

# HERALD of HOLINESS

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

Vol. 11. No. 7. Whole No. 527

Kansas City, Mo., May 17, 1922

Entered as second-class matter at the postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

## Let Us Walk in the Spirit

By REV. C. HOWARD DAVIS, *Supt. Idaho-Oregon Dist.*

**S**PIRITUALITY should characterize every member of the Church of the Nazarene. "Having a form of Godliness" is very popular, but being godly is another matter. It is the work of the enemy of all righteousness to lead men and women into adopting all kinds of religious forms and ceremonies. The Church of the Nazarene has no other mission in the world than to help its members to be Christians after the pattern given in the Scriptures. It is the duty and privilege of every member to be a spiritual member. In temporal things we look about carefully and get the very best; while in the religious life, too many seem willing to take anything that is offered them. Holiness is held in disrepute by many church members, and the "second blessing," properly so called, is ridiculed. It is for us, as Nazarenes, to so live before this "disobedient and gainsaying people" that they will become convinced that there is power in Jesus' blood to make clean and pure in this life. Before the foundations of the world were laid, God made choice that man be holy. The Book says that "the Blood of Jesus cleanses from all sin." Nazarenes must be freed from the carnal mind. "For to be carnally minded is death: but to be spiritually minded is life and peace" (Rom. 8:6).

Many know the doctrine of Bible regeneration and entire sanctification. That is good, but one may have the knowledge and not the experience. What will that profit us? The great plan of salvation is that we should be daily, living epistles of the great and blessed work wrought in our souls.

The holy man or woman is not satisfied unless the Spirit abides; a close walk with God is maintained; the consciousness of His presence is vivid; the divine burning in the inner man is real; and the flow of the Holy Spirit is in all his life.

Spirituality can only be maintained by diligence on the part of the individual. Prayer has much to do with the life of the one who will walk with God. Two can not walk

together except they agree to do so. God is holy, and the man who is to walk with God and enjoy Him, must walk according to the way marked out in the Word. "A little talk with Jesus" is good; but as food for the body requires lunches on the way for a time, but comes an hour when we want a full meal, it is the same way with God's children. God calls us to pray that we may be strong in the Lord. He who would be an overcomer must tarry at the mercy seat. Many let company rob them of prayer. Others think reading a chapter in the Word will keep them going. There is no substitute for prayer. "Man ought always to pray and not to faint." "Wait on the Lord; be of good courage and he shall strengthen thine heart. Wait I say, on the Lord." Waiting on the Lord with the right spirit, a holy desire to know God's will, is not lost time.

True prayer is a mighty force and couples one on to Omnipotence. Secret communing with God makes one feel like Paul did when he said "I can do all things through Christ which strengtheneth me." We, of ourselves are indeed poor weak creatures. But hear ye shirkers, "And 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." "Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." This Scripture, it would seem, contains sufficient to set the slowest creature in God's creation to believing that "all things are possible to him that believeth."

I grant you sin has power, but I insist that on the side of God is all power. In view of these exceeding great and precious promises we may, if we will be led by the Holy Spirit, have sweet communion and fellowship and be kept from all sin; and with the Holy Spirit as our guide, be led into the "secret place of the most high." He can keep all who put their trust in Him. Obedience is the price we must pay if we would walk with Christ. The child of God is watched these days, to see if he really has found in Christ what he claims. "For to be carnally minded is death; but to be spiritually minded is life and peace."

## THE PREACHER AND HARD WORK

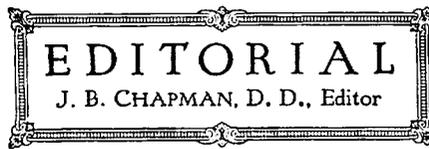
THE preacher who spares himself will not succeed. Nothing is more damaging to a preacher than self pity; when he feels it coming on him, he should flee from it as he would flee from a destructive beast. The average preacher receives so much sympathy, almost pity, from the people to whom he ministers that he is in constant danger of being ruined by it. When the preacher comes, the family sets its very best table. Many a host will ask the preacher to go into a quiet room for an afternoon nap. It is very nice for the host to give the invitation, but a big, stout, healthy preacher should be ashamed to accept it. If the preacher preaches an extra sermon or pays an extra visit, there is always some kind hearted person who will suggest that the preacher is working himself to death. It is very kind for the parishioner to say this, but the preacher is a fool if he allows himself to believe it for a moment. A preacher needs recreation, but for him to find leisure for frequent hunting and fishing trips, etc., is to indict himself as more or less of an idler. When the preacher takes his annual vacation, he is wise if he leaves the borders of his parish altogether.

Many a preacher dies from overwork because he is lazy. A real industrious preacher will not often find it necessary to overwork. I am ashamed to hear a preacher say that he "burns mid-night oil" for study; he would not need to do this if he were not so slow to begin his studies. The preacher who regulates his life, will live longer and do more good while he does live than the man who fasts a day occasionally and over eats the rest of the time; or who leaves off study for several days and then studies and writes all night; or who allows his pastoral duties to accumulate until he has to finally leave off everything else to attend to them for a few days or a week.

I am almost entirely discouraged when a licensed preacher comes up to the assembly reporting that he "did not have time to bring up the course of study." If he has been sick or something—any thing, except that he *did not have time*.

It is difficult for the average man to be *sanely religious*. If he can only feel that he is a martyr, he will be so much better satisfied. That is the reason some men live such unnatural home lives; it is the reason some preachers tear up their throats preaching to a few hundred people, every one of whom could have heard the ordinary conversational tones of the preacher; it is the reason some preachers break themselves down in a few years by holding themselves in an unnatural mental strain. Some people would think they were backslidden if they should find themselves without pain and strain.

Nevertheless, the wisest and most religious thing for the preacher to do is to adopt a program of work for himself and adhere to it



as closely as circumstances will permit. Work hard, and work good long hours. Keep up close with your pastoral duties and do not run behind with your studies. Make lots of new sermons and throw yourself unstintingly into your work. Yet, remember that you are a man and that you can not do everything. If you find a thing is injuring your health, quit it or find some other way to do it. A man can stand hard work if he is constant in it—it is irregularity that destroys the powers of most men. Don't be a martyr unnecessarily—that is suicide. On the other hand, do not imagine that just because you are a preacher that from eight to twelve hours of study, prayer, pastoral work, and manual labor in a day will hurt you. You will live to be old, if you do not meet with some accident.

## CENSURE AND APPROVAL

ONCE knew a lawyer who was always on the side of the defense and whose principal force consisted of his unwearied use of the words, "We object." His objections were more often over-ruled than not, but he made it hard for the prosecution to secure a conviction. His work was never constructive, and therefore, he was successful if he could keep the other man from gaining his point.

I have seen some church members and even some preachers who remind me of this lawyer; for their principal stock in trade consists of their uniformity in objecting to whatever is proposed or undertaken by some one else. Simms well said, "The vulgar mind fancies that good judgment is implied chiefly in the capacity to censure, and yet there is no judgment so exquisite as that which knows properly how to approve."

That was a foolish old Antinomian aphorism which said, "Whatever is, is right;" still there is not sufficient reason for accepting the opposite idea that "Whatever is, is wrong." One of the very best tests of the genuineness of one's Christianity is his ability to approve a good deed without seeking in any way to minimize it, or to endorse a good man without seeking in any degree to flaunt his faults. The very hardest test to the most of us is to hear a person commended who would stand decidedly lower if the praiser knew what we know.

It is just as religious to approve that which is worthy as to censure that which is wrong. In fact, if we are going to err at all, it might even be better, seeing that we are saved through mercy, that we should withhold censure than that we should neglect approval.

## THE VICTORY CAMPAIGN FOR THE PUBLISHING HOUSE

THE indications are clear that our people and friends believe in the Publishing House and the work which it is doing and that they are going to respond to the call for funds to establish our publishing business.

Just considering the work that has already been done, I suspect that the money which we have put into our publishing business is about the best money that we have invested as a denomination. Our publications have been going forth for these ten years and have gained a reputation that is, within itself, one of our most useful assets.

But we are not getting ready to quit; we are only just fairly beginning. The funds that the re-organization committee is asking for are not for the purpose of enabling us to close out our affairs honorably, though we would respond to a call like that; but the call is for money to establish and enlarge our publishing business to meet the needs of our growing denomination.

The compactness and solidity of our organization makes it possible for us to carry out this great undertaking and the accomplishment of this thing will be a testimonial to our earnestness and practicability that will be worth many times its cost to us in the promotion of Scriptural holiness.

We can and we will do this thing.

## SAVED THROUGH READING THE HERALD OF HOLINESS

E VANGELIST Jarrette Aycock, who is one of a half dozen men who secure the largest number of subscriptions for the HERALD OF HOLINESS, wrote me the other day that he knew of a woman who was a dope fiend; some one sent her the HERALD OF HOLINESS, she was saved through the reading of it and is now a member of the Church of the Nazarene. He says, also, that he knew of a backslidden preacher whose brother sent him the paper and in six months the preacher was reclaimed. It has occurred to Brother Aycock that it would be interesting and profitable for us to have a testimony meeting among those who have been saved or sanctified through the reading of the paper. Drop me a card and tell me who has been saved through the instrumentality of the paper within the scope of your acquaintance.

"Dear Brother Chapman:

"I have read with keen interest your book, 'Some Estimates of Life.' It is a quickening impelling trumpet blast to the young manhood and womanhood of this day. It can not fail to lift many a soul out of lethargy into a wide-awake realization of his possibilities in life and the demands of life upon him.

CHARLES ALLEN MCCONNELL."

**BUT IS HE A NAZARENE?**

**A** NAZARENE is narrow indeed who is not willing to admit that men may be just as good, just as sincere, and even just as useful who do not feel called to the work of propagating holiness through the channels of our church. I do not have the slightest doubt but that there are many men who can serve God and their generation better in some other church or in interdenominational work than they could in the Church of the Nazarene. I am not especially glad or sorry that it is this way; really it is no affair of mine and I do not have to explain it nor answer for it. There are even some who testify to being sanctified who say they are not especially called to propagate the work of holiness at all. They feel that their task is of a different character, and yet they seem to get along. And if God will bless them and let them go that way, as much as in me is, I will do likewise.

The Church of the Nazarene will make a mistake if it attempts to become too inclusive. Dr. Bresee used to ask people who thought of coming to us, not to do so unless they felt that they must. He said that if they could be satisfied at all where they were that they should remain there. This should be our attitude toward both laymen and ministers, and we should maintain this attitude without feeling the strain of it or making others feel the strain.

The Catholic church in the Middle Ages taught openly that the member was made right by being in the church; for since the church was right as a whole, and since the whole included the part, therefore, the member was saved because he was in the church which was itself saved. It was but a step from this to the teaching that no one is saved outside the church. But the Church of the Nazarene is just as good as the people who make it up, and no better. And we must have men and women who are Nazarenes "to the manner born," or we can not build and maintain ourselves in the world.

It is the habit of some to think that a man is qualified for any position in our church if it can be said that he is a good and a competent man. But there is still another question I want to ask before I vote to give a man position and power among us. The question is this: Is he a Nazarene? Yes, I understand that he is a member of our church and that he is a good, clean, sanctified man, a preacher, an elder, a great worker, but *is he a Nazarene?* No, I have no thought of preferring charges against him to turn him out of the church. In fact, I am glad that he is in our church, but his friends ask me to give him leadership in our movement. They want me to vote for him for Sunday school superintendent, for pastor, for District Superintendent, for General Superintendent, for a place of prominence on a general board, or for some other place of influence and power. Well, I

am persistent, I want to know, Is he a Nazarene?

I do not want him to be a narrow bigot, I do not want him to be snobbish toward people in other churches and movements, I do not want him to be a dictator toward other men's conscience; but I want to know whether he is in this arrangement heart and soul. I want to know whether he is entirely saved—soundly, completely, definitely saved from free-lanceism. I want to know whether he is a Nazarene from conviction or just for convenience, and it will take a little time for me to get this answer, for I must have it, not from his lips (though I am no more inclined to doubt his assurance than I would be that of any other), but from his course and conduct.

There are some men who have a fad or fancy that they would like to get the Nazarenes to help them make a success. They have "the blue print" and they would like to get us to furnish the brick and mortar. I have nothing to say against such men. If they can get us to help them, all right. All I am saying is that I do not propose to go in very heavy on the brick and mortar part until the blue prints have been really examined and approved.

**THE BOARD OF STEWARDS**

**T**HE superintendent of an important district writes that he has, so far, found only one really active Board of Stewards. After reading his statement, I went over the list with which I am familiar and I was forced to the conclusion that I could not add many to his list.

The Board of Stewards is charged with a very important service in our church; but, for one reason or another, there seems to be but few instances of real and proper activity on the part of those appointed to this ministry.

Does our church want the Board of Stewards to be but a name and a form, or does it want the work of providing for the finances of the church to be carried out according to the Manual? Who is at fault? Is it the pastor, or the church or the stewards themselves? Does the Board of Stewards in your church really function? Is there a regular plan for financing the church at your place?

**Questions Answered**

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

**Q.** Did Christ in John 3:13 mean that Enoch and Elijah did not go to heaven when they ascended? If so, where did they go?

**Ans.** The Master's discourse had now turned upon the unbelief of Nicodemus who had just refused to accept as true the things to which his own senses testified, demanding

that he be enabled to comprehend before he would believe. The Master now says, in substance to the man who was reluctant to accept the highest earthly evidence, "I offer you the highest possible authority." Here is the thought: there is no man *among men* who has gone up to heaven to bring back knowledge of the way of salvation; but the Son of Man *who is* in heaven has brought this knowledge down with Him from heaven; so Jesus is the sole giver of revelations from heaven and no one can compete with Him in this authority. Of course, this passage in no way touches upon the cases of Enoch and Elijah, for they have never come back to teach men any thing; they are still in heaven whence they ascended from this world.

**Q.** Did water baptism take the place of circumcision? J. E. S., Ala.

**Ans.** Practically it did, though formally it did not. St. Paul forbade the practice of restoring the natural state to circumcised persons (1 Cor. 7:18), the attitude of the early church toward circumcision as a rite necessary to salvation was one of hostility (Acts 15:1; Gal. 5:2), and the Apostle forbade its imposition by authority upon the Gentiles, as in the case of Titus (Gal. 2:3-5), though there were no objections to its practice as a matter of expediency, as in the case of Timothy (Acts 16:3). As a matter of fact, circumcision was little practiced among Christians and soon fell almost entirely into disuse, being superseded by baptism which served the same purpose as an external ordinance designating membership in the spiritual kingdom. Of course, the real anti-type of circumcision is holiness of heart (Col. 2:11; Rom. 2:29).

**Q.** Is the claim that the use of tobacco, tea and coffee is sinful based upon the Scriptures? W. C. A., Colo.

**Ans.** The Bible teaches that a man may sin against his body and by so doing sin against God. The Bible teaches that men should glorify God in their bodies. The Bible teaches that the body is the temple of the Holy Ghost and that it should be presented to God as a living sacrifice. After all has been said, the basic objection to the use of tobacco is that it is useless and that it is harmful to the body. Tobacco using is filthy and expensive, but even these objections could be overcome, if the use of tobacco were a benefit to the body. But all the evidence is against tobacco. Experience and science unite in condemning it and nothing can be said in its defense. As to the use of tea and coffee: this is a question for the dietitarians. There is little doubt but that tea and coffee are injurious to children, there is no doubt but that they are injurious to some people. That they are not harmful to some people and that they are really beneficial to many is claimed by some very good authorities. I do not know of any way to settle this matter, so I think the most religious thing to do is to say, "Let every one be persuaded in his own mind."

