

Herald of Holiness

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"I Know Whom I Have Believed"

A WITNESS is required to know. His opinion may satisfy himself; in fact, it may satisfy others. But to the judge before whom he stands only that which he *knows* is accepted. Indeed, what he suspects and imagines might have been the circumstances surrounding the case under consideration is kept from the jury. Knowledge of the facts of the case is the evidence sought. And this can only be obtained if the witness know whereof he speaks. A witness can be almost sure that certain statements are true; he may even be willing to assume responsibility for their truth if he be the only one affected by his answers. But where his answers affect the wellbeing of others the law has laid down the rule that knowledge of facts is the only admissible evidence.

If the common law, having to do only with things of this life, insists upon certain knowledge before admitting testimony, how much more should men have positive knowledge concerning things having to do with eternal life! Paul was writing to his dearly beloved son, Timothy—writing in the last days of his earthly pilgrimage, and at a time when he would feel the seriousness of his words as never before. He has much to say to Timothy and expects much from him. No one better knows what awaits the young man than does he who was oft in perils on sea and land. Reviewing his own life and looking beyond into the life of this young preacher, he states positively his reason for choosing the way of the Lord—

"For I know whom I have believed [marg., trusted], and am persuaded that he is able to keep that which I have committed unto him against that day." Reader, have you trusted in God? Do you realize that He is keeping the things committed unto Him against that day? Can you say, "I know," and have the full assurance that your testimony is admitted by the Great Judge? There is a day and there is a Judge and there is an eternity. Make your testimony sure by yielding yourself to Him who is able to save to the uttermost all that come unto God by Him.

EDITORIAL

Toward God and Toward Man

How constantly the Book reminds us of our twofold duty—toward God, and toward man. Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. The Christless humanitarian would leave God out; and his love to his neighbor be a statistical, mechanical charity that is an offense in the sight of both God and man. The ascetic would withdraw himself from all human touch and sympathy, and become a dreamer of fruitless dreams. God calls His own in this world to a fellowship with Himself which embraces on the part of man a heart cleansed from all sin, and a life of outflowing love in the service of humanity.

Our God Is Rich

Unto all that call upon Him. Rich in possession, rich in giving. There is nothing niggardly in salvation. Jesus Christ does not forgive one or two sins, He forgives all sins, and remembers them against us no more forever. He does not grudgingly grant us victory at times over some evil habit, and help us to break the power of one sin—He breaks the power of canceled sin, and sets the captive free. The blood of Jesus cleanses from all sin. Oh, the riches of the storehouse of God's grace! The key is, Call upon Him.

Jesus the Son of Man

Not the son of a man, but the Son of Man. Mortal humanity's representative perfectly and eternally made one with the living God; the race in Him bridging the impassable gulf between sin and holiness. The Son of God—yes, hallelujah! but no less the Son of Man. Even in His earthly life, when He had emptied Himself of the glory of the Father, how He yet shows Himself as man and God. He was tempted at all points as we are; yet without sin, as God is. He was touched with the feeling of our infirmities, and Himself bore our sicknesses; yet sickness and infirmities became health and strength in His presence. He was the suffering servant of His brethren, who hated Him; yet He was Lord over the physical forces of the universe, and conqueror of the legions of hell. He Himself was subject unto death, yet in His resurrection from the dead He brought to light everlasting life.

Therefore Go

These words follow the other words of Jesus, "All power is given unto me in heaven and in earth," and are the connecting link between the reason for and assurance in going, and the command to go. There is a going that has in it neither the command nor empowering of Christ—let us beware such ac-

tivities. They are self-directed, and reap the harvest of the flesh which perishes. "All power in heaven and in earth is mine," Jesus assures us, "therefore, as I bid you, Go." He has the right to direct that power, that life, which He put within me when I became a new creature. I bow before Him as my Lord. Go, with a full assurance, for He whose messenger you are is the Creator of all things, and sustains all things. Go, because He has made full proof of His boundless love. Go, because no difficulty can arise for which His omnipotence and love are not adequate.

God Plans a Channel of Blessings

When Paul declared that God "put no difference between the Jew and the Gentile," he made the most offensive statement possible to the Jew. Jehovah was the God of the Hebrew. Abraham was his father, and the covenant blessing of Abraham was his by birth. No difference between the favored of God and the heathen? Why, all the teaching of Moses emphasized the separation of the Jew from those of the outside.

Yet, how sadly the Jew failed to catch the meaning of that separation, that difference. It was to be a separation of righteousness from evil; a difference between holiness and pollution. Salvation was of the Jew, but not alone for the Jew. God's plan for the Jews was that they should be a light for the Gentiles, a channel of blessing for the world. But the Jew would put the light under the bushel of his own pride, and divert the channel to a cistern full of crawling things. God offered the Jew a difference from the Gentile in order that the difference between the Gentile and God might be cured. The Jew in stopping the blessing of God from the Gentile brought a difference between God and himself. Let us beware lest we stop our light and blessing with ourselves.

Example, Ensamples, Sample

Paul wrote to his son Timothy that he should be an "example to believers"; and to the church at Thessalonica that they had become "ensamples to all that believed."

What a high privilege is that of a child of God that he should become a pattern of God-likeness in this evil world; that he might be able to say with Paul, "Follow me as I follow Christ." No mere human zeal, no high degree of purpose, no desire however true will of itself fit one to become such a copy for others; nothing short of the infilling of divine Personality, through the incoming of the Holy Ghost, will enable others to see the Christ in us, that they, too, may be Christed.

It is through you and me that the revelation of God to men becomes visible and vocal—living epistles to be read and known of all men. It is, as it were, God calling again to the world, "This is what I mean; this is how I am telling you to live. Like this, and this." Examples! Ensamples!

But to our thinking there is a slightly different meaning permissible in these words, expressed in the use of the more modern term, *sample*. We become samples that we may become examples. A boy just passed our house with samples of a breakfast food, with a request that we "try it." Ah, yes; samples are to be "tried." The manufacturer has confidence in the quality of his goods, but their excellence can only become manifest through trial. We went one time through a large manufacturing plant which was turning out hundreds of gasoline engines. In one part of the factory were numbers of finished engines hitched up to loads, and subjected to conditions far beyond what would be expected of the machine in normal use. We were told that the engines were being tested, tried, before being sent out to do their designed work.

May we not catch a hint in these instances as to the reason for some of our tests and trials? Our God has full confidence in the quality of the work done in man through the blood of His Son, and He is willing for His own glory—and the sake of man himself, that this work be put to the test. He had in olden times such a sample, and He called the attention of Satan to him: "Hast thou considered my servant Job?" "But," replied Satan, "let me try him." And the Lord gave permission, for He knew what was in Job. That sample proved true to the divine stamp upon it, and Job became an example down to this day.

Wilt thou be an example to believers? Then hold steady and shun not the testing; for our God has boldly placed us out before the world and the flesh and the Devil, with the sign, "A Christian—try one."

Only let us be sure that we do not dishonor the blood while we are being tried.

Our Heavenly Guardians

God has said of the angelic hosts, "Are they not all ministering spirits sent forth for them who shall be heirs of salvation?" There is a closer connection between the powers of the heavenly world and the affairs of this earth than we in our everyday blindness realize. They are ministering spirits, and they are interested in us to such an extent that they would pick a child of God up in their arms for fear he would hurt his foot on a stone by the way. But in the Book there is frequent mention made of the angel of the Lord. This may mean the person of the Lord himself, as he stood before the tent of Abraham and showed him things to come; or before Joshua with flaming sword as Captain of the host. Or, it may be as a single messenger clothed with the power of the Most High, before whom seventy thousand Israelites fell before he could be stopped by the prayer of David at the threshing floor. Or, as when at the prayer of Hezekiah one hundred and eighty-five thousand Assyrians were slain by one angel, for the deliverance of God's people.

Real Homes

We are amazed these days at the number of young men and girls who sit in the back pews of our churches—indifferent to the gospel, or worse. But these are counted as "church goers." When we consider the vastly greater number of our young people who spend their Sabbath evenings in places of degrading influence we are appalled. The closing of the saloon will not of itself compel men to spend their evenings at home, nor would the closing of the movies have that influence upon our youth. The fact is that *homes* have nearly ceased to exist. It takes a real father and real mother to make a home; but real fathers and real mothers, men and women who know how and are willing to give themselves to that highest of all occupations are few. We might better dispense with any convenience or blessing our civilization has brought—even our schools—that fail to have real homes. We need a revival here; especially do we need an awakening among Christian parents. When the home goes, the Church goes, and society itself loses its moorings. These observations were called forth by the gentle irony of the concluding sentence in the following clipping from the *Free Methodist*:

The following was printed in a secular paper: "The boy Lincoln spent his winter nights with Shakespeare, John Bunyan, Aesop, Washington, and the Bible; the children of today spend theirs with the moving pictures' refining atmosphere of crime and passion. The repeated argument against the abolition of the saloon was that if it should be destroyed the working man would have no place to go at night. It did not seem to occur to any one that he might go home."

Our Opportunity

In the Sunday school, as well as in every other department of religious work, there is danger that the rattle of machinery drown out the voice of the Spirit. The Sunday school is the greatest opportunity the Church has to add to and train its forces for effective service. The one great purpose of the Sunday school should be to get children to know God—to know Him through the Book, through the praises of songs, and especially through the anointed words of the teacher. The Sunday school is not a place for entertainment; not a place for instruction in secular things; but a place where plastic hearts may be brought into right relationship with their own being, with humanity, and with God. Our churches should be filled with regenerated and sanctified recruits from our Sunday schools, and this will come to pass when we get a true understanding of our opportunity, and arrange our programs accordingly. MARCUS L. GRAY, in the *Christian Advocate*, makes this plea for more time for the essentials in our Sunday schools.

To be honest and tell the truth, do not some of our modern Sunday schools need an old Tom Carlyle come to life to castigate us about as follows: "Empty-headed fools! Do you not know that moral and religious values are supreme and eternal? Talk of anise and cummin when your children are going to the Devil on moral frappe? To your knees in prayer for the conversion of your children in the Sunday

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school, that the Holy Ghost may regenerate them and make them new creatures in Christ Jesus!"

I do most earnestly make this plea for the modern Sunday school teacher: Give the conscientious Sunday school teacher enough time to teach the Bible lesson to the class. Some machinery is right and reasonable, but do not rob him of too much of his precious time when he is molding moral and religious character.

The Ministry of Healing

The prevailing impression that physicians are, as a class, ungodly men, or at least skeptics so far as the Person and doctrines of Jesus are concerned, is scarcely borne out by facts in these days. A growing proportion of medical men acknowledge Christ in their lives and in their professional practice. To our thinking it is as incongruous for a doctor to leave Jesus out of his profession as it is for a preacher to refuse entrance of the Holy Ghost into his life and ministry. Hardly the preacher himself has such an opportunity to reach the hearts and consciences of men as has the physician. Not to know Jesus, the source of life and health and comfort, is for a physician to lack in the equipment necessary for his full service. As an exchange says:

It must often fall to the lot of the good doctor to speak a word of religious counsel and bear a direct personal witness in an hour of need. For the ministry of healing has its own intimacies and the good doctor feels in his heart when the right moment to speak has come.

Real and Active Warfare

To those who would be Christ's and heed the admonition "Occupy until I come," there is an increasing consciousness that His Church is engaged in a very real and active warfare. There is no merit in itself of joining church; neither is attending church services a guaranty of religion. Not lending one's name to swell a roster, not a dress parade with the world, but a soul conflict unceasing, unrelenting with principalities and powers of evil in the hearts of men, is that to which Christ calls His Church. It is soldiers, not sleepers, that are needed these days—men and women who can pray and testify and exhort and lead men to Christ. Every church service should have for its ultimate object the bringing of some one to a saving knowledge of God. For this result the pulpit and pew are equally responsible. We commend the following words of L. L. BINGHAM:

Most thinking men believe in religion. Many of us also help pay its expenses. It may be we are frequently or even regularly at church.

But those who are aggressively doing something more are not as yet sufficiently numerous to frighten the Devil seriously in his campaign to "land" the young folks.

As soldiers of the allied defense we ought never to be meanly content safe back of the lines, merely making money and going to the movies, when our rightful place is at the front, at warrior tasks a deal more valorous than the comfortable occupancy of cushioned pews for an hour Sunday mornings.

Church going should be the training preceding the battle, not the dress parade of the Lord's idle.

By all means let's be regularly present at this drill ground preparation, but also let us ask the pastor commander for assignments and spend our fair share of time in the trenches.

Well wishing and money both help, but it takes the grim hardships and glory of real fighting to win.

This is the need.

"Today Is"

"Of all sad words of tongue or pen, the saddest are these: 'It might have been,'" sadly sang the poet. But the gladdest word to mortal man may be found in connection with these words: "Today is." Strengthened or weakened we may be by our yesterdays, yet today contains all that is necessary for victory. No tomorrow holds the possibilities wrapped up in today—this day will be either the builder or the robber of tomorrow. We commend the sentiment of the following from the *Central Christian Advocate*:

So live today that your work will not have to be done over again. Perhaps the greatest wish of all serious minds is that they might begin over again, redeem the lost days, live more truly, charitably, powerfully. Indeed who is there who is not daily beginning over again—that is unless he has given up wholly? If a man is worthy the name he is not defeated because he has failed. Defeat only takes the measure of what is his aim; what the inner presence beckons him to.

We may stumble—don't lie prone. Get up. Begin again. If you fall again, rise, and fall if you fall, with your face toward the goal.

But best of all so live today that it will not be needed that you begin again. Oh, builder, oh, immortal soul, live well today. Live so others can build on your life work, not have to tear it down.

Must Have Souls

We are glad to note that other bodies than our own are becoming awake to the fact that money gathered for the church is not the main thing, as important as financial aggressiveness is. In a new church such as ours with everything to build "from the ground up," there will be a danger in allowing the financing of our pressing needs to overshadow the very purpose of our existence, which is to get men saved from sin. We need money, but we must have souls. The *Herald and Presbyterian* voices a warning to Presbyterians:

In a recent appeal sent out to the whole Church to set aside the period between this and Easter to an earnest effort to win souls to Jesus Christ, the leaders of the New Era Movement in our Presbyterian Church say, "No Presbyterian church can afford to protrude a financial canvass while the rest of Protestantism is absorbed in the business of winning men to Christ."

This is a strong appeal to all the churches to engage in evangelistic or revival work. It is well for this to be urged on the churches. This is their real life and work. Without it they must fade out of existence. Souls must be led to Christ. There must be personal, persistent, persuasive effort to win souls to the Savior. The attention must be fixed on this as the supreme task in which the Church is to engage.

Living the Crucified Life

Capturing Our Thoughts for Christ

By Rev. C. E. Cornell

THE charming grace of entire sanctification is a far more important grace than many suppose. It is the *life hid with Christ in God*, the crucified life, so clearly emphasized by the apostle. When there is a right mental conception and a clear experience the individual who possesses this admirable blessing is most fortunate indeed.

Let us examine into the various phases of this glorious experience.

1. The grace of Christ is the greatest transforming agency in the world. Those who embrace Christ as a Savior are *made over*. A new creation; old things pass away, and behold, all things become new. The converted man is a *changed man*. The sanctified man is not only *changed*, but he is *equipped*—to stand up against the severest attacks of the Enemy. Sanctification *makes over* the entire moral nature.

2. It illuminates the mind. There is a clearer conception of divine truth. The Bible is a new Book; it is easier to grasp the great and important doctrines of the Bible.

3. It gives clear spiritual vision. There is no blur in the spiritual sky. One is able to see the length and breadth, depth and height of the love of God, and because of the clearness of vision to climb some of the mountains of His glory.

