

HERALD of HOLINESS

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

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EDITORIAL

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

"Yet not like David his Father"

AMAZIAH is said to have done that which was right in the sight of the Lord; but this statement is qualified with the words, "Yet not like David his father" (2 Kings 14). In fact, all the kings in David's line are compared with their father in the matter of their religious lives.

In matters of human arts and inventions, the last example is the model. No one man at one set time ever did all that could be done to perfect a mechanical device or to develop a work of art. The last generation has the advantage of the experience of all the generations before it; hence, the latest generation will see the best types of human accomplishments.

But Christianity is not a human development, it is a divine revelation; hence, it is purest and best where it springs from its fountain head. Every attempt to improve "The old Book and the old faith" is useless and vain. God closed His last installment of Revelation by pronouncing a curse upon any who should attempt to add to or take from the words which He had given. For nineteen hundred years the Book of God has contained all that is essential to the faith and practice of men. The Koran, the Book of Mormon, Science and Health, and every other book that lays claim to equality with the Old and New Testaments is an arrogant imposition. We do not have and we do not need a single sentence of revelation that post dates Revelation 22:21. Back of that verse is the clear, pure fountain of revealed truth that is altogether sufficient to teach man what he should know concerning his origin, duty and destiny. Whenever men from the Apostle John until now have spoken, their words have been compared with "The law and the testimony"; whenever they have spoken truth, their words have agreed with God's Word, whenever they have varied from "That which is written," they have erred.

There can be no "Revised Bible" in the sense of leaving out *unimportant* portions of the old, or adding some of the *wisdom* of our own times. The old is the true and the best in the matter of Revelation.

There is reason for enquiring for the "old paths" and preaching "old-time religion"; for "the old is better." Original Christianity is pure Christianity. Christ was the founder—He was, is, and shall be the *super-man*. Faithless *moderns* foolishly talk of the super-type which they look

to produce by human manipulations, but he will never appear. He has already been here, but He was not a *product*, He was a revelation. He came down to us from heaven and remained among us, holy, harmless, undefiled, separate from sinners and exalted above the heavens. He was our model—our example. The best came first, we pattern after Him.

The model church is not "the sky-scraper church" of the twentieth century, but it is the fire baptized church of the first Christian century. The best book on means and methods ever written is the Acts of the Apostles. "The church as it should be" is not the rose water production of the dreamy essayist, but it is the one hundred and twenty fresh from the upper room at Pentecost. Christian biography has produced nothing superior in sainthood; it is still, "Paul for zeal, John for love, James for works, and Jude for lightning." It will ever be thus, for "Our fathers were the closest to God."

The "Bible Christian," the "Apostles' Creed," and the "Faith of our fathers" will always be synonyms for the purest and best. "Back to the Bible," "Back to Pentecost," will always be battle cries for spiritual crusaders. "Yet not like David his father," will always be a qualifying comment on the biography of the compromising professor and the cringing, limping disciple.

Yes, the tendency is to *drift*. The history of men and movements frequently encounters the fiery reproof, "Ye did run well, Who did hinder you, that ye should not obey the truth?" "Ye have left your first love." Wesley bewailed the fact that there had come to be Methodists who could not be distinguished from the world by the manner in which they dressed. He sorrowed that there were Methodists who had not fasted a meal for thirty days. We are not exempt. Let us not be swallowed up on the arrogant claims of a frivolous and shallow piety; let us "seek for the old paths." Let us not be content with anything short of that perfection of heart with which David served God in his day. Holiness of heart and life is the true translation of those terms by which God described the condition of those whom He was pleased to bless and honor in the days when our holy religion was just springing forth from the heart of its Author; and the clearest call to the true standard is found in the words, "Be ye holy for I am holy."

HEART UNBELIEF

NO sane man will attempt to claim that there are no intellectual difficulties in the Bible and in the tenets of Christian religion: on the other hand, no earnest, unbiased seeker after God has ever found the difficulties which faith encounters insurmountable. The balance between faith and doubt is not determined by the head, but by the heart.

When we consider the nature and limitations of the human intellect and the nature and the extent of the subject matter of Revelation, the wonder is not that there are difficulties, but that there are not more difficulties.

The evidences of christianity are sufficient for faith, though they must not, in the nature of things, amount to absolute certainty. If the evidences were so strong as to make doubt impossible, then salvation could not be by faith; for if doubt were impossible, faith would be unmoral and ineffective. But we are commanded to believe, therefore, both faith and doubt are attitudes and actions which involve responsibility.

If the evidences were weaker than they are, they would not be sufficient: for although faith must often go far beyond reason it is never based upon unreason. Prophecy and miracles furnish the credentials for the claims of the inspiration of the Bible and the fruits of Christianity vouch for the divinity of its mission among men.

If men *will* doubt, they can find occasion to doubt; and if they *will* believe, they can find substantial grounds for faith. Men doubt because their hearts are rebellious and not because their minds do not have sufficient cause to be convinced. If men really and truly believe, it is because they have submitted their hearts; for "With the heart man believeth unto righteousness." The subdued, humble, penitent heart does not find difficulty in believing unto the saving of his soul. Higher Criticism, Lower Criticism, Evolution and all other ills of the head are but small troubles with the man who has really "Prepared the way of the Lord" by "Making his paths straight" in full confession of sin and in whole hearted repentance.

It is not lack of light, but lack of grace that is damning the souls of men. The blindest man is the man who is unwilling to see. Men believe easier when they want to believe. When the affections are purified and the will corrected, the darkness of doubt disappears.

Jesus preached that men should "Repent and believe the gospel" and this is experimentally the order in which men find it possible to "Believe all that the prophets have written." "If our gospel is hid, it is hid to them that are lost." "If any man will do my will, he shall know of the doctrine." "The willing and obedient shall eat the good of the land."

A PERNICIOUS PRACTICE

ISPEAK of the habit, observed in many places, of the members of the church gathering in little companies at the close of the services and spending the time in visiting, while strangers and visitors stand aloof or slip away unnoticed. This is not only an expression of irreverence for the house of God, but is a serious fault from the standpoint of service for the salvation of souls.

Not as many "outside" people attend our churches as should, and it may be that more would come if we used care to be thoughtful concerning "The stranger that is within our gates." This ought not to be a mere formal matter, but our love for souls and desire to win men to God should stir us to do our utmost to make our church a church where others will feel welcome and will get blessed.

CRITICISM

WHATEVER one's relation to it, criticism is a splendid revealer of character and religious experience.

It takes a good man to restore the faulty brother "In the spirit of meekness." There is a wide difference between merely speaking the truth and "Speaking the truth *in love*." The most useful friend is the one who can give us "Friendly criticism" and the ability to reprove in the spirit of Christ is indeed a rare art. A sour critic, a cynical instructor, and an unsympathetic lord over God's heritage are all alike abominable for narrowness and littleness of soul.

But it also takes a good man and a big one to receive and profit by criticism. There is no more certain sign of sinful vanity and wicked self-conceit than too ready resentment against criticism. The patience and long-suffering of all our friends are indeed marvelous and the wonder is that they see so little in us to criticize. If we are good and pure and humble and certain of our own sincerity, we will take kindly the criticisms of our friends and foes and will refuse to be either hurt or humiliated by them.

AN ANTI-MORMON PAPER

Mr. A. C. Latimer, an ex-Mormon high priest, has begun the publication of an anti-Mormon paper, called "*The Christian Defender*," at Springfield, Missouri. The paper contains much valuable information to those who want material on the Mormon question.

According to the statistics compiled by the Federal Council of the Churches of Christ in America, there are 1,646,170 Mormons in the United States. Mr. Latimer is authority for the statement that "The Mormon-Kingdom" is represented in the United States Senate by the Mormon Apostle Senator Reed Smoot. Senator King and Congressman Colton are also said to be members of the Mormon priesthood; and there can be no doubt but that Mormonism is a growing factor in American politics.

Questions Answered

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

Q. What attitude does our church take toward the literature, meetings and work of Mrs. McPherson? Is her work of God or of the enemy? A. J. S., China.

Ans. There is no special reason why the Church of the Nazarene should take a definite and fixed attitude toward Mrs. McPherson's work any more than it does toward that of Billy Sunday or any other independent evangelist. But discriminating brethren who have first hand knowledge of her work are unanimous in the conviction that her faults in doctrine and methods are such that she can not be counted as a factor in the promotion of second blessing Bible holiness.

Q. Was Cornelius (Acts 10) a Christian before Peter visited him, or was he a proselyte to the Jews' religion? Was he, his relatives and friends sanctified as a result of Peter's sermon? A. S., Fla.

Ans. Cornelius was an exception to all the "rules." He was probably a "Proselyte of the gate," but not "A proselyte of justice"; that is, he had never entered into the Jewish faith by the bond of circumcision; and he had never been baptized as a Christian. But for all this, he was clear on the principal tenets of Judaism and was "accepted of God." This gave him the same spiritual standing that a Jew converted to Christianity would have had. In other words, his possession was ahead of his profession. Then he was sanctified wholly under the preaching of Peter. He was baptized with the Holy Ghost before he had yet been baptized with water. But Peter observed that he had evidence of having received the highest grace of the Christian faith, so he challenged *any man* to forbid water that Cornelius might be baptized and thus complete his confession of acceptance.

Q. Was not the Church of the Nazarene formerly called the Pentecostal Church of the Nazarene? If so, why and when was the change made?

Ans. When Dr. Bresee began the work of organizing the holiness people on the Pacific Coast, he called his organization "The Church of the Nazarene." When the Western church was united with the "Pentecostal Churches of America" in 1907, the united church took the name of "The Pentecostal Church of the Nazarene." From the very beginning the length of the name was objectionable. Later it was said that the word "Pentecostal" caused our church to be confused with various bodies of "The Unknown Tongues" people, who usually attach it to their name. At last the districts of the East which were most concerned in having the word *Pentecostal* retained, voted to ask the General Assembly to drop the word from the official name of the church. So, the name became "The Church of the Nazarene" by vote of the General Assembly in 1919, there being no opposition in the Assembly to the making of the change.

A New Point of Attack

By DR. B. F. HAYNES, *Contributing Editor*

THE Hon. William Jennings Bryan was invited by the program committee to speak before the sixteenth International Sunday School Convention, to be held in Kansas City, June 21-27. This action of the Program Committee was refused approval by the Executive Committee and the invitation was rescinded. Later, this action was overruled and the invitation was re-extended to Mr. Bryan who accepted the invitation and will speak at the Convention. The incident deserves little attention so far as Mr. Bryan himself is concerned. It is no matter of very great importance to the general public whether Mr. Bryan speaks at the Convention or not. We only say in passing that his failure to do so, would certainly entail a very heavy loss of a moral and literary character upon the Convention.

The incident, however, deserves the most serious attention from all lovers of truth and fairness, from other angles than Mr. Bryan's personality. The *Christian Register*, a Unitarian organ, and notoriously friendly to every agency and influence that is hostile to evangelical truth, made much of the incident of the withdrawal of the invitation, declaring that "Mr. Bryan's demagogic power over an audience is equal to his unbridled zeal against seekers and finders of truth. Good for these brave, aggressive friends of the Bible and the children." The *Register* of course, is friendly to Rationalism and Modernism and every other ism inimical to the Bible and to Jesus Christ. Any thing which occurs as a slap in the face of Jesus Christ, or an insult to orthodoxy and Christian decency, would be hailed as a sweet morsel to the *Register*.

We have no doubt that the withdrawal of the invitation was wholly due to higher critical influences, which have a prominent official standing in the Convention. Right at this point we have a word to emphasize. Had the withdrawal stood, it would have meant much and sadly as evidence of the encroachments which modernism and rationalism were making upon the Sunday school interests of the world. This duplex infamy has made considerable progress. Starting with a few intellectually proud ecclesiastics, secluded in their cloisters, reading infidel productions by German authors with high sounding caudal appendages to their names. They ran up the white flag in complete surrender and in due time rushed into print with productions aping these German authors. Through this second generation of offspring from this German ancestry the virus of baptized infidelity spread itself through the colleges, universities and seminaries of the Nation and even affected many of the leading pulpits and tripods of the churches. As a result of this debauchment of the Christian institutions of learning throughout the Nation, as we have shown in these columns lately, this fatal curse of

rationalistic unbelief has found its way into the foreign missionary fields of many of the great denominations through the missionaries trained in these institutions of learning and sent out to preach Christ to the heathen. Instead of preaching Christ they are but blind leaders of the blind, sowing the infidel lies which they were taught back in this land, in so-called Christian colleges to deepen the gloom and add to the hopeless perplexity of the darkened minds of helpless millions to whom they minister.

But the Devil is not satisfied with these achievements. He has sought the tender spot—yea the fatal spot, on which to level his bludgeon to make more secure his deadly work. He wisely chose the young life of the Nation as that spot and seeks to get in his work by effectuating an alliance between this International Sunday School Convention, representing the Sunday schools of the world, and the infernal curse of higher critical infidelity. How the Devil would have laughed could he have held the Convention, to that withdrawal of Mr. Bryan's invitation to speak! He would have seen to it that this act would have had a widespread interpretation as a committal to modernism and rationalism by the Sunday school authorities of the world.

The attitude of the International Sunday School Association would thus have paved the way for the higher critical propaganda for a generation to come. These enemies of truth would thus have found it easier to worm their insidious poison into the Sunday school literature of the world to the degradation of the Sunday schools and to the blighting and blinding of the minds and hearts of countless millions of children and young people.

We love and honor Mr. Bryan for the enemies he is making by his bold championship of the Bible and evangelical truth. We always respected him as a peerless orator and never doubted that he was a sincere, devout Christian man; but in this last campaign of his for God and the Bible and Truth and against Evolution, the New Theology, Rationalism and every other devilish heresy that dares to masquerade under the false guise of Christian names and professions Mr. Bryan has intensified his claims upon the love, confidence and friendship of every Christian in the world. God bless him and the work he represents. Let the *Register* and all its affiliating allies and agencies take back seats and keep deeply quiet and not crow prematurely next time. Curse it and fight it as you may, the old inspired Bible is coming into its own, the malign opposing forces of earth and hell, to the contrary not withstanding.

Local Equipment And Four Essential Elements of a Live Church

By REV. C. H. LANCASTER

Local Equipment: With the exception of the baptism of the Holy Ghost, local equipment is one of the greatest assets to any church. For the Church of the Nazarene to make the progress financially, numerically, and spiritually that she is called of God to do she should have the very best local equipment that can be provided. Our mission, however, reaches beyond localism. We are called to go to the "uttermost parts of the earth" and evangelize all peoples, making disciples for Jesus. Let us remember that we must not localize our interests. There are the Publishing House interests, Church Extension, Home and Foreign Missions, Orphanage, and other interests of great and vital importance to the denomination. Some of our dear people have thought that almost any kind of local equipment is sufficient and that if people really want to get saved that they would come to a hay shed as readily as they would go to a nicely kept and furnished church. That may be true if they were really going for the purpose of getting saved. But remember there are many who go to services that have no intention of getting saved when they begin attending. I say the above is no argument against good local equipment. I say that God wants to give His people the best, and therefore nothing is too good for the Nazarenes. May we

not call your attention to three important phases of our local equipment?

1. *Location.* Location is an essential to our success. Our places of worship should be easy of access. To be located in a city inconveniently, in the final means defeat. I would say let every church be extremely careful to select a location as near the center of population as possible, on a corner lot, near a good car line, at least on some main street in the city. To be conveniently located, and to own a good well equipped building will not cause us to backslide.