## Introducing the Preacher



*Rev. T. F. Maitland, of Winfield, Kansas, was educated for a master mechanic and has held positions with The American Water Works and Guarantee Company and with The United States Steel Company. He was converted and sanctified in a campmeeting in his home town, New Castle, Pa., led by Dr. H. C. Morrison. He spent four years in Asbury College, during three of which Dr. Haynes was the president. He has been in the evangelistic work sixteen years, has preached in many states and has had thousands of professions of regeneration and entire sanctification. His services are in great demand for revivals and campmeetings.—Editor.*

## The Final Test

By T. F. MAITLAND

I AM inviting your attention at this time to a text found in the twelfth chapter of Hebrews and the fourteenth verse: "Follow peace with all men, and holiness, without which no man shall see the Lord."

Final tests always come before reward or promotion. The bank president had to face the final test before being placed at the head of the institution. The railroad clerk had to make good as a clerk before the directors of the company elected him divisional superintendent. The railroad fireman shovels coal four or five years and studies air, steam, and the rules of the road, and then takes his examination before he is permitted to sit on the right hand side of a locomotive cab and blow the whistle and manipulate the levers. And in just a month or two, students in high schools and colleges will be facing their examinations with fear and much trembling; because they know their being promoted, or receiving a diploma depends entirely on how they stand this test.

In the text we have God's final test for every man—the final supreme test for every man for earth and heaven—peace man-ward and holiness God-ward. God's grace enables me to be at peace with all men regardless of their attitude toward me. Jesus said, "Love your enemies, do good to them that hate you," and Paul tells us in the thirteenth chapter of Romans, "As much as lieth in you, live peaceably with all men;" by the grace of God I can be at peace with the other fellow, but I can not compel the other fellow to be at peace with me. This popular religion, which is so prevalent these days that permits a man to "get even" with the other fellow, will not stand the test. Peter speaking of Jesus said, "Christ also suffered for us, leaving us an example, that we should follow his steps: Who when he was reviled, reviled not

## THE NAZARENE PULPIT

again; and when he suffered, he threatened not." No, my brother, you can not remove your coat and give some one a beating, or even a tongue lashing and remain in the household or family of God. I firmly believe there are many people in the church professing New Testament religion who are not living the Old Testament standard.

We have met people in our travels who have the theory of sanctification perfectly, and it had become so common with them that they were disappointed if the evangelist preached on second blessing holiness; notwithstanding there were people in the congregation who had never heard holiness preached; and frequently the same individuals are not on speaking terms with other members of the church. We read in first John the fourth chapter, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen," or in other words he that is not at peace with his brother whom he hath seen how can he be at peace with God whom he hath not seen.

Peace is one of the fruits of holiness. Paul tells us that the kingdom is righteousness, peace, and joy in the Holy Ghost, and James tells us the fruit of righteousness is sown in peace of them that make peace; and it was Jesus who said, "Blessed are the peacemakers for they shall be called the children of God" and again in the fifth chapter of first Thessalonians we read that it is the God of peace that sanctifies us wholly and furthermore the Psalmist says, "Great peace have they which love thy law: and nothing shall offend them." That is, they do not fuss.

Peace is that quality of holiness which has much to do with our attitude toward our fellowman. The angels in their announcement of the birth of Jesus included peace on earth good will toward men. If you would pass the first test listen to the words of the apostle Paul in the third chapter of Colossians and the fifteenth verse, "And let the peace of God rule your hearts, to the which also ye are called in one body; and be ye thankful." When men's hearts are ruled by the peace of God, wars will cease.

According to the text; the test for heaven must be holiness. I will confess that if we were to be guided by the eulogies we hear, at the funerals of many who die these days, we would be led to believe the good deeds we do were our passports to heaven. Religious leaders as never before are setting up standards, and conditions of their own, and rejecting the authority of God's word and utterly ignoring that which He requires of men.

Just recently we listened to a great church

leader, telling a large audience what it took to make a Christian, and he did not even hint that a supernatural work of grace was necessary, nor did he use language at any time during his address that would indicate that either regeneration, or sanctification were necessary to make a Christian.

Jesus said, life is more than meat and the body more than clothes, and Paul said, "Bodily exercise profiteth little; but godliness is profitable unto all things, having the promise of the life which now is, and of that which is to come." But we have lighted upon a time in the church's grand march (led by modern teachers of religion on advanced lines?) when they have discovered—contrary to the teaching of Jesus and Paul; that clothes are more than the body, meat more than life, and bodily exercise more than godliness.

This new discovery, calls for a great social center instead of a place of worship: a place to eat and play instead of a place to fast, and pray. The Bible teaches us that real religious work can be accomplished only by fasting and prayer. But modern church movements are putting their projects over the top; with banquets at one dollar and a half to three dollars a plate. This is just the opposite from the teaching of the Bible. When Jehoshaphat faced his enemies, Moab, Ammon, and Mount Seir, he set himself to seek the Lord and proclaimed a fast throughout all Judah. When the disciples were not able to cast the deaf and dumb spirit out of the boy, Jesus told them, "This kind can come forth by nothing but by prayer and fasting."

At a church campmeeting last summer, held by one of the largest churches in Christendom, the preachers occupied their time between services by pitching horse shoes, running foot races, and fishing. There is much said these days about putting joy into the lives of the people. We were talking to a preacher not long ago who thought that a certain comic opera singer would measure up to the test of heaven because he had put joy and laughter into so many hearts and lives—substituting the joy of the world for the joy of the Lord which is unspeakable and full of glory—forsaking the old paths for modern ways.

Now as in the days of Isaiah "The leaders of my people cause them to err; and they that are led of them shall be destroyed." Jesus also speaking of the church of the Pharisees said "They be blind leaders of the blind; and if the blind lead the blind they shall both fall into the ditch."

Religious movements setting God's word at naught and refusing to accept His condition of holiness of heart and life as a passport to heaven can by no means nullify God's eternal decree. The inventions of man can be improved upon from time to time, but God's salvation and His plan for heaven are and always have been, as perfect as God himself. They that reject holiness forsake their own mercy.

God has tested His people in every age.

The eleventh chapter of Hebrews gives us a long list of the heroes who stood the test in past ages. The principal point upon which we are tested in our day, as we come to the close of the age, is sanctification or holiness. There is and always has been a reproach upon sanctification. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12, 13). If we have the correct interpretation of this Scripture,—if we go where he is, we must bear his reproach. He bore a reproach all His life for us. If Jesus had been His father He could have saved no one from their sins, but that He might be able to save us from our sins He was conceived of the Holy Ghost; which was unusual and not accepted by the people generally. The Jews said He was born of fornication, or in other words He was a bastard child. This is said by the Jews until the present time. This reproach Jesus bore for you and me. No reproach can enter heaven. When He went to prepare a place for you and me, He left His reproach here. And according to the text referred to above, the sanctified ones bear His reproach. We believe this is the reason Jesus said "many are called but few chosen." "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thes. 2:13).

There is a reproach on sanctification that the worldly, pleasure-loving churches of this ungodly age are not willing to bear; even though it be the passport to heaven. No man has been able to make holiness popular. Holiness men have been known to become popular, but they parted company with holiness long before they reached the place of popularity. "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe" (1 Tim. 4:10). If you and I stand the test in that day it will be because we have borne the reproach in this (man's) day.

Let us say in conclusion—*Without holiness no man can see the Lord*, and we are firmly convinced that without the Lord no man can see holiness. In other words we do not believe a man can be sanctified until he is born of God, or in other words we believe in sanctification as a second work of grace. The new birth will enable you to see the kingdom, but holiness will enable you to see the King. Let all who have not received the Holy Ghost in sanctifying power meet at once for prayer, and all who have never been converted, or if you have backslidden come and join us in this prayer. Oh! get ready Brother—get ready Sister for the *great testing time is coming*. Let everybody pray!

The design of the plan of salvation is to make people holy. To oppose holiness is to fight against God.

## Twelve Axioms on Christian Giving

By H. ORTON WILEY, D. D.

President of Northwest Nazarene College

THE Apostle Paul in his second letter to the Corinthians presents us with a spiritual treatise on giving which may be summed up in the following twelve axioms.

*Axiom 1. Heroic giving on the part of some is necessary to inspire liberality on the part of others.*

The Church at Macedonia was used by the Apostle Paul as an example of heroic giving in order to inspire liberality in the Corinthian Church which he addresses in this epistle. Notice the circumstances of this church; (1) they were in the midst of great affliction or persecution; (2) as a result of this persecution they had been reduced to "deep poverty"; (3) instead of becoming discouraged and crying "hard times" they were filled with an abundance of joy; (4) out of this "abundance of joy" they gave "far beyond" their ability; (5) they were so desirous of having a part in raising the general finances of the church,—in this instance an offering for the poor up at headquarters, that they prayed the apostles with "much entreaty" that he would receive the gift and (6) lastly, they began by offering themselves.

Here then, is the Apostle's conception of true Christian giving,—a church in deep poverty as a result of persecution, so filled with holy joy and anxious to help that they begged the preacher to come and take an offering. Who could measure the extent of our possibilities along the lines of Missions, Education, and Publishing Interests, were all of our churches measuring up to the apostolic ideal?

*Axiom 2. The grace of giving is essential to symmetrical Christian character. 2 Cor. 8:7.*

The Apostle enumerates the gifts in which the Corinthian Church abounded. (1) They had "faith" which brought salvation; (2) they had "utterance,"—they could sing and shout, pray and testify; (3) they had "knowledge" and were able to conduct the affairs of the church with proper decorum; (4) they were "diligent"—giving due attention to all the means of grace; (5) they "abounded in love" to the apostle, and doubtless to all others. But with all of these gifts, the Apostle writes them that they were lacking in one thing necessary to a symmetrical character,—the gift of benevolence of the grace of giving. How often we have seen Christians who could set a meeting ablaze with their songs and testimonies, but whose usefulness was marred because they had the reputation of "being close." Christian giving is not rightly estimated according to the Apostle until it is viewed as a grace necessary to a well-rounded Christian character.

*Axiom 3. The true motive for Christian giving is found in divine love. 2 Cor. 8:9.*

Infinite love and tenderness shine from every word of this remarkable verse. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." We understand well what the Apostle means. He makes us feel, that in order to be followers of Christ, we must, like Him, sacrifice material things in order to bring spiritual blessings to our fellowmen. Divine love alone, forms the true motive for giving.

*Axiom 4. A willingness of mind, must be followed by a readiness in the performance of duty. 2 Cor. 8:11.*

"Now therefore, perform the doing of it," is the Apostle's injunction. Convictions must be made practical. Pledges must be paid. So many say, "I wish that I was rich so that I could help you." We tell them that we prefer one dollar in cash to a thousand dollars of good wishes. Good wishes will not pay bills. God does not require of us anything impossible. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." If we can give but little, that is all God requires, provided we give it cheerfully and pay it promptly.

*Axiom 5. Giving serves the purpose of equalizing the burdens of God's people. 2 Cor. 8:13-15.*

It is by a distribution of the burden, that the Church is able to carry on successfully her connective interests. It is because there has been a spirit of giving among our people that we have been able to make such rapid advances in missions, education, the publishing work, and other interests of the church. The Apostle made it clear that those who refused to give to the connective work of the Church, were in reality shifting the burden in an unbrotherly manner to some one who was perhaps not as able as themselves to carry it. In a very tactful manner he refers to the Scripture illustration of the manna, and suggests that those who gather much, after all seem to gain nothing, and encourages those who give largely to rest in security for God has promised that they shall suffer no lack.

*Axiom 6. Giving should be a matter of bounty and not of covetousness. 2 Cor. 9:5.*

Those who look upon an offering in the church as something to be dreaded, have either never risen to the spiritual conception of giving, or else are actuated by a secret motive of covetousness. An offering should be regarded as an opportunity the Apostle tells us, and giving should be a matter of bounty and not of covetousness. This is the true conception of Christian giving.

*Axiom 7. The amount of our giving, determines the amount of our receiving. 2 Cor. 9:6.*

Men often say, "If God will give me a good crop, I will give to His cause." This is not God's plan. God's plan is, "Give and it shall be given to you,"—and that in the same measure. Man would ask God to trust him with prosperity and depend upon his faithfulness to give. Every experienced Christian worker can give instances of the frailty, of man, in failing to meet his promises to God along financial lines after God had prospered him. God insists that men give of what they have, and not of what they expect to have. He asks that they show their faith in Him and His promises, that they which sow sparingly shall reap sparingly, and those who have enough faith to sow bountifully shall likewise reap bountifully.

*Axiom 8. Giving must be in accordance with some heart-felt purpose. 2 Cor. 9:7.*

Thoughtless, careless, haphazard giving to everything which presents itself is unscriptural. The kind of giving which the Apostle enjoins is that which is in accordance with a well-defined plan and a deep, heartfelt purpose. How often many of most deserving interests have suffered because someone had the ability to present in an affecting manner something entirely out of harmony with the most important issues, and carry off funds for some enterprise or institution destined to failure. On the other hand, we must keep a heart interest in the work of God, and it is remarkable what people can and will do when in answer to prayer God lays a matter upon their hearts.

*Axiom 9. Giving to be pleasing to God must be accompanied by cheerfulness and holy hilarity. 2 Cor. 9:6.*

The word "cheerfully" may very properly be rendered "hilariously." God loves a hilarious giver. Our Christ is not a pauper. He does not need our paltry dollars. He looks upon the heart and receives the offering solely because it is an expression of our heart's love. If it is given grudgingly or of necessity, and not from a heart bounding with love and joy, it is not acceptable to him.

*Axiom 10. God guarantees temporal prosperity to those who give for the advancement of spiritual things. 2 Cor. 9:6-10.*

Christ promised that all other things should be added to those who seek first the kingdom of God and his righteousness, and the Apostle prays for those who give bountifully, that bread may be ministered for food, the seed multiplied, and an increase in all the fruits of righteousness. God takes care of those who care for His cause.

*Axiom 11. Giving is a means of spiritual blessing to others. 2 Cor. 9:12.*

The administration of this service, says the Apostle, not only supplies the want of the saints, but is abundant also by many thanksgivings unto God. Whilst by the experiment of this ministration they glorify God for your professed subjection to the

Gospel of Christ, and for your liberal distribution unto them and to all men."

*Axiom 12. Giving joins the people of God together in a close, heartfelt union, and lifts the mind to the great Gift of God, in Jesus, our Lord. 2 Cor. 9:14.*

People are only interested in that which costs something. Those who sacrifice and those who are partakers of the benefits of sacrifice are brought together in a close bond of fellowship. When money is received by the Lord's workers from the sacrifice of the poor, there comes an added feeling of responsibility in the administration of such funds, and earnest prayer to God for those who have made such sacrifices. The Apostle sums up the results of sacrificial giving in the words, "by their prayer for you which long after you for the exceeding grace of God in you." Then catching a fresh vision of the hidden springs of sacrificial giving in our Lord Jesus Christ, he closes his discussion with a mighty shout of victory,—“thanks be unto God for his unspeakable gift.” Sacrificial giving will never fail to bring the glory down.

#### FIVE YEARS' WORK OF CHURCH EXTENSION

Though the Board of Church Extension was first organized by the General Assembly at Nashville, Tenn., 1911, no definite work was undertaken until the spring of 1917. Soon after the Nashville Assembly both the president and general secretary of the Board left the Church, and no arrangements having been made for such an event, their places were not filled until the next General Assembly which met at Kansas City in 1915. At that time a more definite organization was effected and such plans laid as would ultimately make the cause a success. Since that time but little change has been made in the personnel of the officers of the Board. But conditions were such that no work was started for two years after the first Kansas City Assembly.

