

HERALD of HOLINESS

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

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EDITORIAL

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

A Pleasing Indication

WE were more than delighted last Sunday in hearing a sermon by a Baptist evangelist, Mr. Ham, who opened a seven months' campaign in Nashville, Tenn., last Sunday morning. He preached from Paul's words in Philippians 1:21, "For to me to live is Christ, and to die is gain." His manner and style of delivery was not only faultless, but the matter of his sermon reached the top level of excellence measured by the most spiritual standard. He is not a holiness man, but he preached holiness as radically as any holiness preacher could preach it. He did not use our terminology. He preached like a man who experienced what he was preaching. There was great unction in the message, and it seemed to come from a heart burdened with a passionate zeal for souls. We welcome all such preachers and preaching and believe that great good will come from such ministrations. His opening message was heard by five thousand people and his tent can not accommodate the multitudes that flock to hear him. For one, we fail to have a word of depreciation for such a laborer. If God chooses to burden a man's heart as he does his, with soul-passion and gives to him such burning messages of real life and light and love, and saves thousands through his ministry, for one, I decline to repudiate him or his work, because he declines to use my terminology. I have my full consent to let God have His own way, choose, equip, and commission His own messengers. I feel inadequate to usurping and exercising His prerogatives in the premises.

Meanwhile, I beg to be allowed to continue to deliver my holiness messages in the same old way, using the same old terms and urging the same radical work which God has blessed in the ministry of thousands for so many long years past.

The same day we heard a great message from our friend, Mrs. Carrie Crow Sloan, the evangelist, who opened a series of revival services in our First Nazarene Church in the same city. Her sermon had the familiar lingo and the delightful flavor of Canaan and carried one back to the good old days of holiness campmeetings and revival power so widespread a third of a century gone. Sister Sloan's bow abides in strength and God continues to bequeath her power and fire to search hearts and trend them toward God, holiness, and heaven. The meeting opens auspiciously and promises great results. Sister Sloan is fortunate in coming to a church where the faithful pastor, Brother E. A. Girvin, had prepared the ground so thoroughly by his straight scriptural preaching. The city of Nashville is full of re-

vivals and revival efforts and we trust that thousands will be brought to Christ during the summer campaign.

We are pleased to add that we were never more delighted at the reports from meetings in the HERALD OF HOLINESS which we see from week to week. It seems that our church is peculiarly blessed with revival fires at this time. We thank God for His gracious blessings. Let us press the battle for further and greater victories.

Placing the Emphasis Rightly

It is of the highest importance to rightly place the emphasis in preaching. There are so many sides of truth to present that it is easy to place the emphasis wrongly sometimes. Especially in presenting the obligations of stewardship to the church, it is important to observe care on this point. There is such a morbid sensitiveness on the part of many church members on the money question that they are easily offended when their obligations in this respect are attempted to be set forth. We are not to be led into a shunning of our duty by this sensitiveness; yet we should as far as possible avoid giving needless offense by an injudicious putting of the truth. The claims of God upon our substance can be so put as to make the impression that there is saving efficacy in the mere matter of giving. Instinctively people revolt at this thought, for they know it is utterly wrong. God alone saves by His grace and power on other conditions than mere gifts of money by us. Then we can steer entirely out of the course of duty by seeking to avoid giving offense and leave souls to perish with their money and by their money for lack of light on the subject.

It might be well to add right here that we need not hope to so present this matter in our preaching as not to offend anybody. For covetousness is too subtle and deep-seated and widespread for us to be able to so present the obligations of men on the money question as not to raise the cry that we are preaching money and neglecting the gospel. We must not neglect this item in our preaching whatever men may say or do in the matter. We only insist upon tact and fidelity in it. We should pray much over such preaching that we may indeed be as wise as serpents and harmless as doves. Dr. E. Y. Mullins tells his experience in once preaching on this subject which may be helpful to others.

Preaching the introductory sermon once at a district association, he took the theme of world-wide evangelization,

thinking the occasion a peculiarly opportune one for such a theme. This led him, of course, right into the midst of the obligations of men to give of their means. After his sermon a deacon of great prominence and influence approached him and complimented his sermon in these words, "My brother, you gave us a good sermon today, but you spoiled it by preaching about money."

This set Dr. Mullins to thinking. He reasoned about it thus, If that sermon was spoiled, then, a great many other things are spoiled. He thought of Jacob, who had a glorious vision of the ladder and angels ascending and descending, and heavens opening to him. Yet Jacob spoiled the entire vision, for he immediately made a vow that he would give one-tenth of all his income to God. Then Moses came to his mind. This mighty saint of God received marvelous revelations on Mount Sinai, but he at once spoiled it all by calling on the people to give of their substance for the building of the tabernacle. The Prophet Malachi painted a glowing picture of a coming Messiah but he too spoiled his majestic picture by turning at once upon the Jews and charging them with having robbed God in tithes and offerings. In like manner the wise men spoiled their visit to the infant Savior by presenting their offerings of gold, frankincense, and myrrh. In like manner the Savior spoiled the Sermon on the Mount by teaching the duty of giving and the danger of money. Paul couples money with his marvelous teaching of the resurrection.

In fact, if judiciously and prayerfully presenting God's claims upon our substance is spoiling the gospel, most of the Bible is spoiled by the hands of inspired men by urging these claims with holy insistency and ardor.

Be not swerved one inch by this cry of the pew, but tactfully and prayerfully continue to enforce this obligation which the Bible imposes upon the children of God all through its pages and which the apostles present with frequency and force. Let not your people perish for lack of knowledge in this matter of the stewardship of money. We only beg that the emphasis be rightly placed. Let the people understand that they are saved by the shed blood of our Christ but that this salvation bequeaths to them a sacred obligation in respect to their money and all their powers and possessions which they neglect at the peril of their souls.

A GLOOMY PREDICTION

A dispatch from Paris gives a most solemn warning which Senator Lamarzelle pronounced on April 2nd as to the future of France. The senator said that unless there is a regeneration of morals that France would fall as Rome fell, under the weight of her flagrant wickedness. He pointed out that the latest review in the biggest music hall in Paris had ten naked women in one scene.

"This city," declared the senator, "is plastered with immoral theatrical posters.

"The dancing clubs are filled with half dressed women. Why, even the street costumes of women are immoral. Even women who come from the best families walk in the streets in indecent gowns flaunting their physical charms. Unless all of this is stopped France will fall just as Rome fell and for the same reason."

The king of Sweden, on his visit to Paris, unwittingly attended a theater where Mile. Dhleryes was dancing nude. The Scandinavian monarch was so shocked that he got up from his seat and left the theater.

A few days ago another foreign dispatch made the uncomplimentary announcement as to this country of the action of a great dancing masters' convention held in a foreign city. This convention was composed of the dancing masters of several foreign nations. They adopted a resolution forbidding all American dances being used in the countries they represented. Yet these disgusting dances are in high favor in America and are patronized by the so-called "best society" and multiplied thousands of church people. If things keep on as they are going, the foreign dancing masters will have to send missionaries over to this country to civilize our churches.

EVERY ONE'S TRIALS THE WORST

We are all tried and each of us is inclined to think his troubles are the worst and the hardest to bear. There are two reasons for this mistaken notion. The first is, because we have only our own sorrows to endure, and not those of another, and hence we know our own the best. It is also because the Devil is anxious to discourage and hinder us by deceiving us into believing that God has dealt with undue hardness toward us by allowing us to receive the worst of all the trials that ever come to His children, and we are silly enough to believe the Devil's lies.

A few things every believer ought to settle once for all. In the first place fix it in your mind immovably that God has no grudge against you and that He is not making you a target for the worst and darkest trials and testings that ever come to mortal man. You are only an heir with the common lot, of all His children. You are not to think it strange therefore when clouds cross your sky, or when reverses come and your heart is wrenched. Look up in faith and believe in God's goodness, love, and mercy. In faith reach out, though in darkness, and cry, "Father, I stretch my hands to Thee, no other help I know."

Remember that thousands of others are called to endure like troubles with your own while other thousands are called to endure worse.

Do not forget that in all such trials you are to expect another presence. If you will scan the surroundings closely you will be sure to find the Devil concealed somewhere in the brush ready and waiting to deceive or mislead you by some of his false suggestions. One of the very first which he usually presents is that

yours is a peculiar case. He will want you to believe that you are having a harder time than anybody else in the world and that if God were as impartially good and loving as His Bible represents Him to be He would relieve the pressure in your case very promptly. If he can get you to believe this he has other plans in reservation which he will bring out in due time by which he hopes to get you on the downward trend toward defeat and utter abandonment of God.

A very successful way to meet the Devil on such occasions is to take your mind off your troubles for a season and consider those of others all around you. You will thus get quickly undeceived. You will find others near you as sorely tried as you are, and some of them bearing their sorrows much more bravely and wisely than you.

Dr. Talmage, the celebrated Brooklyn clergyman, was riding in a railroad coach one day, very soon after the death of a favorite son. His grief was very acute. He carried constantly the deepest sense of his heart-breaking bereavement. His mind constantly dwelt upon the thought that no one else could possibly ever have had the burden of suffering to carry that he had at that time. In a seat near him sat a gentleman who, he thought, possessed one of the most cheerful faces he had ever seen. "How happy that man is, compared to me," he thought "I will get into conversation with him. Perhaps he may console me, or cheer me up a little."

The dialogue ran upon general subjects for a little while, and then turned upon Dr. Talmage's great loss. "I can not help envying you," said the preacher. "You seem, from your appearance, as if you had not a trouble in the world."

The other gentleman looked grave, and a spasm of grief went over his countenance. "I never saw a sadder face, for the moment," said Talmage, in relating this incident to the writer.

"My dear sir," he inquired, "will you tell me where you are going?"

"Why," replied Talmage, "home; to Brooklyn, N. Y. I get there this evening, if all goes well."

"I suppose to a wife — perhaps a mother — a live son — a daughter or two?"

"Oh, yes! I have all those awaiting me."

"Now I will tell you where I am going. All my family are dead but one, and that is my wife; and I am making my regular weekly visit to her, at an asylum. She is hopelessly insane. But God has left me my life, my honor, and my faculties; and I am trying to keep patient and cheerful, with the hope of meeting them all again in a better world, by and by."

Talmage rose, and took the stranger by both hands.

"I surrender!" he exclaimed. "My sorrow is as nothing compared to yours. I have learned a lesson, and I hope God will aid me to profit by it."

"A merry heart doeth good like a medicine."

UNION REVIVALS

The question is ever recurring, "What attitude should we take toward union revivals?" The question is not altogether a simple one. In the first place there is the question as to who are the parties to the union. Nazarene churches may very well join in with other holiness churches in the promotion of a revival. In fact, this is often a very commendable thing to do. Then, again, Nazarenes are always on the lookout for opportunities to do good and save souls. If these opportunities come in union meetings a Nazarene, as an individual, should never scruple to help any one get people to God.

But considering as union revivals the organizations usually implied by this name Nazarene churches will seldom find it to their advantage to join in with them. In fact, it is a great question whether any church has been greatly benefited by the union revival, and it is certain that many have been greatly hindered by them.

God has called us out to preach regeneration as our fathers preached it and to hold up the Bible conditions for entering into the kingdom of God. It is, therefore, inconsistent and weakening for us to give official sanction to meetings in which men are allowed and even encouraged to skim the surface and to make profession without "Praying through." Much of the preaching in the average union revival is good and scriptural. The fault is usually in the method of dealing with seekers. It is not impossible that a man should give his heart to God and be born again with no outward manifestation more expressive than that of giving the preacher his hand or signing a card, but it is highly improbable that he would do so. Some have made success in the use of the inquiry room; outside of this, no substitute for the old-time mourners' bench is worth considering, measured by the results obtained. It is not right to join in officially and then not do our best to make the meeting go. Can a Nazarene go to his friends and urge them to go forward and give the preacher their hand and sign the card that is offered, after all that he has said to them about the meaning of repentance and the evidence of genuine salvation?

Then God has called us to preach "Holiness without which no man shall see the Lord" in the only way that men have ever testified to having obtained it. **WE MUST PREACH HOLINESS.** A preacher who can "Preach it either way" has no place among us. A preacher who can preach holiness in the campmeetings and then leave it off in the churches is not a Nazarene. With us holiness is vital and essential. Our view of the atonement of Christ and of the requirements of the judgment compels us to preach holiness, whether men hear or whether they forbear. And it is not simply holiness, but it is holiness as a second work of grace in the hearts of believers that we must preach. It is not holiness as a standard in the abstract; preached by many with the suggestion that few, if any, have it or may have it, but it is holiness ob-

EDITORIAL

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

ABOUT ARTICLES AND REPORTS FOR THE HERALD OF HOLINESS

In writing one can use greater brevity than in spoken discourse and the writing will be the better for it. In writing for the **HERALD OF HOLINESS** it is much better for the writers to do the necessary abbreviating. When the editors do it they frequently leave out that which was the principal thought with the writer. Sometimes one's article is made to close as meaninglessly as the woman's telegram. She intended to ask her husband to come home as soon as he could, that she was dying to see him; but her ten words ran out and she left off with the words, "I am dying." There is so much good material for the **HERALD OF HOLINESS** that in order to get it all in, we must abbreviate. No single article, no matter how good, should contain more than two thousand words: that is as long an article as we can get on one page. Many five-hundred-word articles do more good than longer ones, for the reason that people generally read the short articles. Of course one must "Do his subject justice," but the suggestion is be as brief as you can and try not to run over the maximum for one page at any time.

Concerning reports: Sometimes two or three reports come in from the same meeting. This should be avoided whenever possible by having a mutual understanding as to who shall report the meeting. The average report from churches and from revivals should range around two hundred words. Of course, you can not cut your reports by a certain pattern like ready-made suits; sometimes you will need to say much more. But you and I know that we like it when the paper "Puts in every word that we wrote"; and this can be done much oftener if we all co-operate. Let the rule be to report frequently and as briefly as the good of the cause will permit. If possible the churches should all appoint regular reporters and be sure to appoint persons who will report regularly.