4. It furnishes power for consistent holy living which unbelievers can not refute. The temptations may be unusual, but there is grace to help, and this grace is appropriated. The Devil may "roar," but there is no fear; God has promised deliverance. In the very midst of hell's most brutal attack the individual remains quiet and calm, and his unbelieving friends marvel at his serenity and triumph.

No man is sanctified wholly without the baptism with the Holy Spirit. This leads us to consider the various operations of the Holy Spirit upon the soul. This is a very significant and important study.

(a) The holy Spirit is the Spirit of wisdom.

(b) He never guides in any course that is irrational or absurd.

(c) The Holy Spirit does not agitate or disturb the mind, but is always peaceful and gentle in character. John Howe, an esteemed early writer, says, "We can not so much as apprehend clearly and with distinction the things which are needful for us to apprehend *without the light of the Spirit of wisdom*. It is necessary (*viz.*, the light which the Spirit of wisdom gives) in order to the act of distinguishing or discerning between things, what is to be done and what is not to be done. There is a continual need, through the whole course of our spiritual life, for the using of such a discrete judgment between things and things. And in reference hereto there needs a continual emanation of the Holy Ghost, for otherwise we put good for evil and

evil for good, light for darkness and darkness for light. We need the Spirit's help to shine with vigorous and powerful light into our minds, so as to bring our judgments to a right determination."

There are those who say that they are led by the Holy Spirit or influenced by the Holy Spirit whose acts are so disgusting and so distasteful that it is very evident that they are mistaken. Dr. Upham remarks, "The Holy Spirit does not, either by His gentle influence or by those which are more sudden and powerful, so operate upon a person as to guide him into any course which is truly irrational or absurd." This is a fundamental principle to be relied upon in the operations of the Holy Spirit. "He is more apt," says Upham, "to lay a wholesome restraint upon the mind and hold it in a state of deep solemnity and attentive stillness."

The Holy Spirit is *never hasty*. But the Devil is always in a hurry. Those who act suddenly and without ample consideration usually act unwisely. "He that believeth, shall not make haste." "If the Holy Spirit inspires anything, he will always give time to consult upon it with God." This is a pregnant statement that ought to fix itself in the mind of the reader.

Again, our activities must have the indorsement of the Holy Spirit.

(a) Our conduct.

(b) Our mingling with society.

(c) Our reading; what we take into our minds.

(d) Our home life.

Holy conduct is the manifestation of a holy heart. Wrong conduct indicates a wrong state of heart. Our deeds are the outcome of our thinking. Think right, act right. The heart is wrong before the deed is committed. We are each so environed that we must mingle with society, but we need not do as society does. To ape after society in dress and be-

havior is to be not better than those who transgress decency and good taste.

Our reading must be selected with discrimination. Poison taken into the mind is almost ineffaceable. Much that is printed nowadays is mind-polluting. Avoid it.

Our home life must be consistent with our high profession. Here is the test. What we are at home makes an indelible impression on the children or others. A holy life at home will bear abundant fruitage.

To live the crucified life is to capture our thoughts for Christ. Mind you, *our thoughts*. "As a man thinketh, so is he." The thought life is *where we live*. It is where God sees. In this connection it might be well to distinguish between *impulse* and a sanctified judgment. Also between evil thoughts and thoughts of evil.

"Impressions and impulses, which are not from the Holy Spirit, but from some other source, such as a disordered imagination, the world, or the Devil, are not of that peaceful and quiet character, but are usually hasty and violent. Impulse acts hastily and impetuously; is not discriminative or considerate. Sanctified judgment takes time for consideration and prayer—getting the mind of God—and then proceeds.

Thoughts of evil is to think about the wrongs of the world; these are legitimate if the motive is not ulterior. *Evil thoughts* attack the mind, and if allowed will fasten themselves to the detriment of the soul. They must be banished or else they will influence the heart. "Resist the devil and he will flee from you." So with all that he suggests. Banish it quickly. It is the part of wisdom to cultivate the supreme grace of *interior stillness*. This does not deny the strength of religious emotions or feelings. Thank God! there is a depth to the soul where the Devil or his agencies can not reach. Summed up by the apostle writing to the Corinthian Christians, speaking of himself and others: "As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

The death to self, or, living the crucified life is complete victory in both living and thinking. It is the divine ideal for the people of God of every name. It should be the purpose and attainment of a multitude of God's dear children.

To dwell in the "inner circle," to be lost in God's *immensity*, to be in the *center* of His will; what a thought! what a life!

Madam Guyon in the latter part of her remarkable and devoted life wrote, "In these last times I can hardly speak of all my dispositions. It is because my state has become simple and without variations. It is a profound annihilation. I find nothing in myself to which I could give a name; (that is, no feeling so specific or remarkable separate from this simplicity and this loss of self in God, as to enable me to describe them). All that I know is that God is infinitely holy, righteous, good, and happy. All good is in Him. As to myself, *I am a mere nothing*. To me every condition seems equal. All is lost in His immensity, like a drop of water in the sea. In this divine immensity the soul sees itself no more."

PASADENA, CALIF.

Trust

By MRS. PETER GJURICH

*How sweet, when all doth seem defeat,
To cast thyself at Jesus' feet;
To lift your eyes to God above
For thou, the object of His love;
To feel His presence ever nigh
To shield "the apple of his eye";
And say, "But come whatever may,
I live for Thee from day to day;
What'er I do, where'er I be,
I'll trust the God that loveth me"*

PASADENA UNIVERSITY.

Holiness and Normal Living

By JAMES B. CHAPMAN, D.D.

HOLINESS is the normal state for the soul of man, for it is the state in which he was created. Sin is abnormal and unnatural; and is the cause of all the confusion and distress to which the human family is heir. The death and decay of the material creation is the result of friction between each creature and its environment. Nothing can have present rest or eternal peace unless it can become perfectly adjusted to its necessary environment. It is not the running that wears out the machinery, but it is the friction. It is the province and work of holiness to restore the soul to perfect harmony with God; and when this is done all spiritual friction disappears, so that the holy man can be devout and righteous with delight. It is the worry, not the wear, that destroys our peace of mind. Holiness is not a state that must be maintained in the gritting of the teeth, the clinching of the fists, and the knitting of the brows, but, having obtained it, it is maintained in trust and rest and peace of mind, for the soul has found its true adjustment. The fish was no more truly made to live in the water, or the eye for the beholding of light than the soul of man was made for fellowship with God in holiness and truth. The eagle in the cage is no more out of his sphere than is the soul which is enslaved to sin. Sin rankles in the affections, impedes the mind, weakens the will, distresses the conscience; in fact, sin "Takes off the chariot wheels" of the whole life of man.

Holiness means freedom from sin. It implies the absence of the disturbing presence of the "old man" of sin. The new man in Christ is relieved from the necessity of bearing about with him the old "body of death." The holy man may do good without always bemoaning the presence of evil, he may run the race with patience and not be fettered by besetting sin. Holiness removes the carbon from the engine of the soul so that the machinery will run smoothly and without irritation.

Holiness is also soul soundness. Holiness is to the soul what health is to the body. "Sin is soul dis-ease" (note the spelling), holiness is soul ease and rest. Labor is painful only to the sick and the weak, exercise and work are the joy of the sound and healthy. Service for Christ is exacting and rigorous only, to the spiritually incomplete. The spiritually sound can say, "I delight to do Thy will, O my God"; "Thy commandments are not grievous"; "We glory in tribulations"; and, "None of these things move me." Holiness does not add new faculties to the soul, but it does refine and restore those which already exist. It does not educate the ignorant, but it does bring soundness to the mind as well as power and love to the heart (2 Tim. 1: 7). It revives and refines the affections (Ezekiel 36: 26), subdues and establishes the will (Rom. 12: 2); it brings the soul into the state where all its faculties are capable of performing their proper functions normally.

Holiness is soul power. It is wrought by the baptism with the Holy Ghost and is maintained only so long as the Spirit abides. The life that is filled with the Holy Ghost has

power to overcome the world and to do service for God. Holiness has been very fitly called "The enabling grace," because it provides the soul with power to meet the demands which are imposed upon it from without: it gives power to live a holy life in an evil world; amidst the temptations which are incidental to the present state; it gives power to be always and everywhere victorious; it gives power to witness effectively for Christ from Jerusalem unto the uttermost part of the earth. In practical effect, holiness is described by the formula, "More than conqueror"; its type is that of David slaying the giant with one stone, while retaining a reserve four times as large. Adjectives must be used to form proper substantives for describing the grace of holiness. It is perfect love, full joy, and perfect peace. Everything that is said

If Your Soul Is Lost

By HALDOR LILLENAS

*If the world and all of its wealth you gain,
If its treasured riches you should obtain,
Would it not be useless and all in vain—
If your soul is lost?*

*At your feet the world may its riches lay,
Will it matter much on the Judgment day
If you own a palace or hut of clay—
If your soul is lost?*

*If the world should honor and fame bestow,
If uncoured millions your name should know,
How much would it help you down here below—
If your soul is lost?*

*You may seek for pleasure that will not last,
In the race of sin you are running fast;
How much will it profit when life is past—
If you lose your soul?*

PENIEL, TEXAS.

of this blessed state is suggestive of its completeness and entire sufficiency.

Since the holy man is the normal man, his manner of living should be sane and natural. Holiness can not long endure the chilly atmosphere of formalism; and it is opposed to the unnaturalness of every kind of pretense. On the other hand, holiness has no affinity with the insanity of fanaticism. The strained mental and spiritual state of the fanatic is in striking contrast with the rest and peace of the wholly sanctified.

But the path of the truly sanctified is very narrow at that place where it must pass between the icebergs of formality and the barren breakers of fanaticism. Then there are stages in the approach to any extreme; there is a borderland between the fidelity of the sanctified and the well defined limits of a wrecked faith. Good intentioned people sometimes venture into this borderland and linger there for a longer or shorter time before withdrawing to the safe grounds of Bible piety or plunging into the maelstrom of insane human presumption. We have all seen examples of

this venture. Having once been healed in answer to prayer, some have felt compelled to assert their determination to never use human remedies any more; instead of bringing blessing this presumption has frequently resulted in harmful inconsistencies and tormenting bondage. If one has that degree of faith for healing that he can "Trust and not be afraid"; that is, if he can trust God and be healed without exalting healing to the position of a spiritual essential, and if he can maintain his place without strain and annoyance, happy is he. But for the average faith it is better to accept a mediate position as agreeable with a fuller liberty. God does heal the body in answer to the prayer of faith. He also blesses human means in the relief of physical suffering; and the holy man, having no necessity for making a show of will worship (Col. 2: 18), acknowledges God in everything and makes use of such means as his judgment may require, without being brought into bondage. If God is pleased to give faith for healing, the believer joys in it; if He withholds this gift, the believer's grace is not questioned and Christ still abides in the soul. "Therefore let no man glory in men. For all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's" (1 Cor. 3: 21-23).

Fasting is a religious duty, and practiced in moderation is a benefit physically as well as spiritually; but to fast so frequently or for so great a length of time as to jeopardize the health or to reflect upon one's mental poise, is a hindrance rather than a help to the cause of true holiness. It is a strange fact in human experience that we are in most danger of committing the sin of self-indulgence when we feel a sense of commendable self-sacrifice. Seek not to find fault with yourself nor yet to impress yourself with a sense of superior piety—live the normal life of a holy man, and keep your faith unbroken.

Life, all life, is intense; human life especially so. The crocodile lives longer than a man because he keeps his blood cool and does not burn his tissues out. The holy man should live longer than the carnally minded because he lives soberer. "A hoary head is a crown of glory, if it is found in the way of righteousness." But a man who lives in a highly wrought nervous state and encourages himself into an overworked and overtense manner of living must needs furnish some other evidence of his holiness, for the proud and ambitious of this world burn out their candle of life in the same way. There is a practical meaning to the Savior's promise of rest (Matt. 11: 28-30), and to the Sabbath of the saints (Heb. 4). A nervous and overworked man may be so saved that he is not afraid to die; but, unless he is very ignorant of the rest of holiness he will surely be ashamed to die.

Vows are not usually helpful to the life of true spiritual freedom. Vows to pray so many hours a day, to read so many chapters in the Bible, to testify in every testimony meeting, to perform certain exacting religious duties, do not belong to the life of true and living devotion. Such vows may be helpful under some conditions, but there is always danger of legal bondage and pharisaical righteousness. May it not suffice us to be clear in the

witness of our acceptance with God, settled in the fact of the abiding presence of the Sanctifier; and then to rest in the confidence of a heart loyalty to God, which is limited in the scope and quantity of its practical worship and service only by the possibilities of opportunity? May not a sanctified soul have liberty and yet not use license? Do not the pure in heart find love to be the fulfillment of the law? Will not full salvation keep its subject happy, free, easy, sane, restful, natural, satisfied, and righteously victorious, even though he is not under the law, but constrained only by the bonds of grace?

BETHANY, OKLA.

The Life the Light

By REV. R. PIERCE

HERE is no greater truth revealed in the precious Word than that God imparts His life to the human soul, which gives an experience that is declared to be as great as the transition from darkness to light. This imparted divine life is given us, John tells us, to be a light: "In him was life, and the life was the light of men."

Light itself is needed for a clear vision. In the physical realm man can see nothing in the darkness, but in clear light he can see from ten to fifty miles distant, according to his elevation. In the realm of the mind man's thoughts can travel to immense distances quicker than the flashing out of the wireless current, or as a person may desire to impart something of importance to a friend that he has not hitherto fully understood, he will answer, "Oh, now I see." One is the ongoing of thought, the other the inward reception of new light. But above and beyond the physical and mental vision is the spiritual vision—the vision of the soul. The soul's vision is not focused on the physical or the mental, for it "looks not at the things which are seen which are temporal, but at the things which are not seen, which are eternal," and "sees him who is invisible," because "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6).

The light that is in us shines from the life that is in us, and enables us to see things that the worldling knows nothing about. David knew something of this light-giving life, for he says, "With thee is the fountain of life; in thy light shall we see light" (Ps. 36: 9). If we are filled with divine life we shall be filled with divine light, and this light will increase "more and more unto the perfect day."

The mystery of it is that though this light "shineth in darkness," those in darkness "comprehendeth it not." We often wonder why those around us are so dull, unconcerned, and blind to spiritual things, which are so precious to the Christian's heart. The answer is here—they are without the life that gives the light; not only are they blind, but they are dead; and they are blind because they are dead. The most intellectual mind, the most cultured and polished people of society, the kings and princes and the great of the earth, can no more see spiritual things than can the humblest peasant or the ignorant laborer, without the life that gives the light. Yea, the poor

peasant who has the divine life, yet has no worldly learning, has the vision to see spiritual things that the great of earth see not, for "the wayfaring men, though fools, shall not err therein." And even the better class of moral people, who through training or intellectual desire are regular "church goers," "have eyes, but see not." Why sit they so unmoved and unconcerned under the telling unctuous messages on divine realities? Just the lack of the life that gives the light to see things "as God sees them."

It is the Life alone that makes clear the precious truths of the Word as the light shines on its sacred pages. What an instant recognition there is between the divine life in the soul and the divine Word! How the life within recognizes the voice of God in the warnings, admonitions, commands, and promises in the sacred Word, so that the soul leaps with gladness and obedience to its behests!

The Life also makes sure to us the *Consciousness of a New Nature*, for we "know that we have passed from death unto life because we love the brethren"—a nature now renewed, having passed from "darkness to light," and which has an affinity to everything that is pure and good. How wonderfully true it is that "old things have passed away, and behold all things have become new"! The Life is the revealer of a thousand wonders in the spiritual realm that hitherto were a mere blank to us. As the light of Life shines visions of holy possibilities burst on the soul, and fill it with rapture and holy joy. The old question of the rationalist, How do you know? is answered by the simple fact that we know and "we know that we know." Hallelujah! The Life settles the question.