At the time of my election as general secretary I was District Superintendent and a pastor of a growing city church. There being no means on hand, nor immediately available, to launch the enterprise, some two years still elapsed before we could possibly get on the field. My first trip over the church in interest of the cause was in April, 1917. I was then pastor of the Oklahoma City church where my hands were full and the Lord was giving great success. But the church kindly granted me a month's vacation with full pay; the treasurer advanced my expenses, for which I stood good personally, and I gave my time gratis. The three Eastern Assemblies were visited first. The Lord helped us to present the cause with some clearness and zeal. But we knew so little about the work that the representation-Philadelphia District gladly voted to undertake to raise 50c per capita and the New England and New York Districts each agreed to give a special offering sometime during the year. While but little visible work was accomplished it was momentous in that a real beginning had been made, and the people had received us kindly and agreed to share their bounty with the new baby.

From that time on, we visited as many assemblies as time would permit, but still continuing our work as pastor for nearly two years. Everywhere we went the cause was given a kindly reception and we felt encouraged to keep on doing our best, never doubting for a moment the final success and the vital worth of the undertaking.

Some two years after the work was begun we had received enough money to begin extending a little aid to a few congregations. So in 1919 four loans were made, in Texas, Ohio, Idaho and West Virginia, aggregating \$1600. From this small bit of aid the cause went forward to greater success, and the next year we were able to put out \$10,000 and help 21 congregations. Last year was more than 50 per cent over that.

There have been some dark days, and times when we have carried a heavy heart. We have felt most keenly our own limited ability, and have suffered

no little from a sense of embarrassment. But there was nothing to do but drive on. Like a hen to keep on scratching even if the worms were scarce. But the source of the greatest sadness and keenest heart pangs has been not to be able to meet the many crying calls for aid where the need has been dire. Many places have come to the Board for aid when it was the last resort to save valuable property. In all our experience of nearly 27 years in the ministry nothing has given us so much pain. The load at times has been almost crushing. We have cried, prayed and appealed to the churches for larger funds. They have not always responded as we have so much need. But the Board has felt grateful for all the aid given. In spite of hard times and great scarcity of money we have unshaken faith in the future of the cause and the pastors, superintendents and people.

This cause is bound to win if merit has any appeal to the judgment of the church—and it has.

No cause can boast of greater good to the church for the means given and opportunity afforded. If the next five years show the same growth and corresponding success, this will be one of the strongest financial institutions, and one of the most useful enterprises in the church. We are glad for the work of the past five years, we rejoice in the good work accomplished, and feel real heart-felt gratitude for all the kindness shown us personally and especially that extended to the cause. Our one desire and effort has been to make a real go of the undertaking, and not make a name or place for ourself. In fact we have felt possibly that we were but a pioneer, and when the ground should have been cleared and the stumps out another could more effectually carry on the good begun work. Church Extension has been our song, and we have endeavored to so sing the song that if the singer should be forgotten they would not forget the song. This cause has come to stay and bless every other work of the church. Amen.

JOS. N. SPEAKES.

#### ON THE GO

The caption of this brief report has been our mode of action ever since last reporting, and bless God, this morning we are in the midst of the battle, never felt more like pressing on, than at the present moment—Glory!

We love both the fire and smoke of the battle, and right now we are in the midst of a meeting at Weston, W. Va. The attendance is increasing, conviction deepening, interest rising, seekers finding, and it looks like a new Nazarene Church is in the makings, here in the center of West Va. The papers are getting interested, writing brief articles and branding the writer as—"The Nazarene"—and this encourages us to push on. We were here last summer and helped blast this work out, and in these two weeks hope to conserve and construct for eternity. Pray for us, dear readers.

We shall close here April 30 then give another place a two-night meeting, then on to East Liverpool, Ohio, for two or three days where the Pittsburgh Assembly will be in progress, then on Sunday, May 7th, open up in the Evangelical Church at Wellsville, Ohio. After that meeting, back again in our own church at Power Point, Ohio, then on into our summer work. When you pray, therefore, please do not forget us as we are in the fight for souls and a world-wide revival. Amen!

THEO. ELSNER and WIFE.

#### REPORT OF EDNA WELLS HOKE, EVANGELIST

My soul is saying amen to Jesus. I am too busy to stop in the race. I have held revivals in Dayton, Ohio, Mt. Vernon, Ill., Osborn, Ohio; a Convention in Mt. Vernon, Ill., in Jan., then pastored the work on Sundays through the month of January and the first Sunday in February, waiting for them to secure a pastor; held meeting in March at Franklin, Ill., and in April in Troy, Ohio. I am in a battle in Carterville, Ill., now. My husband is pastor and we have Rev. Philip Geiter of Syracuse, N. Y., as song leader and soloist. We have only had three nights of service and this is a burnt District (if there be such) but the Lord is blessing now and the saints are praying and the burden is coming on us more and more, so we expect our God to answer and give souls for our hire, Amen! I seem never to find an open date, have only been able to be at home a few Sundays since September. Have seen some victories for the Lord. I can say with the poet "I believe in the Old-Time Religion." I have much to do this summer. Please pray for me that the Lord may give me souls, yea many, many souls for His glory.

EDNA WELLS HOKE.

A BOY

NOW isn't that just like a boy? Nobody in the world but a boy would have thought of doing that!"

Boys, did you ever hear words like these? Of course you have; all your lives. Well, boys are different; different from anything else under the sun. And because they are, it has occurred to me to have a *Boy Page* this week.

Now here is the story of a boy who did something which the great Napoleon tried his very best to do, and could not: *He kept the Duke of Wellington out!*

Wellington, the iron duke, was one day hunting, and the farmers in the neighborhood of where he was hunting had their crops so injured by the huntsman that they were determined, as far as possible, to keep the huntsman out of their fields. In addition to barring their gates they posted men and boys at different points. Up came one of the duke's party, a gentleman with a red coat, to a place where a little boy had been stationed at one of the gates to keep guard. Authoritatively the man said, "Open that gate at once." The boy said, "I can't, sir." "Open it instantly." "I must not." By that time up came the Duke, to whom the man turned and said, "Your Grace, the boy refuses to open the gate." The Duke looked down and thought he would try the boy. "My boy, will you open that gate?" "I must not." "Do you know who I am?" The little boy looked up very nervously and said, "I believe you are Mr. Duke, the Wellington." "Won't you open the gate to me?" "No, my master told me to open it to nobody. The Duke handed the boy a sovereign and as he rode away he said: "If my soldiers were like that boy and as obedient as he is I could go anywhere and do anything." The little fellow was so overjoyed with the present he got that he sat on the top of the gate, waved his hat, crying: "Hurrah! I did what Napoleon could not do; I kept the Duke of Wellington out!"

"Ours not to make reply,  
Ours not to reason why,  
Ours to do and die."

And boys have plenty of sense. That is, it is up there in their heads. To be sure they do not always choose to use it, which is a pity. But I think you will agree with me that the boy in the following little incident used his, to good purpose. We will hope that it helped his father.

FOUR RATS

An exchange tells the story of a poor workingman who told his wife, on awaking one morning, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it had been understood that to dream of rats denoted calamity. He appealed to his wife concerning this, but she, poor woman, could not help him. His son, who heard his father tell the story, volunteered to be the interpreter. "The first rat," he said, "is the man who keeps the saloon you go to so often; the two lean rats are my mother and me; and the blind rat, father, is yourself."

That boy was the modern Joseph in the interpretation of dreams.

Strange to say, a boy sometimes chooses the right path, and sticks to it as long as he is a boy, but deserts it when he becomes a man, and thus spoils his life.

I do not think it is fair for a big, grown man to tear down what a boy has been at such pains to build up, do you? I hope none of you will ever do such a mean thing. An *Exchange* tells the following story: A poor boy came to a town in search of a situation. He made many unsuccessful applications, and was at the point of giving up and returning to his parents, when a gentleman, prepossessed with his appearance, took him into his employment and, after a few months, bound him apprentice. He conducted himself so wisely as to gain the love and esteem of every one who knew him, and after he had served his time, his master advanced a capital for him to begin in business for himself. He retired to his closet with a heart glowing with gratitude to God for His goodness, and solemnly vowed that he would devote a tenth part of his annual

# THE HOME

Conducted by MRS. J. T. BENSON

## THE BAREFOOT BOY

Blessings on thee, little man,  
Barefoot boy with cheek of tan!  
With thy turned up pantaloons,—  
And thy merry whistled tunes;  
With thy red lips,—redder still  
Kissed by strawberries on the hill,  
With the sunshine on thy face,  
Through thy torn brim's jaunty grace;  
From my heart I give thee joy,—  
I was once a barefoot boy.

Let the million-dollared ride!  
Barefoot, trudging at his side,  
Thou hast more than he can buy,  
In the reach of ear and eye,—  
Outward sunshine joy, inward joy;  
Blessings on thee, barefoot boy!

—JOHN G. WHITTIER.

income to the cause of God. The first year his offering amounted to fifty dollars, which he gave cheerfully, and continued to do so till it amounted to twenty-five hundred dollars. He then thought that was a great deal of money to give, and that he need not be so particular about the exact amount. That year he lost a ship and cargo to the value of forty-five thousand dollars by a storm. This caused him to repent; and he again commenced his contributions, with a resolution never to break his promise to God again. He was more successful in business each year and at length retired with an ample fortune. He still devoted a tenth of his annual income to the Lord's work for some years, till becoming acquainted with some worldly men, they by degrees drew him away from spiritual things. He ceased giving his tenth, made large speculations, lost everything, and became almost as poor as when he came to that town a poor boy.

I am sorry to remind you of the fact that many boys are tobacco users. Perhaps the following conversation between a physician, and a youth who smoked cigarettes, will give you some idea of the deadly nature of the poison which such a boy takes into his system:

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your rundown condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette fiend bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then, all of a sudden, a kind of shudder convulsed it, and it fell to the floor, dead.

"That is what your blood did to that leech," said the physician. "You poisoned it."

"I guess it wasn't a healthy leech, in the first place," said the cigarette smoker, sullenly.

"Wasn't healthy, eh? Well, we'll try again." And the physician clapped two leeches on the youth's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowance from thirty cigarettes to ten."

Even as he spoke the smaller leech shivered and dropped on his knee, dead, and a moment later the larger one fell beside it.

"This is ghastly," said the patient; "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette fiends have it."

"Doctor," said the youth, regarding the three dead leeches thoughtfully, "I half believe you're right."—*West Virginia School Journal.*

I did not enjoy that last story. It is not a very agreeable one, even if it is true. So I am glad to hurry on to a more pleasant subject. A writer tells us about a boy who stood for a principle, and thus set an example to his elders:

A small boy went with his father to an evening business men's dinner. The father took him with the apology that he had to do so, because they were together at a hotel and far from home, and he had no one with whom to leave him. When all were seated at the table, the waiters began filling the glasses with wine, and the little boy saw with dismay that the big men about him were accepting of the sparkling beverages. Father was busy talking with his neighbor on the other side. When the waiter got as far as Jack, he smiled down at the boy and bent over to serve him. Gathering up his courage, Jack hastily reversed his glasses, and, with the evident fear that if all these fine-looking gentlemen could be persuaded to drink the wicked stuff, of which mother had told him such tales, father also might be tempted, he stretched over to the father's plate and put his glasses, too, out of business. This done, he said, in a clear, childish treble that reached every ear: "Father and I don't drink." A general smile went round. Men remembered little lads in their own homes, whom they hoped to see grow up as true and sturdy as Jack, and one after another they followed Jack's example. No one at that end of the table took liquor.—*Sel.*

Boys do not only stand for principles: sometimes they do a much bigger thing, and stand for Jesus. *The Bible In The World* tells us the story of a Korean lad named Chun, who became a Christian. There were no other Christians in Chun's village, which meant trouble for him if he remained true to Jesus. Sure enough, his testimony aroused a storm of opposition. His father threatened to disown him, and his life was in danger at the hands of the other villagers. He had committed what, in the eyes of a Korean, is an unpardonable sin in refusing to sacrifice to his mother's spirit. Our colporteur urged the convert to stay in his home and village, and prove by his conduct the value of his new religion. A few months later young Chun had actually persuaded his father to read through the book of Proverbs. The old man was wonderfully impressed, and next agreed to read the Gospels. Before he died the elder Chun also professed the Christian faith.

When his father died the storm burst again upon young Chun, who refused to allow his parent to be buried according to heathen rites. He held his ground against the whole village, and with the help of the colporteur and some Christians from another place, he carried his aged father's body away for reverent Christian burial. "My father," he said, "shall not be buried as if he were dead for ever, but as one who believed in everlasting life."

His relatives now turned him out of the village, and he suffered the loss of home, fields, and livelihood. Still he remained faithful to his new religion. Finally the time came when, by his loving influence, he won sixty of his relations to join the Christian Church. A year ago he experienced the joy of seeing the last home in his village turn Christian.—*Bible in the World.*

## THE TEST OF THE GENUINE

Mr. Moody once told the story of an artificial bee that would buzz and fly around. The man who made it placed it on a table beside a real bee, and then challenged any one in a large company of people to tell the difference. A man secured a drop of honey and placed it upon the table. The real bee went directly for the honey, while the artificial bee continued to buzz and fly around.

There are many who profess to love God, buzzing around in church activities, "cumbered with much serving," but who will not feed His sheep. Love must express itself upon an object, and a real, living child of God goes after the lost sheep.—*Sel.*

"Look out and not in,  
Look up and not down,  
Look forward and not backward, and  
Lend a hand."

# : : PRACTICING

B. F. HA



THERE is often a defective view of consecration entertained. Too often it is considered one of the means or conditions by which we are to seek entire sanctification, but immediately upon receiving the blessing, consecration is to cease its operation, the sanctified person going forward simply enjoying the blessing, but with no further need, or thought of consecration. Such a view is thoroughly erroneous and is ruinous in its effects. If persevered in, it will work to the undoing of the sanctified and to the loss of the blessing entirely.

The correct view is, that consecration is as vital and necessary in living successfully the sanctified life, as it was in seeking and obtaining the blessing. It is to be practiced in the life, as well as used in obtaining an entrance into the life. There will be constantly occurring instances and issues and problems in the life of the sanctified where consecration will have to be applied and where it alone will enable us to meet issues properly, settle measures wisely and solve difficulties and problems safely. Fatal indeed is the error of the man or woman who starts out to live a sanctified life with any lower view of consecration than we herein present it as having, in its relation to the practical life of the Christian.

Paul utters this identical truth in his letter to Colossians, second chapter and sixth verse, where he says to them, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." The emphasis in this passage rests mainly on that little adverb with which it begins—"As." The Greek helps us here in getting the full scope of the apostle's meaning. In the Greek, the meaning of the word rendered here "as," is, "in the same manner as," "just as," "in whatsoever manner." These are the three primary definitions of the Greek word translated here "as." The three mean the same thing.

Let us quote the passage now, using the first definition, instead of the word employed in the Authorized Version. It will then read, "In the same manner therefore, as ye have received Christ Jesus the Lord, so walk ye in Him." That is to say, continue to use in your daily walk as Christians the same means, or conditions that you found it necessary to employ in receiving Him originally. Is it not perfectly plain there-

fore that the meaning is, that as consecration and faith had to be exercised in order to get sanctified, they are equally essential and indispensable to us in living the sanctified life?

The terms employed here by the apostle to express the beginning of this high life, are, "receiving Christ Jesus the Lord," or as Bagster's Interlinear Literal Translation has it, "ye received the Christ, Jesus the Lord." Note the punctuation as well as the relative position of the different names of the Savior. The thought is, that sainthood begins by the act of receiving the Christ—the Anointed One, as Jesus our Lord. That is to say, full salvation means the absolute recognition and acceptance of the Lordship or Mastership of the Christ in and over us. It is entering a sacred covenant with Him which involves our fully conceding His crown rights—or His ownership of all we are, or have, or may ever be, or have! It involves our complete abdication, or renunciation of control, or direction of our powers and possessions, inasmuch as we and ours are not our own, but Another's. We thus not only accept, or receive Him for pardon of our guilt, but also as sole, rightful dispenser and director of all our powers and possessions.