As a last suggestion: Use a typewriter whenever possible and in other cases use your best handwriting. In all cases, "Write on every other line only."

tainable here and now that we must preach. Others **MAY** preach holiness; we **MUST** preach it. How then can we be expected to join in a meeting where the preaching of this present and eternal necessity is neglected? Can we be expected to sanction the slurring of the doctrine, experience, and life which it is our chief end and business to promote?

Yes, Nazarenes like union revivals; and will be enthusiastic promoters of them whenever the basis of union includes the preaching of full salvation, and when the methods of

dealing with seekers are such that there is reasonable promise that men who follow the instructions given will get converted soundly and afterwards sanctified wholly. Union on a lower basis than this is, to us, compromise of an incriminating sort.

ABILITY TO TELL A STRAIGHT TALE

Relativity appears in all the facts of life. Outside of the Godhead no one and nothing is absolute. There is no east and no west, no north and no south, no up and no down, no hot and no cold, no weak and no strong, no sin and no holiness, except relatively. And in the most of things each man is his own criterion. This is to say that a thing is true, if it is true to me; for I speak in the terms of my own experience. A legacy of ten thousand dollars would make me rich but it would not add much to the pocket change of the millionaire.

In reporting a revival meeting, the success of a church, or in giving an estimate of a man much depends upon the sympathy of the reporter. I have compared all the preachers I have ever met with the man who led me to Christ and my spiritual father still excels them all; the best meeting yet is the one that blessed me most. A man who is spiritually cold is not likely to see a good meeting; defeated people do not excel in the use of the language of victory; envious people are not just judges of the services and virtues of others; the truth of testimony is likely to be questioned by a doubting heart. I have been humiliated by some one's praise of a meeting which I had thought rather dull; for I saw that the meeting was dull rather because I was dull than for any other reason. I hope I shall always be able to *attend* and to *report* good and successful meetings; for this ability is of the heart and of the soul and bespeaks life and victory.

The test of one's ability to tell a straight tale is passed creditably when he can tell the story of others' virtues and victories without minifying and record his own good deeds without magnifying. A still severer test is passed when he can discuss the faults and failures of others without exaggeration and mention his own culpability without exoneration. Usually the man who is severe in his judgment of others is rather lenient in dealing with his own case.

Disregarding the question of motives, the ability to tell an unprejudiced story is a rare gift. The story does not meet the need for illustration and so it is made over so it will fit. It is now a good illustration and would be all right if the speaker or writer did not still insist that it is true. If it is supposed to be true, then no one has a right to tamper with the story; the only thing open to the speaker or the writer is to tell the tale straight as he saw it or as it was told him.

**PRAY FOR A WORLD-WIDE
REVIVAL**

Preaching the Doctrine of Holiness So That Others Get the Experience

By REV. C. E. CORNELL

If you should ask almost any minister of the gospel if he preached holiness he would answer, "Most assuredly I do." But there is quite a difference between preaching the doctrine of holiness, and *preaching it so that some one else is led into the definite experience.*

Here is where a very large number of the preachers fail. Many, of course, do not believe the doctrine at all, especially as a *second* work of grace, subsequent to conversion. Some have never enjoyed the experience themselves and are usually bitter opposers. While still others once sought and found the "second blessing properly so called," but for various reasons have let down and compromised until this wonderful grace has left their hearts. This latter class would not dare preach the doctrine as a theory, for in so doing they would bring themselves under greater condemnation.

Some others lack moral courage to precipitate a fight at their own altars. Official influence, conference standing, or ecclesiastical domination causes a large number of the ministry to act the *coward*. This class, many of whom have the light and know the truth, stultify their conscience, sin against light, imperil the souls of others who have the truth, and greatly endanger their own souls. Jesus has His eye on the religious coward when He says, "Whosoever therefore shall be ashamed of me, and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." (Mark 8:38).

Daniel Steele very forcibly says of the fearful—*cowards*—as revealed in Revelation 21:8, "They are not stained with crimes or filthy with vices. They do not defiantly reject the Word of God. But they are convinced of the truth as it is in Jesus. Yet from fear of loss of reputation, property or life they refuse to follow where the truth leads. Such, be they *preachers or laymen*, lead the procession that march from the judgment seat down to the lake of fire."

Here, then, is the frightful doom of the cowardly preacher as well as the cowardly layman. How we pity them; blind to their own best interests and a hindrance to the souls of others. In this connection, there are some preachers who are known as "holiness crushers." These are usually sent to some church where a little band of glad-hearted men and women live, enjoy, and testify to the experience of entire sanctification. The mission of the above preacher is to stamp out this heresy (as they call it) so that it may not prosper in this particular church. They quite often succeed, for it is inconsistent with holiness to fight, so, the dear souls quietly drop

out or else give up their experience. We would rather take the chances of the common harlot in the judgment than a preacher who "offends one of these little ones" by his arbitrary and oftentimes severe opposition and misrepresentation.

My preacher friend, consider: The great central theme of the Bible is holiness. It begins with a holy pair in Eden, and closes with a holy, glorified throng in paradise. Scriptural admonitions and warnings throughout the entire Bible are squarely against sin, with clear, definite, and positive incitements to holiness. Anything less than this in a moral sense could not possibly satisfy a holy God, conform to the character of the incarnated holy Christ, or be entirely submissive to the leadings of the Holy Spirit. More, God can not hope to save this world except through a *holy church*. A luke-warm, backslidden, worldly, half-hearted, ritualistic, formalistic church *can not* and *will not* attract a sinful world. But a holy, happy, rejoicing church is peculiarly attractive to sinners and makes them feel that they ought to be saved.

My brother, preach holiness. Preach it clearly and definitely so that others are led to seek and obtain this "pearl of great price." It will bring warmth, life, and victory to every one who finds it. It gives a *passion* for souls, equips one for aggressive soul-winning, and makes sure of heaven. How very important! Lead your flock into this *green pasture* if it takes your life blood and every dollar you possess; or God will hold you responsible for souls in the great judgment day.

PASADENA, CALIF.

What Is the Baptism With Fire?

By REV. HENRY KNIELING

Genesis 15:17 tells us that the Lord appeared to Abraham and entered into covenant with him. The offerings were divided, the patriarch watched and waited until a deep sleep fell upon him. He awoke from the sleep in "a horror of great darkness" and saw "a smoking furnace and a burning lamp" pass between the sundered portions of the offering. The God of Abraham revealed Himself in fire.

On the back of the desert the angel of the Lord appeared unto Moses in a flame of fire: Moses looked, "and behold the bush burned with fire, and the bush was not consumed" (Exodus 3:2).

Israel, having come out of Egypt, must receive a law. Sinai is the chosen spot, the prepared amphitheater for the great assembly. And the mountain "was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Exodus 19:18). Over the

tabernacle, it is said, "The cloud of the Lord was upon the tabernacle by day, and the fire was on it by night, in the sight of all the house of Israel throughout all their journeys" (Exodus 40:38).

There is mercy with the Lord; there is also judgment. When Nadab and Abihu profaned His altar, "there went out fire from the Lord and devoured them" (Lev. 10:2). When the people murmured, "the fire of the Lord burnt among them at Taberah" (Num. 11:1). Allusion is probably made to this in Deuteronomy 4:24 where it is said, "The Lord thy God is a consuming fire, even a jealous God."

Gideon was moved to the struggle with Midian by a divine revelation. His sacrifice lay upon the rock, the angel's staff touched it, "and there rose up fire out of the rock and consumed it" (Judges 6:21). There was fitness in Elijah's challenge to the priests of Baal: "The God that answereth by fire, let him be God" (1 Kings 18:24). "A great cloud, and a fire infolding itself" (1:4), introduces the visions of Ezekiel.

These harmonious representations, running over a thousand years, were not accidental coincidences. Isaiah asks, "Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burning?" (Isaiah 33:14). The answer is the same as that given in Psalm 15 where the question is, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" The "devouring fire" and the "everlasting burning" are symbolic designations of Deity and the questions concern the glories of heaven.

In the third chapter of Matthew John the Baptist contrasts himself with the coming Messiah and says that Christ will "baptize you with the Holy Ghost and with fire." The fire of this passage is not the fire of wrath, as in the case of Nadab and Abihu, for it is not an alternative of the baptism with the Holy Ghost, but an explanation of it.

At Pentecost it was tongues of fire that descended upon the disciples; penetrating, energizing, cleansing, and transforming the people of God. The perfect Spirit is symbolized by the "seven lamps of fire burning before the throne" (Rev. 4:5). The baptism with fire is the abundant giving of the Holy Ghost to the disciples of Jesus Christ.

Concerning the baptism with the Holy Ghost and fire the following observations may well be remembered:

1. The Spirit comes from Jesus. If Christ had not come the Spirit would not have come and no one can receive the Spirit unless he receives Christ. We do not preach the Holy Spirit; we preach Christ.

2. As fire brings heat, so the Holy Ghost brings warmth into the soul and into the church. The baptism with the Holy Ghost is the remedy for coldness in the heart and for deadness in the community.

3. Heat separates the refuse from the pure metal. No other means will purify the iron

that comes from the mine. The dross must be melted out. In like manner, rites and forms, or force and restraint by law, will not purge the heart; this requires the Holy Ghost.

4. While God as a consuming fire warms and purifies, He can also burn up and destroy. The ark of the covenant parted Jordan, protected Israel, and brought blessings to the house of Obed-edom; but it smote the Philis-

tines with judgments and struck down Dagon.

Evil imitates the good, the Devil caricatures God; so the worship of material fire was an early instance of submitting the symbol for the person symbolized. They changed the truth of God into a lie, and served the creature more than the Creator. But all this suggests and emphasizes that in the true sense "Our God is a consuming FIRE."

The Oil of Gladness

By OSCAR SMITH

Not long ago it was the privilege of the writer to attend a Nazarene testimony meeting. Holy men and women were there by the hundreds, from the north, south, east, and west, far and near. In charge of the meeting was a holiness evangelist.

The meeting was just like hundreds of others you have attended. Of course it was blessed. Fiery tongues broke out all over the house. The glow in the eye and the music in the voice mixed with happy tears, often told more than the words.

The meeting, I say, was like hundreds of others until suddenly, without any warning, the lights went out!

Of course you know what happened. They sang a song or two, had a few prayers, and went home.

Is that your guess? Then you guessed wrong. The meeting went right on. And though the lights did not come on again that night, the service went on, and was, I think, a little longer than usual.

It may surprise you to hear that in the darkness we had one of the most glorious of meetings. There was something in the singing not always found; something like angel voices and the rustle of angel wings. There was something in the glad abandon of the hallelujahs and amens. There was a plaintive and confidential note that crept into the testimonies. Briefly, when the lights for the flesh flared out, the lights of the soul flashed into unwonted brilliancy!

Now the explanation on the human side is, of course, extremely simple. In the darkness each one of us lost a little of our self-consciousness and company manners. We did what we felt like because we knew we were not watched. We said what we pleased because nobody was staring at us and seeing us blush. We were lovers of the Lord, and did what the Lord would have us do.

Once in awhile we do get so blessed that it is the same as darkness to us. We lose all consciousness of being watched. We lose all care for public opinion. We may do and say something that sounds and looks ridiculous to unsympathetic, worldly people. But on the inside we know we are enjoying religion, we are literally having a foretaste of heaven!

There is a tendency in some quarters that I regret. It is a belittling of the oil of gladness. The argument is that enthusiasm is one thing and the second blessing another. Granted. Good is one thing and flavor is an-

other. But are you not glad God put the sweetness in the honey and the gravy in the roast and the tang in the raspberry?

The Devil wants us to lose the joy out of our experience. Nothing would please him better than for us to cool off and dry up and get sober and respectable. Then the innocent inborn hunger for happiness would arise, if not in the old folks, at any rate in our children and our young men and women.

In some quarters there is a tendency (not, I think God, where I am living at present) to court popular favor by cultivating meetings that are free enough in general, but eminently respectable. No opportunity is given for "fanatics to gather and discredit the work." Now, fanatics can never discredit God's work. Individuals may, but God's work goes on. Real money is counterfeited. Is that any reason why we should not have the real?

Some think there was a time when holy joy was more abundant and holy fire more prevalent than it is now. If this is true, it can only be because there was more martyrdom then, more ostracism, more sacrifice, more concentration, more devotion, more telling of the wonderful story here and there, back and forth, in season and out of season.

If we have to be a small crowd, then let us be a small crowd. A little salt preserves a great deal. If we have to be a poverty-stricken group on earth, then let us be so, so long as we are multi-billionaires in heaven! But let us never give up this holy joy that the world can not give and the world, the flesh, and the Devil can not take away, against our will.

We can get along without large memberships and expensive cathedrals. We can get along without educational institutions that measure up alongside of state universities supported by taxpayers. But we can not get along without the old-time religion of full salvation that saves and sanctifies and SATISFIES!

Assuredly we should not go in for enjoyment. But when enjoyment comes we should welcome it so gladly as to let God know we would appreciate it frequently and abundantly. See how the people crowd to the baseball and to the movies. Do they do it to be mean? Not exactly; not all of them. They do it to enjoy themselves. There ought to be more honey oozing out of the holiness beehive. We have just what the whole world wants, only let us put a little bit of it out in

the show windows and then do the advertising, big!

We said that if there ever was more holy joy than now, it was when there was more ostracism, more suffering, more sacrifice. The cross comes before the crown. No cross, no crown. If we have n't the holy joy, we should not try to work it up. It will be spurious. But we should pay the price of receiving it from God, and then walk right in the center of the road where God can show the world through us that there is nobody on earth half as happy as the holy man!

PASADENA, CALIF.

PRAY FOR A WORLD-WIDE REVIVAL

Tithing and Giving

By REV. ERNEST DEARN

Our subject is unmistakably biblical. In ancient times giving was considered worship as much as prayer and praise. The first recorded act of worship is Abel's giving to God the first fruits of his flock; and all Jewish worship was connected with giving. Abraham paid tithes to Melchizedek (Gen. 14:20). Jacob vowed to pay his tithe to God (Gen. 28:20-22), and Malachi held those to be robbers who failed to bring their tithes and offerings into the storehouse of God (Mal. 3:8).

