

Herald of Holiness

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"Shall See Visions"

WITHOUT being visionary. Not being a fanatic. Neither fantastic; nor yet a "queer one." Visions of unlimited possibilities in the harvest fields of God. Visions of uncounted multitudes yet to be won for Him. Visions not only of "fields white to harvest," but of One "able to save to the uttermost." Visions not only of the great need of mankind for an uttermost salvation, but of ways and means whereby mankind can receive an answer to such need. Visions of a great activity in the workfields of our God and His Christ; and of a consequent harvest of precious humanity into His kingdom.

He who has a vision is looking forth—away from himself, beyond the present into the future. He is confident. He is full of faith. He knows no defeat. Many there are who will say of him that he sees not a vision, but is visionary. To such he will reply that the vision is not his, but is given by the Director of the kingdom work. That unless it was beyond his knowledge it could not well be a vision. That he is not to explain a vision; but to see a vision. A *see-er* of great things yet to be accomplished.

A visionary does not look forth. He is concerned with creations of his own making. He does not have that which works in him to catch the thought of God in the undertakings ahead. But the man who sees visions looks with the eye of faith. It is not his to create, but to undertake. Not his to question, but to acquiesce. For he who sees visions sees also the form of Him who gave the vision, and feels within himself the presence of One able to bring reality out of the vision to the glory of the Father and the building up of His kingdom.

It is often repeated, "Get the vision!" However essential it is to have a vision, the great essential is to have Him through whom and by whom visions come—the blessed Holy Ghost. For without Him you are visionary; but with Him, you "shall see visions."

EDITORIAL

Author and Finisher

Jesus does not heal that He may give over to the afflicter; He does not save and leave man helpless in his sin. He is Keeper as well as Savior. Jesus does not give the call and set one at the task, and go away and leave him to labor in his own strength; He is the senior partner who keeps the capital up to full working efficiency. Jesus makes no arrangement for stopping half-way in either salvation or service. It is through and thoroughly with Him. "The Lord is my helper, and I will not fear what man shall do unto me." "Those thou gavest me I have kept, and not one of them is lost." "They shall never perish, neither shall any man pluck them out of my hand." God's provision for us in Christ Jesus is a perfect, present salvation from sin; a Comforter who abides; and a panoply of "all power" all the way through.

Love One Another

The one need of this lost, sorrowing, suffering, sinful world is love. There is no love in hell—sin contains no element of love. Love is redemptive in its nature; love gives hope; love looks beyond the present for its reward. Love is the nature of God working out through humanity to meet a need. Love is the most alive, the most potent thing in the universe; it comes and touches the dead spirit, and new love springs alive from the unloving. It is creative in its energy. Hate may not always harm the hated, but hate always curses the one who hates. So love may not always be able to reach its object with blessing, but never does it fail to enrich the one who loves. How quickly this world would change if all loved each other. It would be heaven come down. And the blessed thing is that we may have this heaven come down to us, for we may love one another with perfect love. Love is from God, and He stands ready to put His love into every heart.

Be Not Afraid

A fearful soldier, one who hesitates to obey orders, is worse than an enemy; for the commander knows what the enemy will do, and can make his arrangement accordingly. The baptism with the Holy Ghost which fills the heart with perfected love rids the Christian of this bondage of fear. It plants within the heart a restful knowledge of the all-powerfulness of the One to whom the life has been delivered, and of the fullness of that love which went to death to save this sanctified one. Surely there is safety, and we need not fear, in the bosom of All-power and All-love. This is true, but God would encourage us as He did Paul by admonishing us now and then not to fear the consequences of obedience to

Him. The only thing the Christian need fear is not quickly and gladly to obey the promptings of the Holy Ghost. It is not harm to us when God appoints us to service, even if the way should lie through present sufferings. Paul was shipwrecked, but his faith was able to save the lives of the entire crew. He was bitten of a viper, but the inhabitants of the island were turned to God. He was beaten and thrown into prison, but the jailer and his family were saved, and a church was established in Philippi. He was stoned and dragged out of the city as dead, but he was caught up into the third heaven. Let us not fear; God will see us through.

Our Strong Tower

Life is not only a journey, it is a warfare. Not only shall we be opposed, but we are to oppose. There is to be trench digging; and trenches are to be shelled. The enemy will hurl his artillery of fiery darts, but our God has prepared for us within Himself a fortress impregnable to any attack of the enemy, but from which we are able to batter down his strongest works, and beat back his infernal hosts. Perfect equipment for warfare, plus absolute safety, is what our God offers us. A strong tower is our God, sang Luther, the man of spiritual conflicts.

To Them that Have No Might He Increaseth Strength

To the proud and naughty, to him who boasts, "I am able of myself," to him who despises the way of humility, the Lord is afar off. But after we have come to the end of our own resources; when we are ready to acknowledge our failure; when we know that without God we are lost, He draws nigh. "Even the youths shall faint and be weary, and the young men shall utterly fall," having trusted in themselves and rejected God. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

He Himself Knew What He Would Do

Hooked up close, in the joy of our thinking, to the love of God and the power of God, is the omniscience of God. Our Father is never taken by surprise; He knew about that condition in which we find ourselves, and, without the shadow of a doubt, He made arrangement to meet it.

The key to much that is difficult in the Scriptures lies in the fact that God dwells in the ever-present—no past, no future, always now. When He speaks in His own language, He says, "I AM." He is never at a loss, and never late in caring for His own. He knows, as well as cares, and He comes in at the exact moment. If, as the materialists would have us believe, a tornado cleared a path through the Red Sea for the Israelites, and an earthquake shook down the mud walls of Jericho, our God had the wind and the earthquake on

hand ready to apply at the needed moment. *He knew what He would do.*

Jesus had been preaching all day upon the mountain side; evening drew near, and the multitude were hungry. In order to test the faith of His disciples He asked them how, for so vast a throng, bread might be obtained. But the sacred record adds, "He himself knew what he would do."

The writer recalls coming down a mountain trail with his young daughter, when abruptly the trail came to an end. An earth-slide had completely obliterated all trace of what a few hours before had been a clearly defined track. Climbing hither and thither over steep rocks and shifting earth soon resulted in bewilderment, and at last a realization that they were lost and in a dangerous predicament. To the amazement of the secretly frightened father, the daughter seated herself complacently upon a flat rock and proceeded to eat the remainder of their lunch, in perfect confidence that father would find the way, and no harm would result. It was a wonderful exhibition of childlike faith, which put fresh courage into the heart of the father, and soon the path was sighted beyond the landslide.

But this is not a perfect picture of our faith in God: that has a surer foundation than the faith of the child in her father, as beautiful as this is. No slide on the mountain trail, no dark night, no unexpected crisis ever perplexes for a moment our heavenly Father. He sees the way; He knows what He will do.

Troubled soul, has your path been blotted out? Do you see no way ahead? Be quiet. In a moment, in His own time, you shall, if you trust, hear His voice saying, "This is the way; walk ye in it."

Faith, Hope, Charity

In the mind of many who even bear the name Christian faith is some unsubstantial, unreal, visionary thing to which we give assent in words, but which really has no effect upon our inner consciousness or outward life. Such is not the faith of the Bible. Faith is the appropriated revelation of a purpose of God. Faith believes this Word of God; knows it is true, to such an extent that at once activities fall into accord with what is believed. We have faith in what we believe, and we invariably act upon our belief. A faith that does not at once show resultant action is not faith. Hope is akin to faith. It might be defined as a joyous expectancy of something better to be experienced. It is a stimulus to spiritual growth; it is the light of heaven in the dark places; it is the song in the night; it is the life-buoy that holds the head above the engulfing waves; it is the *anchor spei* that is fastened within the veil, of which the higher the storm, the more we feel the pull. Charity—divine love. Not benevolence, not filial love, not conjugal love, not *phileo*, but *agapeo*, that love which is of the essence of God, who is love.

Winning One

If it shall be possible for one to get admitted to heaven in such a case, it must be a woful thing to appear before Him whose blood was shed for our redemption, coming alone. Having known the blessedness of sins forgiven, the holy joy of life made clean, the restful security of His keeping—and yet to have valued it all so lightly that it was not worth while to pass such a salvation on to another! Unthinkable!—And yet how few of those who are called by the name of Christ, may be counted as real soul-winners. Surely no one who has taken upon himself the name of the Nazarene will be content to come before Him empty handed. The Holy Ghost will speak to others of Jesus if we let Him use our lips. The *Christian Advocate* has the following to say about winning one:

If every one who has been saved eternally has a modicum of the gratitude which he owes to God for such a wonderful salvation he can and will express that gratitude by leading to Christ at least one in the community. Such an expression of gratitude, mingled with a feeling of true brotherhood for every dying son of Adam, would give us a revival which would make the angels shout. We can do it. If we do not, how can we look to God for continued blessings?