We have known of places where some one offered to donate a lot in some out-of-the-way place for a church building—a Nazarene Church—the very thing we do not want, and it is just as good a deal as the Devil wants to get us located in some inconvenient place, for he knows we can't accomplish much and therefore he wants to get us off where we can not get much of a hearing. As a rule our people are poor in this world's goods and in a hurry to build, so in some places the people have thought it wise to go ahead and accept such offers. Fatal mistakes have been made and the work of our beloved church retarded. It is far better to pay a good sum for a well located lot than to have an out-of-the-way lot given free of charge. A lot

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Introducing the Preacher



Rev. M. F. Lienard was educated in the public and high schools of Kansas, and took his theological training at Houghton College, Houghton, N. Y. He has been in the ministry eighteen years, eight years in the Church of the Nazarene.

Three years he was superintendent of the Nebraska District. The greater part of his ministry has been spent in the evangelistic work, to which field he is now devoting his entire attention. His work has always been characterized for its abiding qualities and for the number of people who have been called to the definite work of God under his leadership. Sister Lienard is a minister, also, and is serving in the pastorate of our church. Brother Lienard is one of our strong men and his services as evangelist are in splendid demand.—Editor.

The Mission of the Holy Ghost

By REV. M. F. LIENARD

Text: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

THESE are two great historical facts which stand out with striking prominence in the Book of God: the advent of Jesus Christ into the world, and the advent of the Holy Spirit. Regarding the advent of Christ, there is but little controversy. Just as realistically and enthusiastically as we concede the advent of Christ, we shall find it necessary, if we are consistent, to concede the advent of the Holy Ghost. We do not get our authority for believing, embracing, and preaching the mission of Christ from one book, and authority for taking the same position relative to the mission of the Holy Ghost from another. Some folk would assume that authority for preaching Christ's mission is warranted by God's Holy Word, but such a thing as declaring a specific mission to the Holy Ghost is rather absurd and unscriptural, and more of a fad or opinion or conjecture, than a matter of right and authority.

God, the Father, promised and gave His Son to the world because the world was positively in need of a Savior—a Redeemer. Christ, in the will of the Father, promised and gave the Holy Ghost to the church (believers), and He said it was expedient that He send Him, because the church was positively in need of the Holy Ghost. It would be as blasphemous and ridiculous for me to say the world does not need a Savior as to say the church does not need the Holy Ghost.

THE NAZARENE PULPIT

Now I would have you note that the mission of the Holy Ghost is that of personal contact with believers. Jesus said to His disciples, "When He is come to you," then such and such things will happen. It is the contact first, and then the happenings. We are everlastingly trying to reverse God's order of things. A battery will not shock you unless you touch it. I have stood and looked at batteries and live wires many times and felt nothing. They meant nothing to me. I was not disturbed, I felt no emotion, no enthusiasm, no hilarity, I was just standing around looking on. But one day I took hold of a battery and my guessing and conjecturing came to a speedy end. Just so it is with a multitude of folk who are just standing around, and nothing ever happens. They take it all out in looking. I did that too, for a time. I attended revivals, and saw the mighty realities of the Spirit's mission, saw believers taking hold and saw what happened when the contact was made but it meant little, for I was just looking on. They got the touch, the shock, the joy, the shine. Then one day I got anxious to experience a bolt from Pentecostal skies. I wanted the personal contact with power from on High. I wish it were possible to tell what happened when I turned my looking into believing and my curiosity into receiving and found myself set on fire and illuminated with the mighty voltage and Personage of Pentecost. What happened that day was not looking, nor long-distance curiosity, but the convincing evidence of contact in the Holy Ghost, a glorious heartfelt reality.

When Elisha got converted and convicted for a two-fold experience, he believed in the contact method. When Elijah informed him that he was slated for Bethel, then Jericho, then Jordan, he evidently believed in old-fashioned consecration, sacrifice, and eternal vigilance that would move a seeking heart toward the objective point. "As the Lord liveth, and as thy soul liveth, I will not leave thee," he said. In such a statement is purpose and determination. As the meeting at Bethel took on some proportions, however, a committee from the School of the Prophets came to wait on Elisha, when they learned he was a seeker for holiness. They were careful to tell him that he was as close to the blessing as he would ever get for his master was to be taken away almost immediately, and of course there was nothing to such talk anyway for had they not been in the way for "lo these many years," and they had many shortcomings and were but poor worms of the dust, and Elisha could not hope to get any more than he got at conversion anyway, for

they never had done so. The meeting closes at Bethel with Elisha a seeker for holiness and he follows the evangelist to Jericho where he is again waited upon by a committee representing the Jericho theology. He was a bright young man, and it would never do to have him ruined by following a fad which would interfere with his popularity. No doubt they told him that he was already being observed by the Bishop for promotion, that Jericho theology had stood the test for years with the learned professors and doctors of the law, and that it did not create prejudice. Then, too, Elijah warned him to go back, that he must hasten on to Jordan. What is the answer of this seeker? "As the Lord God liveth and as thy soul liveth, I will not leave thee," and on they both go to Jordan.

After the waters of the Jordan had been parted and Elijah and Elisha had gone over, Elijah questions his persistent seeker, "Ask what I shall do for thee, before I be taken away from thee." Back comes the answer definitely, believingly, expectantly, "I pray thee let a double portion of thy spirit be upon me." And he said, "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so."

I note two things here: positive committal and specific concentration. It is very evident that we know whether we do or do not want to come in touch with the Holy Ghost. It is not a guess question, but it is a question of concentration and affection, as we are not in a wandering state of mind. I do not believe we come in contact with the Holy Ghost blindly, accidentally, or unexpectedly. We are wide-awake, eyes open, watching, looking and on tiptoe of expectation. This sort of purpose, seeking, and determination made Elisha eligible to come in contact with the mantle of Elijah, which without question is a type of the Holy Spirit. He was to keep his eyes on his master—that was a condition. Had he stopped to give attention to the wishes of friends or relatives, he might have missed it. Had he entered into a controversy with the fifty Sons of the Prophets he would undoubtedly have missed it, but with his eyes on his master he saw, "And Elijah went up by a whirlwind into heaven—and he saw him no more. He took up also the mantle of Elijah that fell from him and went back and stood by the bank of Jordan—and smote the waters and said, Where is the Lord God of Elijah? And when he also had smitten the waters they parted hither and thither, and Elisha went over."

It is shown by these two well known Bible characters, by way of analogy, that the mission of the Holy Spirit is that of personal contact with believers, and whatever may be God's detailed plan in dealing with us, we must obey in the most minute thing. Elisha became acquainted with Elijah, believed in and followed him before he was eligible to

be the recipient of his mantle or to follow him in his work. The Disciples became acquainted with Christ, believed in Him and followed Him. They were the ones to whom Christ addressed himself when he said, "When he is come to you (disciples)." When Elisha came into possession of the mantle of Elijah, Elijah's God immediately became the miracle working God of Elisha. With the mantle he smote the waters and said, "Where is the Lord God of Elijah . . . the waters parted hither and thither and Elisha went over." Thank God, there is no disappointment, when we come in touch with the Holy Ghost. No Jordans can restrict, no giants can defeat, no Jericho theology can confuse, but with the glory on us and the fire within us we will burn our way through opposition, will surmount difficulties, will harass petty theories, will spoil pretty religion, will shock false ecclesiastical dignity, and startle the Sons of the Prophets until they cry out, "The spirit of Elijah doth rest on Elisha."

The Spirit's mission also is to invest with authority. When the government of this great nation sends out ministers and ambassadors to foreign lands, they go with all the authority of the greatest government in the world back of them. They do not go alone, helpless, weak, intimidated, but feeling that they have absolute protection and authority to back up their best efforts. They themselves may be nothing but their government is everything. So, Christ did not send His Disciples forth in their own strength, but with authority to heal the sick, cast out devils and perform miracles. Before He left them He consoled them with the fact that they would not be left orphans, but that He would send unto them the Comforter, the Holy Ghost who in them represents the authority of the very God and His eternal government.

Friend, are you actually, positively, and Scripturally an ambassador for Jesus Christ, and in possession of credentials from the Pentecostal skies sanctioned by the Holy Ghost, or is it just make believe, play-like? Do you speak as with authority or are you just a religious fraud? Do you "Beseech men in Christ's stead to be reconciled to God," or are you just playing the part and burlesquing high heaven?

I might try to fix up like an officer and act like one if I could, and get a badge and a stick and stand on a busy corner all day with a bold front and much bombast, but do you think I should make many arrests or handcuff many criminals, raid many joints or scatter many highwaymen? Not likely! Why not do all these things and perform the part of an officer of the law? Simply because I do not have the authority. But give me the authority and I would guarantee to make it interesting for lawbreakers. Why is it then, we have so many folk just standing around uniformed, garbed, supposed to be, look like, perched on an ecclesiastical roost—estab-

lished on pulpit corner—wearing a religious badge—What's the matter? No authority, that's all! Hence no arrests—no hand-cuffing—no police gong sounding—no raiding on the dens and dives of iniquity—no charging on the ramparts of hell—no one going to jail—no one pleading guilty and begging for mercy and pardon. Oh, God, wake us up. Give us Holy Ghost authority. Send us out with the real credentials. Let us see the old-fashioned rounding up times with arrested sinners handcuffed and shackled by mighty Holy Ghost conviction, haled before the eternal judge, doomed and condemned until they cry for mercy at the hands of Jesus Christ, the world's Savior. God grant us the fullest comprehension of our Divine authority that we may not spend our strength in a futile, effortless pity for the doomed of earth, but that we may speak with boldness in the name of the Lord Jesus to their eternal salvation.

Again, the mission of the Spirit is a convincing mission. When He is come to you (disciples), He will convince—think of it—He will convince. How tremendous and yet how plain and simple. If there is perplexity here, it is merely the result of failing to embrace God's plain, simple plan to bring about His purpose in the salvation of the lost. We are well satisfied with God's investigated plan. He has figured out and solved the problem, and He just hands the plan to us for our acceptance and gives us the Holy Ghost to show us how to execute it.

Carnal ingenuity has slipped into the church with the plan of regeneration as the only means and short-cut to winning the lost to Christ, but this short-line deception has only proved to be a spur line leading to the wilder-

ness and failure. Another apology for failure to produce tides of salvation and old-fashioned revivals is the idea that the Devil is too strong for the forces that be—the gospel is losing its grip and power, the Holy Ghost is discouraged and withdrawing, so as a final analysis we are about to embrace the God-dishonoring slogan, "To hell with the wicked, and to heaven with the holy" as a conscience salve for lack of success. If that were the solution it would not be a proposition to shout over. God's plan in the Holy Ghost will make you optimistic and "peptomistic." If you are failing to convince, be honest and get the convincer. Die out, give up, abandon yourself to Him, throw away your petty theories and wild speculations, take off your kid-glove style, discard your latest fad, and just try the way of the Holy Ghost for awhile. You may be called an old-timer or an old foggy, but what of that, if you are honored of God and heaven in the salvation of souls?

Jesus commanded His disciples to go, but tarry. You say the battle is not going well. Had you been tarrying when you were trying to go, you would now be going, instead of trying to tarry. It is a paradox, but true. When God wanted to send a deliverer to Israel He selected a man who was willing to turn aside or tarry. He did not choose a man full of brag, or bombast, but quite the opposite. He chose Moses who got a personal contact with the Divine and authority from above before he went to see Pharaoh to convince, not to argue, to do the work assigned him, not to fail to bring the people out. And he brought them, three million strong. He did not go to coax at the old wicked king, or to stir up sympathy for holiness or an enslaved people, or to break down prejudice. He presented his credentials—"the great I Am has sent me." No compromising, bouquet throwing, fooling nor flattery, and no apology. That is what we are called to do—do the job to which God has called us or take down our sign. It would seem that the field-sweeping truth of God's Word would satisfy every honest heart relative to the great need of the hour. This need is not more nor finer church edifices, not a greater constituency, not more money to run more machinery—these may all be acceptable in their places, but the God of heaven knows the need of the church is the gift of the Holy Ghost.

When the Holy Ghost came on the day of Pentecost and set the church in working order, the convincing was conspicuously in evidence. They had all the authority they needed. Conviction was wholesale. Their first altar call netted three thousand joyous, happy finders of pardon and forgiveness. The second report numbered five thousand more, and multitudes were added unto the church. How do we account for this? Simply in the fact that one hundred and twenty believers believed in the Master's injunction "When He is come." Has He come to you, all you who love Him?

Our Holy Guest

By E. E. Wood

*The Spirit's age has fully come,
The Holy Ghost is here.
With hearts aglow we welcome Him;
He is our guest most dear.*

*As paraclete divine He comes
To stand close by our side.
When Satan comes in like a flood,
He spreads His banner wide.*

*He comes our hearts to sanctify;
To cleanse us from all sin.
The church shall now His temple be,
And He shall live therein.*

*Into all truth He comes to guide
Our minds and hearts in love:
The deeper things of Christ impart,
The wisdom from above.*

*He comes to all who Christ obey,
A gift from God is He.
To all that Christ's commandments
keep—
Thank God He comes to me.*

LOCAL EQUIPMENT

(Continued from page three)

that is not worth paying taxes on is worth nothing to the Church of the Nazarene for church building purposes. It will often take longer to realize a building under the above suggested plan, but in the end it will pay. In the matter of a location let us make haste slowly, for it is better not to slip than get up after a fall. The Church of the Nazarene is not an experiment—it is a reality—it has come to stay for all time—true there are others stronger numerically than we are, they may always be so, but one thing sure we are alive and I would rather be identified with a small live thing than a big dead thing. I say we are here to stay—if we are, we are building for permanency. Take time to pray and consider, for it will pay. When outside people see that we mean to build, and that we will build a church that will be a credit to the town it will be much easier to secure help from them. A plan of this kind will appeal to the business people, and thinking people in general. Again the attendance will be larger because of the convenience in location. Therefore our contributing constituency will be larger, making it easier for the church financially.

2. *Building.* The architecture should be tasteful and attractive. Wherever it can be avoided, do not throw up rattletrap buildings, for such buildings are no asset to our success. I do not mean by this, that our people should go to the extreme in spending God's money for unnecessarily pretentious buildings. I feel that our churches should erect, whenever possible, buildings to conform to the general spirit of progress in the city where we are operating. Again, it will do no violence to us to build in keeping with other denominations in the city. Unfortunately some of our holiness people have the idea that God can not, and will not bless, and prosper the work if we are in a good location, and possess a nice well equipped church. The times demand that we push out and become more progressive along the lines of improving our places of worship and their general appearance.

Our churches that have been organized for a long time should begin to abandon halls with poor lights, and poor ventilation, old tabernacles and school houses and push out and get a nice lot and start something that will cause people to take notice. Our place and calling is not down on some back alley in an old dingy hall poorly lighted, heated and ventilated. Poor heat is a drawback to a church. People will not attend services where they have to sit and suffer with cold. It looks like a spirit of selfishness to me when I find people who are not willing to provide as good houses for God as they do for themselves. Often people will buy the very best carpets and furnishings for their own home but will give nothing toward furnishings for the house of God. If our build-

ings and equipment are not in keeping with the general spirit of progress of the locality, our own children may be lost to the cause of holiness and the Church of the Nazarene. It is quite often that children from other homes will ridicule ours because of our religion and if our churches are poor and the building not properly kept—and we could do better—it makes it all the more difficult to hold them. Remember three things that are necessary: *Light, ventilation and heat.*

3. *Parsonages.* The parsonage has become a necessity in the Church of the Nazarene. The most of our churches depend upon hiring a house for the pastor to occupy. The past few years it has been almost impossible for our pastors to secure decent houses for their families. The conditions that we have had to face along this line have been discouraging as well as humiliating to pastors' wives. Rents have been, and are still, so high that our pastors can not afford to hire suitable houses in which to live. If every church considering building would use a little discretion they could build a parsonage in connection with the building of their churches, and handle the notes and mortgages together, and thereby furnish their pastors and families with some conveniences.