God has a right to expect as much, yea, even more of us than was required of those under the old covenant. Theirs was an age of types and shadows, ours is the dispensation of the Holy Ghost. Our greater advantages and riches blessings suggest greater requirements.

If all Christians, irrespective of their conditions, would bring one-tenth of their income into the storehouse (church treasury) the financial problems of the church would be solved. The pastor's salary, the local current expenses, the general budget, and all other necessary expenses would be met with the probability of a surplus for the evangelistic meeting. The church ceases to beg when she brings in her tithes. The Mormon church is proving the truth of this assertion.

In the twelfth chapter of 2 Kings and in the twenty-fourth chapter of 2 Chronicles we read of how the people rejoiced when the proclamation went forth to bring in their offerings to repair the house of God. They gave until there was more than enough. There was no debt on the house when it was finished. How different it often is now! Children of God live in well built and well furnished homes, while they continue to worship God in dilapidated buildings. When men learn to grasp the "Sell all thou hast" doctrine they will get under the open windows of heaven and under the tropical sun of full salvation. When we bring in the tithes and offerings, God pours out the overflowing blessing. Holy

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THE skeptic who misbelieves in old Bible characters may laugh and sneeringly speak of Noah as the first company promoter because he floated the ark, but it is only the superficial thinker who fails to see in the life of this Old World saint a triumph of faith unparalleled and unique in Bible history. A few miles from where these lines are being written lies the second city of the British empire—Glasgow, famous for long decades as the most efficient shipbuilding center in the world. The writer has been permitted access into the yards of the most famous and has seen the mightiest vessels in the various stages of construction, and watched the great hulls speeding down the ways, until, swanlike they have floated on the placid waters of the Clyde. In all his experience in the famous shipyards, the record of Noah's unique shipbuilding programme eclipses them all.

To the world Noah is looked upon as an eccentric biblical character who lived in a strange environment amongst an unbelieving people; to the men of his day he was looked upon as a man with "a screw loose," but to the child of God Noah stands on the apex of supreme faith.

Let us unroll for a few moments the kaleidoscope of time, and in silent observation watch the panorama of events as they pass before us in the historical record.

The year is about 2350 B. C. Along the dry and dusty streets of an ancient city, whose name and geographical position have both been washed out, passes a caravan bearing sweet spices and articles of luxury from the lands beyond the sun-rising. There is a hum and bustle in the bazaar and the voices of barter and exchange mingle with the voices of the children as they play in the dusty streets and highways. Everywhere the voices of music and laughter, joy and sunshine fill the air, for skies are ever bright, food is plentiful, and life is long. Suddenly we see a strange figure passing along the street, and a smile overspreads the faces of a few and several call after him, but he hurries on. Soon he comes to a large square and takes a stand, waiting until the laughter is hushed and the music is stilled. In a clear voice, rising above the distant voices from the market, he tells the people that there is a God. Although to human eyes He is unseen, the fact of His existence is clearly recorded in the history of the race. "Repent, repent," he says, "God meant man to be angel-like and live in holiness and purity, creating him in His own image, but the serpent of Eden has defiled and destroyed, until the thoughts of man are only evil continually and lust and cruelty and vice, ever accumulating, will bring down the wrath of an

Glimpses of Bible History

By William Turnbull

Noah, the First Shipbuilder

offended God. Unless you repent," he continued, "and lust gives place to love, and cruelty and crime disappear, God's vengeance will manifest itself in an overwhelming flood. As for me and my house we will serve the Lord, and will pass over the waters safely by means of the ark."

This is Noah, and as he turns away he is followed by the voices of ribald laughter. As they look at the cloudless sky and think of the rainless years, their merriment at the eccentric old prophet increases, and they take up with fresh zest the burden of life. And so the old man vanishes from our range of vision, but the Bible tells us that, like Enoch, "he walked with God," and Paul calls him "a preacher of righteousness."

On the outskirts of the town we get a last glimpse of the Old World preacher. He is standing beside a gigantic framework of wood, and is giving directions to the builders. The noise of hammer and plane can be heard from the vessel as she lies Leviathanlike amid the yellow sands. Here and there is written on little notice boards the objects the builder has in view and the necessity for repentance so that the impending calamity may be averted. The workmen, while industrious, are discussing the eccentricity of the old man, and the impossibility of a successful launch in a sandy desert. But wages are good, and while they laugh at Noah they are content with their earnings.

Now some may ask, what has this Old World story to do with us? According to the Bible, we live today under similar conditions. Right in front is an impending judgment. Under our feet are the fires which may soon burn this old world up! We know that the flood did come, the great day did arrive, and the sad and startling fact is that not a human hand that hammered a nail or cut a spar entered in when the day of calamity came.

As we look at the ark floating away on the dark waters we are reminded of God's goodness to disciples of the true faith. Some may say that Noah's preaching can not have been very effective when only he and his wife and family were saved, but the failure does not lie with Noah but with the people. Jonah at Nineveh had a similar task but the people were willing to show fruits of repentance and through sackcloth and ashes demonstrated their sincerity.

Nineveh was earmarked for total destruction, but above was a God of love and justice. Had the people repented in Noah's day, the ark would have remained high and dry, fitting memorial of a God of love, and a testimony as to what faithful Noah was willing to undergo for the salvation of those who were on the verge of destruction. We must remember that we miss the whole kernel of this old Bible story should we forget that the human point of interest does not lie in the flood, but the building of the ark. The ark was not built for the people. It was too small. It was built for the household of Noah. Probably up till the closing date the old man was hoping and praying for repentance on the part of the people, but as a safeguard, he built the ark lest the people might refuse the offer of salvation. And he was right!

In looking further at this old Bible story, it is worthy of note that Noah, like Enoch, stood alone. In Hebrews 11, which has been called the picture gallery of the world's heroes, Noah is mentioned for his supreme faith. He was divinely taught of things unseen and for the sake of himself and family built the ark which was to float them over to the newer age. Amid the myriad life of the old days, he must have been lonely. God meant religion to be more than a family concern and faithful Noah probably went from town to town and village to village in his proclamation of the simple message of salvation. But it was not to be, and the downward career of a mad bad world rushing headlong to physical and spiritual destruction was mercifully stayed by the cold waters of the flood.

Have you ever thought of the last seven days? God in His mercy granted 120 years of respite, and day by day the ark like a thing of life grew until finally it was ready for the approaching waters. But seven final days were given for repentance. What momentous days for Noah. Amid sunshine and song and laughter, there seemed to brood over the whole country a lonely silence, for the noise of the hammer had ceased and the voice of the workman was stilled. Unseen, unknown, the angel of death was hovering with outstretched wings over a land filled with sunshine and perfumed with flowers, but reeking with corruption in such a degree that total annihilation was the only means of cleansing a polluted earth. And so the last call came. Noah visited his friends for the last time, and then God led him to the ark and shut him in. Had he not been shut in the cries of the drowning and the shrieks of the dying might have constrained the old man to jeopardize his own safety. What

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The Philosophy of Suffering and Punishment

By REV. A. G. JEFFRIES

No. 2

"My heart showeth me the wickedness of the ungodly that there is no fear of God before his eyes, for he flattereth himself in his own sight until his abominable sin be found out" (Psalm 36:1, 2).

The word guilt like the German *schuld* means a debt. It is derived from the Anglo-Saxon verb *gildman*—to pay. How natural the metaphor is we may see from the fact that our Lord chose it in the parable of the unforgiven debtor, and in the Lord's prayer He taught us to say, "Forgive us our debts as we forgive our debtors." So too the metaphor for a man's redemption is *apodosis*, the payment of a debt. Susceptibility to guilt, or suffering is God's only way of getting at the lawbreaker.

God foresaw the fall of man and constructed him on a probational basis. We know there is no moral law demanding obedience from matter for law appeals to intelligence only. People who talk of sin in the flesh betray gross ignorance of the whole moral subject. For probation alone, intelligence is tied to matter. A blend of the perishable to the imperishable. All suffering is mental. We speak of physical pain and suffering but we only mean we suffer and that the cause of it is located in some part of the body. If it were possible to lift the brain from the skull and the subject live on, we would have a body subject to no pain though limb be torn from limb. All physical rupture or disconformity is heralded to the mind through excitable and highly sensitive sentinels called nerves. Just what suffering is no human mind can say more than it is something the mind revolts. Condensed, it is the scourge of God.

It is safe to say that all suffering comes from the violation of some law—individually or ancestrally. Perhaps if we had a perfect knowledge of the composition and construction of our bodies, and a perfect knowledge of dietetic, hygienic, and sanitary laws, much suffering could be eliminated which springs from ignorance or wrong doing, over-eating over or under-working and many other such things.

The dual susceptibilities of man's emotional constitution can not last longer than the period of probation. Suffering and joy do not spring from man's permanent constitution but from probational elements. Neither suffering nor happiness, joy nor misery in this life are constitutional. In the very nature of things they can not be until man's probation is ended. He will then be eternally freed from dual sensibilities and will wear a unit nature forever, good or bad as the case may be.

The concrete blending of the elements referred to form what is called the conscience.

All approbation for rectitude, and censure for wrong, goes out from this office. "Their conscience also bearing witness." The word conscience came from the Latin word *conscientia* from *conscio*—con, with the *scio*, to know. Self-consciousness is the meaning. This faculty is as indestructible as God himself. Lazarus carried it to paradise. "Now he is comforted." Dives carried it to hell. "Thou art tormented."

WORLDLY FAVOR

By NATHAN H. BULLOCK

*The favor of the multitude
Seek not, if you are wise,
Because their favor changes,
Their admiration dies.*

*Though they, with loud hosannas,
Because of wealth you own,
Your beauty, rank, or talents,
Would place you on a throne:*

*When beauty's charms or talents,
Or rank, or riches fly,
They'll all denounce and leave you
Alone to live or die.*

*Some one your place has taken
In favor of the crowd,
Your robe of public royalty
Has turned into a shroud.*

*Those who rejoiced when fortune
Had blessed your life with gain,
Are now rejoicing over
Another victim slain.*

*Seek not, but serve with Jesus
Along His narrow way
Which keeps on shining brighter
Through earth's and heaven's day.*

The agencies of mercy are now striving to save men. These agencies cease at death when the nature becomes a unit. Confirmed forever. The soul will be conscious that it is lost forever or conscious that it is saved forever. The lost can never feel approbation again. The saved can never feel disapprobation again. If men will not be changed here under the benign agents God has so graciously given, how can they be changed when they are forever withdrawn?

There must be a correspondence between character and condition. Dr. Olin dying, said, "I love God so, it is impossible for me to go elsewhere than to heaven." A young man dying in a sanitarium in Oklahoma City last autumn was asked if he was ready to meet

Jesus. He struck with his fist the Christian nurse who had asked the question. Milton makes Satan cry, "Myself am hell."

God being infinitely good, He desires the salvation of all men; infinitely wise, He has provided means by which this can be done; infinitely powerful, He is able to carry into execution all His decrees if men will let Him. If they will not have a moral change here and now, show me one promise for their emancipation hereafter.

Moral character depends absolutely upon volition. The human will is free. It can defy heaven and earth to control it. "Choose ye this day whom ye will serve." Thus Joshua 24:15 rolls the whole responsibility upon men.

The most inveterate objectors to the doctrine of eternal punishment are the ones most deserving of it. To deny eternal punishment gives God the lie to His face. There is not only a state of hell but there is a place called hell. Hell is called "A place of torment" (Luke 16:28). Judas "went to his own place" (Acts 1:25). "Weeping," "wailing," and "gnashing of teeth" are words expressive not of suffering here but hereafter. Not of men living in the flesh but spirits in hell.

TITHING AND GIVING

(Continued from page five)

people love to give. They get blessed in giving.

A scholar in one of his schools came to John Wesley one day in a half-frozen state. Mr. Wesley was deeply touched, and asked the child, "Have you nothing to wear but that linen gown?" She replied, "Sir, this is all I have." He gave her the small contents of his pocket, regretting that he could do no more. As she left the room, his eyes fell upon the pictures which adorned the walls, and his conscience cried out, "Will thy Master say, 'Well done, good and faithful steward?' Thou hast adorned thy walls with the money that might have screened this poor creature from the cold. Oh, justice! Oh, mercy! are not these pictures the blood of this poor maid?" When Mr. Wesley's income was one hundred and fifty dollars, he gave away ten. When it was three hundred, he gave away one hundred and sixty. When it reached four hundred and fifty, he spent three hundred and ten in charity. When it became six hundred, he scattered four hundred and sixty among the poor and needy. He continued this exceedingly rare charity to the end of his life. Often people feel that they are doing much for the cause of truth, and eventually come to find out that they have but touched the borders of true consecration.

FITCHBURG, MASS.

PRAY FOR A WORLD-WIDE

REVIVAL

Dear boys and girls:

We are going to open this week's page by asking you some questions. Here they are: Are you sometimes tempted to grow a bit impatient over the way your mother's love shows itself? Do you wish she were not quite so particular about where you go, and whom you are with? In other words, do you wish she would let you alone more than she does, and and give you a chance to live your own life, as many young people express it?

I was reading an article in the newspaper last week from one of those women whom we call the *new woman*. She was giving her views about all the wonderful things that the new woman is going to do, things which will be such an improvement over the achievements of the old-fashioned woman.

"But if women are to bring all this to pass," asked the reporter to whom the lady was talking, "how will they ever find time to nurse their children?"

"It will be done in a new, much better way," declared this representative of liberated womanhood. "It is the most foolish, wasteful thing possible for each woman to care for and rear her own children. No—great community nurseries should be built, and all the babies in each community be placed in its institution, under the care of scientifically trained nurses. The children would be reared in a much superior way, and their mothers would be free to take their part in the great doings of the world in this day and time."