The Cry of the Sick

There are many activities of benevolence rightly open to the Church of Jesus Christ. Indeed, every ill with which this old world suffers, physical, moral, or political, may receive its cure through Him. As ambassadors of the Lord there is much that we may do—but there is one thing we must do: we must make our first business the proclamation of our King, "Be ye holy," and by the gospel and our example and testimony cause men everywhere to believe that the blood of Jesus Christ cleanses from all sin. We would that the nations in heathen darkness might have the blessings of our civilization, might be lifted out of the helplessness of their degradation and suffering, but it is ours first to plant their feet on salvation as it is in Jesus. As good as healing is we have the example of the Master in desiring other things first. Medical missions that have for their end the healing of the body we have no time for, but medical missions as a means whereby we may spread over large districts the knowledge of the Word and Spirit of Jesus is too valuable an adjunct of the gospel for the Church of the Nazarene to neglect. Dr. JORDAN, in *Christian Advocate*, says:

Christ touched the heart of the world when He touched it on the side of its pain and aches and suffering, and yet in all of its great "forward movements" our Church has failed, so far, to hear the moan and the cry of the sick and wounded by the side of the road. The distressed and suffering have appealed in vain and the Church has seemed to pass by on the other side, and in the raising of the hundreds of millions of dollars for the advancement of schools and colleges and missions and other enterprises not one dollar has been given to those institutions of healing which inspire the world with the true spirit of the Master, who, in His own life and teachings, gave emphasis to the care of the sick and lame, and halt and blind, and who said, "Preach the gospel and heal the sick." It seems strange, and

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causes surprised comment, that our Church, with all its evangelistic fervor, should be slow to emphasize the humanities and in its great appeal for gifts should have not one word for hospitals and homes for the aged and neglected poor.

Measuring Up

Jesus measured up. There is not one point in His earthly life of which the most severe critic could say, "There He failed." What would you expect in the doctrine of the Messiah, the Son of the living God? Study His words. Are they not truly the words of life? His acts, are they not the acts of all-compassion joined to all-power? Is there anywhere a taint of earthly selfishness or weakness? Did His words belie His deeds, or His deeds put to shame His words? His character is fittingly set forth by DAVID KEPPEL in the *Christian Advocate*:

Many there are who say and do not; but not the Man Christ Jesus! His example is as pure and sweet as His words. He spoke the Golden Rule—and lived it. He spoke of God as no other man ever had, and made it His meat and drink to do His will. He told us to deny self and bear the cross; and He did both to the uttermost.

When we study the character, the words, and the works of the Man Christ Jesus, we do not wonder that He wrought miracles. We would wonder if He did not. He is more wonderful than any of His works. If you tell me that He is the begotten Son of God, I see no reason to doubt it, for He was and spoke and did just what I would expect a Son of God to be and speak and do.

The Bum Is Gone

It is worth all the great war cost, at least this country, in blood and treasure that the death of John Barleycorn was hastened thereby. Legal prohibition has not brought in the millennium; there are still Edwardses, and Knoxes and Baileys, but one great sluiceway from earth to eternal woe has been closed. The bum is already passing, and within ten years no United States senator or governor will be found willing to invite the infamy of pleading for demon rum. What argument can diminish the force of the following:

Here is the most remarkable perhaps of all the testimonies yet cited to the effectiveness of prohibition—the most surprising at all events. The old-time Water Street mission in New York city, the first enterprise undertaken by redeemed Jerry McAuley to save his former companions in degradation and crime, the scene of Sam Hadley's service in later years, must be closed. It was established and has lived for the sake of the drunken bum; whom nothing but the manifest grace of God could redeem from his besotted shame. The bum was its whole reason for being. And the bum is gone. Yes, already the bum has disappeared from Water street. Prohibition has finished him—and the Water Street mission has no mission left.

Transformation

We believe in revivals, and we believe in emotion. A revival without emotion can scarcely be called a revival. However, we are aware that there may be much emotion without real revival of vital godliness. The results we must look for in real revivals are changed lives in men. Any revival that does not make men Christians in all their relations of life is spurious, or has not gone far enough. A genuine revival acquaints men with God's standards, and fits men to measure up to them. I. D. DICKENSON says in the *Christian Advocate*:

The old way of the revival meeting depending largely on emotion will not do. It must be quiet personal work of dedicated lives and spiritual fitness on our part as laymen that must be depended on to do the greater part of the work of persuading others to become Christians. We can not expect to have success in this work unless we are genuine Christians ourselves. This means absolute honesty in business, purity in politics, at peace with all mankind, clean language, with property, energy, talent, lives dedicated to God. We can not expect God to use us if we hold back what is due Him in money, influence, talent, or time. We must understand that we have no power in ourselves to convert a soul. That is God's work. But we have no promise that He will do this except through us and then only when we are prepared in accordance with His standard. This calls for a close acquaintance with Him. This must be by daily contact with Him.

Personal Appeal

Perhaps the most effective and fruitful service a Christian may render his Master is through personal testimony and appeal to the unsaved. Yet while this service is open to every one it is the one thing most generally neglected. Reader, there are about you neighbors and friends who do not know Jesus. He is expecting you to introduce Him. Why do you hesitate? Do you doubt Him? Or do you doubt what He has done for you and is able to do for your friend? Is it not true that if you love Jesus and care for your friend you will make the attempt to bring them together? The following incident carries a lesson for us all:

Two men who now hold positions of great national and international responsibility were in college at the same time. One was a class in advance of the other. The older of the two, being a Christian and of a higher class, was naturally looked up to by the junior. A warm fellowship grew up between them and many of their hours of recreation were spent together in long walks. The one knew it was his duty as a follower of Christ to ask his friend to become a Christian. He put it off, however, constantly allowing Satan to suggest first one excuse and then another as to why he should postpone the quest of his friend's soul until some more convenient time. Naturally it followed that he never found that convenient time.

At last, through the efforts of another, the younger man accepted Christ. His friend, who had become the victim of procrastination, sought him and expressed his congratulations. The young convert met his felicitations with a hard but just response. "Yes, but you would have let my soul go to hell before you would have asked me to become a Christian. Why did you never urge me to accept Christ when you had the opportunity?" What an overwhelming accusation to have hurled at one, and how its condemnation would linger to torment. It recalls the tragic implications which overwhelmed Peter as he sat by the fire warming himself when the crow of the cock penetrated the night air.

Sanctification: What It Is, And Why Needed

By A. M. Hills, D. D.

WE have seen what justification is. It is God's work done for us, making us at peace with His law and government.

Regeneration is God's work done in us, rectifying the attitude of the will toward Him and holy things.

But there is a great portion of our being lying back of the will—our deranged sensibilities, our appetites, and desires, and impulses, and passions. These have been corrupted by the fall and are the nesting place of depravity, the home of antipathies and disordered emotions and abnormal propensities to evil. What shall correct them? This internal chaos of conflicting desires and emotions and passions, this wilderness of rioting and clamorous lusts—what shall subdue it and bring it into subjection to the law of Christ or destroy the abnormalities altogether?

Justification has nothing to do with it. Pardon can not reach it. A man can not be pardoned for having inherited an evil disposition or an ugly temper any more than he can be pardoned for being born with a head on top of his spinal column. Pardon can only reach what we are responsible for by our own free choice.

Again regeneration does not remove it. Even Dr. Charles Hodge with his strong Calvinism says that in regeneration God only implants a new principle of righteousness that is at war with the principle of depravity. After that there is a civil war on in the soul. "The flesh lusteth against the spirit; and the spirit lusteth against the flesh; and these are contrary the one to the other; so that ye may not do the things that ye would." A man trying to break away from evil is compelled to say, "When I would do good, evil is present with me: O wretched man that I am, who shall deliver me from the body of this death!"

You see justification removes from us the liability to be punished for past sin.

Regeneration removes from us the love of present sin. But what will take away from us the inclination to sin in the future?

Justification secures the pardon of actual sin. Regeneration plants within us the principle of right doing. But what will take out of us the principle of wrongdoing—the "inbred sin" that doth so easily beset us? That is the black drop that lies there at the fountain of our being, corrupting everything.

Justification remits the penalty of broken law. Regeneration plants the principle of obedience to law. But what will take out of us the spirit of disobedience to law, that miserable, wicked "carnal mind that is enmity against God; for it is not subject to the law of God, neither indeed can be?"

Any thoughtful, discerning student of Scripture and of his own soul life will see that something is needed besides justification and regeneration. These are both excellent works

of grace of their kind; yes, perfect of their kind; but any one can see that they do not do for and in our moral natures all that needs to be accomplished.