Again landlords have become so greedy, and grouchy and selfish that families with children need not apply to rent buildings that are decent enough to live in. They are willing for tenants to house canary birds, poodle dogs and parrots—but children, no never.

And more, the parsonage should be at least partially furnished. Our pastors usually have to move every year or two, for some reason or another. With a small salary, rent to pay, furnishings to buy, and often when a subscription is taken the pastor is expected to take the lead in giving. Well, by the end of his pastorate he has nothing left or laid by with which to move. Then, too, he must sell his house furnishings at a great discount—possibly lose over half what he paid for it.

If the reader will pardon a personal reference, I will say that I drew up the resolution providing for a Woman's Missionary Society and presented it to the General Assembly in 1915, and it was the intention that this society should raise funds and furnish parsonages. In my experience as District Superintendent for ten years I saw this great need. Will not our societies over the land kindly take up this work?

Never more than today were needed the men of calm and resolute faith. Brothers, to your knees and to your ranks! To your knees in humblest supplication; to your ranks in steadfast bravery which no foe can cause to quail. Stand forth in courage and in gentleness for the truth which you believe to be allied to Freedom and Progress and God. Be so strong that you are not afraid to be just. Cherish a tender humanity and a catholic heart. Then take your stand, calm and moveless as the stars.

—WM. M. PUNSHEON.

"Some Estimates of Life," by Dr. J. B. Chapman is the ideal gift book for young people. Order from the Publishing House. One dollar post paid.

EASTERN OKLAHOMA DISTRICT

The District Preacher's meeting is a thing of the past. It was a great time indeed; there were about 30 folk from off the District. All came with faith and victory. The papers on the various subjects, and the discussions were simply fine. There were times that it was necessary to set aside everything and take it out in shouting; so great was the presence and blessings of God. The rainy weather kept many away who had planned to come, but those who did come were well repaid. The pastor and church had everything in readiness for our coming. We could not fill all the homes that were open to us. This is one of our new churches and their pastor, Sister Julia Standridge had things well in hand. They have built a large tabernacle which is well lighted and seated and will hold about 500 people, and it was well filled every night and a goodly number attended all the day meetings. God has captured this town through the influence of this little woman preacher; the best folk of the town are coming our way. Our membership now numbers about 90, and they are full of faith, courage, and have the vision. The meeting closed on Sunday. There were 235 present at the Sunday school and the house and yard full at all the other services. We all look back to that occasion as being the best meeting we have been in for a long time.

Sister Gussie Morris, our pastor at Kingston held a short meeting before the preachers' meeting began, and out of the number who were saved and sanctified, there were 39 joined the church. All who attended the preachers' Convention returned home with a determination to press the battle with more courage than ever before.

My next stop was with the Hickory folk. Here we have a small church of ten members; just organized, but they intend to do things for God. They have secured a lot 100 x 140 feet and built a church, and only owe \$100 on it. Rev. F. O. Hotchings is our pastor here. They all seem hopeful for the future, and are planning a meeting for the near future.

Rev. Burl Roberts is pastor at Platter, which was our next stop. The weather was threatening and rainy, but we had a good time and the blessing of the Lord was upon us. At Willis, J. D. Rollins is pastor and is doing his best for the country. We have the best of the land here. Mrs. Gussie Morris is taking things by the city blocks at Kingston. She is certainly doing good work. The church is quite anxious to keep her for all time to come.

Rev. I. D. Farmer is to hold a meeting soon with the Hickory church. Rev. F. R. Morgan is now in Slick under the Home Missionary Board. We expect a real good church in that little new thriving oil town. Miss Lena Montgomery is now in a meeting with our church at Ada, and is doing good work. The Ellis brothers are at Shawnee in a special campaign. Brother W. P. Sibby of Stonewall has three preaching points. This is a wide open field and he is working it good. He has some very fine folk pretty evenly scattered over the field. When I was there they all met at one point, and their shining faces and good testimonies and prayers were a real boost.

The District is getting along fine. We are now entering into the evangelistic season and we are expecting great times all over the territory despite the close financial condition. Pastors and people are looking up, believing God and expecting great times.

MARK WHITNEY, Supt.

FROM EVANGELIST G. C. BRAWLEY

During this Assembly year we have held a number of meetings in Missouri. Our first meeting was at Doe Run school house, then at Redford, and Bakers' Mill Camp. From there we went to Hya-tis' Creek, and then to Baukam school house. God met with us in all these meetings and gave us victory with souls in the fountain.

We had only been at Baukam four nights when our mother's dress caught fire, burning her so severely that she passed away. Our hands were so severely burned in trying to extinguish the flames that we were compelled to give up our evangelistic work for a time.

We began a meeting at Rat, Mo., April 14th. God gave us a great meeting there. It was a very busy time, also very rainy and our crowds were often small, but God came to the rescue and about thirty-seven bowed at the altar and eleven prayed through. To God be all the glory. Calls are coming in from a number of places. Surely the fields are ripe unto harvest.

Our annual revival begins in Redford, July 13th, with Brother R. L. Hollenback as evangelist. We covet your prayers in our work, especially in the Redford meeting.

G. C. BRAWLEY.

THE BEAUTY OF HOLINESS

THESE were three of the sisters. The two elder ones looked very much alike. They were handsome girls with fair complexion and golden hair, always becomingly dressed, and very popular. The youngest sister was a decided brunette, a slender little thing, with large dark eyes, and rather a pale face. Perhaps she did not go so far as to think of herself as an ugly duckling, but she did know that she was the plain member of the family.

Marriage separated the sisters, one of the older girls moving to an eastern state, the other to the West,—while the youngest one married a man in her home town. They did not see each other very often, though they tried to exchange visits at least once in two years. In one of these intervals the youngest girl was converted in a holiness meeting, and not very long afterward received the baptism with the Holy Ghost. She was indeed a changed creature. There was a light in her eyes, and a glow in her face which had not been there before. And she was so gentle, and tender, and yet so full of smiles and sunshine that it was a delight to her husband and children to be with her. At the end of a year her sisters came to visit her. At first neither of them mentioned her experience, though she had written both of them about it. But they were watching her closely.

Then one morning as they sat talking together in the living room, the eldest sister dropped her bit of needle work into her lap.

"Martha," she said abruptly, "I don't know anything about this new sort of religion you have. I am not at all religious myself. I have never cared anything about religion. But I do care a great deal about my good looks. There is no trouble I won't take to preserve the freshness of my complexion, the beauty of my hair, the youthful lines of my figure. And the reason I give so much thought to my clothes is not that I am particularly crazy about clothes. It is because they mean so much to the woman who is determined to look her best at all times."

Martha looked up at her sisters understandingly. Both were attractively dressed in the daintiest of morning dresses. Their feet were beautifully shod; their hands white and well kept. They had always been like this, always careful of their appearance, always dressed in the most perfect taste. They were beautiful women, both of them.

"I set great store by anything which improves one's looks," continued her sister. "And I want to tell you, Martha, that if I had ever found anything which improved me as much as your religion has you, nothing could tempt me to give it up."

"It is as true as can be," said the other sister. "You do not look like the same person." She paused and gazed at Martha thoughtfully.

"Why Martha," she said "there is a sort of glow which seems to shine from the inside, giving a light to your eyes, and a transparent radiance to your face which a person couldn't get in all the beauty parlors in the world."

"And it is not only your looks which have undergone such a change, but your disposition as well," said the first sister. "You used to be so reserved, and a bit morose. But now you are like a sunbeam in the house. Yes, your religion has done wonders for you. You ought to keep it at all costs, as a beautifier if nothing else."

Do you think this is a bit of fantastic? I don't know. Anyhow it really happened. One of the sisters told a friend of mine about it. And it has led me to wonder if there is something lacking in our religion when others are not able to recognize it as a beautifying agency.

The Bible speaks of the beauty of holiness, and the Song of Solomon is largely a song of beautifying processes. The heavenly Bridegroom, wooing His bride, finds her sunburned, "Black as the tents of Kedar." He delights to put His beautifying touches upon her, and then delights Himself in the beauty which He has created. She is all fair; she has dove's eyes; her voice is sweet to His ears, and her speech is comely.

THE HOME

Conducted by MRS. J. T. BENSON

Does this not awake a longing in our hearts? May the Lord help us to earnestly desire not only the fidelity and zeal and devotion and power of the experience of holiness, but the beauty of holiness as well.

ORVILLE AND WILBUR WRIGHT

I am sure there isn't a school boy in America who hasn't heard of Orville and Wilbur Wright, the two brothers who made the first practical, heavier-than-air flying machine. And every boy knows that the brothers became famous and covered themselves with glory because of their great invention.

One day a reporter went to interview them. He saw Wilbur first, who stated that he was the brother of "Orville Wright," and then proceeded to answer the reporter's questions in a very modest manner. The newspaper man next sought out Orville, who reported himself as the "brother of Wilbur Wright."

Do you not see what this meant? It was that neither had a bit of jealousy of the other, or a desire to receive the larger share of the glory.

It is said by those that knew them that neither was ever known to make the slightest effort to get ahead of the other or to be considered the greater of the two. Instead they worked together, contented to share the toil, the failures, the final success, and the glory.

THE INDIANS' SUGAR

Indians have as tenacious a memory for benefits as they have for injuries. A contributor to Field and Stream gives an especially pleasing reminiscence illustrative of that characteristic of the red man. He lived in Iowa when the state was young. Indians were still plentiful and often camped near his home.

On one memorable occasion, he writes, the dignified old chief, whose name was Wakemo, came with his family to eat with us. First they ate all the bread on the plate; next they ate the potatoes, and so on, *seriatim*. After the meal the chief held open his blanket and said, "Potatoes." My father took a gunny sack and went to the cellar, closely followed by Wakemo, his squaw and us seven children. As my father began to fill the sack old Wakemo grunted "Na!" and opened his blanket; and his squaw began to throw the potatoes on its capacious folds. The blanket held at least two bushels of our best tubers.

Not a word of thanks did the Indian vouchsafe. But one morning in the next fall we found on our doorstep half of a fine young deer with the symbol of Chief Wakemo on it and the words, "Me no forget." And the day they left the country we found a large "chunk" of buffalo meat in the same place, with the same inscription.

Father took us children to see the camp, and in broken English the small papooses talked to us. When we reached Wakemo's wigwam, he presented us each with a large egg, which we all solemnly accepted with thanks. The eggs were unaccountably heavy, and on opening one we discovered that the contents had been removed and warm maple sugar substituted, making a delicious sweet the like of which I had never seen before and have seen but once since.

More than fifty years afterward I went to see an Indian reservation, and as my friends and I were viewing the scenes an Indian boy came up to us and shyly requested me to follow him. He led me to a tent where I found a perfectly strange Indian brave, who silently held out a gun to me and by motions urged me to take it. He was the son of the old Chief Wakemo, and he remembered my coming to the camp when he was a papoose. "Potatoes," he said, and then he added, "My brave father bade me never forget."

When I made it clear to him I had no use for his gun, he inquired if there was anything he could do for the "white chief's son." With a smile I said, "Eggs," and to my great astonishment he produced enough maple-sugar to supply our whole party.

"HIMSELF TOOK OUR INFIRMITIES AND BARE OUR SICKNESSES"

Matt. 8:17

Not many years ago a young man graduated from one of our theological seminaries whose life seemed especially full of promise. He was a fine student and a convincing speaker; he was an enthusiast in his work, and he had married a girl whose hopes and ideals were as high as his own. Together they began their labors in a field that called for all their zeal and consecration. Then suddenly the young minister was stricken with a strange throat disease which entirely destroyed his voice. He consulted specialists, but the verdict was always the same. He never could preach again.

For a time the blackness of darkness settled over him. What good were all the years spent in preparation for what he believed his life work, if all was to be ended thus? He could not be reconciled. His wife, braver than he, strove in every possible way to instill hope and courage into his heart, but in vain.

One night he had a vision. He saw the face of Christ, full of tender reproach. "Child," said the Presence, "do you deem I know naught of suffering? When on earth I was often weary, that I might sympathize with tired ones; I was lonely, that I might have tender thought for the desolate; I suffered pain and agony, far beyond what you could comprehend, so that I am a brother in very deed to all who suffer. Bear your load, knowing that it was sent in truest love and wisdom. If not now, you shall understand hereafter."

This vision lifted him from despair to faith and hope. He found a use for all his natural and acquired gifts, and through the power of his pen he reached and swayed multitudes that never would have come under the sound of his voice.—S. S. *Illustrator*.

A SILENCER

When Whitlock was about to embark as Cromwell's envoy to Sweden, in 1655, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. A confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said:

"Pray, sir, will you give me leave to ask you a question?"

"Certainly."

"Pray sir, don't you think God governed the world well before you came into it?"

"Undoubtedly."

"And pray, sir, don't you think that He will govern it quite as well when you are gone out of it?"

"Certainly."

"Then, sir, pray excuse me, but don't you think you may as well trust Him to govern it as long as you are in it?"

To this question Whitlock had nothing to reply, and turning about, soon fell asleep.—*Christian and Missionary Alliance*.

IS THIS YOU?

One man asked another: "If you had a hundred sheep would you give fifty for God's work?" "Yes." "Would you do the same with a hundred cows?" "Yes." "Would you do the same with a hundred horses?" "Yes, I would." "If you had two pigs, would you give one of them to God's cause?" "No, I wouldn't; and you have no right to ask me when you know I have two pigs." Have you ever been (or are you) generous with things not in hand and then refused, perhaps peevishly, to be generous with what you did have on hand? If so, awake. A revealing day is coming. (2 Cor. 5:10).—*Sel.*

A QUARTERLY REVIEW

By REV. I. L. TRUE

We have just closed three months of service, and we are entering another with hearts full of Jesus and of His love. The past three months have been months of trial but best of all we have had the victory, and when Jesus is with us we feel that all is well.

We have been able to do some really good work on the language, though Mrs. True has been very much hampered by the baby's not being well enough to allow study. I have had three public services this month in the language, and this encourages me to go on and get more. Also we have done some 250 miles of traveling in the work.

The school work is advancing, and at this writing we have about twenty-five students. In this number we have some who are interested in the gospel, and one who has been saved and we are looking to have out of these boys some good workers.

At this writing we wish to thank the Board and all for all of the things that they have done for us, and we assure you that our prayers are with you this year, and that we will push with all of our might. Of course we were sorry that all of the demands could not be met, but we will do our best and pray that the Lord will send the money in so that before the year is out all of these will be supplied and more too.

At this time we are getting ready for the annual conference in Coban, and looking for a great time in the Lord, and we are sure that He will give it to us.

Our health at the present time is good, and we are trusting the Lord that He will keep us so. We have much to thank Him for and we intend to give Him all of the glory.

A SHORT NEWSY LETTER FROM

REV. F. B. JANZEN

We can report victory in our soul and good health in body. Brother Schmelzenbach has just returned home from Sabi. We sent sixteen native boys to Barbarton to carry him across the mountains in a hammock, as he is too weak to ride yet. Brother and Sister Schmelzenbach remained with us over Sunday, and Monday they left for their home. We are so glad to have him back again. God has certainly heard and answered prayers in leaving him with us a little longer.

We are anxiously waiting for the report of our beloved Foreign Missionary Board meeting. But are certainly rejoicing to know the money has come in to cover the deficit of last year. God is so good to hear and answer the prayers of the saints.

The school here is progressing nicely under the superintendency of Mrs. Janzen, and we have victory in our regular services. Some heathen are being saved, others reclaimed.