If you are chafing under your mother's watchful care, it may be that you would welcome the advanced ideas of this lady apostle of new things. But if you don't think you would like a plan which would do away with your home, and your mother, perhaps you had better be more appreciative of things as they are. These are strange days in which we are living, and who knows but what your mother herself might get some of these ideas in her head, and long for a little liberty on her own account, and the chance to live her own life? And if enough mothers take up with such ideas it won't be long before they will get those community homes built for their children, with trained nurses in charge, and then where will you be? Oh, just longing for the old days when mother filled your hands with cookies and said:

"Where are you going, Jack?" or, "I will let you go, but you can only stay an hour, Dolly," or, "I would rather you didn't go with that new girl, dear. I don't think her a good companion for my little daughter."

But you don't really think such a thing could ever happen, as the community home, and I am sure you don't want it. Well, then, try and appreciate your own home more, and thank God that you have an old-fashioned woman for a mother who has no notion of turning her children over to the care of others, but who watches over them, and loves them faithfully enough to want to know where they are. The following little sketch, based on a true incident, tells how one girl had her eyes opened to the value of her mother's love.

THE VALUE OF A MOTHER'S LOVE

Elizabeth Kent came out of her mother's room, closing the door behind her. She opened her book and sat down by the living room fire to study, though it was easy to see that her mind was busy about something else.

Mrs. Harrell, a cousin, who was visiting the family for a few days, sat on the other side of the fireplace reading. "Cousin Rhoda," said Elizabeth suddenly, "did you hear me talking with mother?"

"I didn't mean to eavesdrop, Elizabeth," answered Mrs. Harrell, "but I could n't help hearing your final words."

"Well," said the girl, drawing her brows together in a frown, her cheeks flushing a bit deeper, "there isn't any one else in the world but you with whom I would discuss my mother. But you love her so dearly, and so do I, that as long as you have heard what we were talking about I am wondering if you could help me and help her as well. She is the dearest mother in the world, of course. But I feel that she is making a mistake in the way she wants to manage me."

"Why, Cousin Rhoda, I am sixteen years old—nearly seventeen—and mother seems to think I ought to ask her if I leave the front gate! It seems to me she should realize that I am old enough to have some judgment about going to places, and that it would be better for her to show that she has some confidence in me. It just gets tiresome to have some one always want-

THE HOME

Conducted by Mrs. J. T. BENSON

Do You Appreciate Your Mother?

ing to know where you are, and what you are doing," finished Elizabeth impatiently. "Yes, I suppose so," said Cousin Rhoda. "Of course you must know, however, that it springs out of her love for you."

"Yes, I know," answered Elizabeth, "and yet it comes to me sometimes that parents just get into the habit of trying to keep up with everything their children do, until they don't know when they are taking it beyond the bounds of reason. I tried to explain to mother how I feel about it, but she does n't understand my viewpoint at all. It just means that I hurt her, and that she worries me, always wanting to know where I am, so that there is a sort of gulf between us over the question. I don't want to wound her, but I just can't stand feeling like I am being nagged all the time. You must think it dreadful in me to say such things," said the girl, her voice breaking a little, and her eyes filling with quick tears.

"No, I am glad that you are speaking to me right out of your heart, dear," said Mrs. Harrell, "and of course I want to help you if it is in my power. Let me tell you where I went this morning, Elizabeth, and what I saw and heard. That may give you some light on the subject. You remember hearing me say that the matron in charge of the Protestant Orphanage grew up in my home town, and that I know her very well."

"Oh, yes," said Elizabeth, "and you promised to go with little Mrs. Steele when she went to see about adopting a baby."

"Yes," said Mrs. Harrell. "Well, we went this morning, and Mrs. Steele filled out the necessary papers, and brought home the baby girl which the matron had advised that she adopt."

"Did she really bring it home?" asked Elizabeth eagerly. "Oh, Cousin Rhoda, I know dear Mrs. Steele is happy over it, and her husband too. They have wanted children so badly, and finally they decided that the thing for them to do was to take some orphan child, since it looked as if they would never have any of their own. Is the baby pretty?"

Elizabeth had forgotten all about her own irritation, and Mrs. Harrell smiled as she answered: "It is a lovely little thing, about a year old, with refined features, and the brightest, most intelligent face."

"I think they did just right to adopt a baby," said Elizabeth, "though some of their relatives have discouraged them about it. But just think what it will mean to have this sweet little life in their home, and what it will mean to the child to have some one care for it, and give it a good chance in life."

"Yes, that part is very beautiful to think about," said Mrs. Harrell, "but there were other things which made my heart very sad. When we went to the orphanage this morning, they took us into a room where some eight or ten little children were gathered, some playing, others looking out of the window. One of them came over to us rather shyly—little orphan children are just hungry for a bit of love, you know. And no matter how kind they are in a large institution, the children crave home life, and personal affection. So this little girl said:

"Have you come to adopt somebody?"

"Yes," answered Mrs. Steele.

"Oh, I wonder who it will be?" said the child.

"She went to the little group by the window."

"The lady is going to take some one to be her own child," she whispered. The children were all eagerness at once.

"I do hope it will be me," said one of them, much excited. "Do you think she might take me, Molly?" she asked the first little girl.

"I don't know. It will be somebody," said Molly, shaking her head wisely.

"Maybe she wants a boy," said a little fellow about five years old. "The last people who came for a child took Ted; they didn't want anybody but a boy."

"Well, I wish some one wanted a girl like me,"

sighed Molly, "but I don't believe anybody ever will. I have just hoped it would be my turn every time some one has come. It must be just wonderful to have a home, and folks in it who love you, and care for you. I do think that children who have loving parents ought to be the happiest children in the world."

"Just then the matron came in the room, carrying the baby in her arms. 'Here is the child I told you of,' she said to us."

"Oh, it is a baby that the lady is going to adopt," whispered Molly, "she doesn't want any of us."

"Do you suppose anybody ever will want us, Molly?" asked a quiet little girl wistfully.

"I don't know. It is a long time to wait," said Molly, "but it must be awful nice to have somebody want you, and always be looking out for you."

"And it is awful nice," Elizabeth, just as poor little Molly said. And while it may have its drawbacks, this having some one care for you, and care so much that they are deeply concerned about everything which touches your life, still it is better than to be in little Orphan Molly's place, isn't it?"

"Well, I should say it was!" exclaimed Elizabeth emphatically. "Why, Cousin Rhoda, the thing which has been annoying me, is the very thing poor little Molly is longing for! I am ashamed of myself for being so ungrateful. But never mind, you are going to see a change of heart in me, and so is my dear, faithful, loving mother. I do wish somebody would take little Molly, though."

"Molly is only one of thousands of hungry-hearted children," said Mrs. Harrell, "most of whom will live and die with that hunger unsatisfied. So, my dear, thank God for the rich warm love which surrounds you, and pray for the children who have been deprived of it."

"I will," said Elizabeth.

A farmer in Scotland found that his fine field of clover was being eaten off by some animal. No straying cow was ever seen there, and yet the clover was slowly disappearing. One Sunday morning he rose before daybreak and went out to his field, and there saw his neighbor's cow busily feeding. Around her neck a very long rope was fastened, and on his own door-step sat her owner holding in one hand the end of the rope and in the other an open Bible in which he was reading. "Are ye trying to make them square, Taumas?" asked the farmer as he pointed to the rope and the Book.

The sea is mighty, but a mightier sways
His restless billows. Thou, whose hands have
scooped

His boundless gulf and built his shore, Thy breath
That moved in the beginning o'er his face,
Moves o'er it evermore.

—BRYANT.

To you young people the Son of Man will certainly come. Do not manufacture experiences. Do not pay too much regard to those who shout to you, "Lo, here is Christ!" or "Lo, He is there!" but be so expectant of Him always, keep so in the pure way of His commandments, pray so earnestly for Him to come, that when He does come you will know it.—PHILLIPS BROOKS.

Though we are young and simple,
In praise we may be bold;
The children in the temple
He heard in the days of old.

—E. P. HOOD.

CHOOSE YE THIS DAY

To him who stands at parting ways,
Whom choice confronts of this or that—
The level path through pleasant days,
The heights the saints are toiling at—
God speed! and may he never rue
The road he chooses of the two.

—JAMES BUCKHAM.

THE GOSPEL not only contains the missionary idea, but it is the missionary idea and nothing else.—Dr. R. F. HORTON.

The Promised Gift of the Holy Spirit

By REV. F. W. COX

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him" (St. Luke 11: 13).

The promise of the Holy Spirit contained in this verse has been fittingly quoted as "The believer's Magna Charta to all Pentecostal Fullness." What we need to emphasize today in holiness preaching is "The baptism with the Holy Ghost and fire." We need to emphasize "Him" more than "it." "Himself" is the promise. It is always safe to insert the intensive personal pronoun. Suppose you came to my home and asked my wife, "Is Mr. Cox at home?" and she would reply, "No, it went to town, and it will not be back until to-night." What would you think of such an ungrammatical reply? Jesus said, "He shall guide you into all truth" and "He shall abide with you" and "I will send him unto you." Of course, when He comes, He will bring "it." We shall then have "the blessing" and the "Blessed."

This promise of the Holy Ghost is to God's children. To show His willingness to give this sin-cleansing baptism, He reasons in the eleventh and twelfth verses in the most simple, yet most reasonable way. Hear it, "What father among you, if asked by his son for a loaf, will hand him a stone, or if asked for a fish, will hand him a serpent instead?" Then He concludes, "If for all your evil you know to give your children what is good, how much more will your Father give the Holy Ghost from heaven to those who ask him?" (Mof-fat's translation.) Glory to God! This is a family affair. Not because we are good or perfect, but because we are His children. The family relation entitles us to this richest of all gifts. Hallelujah!

It is a wonderful thing to be saved yet there is a notable difference in the enrichments and enlargements, as a result of the gift of the Holy Ghost. Let us notice a few of the improvements.

First. We are made perfect in love. Ill-will, unforgiveness, enmity, unholy ambition, and everything contrary to perfect love is cleansed from our hearts entirely. Thank God for a pure heart in these awful days of sin.

The heart of the justified is often "faint and cold." The incoming of the Holy Ghost and fire, burns out the frost, the chills, and all the dampness, and sets our hearts all aglow, with white-heated love for God and all humanity.

Second. With this holy baptism, God gives "a pure, warm, and changeless heart, a living fire." The variableness, fluctuation, and the up and down life is all gone. Then like the old saint, "we love every one God loves, and everything that God loves."

Third. It gives us a triumphant faith and the tread of a conqueror. Before one has this holy baptism, his faith is often mingled with doubts, fears, sometimes murmurs and dis-

couragements. After the Holy Ghost comes in, our faith is tempered with love and we can stand firm.

Fourth. This holy baptism richly improves our prayer life. We can "pray in the Holy Ghost, building ourselves up in the most holy faith." We will have "The spirit of grace and supplication." Prayer has become a pleasure, yea a real delight. We can pray reverently, unctuously, intensely, and without formality. It burns the narrowness out of our minds. We will keep in touch with the heathen and those who have crossed "the trackless ocean, and the burning sandy deserts" to give the heathen the glorious light of the gospel of Jesus Christ. Home is now foreign, and foreign is home. Praise the Lord!

Fifth. We have a much larger liberty. We realize that we are no longer bound by the fetters of sin. Christ is our ransom in a very real sense. We are emancipated. It is a wonder we do not shout, weep, clap our hands, and leap for joy more than we do. Just think, "The Comforter has come." Hallelujah!

NOAH, THE FIRST SHIPBUILDER

(Continued from page six)

a thought; to hear the cries of loved ones as they sweep past beyond the reach of safety. Sadder thought, to be forever separated! And so the great hand of omnipotence that shut Noah into a place of safety, destroyed the impenitent sinner amid the roaring waters.

But thank God, we have in the ark a symbol of safety. Today people are still saying, "Where are the signs of His coming?" Probably the majority are asking this question. In Noah's day the majority were lost. Probably it is generous to think that perhaps some did believe Noah; and dying before the flood, their faith was counted as righteousness; but this we do know for a certainty that thousands who saw the ark, many who heard about it, and all who built it were overwhelmed in the flood of waters. Strange irony, that the very builders were destroyed, and many of them probably standing around the ark in the day of calamity to see if Noah's prophecy would come true!

Dear reader, if the door of your heart has hitherto been shut against a Savior's love, open it now. The day of calamity is fast approaching, we already hear the mutterings of the storm, but thank God the ark of safety is still open, and above all, shines the golden rainbow of promise telling us that the God of Noah still reigns—

Come to the Savior, make no delay,
Here in His Word He has shown us the way;
Here in our midst He's standing today,
Tenderly saying, "Come!"

EDDINGSTON, SCOTLAND.

Reader, do you want the Holy Ghost? Then surrender your all, walk in the light, step out on the promises, get under the blood. Ask in faith, nothing wavering, for "If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Ghost to them that ask him."

LISBON, OHIO.

Pray for a World-Wide Revival

By N. B. HERRELL, Gen. Sec.

We need a world-wide prayermeeting to girdle the globe with a united volume of prevailing prayer, for the one and same thing, namely, a world-wide revival of Christian religion. This is the greatest need of the Church, the children, and the unsaved. It is true we are praying, and working for a revival in our local churches, and missions, but the need of the hour demands that all Christians around the world meet at the throne of grace with a united petition for an outpouring of the Holy Spirit in refreshing showers upon the thirsty land.

HABAKKUK'S PRAYER

"O Lord, I have heard thy speech, and was afraid: O Lord, *revive thy work* in the midst of the years, in the midst of the years make known; in wrath remember mercy."

DAVID'S PRAYER

"Wilt thou not *revive us again*: that thy people may *rejoice in thee*? Show us thy mercy, O Lord, and grant us thy salvation."

ISAIAH'S MESSAGE

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place with him also that is of a contrite and humble spirit, to *revive the spirit of the humble*, and to *revive the heart of the contrite ones*."

HOSEA'S EXHORTATION

"Come and let us return to the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he *revive us*: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." "They that dwell under his shadow shall return; they shall *revive as the corn*, and *grow as the vine*: the scent thereof shall be as the wine of Lebanon."