Has God a further blessing for us that will cleanse our sensibilities of all their abnormal desires and appetites and passions and that will take the abnormal strength out of the necessary desires and appetites and passions? Can any grace of God remove the inborn inclination to evil, the principle of wrongdoing, "the easily besetting sin," the "spirit of disobedience," the "carnal mind that is enmity against God"?

We unhesitatingly answer "Yes." That is precisely what sanctification is, and what it does for our moral and spiritual being. It supplements what is lacking in the work of justification and regeneration. The latter two are simultaneous, always taking place at the same time. Sanctification is subsequent to them and so is called the SECOND WORK OF GRACE.

As Bishop Tigert says, "We have never been specially wedded to the phrase, 'the second blessing'; but we have always contended that better than any other single phrase it sums up the essentials of the Wesleyan and Scripture doctrine, namely, (1) the incompleteness of regeneration; (2) the necessity of a second work, both gradual and instantaneous; and (3) its completeness and attainableness in this life."

"But," somebody asks, "why did not God do a complete work of salvation all at once?" One might as well ask why an architect first lays the foundation for a house and then builds the house upon it. Why did he not do both at once? It seems clear from the Scriptures that there must be, in the necessity of the case, two works of grace. Sinners are never asked in the Bible to be sanctified, nor commanded to be. They are only asked to repent of sin and to accept Christ by faith as a Savior. It is as SINNERS that we accept Christ for our justification.

But the Scriptures make it plain that after we have been pardoned by Christ and regenerated it is then "the will of God" that we should be sanctified (1 Thess. 4:3). It is both the privilege and the duty of believers to receive the Holy Spirit by a conscious, definite act of appropriating faith just as they received Jesus Christ. There is the same reason for accepting the Spirit for His special

ministry as for accepting the Lord Jesus for His ministry.

While it is as sinners that we accept Christ for our justification it is as sons that we accept the Spirit for our sanctification. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts" (Gal. 4:6). The gift of the Holy Spirit is grounded on the fact that we are sons by faith in Christ.

Let the believer, therefore, understand that God commands him to receive the Holy Spirit by faith for sanctification just as once he received Christ by faith for justification. This makes it plain why there are two works of grace and why both are never received at the same instant. There need, however, be no long space of time intervening between the two experiences. If a person has been properly instructed he might receive both blessings the same day. Indeed we have known two cases of a person receiving both blessings at the same altar service. This is clearly possible since no great lapse of time is essential, either to do or suffer more. We do not get this blessing by our doings or sufferings or strivings or by growth, but by consecration and faith.

Let it be clearly understood that there are two sides to this blessing, the negative and the positive. The negative is first and is the supremely important feature of the experience. This negative side is the cleansing of our natures from inward sin. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). God has set His heart on making us holy. He gave His Son that we might be cleansed from all corruption and be like Himself. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). It is His will that we should be sanctified. He calls us to be sanctified (1 Thess. 4:3, 7). He ~~thas~~ us to sanctification" (2 Thess. 2:13). He commands us to be holy (1 Pet. 1:15, 16). He provided the baptism with the Holy Ghost for our cleansing (Acts 15:8, 9). It is this cleansing that makes us pure in heart and fit for heaven. We lay emphasis on this negative side because God does. The present holiness movement is a product of this emphasis. It is only by emphasizing this negative side that people in general get the blessing. Those who want something else beside cleansing and deliverance from the carnal mind may get that something else; and it may prove a hindrance and a snare. By all means seek to be holy like God.

The positive side of this blessing is exhilaration of spirit and power for service. This is likely to come with the cleansing, and is promised (Acts 1:8). But notice that this is not the chief and fundamental idea. There is a class of teachers, headed by a prominent leader in this country, who talk only of the Holy Spirit baptism for power and service. But trainloads of people want exhilaration of spirit and power and prominence for every one that wants to be forever rid of sin and have a clean heart and be holy like God. The Bible idea keeps people from being deceived. Heart cleansing is the universal need. The Holy Spirit awakes this longing in our hearts and stands ready to gratify it.

PASADENA UNIVERSITY.

*"The blood of Jesus Christ
his Son cleanseth us from
all sin."*

The Secret of Knowing God

By REV. PAUL GOODWIN, A.M.

PART ONE

"Then shall we know if we follow on to know the Lord; his going forth is prepared as the morning and he shall come unto us as the rain, as the latter and former rain upon the earth" (Hosea).

WORSHIP has been defined as "man seeking after the society of God." History certainly reveals the fact that man is an incurably religious creature and naturally, despite its waywardness, the heart of man reaches out after a knowledge of God. Man would know God.

In the opening of the first epistle to the Corinthians the Apostle Paul surveys man's futile attempts to gain a knowledge of God by human reasoning. He views the Epicureans in their mad pursuit of pleasure, he sees the Stoic in his stolid endurance of pain, he considers the philosophical systems of Plato and Aristotle, he admires their convincing logic and subtle reasoning, and no doubt St. Paul's heart is touched by that bitter lament of the great Plato that "it is so hard to find the Father of the universe." But as the apostle realizes the desperate plight of the great men of art and letters, as he sees them groping on in spiritual darkness without a knowledge of God, he cries out, "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? . . . for the world by wisdom knew not God."

After centuries of disputations and philosophising by the children of this world we see the learned and educated men of today seeking just as blindly and unsuccessfully after God as did their predecessors and we are made to cry out with St. Paul truly, "The world by wisdom knew not God," nor can it ever find Him by the means of human reasoning.

But Hosea gives us light and hope. "Then shall we know if we follow on to know the Lord." Thank God, the hungry heart of mankind may be satisfied. Man may know God if he will. Man may have more than a knowledge about God. He may have a personal, conscious, simple, direct knowledge of the Infinite himself. This is more than a knowledge by dry logic or syllogistic processes; this is the knowledge of intuitive, personal experience. This knowledge comes by the contact of the human soul with the divine Spirit.

Many people know a great deal about God without knowing God himself. They can explain the metaphysical nature of God, they can enumerate all His attributes, they can explain the personality of Jesus Christ and the creation of the world according to modern science; but sad to say they are entirely devoid of a real experiential personal knowledge of God himself. Our theological seminaries are turning out men with massive brains, but with dwarfed, dry, unctionless hearts. The modern ministry has a smattering knowledge of almost everything under the sun, but the great field of experiential heart religion with its great truths seems to be utterly foreign to their thinking. What the American church needs is not intellectual giants, but men and women who are mighty in the Holy Ghost and prayer. St. Paul never prayed that the min-

istry should become famous for its theological erudition, but he prayed that "ye may know him, and the power of his resurrection and the fellowship of his suffering."

The knowledge of God spoken of by Hosea is an experience for the men of today. Turn to Hebrews the eighth chapter. The writer tells us that the promised day has come when God should make a new covenant with Israel. The new covenant is now in force, not with the backslidden, Christ-rejecting race of Jews, but with the new and spiritual Israel. For the apostle has told us that he is a Jew no longer who is "a Jew outwardly by the circumcision of the flesh," but he is a Jew who is one inwardly, by the circumcision of the heart. So that this new covenant relationship is with the circumcised, or purified in heart. But what is this new covenant? "This is the covenant I will make with them, I will put my laws in their mind and write them upon their hearts and they shall not teach every man his neighbor, saying, Know the Lord . . . for all shall know me from the least to the greatest."

This does not mean that a time will ever come when the whole world will know the Lord, at least in an experimental way. That it may be literally fulfilled in Israel as a nation some day can not be denied. But it has its spiritual fulfillment in God's Israel in this Holy Ghost dispensation. All the circumcised in heart shall know the Lord from the least to the greatest. "Then shall we know if we follow on to know the Lord" in this present dispensation. The new covenant of grace is

now in force in the spiritual body of Christ's saints. No longer is the knowledge of the Lord limited to a chosen race of priests. No longer is a knowledge of the Scriptures confined to a sanhedrin of scribes and doctors of the law. God's holy law of love is now written in the heart of every sanctified believer. This knowledge is not learned in any earthly school. It is learned in the school of Christ under the teaching of the Holy Ghost. Said St. John, "Ye have an unction from the Holy one and know all things, and need not that any man shall teach you but the same anointing teacheth you all things."

One of the characteristic things about the New Testament Christian was that he had a positive, definite knowledge of spiritual things for himself. That is still the hallmark of a genuine conversion and a skyblue sanctification. Over thirty times in the first epistle of John the writers repeat the expression, "We know." Not, we think, we hope, we trust, we are trying to be, but "we know that we are in him." Hereby we know the spirit of truth and the spirit of error. "We know that the Son of God is come." "We know that we have passed from death unto life."