Things look very bad in Johannesburg and surrounding country on account of the strike of the miners. The police camp received the news yesterday that the government is trying to restore order, but it is at the expense of many lives. Over a hundred whites lost their lives in the last few days. They use aeroplanes and drop bombs on the mob of strikers. Saturday the strikers killed forty policemen. We are certainly living in the last days, and what we do for the salvation of these precious souls we must do quickly.

Mrs. Janzen and I do much kraal visiting these days, and in this way we get the gospel to hundreds of souls who do not come out to our regular services. God is blessing us and is helping us to tell the story of Jesus to these benighted souls.

READ MISS MUSE'S LETTER
PRAY FOR HER

For more than a year now I have not been myself because of repeated attacks of fever, and weakness and headaches resulting from the same. It has not been easy not to give way to discouragement when I have seen the need and longed to be more able to help in the great battle against sin and awful heathen darkness, but I have been encouraged from time to time by the consciousness that you were back of me by your prayers. But more than this, the consciousness that God called me to India and knew everything that would befall me before He said, "Go," this consciousness has been like a rock of Gibraltar to my feet. True, I don't understand the why of so much setting aside of my



SAILED APRIL TWENTY-FIFTH

We are glad to announce that on April 25th three more missionaries sailed for Africa. We refer to Miss Maude Cretors, Miss Dora Carpenter and Miss Myrtle Pelley. These three missionaries have been ready to sail for some time, but due to the unusual financial conditions existing for the past year we were not able to send them until just recently. We are glad to report that in answer to prayer the Lord laid it on the hearts of people to send in special contributions for the transportation



MISS MAUDE CRETORS



MISS DORA CARPENTER



MISS MYRTLE PELLEY

and equipment expenses of these missionaries. This made it possible for the Board to send them, which otherwise would have been impossible.

As already announced in the paper, the Board practically agreed that it would be best not to plan to send any missionaries this year, but to supply some other urgent needs on the field and only send such missionaries as were supplied with equipment and transportation expenses. We do not know whether we shall be able to send any others during the year, but we are praying much about the matter and will, of course, send them if the funds are available. The three missionaries above referred to are greatly needed in the field to which they have sailed. We have just received a short report

plans, but I believe He has had some purpose in permitting it all, and I say amen anyway, and thank Him I am in India today.

In spite of physical weaknesses, however, God has helped in the language, and I am beginning to use it some. I passed my first examination in June of last year, and have more than half covered the course prescribed for the second-year examination. Had hoped to take the second examination last November, but on account of continual attacks of fever I had to give up study in August. Since that time I have had only one month of study.

In the month of December I had the privilege of being in the district for two weeks with Miss Caudle, on evangelistic tour. This was a very encouraging time of labor for Christ, and on the whole we found the people willing, and many apparently eager, listeners to the gospel. We visited and preached in about fifty villages, gave out tracts and sold a number of gospels, as well as ministered to many sick ones. This is a touching phase of our work here, so many poor sufferers—lame, halt, blind, and suffering from every conceivable disease—through us seeking physical help. It affords a great opportunity for preaching to them about their spiritual needs, presenting Christ as physician of body and soul alike. A very touching example of their faith in the missionary's ability to help them physically was that of the father and mother of a little blind child who walked fourteen miles bringing the child to us to be healed. I shall not soon forget the look of disappointment that came over the mother's face when I told her I could do nothing for the child's eyes, and while I pointed them to Jesus and prayed with them and for the child, although they seemed interested, they went away sad and disappointed. My heart ached for them, and how

of the farewell service, which will be of interest to our readers.

The missionaries will spend about ten days visiting our churches in the British Isles District and will sail from England on May 12th, arriving in Africa about the first of June. We urge our friends to pray much for these new missionaries that they may have the strength, grace and wisdom to meet the new problems that will confront them when they reach the field to which God has called them.

FAREWELL

It was a beautiful, bright morning, April 25th, when about fifty Nazarenes of the New York District gathered on Pier 54, North River, New York, to bid farewell to our missionaries, Miss Maude Cretors, Miss Dora Carpenter and Miss Myrtle Pelley, and wish them God-speed as they sailed to their chosen field of labor, Africa. We loved these dear women of God, and were glad we had the

opportunity to get acquainted with them and to know of their deep consecration to God. As they stood on the boat, as it left the pier, their faces shone with the light of heaven, and when we began to sing "God be with you till we meet again," and "God will take care of you," there was a hush came over the onlooking crowd, and many wiped away the falling tear. Some applauded, and the men raised their hats. We were glad to see such respect shown, and glad for the occasion that prompted the respect. I wish all our dear people could have been present. I am sure the dear ones that went will never forget the blessing and inspiration they received.

MRS. GRACE REED.

I longed for the apostolic power to heal the sick, that through it Jesus might be glorified, and such needy hearts believe on Him. We surely feel helpless in the face of such need, and yet I am sure that God is just as able, and I am asking Him to increase my faith.

In closing I would like to ask your continued prayers in my behalf, both physically and spiritually. I have just taken a course of special treatment for malaria, and hope for permanent help thereby. I go next week to Landour, a hill station of North India, for the remainder of the hot season, as the doctor has advised a real change of climate. It is very hot and the heat is too much for my strength at present. I hope to be able to return and get into the work in Murbad and vicinity soon. The burden is increasing on my heart, and I believe the Lord is going to undertake. He is very precious these days, and my one desire is to be used of Him to the salvation of souls. His blood covers all, just now, and I love Him. Hallelujah!

We would win more people today for holiness if we showed more patience, love, and mercy toward them.

Until all nations are equally evangelized those having the least knowledge of the gospel require the first and greatest sacrificial service of the Church.

At the Ecumenical Conference in New York in 1900 Benjamin Harrison said, at the close of an address by Lilavati Singh, "If I had invested a million dollars in foreign missions and this one woman were the only convert, I should feel the money well invested."

THE HAMLIN DISTRICT

It is with Christian gratitude and joy that we have this splendid honor and opportunity of recording to the great HERALD OF HOLINESS Family, scattered throughout the lands, of the wondrous dealings of God on the Hamlin District.

These are days of testing, sacrifice and triumph. The power and glory of our God are upon us and victory through the precious Blood belongs to His saints.

Amid the struggles and battles of our pastors and churches, the blessing of God crowns the efforts and earnest labors of His servants and people. Many are the answers to prayer and achievements wrought in our midst by the blessed Holy Ghost. Revivals are breaking out in many places and much grace and growth reward the toil and sacrifice of our noble Hamlin Nazarenes.

The church and Rest Cottage at Pilot Point are in a most flourishing state and condition, in fact, the best in their history. Hillsboro church is growing under the aggressive leadership of Brother and Sister King. Mineral Wells' work is moving along, as pastor Cooper writes they have salvation going on in almost all public services. Mingo is manifesting greater interest under pastor Wells.

Cisco church has had some recent trials and tests. A storm blew the church off of the blocks, but our noble and faithful pastors, the Greers, pushed right ahead and replaced the church and preached the glad tidings. Dublin, Duster and Hico works have a swing for victory and progress, such as they have not known for years. God bless Brother Pool. Hico church will be moved down into the city, which will give them new life, hope and interest from every angle.

Abilene and pastor are in special revival now under wooden shed, and they report that much interest and fruit is anticipated. The work at Sweetwater is coming along with a growth, power and commanding interest, that gives us great pleasure and satisfaction. Pastor Howard and his faithful few have shown heroism and splendid courage. They wrecked the old church building out in the country and moved it in to the city, bought a lot, erected the church, and are pushing the battle for God and a red-hot Church of the Nazarene in this gate-way to the plains and Brother Howard can don overalls, push a saw, shove a plane, and handle the square and hammer, as well as the Bible and song book.

Pastors Felix Graham and wife are certainly bringing things to pass out on the Post-Plain country. The church they were using forbade them further use of said building and they went to the school house to push the cause of The Nazarene; soon the school house was closed to them, so they arose and with unity, love and sacrifice, are building a church at Lynn Chapel. Amen! Some times a little opposition and persecution will stir the Nazarenes to get up and push out and bring things to pass.

Lubbock church grows, gives freely, moves along very smoothly, and her borders are extending. Pastor Pinson has things well in hand and is making a wonderful record there. Plainview work is gaining ground and making splendid progress and pastor Wood is greatly encouraged with the prospects.

Amarillo charge is making the best history for God and holiness that our church has known here. Many difficulties and vexing problems to encounter, but our faithful pastors, Brother and Sister Lowery know no defeat or discouragement. The attendance and interest seem to break all former records.

Dalhart is looming up on the horizon of the Hamlin District with beauty, strength and fruitfulness. Pastor Ewins is joyful and happy over the church and its bright future.

Pastor Liske and wife are keeping the fire brightly burning on the altars of Canadian church. Glazier will soon be added to our roll of Hamlin District churches. Higgins is happy, hopeful and highly honored. Recently the District Superintendent and wife witnessed a great revival here. Several scores saved, reclaimed and sanctified wholly. Good class came into the church. Rev. Mrs. McCasline and helpers are pushing the work here with zeal, faith and untiring labors. This is one of most healthful and robust churches on the District. They are making rapid strides for God and our church. The District Superintendent and wife held a revival at Spearman and a short convention at Huntoon, Texas. Spearman was a good short meeting, with several praying through, and we organized a Church of the Nazarene with some excellent salt to start with. Huntoon was re-organized and put on a solid foundation and church called and accepted the services of Rev. O. G. Coombs, of Gray, Okla., as pastor until Assembly. Sister Thomas was appointed and accepted as pastor at Spearman. At present we are with McLean church in a very gracious and fruitful meeting. Pastor Jones has everything in excellent condition.

Hedley and Childress report much blessing and victory. Wellington, Kelley and Dodsonville are

enjoying some precious seasons of grace and helpfulness. Wichita Falls church grows with the days and delights in His service. Pastor Phillips tells us he is highly pleased with the outlook and standing.

Bowie people and pastor seem bound to press on and witness greater things from the skies this year. Bridgeport, Pleasant Ridge, and Shannon and Forestburg are pressing against odds and ends, yet have decided to make this the best year of many years. Our pastors, evangelists and workers plan many revivals and campmeetings and conventions over the District this spring, summer and fall.

Central Nazarene College closed a very successful year for holiness education. There were about thirty-five graduates from all departments this year. That is a splendid showing and deserves our prayers, sympathy and financial support.

Gainesville and Illinois Bend are expected to make good reports under the ministry of Brother Stanfield.

Hamlin church and college under the pastorate of Brother Leckie, and his host of helpers, should roll up a great record for our District and all the general interests. Roby, Mt. Zion and Swedonia rejoice over the earnest labors of pastor Terrell.

Eula, Buffalo Gap and Bitter Creek are pleased with the valuable services of pastor White.

Hamlin District is forging ahead and there is "much land ahead to be possessed." Pray, pastors, work hard, people, and push all interests of church. On for revivals.

ALLIE IRICK, Supt.

FROM EVANGELIST ROY L. HOLLENBACK

We are glad to report victory on some battlefields since our last report. We have been busy, and God has given us good meetings. We have been in meetings at Willowsprings, Missouri, and Chanute, Kansas; and did the evangelistic preaching at the South-eastern Kansas Group Meeting at Iola, Kansas. We have seen some manifestations of the Spirit's power in leading souls into the "double cure."

We were to have been at Fort Scott, Kansas this week; but they were not yet located in their new property: so on invitation from Pastor Windsor of Pittsburg, we have labored with this church this week. We have greatly enjoyed being with this splendid congregation. We go to Fort Scott next Sunday.

Our heart rejoices in God's love and grace; and burns with desire to see souls prepared for the Master's return. Mention our name to the Throne.

ROY L. HOLLENBACK.

LITTLE ROCK DISTRICT

Since our District Convention, we have been quite busy visiting the churches. The first one we visited was Baily Branch where Rev. J. H. Huston is pastor. Brother Huston could not be in the services as he was at the hospital by the bedside of his sick boy. We were very sorry indeed he could not be present, however, we had some fine services with his good people.

Next, we went to Lone Elm, where Rev. A. B. Barham is pastor. We had some good services here. Then we went to Keener, another one of Brother Barham's churches. The people were quite busy at this place, yet they filled the house at night, and had day services the few days we were there. Friday morning at the morning service we had an old-fashioned campmeeting time. Souls prayed through to victory in the old-fashioned way.

We spent the Sabbath with the church at Waldron. Sister Ethel Barham is the pastor here. The services were hindered some by the rain. However, God blessed our souls and we had a good altar service at night and one soul prayed through, and we closed the service, singing, "There's a new name written down in glory."

Brother Barham is pastor at Bates, also. We had two fine services with these good people. Our next place was Mena. The railroad connections between these two places were not very convenient, so Brothers W. E. Sanders and Sid Lilles carried me fifteen miles across the country to Heavener, Okla., in a car through the rain and mud. By doing this we could get to our destination in one day. These men are real Nazarenes. May the Lord bless them good. When folk have the holy Ghost Pentecostal blessing, it makes them willing to work and suffer to make the work of God prosper. It causes one to stand tip-toe on the highway of life and help carry the burden in the heat of the day.

When the train rolled into Mena, Rev. A. M. Gilbert, the pastor, was at the depot to meet me. We were soon at the parsonage and ready for another service. We spent a few days here and enjoyed our visit with the pastor and his people. While here we visited the church at Corinth, another one of Brother Gilbert's churches. This is not the place where Paul preached but it is just as sacred, because they preach the same doctrine Paul preached. We then went on to the Vandervoort church where

Sister Josie Fakes is pastor. Here we sowed some good seed and went on our way to Rev. W. O. Felts' work. The first place was Horatio, a new church just organized last year; then to Wicks where many hard battles have been fought; then to Pleasant Grove and spent the Sabbath and then on to Texarkana. This is a city of two states. We have no church on the Arkansas side but because of a change in our dates, we spent a few days in the city, and while there had the privilege of preaching a few times in the First Church of the Nazarene on the Texas side. Rev. H. L. Gilmore is pastor here. It was our first time to meet him and his good wife. It was a great blessing to our soul to be with them and their flock these few services.

From Texarkana we went to the church near Louisville where Rev. B. Z. Hostetter is pastor. This is another new church organized under Rev. A. F. Daniel's administration. We spent the Sabbath here and had a good day. Had dinner on the grounds. Two souls prayed through at the eleven o'clock service and the people shouted as of olden times. Brother Johnnie Arron from Texarkana was with us with his guitar. He picked music out of the strings and sang heaven down until we all felt it was good to be there.

We then went to Kingsland church where we preached holiness for a few days and met a good many old friends. Brother Hostetter is pastor of this church also.

Our next stop was at Leola. We had two good services. We have no organization here. There is just one Nazarene in the town, but a good one. We hope to have a Church of the Nazarene there in the future. At this writing, we are at Hot Springs in a revival with the District tent. Rev. W. O. Hardy is pastor of the church here. Wife met me at this place and will be with me through the summer campaign.

J. E. LINZA, Dist. Supt.

ARIZONA DISTRICT ASSEMBLY

The Second District Assembly of the Arizona District closed Sunday night, May 21st. Dr. John W. Goodwin presided in a very efficient manner, and to the edification of all.

The District very enthusiastically adopted the universal Budget plan, which we feel will help to solve our financial problems. The pastors brought up good reports, despite the fact of the financial reverses that our people have undergone. Considering the continued cotton failures, and three bank breaks within the past year, it is nothing short of a miracle the way the Lord has brought our people through.

Our former District Superintendent and wife, Brother and Sister Cagle are leaving the District to go in the evangelistic work. The prayers of the Assembly will follow them, where ever they go. Brother G. M. Akin and wife of Denison, Texas will take the pastorate of the Peoria church.

The matter of a District Superintendent was left in the hands of the General Superintendent and Advisory Board.