Is not the apostle thus but expressing in another form the very consecration which holiness preachers, for the last generation or two have uniformly taught as the great condition of obtaining sanctification? The apostle only went further and added that it was as equally necessary to practice this consecration *after* receiving the blessing, as it was to make the consecration in order to get the blessing.

Right here is a weak place in the holiness movement if we are not careful. It is a fundamental fact never to be forgotten, that we are strong as a holiness people, or as a holiness church and will succeed in this world and the next *only* as we practice the very same consecration which we made in order to obtain sanctification. We will grow feeble, fearful and faint, lose our power, our joy and our fruitfulness in exact proportion as we allow the freshness, fervor and force of our consecration to abate in our daily walk and doings. This consecration must continue to be mandatory, all-inclusive and uncompromising, covering all the life, in its social phases, in its religious aspirations and endeavors and in its business operations.

The wide awake sanctified man will find himself daily, face to face with his consecration, measuring its relation to some pending, or proposed activity, or engagement and determining the same, by its inexorable demands. He will quickly learn never to dare

# CONSECRATION : :

S, D. D.

to go against its edicts, but to scrupulously seek to regulate by it his entire life, as the apostle enjoins in the passage quoted above.

Our Nazarene people right now, are confronted by a question which they can not settle aright without an appeal to their consecration. As a people, or church, by the covenant of the consecration we made when we were sanctified, ALL WE POSSESS BELONGS TO GOD AND IS HELD BY US AS TRUSTEES, subject to calls made upon us for the advancement of His cause and kingdom in the world. We refer to the great need of our Publishing House, that it may be saved and put upon its feet permanently. We do not say that the mere need of the House of funds, is proof in itself that you and I ought to supply these funds, nor will we concede that the added assurance that the funds when raised will be used in publishing religious literature would make out a valid claim against us for contributions. As we are handling God's money, or trust-funds we must demand more than the two assurances above. There are hundreds of institutions all over the country in need which have no claim upon us. Many of these institutions want funds by which to increase their output of intensely religious literature. They are sending forth an avalanche of such stuff now and have been for years, throwing it upon our front porches and pushing it under our front doors, putting it into our hands on the streets and keeping depot stations, hotels and all public places literally supplied with it. A brief examination however, will show it to be filled with errors, heresies and poisons, ruinous to humanity, in both worlds and which no man has a right to use a dollar of God's money, in introducing.

When we are called upon therefore by our Publishing House leaders to help save that institution and are assured that it is in dire need, and that the money will be used to enable it to pour out streams of literature, we rightly ask the question, what kind of literature they propose to send forth? Upon their answer to this question will be decided our obligation in the premises. Their reply is, by pointing to the kind they have sent forth for ten years—to the HERALD OF HOLINESS, *The Other Sheep*, our Sunday school literature, the books, pamphlets, tracts and all kinds of literature which have poured forth from our presses for ten long years. They propose to send forth no other kind but what you have seen, read and used for ten long years.

Who of us will dare say for a moment that the HERALD OF HOLINESS and all the literature which the House has been sending forth and proposes to continue furnishing, is not the cleanest, whitest, most whole-

some and strongest of holiness literature? The glaring facts, dear reader, convict us of our obligation to do our utmost to help out our Publishing House. It is God's House, doing God's work, which now calls for God's money, in your and my hands and our consecration compels us to make cheerful and liberal contributions to this glorious cause. Will we do it at once, and thus practice our consecration? This is the question of fundamental importance at this moment and God is watching us to see how it will be answered and how we will use His means in our possession, in relation to the needs of this worthy cause, so dear to His heart and so essential to the successful ongoing of His Church of the Nazarene.

Search your own hearts dear brother and sister and tremble fearfully if you find there the least inclination to hesitate joining the noble band who are laboring to avert the greatest calamity that ever befell a denomination, if our Publishing House is allowed to fail and fall into wreck and ruin. Answer this question which we press on you dear readers. Answer it before the bar of your conscience. Answer it to your God. Answer it to the cause of the dire need of clean, pure literature to counteract the unclean. Answer it to the Publishing House Committee who are laboring so nobly and self-sacrificingly to save the Publishing House and thus perpetuate the stream of holiness literature which it has sent forth these past years.

Dear readers, we entreat you to answer this question on your knees. Don't trust yourself to answer it off-hand. Wait till you get alone with God, on your knees in the secret place of prayer. There earnestly ask Him to show you what is your duty and how much of His funds in your possession He will have you employ in saving the Publishing House. If you pray earnestly over the matter and deal perfectly honestly and candidly with God, He will definitely incline you to do the right thing. Only thus can you acquit yourself before your own conscience, before the bar of your solemn consecration, and before the Nazarene Church whose vows you assumed at her altars. These vows you assumed upon entering her fold pledged you to the support of all her institutions. Come up to her help now, ye Nazarenes, against the mighty enemies seeking her ruin. The Devil would rejoice and have a glee in hell over the failure of our Publishing House. Let's defeat the Devil and delight the heart of Christ by saving the House in this crisis.

May God help us mightily!

1623 Delwood Ave., Jacksonville, Fla.

## THE PASTOR'S GREATEST ASSISTANT

By N. B. HERRELL

PASTORS all have a great desire to bless the saints of their parish and reach the unsaved of their community. Next to the strength, influence, and effectiveness of the spoken word, comes the printed page. By far the most effectual collaborer the pastor has is the literature that supplements his sermons. The silent preacher is having about as much success as the pulpit orator these days. While our pastors are preaching to a few, the masses are reading themselves into various notions and ideas about religious doctrines. There is a place and need for our full salvation literature with the reading public. Our pastors and local churches are to supply this need.

Russellism, Christian Science, New Thought, Seventh Day Adventism have all largely made their progress through the printed page. While our people are yet asleep Sunday mornings these zealous people and especially the Russellites are out placing their literature at the doors of our people. Why should we permit these whom we consider less qualified to do the work of God to creep into houses unawares and lead the people astray? One of our evangelists tells of how he was wakened each morning about three o'clock by the fuss of a Ford car. On inquiring he was told that it was a Russell agent going to scatter literature before he went for his day's work. Now, brethren, where is the pastor, or member of our ranks that is as zealous for the work of salvation as this agent was for his religious notions? We fear that indifference is eating us up like a cancer. We will soon be sleeping the sleep of death unless we arouse ourselves to do more to reach the people than to preach to the few that venture out to hear us. We must go out after the people if we hope to reach them. It is our privilege to be zealous for our cause as this Russell agent is for his.

Richard Gibbs wrote a tract entitled, "The Bruised Reed." A tin peddler gave it to a boy named Richard Baxter: through reading it he was brought to Christ. He wrote "A Call to the Unconverted." Among the thousands saved through it was Philip Doddridge, who wrote "The Rise and Progress of Religion in the Soul." It fell into the hands of William Wilberforce, the emancipator of the slaves in the British Colonies, and led him to Christ. Wilberforce wrote "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote "The Dairyman's Daughter." Before 1849 as many as four million copies were circulated, and it has testified for Christ in over fifty different languages. *Stop! Stop! Stop!* Consider a moment this most marvelous unbroken chain of souls winning victories for Christ and His glorious gospel of salvation. One man wrote the tract, another man passed the tract, the third man read the tract, and the world is still feeling the effects of that tract to this day. Behold, what a great fire a little spark will kindle.

The present book sale of our Publishing House is a great opportunity for our pastors to supply their churches with good reading. We should have a large circulating library in each of our churches. It would be wise for our pastors to go over the list of books published in the HERALD OF HOLINESS and select such books as he thinks profitable for his people and urge them to purchase at this time. While it will greatly help the Publishing House, yet the individual and churches are getting the good news at as low price as possible. Today is the day and now is the time to act. Send in a large order.

Rev. N. B. Herrell,  
Kansas City, Mo.

Dear Brother:

It was my good fortune to hear your message, "The Melting Pot of the World." This is a wonderful message. I wish that every member of the Church of the Nazarene could get the picture as you portray it.

May God multiply your opportunities to show us our privileges and responsibilities in giving the Gospel to our neighbors.

N. W. SANFORD, Dean, Olivet University,  
Olivet, Ill.

"Home Missions and Evangelism inevitably must form the base or foundation on which is to rest, safely and solidly, all healthful world-wide evangelism."—REV. B. F. HAYNES, D. D.

# HOME MISSIONS AND EVANGELISM

## SOUTHWEST MEXICAN DISTRICT JUST A BABE

Peculiar, yet strange from its birth, this work was fed by the ravens, both before and after her adoption, and is yet alive and hearty. Its peculiarities, according to St. Paul's Gospel, babes are carnal but this one never lost its infantile justification, for she was obedient to the light.



DEMING CHURCH AND SEVEN-ROOM PARSONAGE



HURLEY CHURCH AND THREE-ROOM PARSONAGE

Twelve years ago we had a definite call to the Mexican work, we were not disobedient to the heavenly vision. At the Southern California Assembly in the year 1911, we were ordained by our beloved Dr. Breese and a committee gave us a call to a prosperous English speaking church, their inducements were faultless, but we remembered our call and said, "O God send us where no one else wants to go." Within a fortnight we received a telegram calling us to the Deming, Mexican Church of the Nazarene. We at once decided that this was in answer to our prayers, and accepted the call. We found a small congregation loyal to the doctrine. This work was started by Roger S. Winans, one of our Missionaries in South America. They had built a small church and parsonage, this church since erected has never been under any Board, but has been out on the faith line, that God would care for His own. During these years this people grew, until we had almost one hundred in Sunday school, and fifty members of the church. The church building and parsonage has been doubled in size, and from this place there have gone out, no less than a dozen ministers, and exhorters, and in fact all that have gone, in these six years approximately fifty members, let their light shine, and stood true to God and holiness. The average attendance at the prayer-meetings at this writing is about forty. This church is free from debt.

This mother church has two daughters. Since the year 1918 an ample church and parsonage has been built in Hurley, N. M. (A copper mining town). It was organized with thirty members, and has had a pastor to feed the flock since its erection. There have gone from this place, since the mines closed more than fifty members, thirteen families in all. Four families have gone to San Diego and we understand that Sister McReynolds has organized them into a class there. They still have a membership of some

twenty members, this church is noted for manifest joy (And this is our strength). We recently closed a meeting there with fourteen seekers at the altars. We had to call the police to keep order, as one night the stones rained down on the church like a hail storm, and the men went out four times during the service. This church is free from debt, (with the exception of last year's taxes, which amount to \$23.10).

The second church located at Santa Rita, built in the year of 1920, one of the most enterprising mining towns in New Mexico, having the greatest copper mines in the U. S. This church is ample in size, and has a four-room parsonage, and free from debt. Organized with a membership of twelve, and has had a pastor up until recently. We could not compete with the Methodists in paying a salary and as a result we have no pastor there.

Two years ago these three churches, and the El Paso, and Juarez churches were organized into a District called the Southwest Mexican. Last July as a District we held our first Assembly. All pastors were present with a good delegation from each place, as well as all officers of the District, besides the General Secretaries of both Foreign and Home Missions. We were all greatly blessed and encouraged as a result of our first attempt, and God knows the spirit of unity and love that prevailed. We expect to hold the next Assembly in El Paso, and already have the promise of our dear Dr. Santin of Mexico City to have charge of the evangelistic services.

The El Paso and Juarez churches have been supported by the Foreign Missionary Board since their existence, the latter three have been built and supported by the writer, (With the exception of the mother church which was built by our Brother Winans, we having doubled the capacity of the church and parsonage).

Last July we signed the papers of these properties properly recorded over to the General Board of Home Missions and Evangelism; this was the act of legal adoption of the said Babe, and as yet the good mother is not able to nurse her, because of the drought, but as true as the sparrows fed Elijah, God has never failed to care for us, His promises are as sure as the sun if we do our part. We prophesy, that if this babe was fully under mother's care that there would be a manifest gain in her welfare. The Father of this home also said, "I will never leave thee nor forsake thee." Amen.

H. J. KERNS, Dist. Supt.

## A GREAT MAN WITH A GREAT MESSAGE

It was our delightful pleasure to hear Rev. N. B. Herrell, General Secretary of Home Missions and Evangelism, recently. The very least that could be said of this dear and good man is, that he has a great message on his heart, and a message our people need so very much.

We have never heard a greater message on any special line than Brother Herrell's message on Home Missions and Evangelism. It is scriptural, logical, tactful, instructive and grips the people. Not only should the Nazarenes hear him, but he will prove a credit and honor to the Church of the Nazarene in any town, city or with any people.

It is our humble judgment, that District Superintendents and pastors should arrange to have Brother Herrell get his message to their people. He will prove an untold blessing to them. We must have a strong base of home constituency if we succeed along all lines of our church activity. Publishing interest, Foreign Missions, Church Extension, and Education, all depend upon our home constituency and to have this home base, we must push Home Missions.

While hearing Brother Herrell, we were very much impressed with the importance of getting his message in tract or booklet form. Our people need it and it would prove a great blessing. Let us pray to that end. May God put it on the heart of some man that has the money to make it possible. Brother Herrell is a man with a great message.

J. E. GAAR, Evangelist.

Dear Brother Herrell:  
Kansas City, Mo.

It is evident to my mind that if we have more foreign missionary work, or, even support those already on the field, we must have more home work, more development, more churches. I commend you for your vision and faithfulness. Blessings by the car load be yours.

REV. C. E. CORNELL, Pastor, Pasadena, Calif.

## In Memory of Rev. John N. Short

By REV. W. E. SMITH

*Text: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).*

**W**E find in this passage the first person pronoun I and me, occurs six times. The captious critic may say it is the eulogy of a man pronounced upon himself, and savors of vain glory and boasting. But when examined in the light of spiritual realities and discernment, there is no pride or egotism here. It is the calm, confident, grateful declaration of Paul who was magnifying the power of divine grace that had wrought in him so effectually to the transforming of his life and character, making him conqueror over all the forces arrayed against him.

This has been called Paul's Swan Song. He saw that he was near the end. He must follow in the train of the Man of Galilee. His had been a ministry of continual conflict and sacrifice. He had been filling up that which was behind in the sufferings of Christ. But when near the block, he is not confessing defeat, but shouting victory. He can retrospect the past without regret and say "I have fought a good fight"; he can survey the present calmly and say "I am now ready to be offered"; he can look into the future and shout "Henceforth there is laid up for me a crown." The chains rattled on his wrists, but Paul was God's free man. Freer than the soldiers that kept guard over him; freer than Seneca in his study; freer by far, than Nero upon his throne. His, was the freedom of the soul. Paul had the courage that made him a fighter to the end of the battle; he had the perseverance that made him a runner to the end of the race; he had the integrity of soul that made him faithful to God and man, to the last.

I believe we may apply Paul's last words to him whose memory we cherish today, as to few men who call themselves soldiers of Jesus. Brother Short was a man of the Pauline spirit, in courage and aggressiveness; in determination and perseverance; in fidelity to the truth. He was in spiritual succession to prophets, apostles and all godly men in all ages, because he was a partaker of the same spirit that made them what they were. He has achieved the truest success possible to man. We know the world has its temples of fame in which it erects tablets to the memory of great men. They call men great who lead great armies and direct the fire of battleships; great men, who develop national resources and pile up millions of gold—captains of industry; they call men great who discover new laws, or apply old laws and principles in new directions; they call men great who dazzle the mind with their brilliancy in the realms of literature and art. But such greatness often ends at the grave. Death casts a mockery over it all.

