church encouraged and most of the new converts whom the Lord gave us in a good revival in January standing true. They are encouraged to push on to greater victories.

We next stopped at Lone Star where our young Brother and Sister C. B. Johnson are doing a good work, and since they have closed a good revival with over thirty seekers.

From here we went to our convention at Kearney, where God poured out His Spirit in a marvelous way. Time and again waves of glory would come upon us. Evangelists Robinson and Ruth and the Wells did good work and God blessed all the messages both in the preaching of the Word and in song. Our Preachers' Meeting was one of the best I think I have ever attended for practical and beneficial topics and discussions. All seemed to leave with a new vision of our work as a Church of the Nazarene, and the convention got us in touch with many outsiders whom we hope to bless in the future.

Mrs. Ludwig and myself held a meeting in a new field at Harbine for over two weeks. Many things seemed to conspire to hinder the meeting in the way

of a busy season and closing days of the public school. A few souls prayed through and we believe seed was sown that will come forth for fruitage in the future.

We attended the commencement exercises of our Nazarene Bible School and Academy at Hutchinson, where our son Sylvester graduated this year. The school has almost doubled its enrollment over last year and we have there a fine class of students. Our trustees' meeting was quite well represented. Most of the teachers were recalled for another year. The finances are the greatest problem just at present, as almost everywhere. Right here let me urge upon all who have made pledges to the school to see to it that they pay their pledges in full at once; so that we as a Trustee Board will be able to pay up all our teachers within the next few weeks, at the very longest.

We are nearing our Assembly and desire to come up to the Assembly with a clear record and all appointments met. Let each pastor do his best to have everything in shape and all moneys that go to the District treasurer in his hands before August 1. The secretary has sent each pastor a blank to use in his report for the Assembly. Use them as they will greatly assist in giving a systematic report as to work done during the year. We are expecting a great Assembly and campmeeting August 2-14. Plan to come and bring as many friends with you as possible. Pray much for the camp and the summer tent meetings. There will be a number of tent meetings held during these next two months and we must have the presence and glory of God with us.

At present Mrs. Ludwig, R. J. Kennedy and wife and myself are in a new field at Hebron, Neb. We expect victory in His name. Again let me urge our

seven hundred or more Nebraska Nazarenes to pray daily for all these summer campaigns. We must see victory in all these battles against sin through Him who has never lost a battle. Hallelujah to His Name!

THEODORE LUDWIG, Supt.

Among the Churches

BOSWELL, OKLA.

—We are not idle at Boswell, but still on the go for God and lost souls. We have prayermeeting twice a week—Tuesday and Thursday nights. God blesses us in all our services. The outlook is encouraging for the work here. The Sunday school has increased in numbers and the children are catching a vision of our missionary work and are working to get money to put in their mite boxes for Children's day. We ask all the Christians who read the HERALD of HOLINESS to pray for us. Our hearts are burdened for many souls around us who are not saved. Some of the members have unsaved loved ones and their hearts are almost breaking to see them saved. I feel just now I am saved from sin, and I never had a better experience of grace than I have today. I know I love all of God's children, and those who do not love the Lord. I want to win souls to Jesus.—H. W. Hanselman, Pastor.

HEDLEY, TEXAS

—The work here is moving along nicely, for which we thank God. The Lord is blessing in a special way. We have just closed a meeting with Brother T. Cornelius at Childress, Tex. The Lord gave us a number of souls in this meeting, and helped us to resurrect the Nazarene church there. Thirteen new members were taken in, giving us a total membership of sixteen. The church called me as their pastor for the rest of the Assembly year, for half time. We feel encouraged and the outlook for the work at Childress church is good. Thank the Lord.—S. L. Wood, Pastor.

CLEVELAND, OHIO

—We are pressing the battle. Our church has only been on the map nine months, but God blesses His children. During the nine months we have raised for all purposes \$11,567.47. The pastor has been called for the coming year. Brother Bud Robinson has just closed a week's meeting. The crowds were large, one thousand attending the last service, by actual count. There were sixty-six seekers, and some great cases of real salvation. From this number we shall secure some new members. The HERALD of HOLINESS was put to the front and seventy-two yearly subscriptions were secured, the most of them coming from outsiders. We are now in our District Assembly and looking forward to a great year. We believe God is going to give salvation and victory along all lines. The Wilde-Knight Quartet, and Evangelist Bona Fleming will come to us in November for a great revival campaign. Pray for us.—C. Warren Jones, Pastor.

GRINNELL, KAS.

—We have just closed a good revival meeting. Souls prayed through at the altar and the church was wonderfully strengthened and built up. Brother W. E. Miller of Winfield, Kas., was the evangelist and did some splendid preaching and stood nobly by the Bible all the way through. God honored and blessed his preaching, for which we praise the Lord and give Him all the glory.—Thorsten Ousdahl, Pastor.

DUNCAN, OKLA.