Together with the General and District Superintendents, pastors, and evangelists, deaconesses, and lay members, old and young, Gentile and Jew, bond and free, Christians of all lands, meet at the throne of grace in our family, secret, and public prayers for a refreshing shower from the presence of the Lord on His people, all for His glory and the salvation of the lost. Begin it now. The next time



Brother Bud's Good Samaritan Fund

To the Good Samaritans scattered abroad:

Greetings! In our last convention in Greeley, Colo., we secured twenty-five annual subscriptions for the dear old HERALD OF HOLINESS. We met scores of people there who were reading the Good Samaritan's Corner and enjoying it. The Good Samaritans there helped me to put the HERALD OF HOLINESS in six charitable institutions, and they rejoice that the HERALD OF HOLINESS is now going to multiplied hundreds of jails, orphans' homes, rescue homes, old folks' homes, hospitals, county farms. The readers will be glad to know that up to the time we closed in Greeley we had received nine hundred and seventy-three subscriptions. We are now in Burr Oak, Kas., and are going to make a pull here this week for at least twenty-seven more subscriptions, to bring it up to one thousand. At the close of our convention here we will have closed exactly a five months' campaign, or to be strict about it, it will be five months and a day, for we began in Brooklyn, N. Y., on November 9th, closing in Burr Oak, Kas., April 10th, and we are expecting to report one thousand subscriptions in five months, and the readers must remember that we have put in hundreds of dollars since then for the Samaritan fund.

Many people have spoken to me about sending the HERALD OF HOLINESS to the various mission stations around the world. We want Brother C. W. Jones, our circulation manager, to get busy now and do his part of this job and take it up with the missionary secretaries of the various denominations. We want

him to go about it the very minute that he reads this letter. We want him to get the names of the various mission stations scattered around the world. Now, Brother Jones, get busy. We are expecting you to get the names, which you know is not half as big a job as getting the money, but if you will get the names I promise you that the money is coming across.

We can do no better work than to send the HERALD OF HOLINESS over the world, and let the missionaries of all different denominations read the HERALD OF HOLINESS every week. It will be like a letter from the homeland, and it is a fact that the missionaries that are sent out from the various denominations are the most spiritual people in the churches and they enjoy a good letter from the homeland. But remember, Good Samaritans, that these missionaries are on very small salaries, much less in the foreign field, than we are at home. It is up to us now to see that they have the HERALD OF HOLINESS every week. We want to build them up and encourage them to be at their best for God, and I know of no paper that could be a greater blessing than the HERALD OF HOLINESS. During the latter part of April and the first part of May I want us to send the HERALD OF HOLINESS to multiplied hundreds of missionaries.

The readers may know that from April 12th to 25th that the coast to coast party will be in Kansas City, with headquarters at the Publishing House. There we are going to get busy and at the closing of our convention there, we want to bring up an annual report for the year to let the readers know how many homes we have reached with the HERALD OF HOLINESS. We have planned to raise between three and four thousand dollars and if possible put the HERALD OF HOLINESS in twenty-five hundred homes during the year.

In perfect love,

UNCLE BUDDIE.

you pray, pray for yourself, but pray for the other fellow around the world. God wants to hear His children pray. We all can pray. If you join us in prayer, you must meet us at the throne of grace, for only those who pray through really pray:

"But there's a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

"That power is prayer, which soars on high,
Through Jesus to the throne,
And moves the hand that moves the world,
To bring salvation down."

SKILLED WORKMEN

There is one kind of predestination in which all Christians, everywhere, should be able to believe unitedly and with their whole hearts. Paul tells us what it is in Rom. 8:29, when he says that God foreknew and predestinated us to be "conformed to the image of his Son.

This was in the divine mind before we were created—that men should be like Jesus. But are we? Are others taking note of us that we have been with Jesus? Do they see Him in our lives, in our faces? A writer tells us that:

An artist was sent by a newspaper editor to a meeting of the Salvation Army in England for the purpose of studying the faces there and caricaturing them. The errand was not displeasing to him, for he was an infidel and had no sympathy with such Christian soldiers. But as he watched the eager faces and saw their joy in their service, he was convinced that these people had something which he had not. He could not carry out his commission; he took knowledge of them that they had been with Jesus, and at length he himself was led to seek and own the same Savior.

ATLANTA, GA., A GOSPEL GATEWAY

When, in the providence of God, the Church of the Nazarene was raised up to establish and conserve the work of holiness over these lands, its leaders with far-seeing vision set about first to establish strong centers of pentecostal power and fire in all the principal cities and strategic points of the country, knowing that from such dynamic power houses would come faith-flaming evangelists to carry the full gospel message to the surrounding country.

We thank God we have seen this in many parts of the country, for such has been the outcome of our onward march. The large cities of the North and West, which were only mission stations a few years ago, are now not only shedding forth a mighty influence for the Church of the Nazarene, but they are demonstrating the mighty power of God, and have been mightily used of God in establishing many good churches and full salvation schools throughout a constantly enlarging radius, sending forth gospel heralds even to the utmost parts of the earth.

We all feel grateful to God that our courageous pioneers of the past have been instrumental in His hands to do this great work—in establishing our churches in some of the principal cities of the North and West. We feel that God would now have us turn our eyes to the great Southland, and especially the southeastern zone.

The country south of the Blue Ridge and Cumberland ranges I will not speak of, but confine myself to the one state, Georgia. Holiness has been preached the state over, I would judge from my observations. While this is true, and there are many in the experience of full salvation today, still we need to continue preaching it and arrange to organize in order that we may be able to offer a church home to those who want to come with us; then, too, we must preach it to those who have not yet heard this tremendous truth of full salvation.

From every standpoint, it seems to us, whether geographical, industrial, educational, or religious, Atlanta, the capital of Georgia, is the gateway to all the other cities and country of the coastal plain.

Not only is Atlanta the metropolis of the Southeast, having a population of a quarter of a million, including its suburbs, reached by a single fare on the trolley cars, but it is the hub of the great network of railroads of the Southland, with a hundred trains unloading thousands of people from all sections of the country at our doors every day, many of whom would be glad to attend the Church of the Nazarene while

here, if it were made possible for them to do so. Recognizing Atlanta as a strategic center, efforts have been made in the past to plant our work here, but with limited success. At present we have a class of about six or eight that are real Nazarenes, some of whom have been praying for many years that this day might come.

We feel that God has called us to this needy field and expect to hold tent services in various parts of the city throughout the summer with Mrs. Duncan assisting as much of the time as she can be spared from our church in the southern part of the District. Will you not pray for us?

We had hoped to secure a hall to worship in but at present it seems impossible, yet God knows best, and if we are not able to get a hall, we will be under the tent in the course of about three weeks. Any one taking the HERALD OF HOLINESS, and knowing of this will find where we are and come with us. Also others who are coming through, please get in touch with us, and those who know of any Nazarenes who have moved here, or who have relatives here, should communicate with us, if you desire them brought under the influence of the Nazarene church. When Sherman finally captured Atlanta and established headquarters here, in the '60s, his armies swept on with unabated victory until the whole Southland was conquered, and we today, as a church, are challenged with a like opportunity. There are thousands of young men and women in this city, students of the score or more schools, who need our church. We have a vast opportunity here. Pray for us.

If you want to communicate with us, you may write to Rev. W. L. Duncan, General Delivery, Atlanta, Ga.

INDIANA DISTRICT

The Lord is gracious to us. His blessings are on the District. We praise Him!

Since our last report we have organized two churches. Brother Boswell has been conducting a mission for some months at Plainfield, and we organized a church there with thirty-six members. Had a glorious time and spent a few days preaching for them, continuing the good revival that Brother and Sister Cook, from Huntington, W. Va., had held with the mission. God blessed and used them in this meeting to the salvation of souls. The work there moves forward with Brother Boswell supplying as pastor.

We were called to Raymond, Ind., where we found a fine little class of holiness folks desiring a Nazarene church. They had already purchased a splendid lot and had it paid for. We preached a few days for them and organized with twenty members, and more to follow. Some fine holiness folks and God was there and we had a great time. We raised \$1,000 in pledges to be paid in the next few months, on starting a building in which to worship. Brother and Sister Redman are both splendid preachers whom we have known for years, cast their lot with us here, and were called as pastors. They will give what time they can spare from their campmeeting work this summer.

Reports come in from all over the District of splendid revivals and progress on all lines. We have been on the go continually and our hearts have been inspired as we have seen God pouring out His Spirit on the churches and souls being saved and sanctified.

We spent a blessed Sunday with Rev. N. Douthett at Greencastle, and found the work forging ahead. Had some good victories at the altar and a shout of victory. At Frankfort we found Pastor McHenry in a good revival with Rev. Burger. The work is progressing nicely there. At Elwood we spent a few days with Brother R. L. Wisler. God is blessing and conditions are much improved. We had some glorious times there and a great union service at the holiness church which we enjoyed very much. Spent a few nights at Ray Street, Indianapolis, with Brother Alvin Kerst and had a good start with his revival which followed with Rev. Ashley and Joe and Helen Peters as evangelists.

Returned last week from northern Indiana, where we had a glorious service at Hammond Easter Sunday with seekers at the altar and the glory down. They are planning to enlarge the building and the work is growing with their good pastor, Brother A. M. Wells, pushing the battle. At Gary we are getting established. Purchased a lot and received \$1,000 in cash. A basement is planned for the summer and they are also planning to launch a revival campaign the last of June. Amen!

We also visited Arndt's Chapel. The new church at South Bend, with Rev. H. A. Barnett as pastor, is being put on the map. Amen! Sister Carrie Felmlee and the church at Auburn are going by leaps and bounds. Found Pastor Russell C. Gray at Elkhart in a splendid revival with Rev. Miss Edna Banning. We hardly knew the church at Fort Wayne. So many new faces. Here we ran onto Dr. Moore and the Aeolian Quartet and it was good to be there.

Brother Howard Paschal is building up a strong church there. Had a blessed Sunday with Brother and Sister Rich and their good church at Huntington. Some souls prayed through in the good old-fashioned way. They have just recently purchased a splendid corner for church location. At Keiter's Chapel, Up-land, Ind., heaven was not far away, and we had to stop several times and let them shout it out.

We have spring time in our soul. Expecting a great preachers' meeting and planning for the summer's work. Jesus is growing dearer and dearer.
J. W. SHORT, Supt.

HOME CAMPMEETING, GREELEY, COLO.

We greet you this week from Greeley, Colo. Greeley is one of the most beautiful little cities in all northern Colorado. It is in a rich country under irrigation, where they raise fruit and vegetables, wheat, and potatoes, and alfalfa, and all the good things of life. It is not a large city, but one of the richest little towns in Colorado. Their courthouse there is large enough for a statehouse, built out of beautiful granite.

Our convention here was planned by their pastor, Brother C. H. Lancaster, and our District Superintendent, Brother A. E. Sanner. Here, as in many other places, we had the District Superintendent, and many of the pastors to help us shout on the battle. They had interesting services each morning and we came on with our big rallies each night. We have had no convention so far where the spiritual tide was more beautiful and the fellowship more precious than at Greeley.

We were one day late reaching Greeley, owing to the fact that it was over twelve hundred miles from Walla Walla, Wash., to Greeley, Colo. But during our five days there we had seventy-four people at the altar, the finances came up beautifully. The saints were blessed and refreshed. This was a glorious and beautiful convention. It did credit to our Nazarene brethren. In Greeley we have a beautiful church. We had with us for a couple of days Brother Lew Berger, our pastor at Oakland, Calif. He had been east to visit his mother at his old home at Frankfort, Ind., and on his way back to California he stopped off with us for a couple of days. Many of the readers will remember that Brother Berger was pastor of the Greeley church for seven years. He was glad to meet his old friends and they were glad to see him once more. One of his brothers lives in Greeley and is one of our staunch Nazarenes.

In our five days' convention we had seventeen different denominations and thirty-four local churches and preachers from Colorado and Wyoming in attendance. We only have one church at present in Wyoming. Brother Welsh and his wife were from Wyoming. Also Brother J. A. Anderson and his wife are our home missionaries from Wyoming. They travel in an auto and preach holiness day and night. They are among the finest pioneer workers I know of. They have two churches ready to organize now. We also had with us Brother Redd and his wife from Cheyenne. They are school teachers and very beautiful people, deeply spiritual. They are members of the International Holiness Church, and were with us several days shouting on the battle. We had with us Brother R. J. Plumb and Brother Ralph C. Gray from up about Canyon City and Florence. Brother L. E. Glatton was with us from Colorado Springs, and a number of other Nazarene pastors, but we don't remember where they were from.

Our convention closed with thirty-eight in the altar on Sunday night, and almost the entire altar was swept with a tidal wave of glory. The work in Colorado is bound to progress under the leadership of Brother Sanner. He is a beautiful District Superintendent, and Greeley is bound to go forward with our faithful Brother Lancaster at the head.

In perfect love,

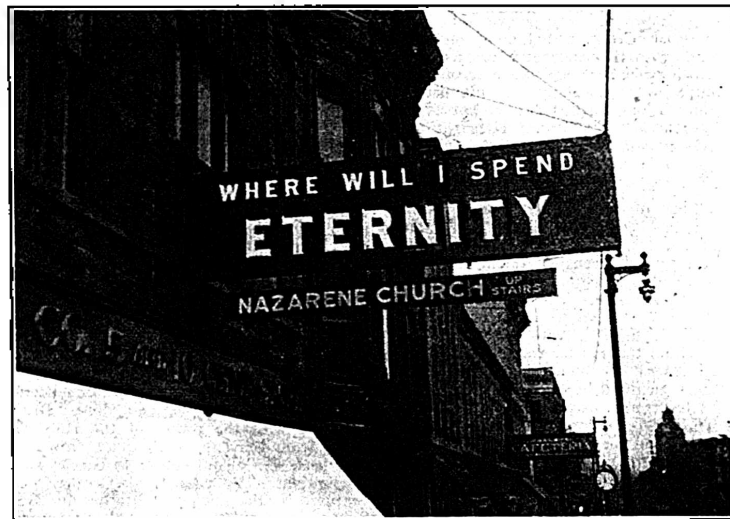
REPORTER.

Give us this day our daily bread, we pray,
And give us likewise, Lord, our daily thought,
That our poor souls may strengthen as they ought,
And starve not on the husks of yesterday.