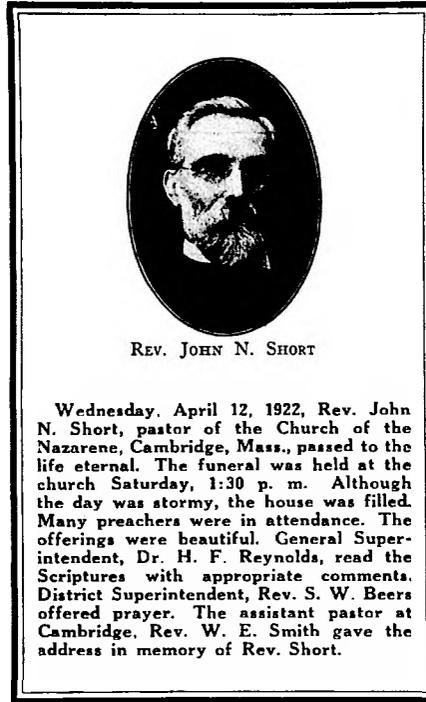
"The boast of heraldry, the pomp of power;  
And all that beauty, all that wealth ere gave,  
Await alike the inevitable hour,  
The paths of glory lead but to the grave."

Our brother achieved a greatness different from these; his was the greatness of true character as exemplified in his experience, vocation, and life. We purpose to briefly consider the secret of Brother Short's successful career.

First, we say it was due to the fact that he believed in, and experienced the saving, and sanctifying power of Jesus. He knew the power of the gospel in his own heart. He was born well the first time. He delighted to say "My father was a Scotchman, and my mother was Irish, and that accounts for the vim and pep and energy there is in me." Yes, that is fine blood. A better breed of fighting men there never was than that of the Scotch-Irish stock. They for centuries have made the name of Great Britain glorious on her far-flung battle lines. And when such courage and energy were consecrated to the service of God, it made Brother Short the mighty soldier he was for King Jesus.

God touched his heart when but a lad of twelve. The change was real to him. Years after, when a preacher, he sought and found the blessing of entire sanctification by the baptism of the Holy Ghost which he said "revealed Jesus fully in me, and to me." He was ever a definite, positive, humble witness to this fulness of the blessing of the gospel. His experience was not based upon emotional manifestations, but upon the sure Word of God. He fought the good fight of faith. He "overcame by the blood of the Lamb and the word of his testimony." When emotion ran low, he dared believe God. He lived by faith and that gave him a steady unwavering hold and confidence.

Again, the secret of his success was due to the fact that he was a mighty preacher of righteousness



REV. JOHN N. SHORT

**Wednesday, April 12, 1922, Rev. John N. Short, pastor of the Church of the Nazarene, Cambridge, Mass., passed to the life eternal. The funeral was held at the church Saturday, 1:30 p. m. Although the day was stormy, the house was filled. Many preachers were in attendance. The offerings were beautiful. General Superintendent, Dr. H. F. Reynolds, read the Scriptures with appropriate comments. District Superintendent, Rev. S. W. Beers offered prayer. The assistant pastor at Cambridge, Rev. W. E. Smith gave the address in memory of Rev. Short.**

and holiness. It is in this office, when filled as Brother Short filled it, God makes a man "more precious than the gold of Ophir"; He makes a man the greatest national asset in building up those things that make a nation strong, for "righteousness exalteth a nation." Brother Short was called by God to preach. He did not enter the ministry to please his mother, who might have liked to see him a bishop; he did not take up the work to gratify literary or social ambitions the ministry offers. He felt the divine imperative, "Woe is me if I preach not the gospel."

In this great work of preaching we can not estimate his success apart from the strong, robust physical frame God had endowed him with. Some men have blessed the world, handicapped by weak bodies that soon fell. David Brainerd, Murray, McChyne, Henry Martyn, John Summerfield, all died before they were thirty. Alfred Cookman and John Fletcher died before they had reached the age of fifty. But John Wesley lived to be eighty-eight.

Physical weakness is no asset to godliness, and physical strength when devoted to God adds greatly to spiritual efficiency. Brother Short was stalwart physically. We can well believe he was the strongest young man in all his neighborhood. Some men of less strength, ability and courage have won cheap glory in beating down opponents in the ring; our Brother's strength was used to help men up. In his strong arm there was the law of kindness and gentleness. He used his strength to fight sin and help his fellowmen.

Then, he was a man of keen logical, penetrating mentality. His was the well balanced mind and the well furnished mind. He graduated from the Academic course, and after proving his call to preach in two years of service on a charge, he came to Boston University and took a full course in theology. He did not stop study when he graduated; he was ever a student. Look at his library; it reveals the student mind in the class of books found there. Brother Short never made the baptism of the Holy Spirit an excuse for mental laziness. He brought to the pulpit, the beaten oil. He refused to offer God and the people that which cost him nothing. Such a body and such a soul, so magnanimous, sympathetic, and pure, enlightened and filled with the Holy Ghost, made him a great preacher of the Gospel. As to his efficiency as a preacher and pastor, I will let others speak. Last Tuesday evening in our prayermeeting, one after another, out of hearts tender and overflowing, because their beloved pastor was hovering near death, told of what he had been to them. One brother said: "I came with my family to this city years ago. We were waited on by a young lady from a big church seeking children for the Sunday school. I asked her 'Where will I find a real spiritual church in this city?' She honestly replied, 'Our church is not spiritual, but if you will go down to a certain street and go up stairs in a certain hall on Sunday, you will find there a man who is preaching the real Gospel.' I went, I heard Brother Short preach on the Baptism of the Holy Ghost. It seemed strange to me,—almost too good to be true. I went home, studied the

Bible, saw it was true, and sought the blessing; in a few days it was mine. It has changed my whole life and made me what I am. I thank God for Brother Short."

A sister said: "Thirty-eight years ago when I was a little girl of twelve, Brother Short entered into my life. He came to be pastor of a Methodist church in this city, in which my mother was an active member. We were using all manner of worldly expedients to meet our financial obligations, when Brother Short came. He told us of a better way. When the first supper was held, he did not come. They sent to the parsonage and requested him to come over and say Grace at the table. He kindly refused. He announced a Monday night holiness meeting in the vestry, and it soon was filled. He took the meeting up stairs and God blessed wonderfully. I was young but I saw a wonderful change come over my mother, and over many. Some years after, Brother Short came back to preach in a hall. He has been my pastor many years. God has used him to lead me on to the blessing of holiness. I owe much to this man of God. He has been a shepherd and father to me."

A brother of foreign accent, but who knows the language of Canaan arose and said, "Years ago I came to Cambridge from a neighboring city where I was a member of a church, and in good and regular standing. But I was dissatisfied. I wanted another church. I was led to go and hear Brother Short in the hall. It seemed as though some one had been telling him all about me. He described my case. But I kept on going. I found real salvation and afterward was sanctified. Today I have been in to see him. He smiled so sweetly and pointed up. I kissed him and said good-by. Brother Short has meant so much to me."

A young wife and mother with great emotion said: "When a young thoughtless girl, I went to hear Brother Short in the hall. My father and mother were not Christians. I had no Christian training in the home. Brother Short made me feel my need, and see the vanity of this world and sin. I soon felt I must have Jesus. I found Him. Brother Short took such an interest in me. When he saw the joy losing out of my heart and my countenance becoming clouded, he would come to our home and talk to me so tenderly and say, 'Daughter, don't give up. Press on! The old world can not satisfy; don't go back with the worldly girls.' I pressed on and three years later I was sanctified. That experience has anchored my soul. I can not tell what a blessing Brother Short has been to me. He has been a father and a shepherd, and I often wonder if I have been a worry, or a comfort to him in his last days."

Beloved, a ministry that produces such blessed fruitage in the hearts and lives of men and women who have been under its influence all these years is crowned with the highest success. Such results are worth far more than high sounding rhetoric and worldly praise. Brother Short has left in the love and confidence of his people, a monument more enduring than that hewn from stone or marble. But if you would see another monument, look around you. This beautiful church building is due largely to his worthy leadership and heroic sacrifice. The united and loyal people that worship here, are the fruits of his ministry. Brother Short never got tired of preaching. His commission never ran out. Oh, the many, many who fall out after fighting or running well for a time! How many depart from the faith and go after strange gods! A great church that is creating a great fund for worn out preachers is finding so many of her preachers are getting tired at fifty-five and sixty and want to retire, that the situation calls for drastic measures. But up to near the end of sixty years of continuous service, Brother Short retained the fire and enthusiasm of his glorious calling. His last sermon was full of evangelistic fervor. He was melted to tears. He pleaded with souls to yield to Jesus. His cry was "Don't miss it; don't miss it." If he could speak today, I am sure he would urge souls to seek Christ. I am sure he would tell us Jesus is not a disappointment. I am sure he would tenderly direct this daughter, whom he loved so well to confide fully in her father's God, and would tenderly counsel her, who so faithfully and lovingly walked by his side for years, to lean hard upon Jesus. May the memory of this blessed man of God, and his messages that still linger in the heart, be the means of bringing some halting soul to repentance.

I also want to emphasize his noble, consistent, godly example. His life and character, these exemplified the experience he professed and the Gospel he proclaimed. Brother Short walked with God. He ever wore upon his bosom the flower of a spotless life. No moral break marred his character, no indiscretions brought shame and sorrow to his friends. No one ever had to apologize for his loose morality or his questionable honesty. He was the soul of integrity and sincerity. He never exploited a financial scheme that hurt his influence and his

friends. He was a faithful and devoted husband, a tender and loving father, a true and constant friend, —a servant of God; a Christian gentleman. He could say with Paul, "The things that ye have received and learned and seen in me, do and the God of peace shall be with you." He was the kind of a man the world and the church needs today.

"Lord, give us men,  
The times like this demands  
True faith, strong minds, great hearts and willing hands.

Men whom the lust of lucre can not kill;  
Men whom the spoils of office can not buy;  
Men who have opinions and a will,  
Men who have honor that can not die;  
Strong men, sun-crowned, who live above the fog  
In public duty and in private thinking."

Such a man was Brother Short. He and those two other aged veterans, Brothers Riggs and Hartt have placed us younger preachers under great moral and spiritual obligations to be holy in life and valiant for the truth. If he could speak to us today, I believe his cry would be "Lift the banner high, suffer it not to trail in the dust. Be strong, ye soldiers of the Lord."

One of the most beautiful poems in the English language is that by Goldsmith in which he praises the many virtues of his father, "The village preacher."

"As some tall cliff that lifts its awful form  
Swells from the vale and midway leaves the storm,  
Though round its breast the rolling clouds are spread:  
Eternal sunshine settles on its head."

To whom could this, called by some the most sublime metaphor in the English language, be better applied than to Brother Short. And yet with all his ruggedness and aggressiveness, he had a tender heart that won and held the love of many. Of course he made some enemies. He had far more regard for the truth than for the opinions of men. He marched with men as long as he believed they were going right. He forsook them when he felt they were going wrong. He changed his church relations twice during his ministry, but never once changed his principles. He was nothing more or less than a good old-fashioned Methodist, such as Wesley would have delighted to honor.

How greatly will he be missed; by this dear wife who walked by his side for so many years, and lavished upon him her tenderest care, to receive his strong love in return; by this daughter to whom he was the personification of goodness; by all these other relatives and friends and parishioners and fellow workers, as Douglas Campmeeting to whom he was such an inspiration! I feel here at this casket we all should take added devotion to the cause of Truth and Righteousness for which he gave his last full measure of devotion.

Pardon a personal word, I desired to remain in the back-ground today and let others speak who could have more appropriately expressed their thoughts and feelings. I feel the honor and the responsibility of taking up the work this soldier of Jesus has laid down. But I have the joy of knowing that it was his desire that it should be so. The night before he died he gave me his parting blessing. He could only smile, and feebly clasp my hand and whisper "God bless you, brother." I feel incompetent and unworthy to follow such a man. But by the grace of God, I will be true to his memory and example, and to my commission as a preacher of holiness.

As I look on his cold form today and think of the battle he has fought, the race he has run, the crown that he has won, I see in it all the truest measure of success, a man can achieve. Brethren, let us follow him even as he followed Christ. May we take his oft repeated text for our motto: "Let us walk by the same rule and mind the same thing."

"Servant of God well done,  
Thy glorious warfare's past.  
The battle's fought, the race is run,  
And thou art crowned at last.

#### DISTRICT PREACHERS' CONVENTION

The Dallas District Preachers' Convention convened in the Dallas First Church, Thursday night, April 20th, with District Superintendent P. L. Pierce as Chairman.

We were fortunate indeed, to have with us Dr. R. T. Williams throughout the entire Convention, giving special lectures each day which were very helpful and very much appreciated.

The Convention was well attended by our preachers and laymen on the District and a number of visitors from other Districts. Among the visitors we make mention of the Editor of our Church paper, Dr. J. B. Chapman who was with us one day.

The business sessions held each morning and afternoon were given to discussions on questions of



## Uncle Buddie's Good Samaritan Fund

Dear Beloved Samaritans:

I greet you this week from beautiful California, and as I am writing this letter, I am getting ready to bid farewell to the most beautiful country in the world. I leave California in a couple of days to

be gone on an eastern trip for at least six months. I have put in four months and a half in this state. During the winter I have held meetings for Brother Howard Eckel in Alhambra, also for Brother C. W. Griffin in Whittier, Calif., and Brother Clark Frazier of the Immanuel Church in Los Angeles. Brother I. F. Metcalf of Escondido. Next I opened with Brother Mathis in Elysian Heights, but only ran two days, and the flu came along, and I had to fly to bed. Was laid up two days, and two doctors looked at me. One charged \$3 for a look and the other took two drops of blood and charged me \$7. I then put in a splendid meeting for Brother L. H. Humphrey in beautiful Santa Ana. From there I dropped down to Cucamonga, and had 17 days' battle there with Brother E. M. Hutchens. I put in two days with Brother Lytle in San Bernardino, and then I gave one week to the Pasadena University. This was a most beautiful week and much good was done. One thing I regret about the University meeting, our beloved Doctor Henricks in the east, and we did miss him so very much.

I went from Pasadena University to Redlands with Brother and Sister Haldor Lillenas. We had splendid meetings in all of these churches. I then took one week and put in one night in Riverside, and gave one night to Ontario, and one night to Upland, then I gave one Sunday to Rev. Chas. Babcock and Prof. John E. Moore in First Church, Los Angeles. Our day in the old First Church will long be remembered. In our afternoon and evening services in the First Church, we had with us Miss Annabel Latimer, from Tulsa, Oklahoma, who blessed us with two beautiful solos. There was scarcely a dry eye in the great congregation, and they praised God with a loud voice. Miss Latimer is one of the beautiful solo singers in the holiness movement. She has been on the coast for several months. She came out in the fall and joined the U. E. Harding Evangelistic party, and she will be on the coast for some time yet. I trust that our good Nazarene people will plan to keep Miss Latimer on the coast the rest of her life. She is a splendid singer, a good altar worker, and one of the best newspaper reporters in this country. Miss Latimer has studied in the state university of Texas, and she had studied and planned to take up opera and concert work, but when L. Milton Williams and this writer stretched the big brown tent in Austin, Texas, we found Miss Latimer there directing the choir in the University Methodist church, and during the campaign in Austin, she was beautifully saved; then she turned her heart and mind away from opera work to take the field as a gospel singer, to give the rest of her life to Jesus. This young lady should be kept busy in our special revival work for the rest of her life.