—God is blessing, and the work at this place is forging ahead. Last Sunday the presence of the Lord was so manifest that the sermon was dispensed with. The scene that followed was wonderful. Last night we had General Superintendent R. T. Williams with us, and the Lord certainly used him in preaching a great sermon which was highly appreciated by the church and the general public. We are to have Dr. Williams with us for a revival in the near future. We have taken in a number of members since the Assembly and they are still coming. I have made some four hundred pastoral calls since the Assembly. Pray for us.—W. B. Walker, Pastor.

ATTENTION, HAMLIN, SAN ANTONIO, AND NEW MEXICO DISTRICTS

There is about two thousand dollars due Central Nazarene College at Hamlin, Texas, from the budgets of the three supporting Districts. This money is needed at once to make it possible to clear up the deficit of the present year and to make plans for next year's session. Please, every pastor on the three Districts, ask the people to pay up the amount due from your church according to the apportionment for education (See minutes of your District Assembly), and send the amount for the year to the school at once. *This is important.*

The board at Hamlin is making a special effort to collect all accounts due the school. Let any who owe the school for expenses or on pledges make special effort to pay part or all within the next few days. *The school must have what is due it, if it is to continue to operate.* Send your money direct to the school.

JAMES B. CHADMAN, President, . .
General Board of Education.

RESOLUTION

At the regular church board meeting of the Church of the Nazarene at Hamlin, Texas, May 9, 1921, Rev. W. F. Rutherford tendered his resignation as pastor, to enter other fields of labor, same to take effect June 1st. On motion his resignation was accepted. A motion prevailed that a committee be appointed to form a resolution of thanks and appreciation of his faithful and efficient service. The same is to be sent to the HERALD of HOLINESS for publication.

Whereas, Rev. W. F. Rutherford has rendered us such faithful, efficient, and untiring service, God has blessed and honored his ministry by giving him many souls.

Whereas, He is a man of rare ability and preaches the Word with point and power of the Spirit upon him; therefore be it

Resolved, that we the Church Board express our appreciation and heartfelt thanks to him and Sister Rutherford for their service.

We pray God's blessings to rest upon them wherever God may lead them.

Committee:

A. S. LONDON, Pres. of Board.
Mrs. S. O. BOWMAN, Sec'y of Board.
S. H. ERWIN.

OKLAHOMA CITY, OKLA.

—Our revival campaign with Rev. William O. Nease is now a matter of history. Something like one hundred knelt at the altar, and about seventy-five were finders. Several services for healing were held, in which God manifested His power. Brother Nease is a rugged, old-fashioned holiness preacher, and one of the most fearless men it has been my privilege to meet. God bless him and make him even a greater blessing to our people. The singing under the direction of Brother Lawson Brown, one of the students of the Bethany College, was appreciated by all. Brother Brown certainly has a bright future. Miss Annabelle Latimer, of Tulsa, was a great blessing to our people, and the meeting was a great blessing to her. It is to be hoped that she will cut loose and devote her entire time to the Lord's work. Brother W. D. Davis was at his post of duty each service, and is a very capable pianist. He feels the call to enter the Lord's work, and we take this opportunity to recommend him to our people. Miss Adams, a very efficient Bible teacher of Sapulpa, was present, and got her theology badly smashed, and is now an eradicationist instead of a suppressionist. Old feuds and fusses, misunderstandings and the like, were ironed out, we hope forever, and a goodly class received into the church, for all of which we praise God. We are now to look forward to the coming of our dear Dr. Matthews in September. That meeting will be held under a tent, and we hope to have people from over the state attend. In all this the HERALD of HOLINESS was not forgotten. God bless the people.—John W. Oliver, Pastor.

SAN FRANCISCO, CALIF.

—We have concluded another year's work in the First Church of the Nazarene, San Francisco, Calif., and feel that the least we can do is to declare something of the goodness of the Lord to us as a local church and people. The conflict in this city is a battle royal, but blessed be God we are marching on. During the past three years we have practically doubled our membership, having at this time about one hundred members. The great problem in this city is to get a hearing. People do not go to church. During this past year we have endeavored to face and meet this condition. At an expense of nearly two thousand dollars we have purchased and equipped for gospel service an auto truck. With this

truck we can get into the shop and factory centers at the noon hours and hold gospel meetings, spread gospel literature, and seek by all means to bring the gospel of Christ to men and women often regarded as being beyond the pale of the church. Thus far we have been able to touch but a very few of the centers open to us, but with proper financial support we trust to put a corps of workers into the field who will be able to do great things for our Christ. We also use the gospel truck for evening street meetings and Sunday school work. It is a scene that would truly bless the most indifferent to see the truck filled with children whose parents do not go to church, but the children are in this way brought to the Sunday school, taught the Word of God and the songs that tell of Jesus, and then taken again to their homes. In addition to our truck work we have work in the city and county jails, relief home and hospital. In all an average of two or more services a day. In the different departments of the church we have realized definite growth and progress. Our Sunday school has doubled its enrollment; our Young People's Society has increased its membership to more than fifty; while in the church proper we have realized an increase in membership and attendance. Financially it has been our banner year, giving for all purposes more than \$90 per capita. Within the last month we have concluded a gracious revival with Rev. U. E. Harding and Frank Cooper. These men fought a valiant fight and God gave victory. More than a hundred were at the altar as earnest seekers. The ministry of Brother Harding can not be too highly praised. God has given him a message for saint and sinner. He is mighty in word, humble in spirit, and in all a man wonderfully anointed of the Lord for the work of an evangelist. Sinners were stirred and so was the church. Brother Cooper sang the gospel story in the Spirit, and as ever such singing blesses and touches hearts. We had planned to leave San Francisco this year, but being urgently requested to remain have consented. This coming year we purpose to undertake a more aggressive campaign than ever. With His banner over us we will continue the noon meetings in the industrial center, the work on the street, and then in addition we hope to carry on a campaign of tabernacle meetings throughout the different sections of this great city. We would request prayer and urge and encourage such other assistance as any of our readers can give, that this work of God may go forward.—Donnell J. Smith, Pastor.