These New Testament Christians had the Holy Ghost as their instructor—the One who Jesus has promised would "lead them into all truth and bring to their remembrance whatsoever things he had said unto them." Consequently they possessed a positive, unshakable, definite knowledge of the real truth of God. And the Christian of modern times, if he is a New Testament Christian, knows he is saved and sanctified better than he knows his own name. For he has the witness of the blessed Holy Ghost to both works of grace.

The Nazarene Army



By
N. B. Ferrell

*As a Nazarene army we have marshaled for the fray,
To do our very, very, very best;
With Jesus in the lead we will march with onward speed,
In the North, South, East, and West.*

CHORUS—

*In the North, in the South, in the East, in the West,
Marching with the Nazarene, we'll never, never rest;
We're out to preach the gospel at our very, very best,
In the North, South, East, and West.*

*To this Nazarene army, let us hear the Captain say,
"We'll never, never, never, never rest
Until the battle's won there is work for every one,
In the North, South, East, and West."*

*In this Nazarene army, let us hear the soldiers say,
"We'll do our very, very, very best;
With Spirit, sword, and shield we will never, never yield,
In the North, South, East, and West."*

*With this Nazarene army we've enlisted for to stay,
To do our very, very, very best;
With "fifty thousand strong" we will sing the victor's song,
In the North, South, East, and West.*

*Soon this Nazarene army will march to that perfect day,
So very, very, very, very best;
There lay our trophies down and the Son of God we'll crown,
From the North, South, East, and West.*

NAMPA, IDAHO.

He consciously experiences the forgiveness of his sins and heart cleansing. The Holy Ghost is daily revealing to him a knowledge of Jesus and of divine verities.

The modern Laodicean Christian is often wealthy in point of worldly goods and natural talents, but how often is he woefully bankrupt in his knowledge of spiritual things. How few of us holiness people have that depth of spiritual life which lies within our possibilities! It is because our desires lie so much along other lines. Hosea said, "We shall know if we follow on to know the Lord." Are we following afar off? Let us press up close. Let us realize as Baxter did that to know how "to order our hearts and lives, to walk with God and obtain everlasting glory is of more value than to know how to gain the riches, pleasure, and vainglory of this world." May the Holy Ghost inspire such a desire in our hearts that with David we will cry, "As the hart panteth after the water brook so panteth my soul after thee, O God." "When thou sayest unto me, Seek ye my face, my heart said unto thee, Thy face, Lord will I seek." Such a desire as David had will bring God near to our souls.

Would we know God? Is this the supreme longing of our souls? Does this desire spring, not only from the natural man but also from the heart made pure by the cleansing blood? Would we learn how to gain more of this precious knowledge?

Then we must be careful to listen to God's voice as He speaks to us by the Holy Ghost.

A little boy lay upon his rude cot in the temple court. In his dreams he seemed to hear a voice and he awoke to hear his name called, "Samuel, Samuel." Like many of us when we hear the voice of God, he was afraid and ran to Eli for an explanation. And Eli, just like many loved ones who are unsympathetic when God calls a son or daughter into His service, reproved Samuel and sent him back. But at last he advised rightly, "Speak, Lord, thy servant heareth." And God delivered to the boy Samuel a message for Eli himself. And as young Samuel continued to listen to the voice of God he received greater messages and at last became the great prophet of Israel—a man who knew God if ever man did—a man who knew the voice of the Holy Ghost.

How much better we could speak for God if we would do less speaking and more listening! If we would only listen the Spirit would reveal to our hearts things which angels desire to see into. And while the deep things are hidden from the wise and prudent we could testify with St. Paul that "He has revealed them unto us by his spirit, for the spirit searcheth all things, yea the deep things of God." The Holy Ghost will reveal unto us the hidden secrets of His knowledge if we will but listen to His blessed voice.

Again, We must listen to God as He speaks to us by His saints and messengers.

In 1 Chronicles we find young Solomon listening to the voice of God as it comes through his godly father, David. "My son, seek to know the God of thy father, for if thou wilt seek him he will be found of thee." And if Solomon, wise man that he became, had but always listened to the voice of the Lord as it came through his father David, how much more might he have revealed to us of the spir-

itual treasures from the divine storehouse of all truth than even he did. But he listened finally to the alluring voice of sinful women and sensual pleasure and shut out the voice of God. "In a multitude of counselors there is safety." Let us heed then the advice of God's saints and His appointed messengers and we will learn to know God better.

I know of a certain godly young woman who was once asked by worldly friends why she didn't ever go to the dance or the theater. She had reached her majority, but her simple reply was that her father advised strongly against it. Her friends asked why she didn't go anyway contrary to his advice. I shall never forget her answer. She said, "If I should disobey my father's advice and go contrary to his wishes and anything should happen to me I would always have to look back with regret and think that I had disobeyed the warning of my parents." Would to God more of our American young people had such regard for the voice of their Christian fathers and mothers. Many a young woman is walking the streets of our cities homeless, friendless, and outcast because she proudly spurned the advice of a loving mother. Many a bright young man is behind the bars today because he brushed away a father's guiding hand. We

will know God better if we will listen to His voice as it comes through godly parents, or a devoted pastor, or a consecrated saint.

Again, If we would know God we must attend to the study of His Word.

Here God speaks to our souls in unmistakable words of "Thus saith the Lord." In 2 Timothy Paul wrote to his young colleague in the gospel, "For from a child thou hast known the holy scriptures which are able to make thee wise unto salvation." If we would have the wisdom from above, we must give diligent attention to God's voice as it comes to us in the inspired Scriptures. A knowledge of this holy Book will give any Christian a better knowledge of God.

Nor are we left helpless in the study of God's Word. The Holy Ghost has been promised to us to illumine our minds. It is for this that St. Paul prays in Ephesians. That "God . . . may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and the riches of the glory of the inheritance of his saints, and what is the exceeding greatness of his power to usward who believe."

OLIVET UNIVERSITY.

Long-Distance Communication

By W. E. SHEPARD

FROM times away back the jungle natives of Africa have had their wooden drum, from one to three feet in length, hollowed out of a solid block of wood, on which they tapped out their messages with two wooden sticks. News in this way was transmitted many miles. The messages thus transmitted were never too complicated to decipher. Every native knew the code, and in this wireless way, rapid and easy intelligent communication was frequently resorted to.

In aboriginal America the Indians had their signal fires from peak to peak. In this manner they kept in touch with each other, sending their war communications at will. With the velocity of light, these tribes could thus communicate.

Nautical signals on sea have been in vogue for centuries. There is a transmitted language peculiar to the mariner, and in this process one vessel communicates with the other, giving orders, warnings, or such like, at their pleasure. But the world needed better facilities for their communications.

I was walking along a street in the city of Boston, and, looking up, saw a statement in an upper window to the effect that Benjamin Franklin was born at that place. He was born in 1706, and was the fifteenth child of a family of seventeen. In the family history of four centuries previous to him, it is said there was not one who rose above mediocrity, and not one who fell below respectability.

His was an unusually bright mind. At the age of 14 he identified lightning with electricity. He sent a kite into the clouds during a lightning storm, and brought down an electric spark, catching it on a key. He had found the key to the situation.

Another time I was walking along Broadway, New York, and saw an old graveyard surrounding a church. I entered this ancient cemetery, and immediately found that I was in the midst of historical tombs. Among those of note was that of Samuel F. B. Morse. Mr. Morse was born in 1791. He was far above the ordinary in intelligence, and graduated at Yale University at an early age. When he was 20 years old he went to London, where, as a homesick youth, he wrote home to his mother the following: "I wish, that in one instant of time, I could tell you of my safe arrival, but we are 3,000 miles apart, and must wait four long weeks to hear from each other."

Once while making a trip from Europe to New York on the packet-ship *Sully*, the question of electricity came up. Some one told of Benjamin Franklin sending electricity through several miles of wire, with no loss of time between the touch at one end

and the spark at the other. Other experiments were discussed. Finally, Mr. Morse spoke up and said, "Why, if that is so, and the presence of electricity can be made visible in any desired part of the circuit, I see no reason why intelligence should not be transmitted instantaneously by electricity."

"How convenient it would be if we could send news in that manner!" said one of the passengers.

"Why can't we?" exclaimed Mr. Morse. He then added, "If it can go ten miles without stopping, I can make it go round the world."

On leaving the ship, he said to the captain, "Well, captain, should you hear of the telegraph one of these days as the wonder of the world, remember that the discovery was made on board the good ship *Sully*."

Mr. Morse then undertook the task of intelligent communication by electricity to distant points. There followed years of toil, struggle, trials, and poverty. Most people would have given up in discouragement, but he toiled on. He had caught a vision. Not for a single moment did he lose faith in his invention.