We were greatly edified by three addresses from our new Home Missionary among the Indians, Miss Bertha C. Dooring, who is at present working on the Pabagoo-Pima reservation and so far as we know is the only full salvation missionary among the Indians.

Miss Dooring has been a Missionary for over ten years, and it is wonderful to hear her tell of the faithfulness of the Lord to her as she has gone forth on the faith life alone. She was the daughter of a Swedish Baron, and when she was converted her father turned her out of home and disinherited her, and she was left without a name, but God has given her a mother and sisters and brothers throughout the land. We bespeak for her a hearty reception among our churches.

Dr. Goodwin brought some forceful messages that will not soon be forgotten. The people all left with the determination to make this the best year in our history.

MRS. E. G. ROBERTS, Reporter.

GORE, OKLAHOMA

I am here in a ten-day meeting against the powers of sin and Satan. Our meeting is being held in the Methodist church; preached to a crowded house Sunday night, after returning from a twelve mile journey, where God gave us two good services.

I had the privilege of being back to our old home church and to preach at Wister, and Liberty, Okla. Had two services at Wister with Pastor Benford and wife, also met Brother Erdman and wife. Had a good service Sunday night and several were forward for prayers. I preached Monday night at Ellis Chapel where Rev. Erdman and wife had had a great meeting and organized a Church of the Nazarene. God gave us a good time. I was asked to return and hold a meeting. I have secured Rev. Lee L. Hamric for the summer meeting, and am expecting victory and the organization of a Church of the Nazarene.

G. F. BALDWIN.

SUGGESTED CHANGES IN MANUAL

As the nineteen twenty-three General Assembly is nearing, and the fall District Assemblies shall be memorializing the General Assembly for such changes as they deem necessary, we thought it not unwise at this time to offer some suggested changes which we believe needful for the best interest of the future welfare of the church.

While we have as a church committed ourselves to the representative form of church government, yet, there seem to be several points in our Manual that need to be clarified by harmonizing the departments of our work so that we may have a more economic and efficient operating policy. With this end in view we offer the following suggestions for the consideration of our people.

1. That the Board of General Superintendents be given the full responsibility of general supervision of the Church of the Nazarene and all her general interests throughout the world.

2. That the General Superintendents as individuals, or as a Board do not serve as members on any of the General Boards.

3. That the duties of the Board of General Superintendents be increased to cover all the general interests of the church.

4. That the Board of General Superintendents be financed so they can give their time more fully to the supervision of the general interests of the church.

5. That the General Boards be reduced in number and size to the minimum.

6. That we correlate our financial interests in a benevolent budget to be raised all at one and same time.

7. That we have a *General Treasurer and Secretary of Finances* to receive and administer all *General Monies* according to clearly defined policies agreed upon and approved by the General Assembly.

8. That we have a certified public accountant to audit annually all financial records of our general interest and submit the report, which shall be published in the *HERALD of HOLINESS* over the name of the certified public accountant.

9. That in as much as the *HERALD of HOLINESS* is the official paper of the Church of the Nazarene, we suggest the General Assembly elect the *Editor* for this periodical instead of one of the General Boards.

10. That in as much as the *HERALD of HOLINESS* is our official paper of the Church of the Nazarene we suggest that the name of the paper be changed to *Herald of the Nazarene*, or *Advocate of the Nazarene*.

11. That the District Superintendents be elected for two years instead of one.

12. That the deficit on the *HERALD of HOLINESS* be provided for by placing it in the general benevolent budget and raised along with the other funds.
Kansas City, Mo. N. B. HERRELL.

"A LAST WORD"

Those words from the pen of Dr. B. F. Haynes (Brother Haynes) have just been read and despite will power efforts a sudden tinge of sadness will creep in. No sentences can portray my personal estimate of the man and what his life and pen have meant to the church and to the State. He came upon the active stage when God really needed a man.

Peculiar, continuous and boisterous were the billows that providence seemed to call him to ride and that successfully.

My heart goes out in gratitude to our Father that he still lives, although bodily exhaustings have demanded his dropping out for an imperative rest.

Somehow my pathway through life's years has been honored with a long line of friendship, with to me it has seemed the choicest of God's real master builders. Intimate association, deepest and most sacred heart to heart experiences have been freely given to me. Many blessed prayer experiences have been ours in common. In memory and the deeper heart communings the number who have gone into the real beyond, as well as those who yet linger and battle on this side, are often with me.

The pen of Brother B. F. Haynes did ever scintillate. His English was perfect and every sentence gave no uncertain or doubtful sound. Within the home circle, under brush arbors, tents, camping meeting tabernacles, mission halls, college chapels, churches, in fastings and labors he has ever evidenced the



spirit of a cultured fearless, Christian gentleman and a friend like unto him who sticketh closer than a brother.

Along with thousands of others I shall miss his weekly editorials in *THE HERALD of HOLINESS*. In love and prayer let us keep him, his wife and loved ones ever before God who has so signally used his life and pen and with renewed humility, faith and prayer press uncompromisingly on for the spread of Scriptural holiness over all the world.

In faith, abiding interest and prayer.

Meridian, Miss.

L. P. BROWN.

THE LABOR QUESTION AND THE BIBLE

DEAR DR. CHAPMAN:

I have been asked by just a few folks to write another letter for the paper. You have so many articles on Theology and kindred subjects that I thought a few folks, at least, might enjoy a brief message on the labor question and the Bible.

The Bible is the emancipation proclamation of the working man. Where the Bible is not known, or where its teachings are ignored, as in Russia the working man is a slave.

The Bible is the working man's best friend, most reliable guide and staunchest defender.

The Bible recognizes labor as property and wages the price obtained in exchange for such property.

The first man we have any account of who worked for wages was Jacob. We hear Laban saying to him, "What shall thy wages be?"

The first labor contract we have any record of, between employer and employee, was the contract entered into between Laban and Jacob when the latter agreed to work for Laban for a term of years—the wages to be a jewel of rare beauty and great worth—Laban's daughter, Rachel.

The first labor trouble we have any account of between employer and employee was when Laban kept back Jacob's wages and paid him off in a depreciated currency—Laban's sore-eyed daughter, Leah.

The first man to ignore a labor contract was Laban when he changed Jacob's wages ten times. This led to the first strike on record.

The Bible stands for the prompt payment of wages. We read in Leviticus, "Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning." Again in Deuteronomy twenty-fourth chapter, "At his day thou shalt give him his hire, neither shall the sun go down upon it." In Malachi God says that He will be a swift witness against those that oppress or defraud the wage earner.

The second labor contract mentioned in the Bible was drawn up on a profit-sharing basis. Jacob was to have a share of the increase of Laban's cattle for his wages.

No labor leader of modern times, not even Gompers himself, ever made a more eloquent and forceful plea for the rights of labor, and for a proper consideration of the claims of the working man's family to a just and equitable share of the profits of labor, than did Jacob on this occasion. I imagine he said to his employer, in substance, something like this: "I have, through the knowledge gained in these twenty years that I have worked for you, and by careful management and incessant toil, helped to make you a rich man; so that now you and your family are living in wealth and luxury, while my family is still unprovided for. I insist that my family is entitled to, at least, a sufficient share of the profits from my labor to live in comfort while yours revel in luxury. For it was little which thou hadst before I came and it is now increased to a multitude; and the Lord hath blessed thee since my coming; and now when shall I provide for mine own house also?"

Jacob then presented to Laban his profit-sharing contract which Laban accepted and Jacob again

went to work. Thus was another strike averted.

May the employers and employees of today learn a lesson from Laban and Jacob.

While the Bible exalts labor it condemns the spirit and teaching of the communists and their brothers, the anarchists, the ultra-socialists, the I. W. W.'s and the Bolsheviks, on the labor questions. The Bible recognizes the right of private ownership of property, and stands for the defense and sanctity of the workingman's home.

The communists, the anarchists, the ultra-socialists and the I. W. W.'s in the United States have come out openly and stated that "We hate religion—And we declare war upon all gods and religious fables." Will our workingmen join with these men who hate religion and the Bible, these men, who as Comfort said the other day, "Would tear down Old Glory and hoist in its stead the red flag, symbol of anarchy, take our Constitution and send it to the junk pile, and adopt the Moscow Manifesto, take the statues of Washington and Lincoln out of our parks and erect shafts to Lenin and Trotzky, go to the churches and take Christ off the Cross and put in His place, Judas;" or will they stand by the Blessed Old Bible?

Pasadena, Calif.

I. G. MARTIN.

OUR GENERAL SUPERINTENDENTS SHOULD HAVE MORE AUTHORITY

Superintendency in the Church of the Nazarene from the beginning has been considered somewhat with a question mark. The Congregational sentiment that came into the church at the time of the Union at Chicago and the Episcopal sentiment that had seen and felt the authority of episcopal government were fearful of superintendents with authority. Hence, the church authorized superintendency, or supervision, without authority; or, with very limited authority. Yet strange to say, the responsibility of the Superintendency increased from time to time with no increase of authority until the last General Assembly. There are grounds to fear the authority of the superintendency growing out of the dictatorial autocratic administration of unsanctified ecclesiastics; but as time has gone on, the Church of the Nazarene has proven the spirit and purpose of the Church of the Nazarene in her superintendency, and since we have become a world-wide movement with ever increasing responsibility to the superintendency with but little increase of authority, the question is serious and growing more and more important. Supervision responsibility, without authority is like a pyramid with one angle missing, or like an arch without the keystone. Authority in the hands of spiritual men is very different from authority in the hands of unspiritual, unsanctified carnal men, in the Church of God.

In the interest of brevity, let me say, it is clear to many, that our General Superintendents should be represented on all our General Boards. On page 70 Manual 1910, we say "The General Superintendents shall have general supervision of the Church of the Nazarene. Now it is this "general" supervision and not specific supervision, where the Church of the Nazarene is weak. It is to be noticed that in some of the general boards of the church, the General Superintendents are recognized as having specific relation to the boards, and in others only general supervision. It is the judgment of the writer that the General Superintendents should have specific relations, and thus authority, in all the general boards of the Church.—Recent developments in one board argue the wisdom of specific relation of the General Superintendents to all our General Boards.

In the interest of revision, or amendment, strike out the word "general" in the first paragraph Page 70 General Superintendents. I should be glad to substitute the word *specific* and also the word *authority* in the paragraph; thus enabling our General Superintendents to do and carry out some things they see should prevail in the Church of the Nazarene. With the onward march of this "Organic Holiness Movement" an increasing number of General Superintendents will be demanded, until we have a Board of General Superintendents in the Church of the Nazarene, that shall be the "joy of the whole church" to sustain and urge them on until we "girdle the globe with salvation" and holiness unto the Lord. Amen!

Waverly, Ill.

REV. T. H. ACNEW.

NORTHWEST DISTRICT ASSEMBLY

The 18th Annual Northwest District Assembly came to a close at Yakima, Wash., Sunday night with a powerful sermon by Sister Elsie Wallace. The business session ended Saturday noon. General Superintendent R. T. Williams, who was chairman of the Assembly, occupied the pulpit at the Sunday morning, and afternoon periods. During the latter Sister Catherine E. Griffith was consecrated as deaconess. Other night sermons were delivered by Brothers Williams, J. T. Little, August N. Nilson, and G. W. Bennett, of North Dakota, a new comer to this District.

The missionary rally Friday night drew a large audience, with all standing room taken; many were turned away. Inspiring talks were delivered by Sisters Edith Whitesides, deaconess of the Nazarene Missionary Sanitarium and Institute of Nampa, Idaho, and Sister Stella Crooks. Brother George Franklin our India missionary, seven years on the field, briefly described conditions and trials under which the missionaries are compelled to labor.

The Nampa school quartet kept the glory down with their singing, which was so good that they were called upon time and again. The Anglin brothers, pastors on the District, also sang inspiring both in the church services, and over the radio telephone which perhaps for the first time has been used to advertise a church assembly.

There was a spirit of sweet unity through the entire meeting, the love of God, shed abroad in the heart by the Holy Ghost,—bless His name—being prominent in all that was undertaken. Each delegate preferred the other and the business rolled smoothly along under the competent guidance of Brother Williams. Many times the routine was ahead of schedule, and Chairman Williams took advantage of these to deliver short addresses to the Assembly, on various subjects. He also delivered two 30 minute lectures to young preachers, which were profitable to all who heard them.

The spirit of good humor which pervaded the reading of the pastoral reports, was an outstanding feature, many droll and witty remarks arousing the congregation to mirth.

The pastors' reports were replete with expressions of optimism, many declaring that although they had done well in the past year, the next annual Assembly would find them on the job and the Devil on the run harder than ever. All were determined to possess the land in the name of our Christ. The flu epidemic and financial depression during the past year had no dampening effect upon the ardor of the preachers.

District Superintendent W. H. Nerry was re-elected. Brother William Irwin of Potlatch, Idaho, and Sister Idis Anglin of St. Maries, Idaho, were chosen District Secretary and treasurer, respectively.

Pastors returned to their former charges with few exceptions.

REPORTER.

AN OCEAN LETTER

I am writing this on the Pacific Ocean, one third of the way from San Francisco to Honolulu. We are on our way to Japan. My dear wife is with me. She has never traveled on the sea before, but she is proving to be quite a gallant little sailor.

On my way here, we stopped off in San Francisco, and boarded at the Alliance home of Brother Weismann, 1845 Post Street. They were kind to us. They made no charges but took free-will offering. We paid them well. I preached in his Alliance Mission that night. God saved a Catholic lady whom they had been praying for. She got the witness of the Spirit. Her husband then sought God, he prayed some and gave up his tobacco, he had not touched it the next day, I think he will come out clear. God bless them!

The next day I preached in Oakland in the Annual Alliance Convention. God blessed His Word in the salvation of one soul and about ten held up their hands for prayer. It was a good meeting. Thus God is already giving me souls as a seal to our missionary trip. We are expecting a blessed revival in Tokyo. I am asking God to give me many souls going and coming to and from the Orient.

The ship we are traveling on is The Shinyo Maru. Captain Jin is her Commander. He has just sent in a request that we have Divine Worship tomorrow, April 16th. For this we have formed the following committee: Rev. F. G. Erwin, M. E. South; Rev. J. J. Nakamura, Presbyterian; Rev. W. C. Allen, Friends Church, and Rev. F. W. Cox, Nazarene. This committee decided that your humble servant, the writer, be the preacher for tomorrow. His subject will be, The Second Comforter, D. V.

I send my love to all the children of God in America. I shall be home in Lisbon, Ohio, for my meeting at Millersburg, Ohio, July 28 to August 14th. Those wishing to engage me for revival work, please write me at my home address.

REV. F. W. COX.

FROM EVANGELIST MOORE

We just closed a wonderful preachers' meeting and holiness convention at Mitchell, South Dakota, with the Rev. M. T. Brandyberry, District Superintendent. We arrived Wednesday, May 3d and continued over Sunday the 7th. The meeting was held in the City Hall and large crowds were in attendance.

The wonderful reports of the pastors indicated that the South Dakota District is really on the move for God and for holiness. Brother Brandyberry is a live wire and has made things move in a great way during the past two years. A number of churches have been organized and old ones have been strengthened and they have new faith and new courage for the summer campaigns. We had splendid singing led by the District Superintendent and Brother L. W. Collar, pastor of the Plano church, also special singing by Brother and Sister Brandyberry and Brother and Sister Collar, and others.

We had the privilege of speaking two or three times each day and we have never been given a more royal hearing than by our precious pastors, preachers and people at this place. Finances came easy and a number of souls prayed through to victory. Thank God for the work being done on this District by our District Superintendent, our precious pastors and people.