The Life also shines in us and gives unto us an assurance of a holy future, for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." We know there is a blessed future, because of the "earnest" we have received of our "inheritance." If we get a "remittance" from an earthly inheritance it is generally an assurance that there is "more to follow." How much more so does the divine life give unto us the assurance of an "inheritance, incorruptible, undefiled, and which fadeth not away, reserved for us in heaven." Glory! Jesus has gone to "prepare a place for us," so we sing:

"A tent or a cottage, why should I care,
They are building a mansion for me over there."

The Life within us removes all doubt as to the Reality of the Divine Trinity. How full the New Testament is of the fact of a divine indwelling. The simple thought of such a stupendous fact staggers us, and yet fills us with holy awe at the possibility of it. Jesus promised the Comforter, who would "abide with us for ever," and this Comforter, He said, "shall be in you." He also said that we should know that "I am in my Father, and ye in me, and I in you"; so "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." So clear is this triune indwelling brought out by Jesus (John 14: 16, 20, 23) that we "stagger not" at the reality of the Divine Trinity.

Oh, beloved, make sure of the Life that gives the light on eternal verities.

LOS ANGELES, CALIF.

The Rise, Progress, and Decline of Spiritual Movements

By W. E. SMITH

No. 2

WESLEY said, "I fear that Methodism may become a cold formal sect like the rest." Could Wesley come back and see the condition that exists today what would his comment be? Some maintain that were Wesley living he would be foremost in promoting social settlement schemes or the institutional church which ministers so successfully to community welfare.

Be it far from us to censoriously revile any church, but we can not avoid diagnosing this modern ideal of capturing the world for Jesus by sanctifying worldly amusements and all human expedients to accomplish the end. In its present day program of pageants and social service we feel the church which God raised up to spread scriptural holiness, has either lost the vision of her founder, or interprets holiness by altogether another standard.

What has brought about the change in this and other churches? First, the deifying of education which leads to intellectual pride and rationalistic interpretation of the Bible; second, the magnifying of money, which leads the church to reckon success by the dollar standard; third, the expectation and desire to attract and hold the young people by giving them entertainment and allowing them a loose conscience in regard to amusements.

Let us lay this down as a fundamental principle. Every great spiritual movement has declined, not through the incoming of things we can call absolutely and distinctively bad, but by things good, important, and necessary, gaining the paramount place; the material, the recreational, and intellectual gaining the ascendancy over the spiritual. Matter out of place becomes dirt, and a good housewife gets after it with a broom; good things perverted or over-emphasized become sin, and God gets after such perversion with His law. The reason I fear some fraternal orders is not because they are so bad but because they are in a sense so good, and thus become the worst enemy of the better and the best.

Look first at education. Is it to be despised? By no means. God endowed the mind with its marvelous possibilities. Not to bring these mental powers to their best means to defeat the purpose of God. Paul and Wesley both emphasized the need of study. The baptism of the Holy Ghost is no excuse for mental laziness. The schoolhouse, college, and church have ever been close allies. The regeneration and sanctification of the heart are invariably followed by a desire for knowledge. Educated men have ever been the leaders in great spiritual movements. But Paul said, "Knowledge puffeth up, but love buildeth up" or edifieth. Too often brains are deified and all the fountains of holy love and emotion are frozen up. Look at German "kultur," intellectual, and scientific glory. These created a pride and arrogance which precipitated a world war—the most brutal known in all human history.

Some of the leaders in the old mother church, who by their prayers, sacrifices, and labors laid the foundations of many of the colleges and theological seminaries, saw in them apart from the blessing of God in the power of the Holy Ghost, a great menace to the real prosperity of Zion.

When we learn what the average professor in college and seminary believes today about the Bible, Christ, and Christian experience, we do not wonder Bradlaugh, Voltaire, Ingersoll, Tom Paine, and other infidels and agnostics have no regular successors. These so-called Christian educators mouth as "Something New" the very blasphemous principles taught by these enemies of the cross, long since dead.

We say holiness churches and colleges have come none to soon. We thank God for cultured, sanctified teachers who are able to give instruction in all branches of a college curriculum, and for the alert, earnest young men and women who are ambitious to learn. Our schools are a great asset, a glorious heritage to foster and build up. They afford the

right environment for the training of the heart, head, and hand. A multitude of young people go from Christian homes to rationalistic colleges to lose faith in the Bible and the deity of Jesus Christ. All the religious experience they have soon evaporates in such an atmosphere. But the holiness college is often the center of an old-time revival, and many of the students keep on fire for God.

Yet there is a danger. The very desire and effort for education may become a selfish carnal ambition, and getting a degree a matter of pride. Let men illustrate. Here is a young lad in a rural community who has been truly converted and definitely sanctified. He hears the voice of God calling him to service, and turns to a holiness school. He has ability to acquire knowledge and a disposition to work. He goes through the preparatory course with a growing appetite. He enters the college course feeling that to graduate will be a grand achievement. But before the second year is finished he feels that the little holiness college is too small. He has an opportunity to enter a much larger school. He feels it will give him greater prestige. When he graduates he receives a call to service in a big denomination. He has lost the holy fire of early days, and now thinks the humble, shouting, holiness folks are too extreme. He becomes consecrated to a profession rather than to God, and now smiles at his early enthusiasm and emotion. The world may call such a young man successful, but if God's Word be true he is a lamentable failure, on his way to awful condemnation at the bar of God.

Whenever education is regarded as a claim to bigger place and larger remuneration, rather than a call to sacrifice anywhere for Jesus' sake, then that education is an asset to individual selfishness and not an asset to the kingdom of grace.

Here then is the danger of intellectual pride to us who came from humble circumstances and received our preliminary education in Brush College.

It takes a big stretch of the imagination to think an academy, and a small college, with partial courses in theology and music make a real university. Our colleges are multiplying and they are sprinkling D.D.s with lavish hand. We see him who was only a short time ago a little root-bog-or-die holiness preacher, now a full-fledged D.D. Presto change! It didn't take long to do it. We shall soon be outgrowing that sweet scriptural appellation "brother," and shall be saying, "doctor," "doctor," like all the rest.

Well, what did Jesus think of this? The thing was rampant in His day. He told the proud Pharisees they loved the greetings and salutations in the market places of Rabbi, Rabbi (Doctor, Doctor). He cried out, "How can ye believe who receive honor one of another and seek not the honor that cometh from God only?" Some very humble men may carry these degrees, but they seldom or never attach them to their names. They want you to forget it and call them brother. Such a man was Charles H. Fowler, who regretted he had ever yielded to the entreaty of college directors and accepted the honor.

But some one may say, "Sour grapes." Well, any one with a little brains and a little more money can get high sounding degrees and titles. Some of us have passed through real temptations along this line and won out. Some years ago a university offered correspondence courses leading to Ph.B., M.A., Ph.D., easier than the M. E. conference course of studies. But the Lord showed it was the door leading to ambition more for worldly honor than for His glory.

We talk about keeping the old-time glory upon us. How can it be done? Only by seeking more and more the humble sacrificial spirit which abounds in love and good works. We must not despise education, but most of the men who laid the foundations of this work in New England could not pronounce a Greek verb with proper accent. Some of us younger men may know a good deal more about books, but can do a great deal less along the line of Holy Ghost achievement. The more I see of Ph.D.s, D.D.s, and LL.D.s the less respect I have for the titles. Two of these learned gentlemen came recently into one of our meetings. One flew the second night, the other stayed and "kicked" all the time. If D.D. means "Devil Driver," then let us all go in for that degree. If it stands for "Doubly Delivered" we ought all to be candidates for it. But if it means only "Donated Dignity," "Dry as Dust," "Doubtful Divinity," then let us pray, "Lord, close up all the factories that make D.D.s and kindle the holy fire which will make us all Devil Drivers."

Then there is the money menace. Wesley said, "Whenever we become dependent upon rich men we are a fallen people." What do we infer from such a statement? Just this: When money to them became an imperial question they would be inclined to condone the follies and sins of rich folks in order to gain and hold their patronage and support.

Few of our churches have rich men. But is it not true we preachers find it harder to be faithful to a big supporter than it is to be true to the one of lesser means? By flattery and special attention it may be far easier to reach a rich man's pocketbook than it is to reach his heart with the gospel.

I always feel like thanking God for the man of large means who has likewise a humble lowly spirit of love; whose greatest treasure is in heaven. But after all the real backbone of our churches is in the humble working people who have nothing ahead but a vision of labor and glorious victory. To these, giving is a means of grace. They do not have to feed their own stomachs in order to make their hearts willing to give. Our holiness churches are an astonishment to the other churches in the matter of financial achievement. They always will be as long as we keep the holy fire burning and put more emphasis upon the spiritual than upon the financial.

But must we not confess that few of our churches see a spiritual success commensurate with their financial liberality. Why? Because it is easier to get some of our people to give their money to God than it is to persuade them to absolutely and irrevocably yield themselves to Him. The most of us pastors can boast of a splendid year financially. How many of us can glory in great spiritual triumphs? Our people are enthusiastic for missions. They give their money to send the gospel to the far-off fields. But do we get a burden for negroes and Italians in our back streets and alleys? Does not distance lend enchantment to the work of missions? Our church has followed the lead of others in the matter of a big drive for missions. Some say get the people to give and you will get the revival of spiritual power. One denomination has raised \$115,000,000 on a five-year basis. We have yet to hear of any great revival that has followed. One of their bishops has said, "Without a great outpouring of the Spirit our financial success will be a curse instead of a blessing." But the centenary commission has given its approval to the plan to introduce "movies" into all the big churches and to establish great social recreational and religious centers in many of the largest cities. Time will tell how the plan will work. I am sure we are all willing to receive light. We are wrestling with our problem.

How shall it be met?

URGENT NEED OF MISSIONARIES IN WESTERN INDIA

By REV. K. HAWLEY JACKSON

There is hardly a mission field in the world that has not been calling continuously for years for more missionaries. It becomes difficult, therefore, to make our friends understand just what we mean when we say that we need more missionaries here in western India. Some fields ask for missionaries because there is more territory to be worked. Some ask because their present work is so successful that they need more missionaries to care for the harvest. Some ask because their ranks have been depleted by the conflict, and they need recruits. Western India needs missionaries for all three reasons.

As for the unworked field, when Mr. and Mrs. Fritzman leave for America in another month or so Mrs. Jackson and I shall inherit a wonderful parish of 400,000 teeming souls who are without Christ. Three of our missionaries now at Khardi will inherit 300,000 more. Great stretches of country are untouched, and there are openings everywhere. Our field is fertile, and we seem on the verge of a revival in more than one place. We thank God for that, and we are glad that a future is looming before that fills us with faith and courage. A goodly number are now asking for baptism, which means that they are ready to give up their idol and heathen worship and take their stand for Christ before their own people.

But our first need just now is for workers to fill in the gap left by those who have fallen in the fight and by those who are returning to America for a much merited and much needed furlough.

Within the last year five missionaries have arrived in western India. This is a fine response to the need, and would give us a wonderful impetus if they had come to us as reinforcements, as some doubtless think they did. But as all our old missionaries here now arrived here more than six years ago and one is finishing twelve years, they must return to America on furlough. The new missionaries, therefore, will not be the reinforcements we needed, but must take the places, as far as possible, of those who are leaving. Miss Willison, Mrs. Jackson, and I fill in the gap left after Mrs. Perry went home to heaven and Mr. and Mrs. Tracy returned to America. Mr. and Mrs. Tracy are not able to make any plans at present to return to India. It is certain that they can not return for a few years. Misses Seay and Muse have arrived just in time to take the places of Misses Basford and Carpenter. Mr. and Mrs. Fritzman will be leaving for home within another three months, and there is no one to take their places.

This will mean that we shall have four new missionaries and one with one term of experience (Miss Seay) to take the places of seven old and experienced missionaries who were trying to do as much as they could of the work done by thirteen missionaries in 1915!

This is our condition at present. Our first and very important need is to fill in the places of the absent ones, and again open the stations we were forced to close. Believing this is the will of God, we are making every plan for it, and are believing we shall see these stations working like a flame of fire. God is encouraging us by giving souls. Every missionary is determined to keep the fire burning in his corner of the parish, and is succeeding.

Won't some of you come over and help us? Can we not open these stations again within this year? Then we will take for our slogan, "A portion of the Word of God in every home and the gospel preached in every village in our Marathi Missionary District." By the grace of God and by the help of the Holy Ghost, and for the sake of Jesus Christ, it must and will be done. Prevailing prayer and tireless effort will accomplish it. It means the changing of the destiny of souls from hell to heaven. May the Lord himself send us some of our red-blooded men and women for this part of His vineyard!

MISSIONS SHOULD BE MIGRATORY

By ROY C. COBBING

That is, they should be prepared to move on. Missionaries should understand that their work in any field is temporary. Not that their work, in the sense of the results of their labors, should not abide—the very contrary. They should lay the Rock foundation, Christ Jesus, so effectually and permanently in the hearts of the people, and so thoroughly train "faithful men, who shall be able to teach others also" (2 Tim. 2:2), that if they themselves must move on earlier than they had anticipated, the superstructure of the church will be built according to the divine plan.

We need to keep it clearly in mind that a mission station is not a church. It should bring forth a church, but as soon as the child can take care of itself the mother should move on and repeat the process in another place.

Self-evident as this truth is, some of us have been slow seeing it (even while serving in a foreign mission field), possibly for the same reason that a parent is slow to realize that the son and daughter are now old enough to shift for themselves. Sometimes a rather startling shock brings the parent to this realization.

In our home mission work our tendency seems to be in the other direction. We expect the chicken to scratch for itself almost as soon as it is out of the shell.

Doubtless one reason why the foreign missionary is slow about leaving the church on its own responsibility is that he personally, and maybe alone, has been used of God to bring it into being and encourage its toddling steps. He knows its weakness, the mire from which it has come, and the darkness and pitfalls that surround it. Possibly for this reason he is not willing to leave it to its own resources as early as he might for its good.

The Story of a Little Girl Who Lives in a Land Where There Is No Sunday

ALICE was pouting that Sunday afternoon. "I just hate Sunday afternoon," she declared. "It is so stupid. I most wish it would never come."

"There are the hammock and the book you brought home this morning," said mother. "A hammock, a book, and a little girl ought to mean at least two pleasant hours."

"I don't want to read," said Alice. "I want to do just what I do on week days." Alice had often thought this, but had never dared to say so before. She felt somewhat frightened, but mother only said, "Come, sit with me in the hammock, and I will tell you a story."

Mother's stories were always interesting, and Alice brightened up a bit. Soon they were seated in the hammock under the shady maples. The grass was very green about them; a big syringa bush was in bloom, and flower beds were bright with early blossoms. Things did look pretty, even if it was Sunday afternoon. "If I were going to tell you a book story I should say, once upon a time there was a little girl. But this is to be a truly true story, so I shall say, 'Just at this very moment there is a little girl named Salu.'"

"What an odd name," said Alice.

"Just what she would think of yours, dear. Salu is about your age, but she has brown skin and soft, dark eyes. She lives far away from here in a very hot country. Her home isn't at all like yours. It is built of cane and has no windows. There are no pretty papered walls, no nice floors with rugs on them. In fact, the mud plastering is smoothed over with cow's dung."

"How horrid," exclaimed Alice. "I couldn't stay in such a house."

"Perhaps it isn't quite so bad as it sounds. The fresh manure is spread on in a thin coat, then smoothed over with a small board, dipped again and again in water. The dirt floor is beaten down and has the same finish. When it dries there is a tolerably smooth, hard surface."