BAKERSFIELD, CALIF.

—We have just closed a revival with Rev. B. A. Fleming, evangelist, in charge. We believe that the church is in much better shape in every way. The sermons were of the kind that stirred the people, and several good cases of conversion and sanctification were witnessed. God was in the meeting and opened the pocketbooks of the people as well as their hearts. The finance came very easy, there was no pull at all. Brother Fleming is one evangelist that does not forget the pastor with whom he is working: the last night of the meeting he took up a love offering for the pastor, in which some sixty dollars was given. We are on the victory side and going on up the road, and ask the prayers of the Nazarene family that Bakersfield may soon have a good new church right up in the heart of the city.—J. Leslie Freels, Pastor.

BALLINGER, TEXAS

—This has been a year of victory to my soul. Received a call to enter the ministry some seven years ago, but for lack of courage and perhaps encouragement, failed to obey the call until last Assembly year, when the Lord graciously opened the way and gave us one of the choicest pastorates on the District to begin with. He has smiled on the work at this place, and has given us more than eighty professions thus far, with nearly forty additions to the church, and our apportionments are paid in full, first half of the year. The Sunday school has almost doubled in enrollment, and we have been enabled to organize a good, live, wide-awake N. Y. P. S. with an enrollment of more than thirty members. The W. M. S. was reorganized in the beginning of the year, and since that time they have accomplished some things worthy of note; having furnished to our Orphanage a box valued at one hundred dollars, besides the local charity work and work done in behalf of foreign missions, for all of which we praise Him. Ere this letter shall be in of a prayermeeting revival, which will begin, the print we are expecting the church to be in the midst of Lord willing, Monday, June 6th. We ask the church to remember us in your petitions to the throne, that the Lord will give us an old-time, Holy Ghost revival. Arrangements and plans are being made for another rousing revival for the fall, which we trust will bring this year to a close with the greatest victories known in the history of Ballinger church.—E. D. Messer, Pastor.

**YOU CAN'T AFFORD
TO MISS THE GREAT
TENT CAMPMEETING
AT KANSAS CITY, MO.
JULY 21-31**

TELEGRAMS

HERALD OF HOLINESS: Eldorado, Kas.
Good revival; salvation at altar; Lee L. Hamric, Merkel, Texas, at his best. Large crowds; meeting continues this week.

H. C. CALHOUN, Pastor...

HERALD OF HOLINESS: Glendale, Ariz.
First Arizona District Assembly closed at Phoenix tonight. Dr. Williams presiding. Splendid reports by pastors. Great home and foreign missionary service today. H. C. Cagle elected District Superintendent.

L. T. WELLS, Reporter.

HERALD OF HOLINESS: Garden City, Kas.
Revival closed; great victory. Evangelist Beebe and party did great work. All finances met. Four thousand dollars raised in cash and pledges for new church.

V. P. DRAKE.

ANNOUNCEMENTS

NOTICE—A revival meeting we had slated for August 19-29, has been unavoidably canceled and date is open. We can give the date to a campmeeting or church, preferably in the Mississippi valley or Middle West.—Oscar and Nettie Hudson.

NOTICE—This is to recommend and introduce Rev. James Phillips, of Kingswood, Ky., to our readers. Brother Phillips has recently joined our church and is an ordained elder in the Indiana District. He is engaged exclusively in the evangelistic work. Brother Phillips is a good preacher and a consecrated man; we should keep him busy.—J. W. Short.

NOTICE—New Mexico District—The New Mexico District Assembly convenes at Portales, N. M., July 6-10. Free entertainment will be given all delegates also visitors as far as possible. All delegates (and visitors) must send their names to the committee, not later than two weeks before date of Assembly, if free entertainment is given. Please do not fail to comply with this request. Send names to Rev. A. K. Scott, Portales, N. M.—C. W. Davis, Dist. Supt.

NOTICE—Western Colorado District—The Annual District Assembly convenes in Grand Junction Colo., June 22-26, and will be preceded by a rally service at 8 p.m., June 21. General Superintendent R. T. Williams will have charge and preach during the Assembly, also Dr. John Matthews will be present during the Assembly and will remain to conduct

evangelistic services during the week following the Assembly. Any who may be coming to attend, or who desire further information, may write to Rev. W. S. Purinton, Pastor, 1038 White Ave., Grand Junction, Colo.