He finally petitioned congress for an appropriation to build a telegraph line from Washington, D. C., to Baltimore, a distance of forty miles. The last day of the session had arrived, and it was to close at midnight. Much business was to be crowded in the last few hours. He waited till nearly midnight, and went home with a sad heart, seeing no chance left for him. At the breakfast room the next morning he met Miss Annie G. Ellsworth, who congratulated him on the appropriation congress had made of \$30,000. He had gone home too soon.

"You have given me new life, Miss Ellsworth," he said. "As a reward of your good tidings, I promise you, that when my telegraph line is completed, you shall have the honor of choosing the first message to be sent over it."

This was eleven and a half years since its birth on the ship *Sully*. It took over a year to get the line in shape, after many drawbacks, to send the first message a distance of forty miles. The message chosen was, "What hath God wrought!"

Soon the electric wires began to carry messages far and near over the land, and Mr. Morse had his vision fulfilled. It seemed like a miracle when messages were sent across the Atlantic cable.

Forty-four years ago another startling method of transmitting intelligent communication was discovered. It was in 1876, the leading inventor being Prof. Alexander Graham Bell. This was an invention far

in advance of the Morse system, for in this the human voice can be sent for hundreds and thousands of miles, and conversation carried on as if it were face to face.

"I well remember the first time I ever saw one sending a message over the telephone. It was on Spring street, Los Angeles, Calif. The party was standing near the front window and seemingly talking to the wall. It seemed so very funny to me that I walked off laughing.

But the world was not satisfied. Human ingenuity must ferret out something in advance of anything yet in the transmission of instantaneous communication. Wires are too expensive, and it takes too much time and labor to prepare for the messages. At the very close of the twentieth century, Marconi succeeded in sending messages from one point to another without the use of any intervening wires whatever. Thus the wireless telegraph came into use, till now, news items are flashed from one continent to another, across oceans, and from vessel to vessel on the great deep. A great wireless station near Washington, D. C., kept the president in daily touch with Paris during the late war.

But human ambition is hard to satisfy. Although one could talk over the wire with friends, thousands of miles away, as face to face, and the wireless could transmit its messages across the ocean in a moment of time, by constant research it was discovered that man could operate a wireless telephone. The world stands in awe with wonder, saying, "What is coming next?" We ask then, What is the latest? We hardly dare state what we think to be the latest, for fear that yesterday some genius had discovered something more advanced. At any rate we will venture to say that only recently the man in the aeroplane above the whir of his machine, and the roar of battle, caught the voice of the commander on terra firma giving orders many miles away, so clear that he could distinguish him that spoke. Surely man has achieved something marvelous when he can send a message a hundred miles away, to some one in the air miles high, and amidst all the roar of machinery and battle, make his voice to be heard so plain that the hearer can distinguish the speaker.

It is said that Marconi has been endeavoring for years to send a wireless message so far out into space, that it might perchance reach the planet Mars. And strange to say, scientists claim that strange vibrations are coming from somewhere for which they cannot account. How do we know but what intelligences on that far-away world may be more advanced in long-distance communication than we, and are trying to get in touch with us? Some one has suggested that if high towers were built a thousand feet high, and all at once the whole electrical energy of the United States could be centralized and sent at once, the effect might be so great as to attract attention of the inhabitants on Mars, so that they might begin to communicate with us. It is thought that a billion of dollars might be sufficient to make this trial.

Little did the slumbering world think a few centuries ago that some Franklin would step forth on the scene and demonstrate that the electricity of the air could be harnessed and its currents sent at will for miles around. Little did Franklin think that a Morse should arise that could send intelligent communication around the world in a few moments of time. Little did Morse dream that a Bell would step into the arena and demonstrate that the human voice could be carried for a thousand miles, and regular conversation thus could be carried on over the wires. And surely Mr. Bell had little thought that a Marconi, later on, would be sending his messages across the ocean wastes with no intervening wires at all. And it was doubtless beyond Marconi's highest expectations that some other genius would arise who could send the human voice into the air a hundred miles away, and a mile high, so that the receiver could distinguish the sender, in spite of all the roar of his surroundings. But will you believe it, there are multitudes of poor misguided souls all around us, that have no thought nor idea that some folks on earth are in such close touch with heaven that they have a blessed wireless communication established for immediate use at any time. This heavenly wireless can be operated by any and all who have the proper equipment. It can be operated from church or home, from the hospital, or the prisoner's cell, from a wash-tub, or a haymow. The poor and needy, the outcast and downcast, the intelligent and the ignorant can

operate the mechanism, and it is so very portable that it can be carried around with one at his work. It can send messages as far beyond Mars as Mars is beyond this world. It can send them so plain that the receiver at the other end can tell without a doubt who is sending the message. It has really been in operation for thousands of years, while the world was slumbering all around.

The more frequently we use this wireless the better the One likes it to whom the messages are sent. The more it is used the better the mechanism becomes. It never wears out with age or use.

Elijah erected a wireless station in short order on Mount Carmel and immediately got in touch with heaven. He pulled down fire at 3 o'clock, and before night an abundance of water. Surely if one can pull down fire and water, it ought to create enough steam to enable him to plow through any of the hard places of earth.

Daniel had an impromptu station in the lions' den. God in heaven knew who was praying on earth, and on the wings of light came the angels who gave the lions the lockjaw, and at the same time gave Daniel boldness and comfort. As a result the Word says that Daniel prospered.

The three Hebrew children improvised a station in the "burning fiery furnace." It was hot enough to burn off their entanglements, but not hot enough to interfere with their wireless machinery. Soon a message was clicked off to the habitation of God, and the next moment "the form of the fourth" was in

their midst. The Word tells us that they were promoted.

Over on that lonely rocky cliff in the Mediterranean, the banished Apostle John is seen busily engaged in taking down messages. How he needed a wireless about that time! How the world has needed those messages since that time! How we revel in the thought that all down the ages have there been men who knew how to erect a station under all circumstances of life and show to us what God can do and how He can answer prayer in spite of the onslaughts of earth and hell!

Oh, for more of this prayer of faith; for this mighty potentiality that removes mountains and does exploits! Who shall not own a heavenly wireless when it lies within the reach of all? Who would not want to be in touch with the heavenly world? Who would not want to receive words of comfort and help from Him who made the universe? God's messages are traversing this world in every direction, but only now and then are they caught because people do not have their equipment in proper tune with the skies. The receiving instrument must be in harmony with the one sending the message.

Reader, have you heard from heaven lately? Have you really caught the voice of God communicating with your soul? Seeing this heavenly wireless is actually within your reach, will you be excused for not hearing from God?

NAMPA, IDAHO

As I See India

By REV. A. H. KAUFFMAN, JR.

All the orient, and especially India, has a peculiar charm that is not found elsewhere. It is a land of beauty and grandeur. It is like one great garden, this eastern India. The lawns and most of the trees are green all the year: The grass, the flowers, the shrubbery, the trees, the birds, and even the people seem to have had an extra touch of color. Here may be found an almost endless variety of flowers. Daily we see the stately palm, the banyan with its famous aerial roots, the broad-leaved banana, and the beautiful mango trees. This is the home of the parrot, tiger, cobra, monkey, camel, and elephant. In such an environment an American's dream of the Far East is made real.

It is a land of extremes. Here are found extreme beauty and extreme ugliness, extreme wealth and extreme poverty, extreme pleasure and extreme suffering, extreme religiosity and extreme spiritual darkness. And to this long list I must add that it is a land of extreme danger to the health of your missionaries. The climate is treacherous. The wind, sun, and even the moon, are our enemies. Everywhere we are in danger of infection or contagion of the worst kind. The money we handle may have been tossed into the begging bowl of the leper. In eating, drinking, or sleeping, we are in danger. And yet in the midst of all these dangers, we are not over-anxious, for after we have taken every possible precaution we have the promise that "The Lord is thy keeper."

Here will be found the extremes of speed and slowness, for the contact with western civilization has brought the street car, the railway train, and the aeroplane, but along the dusty streets still rumbles the bullock-cart.

Time seems to be nothing to the natives. They will do tomorrow what they do not complete today, and they seem to have an unwritten law that prohibits them from doing anything today that can be left until tomorrow. And *kal* (tomorrow) may mean any time in the future. Kipling humorously wrote as an epitaph, "Here lies a man who tried to hurry the East." I have often felt that I could do as much myself as six of these coolies and get it done in half the time.