—PHILLIPS BROOKS.

Our daily bread. I have read somewhere that when the month of August comes round the world is each year within two months of famine; the world's granaries at that time contain only eight weeks' supply of corn. How forcibly such a fact preaches the truth of our dependence upon God!—Dr. J. D. JONES.

NAZARENE CHURCH, ELKHART, INDIANA



THE church at Elkhart, Ind., was organized in July, 1919, with thirty-seven members, and during the first year we practically doubled in membership. We have passed our state of infancy during these seventeen months, and are on the dead run for God. For all purposes there was given \$79 per capita, and \$20 per capita for foreign missions. Through the generosity of one of our good members a large electric sign, a cut of which is shown above, has been purchased at a cost of \$435 and given to the church. We are located in the heart of the city on the main street. This sign, bearing the inscription, "Where Will I Spend Eternity?" will be read by the hundreds who daily pass our doors. The word "Eternity" is in large letters and can be read at night for a distance of two blocks. We are planning and praying for a special meeting in April and a summer campaign with Brother Bud Robinson.

R. C. GRAY, Pastor.

Among the Churches

HAILEY BRANCH, ARK.

—Just closed an eight days' revival with Rev. A. F. Daniel, our District Superintendent. We are glad to report a great meeting with twenty-one professions, and five additions to the church. The spiritual tide continued throughout the entire meeting, not a single service, but what the Lord's great power was manifested.—J. H. Huston, Pastor.

CLARENCE, MO.

—Sunday, March 27th, will never be forgotten by most of the congregation of the Church of the Nazarene here, because of the presence and power of God with His people. This was the closing day of a three weeks' revival which was a revival indeed. God put His seal of approval upon the meeting in a special manner in the two last services. Men and women were gripped by the power of the Holy Ghost and were caused to pray, cry, shout, rejoice, and praise God for His goodness to us in this revival. Evangelist E. C. Dees, of Clarence, conducted the meeting, under the direction of the Holy Ghost. Visible results were not as great as in some meetings, but much seed was sown, which will bear fruit later. There were about twenty-five seekers and most of them were happy finders of the blessings sought. Several answered calls to special service in the Master's vineyard, for both home and foreign fields. The church has been greatly blessed, built up in faith, drawn closer to God, closer to each other, and we are going on, praising God for the great meeting. There will be several added to the church, which has an increase of thirty-three since the Assembly. "And the Lord added to the church daily such as should be saved" (Acts 2: 47).—A. W. Irwin, Pastor.

LAKE KAS.

—We are again in the battle for lost souls. Evangelist S. B. Dameron and daughter are with us, and are proving a great blessing. Meeting started last Friday. Three saved Sunday night and several requests for prayer. We believe that God is going to give us a great meeting. Received three good members into the church Sunday, and more to follow.—Ira F. Stevens, Pastor.

ROSEDALE, KAS.

—The work is moving on nicely. God is giving us friends among the people. Our cottage prayermeetings are opening up new homes to us. God is blessing the saints and people are under conviction. Rev. N. B. Herrill was with us over Sunday, April 3d, in the interests of home missions and evangelism. He preached a powerful sermon at the morning service. Saints were blessed and shouted the victory. At the evening service a soul-stirring appeal was made for a world-wide revival. Our souls caught the fire and

the vision. We are for it. Amen!—W. H. Hardin, Pastor.

MUSCATINE, IOWA

—We started a meeting with Evangelist R. L. Morgan February 27th and closed April 3rd. Had a running fight but God gave us many souls. We began in a hall, went from the hall to the M. E. church, then back to the hall. Then we bought a church property. On March 27th, we dedicated this building to God. We gave \$3,000, and dedicated it free of debt. Went \$900 over the top. Praise the Lord for victory! In this five weeks' meeting there were 213 at the altar. I can recommend Brother R. L. Morgan to any pastor who wants an old-time Holy Ghost, fire-filled revival. Bless the Lord! We have taken twenty into the church during these meetings.—M. E. Devoli, Pastor.

SOUTH SIDE, INDIANAPOLIS, IND.

—God is wonderfully blessing us here. With faith in His promises, we are moving forward. Since coming here we have secured a lovely parsonage. Have paid \$500 cash. Have a fine home for the pastor, which joins the church lots. Our church is in a fine condition. Finance running ahead and with a band of loyal, consecrated people, we are sure to succeed. Good crowds in almost every service, and a large Sunday school. We feel like moving on. Souls are praying through at prayermeetings and our regular services. Five prayed through to victory in the service Sunday evening. A revival spirit is upon us and we are expecting a big ingathering of souls in our tent meeting this summer.—L. E. Robinson, Reporter.

OMAHA, NEB.

—Sunday, April 3rd, we closed a two weeks' meeting in a small hall in the city of Omaha. A very devoted brother, Paul T. Hill, gladly donated the use of his place of business for services each night. It was well lighted and comfortably seated. We did our best in feeding the saints, who are much interested and praying for a Church of the Nazarene in Omaha. A few souls sought the Lord during the meeting. The Lord willing, we are planning for a great tent campaign in July. We solicit the prayers of all who are interested in a Church of the Nazarene in Omaha. The prayer band will continue services each week on Tuesday night at 106 South Fourteenth street (upstairs) and will greatly appreciate any help a pastor or evangelist can give them while passing through the city. Address either Paul T. Hill, at the above address, or Mrs. P. W. Anderson, 4415 Spaulding street. We covet your prayers for this needy city.—Theodore and Minnie E. Ludwig.

JANSEN, NEB.

—We are glad to report victory for Jansen. A

new preaching point has been established at Harbime, and we give them two services a week. A few have come into the class here, since our last report. On March 15th, some of the good people from Harbime, Fairbury, Rock Creek, and Jansen, surprised us with a pouncing to the value of \$35. We then had a service with special singing and a sermon by Melza Brown, pastor at Fairbury. A number of people here, really belong to us, but have not as yet cast their lot with us. The future is bright and victory is ahead.—Ernest Eckels, Pastors.

BONHAM, TEXAS

—The church at this place has just witnessed one of the greatest times of refreshing from the presence of the Lord that has been felt in a long time. The meeting ran three weeks. About seventy-five persons professed to have prayed through. Among this large number were some of the brightest and most definite victories we have ever seen. Three or four young people heard the call of God to a life of sacrifice and service and have lined up with the church and expect to enter school this fall for training and preparation. God honored His Word and blessed us in an unusual manner in the delivery of it. This is my third year with the church here and by far the best year as yet. The Sunday school has above one hundred in attendance, and the junior and senior Young People's Societies are moving up the line. We are expecting greater things in the future.—Elmer D. Russell, Pastor.

BREA, CALIF.

—This has been a good year in the history of the church here. While we have met with some difficulties, yet we say, "His way is best." We believe God sent us our present pastor, Rev. D. S. Corlett and our work has continually been on the upgrade, both in Sunday school and church work. Perfect harmony prevails among the saints. A few souls have found God in the last few weeks and conviction is on. We are looking forward to a great revival with Brother and Sister Lillenas as evangelists, to begin April 24th. We are asking God for great things, and believing while we ask. Remember us at the throne of grace. God bless all the saints.—Mrs. E. F. Morris, Reporter.

DAVIS, OKLA.

—We just closed a two weeks' revival at Davis, which was conducted by F. L. McDonald, of Indianapolis, Ind., and his brother Charles McDonald, of Talula, Okla. The Lord came and wonderfully blessed the people in a real Holy Ghost revival. There were some thirty conversions. The people never saw or heard of such a Holy Ghost revival. This meeting will long be remembered.—Mrs. J. M. Stemmons.

DEEPWATER, PENNS GROVE, N. J.

—In the latter part of last July we came to Deepwater Village near Penns Grove to assist Evangelist W. H. Hudgins in a tent meeting. The opposition was very bitter but God gave victory and about a dozen souls found the Lord. Some eight or nine of these new converts banded themselves together for worship, and the Lord sent us here to help in this pioneer work for Him. Our field is a war village of "mushroom" growth, built up on account of the DuPont powder industry, and for about four years has been the Devil's playground. During this winter industry has practically closed down and very strenuous circumstances have prevailed. But God has held us together and at times almost miraculously supplied our need. Some have been saved and sanctified and much prejudice broken down. We have rented a splendid store and dwelling for church and parsonage on the main street. Brothers C. W. Gottschalk and Simonton gave us splendid messages from the throne of grace in a series of revival meetings during the holidays. We have a Sunday school of thirty members, among whom are children from Catholic families. We have collected in Sunday school and church \$25 for missions. Last night (April 5th) Brother J. T. Maybury, our District Superintendent, brought us a blessed message; consecrated to the Lord the writer's four weeks' old son, and organized a Nazarene church with eight active and three probationary members. All glory be to God! Pray for us.—W. G. Prouse, Pastor.

SPOKANE, WASH.

—The winter's work at Spokane First Church was most fittingly and beautifully climaxed in a great revival tide of full salvation under the heart searching ministry of Evangelist Earl E. Curtis. Through the entire winter season God has been looking in favor and blessing upon the saints at this place. In our regular services, at prayer meetings, and on Sunday, souls have been finding pardon and purity. As many as twenty-one seekers have knelt at the altar in the usual services of a single Lord's day. Constantly there are those who are being saved and sanctified. During the special revival campaigns, first conducted by Brothers Cornelius and Campbell and then by Brother Curtis, several hundred earnest seeking hearts came in response to the altar calls, many of whom really touched the blood. All departments of the church are active, and the work is in

beautiful harmony. A goodly number have been taken into membership and other fine folks are coming. Our faith is strong in the mighty God of battles. We are looking forward to a glorious revival with Brother I. G. Martin and Brother J. W. Goodwin in connection with our District Assembly, June 1 to 5.—Weaver W. Hess, Pastor.

GREELEY, COLO.

—The coast-to-coast party, consisting of Revs. C. W. Ruth, Bud Robinson, Prof. and Mrs. Kenneth Wells have just closed a great convention in the Greeley Church of the Nazarene. We began the revival on Sunday night before the party arrived, Rev. A. E. Sanner, District Superintendent, doing the preaching. The coast-to-coast party arrived Wednesday, March 30th, and took charge. Everybody looked forward to their coming with much interest. The meetings were intensely evangelistic from the very beginning. Seekers soon began to come forward and the saints were much blessed. On the last night thirty-eight were in the altar and almost every one, if not all, received the blessing sought. There were seventy-four seekers during this meeting. The closing service was beyond description. Eternity alone will tell the amount of good done. Brother Ruth preached with the power of the Holy Ghost sent down from heaven. The largest crowds that have ever been seen at our church in Greeley attended the convention. The citizens of Greeley were simply captured by the singing of Brother and Sister Wells. Some of the oldest members of the church say this was the greatest victory ever won for Greeley Church of the Nazarene. Brother Sanner, our devout and faithful Superintendent, and a goodly number of our pastors and their wives from the various charges over the District were present to help push the battle. We were very glad to have them with us. God bless them all. Considering the stringency of financial matters, the expenses of the convention were easily raised. The convention was a great uplift and inspiration to our church and worth every cent that it cost. Our work and church was put before the city in a way that made a good and lasting impression. We closed in a wave of pentecostal glory. I must mention the District preachers' meeting in connection with the convention. On account of changing the date the attendance of preachers was not so large as we expected. But the preachers' meetings were very interesting. Brother Sanner presided. Papers were read by the following pastors, Rev. A. G. Crockett, Rev. Plumb, C. H. Lancaster, Rev. Howard, and Evangelist Gratton, of Colorado Springs. May God's blessings be upon all is our prayer.—C. H. Lancaster, Pastor.

WASHINGTON, D. C.

—A three weeks' meeting with Evangelists Lewis and Pierce closed in a wave of glory Sunday, April 3rd. The Lord was most graciously with us throughout the meetings. Sinners were saved, believers sanctified, backsliders reclaimed, and the church received a new infusion of zeal and power. At the closing service our fund for the purchase of a new church edifice was strengthened by pledges amounting to \$1,073 to be paid within thirty days. The Assembly year just closing has been one of the best in our history. Our membership has increased 40 per cent. We have undertaken great things for our God and He has blessed our efforts. To Him be all the praise.—Geo. E. Hudson, Reporter.

WALLOWA, ORE.

—Just closed a gracious revival here. Evangelist M. L. Balteore, of Milton, Ore., was with us three weeks and truly preached the old rugged truth with unction and power. Many nights the house was packed to overflowing. Conviction rested heavily upon the people. There were definite seekers at the altar, and some prayed through in the old-fashioned way for pardon, reclamation, or sanctification. The wife of a Christian minister sought the Lord to be sanctified and came through with a shout of glory. A delegation from Enterprise was of great inspiration to the meeting in testimony and prayer. Conviction still rests upon the people of the community and we are anticipating a great harvest. We have our own church building; have been making some improvement and expect to add more in the near future. We plan a great future for this church in Wallowa.—Lutic M. Kohnenberger, Pastor.

CLEVELAND, OHIO

—We have just closed a meeting with Evangelists C. E. and May Roberts, of Pasadena, Calif. It is

needless to say that they rendered excellent service and that God blessed their labors. There were a large number of seekers for pardon and purity and the church was greatly blessed and encouraged. A class of fourteen has already been taken into the church. At the close of the meeting we devoted three days to a missionary convention. Sisters Crooks, Carpenter, and Schmelzenbach came to us. Salvation was the order of the day and on Sunday afternoon a missionary offering was taken in cash and pledges amounting to \$419. We also had the pleasure of having with us on the last day, Dr. C. E. West, from Olivet, who is planning on going to Africa this fall. God bless all these noble workers. We shall not forget them.—C. Warren Jones, Pastor.