NOTES AND PERSONALS

In a release from the American Bible Society, Dr. W. I. Haven, the general secretary, states, "We are greatly interested in the spread of the Phonetic Script in China, because it means an unprecedented demand for Bibles in that great country. Already the calls are more than we can respond to." Pray that God's Word shall not return unto Him void and that the Phonetic Script will provide millions of new Bible readers.

Rev. D. Rand Pierce is to be at Victoria, B. C., June 6 to 27. May God bless his labors and give him an abundant harvest.

A sister in Oklahoma requests prayer that she and her husband may be restored and once again enjoy the experience of holiness.

Wedding bells have been ringing at West Somerville, Mass., according to the following note: "Miss Gertrude B. Smith and Rev. John S. Parkins of Everett, Wash., were united in marriage May 23d, at 9 a.m., by Rev. Alfred Cole, in the presence of a number of friends at the parsonage of the Church of the Nazarene. A large delegation accompanied them to the station to see them off for their new home in the West. Miss Smith was a member of the Nazarene church and she will be greatly missed by all, and especially by the young people. We pray that God's blessing will attend them in their new field of labor.—Alfred Cole."

Mrs. J. P. Hilliard of Hot Springs, Ark., requests the prayers of God's people that a Nazarene work may be established there; also prayer for her unsaved children.

Evangelist B. H. Edwards, 1608 East Central Ave., Wichita, Kas., sends in the following notice: "On account of the postponement of a meeting scheduled on my slate, I have an open date from June 12 to July 3. Meeting at Gravette, Ark., is closing up good; some good victory; some splendid people coming with us."

CAMPMEETING CALENDAR

BONNIE, ILL.—Campmeeting August 13-28. Workers: Revs. Alie and Emma Erick, Pilot Point, Texas; Prof. John E. Moore, Los Angeles, Calif.; Rev. S. T. Baird, Pres., Bell-River, Ill.; W. T. Lawson, Cor. Sec'y., Whittington, Ill.

SPRINGFIELD, ILL. (WHITE CITY PLACE)—Illinois Holiness Association campmeeting, June 10-19. Workers: Rev. J. L. Glascock, Rev. W. R. Cain, Mrs. Rebecca Bell Griffith, Rev. J. B. Lutz, song leader. Mrs. O. W. Rose, leader of children's meetings; Mrs. Julia Short will conduct the Young People's services. Address Mrs. Julia Short Hayes, Sec'y., 2217 E. Capital ave., Springfield, Ill.

FT. WAYNE, IND.—Church of the Nazarene Tent Meeting, June 13th to July 4th. Workers: Rev. B. T. Flannery and Aeolian Quartet. Tent will seat 1,000 people. Three services on Sunday. Come for all day. Address, Rev. Howard Paschal, 1215 Orchard St., Ft. Wayne, Ind.

MUNCIE, IND., July 10-31. Workers: Rev. C. E. Roberts and wife and their evangelistic party. There will be plenty of room on the grounds for living tents; any one desiring to may bring a tent, or tents may be rented at a reasonable rate. We invite the churches near by to lay plans to attend this Holy Ghost revival. For further information, write the pastor, E. E. Turner, 315 Columbia Ave., Muncie, Ind.

WINCHESTER, IND.—Annual campmeeting of the Randolph County Holiness Association, August 11-21. Workers: Rev. Bona and John Fleming. Everybody welcome. Come praying. Carl Tucker, Sec'y.

CHARITON, IOWA—Annual Tri-Church Nazarene campmeeting, July 1-10. Workers: Evangelist, Rev. Bona Fleming, Ashland, Ky.; Prof. and Mrs. R. A. Shank, singers, Cincinnati, Ohio. Address, Rev. E. R. Borton, Chariton, Iowa.

PAOLA, KAS.—July 28th to August 7th. Workers: W. O. Nease, evangelist; S. T. Clark and wife, Press Vanmeter and daughter, Rev. C. J. Garrett, Pres. For information write J. H. Vorth, Sec'y., Paola, Kas.

WICHITA, KAS.—The thirty-second annual campmeeting of the Kansas State Holiness Association, August 18-28. Workers: Rev. Charles Stalker, Rev. W. H. Huff, Rev. R. T. Williams, Miss Stella McNutt and Prof. A. H. Johnston and wife. W. R. Cain, Sec'y., 515 S. Vine st., Wichita, Kas.

NORTH READING, MASS.—First Annual Campmeeting of the New England District, June 24-July 5. Workers: Rev. James B. Chapman, D.D., Rev. C. B. Jernigan.

KANSAS CITY, MO.—First Annual Headquarters Tent Campmeeting (Nazarene) July 21-31. Evangelists: Rev. M. E. Borders (Chicago, Ill.) and Rev. J. B. Chapman of Bethany, Okla. Prof. B. D.

Sutton and wife, song leaders. For particulars, address Rev. E. J. Fleming, Pres., Mr. Charles Swin, Sec'y., at 2109 Troost Ave., Kansas City, Mo.