Possibly the extremes of India are noticed more with respect to wealth and poverty than in anything else. One sees occasion for the stories of the fabulous wealth of the East. The natives delight to display their wealth. It may be seen in the gorgeous silks, rare gems, jewelry of gold and silver, fine horses, costly automobiles, or great estates. At the same time one may see ragged coolies by the hundred who live from "hand to mouth" on a daily

wage of about eight or ten cents and sleep on the sidewalks at night wrapped in a dirty, ragged blanket. Worse than this—can anything be worse—yes, the beggars of India! I feel certain that there are more beggars here than in any other part of the world. The memory of them haunts me. Men, women, boys, and girls with disease or deformity, with no other means of support than the copper coins which they beg. The blind turn their blind eyes to you, and the lepers stretch out the stubs of their arms to you as you pass, and mothers stretch out the tiny hand of a baby which they carry, for a *pie*. I have had beggars to follow me for blocks patting their empty stomachs and giving me the oriental salaams (putting their heads down in the dust), so great is their insistence. They know that eventually you will give them a *pie* to get rid of them. Is this the limit of poverty? Not yet, for the famine stricken parts of India present conditions that are indescribable. Some one else must tell that. I can not do it.

Most pathetic of all are the extremes of religiosity and spiritual darkness. Think of the millions of this land who are saying, "There is one God, Allah, and Mohammed is his prophet." Their zeal for their religion is boundless, and their faithfulness in the performance of religious duties is perfect. Five times a day they pray with their faces toward Mecca, and no matter where they are or who sees them. Very few know what they are saying, for their prayers are said in Arabic. They scrupulously observe their fasts, hoping that in all this they will find peace. There is no lack of religion in India, for multiplied millions "in their blindness bow down to wood and stone." On every hand one will find the Hindu temples in which are hideous monstrosities which they hold sacred. One's heart is moved to its depth as he sees the intense devotion and profound reverence of the worshippers who throw themselves at the feet of these idols. And yet they are the dupes of the sleek, money-loving priests and "holy men." How sad! It is pathetic! Though they are brown-skinned and often indescribably filthy, and diseased too, yet every one is a precious soul for whom Jesus died. If the people at home could stand near one of these heathen temples, as I have done, and see the crowds surge along, each one with a gift and prayer for each god or goddess, I am sure that they would never need another sermon on Foreign Missions. May God lay this work on the hearts of our people as never before. I beg you to pray every day for the million souls of our eastern India field who have never heard the story of Jesus, and yet whose very superstition is but the expression of their longing for "the peace that passeth understanding."

A CHILD'S INFLUENCE

THE Bible tells us that "none of us liveth unto himself, and no man dieth unto himself." Which means that we have an influence whether we want it or not:

We may decide that we are going to follow our own ideas in life and let other people live as they may choose. But that very decision will influence some one else for good or bad. It makes no difference what we may interest ourselves in, somebody will take notice and become interested in the same thing.

Influence is one of the things which we can not run away from.

Even when we come to die we can not cross over that last river as if we were alone in the world. Somebody will be helped or hindered by the way we die.

These words are as true of children as of grown people. Every child has an influence. Solomon, that king of Israel to whom God gave such wisdom, says, "Even a child is known by his doings, whether his work be pure, and whether it be right."

The following is a true and beautiful instance of what a child's influence can do:

A distinguished Canadian official, who was also a member of parliament, had a little granddaughter whom he loved very dearly.

This child had become greatly interested in the mission to the Blackfoot Indians. Her heart had been touched by the condition of these people, their ignorance and poverty, their need of churches and schools.

She would often sit on her grandfather's knee and tell him stories of the good work which a few faithful missionaries were doing among the Indians. At last the statesman became almost as interested as the child.

One day in parliament an application was made for a grant toward building a hospital for the people. Some of the members spoke against the grant on various grounds, when, to the surprise of his friends, the statesman arose and advocated the grant warmly. *His earnest, eloquent speech was founded on the facts which he had learned in his talks with his little granddaughter.* It was another proof that a child can lead others in the right path, for the grant was carried and the Indians have their hospital.

Boys and girls, what are you interested in? Play and school and friends of course, and that is all right. So was the little girl of whom we have written. She was a happy-hearted child, fond of her little friends, as able to enjoy games and laugh gayly as any of you. But there was room in her heart also for an interest in a work for her unfortunate fellow-creatures. Your heart can become really interested for others too if you will only let it. Listen to the preacher next Sunday, to what is said on missionary day in Sunday school, and read *The Other Sheep*, that wonderful little paper which is published monthly by our General Board of Foreign Missions.

Keep your eyes and ears open and learn something of the work which is being done in the world today. Ask God to help you in it, and the first thing you know your heart will take hold somewhere. You will find that you are really interested in something that will help others and you will want to have some little part in that work.

FOR LITTLE FOLKS

You remember the little story we had about Dame Nature and her son March? Of course we know that nature isn't a person at all, don't we? and that March is one of the months of the year.

It is God who has made the forces which we call nature, the sun and wind, the rain, the seasons of the year, the life in trees and plants.

Our kind heavenly Father puts them to work for us, so that we may have health and food, water, and sunshine. The forces of nature are most wonderful. The more we know about them the more we glorify our God who made them.

By putting March into a little story, as if he were a person, we thought you might understand

THE HOME

Conducted by
-Mrs. J. T. BENSON

better why the winds blow so much in that month. They have a work to do and it is all for our good.

I am glad March came to see us. He did his work like a good fellow down in our part of the country. We were so tired of rain—a sappy wet earth—and dull gray skies. It seemed there would never be a change, and then suddenly March came blowing in!

He must have thought things were in a dreadful mess the way he snorted around.

But he went to work with a will and really in a week you would hardly have known it was the same place.

He turned loose every wind he had, big and little, and what a hubbub they made swooping down on the fields and tearing over hills!

The clouds decided it was time for them to move on, and the sun waked up and began to help the noisy fellow. The ground dried out, grass turned green, buttercups shot up long slim leaves, and burst into golden clumps of bloom. Farmers got out their teams and people spaded their gardens and put in seed. Oh, March is a wonderful fellow for making things move along.

Would you like another little story, about April this time? It will make you think about some of the work which goes on in that month.

Well, just about the time March was finishing up Mother Nature called April in.

April is a pretty little thing with a fair face and blue eyes. She is sweet-tempered too, all smiles and dimples. And if the tears are a bit quick to come now and then she is laughing merrily the next moment. We all love her, don't we?

Maybe some of you have a pretty good idea what Dame Nature said to her. It was something like this:

APRIL'S WORK

"April, my dear, it's time you are gone to the earth. March has done splendidly. I must say I am proud of him.

"But there are some things he can not do which you can. Trees and bushes, all brown and naked, are crying for new spring suits. That means that actually millions of little baby leaves must be started right away. Of course you will help the fruit trees get their blossoms out on time. That is very important. Many of the early flowers are waiting for your advice, and you will have to do something for the seeds which have been planted in gardens and fields.

"The people will be terribly disappointed if anything should go wrong with them.

"It doesn't seem right to put so much on a slender little maid like you. Yet, my dear, not one of your brothers or sisters can do what I want done just now. It was cold so long and then blustery, so that all these tender little leaves and blossoms and seedlings are afraid to venture out. It will take your gentle touch, and shy, coaxing ways to persuade them to do it. Oh, there's lots to do, and thirty days is all the time I can spare you to do it in."

"Never you fear about me, mother, dear," said April, slipping both slim arms around the old lady's neck. "I know just how to go at it and besides everybody helps me, you know. The clouds save their softest showers for little April and Mr. Sun is perfectly lovely to me about my work. He usually comes round at least part of every day while I am there. So good-by and don't worry."

"She is a sweet, good child," said Mother Nature, looking fondly after her. "No wonder everybody loves her. Oh, April!" she called suddenly, "don't forget to put in some long distance calls for the birds right away. They will want to begin house hunting for the season pretty soon now."

"I'll remember," answered April, and with a smile and wave of the hand she was gone.

AMONG OUR OWN NAZARENE CHILDREN

Margaret, a little tot of five years, is very fond of building houses with her blocks. She shows great ingenuity in her plans, and likes to look at the finished building for a little while before beginning another.

Little sister, age three, delights to knock them down. Sometimes she does not wait until the young builder is through, but will creep up on her and with a sudden blow send the blocks flying.

One morning she did this several times. Margaret was exasperated. She assumed the sternest look possible to her small features and said in an awful tone, "Virginia, if you do that another time I will—I will—" She paused. Thoughts and words failed her. "I will, will—why," she concluded in sudden triumph—"I will build them right up again!"

Can't we learn a lesson from this young philosopher?

Rhea is two years and seven months old. He is a sturdy youngster, so full of life and self-will that he has kept his mother busier than all the other children put together. Rhea started to Sunday school in February. His mother often talks to him about God and prays with him, but she did not think of trying to teach him the regular Sunday school lesson. Would you know how to teach a child that young a lesson from the Book of Revelation? Well, there are teachers who do know, and children of his age can learn.

"Rhea learned lesson," he said to his mother when he came home.

"You did? What was it about?"

"Jesus and John," he answered.