J. E. L. MOORE.

Answered Prayer

I Do Believe in Divine Healing

While plowing in a field, the first day of July, 1901 I had a sunstroke, and for four days I suffered intensely. The doctor said I was past recovery. The Free Methodists were holding a series of meetings near-by, and one day while I was all alone in the house, a voice plainly spoke to me "Get ready and go to church." I answered "yes" audibly. I went staggering to the church. The pastor, Brother Higdon requested every one to go to the altar and pray and ask the Lord for what they needed. So I went and asked the Lord to heal me. Praise His name. He instantly healed me, then and there, and I testified to the healing. No bad effects remained from the stroke. Glory to His name for healing me. Hallelujah!

Falls, Kas.

W. H. LEWIS.

My Faith Strengthened

I received internal injuries by the explosion of our gas stove. I suffered untold misery, and was unable to even move myself in bed. Many prayers had ascended in my behalf, and on Sunday evening Brother Tommy Hayes, our good pastor, called in the saints, anointed me, and prayed, and instantly the pain left me. Glory to His precious name. Now I am going about, working and shall never cease telling what the Lord has done for me. My faith was always strong for divine healing, but now I have great faith in a mighty God. Praise His precious name!

Osage, Okla.

MRS. DEAN HOVIS.

God's Healing Touch

On November 2, 1917, I experienced my first touch of God's healing power. I was in California, and had been suffering for two days. I began to pray at eight o'clock one evening for the healing of my body, and I prayed until twenty thirty a. m. The Lord revealed to me that I had sinned against Him and my body; I confessed and asked God to forgive me and heal my body, and in the twinkling of an eye, I felt like I had never had a pain. Praise the Lord!

I was healed also of rheumatism in 1918. I had become so afflicted that I could scarcely walk. That night before I retired, I went to prayer as my usual custom, and began to ask God to heal me. I had prayed about three minutes when God touched me, and instantly the pain left me. Praise the Lord for His healing power!

Lingletown, Pa.

JOHN GRUNDEN.

The Great Physician

In the winter of 1917 and spring of 1918 I had neglected my preaching, and secured a job with a bridge contractor. My team ran away with me, and my foot was broken in the accident. I had never heard but very little about holiness, and while I was not able to work, I read most of the time, and while reading my Bible I found it was full of holiness. Thanks be to God. I got out of the bed and cried to Him, and praise His holy name. He heard me and sanctified my heart. In a few days I was afflicted with sciatic rheumatism, and had to be turned on a sheet. I was taken to the hospital and stayed there until the doctors said they could do nothing more for me, but I should come back for an X-ray in three weeks. Instead of returning

to the hospital I said I was going to try the Great Physician, and told the Lord I would neither eat nor drink until I was healed. This was on Thursday, and Sunday morning I got up and ate breakfast, and preached twice that day, and have been going ever since. Bless His name. I believe He is the same yesterday, today and forever. I love Him with all my heart.

J. W. BRUCE.

Pastor Church of the Nazarene,
Glendale, Okla.

"By His Stripes We Are Healed"

On Christmas eve, 1921, I was in an automobile accident; the driver was hurt so severely that he died in two days, and the doctor gave my loved ones and my friends but little hope for me. A number of bones were broken. I suffered intensely. I had a precious sister, more than 300 miles away, who urged me to have faith for my healing. She requested special prayer for me, and July 29th, Christ touched my body, and took away all effects of the accident, also every chronic disease. O, praise His name for His wonderful power and great love. I am saved and sanctified, and with His stripes we are healed.

Ness City, Kansas

MRS. M. A. JOLLY.

Healed of Cancer

In August, 1920, I was advised by several physicians that my affliction was cancer. I took treatments but became discouraged and did not consult a physician again until a year had passed. I then took electric treatment six days a week for five months. Another cancer had developed and my health was in such a weakened condition I could scarcely walk. I was discouraged and had lost confidence in all kind of treatments. I had been converted when a young girl, but had been a backslider for many years. I became so convicted that I fell upon my knees in my bed room and cried to the Lord for mercy, and bless His precious name. He heard and answered my prayer at once. I then could pray for my healing. We later consulted other doctors, and a cancer specialist. He advised me not to wait twenty-four hours longer, but to have them removed at once. I prayed all that night, and the Lord showed me some things I must do, and I promised Him to obey, and do all I could to make everything right. The next afternoon I went to the Nazarene parsonage, and told Brother and Sister Hopkins who I was, and then told them of my affliction and that I had come to ask them to pray for me. Brother Hopkins anointed me and they prayed for me. I went to church the next morning and Brother Hopkins anointed me again, and the blessed saints of God prayed for me. In a few days every particle of the soreness and lumps had left, except a small lump in my left breast. Later on that disappeared, and I am entirely healed. Jesus the Great Physician has healed me. Bless His precious name forever. I shall never cease to serve and praise Him.

Wichita, Kansas

MRS. INA GILLELAND.

Yes! God Answers Prayer

For a number of years, I served on the circuit of the M. E. Conference. In the days of the Indian Territory, which is now Oklahoma, I was sent to serve a charge where the country was thinly settled and we found it difficult at times to get a living, but God was mindful of us, as He always is of those who serve Him. We were almost discouraged over the financial condition, but wife and I began to get desperate and took our needs to Him who has promised to supply. After prayer, I answered a letter I had received from my sister in Des Moines, Iowa. Somehow God led me to mention our needs, and to outline our work, and how we were depending upon God for our needs. She read my letter, and cried and prayed over it, and was impressed to take it over to a blind lady and read it aloud to her. She asked to take it to prayermeeting that night, as she wanted her pastor to read it. The pastor read the letter with much interest, and the latter part he read aloud and before he could finish reading, shouts from all over the house were heard, "I have the overcoat," "I'll give the shoes," etc., etc. A box of the needed articles were all supplied and sent to us. When we received the box and began to take out the very articles that we needed so badly, we had to thank our Father who has promised, and is faithful.

Oh, let us hold on to God and trust Him for all things. Father's storehouse is never empty.

Slick, Oklahoma

E. M. PEACOCK.

"Some Estimates of Life," by Dr. J. B. Chapman is a book that you should buy. Send one dollar to the Publishing House for your copy.

Among the Churches

STOCKTON, CALIF.

—We are glad to report victory in our souls this morning in this great western city. We received a call from the Stockton church and, as we felt, from God to take the pastorate here, a few weeks ago. The Lindsay church being fortunately able to secure Brother L. T. Wells as pastor at once, we felt that inasmuch as the little church here was without a pastor we should make the change immediately. We resigned from the work at Lindsay after spending four years there, which were years of real progress for both us and the church. We took the work with temporary equipment and a small membership, but thank God! we left the largest membership on the Northern California District, with, we believe, one of the nicest and best church buildings in our work. We give God all the glory and enter into the work here with faith that He will bless us and help us to establish a strong work in this beautiful factory city, county seat, and inland sea-port, of sixty thousand people, about twenty-five of which are Nazarenes, but of the very best type. We had opportunities of larger churches with twice the salary, but we are here because God has called us here. We expect to see a strong church here before we move again. We are here for victory.—Roy F. Smea, Pastor.

GLENDORA, CALIF.

—We are coming to the close of the first full Assembly year. Truly God has been mindful of us whereof we are glad. We have pressed steadily onward despite the fact that our pastor's time was for the greater part taken up with his duties at the University. In the recent annual meeting of the church, the pastor, Rev. N. J. DeBoef, who was both the pioneer evangelist and first pastor, announced his plan to return to Iowa this summer, and hence would be obligated to tender his resignation. We then called Rev. W. A. Minesinger formerly from the Kentucky District, to be his successor. Pray that God will give us an ever increasing year of blessing.—Mrs. S. Walker, Secretary.

KNOWLES, OKLAHOMA

—We recently had a gracious three-weeks' revival during which time forty-three professions were made. Rev. B. F. Neely presented the gospel truth in a very appealing manner to all, for two weeks, then Rev. J. H. Crawford finished the battle against sin with directness and power. These men did much good for our church and community. Five have come into the church and about as many will follow. We have organized a Young People's Society of fifteen members. The Sunday school has had an average increase of more than one hundred per cent. We are looking forward and upward with faith and determination.—J. E. Burkett, Pastor.

HELEN KELLER AND HER BIBLE

By A. WESLEY MELL

"The Bible is the Book of all books I love," said Helen Keller, the world's most famous deaf and blind woman, in a recent interview which I had with her in behalf of the American Bible Society.

"I should like to have my picture taken with my Bible," she continued. But her Bible is not like yours, for she reads not with her eyes, but with her sensitive finger tips by a system of raised dots representing letters.

"What is your favorite chapter, Miss Keller?" I asked.

Miss Keller promptly opened the Gospel of St. John to the ninth chapter and swiftly and with tender and caressing touch, her trained fingers traced the raised dots until she reached the fourth verse: "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." Her face grew serious and tense as she slowly repeated these words, but it lighted as she read on—"As long as I am in the world, I am the light of the world."

Miss Keller then turned to the first chapter, and with radiant illumination of expression she read aloud: "In him was life; and the life was the light of men. . . . That was the true Light which lighteth every man that cometh into the world."

And when I gave her one of the Army and Navy Testaments with a word concerning Bible distribution during the war, Miss Keller clasped the little testament and confidently and eagerly exclaimed: "I am so glad that the Bible is being distributed everywhere. When Christianity has spread throughout the world, then brotherhood will come to the nations. I rejoice in the American Bible Society."

It was an hour never to be forgotten. As I left Miss Keller standing in the sunlight before the open window, and saw in her face "the light that never was on sea or land," I thought how true it is that "His Life is the light of men."

Issued by American Bible Society, New York City.

SUNDAY SCHOOL LESSON REFERENCES

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.

Devotional Reading: Ps. 40:1-8.

June 18. THE DOWNFALL OF JUDAH. Lesson: 2 Kings 25:1-21.

Golden Text: Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. 6:7.

Devotional Reading: Ps. 137:1-6.

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

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

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

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

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

Devotional Reading: Ps. 121.

RAYVILLE, MO.

—We are now getting ready for the dedication of our new church building. It has been a long hard pull but thank the Lord, the vision of a completed church is now before us, and we expect to have the building ready for dedication by the first Sunday in July. We have secured the services of Rev. I. G. Young and expect to begin a revival meeting June 11th, and close with the dedication of the church the first Sunday in July. I can hardly realize how we have gotten it, but I do know that it has simply been through the blessing of the Lord in many ways. We were very fortunate in getting Rev. Homer Jolly as pastor, and he has not only filled his place well as pastor of the church, but he has worked as a carpenter on the church building ever since he came. If it had not been for him, Jerry Clevenger would have been a lonesome hand on the church many a day. Then God has given us money from Methodists, Presbyterians, Christian Union churches, and school houses, and other Churches of the Nazarene and missions, as well as money from individuals. But we are still short on funds, and we are asking for dollar contributions on a new pulpit stand.—Jerry Clevenger.

CARUTHERSVILLE, MO.

—We thank the Lord for the way He is blessing the work here at Caruthersville. The Lord meets with us every service in a wonderful way. We have been without a pastor for ten weeks, yet Jesus is still our Shepherd. Brother Seal came over last Wednesday night and preached Thursday and Friday nights. We had wonderful services. Brother Seal is a man of God. Three souls were at the altar Friday night. We are looking for great things in the Lord.—Bessie Hunter, Secy.

CARTERSVILLE, ILL.

—God gave us an old-time revival with fifty professions of justification and sanctification, most of them new people; twenty-three additions to the church, with others to come in. Finances came easy and the Lord is with us in every way. The membership has more than tripled since the District Assembly. We have our church all repaired, and have the paint for the outside. People attended the services who had not been seen in church for ten years. Amen! We had my wife, Mrs. Edna Wells Hoke as evangelist and Rev. P. H. Geiter as song leader. Brother Geiter is from the New York District and is not only a splendid singer but also a good preacher and a fine personal worker. Pray for us. The attendance at Sunday school numbers nearly 100. Brother John Wallace is a fine super-

intendent. We hope to soon put the HERALD of Holiness into every home.—J. O. Hoke, Pastor.

OMAHA, NEBR.

—"If God be for us, who can be against us" (Rom. 8:31). The First Church of the Nazarene of this city, organized about two months ago, can truly verify that the above has been fulfilled in our midst. It took a great deal of prayer, reaching back about fifteen years to finally come to fruition in this little church here being established. We organized with 21 members, and now have 34. We have a Spirit-filled church and souls are saved or sanctified at nearly every service. Our Sunday school is thriving under the leadership of H. J. Brown. Our Young People's Society, led by one of Brother C. W. Ruth's converts, is getting stronger every week. We have a splendid Spirit-filled pastor, Rev. Weston who is being wonderfully blessed of the Lord in his ministry. Through the kindness of Brother Hill, a holiness Methodist brother, who has given us the free use of his place of business for our meetings, we have been enabled to pay our pastor a little over a hundred dollars per month. Our money is raised entirely by free-will offerings. Most of our members tithe and thus we are provided for without any trouble. We have a fine board of stewards, too who are ready to look after the finances without the pastor being bothered about money. There is a spirit of prayer among us that is bringing things to pass. We are pressing the battle among the unsaved, and holding open air meetings. For everything we give thanks and praise to our blessed Redeemer who goes before us and is giving us the victory. We are planning for a tent meeting beginning the last Sunday in June. Please pray for us that God will use us for a mighty victory against the forces of evil. Visit us when coming to Omaha.—Mrs. J. W. Medlin, Secy.

HARTFORD, CONN.

—Hartford church went over the top for the Publishing House, Sunday, May 21st. Great glory on the services. Six seekers at the altar. Good victory. Praise the Lord!—R. J. Dixon, Pastor.

NORMAN, OKLA.

—We praise the Lord for the privilege of having our faithful pastor, Rev. R. E. McCain at home again after an absence of nearly three weeks, while he was in a revival meeting in Texas. We are so glad for the good report that he brought home of the many souls that were saved and sanctified under his ministry. We praise the Lord that Brother McCain ever came our way, and for the great blessing he has been to the church and the work, and for the way he has won the hearts, and confidence, and respect of the people of the town, by his godly, consecrated life. Our hearts have been made glad also by having "Mother" Tetrick, of Shawnee, Okla., with us. We thank God for her sweet, consecrated life, and for the blessing she has been to us. The Lord so wonderfully blessed her in the church services, and in the jail services. She has been a great blessing to the poor unfortunate ones behind the prison bars. No doubt many will rise up at the Judgment and call her blessed.—Mollie Walker.

ALBA, TEXAS

—We have just closed a revival meeting, with a few souls in the fountain, and a number under conviction. Rev. Oscar Hudson did some great preaching. Miss Hester Fisher stirred the town with her excellent singing. Miss Ola Fisher was the pianist and assisted in special singing. The attendance was so large we moved to the Methodist church. Business men closed their doors for our day service. God is good to us.—G. R. Dozier, Pastor.

PEARL, TEXAS

—We are having some great times with our church at this place. You can still see the results of the good work of the former pastor, Rev. S. W. Hampton. He is a great man of God. Last year, the Lord enabled us to double our membership. We have some splendid people here, also at County Line. Our last preaching day there, we had 80 in Sunday school, and the house almost full at praise meeting. We are expecting great victory.—Sam Bozarth, Pastor.

CORNOVA, ALA.

—Great revival. W. R. Platt and wife, evangelists preached strong and straight, hewed to the line and let the chips fly where they would. Sin was uncovered and Christ held up. Forty reclaimed, saved or sanctified. Some wonderful altar services. Nine united with the class, and more to follow. The Lord blessed every service, and the saints had a feast.—I. B. Medler and Wife, Pastors.

MARLOW, OKLA.

—Glad to report victory from Marlow. God is blessing us in a great way. Our pastor, Brother P. R. Jarrell is loved by all. Our prayermeetings are well attended and people get saved in almost every service. Brother Jarrell just closed a fine meeting at Empire City. This meeting was held in the great oil fields of Stephens County. Although the people are greatly interested in oil, thank God

WHY?