Now, just a word to the Good Samaritans. As we have had so many big drives on this winter, such as the great missionary boom and the raising of the funds to establish the Publishing House, our Good Samaritan work has been somewhat neglected, but today, we find that beautiful spring has dawned on us, work has opened up, the flu seems to be over with for a while, and now we want every

Good Samaritan up and down the United States and Canada to send in a thank offering to the office of the HERALD of HOLINESS, of not less than 25 cents, and you can see at a glance that if 40,000 Nazarenes would send in 25 cents each, it would roll up the magnificent sum of \$10,000, and this would put the HERALD of HOLINESS in 7,500 Institutions. Any Nazarene that has the love of suffering humanity on his heart, could easily give 25 cents to the Good Samaritan's fund, and I am going to expect the HERALD readers to stand by me this spring with not less than 25 cents apiece.

Now to encourage you and show you that we are doing the thing, when I sent in my last list of subscriptions, it brought my list up to 3,502, and I have sent in to the HERALD office \$4,907.75. Now when you read this report, do not let a Good Samaritan look down his nose. The Devil's crowd used to call us, in derision, "star gazers." We Nazarenes do not deny the charge, for all sensible people look in the direction that they are traveling, and bless God! when we get through with this country we are going up. We have never had as fine a field as we have today. Our hardships have been good for us, for when we are in a hard place, we use our knees and our brains. No man uses his knees and brains much until he gets into a hard place, and we have certainly had to pull some of the hills on our knees, and we have surely had to turn our brains over a number of times and use first one side and then the other to try to get a new idea to see how the thing ought to be done. Of course, that was good for us. It is the hardships that have made the Church of the Nazarene the greatest success of any organized body of Holiness people in the world. When the reader thinks of it now, we have about 1700 preachers in the great Nazarene movement, and not a one of them uses tobacco or belongs to a lodge, and this gives us the largest body of straight, second-blessing preachers in the United States, and with nearly 50,000 members now, by the help of the Lord, we are going to put this movement over the top. I want to shout a thousand years after I get to heaven, because I had the privilege of being one of these Nazarene boys. I do not desire anything on earth better than being a member of the Church of the Nazarene and working with our leaders and the beautiful men that God has put at the head of this great institution. One beautiful thing about the movement is that it is a young people's movement. You take the young men and young women of America who believe in the doctrine and experience of sanctification as a second work of grace, I see no place for them but the Church of the Nazarene. The other ecclesiastical bodies, as a rule, have made up their minds simply to keep holiness either in the back ground, or put it clear out over their back yard fence. I think I can say this in a spirit of love and tenderness and a feeling of kindness for all denominations, but after preaching for 42 years and traveling over 600,000 miles, and reading books and papers, and visiting many of the schools, talking with the student body, and finding out from them what is taught in the colleges and universities, I am perfectly convinced that none of the older denominations ever expect to come back to the doctrine and experience of entire sanctification. Therefore, it is up to us who believe the doctrine, to go into the world and let them know that Jesus is bigger than the Devil, and that He can save sinners and sanctify believers, and if we Nazarenes leave it to the other crowd to push, they will push it of course, but it will be either to the wall or out of existence.

Ten thousand blessings on the Good Samaritans. Remember, that my heart is on your side of the fence, and remember now that we have set in to win out and make good, and thank the Lord, we are doing it.

UNCLE BUDDIE.

vital interest to the church. Each evening evangelistic services were held at which time messages were brought by Rev. Oscar Hudson, Mrs. E. J. Sheeks, S. M. King, Dr. R. T. Williams, Rev. P. L. Pierce, and the writer.

Those present will not soon forget the great message brought by Dr. Williams at the eleven o'clock

hour on Sabbath morning, and the after service which followed when Dr. Williams raised over \$600 for our Publishing House.

Brethren, let us rally to the needs of our Publishing House and lift the debt and put it on its feet. We must do it and we can do it. Shall we? Let our entire connection say, *Amen!* G. M. AKIN.

**EVANGELIST C. J. GARRETT AT SYLVIA, KANSAS**

The blessing of God has been on this meeting from the very first. We found pastor A. F. Daniels and his people keeping step with the Holy Ghost, and the glory is upon their souls. The pastor is loved and appreciated by his people, and the church is progressing as a church does that stands by the pastor, as he stands by the Word and walks with God. Brother and Sister Daniels have this work upon their hearts, and are especially interested in the salvation of the young people and children (the church of tomorrow). We are expecting a great time here. This church is blessed with the finest company of young people. The influence of our Bible School at Hutchinson is very noticeable here. The young people have their diplomas framed and hanging on the wall in their homes and their Bibles are lying on the center tables. We will never know the great good that is going out from this school to bless the world.

It is a great blessing to my soul to labor with a pastor like Brother Daniel, and church like Pleasant Hill. We are going on. We expect to fight the good fight of faith and make it hard on the Devil, sin, carnality, formality, worldliness, sham holiness, and apostasy, until Jesus says it is enough, come up higher. I am saved, sanctified, and kept by the precious blood of Jesus.

C. J. GARRETT.

**VICTORY AT BUFFALO LAKE, MINN.**

Brother E. G. Coryell and V. J. Erickson, of Wilmot, South Dakota began a series of meetings in the M. E. Church of Buffalo, on April 2d. It was a God-planned, heaven-sent, Holy Ghost, Christ-honored revival. These brethren, one young in the way and the other young in years are making some of us older ones sit up and take notice. God is blessing their labors in a marvelous way. There had been about fifteen seekers, up to the time I arrived on the 13th. We all held on until the 23d, with from 150 to 165 at the altar of prayer. The M. E. pastor and wife were at the altar for a clean heart. Praise the Lord! He is still doing business at the old stand. Praise His name! Mrs. P. A. Meyer, of Granite Falls, Minn., also a new worker for Jesus with God's smile upon her, came along just in time to help shout, cry, and pray the crowd on to victory. Mrs. Schaap also assisted us in singing the praises of our King Jesus.

We are now in Lidgerwood, N. Dakota. God is blessing His word on the street. Seemingly there are many hungry hearts in the by-ways. Our collaborators here are H. T. Nyhus, and Wm. Griffith. Pray for us.

J. O. SCHAAP.

**ANOTHER VICTORIOUS CAMPAIGN IN COLORADO**

Easter Sunday, we closed a most gracious revival campaign with our church at Lamar, Colo. This church is only one year old. They have a basement 36 x 70 feet to worship in. It was estimated that it would seat 450 people. The crowds were large from the beginning. The pastor had the campaign well advertised. The daily newspaper opened its columns to us, and every day there were extracts from the sermons and the reports of meetings appeared under good headlines in the paper. Fully one hundred fifty seekers were at the altar. Thirty-three came into the church on the last Sunday, with several pledging themselves to come later. The closing day we raised \$11,400 toward the completion of the new church building. One good Sister gave \$2,500 to start the offering, and a good brother one thousand dollars. One man gave forty acres of land, another man a piece of property valued at \$1200. Easter Sunday was a rally day for the Sunday school and there were 250 present.

The music and special singing of this campaign was conducted by Prof. Kenneth Wells and wife of Indianapolis, Ind. The people came to hear them sing and play and we did our best to give them the gospel when they got there.

Rev. C. J. Howard, the pastor, is one of our wide-awake busy pastors. He has the confidence of the business people of that city and is greatly loved, not only by his own people but by all who know him. The workers were beautifully entertained and cared for. We made many new friends in Lamar. Some followed us to the train and wished us God's blessing as we parted.

Dr. A. O. Henricks, President of Pasadena University, spent one day with us in the interest of the school. He was a great blessing to us all. He is one of our great and good men.

Yours for the Faith of our Fathers,  
U. E. HARDING.

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

**COME TO DENVER, COLORADO, AUGUST 13-27**

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

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

**SUNDAY SCHOOL LESSON REFERENCES**

May 21. HILKIAH'S GREAT DISCOVERY. Lesson: 2 Chro. 34:14-33.  
Golden Text: Thy word is a lamp unto my feet, and a light unto my path. Psa. 119:105.  
Devotional Reading: Psa. 19:7-14.  
May 28. JEREMIAH SPEAKS BOLDLY FOR GOD. Lesson: Jeremiah 26.  
Golden Text: Amend your ways and your doings, and obey the voice of the Lord your God. Jer. 26:13.  
Devotional Reading: Psa. 103:13-22.  
June 4. WHITSUNDAY LESSON. John 16:1-15.  
Golden Text: It is expedient for you that I go away; for if I go not away the comforter will not come unto you; but if I go away I will send him unto you. John 16:7.  
Golden Text: The word of our God shall stand forever. Isa. 40:8.  
Devotional Reading: Isa. 40:1-8.  
June 11. JEREMIAH CAST INTO PRISON. Lesson: Jeremiah 37:1-38:13.  
Lesson: Jeremiah 36.  
Golden Text: Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Jer. 1:8.

**PASADENA UNIVERSITY**

We are now entering upon the last six weeks of the school year. All the teachers are pressing forward to a grand and glorious finish. The Literary Societies are giving their Annual programs and plans are being made for a grand Commencement season. The chapel hour is one filled with good things. Rev. Fred H. Ross of the Methodist Church has just concluded a series of addresses on "Great Missionary Leaders." Rev. Bud Robinson was with us for one week conducting three services over the Sabbath. A number of souls were seeking the Lord. Rev. C. E. Cornell, pastor of First Church is giving a series of addresses on "Soul-Winning and Altar Work." Returned missionaries are heard from time to time. We expect to have Rev. C. H. Babcock for a number of addresses before the close of school. Thank God for holiness schools and holiness preachers.

C. B. WIDMEYER, Reporter.

**DISTRICT PREACHERS' CONVENTION**

The Convention of the San Antonio District was changed from the usual time to the earlier date of April 19-23 inclusive, that we might have General Superintendent Dr. R. T. Williams with us.

The Convention opened in the Nazarene Church at Austin, Texas, with an evening service and sermon by District Superintendent Rev. T. W. Sharpe. Thursday morning the address of welcome was made by Rev. Grafton of the Presbyterian Church, President of the Austin Ministerial Association, which he represented. Rev. P. L. Pierce, visiting District Superintendent of the Dallas District preached.

The afternoon brought us a forcible message by Dr. Williams. He presented the problems, chiefly financial on account of world conditions, now confronting the church; the great work of the Nazarene Publishing House, and its immediate and pressing needs; the call to consecrated self-sacrifice for Christ, to save this essential arm of his service; and the test, now coming that like Gideon when facing the enemy, may thin the Nazarene ranks but will leave an army tried and true for ultimate victory. The evening by Dr. Williams led along similar lines. From 2 Cor. 6:1, he drew the lesson "Say not 'Help me, O Lord, but let me help thee to work out thy blessed plans.'"

The papers discussed were on the various phases of our church work: Prayermeetings, Church Music, Sunday Schools and their Equipment, Home Mis-

sions, Church Extension, N. Y. P. S., Women's Missionary Societies, Christian Education, Deaconesses and Laity Work and Ministerial Conventions.

The Austin pastor, Rev. I. L. Flynn, and his helpers were most kind and efficient as hosts to the Convention, and the Austin church pledged \$206.00 for the Publishing House Campaign. The Convention will remain a blessed memory to those who gathered there.

MRS. NELLIE A. GRISWOLD.

**Among the Churches**

**HAWTHORNE, CALIF.**

—We closed last evening a very successful three weeks' meeting with Evangelist M. M. Bussey and wife, who are traveling in a Gospel car built on a Ford truck. He is one of the best second blessing preachers that we have ever had and he has laid a foundation for a great work here in the future. We had a number of seekers and some happy finders and four united with the church with others to join later.—C. W. Welts, Pastor.

**NEW PHILADELPHIA, OHIO**

—We are just closing a three years' pastorate here in the Church of the Nazarene. We have had one of the best and most prosperous pastorates in all of our ministry. God has been with us. These people here have been loyal to us. Members of different churches in the city have been very good to us as well as our own folks. We have seen between one hundred seventy-five and two hundred fifty souls at our altars during the three years. On April 25th, between sixty and seventy-five people gathered into one of the homes of our licensed ministers, Bertha Courtright and had a farewell reception for the pastor and family. Several different denominations of the city were represented. This was a surprise to us. On the closing Sunday night the pastor preached his farewell sermon to nearly a full house. At the close of the service the people marched around and bade the pastor and wife good-bye. There was scarcely a dry eye in the audience. The Philadelphia church has treated us royally. We leave them, praying that God will give them a prosperous year, and that many more souls may be saved. There will never be any farewells in yonder city.—B. H. Pocock, Pastor.

**BAKERSFIELD, CALIF.**

—We want to report victory through the Blood of our Savior. Yesterday was a very precious day to the church here. God was in the meeting and with the people in such manifestation as has never been seen in this church before. The glory struck the service at the beginning of the first prayer, and such a mingling of groans, cries and shouts we have not seen in our eighteen years of Christian work. The very atmosphere seemed to be charged with the Spirit of God. This lasted for one and one-half hours. We are asking you to pray that ere the Assembly convenes we shall see a sweeping of souls into the Kingdom.—J. Leslie Freels.

**SYRACUSE, N. Y.**

—The past year I have been pastor of the Nazarene church at Syracuse, N. Y., but have very little to report for the year's work. There were 34 members at the beginning of the year and 42 at the close. The Sunday school was larger than in about five years. About 100 different souls knelt at the altar, but most of them have been there many times before. The band of Nazarenes at Syracuse are true blue. We have learned to love them. They have gone through many testings in years gone by, but they come out of it all with a better knowledge that "whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." April 30 I go to Danbury, Conn., and from there to Saratoga Springs, N. Y., and then to Plattsburg, N. Y.—Henry Bell.

**VANCE, ALA.**

—We have just closed a successful revival with Rev. J. M. Brown, of Tuscaloosa as evangelist. Brother Brown did some good preaching. There were about fifty seekers during the meeting, about fifteen saved, six sanctified. The snuff dealers were hit hard, as a number of people have thrown away their snuff boxes. Those who have been opposing holiness, are reading their Bibles. We earnestly request prayer for this place.—J. D. Reid and Wife.

**CANON CITY, COLO.**

—We had another wonderful day of visitation and victory. Dr. Henricks, of Pasadena, Calif., was with us April 30th, for three services. The Holy Spirit marvelously accompanied the Word, with very encouraging and definite results.—Mrs. Crowe, Reporter.

**LOMAZ, ILL.**

—Our District Superintendent, Rev. C. A. Brown organized this church here with sixteen members, but we now have twenty-seven. We have souls saved or sanctified in almost every service. Praise the

Lord. We are now preaching in our new church. We have it nicely seated, newly plastered, and well lighted with electric lights. We have a splendid location on Broadway in the heart of the city. We are moving up the road with Jesus, the Captain of our salvation. Remember this little church in your prayers. I want a good evangelist for the August campmeeting. I am praising the Lord for victory in my soul; saved, sanctified and kept. Praise His name.—Nellie Lones, Pastor.

#### MEADE, KANSAS

—Following a revival meeting held by Evangelist C. J. Garrett and singers, Rev. Iva Frazier and Wife, we went to Meade, and organized a nice class of twenty good members on Easter Sunday, April 16th. Thank the Lord. We were on the field a short time previous, calling upon those who had been at the altar and others who were in sympathy with our work. A good Y. P. S. was organized, also. They are not asking "What must I do?" but rather "What may I do?" This is the starting of real progress. We had a sunrise prayermeeting Easter morning at which there was a full attendance. Every one was blessed and touched, especially a recently converted Catholic woman. The morning service was taken up with the Statement of our Beliefs and Doctrines with the Scriptural references to same. The new members were then received. Following this we partook of the Lord's Supper. "Heaven came down our souls to greet, while glory crowned the mercy seat." Amen! Mrs. John Lloyd goes to pastor the flock. Remember them at the throne.—Rev. Bessie L. Kesler.