"Where was Jesus?"

"In heb'n."

"Where was John?"

"On island."

"Who put him there?"

"Bad men."

"What for?"

"'Cause he preached Jesus."

"Well, what did Jesus show John while he was shut up on the island?"

"The heb'nly home."

A special blessing is promised those who read and understand the words of this wonderful book. Who can say that some of it has not sunk into the heart of this little child?

Reginald, age nine, was privileged to sit for several Sundays under the preaching of the beloved editor of the HERALD of HOLINESS.

One Sunday a few weeks later he was told to get ready for Sunday school. Some time went by and the boy did not appear. The busy mother went to see about him and found him only partially dressed. He was holding a shoe in one hand and repeating to himself, with a strongly rising inflection, "*Won-der-ful! Mys-te-ri-ous! Mar-velous!!!*"

"Why aren't you dressed?" asked his mother from the door, "and what is it you are saying?"

"Oh," he said, turning to look at her, "don't you know who says that?"

"No."

"Why, that is what Brother Haynes says. '*Won-der-ful! Mys-te-ri-ous! Mar-velous!!!*'"

It is perhaps not necessary, to add that the doctor had been delivering a series of sermons on that subject which always fires his soul, the return of our Lord to earth.

Heart Talks With Pastors

Talk No. 3

By E. P. Ellyson, D. D.

THE word pastor is a larger, broader word than preacher or minister. Preaching or pulpit ministry is but one part of a pastor's work. We have made some distinction between the pastor and the evangelist, but a pastor having no note of evangelism has something quite essential to his office left out. There may be those who feel called to specialize, to devote their time largely to a special phase of the work, as evangelist, preacher, or teacher; but the pastoral office includes all of this, and yet more.

Already we have noticed that the words pastor and shepherd are synonymous, or that the root meaning of the word pastor is shepherd. What the shepherd is to the flock of sheep the pastor is to the congregation or parish of people. See now the eastern shepherd out on the mountain side or in the beautiful valley, by night looking up into the open heaven where the glory of God is declared and by day at the blazing sun and the varied landscape, communing with his God through the grandeur and beauty of the moon and stars, the trees, the flowers, and the mountain scenery, and faithfully attending to all of his work. His movements are as free as the things of nature with which he is surrounded. In his care of the flock he is ever alert. Now he darts forth suddenly to drive off some invading foe or to find and rescue some wandering sheep. He hears the slightest bleat of distress and hastens to the place of need. He is ever watchful for the best fields of pasture and pleasant places for rest and shelter from the cold and storm; he leads them out into the green pastures and beside the still waters; when the pasture is eaten short or dried up he leads them into fresh fields, sometimes over rugged places, and encountering dangers that demand a strong arm and a courageous heart. And this is the picture of a pastor. Shall we now deck this person out in some starched church livery and take from him his shepherd's crook and place in its stead a policeman's club or an autocrat's scepter? or shall we arrange for him a comfortable living and a little throne where he can occasionally go and sit in the place of honor and look over the flock? or shall we give him other work to do and allow him occasionally to go and look in on the flock? Certainly not. The pastor is not a priest, is not a professional person, is not an apostle, is not a hireling, is not an honorary officer in the church; he is a person called of God as the shepherd of a flock, and as a shepherd has a responsibility second to none among human beings.

As the shepherd of a human flock, a congregation, or parish the pastor has a responsibility relative to the spiritual condition of men and women. In proportion as material and temporal and social affairs have to do with the spiritual conditions these may claim his attention; otherwise he must let the dead bury their dead. If he attends to his own work as he should it will require all of his time and tax his utmost skill and strength. He must first commune with his God and then lead the flock out into heavenly pastures of divine truth and to the living waters of overflowing spiritual life; he must guard them against all danger; comfort; and deliver them in times of trouble; and he must seek faithfully for the lost ones. He is a leader, protector, and helper.

Let us for a moment change the figure that we may still further see this pastoral responsibility. A familiar personage in every community is the doctor. He is there because of the ills to which the human body is subject—ills which prevent the bodily organs from functioning normally, which interfere with man's physical labor, and which may produce death. In case of sickness and accident we call for the doctor and place the patient entirely under his care. We all call for the doctor very easily and usually with little thought of all that is involved. And I wonder if the doctor doesn't often take the case rather professionally thinking little of all that is in-

involved. When you think about it, it is no small thing to place one's self or his loved one thus in the hand of a doctor. Think of the possibility of a wrong diagnosis of the case, a mistake in the prescription, or a slip of the knife. An error may mean death or permanent injury. But this is all relative to the body. The pastor has the care of the spirit. And yet how flippantly we sometimes give spiritual advice and instruction, with what careless preparation we enter the work, and how lightly some hold the office. If it is criminal for a doctor to carelessly give out drugs, the carelessness of a pastor is more criminal. The doctor's responsibility relative to the physical life is no greater than the pastor's responsibility relative to the spiritual life. The people of his congregation are cases somewhat turned over to him to treat. He can not cure them; neither can the doctor. But they both can administer that which will either cure or kill.

Man is a trichotomy—body, soul, and spirit. The world of being about us is similarly divided into material, mental, and spiritual. Spirit belongs alone to man (we are not now referring to the sphere of God, angels, and demons); soul or mind belongs also to animals; matter belongs to all temporal existence; man is a partaker of all three. Matter, at least in its present form, is temporal, passing, changing; and this is true of man's body. The animal mind, the soul life, within itself is also temporal and passing; this is true of animals and would be of man's soul were he not also spirit. The spirit is eternal and is subject to eternal conditions of joy or sorrow, pleasure and pain; this is true of man. The doctor by a mistake may send the body to the grave or he may shatter the nerves and unbalance the mind for a time, the teacher may deceive the mind by giving forth untruth, but the pastor has to do chiefly with the spirit and the result of his work is eternal, he may damn in hell or bless in heaven. What a fearful responsibility!

The spirit is also the place of character. When referring to the body we think in terms of physical form, health, and strength. When referring to the soul we think in terms of thought and reason, memory, and imagination. But when we reach the spirit we have come to moral character. Character is vastly more important than health, strength, or reason. God is no respecter of men's person, but He is a respecter of character. It is character that gives value to life and determines destiny. In that the pastor's field is chiefly that of the spirit he has to do with right and wrong and the building of character; with that which has to do with life's true values and eternal destiny. My brother pastor, do you realize your great, I may almost say your fearful, responsibility?

You will notice that we said the sphere of the pastor's responsibility and activity was chiefly that of the spirit, but we did not say solely that of the spirit. While man is a trichotomy he is a unity; he is not three, he is one. There is a vital relation between the body, soul, and spirit: each more or less affects the other so that we can not deal with one entirely apart from the others. The pastor must then have somewhat to do with the body and soul, with physical comfort and environment, with social and political conditions, and with education. His work is closely related to every phase of life; but let it be positively remembered he must touch it all in its relation to the spirit, to morality, to character, to destiny, or he is not doing the work of a pastor.

The pastor is a leader, a teacher, a caretaker—a shepherd of a spiritual flock. He has the care of immortal spirits and deals with that which determines eternal destinies. Can we make it plainer or more emphatic? Jesus is the Chief Shepherd, the Holy Spirit is the great spiritual divine presence winning and caring for men, and the pastor is the great human assistant, the under shepherd, the

"workers together with him" in this work. How sacred, how important, how responsible is this calling!

What now shall we say as a last word for this talk? Simply this. In every calling there must be belief in its great value before there can be intense ardor in its prosecution. It is not in the nature of mind to be stirred deeply by what it deems a trifle. Greatness is not born of low ideals. The things for which a man is willing to die are great to him. The poet thinks no other art like his; he calls it divine, he succeeds. To the painter and sculptor their conceptions of their work are exalted; they believe in their art, hence they go to the canvas or the marble all aglow with an enthusiasm that burns within them, and the marble and canvas catch their spirit and are made to glow and breathe and speak under their touch. If an artist thinks meanly of his art it will be mean art that is born in his studio. As a pastor, then, if you would fulfill a good ministry, you must see your work as high and holy. Your vision must reach far beyond holding a position or filling an appointment. Certain great ideals have given the pastoral office its peculiar glory above all other ministries, and it behooves us to maintain those ideals. Only that man or woman can really succeed in this office who has felt the very heart pulsations of the Christ in His passion to save and help men. But as your work becomes thus godlike to you then the godlike will appear in your ministrations and your handiwork will glow and sparkle with divine glory.