Why should there be such an organization as the Church of the Nazarene? Why should not the holiness people stay in the old denominations? These and other pertinent questions are considered in an interesting and persuasive manner in a sixteen-page pamphlet entitled, "A Plea for Liberty of Choice in Church Relations" by Rev. Henry C. Ethell. Price 3 for 10c; 35c a dozen; \$2.45 a hundred.

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

the gospel has power to awaken them to their lost condition, and bring them to God. One man, a driller, who had drilled ten big producers for the great Amarada Oil Company in this field, sought and found God, and we left him praising God for His wonderful salvation. There are a number coming into the church.—J. C. Short.

CADILLAC, MICH.

—The progressive Nazarenes here are forging ahead, growing in grace and shouting the victory in the name of King Jesus. The pastor, Rev. Chas. Strait is straight in doctrine and life, has a vision and a great passion and burden for the lost of earth. Sister Strait and the deaconess, Miss Jessie Bright are a help to the pastor and work here. The District Superintendent, Rev. R. V. Starr was here a few weeks ago and proved a great encouragement and blessing to the soldiers. Like Paul, he is untiring in his efforts. The all-day Preachers' meeting was a very profitable meeting. A number of pastors from this section were in attendance. All of them reported plans for a tent meeting in their respective fields of labor. Northern Michigan is a great missionary field, and a great work can be done by consecrated workers. The harvest is great and the laborers so few.—V. Buxton, Reporter.

TELEGRAMS

HERALD OF HOLINESS: Oklahoma City, Okla.
Bethany-Peniel College closed a successful year with a great commencement. Large enthusiastic Alumni meeting in which steps were taken to forward the school's interests. Debt reduced to about five thousand dollars. Current bills all paid. Enrollment three hundred twenty-four.

A. K. BRACKEN.

HERALD OF HOLINESS: Temple, Texas
Rev. Sam Bozarth of Pearl, Texas in Temple Sanitarium for operation. He requests prayer for his recovery.

JOE M. TYSON.

HERALD OF HOLINESS: Mexia, Texas
Greetings from Corsicana, Texas. Closed a great meeting here Tuesday night. A nice class of seventeen came in the church. C. E. Toney Evangelistic Party at their best. Swayed the people with their messages and special singing and music with guitar and mandolin.

M. W. BURGESS, Pastor.

HERALD OF HOLINESS: Warren, Pa.
Fine day Sunday. Three hundred seventy dollars pledged to be paid in due time as church quota on Publishing House campaign. Church looking forward to great summer tent revival meetings.

A. F. HAYNES, Pastor.

HERALD OF HOLINESS: Wichita, Kansas
Two weeks' revival closed Sunday. Searching of hearts and uncovering of sins. Rev. Bona Fleming at his best. Holy Spirit honoring the Word. Not one barren service. Meeting crowned with victory. Song service under leadership of Mrs. H. B. Barbour, a source of great spiritual uplift.

E. G. SLEMMER, Reporter.

HERALD OF HOLINESS: Los Angeles, Calif.
Garvanza Church of the Nazarene—C. E. Cornell conducted great opening services. More than enough cash and pledges to cover indebtedness. Doctor Goodwin, J. E. Bates coming to dedicate, June eleventh. Come.

EDWIN HALE, Pastor.

HERALD OF HOLINESS: Caro, Mich.
Successful revival meeting closed Sunday, May 21. Evangelist J. E. Gaar equal to any situation. Church fortunate to secure him. Several bright professions. Some additions to church. Church greatly helped.

R. S. GRISWOLD, Pastor.

HERALD OF HOLINESS: Portland, Oregon
North Pacific District Assembly just closed with great Sunday. General Superintendent Williams presided pleasingly and preached powerfully. His morning talks were classics in spite of trying times. The churches made good showing. Hunt re-elected Superintendent. Aim to raise at least six thousand dollars for Publishing House.

D. RAND PIERCE, Reporter.

HERALD OF HOLINESS: New Rockford, N. Dak.
Successful revival in full swing under large tent. Evangelist Beebe and Prof. Hutton, singer. Seekers each night. Thousand dollars raised toward lot in center of town. Much more promised later. New church on fire for God. P. J. Smith called as pastor. Superintendent Brewer doing great work on District.

P. J. SMITH.

N. E. District Campmeeting, North Reading, Mass.

June 23 to July 4

SPECIAL WORKERS

John Matthews, D. D.
Rev. J. B. McBride
Aeolian Quartet

This is the second annual meeting. It will be a wonderful time. Our dining hall and hotel are already up and a mammoth tabernacle is being completed. The above workers are of country-wide fame. Pray, Plan and Push for the greatest meeting New England has ever known.

Write S. W. BEERS, Dist. Supt.
17 Tufts St., Malden, Mass.

NOT A REVIVAL FOR FIFTEEN YEARS

The meeting at Roscoe, Pa., was a union meeting between the Presbyterian and Methodist churches. We divided the time between the two churches. We were told that there had not been a revival in the town for fifteen years. There was plenty of new material to work on. It was not hard to get people to seek God. There were two hundred twenty-five different people at the altar, and many claimed to be either saved or sanctified.

The Sunday school rooms were opened, but we could not find room for the crowd. We were never treated better than we were by the people of this city.

I came to Shelbyville, Ind., from Roscoe, where we found a plain, humble band of sacrificing people; the most sacrificing people I have ever met. They have a blessed man of God for a pastor and the people love him and have confidence in him. The crowds were good. People were saved and sanctified, who had never made a profession before. God has not gone out of the saving and sanctifying business. Praise God! I'm in this way to stay; to go every step of the way.

BONA FLEMING.

CAMPMEETING CALENDAR

June 4 to 18, North Dakota-Minnesota District Camp. Sawyer, N. D. Workers: Rev. Rud Robinson, Evangelist T. E. Beebe, Prof. D. L. Hutton, director of music. Order your tent at once. W. L. Breker, P. O. Box 362, Minot, N. Dakota.

June 4 to July 4, Freewater, Oregon Workers: Fred St. Clair, George Edwards and Wife, singers.

June 16 to 25, The 50th Annual Campmeeting of the Nebraska State Holiness Association, Epworth Lake Park, Lincoln, Neb. Workers: Evangelists Thos. C. Henderson, and Foreman Lincoln. Song leader, Prof. C. C. Rinebarger. Leader of Children's Meetings, Mrs. Minnie Ludwig. For information, address, Rev. E. R. Ford, Sec., 1214 N. 27th St., Lincoln, Neb.

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

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

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

July 6-16, Pasadena, Calif. Southern California District Camp. Workers: Rev. James B. Chapman, D. D., and Rev. B. P. 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 Bresee Ave., Pasadena, Calif.

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

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

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

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

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

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

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

July 28 to August 13, Union Holiness Camp, Whitcomb, Ind. Workers: Rev. and Mrs. J. W. Short, Rev. J. E. and Ada Redmon, Miss Cora E. Stanley, and Ralph 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. Moore, of Los Angeles, Calif., song leader, Mrs. Minnie Ludwig, in charge of Children's Meetings. For information, address Rev. J. C. Walker, Sec., 917 W. 5th St., Hastings, Nebr.

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

August 3 to 13, The 10th Annual Campmeeting of the Miami Valley Holiness Association, Montgomery County Fair Ground, Dayton, Ohio. Workers: Evangelists W. R. Cain, and P. F. Elliott, and B. D. Sutton and wife. Regular ordained and licensed ministers and their wives may receive entertainment free by writing us before the opening of the camp. Tents and dormitory rooms at reasonable rates. Address, J. L. Kennett, 28 Louis Block, Dayton, Ohio.

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

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

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

August 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. Hendricks, Prof. Earl F. Wilde, and quartet. For additional information, address Rev. A. G. Crockett, 1037 Kalamath St., Denver, Colo.

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

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

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

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

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

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.

NOTES AND PERSONALS

Evangelist D. J. Waggoner writes that he has just closed a victorious meeting at Roswell, N. Mexico; several souls saved and sanctified. Fine outlook for the tent meeting beginning at Alamogordo, New Mexico.

Rev. A. M. Sprague, of Ryan, Okla., member of the Western Oklahoma District announces he is ready to accept a pastorate, preferably in the Western Oklahoma District, but will go any where the Lord may lead.

Rev. Henry C. Downey, of Bergville, Minn., writes: "I am ready for calls to the evangelistic work. Should be pleased to hear from any pastor in need of evangelistic help, or to conduct special meetings where there is no pastor."

Evangelist Thos. Keddie announces an open date after June 11th. His address is, 321 S. Reed, Lyncs, Kansas.

Pastor E. E. Wiggins, 616 Third St., Portsmouth, Ohio writes that he has decided to make Tuesday and Friday special days of prayer for those requesting, and shall be glad to pray for any writing us.

Evangelists E. J. and L. N. Lord have located at Kalama, Wash., and announce they are ready to do evangelistic work in any part of the great north-western country.

We glean the following from a communication to the House from Evangelist C. W. Ruth: "Am just finishing up my 38th year in holiness evangelism; never having taken a vacation of three weeks; never gone only where they sent for me; and never once had ten days of enforced idleness, nor to my last engagement. 'God is faithful' Salvation victory all along the line. *Hallelujah!* As B-4. In perfect love, All for Jesus. C. W. Ruth."

ANNOUNCEMENTS

NOTICE—Eastern Colorado-Wyoming District. Our District Assembly convenes with the Greeley, Colorado church June 21-25, 1922. I am writing this notice to say that our last Assembly voted to have the churches send \$4.00 per member—each elected delegate including the pastor to help pay for the entertainment of same. I have sent out notices to all of the pastors and we trust that this important matter will receive prompt attention. We expect to try to secure free rooms for everybody—members of the Assembly. Please let all members of the Assembly write me immediately so that we may know who are coming—C. H. Lancaster, Pastor, 1501 9th Street, Greeley, Colo.

NOTICE—Licensed Ministers—Eastern Colorado-Wyoming District—Let all who expect to take examinations in the course of study, both licensed ministers and deaconesses be in Greeley, Colo., Tuesday, June 20 at 9 a. m., to meet the Board of Examiners. We desire to clear as much of this business up as possible before we get into the real work of the Assembly. C. H. Lancaster, Chairman Examination Board.

NOTICE—Rev. C. A. Brown, District Superintendent of the Chicago Central District has resigned. Brother Brown has faithfully served the District for nearly five years and has made good. He goes to take the pastorate at Pittsburgh, Pa. Until a District Superintendent has been appointed to fill the vacancy, matters concerning the District may be addressed to Secretary of the Advisory Board. C. H. Strong, 825 N. Le Claire Ave., Chicago, Ill.

NOTICE—The District Assembly of the Southern California District will convene at Redlands, Calif., June 13 to 18 inclusive. Only members of Assembly will receive free lodging and breakfast. Those bringing friends or relatives must provide for them. The Assembly will be held in the First Presbyterian church. Those coming on Motor Bus or Pacific Electric, get off at terminal and walk one block. For further information, address, Rev. Haldor Lillenas, 414 W. Colton Ave., Redlands, Calif.

TO WHOM IT MAY CONCERN:—Believing that they can accomplish more for God and the salvation of sinners and the entire sanctification of believers, Rev. G. F. Owen, and Rev. Arthur F. Ingler, have arranged to work together during the coming season, in evangelistic work. As both of these evangelists have had experience in the pastorate, convention and campmeeting work, I believe they can render most valuable service to pastors, conventions and campmeeting committees, and most heartily recommend them to such, of the Church of the Nazarene, or any other Christian organization. Their address is Nampa, Idaho, Box 237.

H. F. REYNOLDS, General Supt.

A PILGRIMAGE TO PALESTINE

June 1 to Sept. 15, 1923

Evangelist Bud Robinson and Rev. S. D. Athans are planning an incomparable tour of Europe, Egypt and Palestine. Party will be mainly composed of evangelists, pastors, college presidents, teachers, students and Christian laymen. For further information address Rev. S. D. Athans, Pasadena University, Pasadena, Calif.

DEATHS

REV. WOODFORD GREEN DAVIS

Woodford Green Davis was born in Graves County, Ky., June 3, 1849, and fell asleep in Jesus, May 9, 1922 at Diehlstadt Mo. Brother Davis was for many years a faithful minister of the gospel; recognized as an elder in the Church of the Nazarene. He always strongly emphasized the doctrine of entire sanctification, and his influence as a teacher and preacher is far-reaching, and his godly life impressed all who knew him. He has gone the way of the blood-washed. Another "Father in Israel" has exchanged his armour for a crown, and gone to await the coming of the redeemed.

He is survived by one sister, two brothers, a number of other relatives and a host of friends who bow in submission to the will of Him who doeth all things well.

Interment at Diehlstadt.

ORA SCOTT.

PATTERSON—May Patterson was born in Beatty, Ark., Oct. 18, 1905 and departed this life, May 11, 1922, at the hospital, Webb City Mo. Miss May was converted last August during the tent meeting held by Brother W. I. Deboard, and was sanctified a few months later at the church. She was a member of the Church of the Nazarene, and always had a clear testimony, and prayed much. The funeral was held in the church, conducted by the writer, and assisted by Brother Childers, of Joplin.—Wm. A. Menneke, Pastor.

CRAM—Helen M. Cram, of Lowell, Mass., will surely be counted among the faithful, and we feel sure that our heavenly Father will say to her "Well done, thou good and faithful servant." She was secretary and treasurer of the Lowell Sunday school for nineteen years, and a member of the Church of the Nazarene in Lowell, from its very beginning. Her work was very dear to her heart. She was a humble servant of the Lord. For a year or more, it was evident to all that she would not be with us much longer, and after a short illness during the month of February, God called her home. We shall miss her kindly smile, and shall never forget her, or her unfailing Christian courtesy.—Eva M. Lombard.

DOEBLER—Mrs. M. L. Doebler, of Sioux City,

Iowa slipped away to join her Lord, whom she loved devotedly, on Easter morning. She leaves two married daughters and a devoted husband, with a host of friends to mourn their loss. Sister Doebler was a long and patient sufferer. She was resigned and cheerful to the end. Her experience of grace was far above the ordinary. How she has blessed us with her Spirit-filled life. She selected 2 Tim. 4:6-8, and gave them to her pastor for her funeral service. There was a large attendance at the service which was conducted in the Church of the Nazarene, by her pastor. She was an ordained deaconess of our church, and spared not herself in the work. Her meat and drink was to do the will of her Master. When stricken so that she could no longer go about her work as deaconess, she said, "If the Lord is through with me, I am ready to go."—C. J. Spell.

THOMPSON—John J. Thompson, of Jenny Lind, Calif., went sweetly to sleep in Jesus at the Lincoln Hospital in Los Angeles, April 10, 1922. Brother Thompson was one of the strongest and most beloved and useful laymen on the Northern California District. Brother Thompson, wife and daughter were all gloriously converted during a campmeeting. Deep conviction settled on him during a sermon on "Hell" preached by the District Superintendent, Rev. P. G. Lineweaver, and Brother Thompson went out into the cornfield and gave his heart to God, and in a short time was sanctified wholly. He then joined the Church of the Nazarene and has lived an exceptionally godly life ever since. When he realized death was near, he made all arrangements for his funeral. He was a gentle, loving husband, a kind father, and a good neighbor. The largest number of automobiles followed him to the cemetery that the writer has ever seen at a funeral in the country. He leaves a widow, and one daughter, and three grand children, other relatives and friends. Funeral services conducted by the writer—D. S. Reed, Oakland, Calif.