"Oh, but I could never forget what it was," said Alice. "I couldn't bear a home like that."

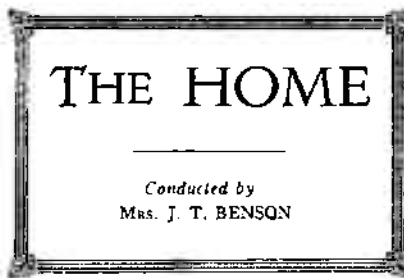
"As there are no windows, there is little light or air," continued mother. "Of course there are no fresh, white curtains, and Salu knows nothing about furniture. A blanket to roll up in at night, a few rude cooking vessels, these are the furnishings of the home. The small dark houses of the village are built very close together, opening on the narrow street with perhaps a tiny back yard closed in with mud walls. It is quite bare, with no grass or trees or flowers. Salu plays in the hot, dusty street with other children. In a few months she will be seven years old. Then she will be shut in the house and back yard."

"Can't she go to school?"

"There are no schools for girls in her country. You can see that she has a dull time after these few years of childhood. She has no toys, no books or lessons or piano practice to fill up the long hours. As there is no school life she knows nothing of laughing, happy crowds of children on their way to school or play."

"But why do they shut her up?" Alice demanded.

"Well, girls in that country are married very young. Often it is arranged when they are babies. The little girl has nothing to do with it, and when the wedding takes place she may find that her husband is a hideous old man, old enough for her grandfather. They become wives when we would call them children. It is thought to be a dreadful thing for men or boys to look on a girl's face after she is your age. So Salu will soon be shut in and must pass the time somehow until she marries. You see then that she knows nothing of the happy childhood of



our land. For years Salu wore little more than a rag around her small brown body. She has no pretty shoes, dresses, and hats. But she does not miss them as you would. There are no Sunday or day schools to wear them to, you know, and this makes a greater difference than you have any idea of, little daughter. Do you know why busy machines are humming and mothers sewing all over our land? It is that their little girls may have something sweet and clean for our schools. If we had no Sunday and day schools our girls would live very much as Salu does."

Alice looked grave. She had never thought of this before.

"One day," said her mother, "a missionary came to the village. She made her home among the people, and the children grew to love her very much. After awhile she opened a Sunday school for them. It was not like yours. There was no large, pleasant room nor little red chairs. But the brown children came eagerly, for the missionary lady gave them bright picture cards which they treasured carefully and tacked on the mud walls at home. As they squatted on the floor about her the lady taught them some songs. They thought this quite wonderful. Did you know, Alice, that lands without Jesus are lands without song?"

"No, I didn't know that."

"Yes, it is Jesus who gives us songs and everything else that makes our lives so different from those of heathen people. Best of all, she told them about Him and there came a desire into many of their hearts to belong to Him. You wouldn't have thought it much of a Sunday school, but to the circle of brown children, some naked, some ragged, it was a very fine thing. Salu loved the good teacher and visited her often. She wanted to know all about the children in the missionary's country, though she could never have understood without the help of the missionary's picture books. There were pictures of churches and schools, of houses and yards, of tables and chairs and beds. Most of all, Salu loved to hear about Sunday and its schools crowded with bright-faced children."

"In my country," said the missionary, "Sunday is a wonderful day, different from the other six because it is God's day. On Sundays the fathers are at home with their families and those who are Christians go to church with them. We get ready for Sunday all the week. Clothes are washed and put away and on Saturday the house is thoroughly cleaned and nice food is bought. That night the children are bathed and fresh clothes laid out for each one. I shall tell you about my little niece. She has a nice room of her own with pink walls and white curtains. There is a dear little bed and dresser and chairs all her own."

Salu studies the picture. She is charmed with the little dresser and tries to imagine how pretty it must look.

"Mother has placed Margaret's white dress on a chair. Shoes and stockings are ready and a white hat with pink rosebuds on it. Sunday morning she puts on her nice clothes and has a good breakfast with the family."

Salu thinks this very strange. The women and girls in her country are not allowed to eat with the men. They wait and eat what is left.

"Our fathers love their little girls very dearly,"

explains the missionary, "and like to see their children gathered about them at the table."

"It must be very nice," says Salu.

"Margaret then puts on her hat, takes her Bible, and starts for Sunday school. All up and down the street other children are going also. They look like moving blossoms in their Sunday dresses, pink, blue, oh, all colors. Some carry bright parasols which look like big flowers opened up over them."

"How beautiful it must be to have everything so clean and lovely every seventh day," said Salu. "I never heard of anything like that."

"Why, mother," said Alice, "don't people have good dinners and—Sunday clothes everywhere?"

"No, dear, why should they? We wouldn't ourselves if we didn't have Sunday to get ready for."

"I hadn't thought about Sunday doing that for us," said Alice, looking down at her own pink frock and the shiny toes of her new slippers.

"Salu is then told of the pleasant room in which the children gather, its pictures on the walls, its tables and chairs made for them. She is eager to hear about the songs, the march to classrooms, the lessons."

"How they must love children over there," says Salu. "I wonder why?"

"Where people love Jesus they always love children," is the answer.

The missionary tells her of the church service, and then the good dinner which each family enjoys at home.

"Is it all over then?" asks Salu anxiously. "Do the fathers go away and do they all pull off their nice clothes?"

"Oh, no, Salu. Sunday lasts all afternoon and until after they are in bed asleep."

"I am so glad," sighs Salu contentedly. "What do they do next?"

She is shown the picture of a home with its big porch and easy chairs, its shady yard around it.

Well, after dinner some of the children sit in the yard and read books. Sometimes they walk with their parents. Or maybe relatives come in and they gather on the porch or in a comfortable room.

"Do they let children sit with the grown people?"

"Yes, Sunday is a great family day. Of course Christians must not spend it exactly as they do other days, for it is a day of worship and rest. Perhaps you would get tired of it."

"Oh, I never would!" says Salu positively. She is silent awhile, then, "Sunday does a lot for your country, doesn't it? It must be lovely to live in a Sunday land. Don't the children watch for it to come round?"

"What do you think the missionary answered Alice?"

The little girl blushed and said, "I suppose she was ashamed when she thought of some children over here. But truly, mother, I didn't know there was such a difference in countries. Why, how sad and dull it would be to have no Sunday school, no lessons, no family dinner, no Sunday things."

"Yes, and no schools for girls. Where there are no Bibles, no Sabbaths, no Savior, you find no real childhood, and no sweet gathering in churches and homes. But as you dislike Sunday so much perhaps you would be glad to live in India or China."

"No, no," said Alice. "I have been ugly and ungrateful, but I don't believe I shall ever feel the same way about Sunday again. Why, mother, Sunday is a great privilege, isn't it? And if you don't mind, I am going to send all my bank money to help make Sunday lands for children like Salu."

"Yes," said mother, "you can have a part in this work. If every child did his best, things would begin to change for the little brothers and sisters who live in those countries where there is no Sunday."

Heart Talks With Pastors

Talk No. 2

By E. P. Ellyson, D. D.

THE pastoral office further is not a profession or a vocation. The professions grow out of human desire and the vocations are entered by the choice of the individual. These, being so entirely human, vary according to growing and changing demands as humanity progresses or retrogrades. There was a time when there was little use for a lawyer, a milliner, a shoemaker, a carpenter, an electrician and a physician is only needed when one is ill. Pastoral work is much more deeply grounded and farther reaching than any and all professions. The pastor can with no true justice be classed among the professional group. The ground of his work is in no sense human desire, but it is the divine plan for human need, and that need not simply material and temporal but spiritual and eternal; and not just particular and individual but universal. The pastoral office is needed wherever there is human society irrespective of desire and condition.

The pastoral office is a calling—a divine calling. The pastor is, like John the Baptist, "a man sent from God." The disciple is one who chooses Jesus, but Jesus chooses His apostles and pastors. "And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles" (Luke 6:13). "And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mk. 3:14). Referring to this very office, He said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go forth and bring forth fruit, and that your fruit should remain" (John 15:16). "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). "And as they ministered unto the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). It was Paul's constant affirmation, and sometimes contention, that he was called, sent, ordained of God. There is a secondary ordination by the church, but this is only useful when it is in recognition of the primary ordination by God. Speaking of the earthly priesthood, it is said, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Heb. 5:4). If it be so with the temporal priesthood, much more is it so with the pastor in this spiritual dispensation. No, the pastoral office is not a profession or vocation, but a divine calling, a divine ordination. My friend, if you are in this office simply by your own choice and are performing your work as a professional man, you are very unworthy of the place. I frankly advise you, for your own good and the best interest of the church, to at once surrender your credentials and enter some honest profession. The pastoral office is too sacred to be dropped to the professional level. The pastor does not have a "job," but he does have a mission to perform, a message to deliver, a calling to fulfill.

It is possible for one who has been divinely called to this work and has entered it in the correct spirit to afterward drift into a professional spirit and method in carrying forward the work. Here again is a very subtle temptation from the enemy, and we fear there is much more of this professionalism in the church, in one form or another, than most of us are aware of, and a warning here is not at all out of place. Pastor, you are not a professional man; yours is not a mere routine of work to be gone through. There is something more for you to do than to go through the form of things expected of you; there is much more to your work than having a preaching point and filling an appointment, than making a call, and collecting some money, and making a report. If you just professionally fill an office, even though you do the work, you are a cumberer of the ground. Yours is a spiritual work and spiritual results are expected. We see so much that is so like the fig tree cursed by our Lord—"nothing but leaves," the form, the adornment but without the Spirit and bearing no fruit. One may hold clerical

papers, fill a clerical position, wear clerical clothes, have clerical manners, use clerical language, and perform clerical functions, but this will not make him a real pastor. There is a certain reverence and dignity of behavior and appearance which rightly belongs to the pastor, but no mere professional formality, clerical show, or ministerial pride is in place. There are certain functions to perform, and some of these may be rather set, but they are to be performed in the Spirit rather than perfunctorily. Until you get away from and beyond the mere formal doing, and go at the work as one sent from God you do not enter real pastoral work. Here as well as elsewhere the letter killeth, only the spirit is life.

Now is it not a possible fact that much pastoral work may be done professionally, that the preacher in getting and delivering his message may not get above the lawyer pleading his case or the politician presenting his cause, and that in the managing of the affairs of the church he may not get above the manager of a business concern, and in his visiting he does not get above the physician visiting his patient; all alike professionally doing their work? No doubt there may be some things learned from the lawyer, the business manager, the physician, but the pastor in his work as preacher has a higher subject, a grander subject for his discourse than the lawyer and politician and is to be the recipient of an inspiration that is impossible to them; hence he has no business to be delivering his messages on the same professional level as they. So also with his plans for the church and his visiting. Oh, my brother, this professionalism is not being a pastor at all. You have a message from your Master to deliver from the pulpit and in the homes, you have no profession to follow, you are sent by another to do a work. Let not that work become common, formal, professional. Whatever of success the lawyer, politician, manager, physician may have on this professional line, you will fall on that level. You are nothing apart from the touch of God. There is a necessary divine inspiration to your work. You are a divine messenger. While you study and plan, using all your faculties, you are to receive your help from God. Professionalism, the mere following of the rules of homiletics and instructions for pastoral work, will take you from your high calling and destroy your usefulness.

But may we remind you just here that your office is not that of an apostle. Others may not agree with us here but we believe we are scripturally correct. There were but twelve, at least but thirteen, apostles, and never have been more. One essential of an apostle was an open vision of Jesus in the flesh, especially the risen Christ (Acts 1:21, 22). Paul saw Him as one born out of due time and he may have been a special thirteenth apostle to the Gentiles, or he may have been the divinely appointed successor to Judas rather than Matthias. While all ministers may have a certain divine inspiration in their work these as a part of their office had a special inspiration for church foundations and doctrine which has belonged to no office since. Dr. Hoppin says, "The New Testament office of an apostle was a particular one, applied to the immediate envoys of Jesus Christ." Also, "The intrinsic apostolic office was an extraordinary one, and ceased with the apostles." While there has been a constancy of the pastoral office, neither Scripture nor history will bear out any theory of apostolic succession. Let no pastor assume that he is vested with any such dignity or authority and go to telling the people what they are to do and not to do on his own authority. And let him not assume an over certainty as to his interpretation of the Scriptures. There is something subtle about the temptation at this point also. We must be guarded lest we be wise above that which is written. The pastor's personal opinion is of no final value and there is nothing new for him to say. He may say it in some new form but it is the old story that has already all been written in

the Bible, in embryo at least. Unless you can be satisfied with this old story the pastorate is no place for you.

But we must not carry this fact that you are not an apostle too far. The apostles were the first ministers of the church and in their office and work they had much in common with the pastor of today. While in some respects the apostles stand alone and unapproachable, in others they are models for all pastors in all aftertime. They were under the special training of Jesus himself. He taught them to pray, they heard Him preach, they watched Him perform His work and observed His methods. Barring their special apostolic functions, these men may safely be taken as examples to follow.

Again, the pastoral office is not primarily a means to a livelihood. We are living in a great commercial age when the commercial spirit is consuming everything. There is a subtle temptation to commercialize the pastorate, but to do so is one of the greatest crimes against God and humanity. He who measures his pastoral effort by the dollars he receives is most unworthy of the place and can but give forth a low and mean ministry. A pastor has a right to be well supported, as well supported as any worker in the world, but he should never, no never, be hired. That church which does do its best to support its pastor is unworthy of having a pastor, and the pastor should usually pass on to some other place where they will appreciate his labors enough to support him so he can do his work. A church has no more right to receive pastoral care without doing their best in pastoral support than one has to take goods from a store without paying for them.

The reason for an unsupported ministry is sometimes the softness of the minister, and such softness can not be justified; it is a wrong to the pastor, his family and to the church. But while the pastor has the right to demand a sufficient support, he must be very guarded lest salary get a too large place in his thinking. It may be well for us to hear a word from Jesus just here. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." No matter how meager or how large the support the pastor must not consider it wages; a hireling ministry is accursed. While you have a right to a good support, you have a work to do that can not be measured by dollars and must be done independent of what you receive. If you are holding your position worthily, you are holding it under appointment from God and should do your work worthily as unto Him irrespective of your support. If you do not expect to do the work you should not accept and hold the place. There may be cases where the pastor has a large family or where the church is small and poor but is doing its best at support where one may be justified for a time in working for part support; but no man can do the work that should be done under such conditions. Such exceptions should be very rare. Usually a circuit can be formed to avoid such necessity.

It might not be out of place, my brother, for you to stop and give yourself a very careful analysis as to the exact motive prompting your thinking and talking about support and salary. Then you might probe deeply as to why you considered so favorably that pastoral call, or why you are now engaged in the particular work you are doing. If you find you are falling short of *first the kingdom*, you are following after an unworthy motive for this sacred work. Others can work for dollar salaries but not you. Your office is not a means to a livelihood but a service for God.

Lastly, the pastoral office is not an honorary one. There is honor in it, but it is not honorary. It is a service, a work. Personally we have little patience with the ordaining of elders who are not going to give themselves to the work, simply paying them a compliment for their supposed piety or their gift in occasionally leading a meeting or making an address. And the person who seeks the position for the honor it may bring is contemptible. In a certain southern District there were two men who because they had been influential in building the church and active in pushing the work in the country around, were honored by being ordained elders. These men passed quietly through two or three Assemblies and then informed the Assembly that they were not called to this office, returned their credentials and asked to be released. Do you not admire them for this?