#### ALEXANDRIA, LA.

—Just about one year ago God saw fit to plant a Church of the Nazarene at this place. We started under the leadership of Rev. Stephen B. Williams, with eighteen members. We, at the last Assembly called Brother Williams back to pastor our church. He was also elected District Superintendent of the Louisiana District, giving this church half time. We bought a lot and built a nice neat little tabernacle. Our church only owes \$25.00 on it now. Our membership grew to 38 members. Our pastor and District Superintendent decided that he wanted to go back to the Methodist church again and has left us, but we are rich in Spirit, and have faith that God will take care of us. We ask the readers of the HERALD to pray for the work in Louisiana, and at this place.—J. J. Thompson, S. S. Supt.

#### PILOT POINT, TEXAS

—We have had a marked increase at all our services the past month, our audience on Sunday evening has more than doubled. The Young People's Society recently organized has had a good, healthy growth. Quite an improvement has been made on the parsonage. Our Tithing band is doing wonders along the financial line. Sunday, April the 30th was one of the best days we have had; three souls were beautifully saved at the close of the morning service. The attendance through the day far surpassed anything we have had although the weather was not favorable. Dr. Chapman recently favored us with two messages which were greatly blessed to our good. At the close of his morning service \$300 was quickly pledged for our Publishing House. We greatly miss our District Superintendent

## TELEGRAM

EAST LIVERPOOL, OHIO  
HERALD OF HOLINESS:

PITTSBURGH DISTRICT ASSEMBLY JUST CLOSED. DR. GOODWIN AT HIS BEST. J. HOWARD SLOAN RE-ELECTED DISTRICT SUPERINTENDENT. EXCELLENT YEAR ON DISTRICT. ADOPTED UNIVERSAL BUDGET TO INCLUDE ALL BENEVOLENCES AND DISTRICT BUDGET.

PLEGDED FOUR THOUSAND FOR PUBLISHING HOUSE TO BE PAID WITHIN THIRTY DAYS.

C. WARREN JONES, DISTRICT SECRETARY.

*In order to meet current obligations the Publishing House Finance Committee should have \$20,000 within the next two weeks. Those who have not yet contributed are urged to pray about this matter and do their part as quickly as possible. All who have made pledges are kindly requested to send the cash at the earliest possible time, to E. G. Anderson, Treasurer, 2905 Troost Ave., Kansas City, Mo.*

Brother Irick and wife from our midst but they report fine success in their revival work on the District. God is greatly blessing Rest Cottage. The Institution is crowded; about 42 inmates at present with more applicants. Sorrowing hearts are finding Jesus as their Savior within those sacred walls constantly. They are usually saved within 24 hours after coming. They seem unable to resist the strong spiritual influence they are surrounded with there. Brother and Sister J. P. Roberts are surely the right people in the right place. God greatly blesses them in the superintendency of the work at Rest Cottage. We feel assured that God is blessing every branch of His work at Pilot Point so we are marching onward in Jesus' name.—Mrs. Lillian Wilson, Pastor.

#### CARBON HILL, ALABAMA

—The work at this place is on the upgrade. We have just closed a good revival with Rev. W. R. Platt and wife as evangelists. God honored the messages, and the faithfulness, and prayers of the saints, and in the ten days there were 68 prayed through at the altar either for pardon, or for entire sanctification. Besides the number that got "warmed over" in the congregation that were never counted. It was grand to see the young people fall in the altar and cry for mercy, and then come up with a shout of victory, and a shining face that was akin to heaven. We received 16 into the church with others to follow. Brother Platt did some great preaching. God is surely honoring this precious man of God. He always gets results. Any one wanting a Spirit-filled man for a real revival, can make no mistake in calling this brother. We are expecting great things of the Lord in Carbon Hill this year. Beloved pray for us.—R. S. Rushing, Pastor.

#### WINFIELD, KANSAS

—God is blessing at Winfield in a wonderful way. We now have a nice Sunday school started and four services a week; a fine Bible class on Tuesday evening, my mother, Mrs. Anna E. Glassford is the instructor, and how hungry the people are for the precious Word of God. Two have been wonderfully healed and one sanctified. Glory to God, He still lives and answers prayer. Saved through the Blood.—Rev. Grace Bowman.

#### AMARILLO, TEXAS

—Our campaign is on to raise \$3000 for church and parsonage. One thousand dollars was raised in a few hours. God is surely undertaking for us. Giving us the hearts of the people. We had 122 in Sunday school; full house at preaching service. We give God all the glory, and press on. HERALD Family, pray for us.—M. M. Lowrey and Wife, Pastors.

#### PORTLAND, ORE., FIRST CHURCH

—We were compelled by a physical breakdown to take a rest for two months, but God has restored me sufficiently to return and complete our church year, and plan for the District Assembly. We have been with first church two years, during which time God has given us the great city auditorium revival, and a beautiful corner near the center of the city on which we have erected a large tabernacle. This establishes the church to the best advantage for a large future. Since we moved, ten months ago the Sunday attendance has almost doubled. Large numbers of strangers attend which gives a wonderful

chance for a continuous revival. Now it is with regret we must close our pastorate with these dear people, and have our hopes and visions so abruptly interrupted, until I can regain my health. Will all the readers of the HERALD pray for us so we may soon be restored and ready to report for work again.—A. M. Bowes, Pastor.

## TELEGRAMS

HERALD OF HOLINESS: Oklahoma City, Okla.  
Mrs. J. Walter Hall died at their home in Bethany this morning.

REV. S. H. OWENS.

HERALD OF HOLINESS: Shattuck, Okla.  
Nazarene church organized Spearman, one re-organized at Huntoon. Hamlin District advancing. Revivals in progress. Pastors and churches encouraged. District enthusiastic over victory fund for Publishing House. Institutions of church making progress. Much salvation work going on, and many additions to the church.

ALLIE IRICK, Supt.

HERALD OF HOLINESS: Indianapolis, Ind.  
Olivet Campaign for one hundred thousand dollars open on Indiana District at West Side church, Indianapolis in week-end Convention. Seal of God on service. Fine crowds. One thousand dollars raised. Rev. M. E. Borders rendered most excellent service. Evangelists George and Effie Moore are assisting in campaign.

E. O. CHALFANT, Pastor.

HERALD OF HOLINESS: Colorado Springs, Colo.  
Great six day Holiness Convention closed tonight. Evangelist Bud Robinson was great inspiration and blessing to church. Several visiting preachers present. Ten denominations represented. About two hundred dollars raised during convention. Our church in fine condition, closing year with everything paid. We are going on.

RALPH C. GRAY, Pastor.

HERALD OF HOLINESS: Branson, Colo.  
Plum Valley Nazarene Church has just had the greatest revival in its history, with Evangelist D. J. Vanderpool and wife, special workers. Great crowds. Deep interest. Seventy-five seekers, and many finders. Thirteen new members, with more to follow. Fifty dollars love offering for pastor. District Superintendent, A. E. Sanner conducted a great dedication service the last Sunday afternoon, when amidst the shouts of joy of the people, the beautiful and commodious new church building was dedicated, free of debt.

J. W. WELLS, Pastor.

## NOTES AND PERSONALS

Evangelist T. E. Beebe introduces and recommends Prof. David Lytell Hutton, of Long Beach, Calif., who has recently united with our church. Prof. Hutton is a great singer. He was recently offered \$200 a week to engage in concert work, but declined the offer, consecrating his talents to singing souls into the kingdom. He is to accompany Evangelist Beebe as song leader and soloist.

The church board of the Church of the Nazarene, Syracuse, N. Y., announce their acceptance of the resignation of their pastor, Rev. Henry Bell, who enters the evangelistic field. The board recommends him to any church needing an evangelist, as a capable Bible teacher and preacher.

Mrs. Florence Self, of Wilmore, Ky., student of Asbury College, is desirous of engaging in evangelistic work as singer and pianist during the summer vacation. She has had experience in evangelistic work.

NOTICE—The Commencement of the Arkansas Nazarene Seminary, Vilonia, Ark., will be May 25 to 29. There will be a District Young People's Convention in connection with the commencement exercises; also special evangelistic preaching. All pastors and preachers of the District are requested to be present. The District Board of Examiners will give examination on the 26th and 27th. S. H. Erwin, Sec. Advisory Board, and District Examiner.

JOB WANTED—By young man 21 years of age, saved and sanctified. Experienced with car or truck and as clerk. Common school education. Prefer job with Christian close to Nazarene church, also where I can take lessons on cornet. J. W. Comer, Moody, Texas.

### ARE YOU READY TO DIE?

Are you sure of going to Heaven when the summons comes? But what about YOUR LOVED ONES?

#### Are They Provided For?

Let our Mutual Benefit Society help you. WRITE.

E. J. Fleming, Secretary  
2905 Troost Ave., Kansas City, Missouri

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

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

DIRECTORIES

GENERAL SUPERINTENDENTS

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

SPRING ASSEMBLIES

New Mexico (Albuquerque, N. M.) May 25 to 28  
Idaho-Oregon (Nampa, Idaho) June 7 to 11  
So. Calif. (Redlands, Calif.) June 14 to 18  
Eastern Colo. and Wyoming (Greeley, Colo.) June 21 to 25  
Western Colo. and Utah (Montrose, Colo.) June 28 to July 2

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

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

ASSEMBLIES

Northwest (Yakima, Wash.) May 17 to 21  
North Pacific (Portland, Ore.) May 24 to 28  
Alberta, Canada (Edmonton) May 31 to June 4  
Manitoba-Sask. June 28 to July 2  
Ohio (Middletown, Ohio) July 12 to 16  
Chicago Central (Danville) Aug. 30 to Sept. 3  
Michigan Sept. 6 to 10  
Kansas (Topeka) Sept. 12 to 17  
Western Oklahoma (Woodward) Sept. 27 to Oct. 1  
Eastern Oklahoma (Bartlesville) Oct. 4 to 9  
Arkansas Oct. 11 to 15  
Louisiana (Alexandria) Oct. 18 to 22

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

EASTERN SPRING ASSEMBLIES

Arizona (Glendale) May 17-21

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

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

Evangelists' Slates

Aeolian Quartet, 9-304 W. 63d St., Chicago, Ill.  
Olivet, Illinois May 18 to 28  
C. H. Alger, Bethany, Okla.:  
I. D. Archibald, 50 Pelican Rd., Quincy, Mass.:  
Jarrette and Dell Aycock, Atwood, Okla.:  
Bradwater, Nehr, May 21 to June 4  
A. F. and Lenora T. Balsmeier, 1018 Fillmore St., Topeka Kas.:  
Topeka, Kas. May 8 to 28  
Open date May 29 to June 18  
M. L. Baltzore, Milton, Ora., Box 0107:  
T. E. Beebe, and Prof. David Lyell Hutton, Singer, 333 Orange Ave., Long Beach, Calif.:  
New Rockford, N. Dak. May 14 to June 2  
Sawyer, N. Dak. May 14 to 18  
Henry Bell, 220 West Newell, Syracuse, N. Y.:  
Danbury, Conn. May 29 to June 1  
Saratoga Springs, N. Y. June 1  
P. P. Belew, Frankfort, Ind.:  
M. R. Bishop, Bethany, Okla.:  
J. E. Brasher, Crestview, Fla.:  
Lawson Brown, Song Evangelist, Bethany, Okla.:  
Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:  
Lyman Brough, Pottersville, Mich.:  
Mrs. Mae Bud, 420 W. A. St., Moscow, Idaho:  
L. R. Butcher, Nampa, Idaho, R. R. No. 4:  
M. M. Bussey and Wife, 1288 Wesley Ave., Pasadena, Calif.:  
W. R. Cain, 615 South Vine St., Wichita, Kas.:  
Verona, Ohio May 16 to 28  
H. C. Cagle and Wife, Peoria, Ariz.:  
Lonnie Cargill, 532 West F. Ave., Oklahoma City, Okla.:  
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:  
El Reno, Okla. May 25 to June 11  
Mrs. A. Cross Campbell, Solist and Song Leader, 909 Raymond Ave., Long Beach, Calif.:  
C. C. & Flora Ruth Chatfield, 528 Welsh St., Kane, Pa.:  
W. F. Clegborn, Meridian, Miss., Box 902:  
Chas. C. Conley, Song leader 729 College Ave., Columbus, Ohio:  
J. L. Cox, 7570 Woodland Ave., Maplewood, Mo.:  
F. W. Cox, Lisbon, Ohio, Box 441:  
Ernest Coryell, Wilmot, S. Dak.:  
J. H. Crawford, and W. C. Huddleston and Wife, Hooker, Okla.:  
Earl E. Curtis, 18 Stewart St., Lowell, N. Y. June 11 to 25  
Chicago, Ill. June 11 to 25  
Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3, Box 51.  
Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.:  
Frank Daniel, 222 E. 42nd St., Los Angeles, California:  
Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas, Texas:  
Bartlesville, Okla. May 4 to 21  
Poteau, Okla. June 2 to 18  
I. W. Ellis, Bethany, Okla.:  
Shawnee, Okla. May 6 to 28

Olivet Campmeeting  
May 18 to 28  
Olivet, Ill.

The graduation exercises of Olivet University will be combined with the campmeeting. This will be one of the greatest meetings of the year.

SPECIAL WORKERS

Rev. Charles Weigle  
Dr. John Matthews  
Rev. Bud Robinson  
Prof. B. D. Sutton

For full information regarding entertainment, directions by train or auto, etc., write Rev. M. E. Borders, 304 West 63rd St., Chicago, Ill.

Oklahoma City, Okla. June 1 to 25  
W. E. Ellis, 323 North Ash St., Ada, Okla. May 5 to 29  
Shawnee, Okla. May 5 to 29  
Hastings, Neb. June 2 to 18  
C. E. Ellsworth, R. R. 9, Greenfield, Ind. May 5 to 28  
Penitwater, Mich. May 5 to 28  
Flemingsburg, Ky. June 2 to 25  
Harry Joseph Elliott, 916 Sixteenth Ave., Nampa, Idaho  
Calhoun, Alta., Canada May 16 to 28  
Didsburg, Alta., Canada May 30 to June 11  
James Elliott, 957 W. 10th St., San Pedro, Calif.:  
Theo. Elsner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.  
Wellsville, Ohio May 7 to 28  
Power Point, Ohio June 4 to 18  
Henry C. Ethell, Springfield, Ore.  
B. T. Flanery, 3616 Norton Ave., Everett, Wash.:  
Cham Falls, Wis. April 18 to June 1  
Blackville, Ind., care Rev. Geo. L. Dech June 4 to 18  
Open date June 22 to July 16  
Some open dates for camps:  
Bona Fleming, Ashland, Ky.:  
Wichita, Kansas May 20 to June 4  
L. N. Fogg, Sanbornville, N. H.:  
I. D. Farmer, Hugo, Okla.:  
J. E. Gaar, Olivet, Ill.:  
Caro, Mich. May 7 to 21  
Memphis, Tenn. June 2 to 18  
C. J. Garrett, Paola, Kas.:  
Philip Geiter, 220 W. Newell St., Syracuse, N. Y.:  
Olivet, Illinois May 14 to 30  
W. R. Gilley, 631 N. Butler St., Lansing, Mich.  
Olmstead, Ill. May 10 to 28  
California, Ky. (Carriage Camp) August 17 to 27  
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:  
Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:  
Lee L. Hamric, Hamlin, Texas:  
Bonham, Texas May 6 to 21  
Poteau, Okla. June 2 to 18  
G. M. Hammond, Wilmore, Ky.:  
Paris, Tenn. June 4 to 18  
Evanville, Ind. June 18 to July 9  
Mineral Springs, La. (Camp) August 10 to 20  
R. A. Harris, Red Rock, Texas:  
W. W. Hanks, Box 306, Ashland, Ky.:  
U. E. Harding, 2306 McKinley Ave., Berkeley, Calif.:  
Pueblo, Colo. May 11 to June 4  
Edna Wells Hoke, 417 Barr St., Carterville, Ill.:  
R. T. Hodges, Bethany, Okla.:  
A. Columbia Hudon, Groverville, Park, Beacon, N. Y.:  
Ural Hollenback, Bethany, Okla.:  
Roy L. Hollenback, Clarence, Mo.:  
Excelsior Springs, Mo. May 26 to June 9  
J. E. Hughes, Kingswood, Ky.:  
Oscar and Nettie Hudson, Peniel, Texas:  
Roy J. Jacobs, Allen, Okla.:  
W. P. Jay, Nampa, Idaho:  
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:  
West Bedford, Ohio May 14 to June 4  
Thomas Keddle, 321 S. Reed, Lyons, Kas.:  
Lum Jones, Kingston, Oklahoma, Box No. 3.  
Bartlesville, Okla. May 4 to 21  
Open date May 25 to June 11  
Robert J. Kennedy, 120 S. Ewing St., Dallas, Texas:  
H. R. Lee, 518 E. Sears St., Denison, Texas:  
E. Arthur Lewis, 341 W. Marquette Ed., Chicago, Ill.:  
H. B. Lewis, Holly St., Nampa, Idaho:  
M. F. Lienard, 540 Main St., Lawrence, Kas.:  
E. J. and L. N. Lord, 227 East 4th Ave., Hutchinson, Kas.:  
Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:  
Eldorado, Kansas May 9 to 28  
Lorette, Minn. (Camp) June 1 to 11  
W. W. Lovells, London, Ohio:  
Columbus, Ohio May 18 to June 4  
J. B. McBride and Wife, 581 N. El Moline Ave., Pasadena, Calif.:  
Jasper, Ala. (Care Rev. A. B. Anderson) May 5 to 28  
Cincinnati, Ohio (Mt. of Blessings Camp) June 2 to 8  
F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:  
J. L. McLendon, (goosep tent and seats) Peniel, Texas:  
T. F. Maitland, Winfield, Kas.:

Mabel R. Manning, Song Evangelist, Nahant, Mass.:  
Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:  
Dr. John Matthews, 3600 Benton Blvd., Kansas City, Mo.:  
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:  
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:  
James Miller, 2638 Burton Ave., Indianapolis, Ind.:  
Geo. and Effie Moore, 1133 Holaday St., Indianapolis, Ind.:  
Marion, Ind. May 7 to 21  
Indianapolis, Ind. May 28 to June 16  
John E. Moore, Song Evangelist, 6th and Wall St., Los Angeles:  
J. E. Moore, Prescott, Ark.:  
Paul E. Moore, 131 West 8th Ave., Columbus, Ohio:  
Minnie E. Morris, 1015 Bellevue Pl., Indianapolis, Ind.:  
South Dakota District May 17 to July 15  
J. W. Montgomery, Plantersville, Miss.:  
F. R. Morgan, 712 West 9th St., Ada, Okla. April 28 to May 28  
Osage, Okla. June 2 to 18  
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:  
Taylorville, Ill. May 16 to June 4  
Wm. O. Nease, Olivet, Ill.:  
B. F. Neely, Bethany, Okla.:  
Dallas, Texas, Station A. May 28 to June 14  
G. F. and Byrdie Owen, care Northwest Nazarene College, Nampa, Idaho.  
L. M. Payne, Bethany, Okla.:  
Childress, Texas May 13 to June 11  
F. E. Putney, 1112 W. 1st St., Wichita, Kas.:  
Kalama, Washington Until June 1  
Open date July  
Rev. and Mrs. D. Rand Pierce, 293 Tenth St., W., Portland, Ore.:  
Portland, Oregon Until June 1  
B. F. Pritchett, 1061 W. Taylor St., Phoenix, Ariz.:  
P. C. Ramsey and Wife, 612 South Louisa St., Shawnee, Okla.:  
C. A. Roney, Patchogue, N. Y.:  
J. E. Hedmon and wife, Brookville, Ind.:  
Delmer, Kentucky May 21 indefinitely  
G. Howard Rowe, 10941-117 St., Woodhaven, L. I. N. Y.:  
S. B. Rhoads, Pasadena University, Pasadena, California.  
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:  
C. Edward Roberts, 1238 Breese Ave., Pasadena, Calif.:  
Charles Robinson and Brown, Bethany, Okla.:  
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:  
Carrollton, Ohio (Camp) May 19 to 28  
Alton, Kansas June 1 to 11  
J. O. and Grace Schaaap, 1342 Brand St., St. Paul, Minn.:  
Schurman-DeLong, 72 Main St., Wareham, Mass.:  
R. A. Shank and Wife, 2687 West Broad St., Columbus, Ohio:  
Greensburg, N. C. May 19 to 29  
W. E. Shepard, 513 Redfield Ave., Los Angeles, Calif.:  
F. B. Smith and family, 429 East Hawthorne St., Stockton, Calif.:  
Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:  
Salem, Ind. May  
C. K. Spell, 1220 South Glass St., Sioux City, Iowa:  
H. C. Steobins, Waterville, Vt.:  
B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.  
Howard W. Sweeten, Ashley, Ill.:  
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:  
Carl Tucker, Winchester, Ind.:  
N. E. Tyler, Belton, Texas, R. 5:  
W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:  
D. I. Vanderpool, Joes, Colo.:  
J. S. Wallace, Cartersville, Ill.:  
Rev. and Mrs. DeLance Wallace, 417 13th Ave., N. Seattle, Wash.:  
Frank and Marie Watkin, Song Evangelists, Bethesda, Ohio:  
R. H. M. Watson, College Heights, Meridian, Miss.:  
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:  
Pueblo, Colo. May 18 to June 4  
E. W. Wells, 1503 Trinity St., Austin, Texas:  
J. E. Wigfield, Burr Oak, Kas.:  
Ernest E. Wiggins, 205 Pearl St., Richmond, Ind.:  
White-Knight Party, 590 North Hollister Ave., Pasadena, Calif.:  
J. E. Williams, Olivet, Ill.:  
Olivet, Ill. May 17 to 27  
Pontiac, Mich. June 1 to 12  
Open date June 12 to 25  
Mrs. Bessie Williams, 314 Bolds' Arc St., Ft. Worth, Texas:  
Moberly, Missouri May 12 to 28  
Mangum, Okla. June 4 to 18  
C. L. Wireman and Wife, Campton, Ky.:  
Mt. Sterling, Kentucky May 12 to 30  
E. E. Wood, Hillsdale, Mich.

RECOMMENDATIONS

Rev. R. A. Thornton of McKinney, Texas is open for a pastorate or evangelist work. He came to us from the Methodist Protestant Church more than a year ago, and brought splendid recommendations. He was first pastor of our church at Jonesboro, La., and then President of the Peniel Academy until that institution was closed. He is a fine Christian gentleman and well qualified to do good work. I trust he will be located in the pastorate as this is our great need. Let some church call him that needs a pastor.

R. T. WILLIAMS.

Rev. Oscar B. Lyons, of Mexico, Indiana, has lately come to us from the Methodist Church. He is now open for a pastorate. Brother Lyons brings with him splendid recommendations and seems to be a really consecrated man and enjoying the blessing of full salvation. I had the pleasure of meeting him once personally and feel well impressed with him. I believe he will make us a successful pastor. There are churches who need a pastor. It will be well for the District Superintendent, and church where a man is needed to correspond with him.

R. T. WILLIAMS.

## HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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

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

Subscription Price—\$1.50 a year in advance.  
Entering Subscriptions—A maximum allowance of three weeks is necessary from the time subscription is received until first paper is mailed. Same allowance should also be made in change of address.

In change of address, name the Postoffice and State to which your paper has been sent, and the Postoffice and State to which you wish it sent.

Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.

In remitting, send money order or bank draft, payable to Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

### RECOMMENDATIONS

It gives me great pleasure to recommend Rev. E. A. Girvin to the evangelistic work of the Church or to a pastorate as he may choose. Brother Girvin is a very capable man, very devout, deeply spiritual, safe and loyal to the interests of the church, one who can be depended upon anywhere. He will hold good meetings in our churches, or will serve with great efficiency as a pastor. Address him 2109 Troost Ave., Kansas City, Mo.

R. T. WILLIAMS.

Rev. E. W. Wells, formerly the pastor of the Austin church, Austin, Texas, and also District Superintendent of the San Antonio District has lately entered the evangelistic field, and I heartily recommend him as a good evangelist and a soul winner. Brother Wells is strictly evangelistic, and will be greatly used of God in revival work. Churches can safely call him, also camp meetings. Address him Austin, Texas.

R. T. WILLIAMS.

### CAMPMEETING CALENDAR

May 19 to 23, Greensboro, N. C. Workers: William M. Smith, Chas. L. Slater, Winfred R. Cox, R. A. Shank and Wife, J. A. Chenault and others. All ordained ministers and their wives entertained free. Reasonable rates for board and lodging. For particulars address, Winfred R. Cox, Greensboro, N. C.

June 1-11, Kokomo, Ind. Second Annual Holiness Camp. Workers: Rev. Fred Dewerd, Rev. W. E. Shepard, Prof. John LaDue, Rev. Earl C. Davis, Prof. C. C. Rincobarger and wife. For information, address A. E. Reed, Sec. Treas., Kokomo, Ind.

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

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

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

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

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

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

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

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

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

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

## DEATHS

REV. MRS. ESTELLA FRANCIS LAMAR  
Rev. Mrs. Estella Francis Lamar was born in Reading, Penn., July 20, 1885, and went to heaven April 11, 1922 from Eureka, Calif. She was converted in August 1908 at the Church of the Nazarene, San Francisco, Calif., and entered the experience of holiness, shortly afterwards. She was united in marriage to Rev. Albert E. Lamar, Feb. 20, 1909. To them were born six children, three of whom have gone to heaven. She lived with heaven in view, and we never knew her to draw back, but was always forging ahead, and conquered in the name of the Lord, no matter how hard the battle. Rev. Chas. A. Gibson conducted the funeral; interment at Santa Rosa, Calif. We shall miss her, but she will meet us at the "Eastern Gate over there." She leaves to mourn their loss, husband, three children, mother, two brothers, three sisters, and a host of friends.—A. E. Lamar.

HIPPLE—Mrs. Mabel Hipple, wife of Rev. A. L. Hipple, our pastor at Newton, Kansas, passed away at the parsonage, in the evening of March 18th. Her death was caused by a complication of influenza and pneumonia. She suffered much during her illness but had great victory and her last words were, "How wonderful it is to be with Jesus." Hers was a beautiful, devoted, and intensely active life. She was wonderfully helpful to her husband in his work in the ministry, was greatly loved, not only by the people of Newton, but wherever she has lived and labored. The funeral was held in the Church of the Nazarene at Newton on March 21st. The commodious building could not contain the great crowd of friends which came, many from long distances. The services were in charge of Rev. H. M. Chambers, who was assisted by District Superintendent, A. C. Tunnell, and several of the ministerial brethren. The final services were conducted at Sister Hipple's girlhood home in Gognac, Kansas, by Rev. R. S. Ball. May the God of love and comfort minister to the sad hearts of the bereft ones.—H. M. Chambers.

BOYD—The infant son of Mr. and Mrs. Earl Boyd, of Indian Creek, Texas, was transplanted to God's garden above, March 17, 1922. He brought sunshine to the home during his short stay of only four months. Heaven is brighter and seems closer and dearer because he is there. Funeral services conducted by the pastor, Rev. A. M. Mason.

PRUITT—Mrs. L. P. Pruitt slipped away to be with Jesus March 23, 1922. She was born in Marlon County, Georgia, December 10, 1859. "Mother" Pruitt was one of the most beautiful Christian characters we ever met. She was always ready to praise God. She was a true companion, a loving mother, and a faithful friend. She was converted about 15 years ago, united with the Church of the Nazarene at Indian Creek, Texas, sometime afterward. It was a blessing to all to have "Mother" Pruitt in the services. Her youngest son made a bright profession at her funeral service which was conducted by the writer, assisted by Rev. E. W. Wells, and Prof. C. V. Spell.—A. M. Mason, Pastor.

KING—Edith L. King, wife of B. E. King, was born near Tillamook, Ore., and departed this life at the same place, aged 4 years, 11 days. In the year 1902 at Ashland, Ore., she was happily converted and shortly after sanctified wholly, and united with the Church of the Nazarene. She with her husband moved back to her birthplace,

where she began to work definitely for the salvation of her friends and was rewarded by seeing a goodly number converted to God. Evangelists were called, and a Church of the Nazarene organized as a result of her efforts. She was also instrumental in a large way in establishing the work at Hemlock. She passed peacefully away after eight days of intense suffering following an operation. Almost her last words were "Jesus, precious Jesus." The funeral services were conducted by the pastor. Her devoted husband and two sons survive her.—Mrs. Mary T. Clink, Pastor.

MATTINGLY—Bernard Mattingly, Pisgah, Md., passed away April 12, 1922. He had been in feeble health for seven months; he bore it so patiently and said he was willing and ready to go home and be with Jesus. Oh, how I do miss my dear companion. Miss him everywhere; every place is vacant. God's will, not ours, be done.—Mrs. Bernard Mattingly.

SMITH—Clarence A. Smith was born in Hagers-town, Ind., Dec. 15, 1864, and departed this life April 26, 1922. He was united in marriage to Mary Nelson, Feb. 14, 1891. God honored this union with five children, all of whom remain to mourn their loss. Brother Smith was converted in a revival meeting held by Rev. Lawrence Thornburg, over 32 years ago at Mt. Zion, and was beautifully sanctified some 12 years later, a mile and a half from the same spot under the ministry of Rev. Chas. Hyatt, and has been a member of the Friends Church up until last January, when with his wife, he united with the Church of the Nazarene. For the past twenty years, God has come first in all his plans. The children have been reared around a family altar, and every member of the family has been converted. The things of God and salvation were constantly on his mind. It has been his custom, during his Christian life to hold cottage prayermeetings throughout the vicinity. He was interested in, and conducted a mission in Newcastle for ten years. We will miss this man of God from our midst; his testimonies and exhortations; his tears and prayers and songs, together with his beautiful spirit, will ever remain in our minds as a monument to him who "Loved that Man of the Middle Cross" and worshiped at the shrine of "That Man of Galilee." Brother Smith was killed by an explosion of dynamite on the morning of April 26th. The funeral services were held at the Church of the Nazarene, in charge of the pastor, assisted by Rev. E. O. Chaifant—M. F. Grose.

HYNEMAN—Mrs. Hattie Hyneman, widow of Willis S. Hyneman was born December 9, 1863 and departed this life to be with Jesus, March 8, 1922, age 58 years, two months and twenty-nine days. When a young girl, she was converted in a revival meeting at Mt. Olive Church, Wheeling, Ind. Sixteen years ago she sought and obtained the blessing of entire sanctification as a second definite work of grace and has been a true Christian these many years. Her sickness was of long duration, confining her to her bed nine months. During these days and weeks of sickness she touched numbers of lives that only eternity alone will tell the results. She was always ready to pray and exhort every one to seek holiness of heart and life. She leaves beside her aged mother, one brother, several sisters, and seven children, and seven grandchildren a host of friends who were dear to her, to await her in the glorious resurrection. Sister Hyneman was a loyal Nazarene and a gave liberally of her means to spread scriptural holiness over the world to hasten the coming of Jesus. The services were conducted by her pastor, Rev. C. J. Quinn and our Sister was laid to rest in the Shiloh Cemetery.—Mrs. Minnie Quinn, Reporter.

## Only Two More Weeks of the Re-Organization Sale

THE Sale closes June 1st. Until then books, Bibles and Testaments are being sold at prices that represent a saving of from 25 to 50 per cent. If you act promptly there is still time to send for a Sale Circular and an order blank.

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

Send for a Sale Circular and order blank today.

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