YOUNG—John Lawrence Young was born in Granite, Okla., July 18, 1906, died May 9, 1922. He was converted when at the age of seven, and lived a humble sincere Christian life. He was a regular attendant at Sunday school, and enjoyed all the services of the church, and was always ready to lend at family devotions. There was no Church of the Nazarene near, and this being his choice, he had not as yet become a member of the church. He attended the Baptist church and was a member of the B. Y. P. U. He was a Sophomore in high school, and the profuse floral offerings bespoke the esteem of his professors and associates. He met instant death through accidental contact with a live wire. The funeral services were held in the Baptist church, conducted by the writer, and assisted by the Presbyterian minister and Principal of the High school. Mother, father, continue to lean upon the strong arm of Jesus with whom your boy is waiting to greet you as you approach the "Eastern Gate."—H. L. White.

SCRIPTURE TEXT CALENDAR FOR 1923



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DIRECTORIES

GENERAL SUPERINTENDENTS

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

SPRING ASSEMBLIES

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

Alberta, Canada (Edmonton) June 28 to July 2
Manitoba-Sask. (Winnipeg) June 12 to 16
Chicago Central (Danville) Aug. 30 to Sept. 3
Michigan (Topeka) 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 (Alexandria) 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.

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

Evangelists' Slates

Aeolian Quartet, 9-304 W. 63d St., Chicago, Ill.:
C. H. Alger, Bethany, Okla.:
I. D. Archibald, 50 Pelican Rd., Quincy, Mass.:
Jarrette and De' Aycock, Atwood, Okla.:
Sapulpa, Okla., Gen. Del. June 11 to 25
A. F. and Lenora T. Balsmeier, 1018 Fillmore St., Topeka, Kas.:
Open date May 29 to June 18
M. L. Baltezo, Milton, Ore., Box 0107:
T. E. Beebe, and Prof. David Lytell Hutton, Singer, 333 Orange Ave., Long Beach, Calif.:
Sawyer, N. Dak. June 4 to 18
Henry Bell, 220 West Newell, Syracuse, N. Y.:
Saratoga Springs, N. Y. June 2 to 18
P. P. Belew, Frankfort, Ind.:
M. R. Bishop, Bethany, Okla.:
J. E. Brasher, Crestview, Fla.:
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
Clarksville, Tenn. June 16 to July 2
Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:
Lyman Brough, Potterville, Mich.:
Mrs. Mae Bud, 420 W. A. St., Moscow, Idaho:
L. R. Butcher, Nampa, Idaho, R. R. No. 4:
M. M. Bussey and Wife, 1298 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 515 South Vine St., Wichita, Kas.:
H. C. Cagle, Buffalo Gap, Texas:
Mrs. A. Cross Campbell, Soloist and Song leader, 999 Raymond Ave., Long Beach, Calif.:
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
C. C. & Flora Ruth Chatfield, 528 Welsh St., Kane, Pa.:
New Cumberland, W. Va. June 2 to 18
W. F. Cleghorn, Meridian, Miss., Box 902:
Chas. C. Conley, Song leader 728 College Ave., Columbus, Ohio:
E. M. Cornelius, Morkstown, Ind.:
J. L. Cox, 7570 Woodland Ave., Maplewood, Mo.:
F. W. Cox, Lisbon, Ohio, Box 441:
Ernest Coryell, Wilmet, S. Dak.:
J. H. Crawford, and W. C. Huddleston and Wife, Hooker, Okla.:
Earl E. Curtis, 16 Stewart St., Lowville, N. Y.:
Chicago, Ill. June 11 to 25
Albany, N. Y. (Camp) June 29 to July 9
Mary A. Custance and Annie S. Allen, Gotham, Me., R. F. D. 3, Box 51:
Willard and Edith Davis, Singers, 831 E. Cherokee St., Enid, Okla.:
Frank Daniel, 222 E. 42nd St., Los Angeles, California:
Atwood, Okla. July 8 to 23
Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas, Texas:
Poteau, Okla. June 2 to 18
McKinney, Texas June 23 to July 9
I. M. Ellis, Bethany, Okla.:
Oklahoma City, Okla. June 1 to 25
W. E. Ellis, 323 North Ash St., Ada, Okla.:
Hastings, Neb. June 2 to 18
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:
Flemingsburg, Ky. June 2 to 25
Harry Joseph Elliott, 916 Sixteenth Ave., Nampa, Idaho
Ferintosh, Alta., Canada June 13 to 25
James Elliott, 957 W. 10th St., San Pedro, Calif.:
Theo. Elsner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
Power Point, Ohio June 4 to 18
Henry C. Ethell, Springfield, Ore.:

Kirby Fields and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:
Indianapolis, Ind. June 4 to 18
B. T. Flanery, 3616 Norton Ave., Everett, Wash.:
Flackville, Ind., care Rev. Geo. L. Dech June 4 to 18
Open June 22 to July 16
Some open dates for camps.
Bona Fleming, Ashland, Ky.:
Elwood, Ind. June 11 to 25
L. M. Fogg, Sanbornville, N. H.:
I. D. Farmer, Hugo, Okla.:
Orange, Texas June 2 to 18
J. E. Gaar, Olivet, Ill.:
Memphis, Tenn. June 2 to 18
C. J. Garrett, Paola, Kas.:
Philip Geiter, 220 W. Newell St., Syracuse, N. Y.:
W. R. Gilley, 531 N. Butler St., Lansing, Mich.
California, Ky., (Carthage 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:
Poteau, Okla. June 2 to 18
G. M. Hammond, Wilmore, Ky.:
Paris, Tenn. June 4 to 18
Evansville, Ind. June 18 to July 9
Mineral Springs, La. (Camp) Aug. 10 to 20
R. A. Harris, Red Rock, Texas:
W. W. Hanks, Box 306, Ashland, Ky.:
Poplar Bluff, Mo. June 8 to 25
U. E. Harding, 2306 McKinley Ave., Berkeley, Calif.:
Greeley, Colo. June 8 to 25
Edna Wells Hoke, 417 Barr St., Carterville, Ill.:
R. T. Hodges, Bethany, Okla.:
A. Columbia Hudon, Groveside, Park, Beacon, N. Y.:
Ural Hollenback, Bethany, Okla.:
Open date June 15 to Aug 1
Roy L. Hollenback, Clarence, Mo.:
Coldwater, Mich. June 10 to 25
J. E. Hughes, Kingswood, Ky.:
Oscar and Nettie Hudson, Peniel, Texas:
Allie Irick and Wife, Pilot Point, Texas:
Lubbock, Texas June 9 to 18
Roy J. Jacobs, Allen, Okla.:
W. P. Jay, Nampa, Idaho:
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:
Akron, Ohio July 7 to 19
Thomas Keddle, 321 S. Reed, Lyons, Kas.:
Lum Jones, Kingston, Oklahoma, Box No. 3.
Shamrock, Okla. June 15 to July 2
R. J. Kennedy, 3021 S. Stonewall St., Greenville, Texas:
Kountze, Texas May 28 to June 14
H. R. Lee, 518 E. Sears St., Denison, Texas:
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
H. B. Lewis, Holly St., Nampa, Idaho:
M. F. Lienard, 546 Main St., Lawrence, Kas.:
E. J. and L. N. Lord, Kalama, Wash.:
Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:
Lincoln, Neb. (Camp) June 15 to 25
W. W. Loveless, London, Ohio:
J. B. McBride and Wife, 581 N. El Moline Ave., Pasadena, Calif.:
Roscoe, Ohio (Camp) June 8 to 18
F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:
J. L. McLeDon, (gospel tent and seats) Peniel, Texas:
F. T. 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.:
D. E. Miller, 392 S. 10th St., Coshocton, Ohio:
Walbridge, Ohio June 11 to July 2
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:
James Miller, 2638 Burton Ave., Indianapolis, Ind.:
Geo. and Effie Moore, 1133 Holiday St., Indianapolis, Ind.:
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.:
Osage, Okla. June 2 to 18
Bartlesville, Okla. June 23 to July 9
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
Gaston, Ind. June 18 to July 9
Wm. O. Nease, Olivet, Ill.:
B. F. Neely, Bethany, Okla.:
Dallas, Texas, Station A. May 28 to June 14
Clarksville, Tenn. June 16 to July 2
Owen and Ingler, Box 237, Nampa, Idaho:
L. M. Payne, Bethany, Okla.:
Red Rock, Texas June 16 to 25
F. E. Putney, 1112 W. 1st St., Wichita, Kas.:
Open date June 2 to 18
Rev. and Mrs. D. Rand Pierce, 293 Tenth St., W. Portland, Ore.:
B. F. Pritchett, 1061 W. Taylor St., Phoenix, Ariz.:
P. C. Ramsey and Wife, 304 N. Aydelotte St., Shawnee, Okla.:
Open date in the month of June
C. A. Roney, Patchogue, N. Y.:
J. E. Redmon 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.:
Lansing, Mich. 917 W. Genesee St. May 30 to June 11
Redlands, Calif. 414 W. Colton Ave. June 14 to 18
Charles Robinson and Brown, Bethany, Okla.:
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:
Auburn, Pa. June 17 to 25
J. O. and Grace Schaap, 1342 Brand St., St. Paul, Minn.:
Granite Falls, Minn. May 18 to June 11

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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

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Keaton, Ohio (Camp) July 13 to 23
W. E. Sheard, 513 Redfield Ave., Los Angeles, Calif.:
Kokomo, Ind. June 2 to 11
Anderson, Ind. June 14 to July 2
F. B. Smith and family, 429 East Hawthorne St., Stockton, Calif.:
Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:
C. K. Spell, Bethany, Okla.:
H. C. Stebbins, Waterville, Vt.:
B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.
Howard W. Sweeten, Ashley, Ill.:
Open date June 24 to July 9
J. D. Thompson, 149 West 6th St., East Liverpool, Ohio:
Carl Tucker, Winchester, Ind.:
N. E. Tyler, Belton, Texas, R. 5:
W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:
Laurel, Mont. June 15 to 25
Wm. C. Urschel, 1332 Summit St., Findlay, Ohio:
D. I. Vanderpool, Joes, Colo.:
J. S. Wallace, Carterville, Ill.:
Mrs. DeLance Wallace, 308 12th Ave., North, Seattle, Wash.:
Geo. Ward, East Palestine, Ohio:
Frank and Marie Watkins, Song Evangelists, Bethesda, Ohio:
R. H. M. Watson, College Heights, Meridian, Miss.:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
Decatur, Ill. June 11 to 25
E. W. Wells, 1503 Trinity St., Austin, Texas:
J. E. Wigfield, Burr Oak, Kas.:
Ernest E. Wiggins, 205 Pearl St., Richmond, Ind.:
Wilde-Knight Party, 530 North Hollister Ave., Pasadena, Calif.:
J. E. Williams, Olivet, Ill.:
Pontiac, Mich. June 1 to 12
Open date June 12 to 25
Mrs. Bessie Williams, 314 Bois'd Arc St., Ft. Worth, Texas:
Mangum, Okla. June 4 to 18
C. L. Wireman and Wife, Campton, Ky.:
Lexington, Ky. June 5 to 30
E. E. Wood, Hillsdale, Mich.:
Adrian, Mich. (care C. D. Finch) June 1 to 18

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The Publishing House An Absolute Need

By Rev. C. E. Cornell



REV. C. E. CORNELL

If for any reason there is a single member of the Church of the Nazarene who thinks or acts indifferently concerning our Publishing House, who cares but little, if any, whether it survives or not, that man or woman is not nearly awake to the vast importance of the imperative need of the Publishing House if our denomination is to stand and prosper. In the judgment of the writer, we could afford to lose almost any or all of our other institutions rather than our Publishing House. This must be kept running in spite of every difficulty. To lose the Publishing House is practically to lose all. Of course, we are not going to see this exceedingly important institution wiped off the map, but we propose to rehabilitate it and give it life and then the more abundant financial life, so that it can live, breathe and have health.

HOW VAST ARE THE POSSIBILITIES HERE! The printing of clean, wholesome literature, the furnishing of the various Sunday school periodicals, the sending forth each week of the HERALD OF HOLINESS to the ends of the earth. Think of what the HERALD means to the missionaries. It is like a big letter from home, and helps to encourage, stimulate and make successful the efforts of our missionaries in every field. Then, what would the pastors do without the HERALD OF HOLINESS? What would the church in general do if our presses were to stop and no more holiness literature was sent forth. The Publishing House furnishes the lungs for the denomination to breathe through. No lungs, no breathing; no breathing, no life; no life, and the Nazarene movement is dead. Each Nazarene ought to make the supreme effort to aid the Headquarters Committee in this perilous time.

SUFFICIENT CAPITAL. No institution can exist without a working capital. This we have never enjoyed. We have simply lived from hand to mouth, and considering the greatness of our work it seems as though a miracle has been performed to keep us going over the years. Tons of the very best literature have been sent out, a well-equipped printing plant has been assembled, the denomination has been furthered, and blessings untold have permeated the entire world. What might have happened if we had only had sufficient capital is beyond conjecture. It is proposed now by the Headquarters Committee not only to arrange for all indebtedness, but also to arrange that a part of the \$100,000 shall furnish sufficient working capital so that our Publishing House can live and grow.

THE IMPORTANCE OF OUR PRESENT TASK. There must be an appreciation of the vastness of our task on the part of each Nazarene if we are to successfully "put over" the \$100,000 proposition. But it *can be done* if only our people will awake to the importance of the effort. There must be no half-hearted effort here. Every Nazarene must lift until we can see stars; the largest possible sacrifice must be made, and no stone must be left unturned. All at it, everybody lifting, and we can go over the top. Let no one be discouraged; let no one complain; let no one fail; but *together* we will accomplish the task.

SELF-SACRIFICE WINS THE DAY. Most of the institutions of the present age that are now a blessing to humanity have come up through great tribulations. They have sweat, as it were, great drops of blood; they have weathered the storm, and the very fact that they have

done so has furnished them moral and spiritual muscle and made them what they are today, able to cope with any situation. It seems that the law of self-sacrifice must largely enter into the warp and woof of any institution that is a real benefit to humanity. What we say of others we can say truthfully of our own. The very blood of the denomination must be sacrificed that our institutions may stand. But when we have gained the victory then there is rejoicing, and no one is sorry for the sacrifice that has been made.

A BLESSING TO UNBORN GENERATIONS. The establishing of the Publishing House on a safe and solid financial basis will mean that the presses will keep going and millions of pieces of wholesome literature will be sent out to influence humanity. What this will mean in the salvation and establishing of the people everywhere can not be estimated. But, undoubtedly, millions will be helped, and eternity alone will reveal the inexpressible results that have been accomplished. Here is an investment worth while. Do not miss it. It is almost a direct investment in the souls of men and women. The dividends are a hundred fold—10,000 per cent. No earthly banking house pays anything like such interest.

A VERY GREAT OPPORTUNITY. God has seen fit to throw this very great opportunity across the pathway of each Nazarene. Will we seize the opportunity and accomplish the task? Or will we pass it up as unimportant as far as the reader is concerned and thus miss our God-given opportunity and lose the blessing that comes to those who are thoughtful and obedient in carrying out the will of the Lord? The loss will be most serious if we do not heroically accomplish what we have set out to do. The triumph will be equally great if we will put all that we have into this God-given enterprise.

ACT NOW. The need now is imperative. Individuals, churches, assemblies should not hesitate, as delays are exceedingly dangerous. A dollar now is worth ten later. Let us put our money in while it will count for the most. The sooner the amount is raised, the sooner will the Publishing House be on its feet and ready for a volume of business much larger than ever before attempted. We must not fail; we *will not* fail if only the whole general church will awake to the immediate need and the enlarged possibilities. What we can do, we ought to do; and what we ought to do, by the grace of God we *will do*. Amen!