CONTINUED ON PAGE ELEVEN

Three Valiant Warriors



J. N. SHORT AARON HARTT

A. B. RIGGS

SKETCH OF REV. J. N. SHORT

By D. RAND PIERCE

Our subject is classed among the country's outstanding champions of God Almighty's Truth. Commanding in stature, profound in convictions, dead in earnest in his ambassadorship for Jesus Christ, John Short has put an indelible mark on multitudes during his extended career in the office of the ministry. Though 78 years of age, he is as "straight as an arrow," and, when stirred with enthusiasm for the cause he has loved and labored for so long, is as energetic as in mid-life. He holds a large and warm place in the hearts of a host of people all over New England, numbers of whom were saved or sanctified, or both, under his vigorous ministry. The New England District considers itself highly honored to have these valiant warriors of the cross on its membership roll.

Rev. John Nesbeth Short was born on a farm in western Massachusetts, September 24, 1841. His father was a native of Scotland and his mother of the north of Ireland. He remained on the farm till about twenty years of age, after which he attended Wilbraham Academy and fitted himself for college. Receiving an invitation to labor in the Troy Conference of the Methodist Episcopal church, he preached two years as an experiment to ascertain whether he had mistaken his calling or not. However, having been blessed with a degree of success, he decided to enter the Boston University School of Theology. Soon after graduation he was ordained "deacon" by Bishop Thompson and joined the New England Conference. He received his elder's orders at the hands of Bishop Wiley in 1873. The following charges were served by him, some of them of first importance: Reading, Franklin, Upton, Stoneham, East Cambridge, Clinton, Central Church, Lowell, and Beverly, all in Massachusetts.

In 1804 he withdrew from the Methodist church and joined the Evangelical Association, one of the bodies of Methodism. For local reasons he later founded an independent church which soon after became affiliated with the Association of Pentecostal Churches of America, now merged into the Church of the Nazarene. Brother Short was one of the "three wise men" from the East who visited Los Angeles and helped pave the way for the union of the Pentecostals and Nazarenes. This fact alone

gives him a secure place in the history of the denomination. Brothers A. B. Riggs and H. N. Brown were his companions on that historic journey.

In 1914 Brother Short and his devoted church erected a beautiful edifice on Franklin street near Central square Cambridge, then valued at \$15,000, but worth nearer \$20,000 at present. At the time of dedication it carried an indebtedness of \$5,500. This has been reduced to \$1,200, which the church plans to entirely cancel the coming year. This is indeed a splendid achievement. Brother Short has been preaching in Cambridge now for about twenty-six years. He has made hosts of friends, not only by his eloquent and uncompromising ministry, but also by his affability and brotherly interest in all with whom he comes in contact. His trenchant pen has also made his name familiar throughout the connection. Brother Short has been twice married. His first wife was Lavina Amanda Van Schoeck. She died at Lowell, Mass., in 1890. He was united to his present wife, Mary Frances Folsom, in the year 1891.

These relationships have been providential and happy. Whenever possible, Sister Short accompanies her sturdy husband, watching over his interests with the tender solicitude of a worthy helpmeet. The wheels of time are flying. Soon on the other shore this John will join those other deathless Johns, and all the rest of that uncompromising, blood-washed throng, in adoring the Lamb whose mission and truth he has so ably defended while on his pilgrimage here below. With the great apostle to the Gentiles he can truly say, "I have fought a good fight. I have kept the faith!"

SKETCH OF REV. A. B. RIGGS

By C. P. LANTIER

The subject of this sketch, Rev. A. B. Riggs, was born at Ludlow, Vt., in the year 1843. He was converted during the troublous times of the War of the Rebellion, 1863. For fourteen years he labored in the Methodist Episcopal church. His ministry was blessed with gracious revivals, and many were the spiritual children given this anointed servant of God and his wife as they toiled for the salvation of men in the towns and hamlets of the Green Mountain state. The writer, when but a boy of a dozen years, remembers the advent of this old-fashioned preacher into his home town. Though we did not attend the Methodist church, we remember that some time after this strange preacher arrived in town he inaugurated a series of revival meetings in his church with Mary C. Woodbury, of precious memory, as his evangelist. That revival shook the town. The church was wonderfully revived and some of the most wicked, profane men in town were gloriously converted and sanctified and became pillars in the church. Several preachers, who are preaching today, came out of that revival. Personally, we remember going over to the church one Sunday night during the special meetings, and peering in a window. How strangely we were impressed with what to us were strange proceedings. Mary Woodbury was walking down the aisle and inviting men to Christ. In the writer's church we had staid deacons and things were very orderly, so that a revival atmosphere and attendant demonstrations were very strange to us. However, in a few weeks we landed in the gospel net and became affiliated with this preacher and his revival church. Brother Riggs saw five years of exceedingly

fruitful ministry in that place, then the itinerant wheel moved him on to another town. Blessing attended his faithful ministry in this place also, and precious results were realized.

During Brother Riggs's ministry in the Methodist church he spent some time as a missionary on the Isthmus of Panama under that great missionary leader, Bishop William Taylor. While there he had a very severe run of the yellow fever, which came near terminating his earthly career, but God spared his life and he came back to his homeland to labor for souls once more. Some twenty-two years ago Brother Riggs left the Methodist church and became identified with the Association of Pentecostal Churches of America, the eastern wing of what is now known as the Church of the Nazarene. He was the first Superintendent of the New England District. For nearly twenty-one years he has preached in the city of Lowell, Mass., pastoring during this time our church in that place and seeing it grow into the largest society on the New England District.

Brother Riggs has now reached his seventy-sixth milestone in years, but in no sense is he a supernumerary, or on the shelf, and he can still lead some of the boys when it comes to holy energy and putting into execution means and methods under God. In a meeting of any size Brother Riggs is a general. He knows what to do next. His genius alone this line has contributed much to his success as a minister.

During all these years our brother's work has been greatly blessed by the presence and inspiration of his wife, Chloe Riggs, who, though she has not shone as much in public as many women have, nevertheless has been a real helpmeet to her husband and one whose prayers and faith have meant much in the success of his ministry. Their parsonage has been a veritable power house and its atmosphere has been a source of inspiration and blessing to the children of God. In her present illness they have the prayers and sympathy of a multitude of the saints. While this couple have never been blessed with children who grew up, they have become the spiritual parentage of many, among this number being several preachers in the Methodist and our own church. What a miss there will be when the clarion call and battle cry of Brother Riggs ceases to sound out in our campmeetings and Assembly gatherings. He will leave a heritage of heavenly benediction and blessing to those who have known him best.

SKETCH OF REV. AARON HARTT

By W. E. SMITH

It is a joy to the writer to pay a small tribute of respect and love to Brother Aaron Hartt, one of the oldest and most esteemed members of the New England District of the Church of the Nazarene.

He was born in Carleton county, N. B., Canada, in 1841. His father was one of the most godly and successful of the early Free Christian Baptist preachers. He preached a gospel and lived a life that greatly influenced the lives of his children, and his son, now 70 years of age, recalls his father's memory with increasing joy.

Coming to Massachusetts at an early age, Brother Hartt was definitely, scripturally, and wonderfully converted in 1860 and sanctified wholly in 1874. Under the leadership of the Holy Ghost, he went back to his native province in 1882 to preach holiness. He began the work which culminated in the Reformed Baptist Church of Canada. That movement split the Free Baptist denomination in New Brunswick, and Brother Hartt became one of the best loved and best hated men who ever preached in the province. He later joined the Evangelicals and afterward the Association of Pentecostal Churches of America, which body has been merged into the Nazarene movement. Brother Hartt has held successful pastorates in Everett, Mass., South Manchester, Conn., and North Scituate, R. I. He laid sure foundations for his successors to build upon.

He has ever adorned the doctrine and experience of holiness by a spotless life and a radiant, optimistic spirit. He has a mighty grip on fundamental truth which made him a strong and convincing preacher. As a singer he excelled and even now he seems to have a bugle in his throat. No meeting of the brethren seems quite complete unless Brother Hartt is there to sing. This wonderful gift arrested the attention of the great Inskip at Douglas campmeeting, and our subject was for years afterward the leader of song in many of the "National" gatherings. On

Our Home Missionary Board

By REV. J. T. LITTLE

At our last General Assembly there was a new movement launched among us. It came as a surprise to many, and the extent to which it went, unexpected by the rest of us; hence there have been all kinds of comments heard, some favorable, some otherwise. The facts are that your scribe was not exactly pleased with the plan launched. It seemed like extra machinery, and an overlapping of authority, for were not our District Superintendents elected by the people of their several Districts to do the very thing that the Home Missionary Board proposes to do? and where is the District Superintendent that has any "pep" about him that would care to have a Field Secretary come on his District and tell him how to evangelize the field? Again this Field Secretary was to enter into his work of covering the whole of the United States and Canada and yet no delegated authority back of him, for our Manual does not recognize any such official. I say that these and similar questions came to me and I was fearful, lest we had our wires crossed.

Last February the Home Missionary Board with other boards of our church met in Kansas City to discuss and perfect plans for our work and at this time the Home Missionary Board elected six men as Field Secretaries instead of one, and to my surprise I was elected to the northwest zone.

When first receiving the notice of such election, I wrote to the Secretary of the board and to Dr. Goodwin that I could not accept the appointment and went into detail, giving my objections to the whole plan. When I had finished my letters and before mailing them, I was suddenly and mightily impressed that I had done wrong, for were not these men who had perfected the plan the best loved, most honored, and respected men of our church, for the board consisted of our General Superintendents and men elected thereto by our General Assembly, who have proven themselves to be men of vision, men of success, and of great usefulness to the church. The General Assembly certainly picked our very best men for this work. When this thought gripped me, I tore up the letters I had written, and simply wrote a few lines to each stating I would accept the work they had called me to.

I am writing all of this to get the rest of our people to see what I saw, for some of us are slow of vision. I saw at once the whole thing was of God and I did not have to see the end from the beginning, all I had to do was to follow the cloud by day and the fire by night. All that any true Nazarene needs to know is, "Does God so order?" Who can question the hand of God in the whole arrangement, if we will only stop to think? Every one who was at the General Assembly will certainly admit the offering of \$100,000 was of the Lord. It came like a lightning flash from a clear sky. The Holy Ghost came on the scene, did the thing, and left nearly

every one of us stunned or bewildered. Next take a look at the men that compose the board. Look the church over, or any other church, for that matter, and where would you find men better fitted for the job.

Beloved, I am convinced God is planning something big for the Church of the Nazarene. Everything indicates it. Look at the fine class of missionaries we are sending across the waters, and the other large number enrolled ready to send. Look at the fine colleges we have preparing another large number for our work. Is this not Ezekiel's wheels within wheels, and has not God launched this great Home Missionary movement to put life into the whole affair. If we will all be true to God and true to one another, I firmly believe that we will see great and glorious things come to pass in the next four years. Let us all learn to follow the cloud by day and the fire by night. These Field Secretaries are to work in harmony with the District Superintendents, and I trust in harmony with one another, and all under the supervision of our General Superintendents; hence as we all lift together we ought to go forth as terrible as an army with banners.

Now one word more before I close. These Secretaries are to give themselves entirely to evangelism, and where is the District Superintendent, who can do that? I speak as one having authority, for I spent four years as District Superintendent, and many a time when I have been in the thickest of the fight in a good meeting, I have received a number of letters from different parts of my District calling for my immediate presence. Of course I could not answer all of these calls at once; but my mind would be so taken up with these urgent requests, and then the time taken in letter writing and planning would rob me of being at my best in the evangelistic services. I recall now that the thought came to me often concerning the official work of the District Superintendent, and I could but wish that some one else had that to do, and let me be free to evangelize. I am not saying by this that the District Superintendent ought to give himself to the official work of his office entirely; for I believe that every Nazarene District Superintendent ought to be evangelistic, but I am saying that the Field Secretary is just the man he needs to help fill the gap and to bring up evangelism to its greatest effectiveness. He working in harmony with the Superintendents of his zone and giving his whole time and thought to evangelism, can help perfect plans that will be an inspiration to all, and can start a flow of money into this channel, that would not otherwise be started. The more I think about it and pray about it, the more firmly convinced I am that it is God's ordering, therefore let us all put our shoulder to the wheel and see what God has in store for us.

Let us undertake great things for God

HEART TALKS WITH PASTORS

CONTINUED FROM PAGE NINE

Several years ago I suppose I greatly offended a young man, a student, because I would not recommend him for ordination. But why should I? He showed but little gift and no disposition whatever to ministerial faithfulness. Men do not need to be ordained in order to farm, dig coal, sell insurance or automobiles most of the time and lead a meeting or preach occasionally. The pastoral office is a sacred office and not an honorary position or order; it has its specific work and should be highly honored and carefully guarded in that work. It is a call, not to a position, but to a work. Listen to Jesus. "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." The ancient harvest field was a place of very hard work. Listen to Paul. "If a man desire the office of a bishop, he desireth a good [not position, but] work." Paul and Barnabas were separated "for the work." Listen to Martin Luther, "The labors of a minister exhaust the very marrow from the bone, and hasten forward old age and death." My friend, have nothing to do with allowing this sacred office of holy service to drop to a mere honorary position; fill the place, do the work.

Nazarene Y. P. Societies

Conducted by DONNELL J. SMITH

Others

A NUMBER of years past the Salvation Army headquarters sent out a call for mottoes for the oncoming Christmas season. They stated that the motto most distinctive of the season and of the spirit of Christianity would be printed upon the drumhead of every corps. Thousands were sent in, but the one judged worthy of first honor had just one word, "OTHERS."

What a wealth of meaning is there in this word! How true it rings to the spirit of Christ. In His sufferings on the cross, the bitter mockings of the priests and elders found their climax in this characteristic of His life. "He saved others; himself he cannot save."

Nineteen hundred years have rolled by since He came for others, lived for others, and died for others. In the lapse of years His Spirit has wrought itself into the fiber of our civilization to a degree we little realize. And yet in this desirable result there exists a grave danger. So to speak, we have been vaccinated with Christianity, and thus have become practically immune to it in any vigorous form. We have gotten away from the fountainhead, and have lost sight of the true ideal. Thus a very timely and important question is, "What is the true mission and spirit of Christianity?" Or, "What is there in the word 'others' that is distinctive of its mission and spirit?"

1. What is the mission of Christianity?

It is to proclaim to others "the unsearchable riches of Christ." Doing good to my fellow-man, a cup of cold water, a deed of sacrifice, the Golden Rule in practice? Yes, but surely something more than this! The Macedonian call that comes up from the heart of mankind is a call for the gospel of deliverance. Deliverance from darkness into light; from sin to holiness, from the love of the world to the love of God. In our response to this call a cup of cold water may mean much, but who can deny that we have utterly failed unless we disclose the holiness and love of God, the antidote for the poison of sin and the open fountain for cleansing and healing.

2. What is the spirit of Christianity toward others?

First, that of constraining love. The outflow of the heart of every child of God is love. Love for God, for the brethren, and for a world in darkness. The naturalness, tenderness, and richness of this love has been the "adornment of the doctrine of God our Savior" in all times. And yet there is in divine love more than that which makes beautiful or adorns. There is power. Paul calls it the constraining power of love. A spring for action, a power for action. The Spirit-filled life knows of a love that is shed abroad in the heart and life, also of a love which like rivers of living water sweep clear the channel, break over the restraints, and flow forth to fill every low spot in the broad expanse of humanity. The gospel thus proclaimed becomes beautiful, powerful, and productive. It is the heart of the gospel, it ought to be the spirit of its messengers.

Second, a sense of privilege. No true soldier laments or extols his personal hardships. It is his duty to obey orders, to follow the colors. We are in the service of Christ, and rather than manifest a spirit that encourages sympathy or praise for the hardships we have endured we ought to rejoice that we are counted worthy to suffer for Christ.