MALDEN, MO.—Southeast Missouri Nazarene Association Campmeeting, Aug. 21-31. Workers: Rev. Burton A. Hall, evangelist; Prof. A. S. London, musical director; Mrs. London and Mrs. Anna Irwin, pianists. Miss Virginia Shaffer, soloist. For information, address Rev. W. A. Menneke, Pres., or A. L. Underhill, Sec'y., Malden, Mo.

LINCOLN, NEB. (EPWORTH PARK)—The forty-ninth annual campmeeting of the Nebraska State Holiness Association, June 17-26. The National Holiness Association will have charge. Workers: Thomas L. Henderson, of Ohio; Joseph Owen, of Alabama, Prof. Kenneth Wells and wife, leaders of song; Mrs. Minnie E. Ludwig, leader of children's meetings. For tents or cottages, write Rev. John H. Hall, Crab Orchard, Neb. Other information, write W. G. Prescott, Sec'y., 1417 O st., Lincoln, Neb.

SAWYER, N. D., District Campmeeting of North Dakota-Minnesota District, June 29-July 10. Workers: W. P. Jay evangelist party of Nampa, Idaho. Every one on the District, as far as possible, plan to be present.—W. L. Brewer, Dist. Supt.

FREEPORT, N. Y. (Camp Roosevelt) annual campmeeting of the Long Island Holiness Campmeeting Association, July 15-24. Workers: David Anderson, George N. Buell, Soloist and song leader, Miss Ruth Harris, assisted by Howard S. Hurd, Paul Hill, R. L. Simpson. Children's meetings, Mrs. Albert Grek. Representing the National Missionary Department, Miss Grace Plumb. Address, Mrs. John A. Duryea, Secretary, Huntington, N. Y.

GROVEVILLE PARK, BRACON, N. Y.—Twelfth annual campmeeting, New York District, July 8-18. Evangelists: Rev. C. B. Jernigan, Rev. J. B. Chapman, Rev. Wm. Howard Hooper, Rev. D. Grant Christman in charge of Bible study. Music in charge of M. B. Carey, Mrs. John Carey, pianist. Secretary, W. A. White, Spring Valley, N. Y.

PORTLAND, ORE.—Oregon State Holiness Association campmeeting, July 21-31. Workers: Charles Stalker and David Hill, evangelists. Prof. Kenneth and Eunice Wells in charge of music. Address Catherine L. Dickey, Sec'y., 233 E. 34th st., Portland, Ore.

CANADIAN TEXAS—Tent meeting, June 17-27. Workers: Rev. Alie Erick, Dist. Supt., and wife in charge. Everybody very cordially invited.

HEBLEY, TEXAS—July 22-31. Workers: District Superintendent, Rev. Alie Erick and wife, and singers. Everybody invited. Meeting will be held under big gospel tent. Pray for us. Address, Rev. S. L. Wood, Pastor.

WANTS

I am free to engage during the summer months in revival work. I will help pastors or enter new fields. Yours in Christ, J. W. Stoke, Olivet, Ill.

WANTED AT ONCE—A well qualified, motherly, Spirit-filled woman for matron at Rest Cottage Rescue Home, Pilot Point, Texas. Address Mrs. Minnie L. Roberts, Manager.

FOR SALE—Baby Fox typewriter. Practically as good as new. \$30 cash. \$35 time; \$10 down and \$5 per month. The Fox is one of the best portable typewriters on the market. J. N. Speakes, 2109 Troost Ave., Kansas City, Mo.

FOR SALE—A number of houses located in Olivet, Ill. For information write or call on W. C. DeWitt, Olivet, Ill.

WANTED—Two pianos for the Arkansas Nazarene Seminary at Vilonia, Arkansas. For information write to William O. Hardy, 510 1/2 Main St., Little Rock, Ark.

CORRESPONDENCE SCHOOL COURSES—Bible Text Book—Homiletics—Greeks Short-hand—Moral Science (Finney)—Personal Evangelism—New Testament Greek (Beginners'). E. Wayne Stahl, contributor to the Herald of Holiness, is one of the instructors in the correspondence school. Terms very reasonable. F. E. Bennett, Dept. 3, 412 Dean Bldg., South Bend, Ind.

FOR RENT OR LEASE—Stock ranch, sixty miles west of El Paso, Texas (home of the late Rev. W. W. Danner). Main line of Southern Pacific and Borderland Auto Route passes through ranch. Climate healthy and delightful. Good house, other improvements, livestock. Rent and terms very reasonable. Christian man interested in a good proposition, write S. D. Athans, 3207 La Luz St., El Paso, Texas.

Evangelists and those in charge of book stands at summer camp-meetings

PLEASE TAKE NOTICE

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This statement is often made by those opposed to the Church of the Nazarene as a denomination standing for the conversion and propagation of scriptural holiness. The most logical and convincing arguments, proving the need of an organized body permitting freedom of choice in non-essentials, but holding strictly to the doctrines of full salvation as taught by Wesley, Clarke, and others, is found in a sixteen-page pamphlet written by Rev. Henry C. Ethell and published by the Nazarene Publishing House—"A PLEA FOR LIBERTY OF CHOICE IN CHURCH RELATIONS." This is the very thing that pastors and evangelists have been wishing and looking for. Order a good supply today. Price: Single copy 5c, prepaid. A dozen 40c, prepaid. 50 copies \$1.35, not prepaid. 100 copies \$2.50, not prepaid.