TROY, OHIO

—We are indeed thankful to the Lord that He enables us to make some real and definite progress here. Just closed a good meeting with Miss Flora Ruth as evangelist. Sister Ruth was at her best and surely did sing and preach "with the Holy Ghost sent down from heaven." The older members of the church say that the attendance during the meeting was the largest they have ever known. The entire church, including Sunday school rooms, was well filled night after night, and all additional seating capacity was taken on the closing night and the vestibule was filled with men standing, and it was said that as many as fifty were outside desiring admittance. A goodly number were at the altar and real salvation work was accomplished. One man who formerly was bitter against the Nazarene church and would not allow his wife to attend, was brightly saved, hastening at once to the basement to burn his tobacco. A young lady, after being under deep conviction for several days, came to the parsonage one afternoon, prayed through to salvation, and in the evening service was sanctified. The finances came easy in spite of the financial depression. In addition to a liberal offering for the evangelist, more than \$300 was given during the meeting in regular and special offerings, for other purposes. By God's great grace and mercy we may say humbly that the work here has been decidedly on the upgrade during the Assembly year just closing. All bills are paid. A good class of members is to be received very soon and we shall be able to report a substantial increase in membership. The Sunday school is growing so that we are in need of more room to accommodate the classes. We are going in for greater victory.—H. C. Little, Pastor.

ANNOUNCEMENTS

NOTICE—North Dakota-Minnesota District: All parties on the District having home mission funds, or funds on apportionment for District Superintendent, please forward same at once to Rev. W. L. Brewer, Box 362, Minot, N. D., as he is in need of such funds, and we are in arrears of his support. Pastors kindly bring this matter to the attention of your congregation, and bring up the arrears at once.—H. G. Cowan, District Treasurer.


NOTICE—Pittsburgh District: The Assembly of the Pittsburgh District convenes with the Pittsburgh church May 18 to 22. Entertainment will be furnished to all members of the Assembly at our usual rate of \$2.50 per capita. Others will be furnished meals only, and at the rate of 35 cents per meal. First meal will be served in the basement of the church Tuesday evening of the 17th. To procure entertainment, names of all members and delegates must be in not later than May 7th. Address, Rev. V. H. Fisher, District Secretary, 138 Merrimac street, Pittsburgh, Pa.—C. F. Hunt.

NOTICE—The address of Rev. Stephen B. Williams, secretary Louisiana District Assembly, and secretary of the District boards, is 1818 Gould avenue, Alexandria, La.

NOTICE—North Dakota-Minnesota District: Free-water, Mont., is now a money order office and those who wish to remit to the District treasurer by postal money order may have orders drawn on Free-water.—H. G. Cowan, District Treasurer.

NOTICE—Southern California District: The Southern California District Assembly will convene June 15th to 19th in First Church, Los Angeles. General Superintendent R. T. Williams, presiding. A great evangelistic service will be held on Tuesday evening at 7:30 o'clock. All members of the Assembly are expected to be on hand for that service and ready to answer roll call on June 15th. The Committee on Examination desires to meet all applicants for examination at 10 a. m. June 14th. The church is located on Sixth and Wall streets.—J. E. Bates, District Superintendent.

The annual tabernacle meeting of the Rice County Holiness Association convenes in Lyons, Kas., April 28th to May 8th. Rev. W. E. Shepard as evangelist and Mrs. Leonora Balsmeier and Miss Fisher will have charge of the music. For further information address Mrs. Thomas Keddle, Lyons, Kas.



SUNDAY, JULY 3D

A \$20,000 OFFERING

TO ESTABLISH

A NAZARENE CHURCH

IN THE CAPITAL CITY

A VISION!

YES, I have the vision," is an expression heard much these days from the lips of earnest men and women who see and feel the world's great need, yet who in the face of multiplied opportunities are not keeping step with the vision. Testimonials by the thousands are on file here at Headquarters telling of the salutary influence exerted by the HERALD of HOLINESS on the spiritual life of the individual and on the home as well. Its power to bless is as effectual as ever, and what it has been to these thousands, it will be to other thousands, if all will catch step with their vision and move up to the front line trenches. Will you be a volunteer and put our good paper into some outstretched hand? Jesus is coming soon and what we do must be done without delay.

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Do you know? That the Church of the Nazarene has 393 elders of whom not fewer than 750 ought to be members of this arm of gracious service?

Do you know? That there are 776 licensed ministers under sixty-five years of age who ought to be members and share the burdens of their brethren in the hours of need?

Do you know? That all our General Superintendents, thirty-eight District Superintendents, a large part of our missionary force, and hundreds of pastors and evangelists are members.

Do you know? That when a member dies every living member sends in \$1 to aid the deceased brother's wife or children.

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H. Orton Wiley, President
Northwest Nazarene College,
Nampa, Idaho

HERALD OF HOLINESS

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

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

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TELEGRAMS

HERALD OF HOLINESS: Pasadena, Calif.

Dr. A. O. Henricks, president of Pasadena University, is dangerously ill with double pneumonia. Please pray for his recovery.

J. E. BATES.

HERALD OF HOLINESS: Nashville, Tenn.

April 14th great day for Trevecca College. McClurkan Memorial building begun. Good crowd. Addresses by General Superintendent Williams, District Superintendents Sloan and Ellyson, and others. New building ready for occupancy for fall opening. People encouraged. The future for the school looks bright.

C. E. HARDY, Pres

HERALD OF HOLINESS: Brooklyn, N. Y.

Mrs. Fitkin slowly recovering from pneumonia.

J. A. NORRIN.

NOTES AND PERSONALS

The following note of victory was gleaned from a letter from Rev. J. H. Crawford: "The meeting here (La Junta, Colo.) is good. God is blessing. Souls praying through in the old-fashioned way. Glory!"

Mrs. L. A. Mills, of Peoria, Ill., who is afflicted with rheumatism, requests prayer for the healing of her body.

Miss Dorris L. Fleming, daughter of General Secretary E. J. Fleming, a student of Olivet University, desires to engage with evangelistic party as pianist. Experienced. Address her, 2109 Troost avenue, Kansas City, Mo.

The following telegrams were received too late for insertion in our issue of April 13th:

From Jacksonville, Fla.: "Sunday a great day. Fine church organized. Will move tent to East Jacksonville and continue campaign.—C. B. Jer-nigan."

From Alexandria, La.: "District mission campaign here opened favorably. District Superintendent M. D. Gaar and Pastor Stephen Williams in charge. Pray for the Louisiana District.—Gaar and Williams."

From Casper, Wyo.: "Gracious revival in Casper closed tonight. Church organized. Miss Nona Gillispie called as pastor.—Mrs. DeLance Wallace."

H. O. Vernon, of Ola, Idaho, desires to give the following notice: "My wife and I are teaching in the public schools of Ola. We are both teachers of experience. We would like positions in some graded school in Idaho where we may have greater opportunity of service and where they may want Christian teachers. Qualifications and references can be furnished."

Rev. Edna Wells Hoke and Miss Ethel Carney visited Headquarters last week on their way from Wichita, Kas., where they have just closed a revival campaign. They reported a successful, although hard fought meeting, with sixty-seven souls at the altar. Sister Hoke is leaving the pastorate of the Racine, Wis., church to enter the evangelistic field.

On the Buying of Books

Considerable propaganda has appeared recently, obviously for the purpose of stimulating the sale of books. In this campaign, backed by a national association of book publishers, the slogan was, "Buy a book a week." While we might be inclined to look upon this and like campaigns from a cynical viewpoint, asserting that a selfish motive is behind it all, there is an educational value to such campaigns which is commendable, to say the least. And after all, business today is a survival of him who serves. Service is the foundation upon which an individual or firm awakened to the spirit of the times, rears a business structure.

But to return to the slogan, "Buy a book a week"—the design of which is to establish a buying habit to the advantage of manufacturer, retailer, and consumer. What better habit could one form? For after all, it is largely a matter of habit. Did you ever stop to think how many excellent practices and means of grace may be diligently performed until they become established habits, developing the mental, physical, or spiritual man, as the case may be.

How often we hear folks say, "I would love to read more than I do, but I haven't the time." Some one has said that with hardly an exception all of us waste enough time to perfect ourselves in some branch of learning. A religious purpose to set aside fifteen minutes each day for instructive reading, if adhered to, will at the end of a year aggregate fifteen days of six hours each spent in the pursuit of added knowledge or spiritual enlightenment. Start today.

In closing, we quote from a clipping giving some splendid thoughts on the subject under discussion. These remarks are headed, "BUY BOOKS."

"The love of good books provides one of the purest of pleasures, the least expensive, the most convenient, the most readily and completely controlled."

Good books add to your life the intimate companionship of the best minds. Through books you can associate with princes of intellect and of soul. Through books you can travel to the ends of the earth without discomfort, at no cost, and instantly. Through books you can live in all ages, and heap up in your own existence the garnered thought and achievements of the past.

Carelessness in regard to books, neglect of them, false choices among them, are prime causes of essential failure in life. Therefore, buy books; but be sure to buy good books."

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District Assemblies

Washington-Philadelphia (Bloomington, Pa.).....April 21-May 1
New York (Syracuse, N. Y.).....May 4-18
New England (Haverhill, Mass.).....May 11-13
Pittsburgh (Pittsburgh, Pa.).....May 18-22
Ohio (Columbus, Ohio).....May 25-29

Foreign Mission Assemblies or Annual Meetings

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

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

Spring District Assemblies

Arizona (Phoenix).....June 1 to 5
Northern California (Lindsay).....June 3 to 12
Southern California (Los Angeles).....June 15 to 19
West Colorado-Utah (Grand Junction, Colo.).....June 22 to 26
East Colorado-Wyoming (Boulder, Colo.).....June 29 to July 3
New Mexico (Fortale).....July 6 to 10

Fall District Assemblies

Missouri (St. Louis).....September 7 to 11
Indiana (Beymour).....Aug. 31 to Sept. 4
Tennessee (Clarksville).....September 21 to 25
Alabama.....Sept. 28 to Oct. 2
Georgia.....October 5 to 9
Mississippi.....October 12 to 16
Florida (DeLisle).....October 19 to 23
Hawaii (Honolulu).....October 26 to 30
San Antonio (Waco).....November 9 to 13

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| J. W. GOODWIN..... | Paradise, Calif. |
| 1860 North Sierra Bonita Avenue. | |
| (Send all mail to 3109 Troost Ave., Kansas City, Mo., until May 1, 1921.) | |
| Kalama, Wash. (dedication)..... | May 18 to 22 |
| Spring District Assemblies | |
| North Pacific (Seattle, Wash.)..... | May 25 to 29 |
| Northwest (Spokane, Wash.)..... | June 1 to 5 |
| Idaho-Oregon (Nampa, Idaho)..... | June 8 to 12 |
| North Dakota (Place given later) | |
| Campmeeting and Assembly..... | June 15 to 20 |
| Alberta (Red Deer, Alta., Canada) | |
| Assembly and Campmeeting..... | June 20 to July 10 |
| Maritima, Sask. (Moose, Sask.) | |
| Assembly and Campmeeting..... | July 13 to 24 |
| North Dakota, Convention..... | July 28 to 31 |
| Nebriana (Hastings, Neb.)..... | Aug. 3 to 7 |
| Campmeeting | |
| Frankfort, Ind..... | August 11 to 21 |
| Fall District Assemblies | |
| Iowa (Des Moines)..... | August 22 to 28 |
| Chicago Central (Olivet, Ill.)..... | August 31 to September 2 |
| Kansas (Hutchinson)..... | September 7 to 11 |
| South Dakota (Mitchell)..... | September 14 to 18 |
| Michigan (Lansing)..... | September 21 to 25 |
| Convention (Detroit, Mich.)..... | September 28 to October 2 |
| Western Oklahoma (Bethany, Okla.)..... | October 5 to 9 |
| Eastern Oklahoma (Hemphill, Okla.)..... | October 12 to 16 |
| Arkansas (Searcy, Ark.)..... | October 19 to 23 |
| Little Rock (Little Rock, Ark.)..... | October 26 to 30 |
| Louisiana (Lake Charles, La.)..... | November 2 to 6 |

DISTRICT SUPERINTENDENTS

| | |
|--|--|
| ALABAMA—H. H. Hooker..... | Jasper, Ala. |
| ALBERTA—James H. Bury..... | Calhoun, Alta. Can. |
| ARIZONA—Earle F. Wilde..... | 125 N. 5th ave., Phoenix, Ariz. |
| ARKANSAS—J. E. Moore..... | Prescott, Ark. |
| BRITISH ISLES—George Sharpe..... | Glasgow, Scotland |
| 14 Mulryland Drive, Parkhead. | |
| CHICAGO CENTRAL—Charles A. Brown..... | Olivet, Ill. |
| DALLAS—P. L. Pierce..... | Fenley, Texas |
| EAST COLORADO-WYOMING—A. E. Sanner, Colorado Springs, Colo., 502 W. Palte. | |
| EASTERN OKLAHOMA—Mark Whitney..... | Ada, Okla. |
| FLORIDA—C. E. Jordan..... | 921 Fourth St., Miami, Fla. |
| GEORGIA—W. R. Hunsen..... | Forsyth, Ga. |
| HAMILIN—Allie Irick..... | Pilot Point, Texas |
| IDAHO-OREGON—N. B. Herrell..... | South Nampa, Idaho |
| 920 Sixteenth avenue. | |
| INDIANA—J. W. Short..... | 5759 Lowell ave., Indianapolis, Ind. |
| IOWA—D. W. Dobson..... | Marshalltown, Iowa |
| KANSAS—E. J. Lord..... | 918 N. Poplar street, Hutchinson, Kas. |
| KENTUCKY—C. R. Pallard..... | Box 10, Lexington, Ky. |
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| 3228 Parrish street. | |
| WESTERN COLORADO-UTAH—A. P. Balsmeyer, Grand Junction, Colo., 443 Chelona avenue. | |
| WESTERN OKLAHOMA—S. H. Owens..... | Bethany, Okla. |