Third, the consciousness of obligation. Constraining love, the sense of a glorious privilege, and yet a deep consciousness of obligation. "I am a debtor both to the Greeks and to the barbarians; both to the wise and the unwise." I have nothing to glory for; necessity is laid on me. "O son of man, I have set thee a watchman . . . ; therefore thou shalt hear the word at my mouth, and warn them."

1 Cor. 9:19-23. Luke 4:18, 19.
2 Cor. 12:15. Acts 26:16-18.

July 15, 1867, he was united in marriage to Miss Helen M. Libby, of Maine. It has been a most happy union. With faith, love, and patience this elect sister has shared the joys and sorrows of an itinerant holiness preacher. This devout couple make their home in South Weymouth, Mass., where they carry on a blessed ministry of intercession, and rejoice in a large place in the affection of their friends and a glorious vision of the city beyond.

We close this brief sketch with the following beautiful tribute from the pen of Rev. J. N. Short, written at the time of the recent Christmas Love Offering:

"Dear Brother Hart: Many suns have risen and set since first we met. We were young then, and hardly thought we would be on the field when all the 'old guard' had sheathed their swords to lay them at the feet of Him who has said to them, 'Well done!' But we have gone through many a battle since first we met. I have not much to say for myself, but I never retreated. And I am glad, knowing through the many years you never compromised, and from your lips there has never gone an uncertain sound. Not so many of our days are left. As I think of you, my heart warms because of our loving fellowship. May years be yours yet. I am with you to the end."

HINDUS TURNING TO CHRIST A Gracious Revival in Buldana, India

By REV. A. D. FRITZLAN

During a business meeting of all the missionaries recently held in Buldana, the Spirit of the Lord so mightily came upon the missionaries that it was decided to continue a revival meeting both English and Marathi throughout the following week, to which all agreed. Marathi services were held twice a day, Miss Carpenter doing the preaching. The Spirit of the Lord moved upon the people in a wonderful way. There were seekers at each service. Thirteen found the Lord in saving grace, and one Bible woman was sanctified.

At one time, during an altar service, when the people were praying through to victory, one poor old Hindu man back in the congregation said to me, "Saheb, is not God going to save me?" It was most pathetic. We had him kneel down while some of us prayed for him, and in a short time he got up and said that God had saved him.

Our Christians were present for this revival from Manubai, 30 miles; Telore, 20 miles; Malwandi, 12 miles; and one man from Amrapur, 22 miles. This meeting was indeed a great blessing to our people as well as to the missionaries. It will not soon be forgotten.

TENNESSEE DISTRICT

I have been very busy on the District, stirring up the pure minds by way of remembrance as to our great Home Mission campaign. We have some eight tents in this District and are making one more. We have not manned the last one, but expect to before the general pull is put on the first of June. We have rented a church in Tracy City and have a campaign on there now. Two workers, and the writer with a singer will join them soon. We thank God for the good preachers' meetings held at Clarksville and Decherd, also the meeting of the correlated boards of the District in Nashville. We have some great problems out before us that are yet to be solved. Our opportunity is so great, our field so wide, our means so meager, time so short and eternity so long, we feel like shouting, "God help us to be up and doing while it is called today!" Pray for us. We are hoping for great things this year.

B. L. PATTERSON, Superintendent.

NAZARENE BIBLE SCHOOL AND ACADEMY

God is blessing the work of His hands in this place. We are engaged with Brother Allie Irick in a revival meeting. God is blessing and touching hearts. The altar is being lined with hungry hearts and our chapel service and class recitations are being broken up to pray with penitent students who want to be saved or sanctified. The enemy of souls is being routed and we are pressing forward to victory. We are looking forward and planning for a great commencement time, May 22-27. Students are praying for God's blessing to be upon their graduating

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SOME DAY WE'LL UNDERSTAND IT ALL
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JOHN E. MOORE,
952 CROCKER ST., LOS ANGELES, CAL.

A Six Years' Pastorate



The first of May we close a six years' pastorate of the Church of the Nazarene of Everett, Mass. During this time, while thirteen members have gone to join the ranks of the Church Triumphant and as many more have removed by letter, yet the membership of the church has been doubled. A good increase has been made on the pastor's salary, and in all the benevolences of the church. Last year over \$600 was raised for missions, but this year \$1,250 was raised for this purpose. We have greatly enjoyed our pastorate with this church, and believe that our successor, Rev. H. C. Stebbins of Portland, Me., will have a good pastorate here. We have accepted a call to the Church of the Nazarene of Ontario, Calif., and expect to begin our pastorate there the first of June. We are looking forward to a good pastorate with this church. We desire the prayers of our New England friends as we go to our new field of labor in the Master's vineyard.

A. K. BRYANT.

and recital programs. We are planning in connection with commencement a District rally under the leadership of Rev. C. E. Roberts, Home Mission secretary for this District. He will be here May 25-27. A good representation of the pastors and workers on the District is greatly desired in order that we may consider the matter of a District campmeeting to be held at the close of the school. Come praying that God will lead. Brother C. E. Roberts will give the commencement address Wednesday night, May 26. A great school rally is planned for Thursday morning, at which time it is hoped we may take some definite steps to obtain the much needed building and equipment. Come and stay all through commencement.

R. RAYMOND HODGES.

DALLAS DISTRICT

These are busy days among our churches. God is blessing our people in a great way. Our pastors are pushing their work with unusual success. The evangelistic meetings are fruitful, and the church is growing. Bonham church is in the midst of a great revival. Rev. H. R. Lee and wife began the meeting, and it is continued this week with Rev. Lum Jones as evangelist; house filled to overflowing, and crowds turned away. Souls are getting to the Lord, and some substantial additions to the church. The pastor, Brother Russell, had to give up the house he was renting, and the church and community immediately bought a parsonage, and present indications are that they will soon have it paid for.

Evangelist A. G. Jeffries is with Pastor Pinson in splendid meeting in Whitesboro church; a great work is being accomplished there this year. Brother Waddle reports fine spirit, and salvation services in Dallas First Church; Revs. Haldor and Bertha Lillenas, our Peniel pastors, will engage with Pastor Waddle and his church for revival the first of May. Houston church is preparing to move out of the rented hall into a church home. A lot has been secured, and funds are being raised to build. New members are being added to the church almost every week. Dr. McGraw has the hearts and co-operation of his people.

Since my last report the following churches have had profitable revivals, in which the churches have been strengthened Alba, Texarkana, Eaton, Lufkin, and Milano.

One of our Home Mission bands is engaged in revival meeting at Deport, another at Culleoka. The Lord is wonderfully blessing this department of our work. These bands have spent most of the winter and spring in helping our weak churches, which has resulted in bringing some very weak congregations to a working condition that is proving a blessing to the entire church. A number of pastors have had their salaries increased (in some instances doubled) as a result of these meetings.

We are now ready for the tent work in new fields, and will open the first tent meeting in Sulphur Springs next week, where there is good prospect for a church organization. We will need some special help at this time in providing the larger equipment for our workers, and as some of our subscribers to this fund have been a little slow to make payments on their subscriptions, our treasury is empty. Half of the Assembly year is gone, and only one-fourth of the pledges paid. Now let every one help all they can right away, so that we will not have to break our plans for entering the wide open door of opportunity that is before us. If you are not a subscriber to this fund, you can get in yet. Rev. Haldor Lillenas has been elected secretary-treasurer of Home Mission Board to succeed Brother Nickels, who had to resign on account of business affairs that demanded all his time. If you want information about this work address Brother Lillenas at Peniel.

Some changes have occurred in pastoral arrangement, but we are keeping the churches supplied; since Brother Huckabee left the work at Grand Saline and Alba, Rev. C. W. Johnson has accepted the appointment to Grand Saline and Rev. W. A. Careter to Alba. Pastor C. H. White has recently resigned at Port Arthur, and Rev. J. W. Bost is supplying the work until permanent arrangements can be made for this church.

Don't forget to plan for the preachers' meeting and school of prophets, conducted by Dr. Ellyson and wife June 2d to 6th at Klondike, Texas. You can't afford to miss it.

P. L. PIERCE, Supt.

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AMONG THE CHURCHES

LEMON, OKLA.

—We just closed a good meeting here. Crowds were fine throughout. Sandstorms and blizzards kept us out of several services. There were some of the choicest spirits of the country saved. We left quite a few seeking. Claude Forth, one of our local preachers, called us for the meeting and stood by us nobly. This is a new field and many friends were made for holiness. Pray for us.—J. E. Threadgill.

CHICAGO, ILL., WOODLAWN CHURCH

—The church has been going steadily forward under the able ministry of Rev. H. B. Wallin, with a steady gain in attendance and souls seeking God at the altars of the different services. No special effort has been conducted so far, although every evangelistic service is in a sense a special effort. A healthy, steady tide of victory has been rising and great things are looked for in the future. From May 6th to 23d a survey of Woodlawn will be made by workers of the church to find the religious census of this populous and thickly settled part of the great city. This is expected to help a great deal in the future work of the Church of the Nazarene in this community.—Warren Farson, Reporter

BEVERLY, MASS.

—I have just closed a series of revival meetings here with our church, Rev. J. S. Parkins, pastor. I found a goodly number of holy men and women, also some bright young men and women for whom I bespeak great success if they are true to God. The Lord was pleased to bless us with continuous and increasing power for the entire fifteen days. We had a remarkable instance of the healing and conversion of a French Roman Catholic. He testified to his acceptance with God and the physical touch also.—R. S. Phillips.

BONHAM, TEXAS.

—We have just closed one of the best revivals in the history of our church here. Rev. H. R. Lee and wife, of Denison, Texas, were with us, also Rev. Lum Jones after the first ten days. The former sang and preached holiness until the folks began to hunger for it, and Brother Jones preached on hell until they were afraid not to seek it. We took fourteen substantial men and women into the church, among them Rev. Arthur James and wife, who have been preaching full salvation for eight or ten years. All the finances for the meeting came easily. God is helping us to undertake great things for His glory.—Elmer D. Russell, Pastor.

WICHITA FALLS, TEXAS.

—A great revival is on here with Rev. J. A. Collier, Mrs. Mollie Collier, and their children. A great day over Sunday, with fifteen souls at the altar. Eleven prayed through to victory and the saints shouted for joy. We are expecting a hundred souls to be saved in this meeting. Help us pray.—Dr. W. T. Givens, Pastor.

CANTON, ILL.

—The Dunfermline church is enjoying a spiritual feast of fat things. God is blessing us both spirit-

ually and financially. The prayermeetings have doubled in attendance. The Sunday school has increased 100 per cent. Through hard and faithful work Sister Mary McPhee has built up a strong young ladies' class, numbering about twenty. All appointments have been met and money has been raised to build a vestibule this spring and other minor improvements.—Millard R. Fitch, Pastor.

HARRIS CHAPEL (MOORELAND, IND.)

—We have just closed revival services which had continued about four weeks. There were a few who found real victory. Conviction was on the people and they would stay away until conviction wore off and then would come back. Rev. J. A. Williams, of Connersville, was our evangelist. He preaches the Word and carries a burden for the lost. Rev. J. W. Short, our District Superintendent, was with us for one service, preaching with power and unction. On April 5th and 6th we had a missionary convention with Dr. H. F. Reynolds and party and God gave us a great time. The offerings in cash and pledges for Foreign Missions for the year amounted to \$1,146. Two of our members are preparing for the foreign field. We have a fine congregation of young people and a membership of thirty-six. God is answering prayer and we are gaining ground. We are expecting to send workers out this summer in tent work.—W. E. Albee, Pastor.

MCLoud, OKLA.

—Rev. J. H. King and wife have taken charge of this work and God is blessing their efforts. Prayermeetings are held Tuesday and Friday evenings with good attendance. Have seekers nearly every service. Brother Charlie Robison held a meeting February 14th-20th and much good was accomplished. There were five additions to the church with more to follow.—Mrs. Ella C. Mooney, Reporter

ST. DAVID, ILL.

—Our revival closed Sunday night in a wave of glory. In many respects this was the best meeting ever conducted in this place. There were forty-five seekers and most of them claimed the victory; forty subscribers to the HERALD of HOLINESS; church debt wiped out, and about \$800 raised for all purposes. Evangelist Charles A. Gibson was at his best and preaches the old-time gospel. The Sunday school enjoys a steady increase in attendance.—Millard R. Fitch, Pastor.

PRINCETON, IND.

—The church here is going steadily and substantially forward. It has had to encounter every type of devil known to the forces of holiness, has had foes without and within, but is now in the swing of victory. Although weak numerically and financially pastor and church have sacrificed, toiled, and suffered together and now rejoice together in the things God is doing for us. We have purchased a fine building, all furnished, and a parsonage next door. The property is three blocks from the business center of town. We have just closed a very successful meeting with Evangelist R. L. Morgan. We had fifty-five seekers and fifteen additions to the church and they are still coming. Brother Morgan is not only a revivalist, but he builds the church as well. We fully expect that Princeton church will soon be in class A of the Indiana District.—C. J. Quinn, Pastor.

MUNCIE, IND.

—Under the leadership of Brother E. E. Turner and wife God is gloriously blessing the church here and we are advancing along every line. The work is spreading and reaching out over the city. The noonday services in the factories are reaching thousands of men and women, also the tract distribution. The Sunday school is very interesting and growing. We have 103 babies on the cradle roll and by this means reach hearts and get folks to study when nothing else will. Our city missionary is doing good work among the sick and needy. On April 11th we closed a three weeks' meeting with Evangelist Orla Montgomery, whose messages were a great blessing to the church. There were a goodly number of seekers. The last day was a real pentecostal shower with about twenty-five at the altar. Nineteen were received into the church at the evening service. During the revival a rousing missionary meeting was held with Dr. Reynolds and party and \$1,100 was raised for Foreign Missions. We have our pastors and the church and its doctrines, and are determined to push the battle in this city and surrounding community.—Rev. H. P. Grove, Reporter

DAVENPORT, OKLA.

—We praise God that His blessings and smile are upon us here. We are in a great revival with Brother Charlie Robison and wife. God is using them in reaching the hearts of the people. Several have been saved, reclaimed, or sanctified and the "end is not yet nigh the Lord."—Mrs. Lena Adams

SANTA BARBARA, CALIF.

—This place is still on the Nazarene map and God is with us. We have not yet seen all our faith has claimed, but we thank God for some definite answers to prayer. We now have a small band who stand loyally by us and the work, and we have recently had some marvelous outpourings of God's Spirit upon us. Our Easter service was especially honored of God. Our pastor, Mrs. Pleasant Case, brought a message on the resurrection and three seekers came to the altar. Mrs. Bessie Land, of Dallas, Texas, is with us at present assisting in the work. We give God praise and all the glory for what has been wrought and look to Him for greater things.—Maud Brubhart, Assistant Pastor.

BROOKLYN, N. Y., JOHN WESLEY CHURCH

—Thank God for the interest shown in this church the last year for Foreign and Home Missions. Greater interest has been shown and greater responsibilities have been felt than ever before. I believe it has meant sacrifice to many of our dear people, who have given largely of their substance, yet I know God has blessed them richly because of their efforts and sacrifice. This has been the very best year on missions that we have ever known in the history of our church. From March, 1919, to March, 1920, we received for Foreign Missions \$1,607.31; for Home Missions \$300.94, showing a total increase for missions of \$848.25. God help us to get a vision of the great needs there are on the New York District this coming year.—Mrs. Ida Murphy

KANSAS CITY, MO.

—Undertake great things for God. This is our slogan for ANNIVERSARY DAY, May 2, 1920. On this day we will celebrate the ninth anniversary of Kansas City First Church. Incidentally we plan to bring in an offering of \$2,500 as a payment on our building fund. From a human standpoint it might be presumptuous to attempt the raising of this amount in as small a congregation as ours. But we are praying for victory—and believing prayer brings things to pass. We would like the entire church and especially friends and former members to put this anniversary offering on their prayer list. We must not fail in this Ninth Anniversary Offering. Drop a line or two of encouragement to our pastor. Let us unite our faith and our prayers that God may be glorified and His work carried on.—P. H. Lunn, Reporter.