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Evangelists' Slates

I. D. Archibald, 30 Pelican Rd., Quincy, Mass.:
Jarrell and Dell Aycock, Atwood, Okla.:
Clearwater, Kas.: June 1 to 10
M. L. Baileys, Milton, Ore., Box 0107:
T. E. Beebe—Miss Carol E. Beebe, Miss Mabel Manning, singers;
1334 East Second St., Long Beach, Calif.:

Lyman Brough, Pottsville, Mich.:
Lac-qui Parle, Minn.: June 17 to 26
Granite Falls, Minn.: June 30 to July 10
Muskegon, Mich.: July 13 to 24
Michigan District: Month of August

L. R. Butler, 1226 14th Ave., W., Calgary, Alberta, Canada:
Craigville, Alta.: June 1 to 20
Colchester, Alta.: July 14 to 31
W. R. Cain, 515 South Vine St., Wichita, Kas.

Lennie Cargill, Lexington, Okla.:
Chas. C. Conley, 729 College Ave., Columbus, Ohio:
Johnstown, Pa. (General Delivery): June 6 to 20

F. W. Cox, Lishon, Ohio, Box 443:
Kenton, Ohio, (315 Center St.): July 14 to 24
Burlington, Iowa: August 1 to 14

J. H. Crawford and J. A. Woolen, Tyrone, Okla.:
Hamlin, Texas: June 3 to 10
Hamlin, Texas: July 15 to 31
Stonewall, Okla.: August 26 to September 11

Martha E. Curry, 136 Larch St., Providence, R. I.:
Earl E. Curtis, 16 Stewart St., Lowell, N. Y.:
S. B. Damon, Ada, Okla.:

Code, Okla.: July 1 to 15
Warick, Okla.: July 16 to August 1
Pierpont, Ark.: August 4 to 15

Frank Daniel, 710 East 40th street, Los Angeles, Calif.:
Ordor Hill, Texas: July 29 to August 14
B. H. Edwards, 1008 East Central Ave., Wichita, Kas.:

El Dorado, Kas.: June 7 to July 3
C. P. Ellis, and wife, Montrose, Colo.:
Lamar, Colo.: Until June

J. M. Ellis, Bethany, Okla.:
Usage, Okla.: June 11 to 20
Marion, Okla.: July 1 to 17

Kelly (Wellington, P. O.), Texas: July 22 to 31
Hollis, Okla.: August 2 to 14
Hedonville, Texas: August 17 to 28

Norman, Okla.: September 2 to 18
C. E. Ellsworth, R. R. 6, Greenfield, Ind.:
Harry Joseph Elliott, 916 Sixteenth Ave., Nampa, Idaho:

Chicago Central District: May 8 to July 31
Theo. Elmer and wife, 1428 Pacific St., Brooklyn, N. Y.:
Henry C. Ethell, Springfield, Ore.:

The Bottom Has Dropped Out of Song Book Prices

They have as far as prices on this new edition of "Evangelistic Hymns" is concerned. Think of it, a book bound in durable, heavy-weight manilla covers, containing 144 songs and hymns, many of them written by such authors as C. Austin Miles, Mrs. C. H. Morris, Charles Gabriel, and Mr. and Mrs. J. M. Harris, selling at 15c a copy in hundred lots.

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B. T. Flanery, 1811 McDougall Ave., Everett, Wash.:
Fort Worth, Tex.: June 10 to July 7
Auburn, Ind. (Tent): July 5 to 19
Ashland, Ky. (Camp): July 21 to 31
St. Charles, La. (Tent): August 2 to 21
Bona Fleming, Ashland, Ky.:
Menomenee, Wis.: June 17 to 28
Charlton, Iowa: July 1 to 10
Chilming Hill, Iowa: July 15 to 21
Benton, Maryland: July 29 to August 7
Winchester, Ind.: August 12 to 21
Charlottesville, Ind.: August 21 to September 4
Nampa, Idaho: September 8 to 19

L. N. Fogg, Sanbornville, N. H.:
Waverfield, N. H.: May 17 to June 9
Hershey, Ill.: June 24 to July 4
Sanbornville, N. H.: July 6 to August 7

W. R. Gilev, 531 N. Butler St., Lansing, Mich.:
Falmouth, Mich.: August 9 to 21
ize L. Hamric, Meriel, Texas:

Onido, Okla.: July 1 to 21
Alta, Okla.: July 29 to August 14
W. W. Harker, Canton, Ohio:

R. A. Harris, Red Rock, Texas:
Pearl, Texas: August 5 to 11
Fairview, Texas: August 18 to 28
N. J. Hapburn, 3333 Troost Ave., Kansas City, Mo.:

J. B. and Edna Wells Hicks, 3304 Washington Ave., Racine, Wis.:
A. Columbia Hudson, 45 Sachs St., Stratford, Conn.:
Ural and Alma Hellenback, Bethany, Okla.:

Burr Oak, Kas.: July 1 to 17
Jester, Okla.: July 28 to August 7
Roy J. Jacobs, Allen, Okla.:

W. P. Jay, Nampa, Idaho:
Sawyer, N. D. (Camp): July 7 to 17
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:

Gordon, Neb.: July 1 to 10
Melcher, Iowa: July 15 to 30
Dayton, Ohio: August 4 to 11
Wichita, Kas.: August 18 to 23

R. J. Kennedy and wife, 515 Claremont Drive, Pasadena, Calif.:
Melron, Neb.: June 1 to 10
Fullerton, Neb.: June 21 and July
Peniel, Texas: August 5 to 15

H. R. Lee and W. F. Cleghorn, Huntsville, Ala.:
M. F. Linnard, 546 Main St., Lawrence, Kas.:
E. Arthur Lewis and D. Rand Pierce, 341 W. Marquette Rd.,
Chicago, Ill.:

Yuma, Colo. (Tent): June 5 to 10
Middleton, Ohio: August 19 to September 11
Minnie E. Ludwig, 1020 E. St., Lincoln, Neb.:

Hebron, Neb. (Tent): June 1 to 17
Lincoln, Neb. (Camp): June 17 to 24
Fullerton, Neb. (Tent): June 27 to July 24
Hastings, Neb. (Camp): August 2 to 14

T. F. Maitland, Winfield, Kas.:
Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:

Geo. and Effie Moore, 1138 Holiday St., Indianapolis, Ind.:
Toledo, Ohio: June 1 to 10
Neills, Okla.: June 23 to July 10
Paul E. Moore, 131 West 8th Ave., Columbus, Ohio:

Minnie E. Morris, 1015 Bellevue Pl., Indianapolis, Ind.:
J. W. Montgomery, Plantersville, Miss.:
Locke, Texas: June 26 to July 14

Mullin, Texas: July 15 to 30
Mullin, Texas: August 1 to 15
F. R. Morgan, 712 West 9th St., Ada, Okla.:

Holdenville, Okla.: May 28 to June 20
Allen, Okla.: July 1 to 31
Hominy, Okla.: August 5 to 23
Poteau, Okla.: September 2 to October 2

R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
Anderson, Ind.: June 1 to 10
York, Neb.: June 21 to July 13
Melcher, Iowa: July 15 to 31

Wm. O. Nease, Gillet, Ill.:
Pauls, Kas.: July 28 to August 7
John Norberry, 494 B. Jefferson Ave., Brooklyn, N. Y.:

Okla.: June 7 to 9
Cincinnati, Ohio: June 10 to 14
Detroit, Mich.: June 17 to 21
Johnstown, Pa.: June 27 to July 1

Charles Robinson and Brown, Bethany, Okla.:
Sapulpa, Okla.: June 3 to 30
Bentonville, Ark.: July 1 to 17
Muldown, Okla.: July 23 to August 7

New Wilson, Okla.: August 9 to 21
Madadi, Okla.: August 23 to September 11
Coopersburg, Okla.: September 10 to October 2

Miss Flora N. Ruth, 526 Walsh St., Kane, Pa.:
F. E. Putney, Rose Hill, Kas.:
C. E. Roberts, Box 5, Pilot Point, Texas:

J. D. and Grace Schapp, 1342 Grand St., St. Paul, Minn.:
Corona, S. D.: May 30 to June 19
Minot, N. D.: June 20 to 26

R. A. Shank and wife, 1810 Young St., Cincinnati, Ohio:
New Cumberland, W. Va.: June 10 to July 3
Charlton, Iowa: July 1 to 10
Bucloe, Wis.: July 11 to 24

Benton, Md.: July 28 to August 4
Cleveland, Ind.: August 26 to September 4
Nampa, Idaho: September 9 to 19

T. W. Sharp, 3920 West 14th St., Little Rock, Ark.:
Lamar, Colo.: June 12 to 26
W. E. Sheppard, 513 Bedford Ave., Los Angeles, Calif.:

Godfrey, Ont., Canada (Camp): June 10 to 20
Marion, Ohio (Camp): July 7 to 17
Toledo, Ohio (Tent): July 10 to 31

Deer Creek, Okla. (Camp): August 5 to 14
Kirk, Colo. (Camp): August 18 to 28
Bryder, Colo. (Camp): September 1 to 11

F. B. Smith and family, 429 East Hawthorne St., Stockton, Calif.:
Tillamook, Ore.: Month of June
J. D. Thompson, 149 West 6th St., East Liverpool, Ohio:

Carl Tucker, Winchester, Ind.:
Bartonia, Ind.: May 28 to June 19
Georgetown, Ind.: June 28 to July 17

Bluffton, Ind.: July 27 to August 14
Winchester, Ind.: August 15 to 21
Cleveland, Ind.: August 22 to September 4
Good Hope, Ind.: September 11 to October 2

Bethel, Ind.: October 9 to 30
M. E. Tyler, Belton, Texas, R. 5:

Mrs. DeLance Wallace, 2109 Troost Ave., Kansas City, Mo.:
Roselife, Kas.: June 12 to July 3
Everett, Wash.: July 29 to August 7
E. E. Wood, Hillsdale, Mich.:
Waukena, Neb.: June 23 to July 4
M. F. Leonard, 546 Main St., Lawrence, Kas.:
J. S. Wallace, Cartersville, Ill.:
Ernest E. Wiggan, 205 Pearl St., Richmond, Ind.:
Winnipeg, Canada: May and June
Wilde-Knight Party, 530 North Hollister Ave., Pasadena, Calif.:

DIRECTORIES

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M. F. REYNOLDS.....Kansas City, Mo.
Office, 3109 Troost Avenue.
Residence, 10 Summit St., Haverhill, Mass.

District Assemblies

Foreign Mission Assemblies or Annual Meetings

South Africa, Swaziland.....(about) August 10, 1921
India, Western.....(about) September 28, 1921
India, Eastern.....(about) October 18, 1921
China.....(about) November 16, 1921
Japan.....(about) December 28, 1921

R. T. WILLIAMS.....Dallas, Texas
208 North Rosemont Avenue.
Office, 2109 Troost Avenue, Kansas City, Mo.

Spring District Assemblies

Southern California (Los Angeles).....June 15 to 19
West Colorado-Utah (Grand Junction, Colo.).....June 22 to 26
Eastern Colorado-Wyoming (Colorado Springs).....June 29 to July 3
New Mexico (Portales).....July 13 to 17

Fall District Assemblies

Indiana (Beymour).....Aug. 31 to Sept. 4
Missouri (St. Louis).....September 7 to 11

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Peniel, Texas, August 4-14, 1921

(Peniel Campmeeting, Bigger and Better Than Ever)

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Rev. N. J. HEPBURN, of Kansas City
The Fiery-Tongued Pulpit Orator

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CHARLES A. MCCONNELL, Inimitable "Charley"
Will Hold a Special Missionary Rally

Rev. P. L. PIERCE, Superintendent Dallas District
Will Be Master of Ceremonies

Rev. R. A. THORNTON, Ph. B., Principal Peniel Academy
Will Deliver a Great Educational Address

Rev. E. D. RUSSELL, Bonham's Successful Pastor
Will Have Charge of Bookstand

Rev. OSCAR HUDSON AND WIFE, Supt. Orphanage Work
Will Conduct a Great Orphanage Rally

Every pastor on the Dallas District, as well as preachers from other Districts, are expected to attend. Some of these will conduct healing services, special services for children, young people's meetings, overflow meetings and grove meetings.

This will be the greatest campmeeting in the South. Hundreds are fasting and praying for a great outpouring of the Holy Spirit.

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For particulars address

OSCAR HUDSON, Chairman of Board.

DR. J. W. BENTON, Secretary.

Peniel Texas.

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OFFICIAL PAPER, CHURCH OF THE NAZARENE
Published Every Wednesday at the Nazarene Publishing House,
2109-2115 Troost Avenue, Kansas City, Mo.

Rev. B. F. HAYNES, D.D.,
Rev. J. B. CHAPMAN, D.D.,
Editors

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Kentucky.....	September 14 to 18
Tennessee (Clarksville).....	September 21 to 25
Alabama.....	Sept. 28 to Oct. 2
Georgia.....	October 5 to 9
Mississippi.....	October 12 to 16
Florida.....	October 19 to 23
Dallas (Denison).....	October 26 to 30
Hamlin (Abilene).....	November 2 to 6
San Antonio (Waco).....	November 9 to 13

A. W. GODWIN.....Pasadena, Calif.
1850 North Sierra Bonita Avenue.

Spring District Assemblies

North Dakota (Mayville).....	June 15 to 20
Alberta (Red Deer, Alta., Canada).....	June 28 to July 10
Manitoba, Sask., (Morse, Sask.).....	July 12 to 24
North Dakota, Convention.....	July 26 to 31
Nebraska (Hastings, Neb.).....	Aug. 3 to 7
Iowa (Des Moines).....	August 24 to 28

Campmeeting

Frankfort, Ind.....August 11 to 21

Fall District Assemblies

Iowa (Des Moines).....	August 22 to 28
Chicago Central (Olivet, Ill.).....	August 31 to September 4
Kansas (Hutchinson).....	September 7 to 11
South Dakota (Mitchell).....	September 14 to 18
Michigan (Lansing).....	September 21 to 25
Convention (Detroit, Mich.).....	September 28 to October 2
Western Oklahoma (Bethany, Okla.).....	October 5 to 9
Eastern Oklahoma (Henrietta, Okla.).....	October 12 to 16
Arkansas (Searcy, Ark.).....	October 19 to 23
Little Rock (Little Rock, Ark.).....	October 26 to 30
Louisiana (Lake Charles, La.).....	November 2 to 6

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EASTERN OKLAHOMA—Mark Whitney.....Ada, Okla.
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LOUISIANA—W. M. D. Gaar.....Route 3, Box 55, Winfield, La.
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