HOME CAMPMEETINGS

C. W. RUTH, Field Secretary
1833 Nowland Ave., Indianapolis, Ind.

Kansas City, Mo.....April 12 to 24
Kearney, Neb.....April 26 to May 1

Evangelists' Slates

| | |
|--|--------------------|
| T. E. Beebe, and daughter, 1420 Lemon Ave., Long Beach, Calif. | |
| Pittsburgh, Kas..... | April |
| L. R. Butcher, R. R. No. 4, Nampa, Idaho: | |
| Perinton, Alta..... | April 13 to May 1 |
| Drumheller, Alta..... | May 4 to 22 |
| W. R. Cain, 515 South Vine St., Wichita, Kas..... | |
| Chas. C. Conley, 729 College Ave., Columbus, Ohio: | |
| Sardis, Ky..... | May 6 to 22 |
| S. B. Damron, Ada, Okla.: | |
| Drumright, Okla..... | April 12 to May 2 |
| Muskogee, Okla..... | May 5 to June 1 |
| C. P. Ellis, Montrose, Colo.: | |
| I. M. Ellis, Bethany, Okla.: | |
| Wywell, Kan..... | April 23 to May 8 |
| Durant, Okla..... | May 20 to June 5 |
| Harry Joseph Elliott, 916 Sixteenth Ave., Nampa, Idaho: | |
| Crawfordsville, Ind..... | April 12 to May 1 |
| Theo. Elmer and wife, 1428 Pacific St., Brooklyn, N. Y.: | |
| Henry C. Ethell, Springfield, Ore.: | |
| B. T. Flannery, 1811 McDougall Ave., Everett, Wash. | |
| W. R. Gilley, 531 N. Butler St., Lansing, Mich. | |
| Lee L. Hamric, Merkel, Texas: | |
| W. W. Hankins, Canton, Ohio: | |
| Ashland, Ky..... | April 4 to 20 |
| California, Pa..... | April 28 to May 15 |
| N. J. Hegburn, Kansas City, Mo.: | |
| Ural and Alma Hollenback, Bethany, Okla.: | |
| Modoc, Ind..... | April 26 to May 1 |
| Greensburg, Ind..... | May 4 to 29 |
| Minnie E. Ludwig, 1020 E. St., Lincoln, Neb.: | |
| Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Cal.: | |
| W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.: | |
| Geo. and Effie Moore, 1433 Holiday St., Indianapolis, Ind.: | |
| Lexington, Ky..... | May 1 to 18 |
| Minnie E. Morris, 1014 Bellevue Pl., Indianapolis, Ind.: | |
| Drexel, Mo..... | April 1 to 24 |
| J. W. Montgomery, Plantersville, Miss.: | |
| Somerset, Ky. (Shafter church)..... | April 15 to 24 |
| Steridian, Texas..... | May 6 to 22 |
| R. L. Morgan, 2206 Central Ave., Anderson, Ind.: | |
| F. E. Pulney, Iose Hill, Kas.: | |
| J. O. and Grace Schaap, 1842 Brand St., St. Paul, Minn.: | |
| R. A. Shank and wife, 1810 Young St., Cincinnati, Ohio: | |
| Frankfort, Ind..... | April 17 to May 8 |
| Mrs. DuLance Wallace, 2109 Troost Ave., Kansas City, Mo.: | |
| Washington and Oregon..... | April and May |
| (Address, 417 Thirteenth Ave., N., Seattle, Wash.) | |
| J. S. Wallace, Carterville, Ill.: | |
| Ernest E. Wiggins, 205 Pearl St., Richmond, Ind.: | |
| C. E. Roberts, 118 King St., Columbus, Ohio: | |
| Fairbury, Neb..... | April 12 to May 1 |
| Kearney, Neb..... | May 2 to 22 |
| Feld, Okla..... | May 25 to June 12 |

"We have given the orient warships and telephones, steam cars and sewing machines and silk hats, but they are none the better for these; and except man be changed within, all these adventitious trappings will make him a more potent force for evil."—Herald and Presbyter.

"We have no apology for being in earnest about this thing of foreign missions, and will make none until Jesus Christ tells us He made a mistake in coming to the world as a missionary."

EASTER OFFERING

for the

Nazarene Tract Society

Reports of Easter offerings are beginning to come in. These responses are gratefully appreciated as the needs of this work are very great. Received from:

| | |
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| Brand, Walter C..... | \$ 1.00 |
| Daggett, M. E..... | 3.50 |
| Francis, Harry..... | .25 |
| Gillespie, Ada M..... | 1.00 |
| Grupe, M. B..... | .30 |
| Haslett, Edwin..... | 1.00 |
| Headley, J. W..... | 5.40 |
| Isbell, Mrs. R. T..... | .50 |
| Nichols, G. S..... | .23 |
| Watson, Paul..... | 1.50 |
| White, Mr. and Mrs. A. T..... | 9.00 |
| A Friend..... | 1.00 |
| Snoddy Chapel, Jasper, Ala..... | 2.00 |
| First Church, San Diego, Calif..... | 1.80 |
| Hawthorne, Calif..... | .77 |
| Drexel, Mo..... | 2.60 |
| First Church, Kansas City, Mo..... | 70.02 |
| Flower Memorial, St. Louis, Mo..... | 4.00 |
| York, Neb..... | 1.38 |
| Port Elizabeth, N. J..... | 2.00 |
| Rio Grande, N. J..... | 11.70 |
| Minot, N. D..... | 2.00 |
| Lisbon, Ohio..... | 7.04 |
| Springfield Heights, Ohio..... | 1.47 |
| Greenfield, Okla..... | 1.74 |
| Knowles, Okla..... | 1.50 |
| Beulah Nazarene, Fulton, S. D..... | 5.50 |
| San Diego, Cal. (First Church) S.S..... | 1.80 |
| Grand Junction, Colo. S. S..... | 8.01 |
| Sunnycrest Naz. Wood Mountain, Sask., S. S..... | 2.75 |
| Ft. Lauderdale, Fla., S. S..... | 3.00 |
| Ft. Scott, Kas., S. S. (Primary Department)..... | 1.00 |
| Harris Chapel, Blountsville, Ind., S. S..... | 8.78 |
| Houston, Miss., S. S..... | 4.10 |
| Springfield Heights, Ohio, S. S..... | 2.14 |
| The Plains, Ohio, S. S..... | 3.70 |
| Altus, Okla. (S. S. and individuals)..... | 3.45 |
| Hastings, Neb., Y. P. S..... | 3.09 |
| Altus, Okla., Y. P. S..... | 2.55 |

Total received to April 9th.....\$133.97

E. J. FLEMING, Manager.

Christ could sleep in the midst of a storm because He knew He was master of the storm.



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Campmeeting---Graduation Exercises Olivet University

May 19th to the 29th, 1921

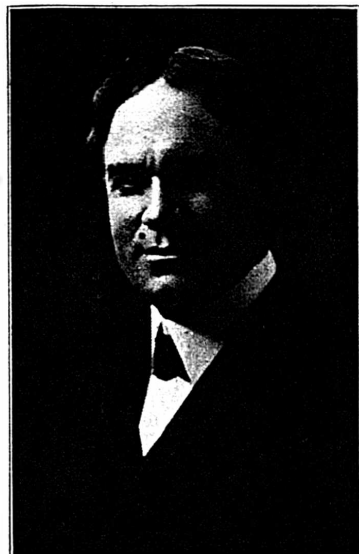
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Workers

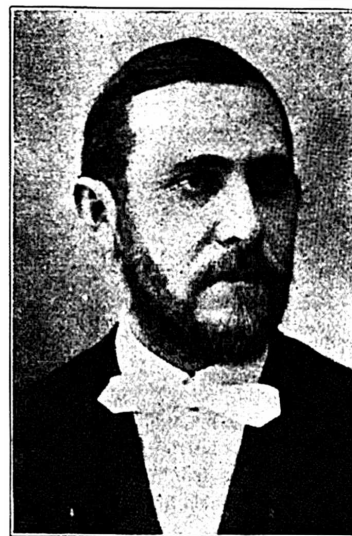
*Singers, Musicians, Preachers
and Evangelists*

**The Great Campmeeting
Is Coming**

Hundreds and hundreds are looking forward to it with jubilant joy. This is an opportunity to attend a holiness school graduation exercises and at the same time enjoy the glorious spiritual tide of a great campmeeting.



DR. JOHN MATTHEWS



BUD ROBINSON

Four Reasons Why This Should Be the Greatest Campmeeting in the United States

The mighty, glorious presence of the Father, Son, and Holy Ghost.

Dr. John Matthews, an eminent scholar and yet wonderfully filled with the Holy Ghost, and with a message that burns with pentecostal fire. It will be worth your while to cross the continent to hear this John the Baptist of the holiness movement.

"Bud" Robinson will be there, and when we have said that "Bud" will be there, we need not say any more, for you know the rest.

Other Workers—The following District Superintendents: Rev. J. W. Short, of Indiana; Rev. C. L. Bradley, of Michigan; Rev. D. W. Dobson, of Iowa; Rev. E. E. Wordsworth, of Ohio, and Rev. C. A. Brown, of Illinois; Rev. W. G. Schurman, Rev. F. M. Messenger, Rev. E. G. Anderson, Rev. E. J. Fleming, President J. E. L. Moore, Rev. E. A.

Clark, Rev. M. E. Borders, and nearly fifty other evangelists and preachers.

The Aeolian Quartet and the Olivet Jubilee Choir of 150 singers, led by Prof. S. E. Carter, and supported by an orchestra of forty pieces under the directorship of Prof. S. R. Burkholder; Prof. J. H. Maynes and wife; Prof. P. P. Bilhorn, the man who wrote "Sweet Peace, the Gift of God's Love," and three thousand other beautiful songs. Hearing these singers and musicians will be the opportunity of a lifetime.

Location—Olivet is a place of easy access. It can be reached easily by train and automobile. Macadamized roads spread out for miles in every direction from Olivet. Those coming by train should buy their ticket to Danville, Ill., and then reach Olivet by way of the interurban.

A Healing Service Saturday Afternoon, May 28th, 2:30 ("Bud" Robinson in charge)

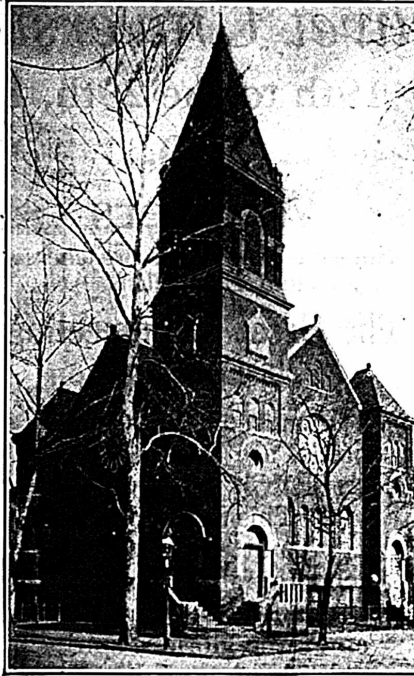
BRING YOUR SICK TO THIS GREAT MEETING

ENTERTAINMENT: Olivet University has a great equipment for entertaining the people. One of the finest dining rooms in the country, and the dormitories and class rooms will all be thrown open to the public and turned into sleeping apartments. **ROOMS AND TENTS WILL BE FURNISHED FREE AND BOARD WILL BE AT THE LOWEST POSSIBLE COST.** All preachers and their wives (of any denomination) will be entertained free. The only thing we will be short on will be towels, sheets, blankets, and pillows. By all means, bring them if possible.

For full information write to Rev. M. E. Borders, Chairman of the Finance Committee and Chairman of the Campmeeting Publicity Committee, Room 9, 304 West 63rd St., Chicago, Ill.

We are glad to know that the Board of Church Extension has seen fit to assist our church in Washington, D. C., in securing for them the desirable property which they have undertaken to purchase. Our church in Washington has been a growing congregation under the heroic efforts of their present pastor, Rev. L. B. Williams. Through his vision and planning they have secured a very magnificent piece of property, which will be delivered over to them as soon as sufficient funds have been raised. The plans as set forth by the Board of Church Extension in assisting them to raise these funds meet with my most hearty approval. I trust that our people will make a liberal offering to this needy enterprise. By all means we must have a strong, thriving church in the great capital city of our nation. Every individual church throughout the entire country will feel the effects of our work well planted in this most conspicuous city of the United States.

JOHN W. GOODWIN,
Gen. Supt.



The members of the Church of the Nazarene in the national capital, Washington, D. C., were delighted at the action taken by the Correlated Boards at their meeting in Kansas City in February. The Board of Church Extension was authorized to get behind the movement to have a strong church in this city. All felt the need of a church here, and believed the opportune time had arrived to secure a beautiful, well located building at a price within our reach.

As this work is too big and important for the local congregation, we are glad to have the Board of Church Extension take the lead and make this in fact a national church.

When we consider that the Catholic church has started the erection of a five million-dollar cathedral in the capital, with the purpose, no doubt, of having something so big and impressive that they can capture official Washington, it behooves us to do a little to start a center of holy fire in this great city. We must have this church.

L. B. WILLIAMS,
Pastor.

Over the Top For the Washington, D. C. Church

THE Correlated Boards voted to place the work of purchasing the church in our national capital in the hands of the Board of Church Extension, and pledged their co-operation, and suggested that a day be set when the entire amount needed should be given.

Accordingly, after consultation with the Washington pastor and the General and District Superintendents having charge, the day set was

Sunday, July Third

We want *every member* of the church *everywhere* to give something. It will take an average of 50 cents per member to raise the amount needed. We want the *names and addresses* of all members and friends who contribute. These will be placed in a vault in the church and preserved. A tablet will be placed over the vault, giving the number of persons that have helped to buy the church, and give it to the nation's capital, the cause of holiness, and to God.

Begin now to tell your people about the offering. Urge every man, woman, and child and friend to make an offering. Let no church nor any member or friend fail. We have but one national capital, and the eyes of the world are on it. The date has been set, we believe, by the Lord's direction. Let's give our nation a gift at the time of celebrating our national independence, and at the same time make it a gift that will bless the cause of God to the ends of the earth.

The Washington church is alive and sacrificing to their utmost limit.

Send all contributions hereafter
to the treasurer of the Board of
Church Extension, Rev. E. A.
CLARK, 2109 Troost Ave., Kansas
City, Mo.

EDWIN BURKE, PRESIDENT.
JOS. N. SPEAKES, GEN. SECY.