LOUISVILLE, KY.

—At a recent board meeting our pastor, Rev. H. Trumbauer, announced that we would pray especially for the coming revival. Then for a week or two the saints cried mightily to God for a real revival. Some special prayermeetings were held and the tide began to rise. The revival was well under way when we began on March 28th with District Superintendent C. E. Pollard as evangelist. Truly Brother Pollard preached with the unction and power of the Holy Ghost and the Lord gave us a real, old-fash-

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Nazarene Bible School and Academy Hutchinson, Kansas Commencement Events May 22-27

Sunday, May 22, 7:45 p. m.—Music Recital.
Sunday, May 23, 11 a. m.—Baccalaureate
Sermon, President R. E. Dunham; 7:30 p. m.,
Evangelistic Service.

Monday, May 24, 3 p. m.—Grammar School
Graduation; 7:45 p. m., Academy Graduation

Tuesday, May 25, 10 a. m.—Annual Literary
Society Program; 3 p. m. Sermon, Rev. C. E.
Roberts; 7:45 p. m., Theological Graduation

Wednesday, May 26, 10 a. m.—Annual Literary
Society Program; 3 p. m., District Rally,
C. E. Roberts and District Superintendent
Lord; 7:45, Commencement Address, Rev. C.
E. Roberts; Presentation of Diplomas, Pres-
ident R. E. Dunham.

Thursday, May 27, 10 a. m.—School Rally,
A. C. Tunnell, Quartet and Alumni; 3 p. m.,
Sermon, Rev. C. E. Roberts; 7:45 p. m.,
Missionary Rally, Mrs. R. G. Coddling.

Prof. R. RAYMOND HODGES,
Chairman Faculty Commencement Committee.

ioned revival. Souls were saved, reclaimed, sanctified, and the church was helped. Following this revival, or rather as a continuance of it, the coast-to-coast evangelistic party, consisting of Rev. C. W. Ruth, Rev. Bud Robinson, and Professor Wells and wife, came to us for a great convention, lasting five days. The crowds were so large that our church could not hold them comfortably, so on Saturday night when Brother "Bud" told his hospital experience and again on Sunday afternoon and evening, the services were held in the Christian Alliance tabernacle, seating about one thousand. This convention was not only great because of the crowds and great singing and preaching, but because sinners were saved, backsliders reclaimed, and believers sanctified.—A. T. Burnett, Reporter.

FT. TOWSON, OKLA.

—We are still on the battlefield and our Captain is leading us on to victory. Our revival has started here and the Lord has blessed the services up to the present. Brother Messer and Brother and Sister Atterberry seem to be at their best and have the burden of the lost on their hearts. They are doing some heart-searching preaching. Pray for us.—H. W. Hanselman, Pastor.

POPLAR BLUFF, MO.

—On the third Sunday in March while Miss Blanch Albright was preaching at her regular appointment here deep conviction came upon the people and one man was converted. The church voted to call an evangelist and continue the meeting. The writer and Rev. Wm. Seal were called and the battle was continued for three weeks. God came in mighty power and the burden for the lost took hold upon the saints. Deep conviction, clear conversions and sanctifications, and God's continual presence marked this meeting. There were about sixty-nine professions and if the Church of the Nazarene had a place for them to worship a good church could be organized here.—I. B. Sipes.

ELWOOD, IND.

—We are surely pressing on here. God meets with us in our regular meetings, and we have seekers at nearly every service. Praise the Lord! We are not an old church—just a baby—but we are healthy and can eat strong meat. Our pastor, Rev. R. R. Still, has labored hard, and on account of ill health at present has gone with his family to southern Indiana. We had a good day Sunday, Brothers B. H. Grimes and Layman preaching for us. We are looking forward to an ingathering of precious souls. We have a good Sunday school and also a fine Young People's Society. Pray for us.—Ethel Hannah, Reporter.

BETHANY, OKLA.

—Our spring meeting held by the pastor was well attended. The power of God was present to anoint, convict, regenerate, and sanctify the people. His

blessing attended the preaching of the Word. There was a steady increase of interest from the first till the meeting culminated in a gracious revival. One of the most potent human factors in the promotion of the revival was the *gospel team*, composed of the young lady workers of the church and school. This group of young women had special prayermeetings and sometimes prayed for hours for the salvation of their fellow-students. With their souls thus bathed in fervent prayer and possessed by holy zeal it was not an easy task for sinners to resist their personal appeals. Last Sunday, about three weeks after the meeting closed, twenty-nine members were received into the church. Others have said they would unite at the first opportunity. At a recent Sunday morning service a cash offering of \$1,430 was taken to do some improving on the auditorium, and the contractors are just now finishing the work. We thank God for His blessings on the church and school. We have enjoyed a continuous revival throughout the school year thus far. There have been very few Sabbaths that did not witness the salvation of souls.—B. F. Neely.

STOCKTON, ILL.

—Our missionary rally, which closed last night, was a time of great blessing and victory. The fine band of workers, consisting of Dr. Reynolds, Brothers Krikorian, Anderson, and Blackman and Sisters Anderson and Sims, brought thrilling, Spirit-filled messages which gave us new vision and greater burdens for this great work. One young lady said Yes to the call of God to the foreign field. Five hundred dollars was pledged for the work for this year and \$1,200 in annuity bonds was subscribed. The church was filled at the night services and Brother Krikorian and Sister Sims gave splendid addresses at the high school. We are pushing on and praying God for an old-time revival by Pentecost.—W. S. Purinton, Pastor.

BURNS, ORE.

—I accepted the call to serve this church until Assembly time and entered on my new duties Easter Sunday. The Lord blessed both Easter Sunday and yesterday. It is our intention to take permanent work on this District as we feel the Lord very definitely leading us to assist in the missionary department of the college. My family is still in East San Diego as heretofore. I may be addressed here at Burns, Ore., or at East San Diego.—L. S. Tracy, Pastor.

FLORENCE, COLO.

—We now have an organized Church of the Nazarene in this little city. It has been a great battle, but a great victory because holiness won. We are praising the Lord for giving us a place where full salvation can be preached, obtained, and talked about freely. We have a good hall on the ground floor in the center of the business part of town, good seats, organ, no debts, and faith for big things in the future. Brother and Sister C. P. Ellis were the evangelists who perfected the organization. The preaching and singing were surely blessed of God. On the night that Brother Ellis gave his experience: "From the Stage to the Pulpit," the hall was full to overflowing. There are some who want to unite with us who are held back by insurance lodges, etc., but we are praying and believing. We feel this plant is here until Jesus comes.—O. P. Bottom, Reporter.

ASHLAND, ORE.

—Just closed the best evangelistic meeting in my four years' pastorate in this place. Rev. Fred and Kitty Suffield were the evangelists. These people are truly chosen vessels of the Lord and there was only one service without seekers. Their singing is inspiring and the preaching of Brother Suffield is logical, scriptural, and in the power and demonstration of the Holy Ghost. There wasn't an uncertain sound during the entire meeting. Finances came easily and the evangelists were well paid. We close our work with this people in June. We were glad for this time of refreshing before our departure.—Dorman D. Edwards, Pastor.

SAN FRANCISCO, CALIF.

—We have witnessed a most gracious revival in the regular services of the last five weeks. Upward of twenty-five have bowed at the altar and as they were mostly seekers in deed and in truth they found with great joy Him whom they sought. On the evening of March 21st we had a marvelous visitation from the Lord. Before we could bring the message, and without any pleading, hungry hearts began to come to the altar—in all ten. Above all the hand of God has been manifest—those workings of the Spirit which can not be confused with the efforts of man. A large number of the converts are uniting with the church. We regard these services as special preparation by the Lord for our campaign with the Wilde and Knight evangelistic party during the month of May. We urgently request the pray-

ers of the saints that this Rome- and Devil-ridden city might see the glory of the Lord. We are rejoicing in the God of our salvation, the blood that still avails, and the Holy Spirit which is ever present to perform His office work.—Donnell J. Smith.

BLOOMFIELD, IOWA

—We are still a part of the great Church of the Nazarene and are interested in every department of this organization. We love every phase of the ministry of rescuing precious souls. We have just had with us Dr. J. E. L. Moore, president of Olivet University. The Acolian Quartet was with him and what singing they can do! They can sing down prejudice and almost everything else that the Devil can invent. We also enjoyed the preaching of Dr. Moore. On Sabbath afternoon he presented very forcefully the growth of our church, including our schools and especially that of Olivet University. Although we are in a building project that will cost better than \$40,000, the offering for Olivet amounted to \$421. It is a great privilege to serve a church that are Nazarenes with a Nazarene vision. We feel that every part of the work of the church is ours. We mean to press this work until Jesus says it is enough. We believe that the world needs "holiness unto the Lord." We ask your prayers in our great undertaking.—M. C. Campbell, Pastor.

DANIELSON, CONN.

—This has been a good year for our church both spiritually and financially. Our pastor, Rev. A. F. Gallup, has proved to be a man of God, filled with the Holy Ghost. We thank God that we have seen souls born into the kingdom and later on sanctified. Some eight or more have been added to the church. Brother Elsner and wife were with us from November 21st to December 8th. These revival meetings were a great blessing to the church. We thank God that we closed the church year with all bills paid and a balance in the treasury. A unanimous call was given to the pastor to return another year with increased salary. Over \$300 was given for missions. We are praying and believing for a great year that is before us that God will break through the Enemy's ranks and give us the biggest year this church has ever seen in saving and sanctifying lost souls.—Geo. H. Miner, Reporter.

DES ARC, MO.

—God is wonderfully blessing us in the work here. Our Sunday school is increasing in number, interest, and the study of the Word. Sunday, the 18th, was especially a good day for us. God's blessing seemed to be upon the audience in a very peculiar way. Our pastor, Rev. L. W. Dodson, having been sick and not physically able to preach, the message was brought by Miss Lula Graham, our music teacher, with great unction and power and the glory of God came down upon the audience while the saints shouted, laughed, and wept for joy. Our Sunday night service was well attended when God again honored His children with His gracious presence in a marked way, and Rev. T. P. Ralph brought a stirring message on the new birth, and quite a number asked for special prayer. There seems to be good unity among the people and we are expecting great things from God in the near future. Our school commencement exercises will begin May 3d, and we are expecting God to wonderfully pour out His Spirit upon us at that time. We are planning to continue with a revival and are looking forward to a great ingathering of souls.—Church Reporter.

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PUBLISHER'S CORNER PRICES

Recently we have been compelled to increase prices on a number of books and Scripture mottoes listed in our catalog. We say compelled, and it is the proper word. Most of the books and all the mottoes on which prices have changed are not our own publication or manufacture, and we do not control the prices. We must be governed by prices at which these goods are sold to us.

The situation is becoming acute. We can offer no hope of relief in the near future. Prices continue to soar. Bible publishers predict another increase about July 1st. Prices on Bibles and Testaments are about double what they were three years ago. Yet the prices on Bibles, books, and mottoes have not increased in proportion to the advance in cost of material and labor.

A few specific instances will suffice to support this assertion: The paper on which this issue of the *HERALD of HOLINESS* is printed costs us 15 1/4 cents a pound. Three years ago we paid 4 1/2 cents for it. By the way, would you imagine that the cost of paper alone for fifty two copies of the *HERALD of HOLINESS* is 85 cents? Mind you, this is just for the paper stock that you get in one year's subscription.

Chip board which is used in the manufacture of mottoes was purchased at \$20 a ton just a few years ago. Today it sells for \$137.50 a ton. That's an increase of almost 700 per cent. What would you say if a motto formerly selling at 25 cents should be increased to \$1.25?

News print, the stock used in your daily newspaper, has sold for years at \$1.95 a hundred pounds. Today it brings \$10.80.

The following from an English paper (*Mainly About Books*) shows that prices across the water are mounting skyward in a manner that compares favorably with the dizzy heights to which they have climbed in our United States.

To those readers who are expecting with the resumption of peace a reduction in the price of books the views of a large printer in the west of England will be something of a disappointment. He says, "As a printer I know that the cost of production will not go down. The tendency, in fact, still is for it to go higher. Printing is 130 per cent more expensive than it was before the war, binding is two and a half times what it was then, and the same may be said about paper. It appeared at one time that paper might come back to something under 100 per cent above pre-war price, but any chance there might have been of this has entirely vanished."

In the midst of these conditions is there no cheering ray? To be sure there is:

Cast all your care upon him, for he careth for you (1 Peter 5: 7).

NAZARENE PUBLISHING HOUSE.

NOTES AND PERSONALS

The following telegram from Dr. H. F. Reynolds reached us too late for publication in our last week's issue: "Chicago, Ill.—Rev. Frank Blackman, missionary under appointment to India, farewelled at First Church this a. m. Following his remarkable message fourteen young people presented themselves for missionaries to foreign fields."

Rev. S. D. Stocum, our pastor at North Little Rock, Ark., writes of the blessing of the Lord upon the work there, and that the church has granted him a vacation of three months. On account of serious throat trouble he is leaving for Roswell, N. M., and asks that the church pray for his recovery.

Brother and Sister J. F. Penn, of Africa, announce the arrival of a son, March 4th.

The following telegram from M. M. Briggs, Corning, Calif., reached our office too late for publication last week: "Just closed an eight days' meeting with O. F. Goettel, of San Jose, at the helm. The glory of the Lord rested on the people, making it easy to preach, pray, and sing. Many young people found peace and their shouts were intermingled with holy laughter from the saints."

Brother H. A. Erdman, Swenson, Texas, writes: "After July 1st I will be open for call to either evangelistic or pastoral work. I am an ordained elder and commissioned evangelist in the Church of the Nazarene."

The following telegram was received from E. D. Russel, pastor, Bonham, Texas, too late to be included in our issue of April 21st: "Great revival closed, H. R. Lee and Lum Jones, evangelists. Hundreds turned away for lack of seating capacity. Fourteen substantial recruits to church. Rev. Arthur James and wife among number. Finances came easily; \$325 cash received on parsonage; \$100 on new pews. Future bright."

We are glad to inform our readers that our editor, Dr. B. F. Haynes, is much improved, though not

yet well. Let us continue to pray that he may soon be fully recovered.

Rev. W. R. Gilley, 917 W. Genesee street, Lansing, Mich., writes that after seven years in the pastorate he will enter the evangelistic work at the close of his present pastorate, September 12th. He is now ready to make dates for fall and winter meetings.

After the close of the missionary campaign on the Chicago Central District we were glad to greet at General Headquarters General Superintendent H. F. Reynolds, also Brother Frank E. Blackman, outgoing missionary to India.

Evangelist E. L. Strigel, 415 E. Gray street, Norman, Okla., is in the midst of a revival at Lone Grove, Okla., and writes that he has an open date, May 1st-16th.

Space forbids the publishing of the excellent resolutions passed by the church board of First Church, Chicago, upon the resignation of Mrs. Stella Crooks as assistant pastor, who will enter another field of labor for the Master.

WANTS

(Under this heading advertisements commonly known as "want ads" will be inserted at the rate of 1 cent for each word, not including the words "Wanted," "For Sale," etc. Insertion of any advertisement under this heading is left to the discretion of the Managing Editor.)

For Sale—Deaconess Bonnets. New prices as follows: Without ties, \$3.50; ties, 75c. Mrs. N. C. Ralston, 631 E. 25th st., Los Angeles, Calif.

Wanted—Purchaser for a good gospel tent, 24x47. Will take \$150 cash for it if o. k. cars correct. H. W. H. Tullis.

Singer Wanted—I desire to correspond with Nazarene young men who is thoroughly sanctified and can do first class work, both as soloist and chorus leader in evangelistic meetings. Would welcome recommendations from our Superintendents or pastors who understand the needs of our work. Burton A. Hall, 717 E. Avenue, Coronado, Calif.

DEATHS

Jones—A. R. Jones, of Austin, Texas, a member of the Church of the Nazarene, Austin, went to be with Jesus on March 19, 1920. He left this testimony that he had pleased God. Through all his sufferings he did not complain, but said that he would soon be with Jesus. He leaves a precious wife, Mrs. A. R. Jones, and two sons and three daughters. Our hearts go up to God for this precious family in these hours of sadness, and pray that God's grace may sustain them. The writer had charge of the services.—E. W. Wells, Pastor.

Harding—Mavis Verona Harding was born at Indianapolis, Ind., in 1908. She left us to be with Jesus April 3, 1920, from the home of her grandparents in Winter Haven, Fla. She had a definite Christian experience and was a child of rare beauty of character. She became a member of the Nazarene church at Newstead, Ind. when but seven years old. It was her delight to be in active service for Jesus. She had also recognized God's call to the foreign field. The funeral services were conducted by Rev. Chas. M. Harrison, her pastor, assisted by several pastors from the Indiana District. Her remains were laid to rest in the Southernmost cemetery to await the coming of Jesus on that glad morning. Brother and Sister Harding wish to express their appreciation for the prayers, sympathy, and many beautiful floral offerings. There were present at the funeral services about twenty-five pastors from the district who extended their heartfelt sympathy. The entire church grieved to lose so precious a jewel from their number.—Bertha Fox.

Huffman—Rev. Albert Vestal Huffman was born March 1, 1892. Converted in December, 1916, sanctified wholly some year earlier. He was graduated from Hamilton College; received his A. B. degree from Pasadena University. He did considerable evangelistic work, and was pastor of the Church of the Nazarene at Pontiac, Ore. He passed peacefully away to be with His glorified Lord on March 29, 1920. He died saying, "Praise, praise, praise." His remains were shipped to Pilot Point, Texas, and the funeral was held in the newly dedicated Church of the Nazarene, with a house packed and a very impressive service. The sermon, the eulogies, and the floral expressions were generous and beautiful. His remains were laid away in the lovely cemetery of Pilot Point, to await the trumpet's sound. Praise to his ashes and blessings on the bereaved family and friends.—Rev. Allie Erick.

Childers—J. J. Childers was born April 16, 1849, and died December 22, 1919, at his home in Hamlin, Texas. He was born in January 16, 1872, in Red River county, Texas, and was sanctified at Scott's Chapel a few years later. In 1872 he was married to Miss Fannie Bailey. To this union were born five boys and five girls. Six children, thirty-one grandchildren, and nine great-grandchildren survive him. He was a devoted husband, a kind father, and a beloved neighbor. The funeral was conducted by his pastor, Rev. A. K. Bracken, assisted by the writer. His memory shall ever be a blessing to those who knew him.—E. D. Cornish.

Hawkins—James Harvey Hawkins, infant son of Mr. and Mrs. A. E. Hawkins, of Thaxton, Miss., was born December 16, 1919. On March 1, 1920, the death angel visited the home and caught away the baby, to be with Jesus. Truly his sufferings were great, but, thank God, we know he will suffer no more. We don't think of James Harvey as being dead, but the first day of March marked the beginning of a new life with him. Rev. A. M. Gammel conducted the funeral.—Alice Hawkins.

TELEGRAMS

HUTCHINSON, KAS.

HERALD OF HOLINESS:

Revival with Allie Erick closed tonight. Great service with twenty-five at altar. Fourteen united with church. Twenty subscriptions to *HERALD of HOLINESS*. Finances came easily. Glory rolled in tides.

RAYMOND HODGES.

HAMLIN, TEXAS.

HERALD OF HOLINESS:

We regret sorely that Rev. J. C. Henson, business manager of college, has suffered loss by fire—residence, furniture, books, clothing, etc. We trust his brethren will express sympathy with liberal offering. Loss about \$4,000. Send offering to J. C. Henson or A. K. Bracken, pastor, Hamlin, Texas.

CANON CITY, COLO.

HERALD OF HOLINESS:

We are in the midst of a heaven born revival. Crowds are coming and the fire is falling. Evangelist and Mrs. Ellis are hidden behind the cross and forgotten amid the wonderful manifestations of Holy Ghost power. Last night there were Campbellites, Baptists, Methodists, and Nazarenes at the altar. We continue until May 2d. Pray with us.

R. J. PLUMB, Pastor

NAMPA, IDAHO.

HERALD OF HOLINESS:

A new epoch in the history of Northwest Nazarene College and enlarged vision for future maintenance of the institution. As an evidence of faith \$12,000 cash and \$4,000 in notes are hilariously given by Nampa church upon presentation of new plans.

H. O. WILEY

BOSTON, MASS.

HERALD OF HOLINESS:

Thirteenth and greatest Assembly of New York District General Superintendent Williams presiding. Unanimously indorsed plans of General Board of Home Missions and Evangelism and pledged \$5,000 for Home Missions, \$12,500 for Foreign Missions. Extended *HERALD of HOLINESS* circulation to equal District membership. Completed Christmas Love Offering. E. E. Angell unanimously re-elected District Superintendent. Evangelistic services times of victory, closing with great service conducted by L. Milton Williams.

CHAS. A. KINDER.

Henson—James Henson, of Montgomery, Mich., passed away, to be with Jesus, February 20, 1920, at the age of 41 years. He was a faithful member, also an active worker, in the Church of the Nazarene of this place, from which we all miss him, but what is our loss is his gain. He leaves to mourn his loss a loving wife, a father and brother. Funeral services were conducted at the home by the pastor—Rev. F. Houghtaling.

Pioneer Days of the Holiness Movement in the Southwest By C. B. JEANIGAN

One of our very recent publications that every minister and layman interested in the cause of holiness will enjoy. It is valuable, not alone as a history of the pioneer work, but for the inspiration it brings and the strength it will give to your faith. We quote part of an unsolicited testimonial: "As I read its pages my very soul was stirred to its depths as I saw the hand of God upon the movement and read of the power of God being manifest among His people. I wish I were able to place the book in the hands of every holiness preacher with whom I am acquainted."—Rev. E. R. K.

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Published every Wednesday at the Nazarene Pub-
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Kansas City, Mo.

B. F. HAYNES, D.D., Editor.
REV. C. A. KINDER, Managing Editor

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ANNOUNCEMENTS

EVANGELISTIC CAMPAIGN

There will be a great evangelistic campaign in Tomlinson hall, Indianapolis, Ind., May 23d to June 6th. Dr. R. T. Williams, Miss Virginia Shaffer, C. C. Rinebarger and wife will be the special workers. The prayers of all the readers of the HERALD of HOLINESS are solicited.

ANNOUNCEMENT

I have resigned as Field Secretary of the central zone, Home Missions and Evangelism, to take effect not later than May 17th. I want to get back into the pastorate and must seek a mild climate for my family. Have some campmeeting dates and will consider some more till a pastorate opens up.

U. E. HARDING,

930 New York Avenue, Newcastle, Ind.

NOTICE—To the Kansas District: Let all pastors and churches on the District member that May 16th is to be the great rally day for Home Missions. Let all the pastors preach on the subject of Home Missions, and take a rousing offering, for we want to launch some revival campaigns that will result in the salvation of many souls and the establishing of new churches. Let us all lift every pound we can and all lift at once.—E. J. Lord, Superintendent.

NOTICE—To the Ohio District: All licensed ministers and deaconesses must appear before the Board of Examinations for their examinations at the seat of the District Assembly at the Church of the Nazarene, Marion, Ohio, Tuesday, May 11th, at 10 o'clock. Don't fail to do your part and be there.—Will H. Hafer.

"We are doing our best for our people and mean to have the HERALD of HOLINESS in every Nazarene home in a short time." Rev. N. E. Scott, Abilene, Texas.

"I thank the Lord for your good church paper [HERALD of HOLINESS]. I read it all." Mrs. M. L. Bolen, Foyil, Okla.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Kansas City, Mo.
Office 2109 Troost Ave.
Residence 10 Summit Ave. Haverhill, Mass.

SPRING ASSEMBLIES

San Francisco (Santa Rosa) June 9-12
Southern California (San Diego) June 16-20
Colorado (Delta) June 23-27
Idaho (Minot) June 30-July 4
South Dakota (Fulton) July 7-11

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

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

SPRING ASSEMBLIES

Wash.-Phila. (Norfolk, Va.) April 14-18
New York (John Wesley Church) April 21-25
New England (So. Portland, Me.) April 28-May 2
Pittsburgh (Warren, Pa.) May 6-9
Ohio (Marion) May 12-16

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

SPRING ASSEMBLIES

Northwest (Walla Walla, Wash.) June 2-6
Idaho-Oregon (Nampa, Idaho) June 9-13
North Pacific (Salem, Ore.) June 16-20
Alaska (Culgary, Alta.) June 29-July 4
Campmeeting closing July 11th
Manitoba-Saskatchewan (Lusseland, Sask.) July 7-11
Campmeeting closing July 18th
New Mexico (Deming, N. M.) July 29-Aug. 1
Campmeeting over August 8th.

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402 W. Platte avenue
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NEW ENGLAND—N. H. Washburn, Beverly, Mass.
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NEW YORK—E. E. Angell, Flushing, N. Y.
52 Queens avenue
NORTH PACIFIC—C. Howard Davis, Portland, Ore.
2050 East Stark street
NORTHWEST—Elsie M. WALLACE, Walla Walla, Wash.—735 East Alder street
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75 South Market street
PITTSBURGH—L. J. H. Sloan, East Liverpool, Ohio
11 Jackson street
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3526 Purdiss street
WESTERN OKLAHOMA—S. H. Owens, Bethany, Okla.

HOME MISSION ZONE SECRETARIES

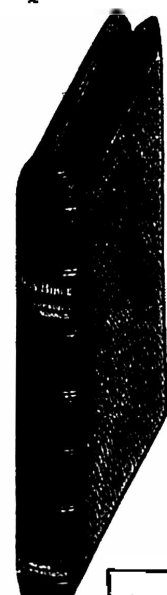
SOUTHWEST—C. E. Roberts, 2109 Troost Avenue, Kansas City, Mo.
CENTRAL—U. E. Harding, 930 New York, Newcastle, Ind.
SOUTHEAST—J. B. Chapman, Bethany, Okla.
SOUTHEASTERN—C. B. Jernigan, Donaldsonville, Ga.

EVANGELISTS' DATES

M. C. ADAM, 529 Armstrong, Columbus, Ohio.
Newark, Ohio, April 11-May 2
Marion, Ohio, May 11-16
JARRETTE AND DELL AYCOCK, Atwood, Okla.
St. Joseph, Mo., April 11-May 2
Hastings, Neb., May 5-23
LEWIS H. AND NELLIE BACHELLER, Michigan District, care of Dist. Supt. C. L. Bradley, Grand Rapids, Mich., Beginning April 4
Midland, Mich., Beginning May 9
A. F. AND LEONORA T. BALEMEIER, Ogden, Ill., April 16-May 2
Newton, Kas., May 5-23
JAMES B. CHAPMAN, Bethany, Okla., Roswell, N. M., April 27-May 16
M. S. COOPER, Mount Pleasant, Mich., April 11-May 2
D. S. CONLITT and wife, 1326 N. Hill avenue, Pasadena, Calif., Yuma, Colo. (Bethel church), May 12-30
Yuma, Colo. (Pleasant Valley church), June 1-13
REV. F. W. COX, Lisbon, Ohio, Menomonee, Wis., care of Rev. A. J. Laird, Danville, Ill., 105 W. Fairchild st. July 14-Aug. 1
H. J. ELLIOTT, 916 16th avenue S., Nampa, Idaho, Chicago Central District, May and June
MR. AND MRS. C. P. ELLIS, Canon City, Colo., April 4-May 12
I. M. ELLIS, Bethany, Okla., St. Paul, Ark., April 23-May 2
Ingersoll, Okla., May 23-June 6
Marlow, Okla., July 9-18
Duncan, Okla., July 23-August 1
THOS. ELKNER and wife, 1428 Pacific street, Brooklyn, N. Y., Flushing, N. Y., May 18-21
La. Rougeville, N. Y., June 4-20
Wilmington (N. Y.) camp, June 25-July 4
Aurora (N. Y.) camp, July 9-18
SONA FLEMING, Ashland, Ky., Rarden, Ohio, April 30-May 9
Racine, Wis., camp, July 9-18
Trenton, Md., camp, July 23-August 1
CHAS. A. GIBSON, Sterling, Ill., April 12-May 2
RALPH C. GIRA, Olivet, Ill., Sedalia, Mo., April 15-May 6
Ohio District Assembly, May 11-16
H. A. GIBSON, Van Alstyne, Texas, Rogers, Ark., July 2-11
Ben Franklin, Texas, August 1-8
ROY AND ESTHER HOLLENBACK, Bethany, Okla., Hot Springs, Ark., April 4-May 2
H. P. HUFFMAN, Box 355, Carnegie, Okla., Healdton, Okla., April 17-May 16
Lawton, Okla., May 21-June 13
W. P. JAY, Nampa, Idaho, Mountain-Home, Idaho, April 29-May 23
Minot, N. D., May 27-June 4
Minot, N. D., June 17-July 4
Sawyer, N. D., July 8-18
A. H. JOHNSON AND WIFE, 800 Princeton street, Akron, Ohio:

Greensboro, N. C., May 21-30
Lansing, Mich., June 6-13
LUM JONES, Box J, Kingston, Okla., April 23-May 2
Anders, Okla., May 5-16
Wauvette, Okla., May 20-June 6
Bromide, Okla., June 10-27
Henryetta, Okla., June 10-27
OKLA. MONTGOMERY, 613 South Fifteenth street, Terre Haute, Ind., April 15-May 1
Winchester, Ind., May 1-9
ANDERSON, 1122 Holiday street, Indianapolis, Ind., May 16-June 6
Franklin, Ohio, June 11-27
R. L. MORGAN, 2206 Central avenue, Anderson, Ind., Milledown, Ind., April 9-May 2
W. M. O. NASS, Olivet, Ill., No. 42, April 24-May 9
C. F. AND BYRON OWEN, accompanied by Miss Mabel, Bethany, Okla., May 2-16
ADAMS, Ark., May 2-16
R. M. PARKS AND WIFE, Ingersoll, Okla., May 2-16
Atkins, Ark., May 2-16
Ingersoll, Okla., May 21-June 6
FLORA N. RUTH, 626 Welsh street, Kansas, E., Wauseon, Ohio, April 8-May 2
Warren, Pa., May 4-10
R. D. AND M. D. SUTTON, 4232 Castleman avenue, St. Louis, Mo., April 15-May 2
Huntsville, Mo., May 14-30
Marksville, La., June 4-30
St. Louis, Mo., July 1-15
Evansville, Ind., July 19-August 1
J. E. WILLIAMS, Owensboro, Ky., West Point, Ky., May 2-16
MRS. BESSIE WILLIAMS, 1816 South Main street, Fort Worth, Texas, and Mrs. EUBA D. BRASLEY, Hugo, Okla., April-May
Fort Worth, Texas campaign, May 30-June 11
Dulark, Ark. (Haynes Chapel), June 30-July 11
Milano, Texas, July 16-August 1
WILDE-KNIGHT EVANGELISTIC PARTY, 576 N. Chester avenue, Pasadena, Calif., San Francisco, Calif., May 2-22
San Diego, Calif. (District Assembly), June 18-20

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