We fear there is too often a failure to realize deeply this responsibility and be possessed of the mighty passion to reach men spiritually; that only a few men enter with any great fullness with the Chief Shepherd in this work. Are not many of us making this work too commonplace, or too professional, or too priestly? Oh, for a larger vision of the real nature and value of the work to be done. If you are a true pastor you are a divinely called shepherd and your responsibility is the spiritual care of the flock, you are a doctor and caretaker of immortal spirits. Let there be no quackery, no malpractice. Will you not ask the Lord to give you the true vision, and tarry until He fills you with that vision?

A MODERN CASE OF DEMON POSSESSION

By PEARL DENBO

A few days ago there appeared three women, with grain on their shoulders, weary from a seven miles' walk on bound feet, but early enough to attend the Sunday morning service. One of them had a peculiar affliction, diagnosed by the Chinese as demon possession. She came to our study for prayer, and Matt. 11:12 was quickened to my mind as I waited before the Lord. I realized that the enemy was not letting her go easily.

The next day she came again with Miss Vieg and two Chinese Christians. At once it became evident that we must use drastic methods in her case. "The kingdom of heaven suffereth violence, and the violent take it by force." While on our knees the Devil took complete control of her mind and vocal organs, while the victim passed into unconsciousness.

I quote a part of our conversation: "Where is your home?" Demon: "I have no home. I am a beggar." "From whence did you come?" Demon: "From the village W—." "Do you know Jesus?" Demon: "Don't talk about Him." "Is Jesus true?" Demon: "Yes." "Do you love Jesus?" Demon: "No." "Why not?" Demon: "Because I am the Devil. I won't repent." The writer: "In the name of Jesus I command you to leave this woman." Demon: "I won't go." "We are going to fast and pray, and you must go in Jesus' name." Demon: (trembling, for the devils also believe and tremble) "How terrible! How terrible! Let me speak two sentences, and I will go." "You need not speak at all. In Jesus' name I command you to leave." He promised to go but not until the women left the room would he come out of her. We followed her, and suddenly she turned to us, saying, "The Devil is gone. My sins are forgiven. I have peace." Such rejoicing! She laughed; she clapped her hands; she sang. Hallelujah! What a Savior!

We are on the enemy's ground. He contests every foot we take. The above was a hand-to-hand fight with him. We need your prayers.

ACROSS THE PACIFIC

Mrs. C. Warren Jones Writes About the Voyage

We are glad to arrive at our destination. We pulled away from the wharf in Seattle on the morning of February 29th, under the most favorable conditions. Relatives and friends were at the pier to bid us farewell. We were soon out of hearing and then out of sight and then we began to think of the long voyage ahead of us. We were delighted to have the company of our old friend, Brother Hada, the young Japanese, returning to Japan as a native worker.

After about twenty-six hours we lost sight of land. The weather for the first four days was fine, and we enjoyed it; but this was not to last. It would never do to have all sunshine, and yet I am sure we would have enjoyed the sunshine and a smooth sea all the way. The wind began to blow, and for six or seven days we had a very rough sea. The fifth night out was very bad. The boat rocked so that we could not sleep and at times we had to brace ourselves in order to be still. It is wonderful to have salvation under such circumstances. Later on we had another bad night, but the God who rides on the crest of the waves brought us safely through the troubled waters, and we were not seasick. Praise the Lord.

We had one experience that I feel sure we shall never have again. As you know, we lose a day in crossing the international date line, going west. We kept this fact in mind, and we soon figured that the lost day was going to be Sunday. We retired Saturday night, February 28th, and after eight hours of rest we awoke on Monday morning, March 1st. We had crossed the line. I was told that it was the first time in forty years that Sunday had fallen on February 29th, and then circumstances so shaped themselves that we lost this day in the Pacific!

On Sunday morning March 7th, just at daybreak, we sighted land for the first time in fifteen days. We knew that it was Hondo, the largest island of Japan. Being a beautiful, warm day, we passed most of the time on deck enjoying the scenery along the coast which was but a few miles away. The sunset was gorgeous, almost beyond description, and just as the sun dropped behind the low-lying hills we caught our first glimpse of the famous mountain, Fujiyama.

We went to rest, realizing that before midnight the old boat, which had so bravely weathered the storms, would glide into the harbor at Yokohama. The Old Ship Zion is weathering the storms of this world, but the waves never roll too high and the wind never blows too strong. Thank God, she is making the run successfully. The Pilot is still on board. She is going to make the harbor.

I wish time and space would permit me to tell at least some of the interesting things we have seen during the last ten days. This is a great country, but the people surely need our God. It is sad to watch the multitudes bowing down to wood and stone when we know of a God that is alive, and alive forevermore. Some one must tell them of Jesus. Amid the difficulties and many obstacles, we are encouraged. Our God is marching forward with a conqueror's tread. We are believing for victory.

NEW YORK DISTRICT ASSEMBLY

The thirteenth annual session of the New York District Assembly convened in John Wesley Church, Brooklyn, N. Y., Tuesday, April 20th, and continued over Sunday, the 25th.

On Monday evening the Women's Foreign Missionary Auxiliary met, with enthusiastic reports of work done and plans for the new year. Tuesday afternoon was held the Sunday school convention, Brother L. B. Reed, chairman. Our hearts rejoiced at the reports of new schools organized and advances made among the old schools. Tuesday evening addresses of welcome were extended to the delegates by Revs. Wm. Howard Hoople and John Norberry, pastors of John Wesley Church, to which response was fittingly made by District Superintendent E. E. Angell. Brother Hoople, who has just returned from Siberia via China, Japan, and the Orient, gave an interesting resume of his experiences among the natives of the countries visited, and the opportunities for gospel work. General Superintendent Roy T. Williams arrived, weary but evidently in the fullness of the blessing, and addressed a short message to the Assembly. Wednesday

EVANGELISTS, ATTENTION

There has come a great vision for enlargement in all the departments of our work. Especially is this true in regard to the subscription list of the HERALD of HOLINESS. A great many people have already seen the necessity of such enlargement. At the last General Assembly we had only seven thousand subscribers and we now have more than eleven thousand.

The Publishing House staff has recently put on a special drive, beginning April 1, 1920, to end April 1, 1921. It is their purpose to increase their subscription list to thirty-five thousand, or one to every member of the church.

Our evangelists should throw their whole strength into this great drive. This will not detract from the revival spirit of any meeting. We should keep the Publishing House informed of our dates. Do not wait for them to look you up, but order plenty of samples from them. I have found that after the meeting gets well started if we spend about five minutes each evening to keep the matter before them a good list can be secured in each meeting. If the revival is on, you have the hearts of the people, and they will readily respond to any legitimate proposition.

I am glad to say, for your encouragement, that I have been able to place the HERALD of HOLINESS in more than one thousand homes since the last General Assembly. We have nearly three hundred evangelists in our church who hold evangelists' commissions. If one hundred of these are active and would set their goal for just two hundred annual subscriptions this would amount to twenty thousand. This of course includes renewals. How many will pledge yourselves to raise this amount? Every one who will, please drop me a line so we may know whom we can depend upon.

C. E. ROBERTS,

2109 Troost Avenue, Kansas City, Mo.

day and Thursday were largely given to reports of churches and workers and routine business, the reports showing a substantial advance along nearly every line. In the midst of the all but overwhelming tide of money greed and selfish godliness of the times it was refreshing to hear the reports proving that spoil was being taken from the Enemy, and our God still answering the prayer of faith.

One who doubted the possibility of holding young people without resorting to worldly attractions would have been agreeably surprised at the enthusiastic rally of the Young People's Leagues of the District at the 7 o'clock service Wednesday evening. It was an inspiration and a blessing to those who were privileged to be present.

Friday morning District Superintendent E. E. Angell submitted his annual report, showing progress on the District this year. Several new works were organized and old ones strengthened. A vote of thanks was tendered to Brother Angell, followed by a spontaneous love offering of \$100. The Assembly then proceeded to vote for District Superintendent for the ensuing year. The vote was so remarkable as to call forth comments from General Superintendent Williams. There were sixty-two votes cast on the informal ballot, of which Brother Angell received sixty-one, showing the deep confidence of the District in Brother Angell, and the blessed unanimity and harmony that prevailed. The informal ballot was made unanimous and confirmed as the formal choice of the Assembly.

Sister Hudson, of Peniel, Texas, gave a stirring plea for a forward movement in supporting the Nazarene Orphanage at Peniel, and the District orphanage board is planning aggressive work this year on that line, the Assembly voting to include 25 cents a member for this purpose.

Rev. C. A. Kinder, representing the Publishing Interests, was presented and gave an address, urging the support of the churches for this work and exhorting us to press the HERALD of HOLINESS.

Rev. L. Milton Williams was present and repre-

sented the Home Mission and Church Extension Board. He stirred our hearts to new endeavors on these lines as he spoke.

Friday afternoon was the educational anniversary. The Eastern Nazarene College was ably represented by its president, Rev. Fred J. Shields and Rev. F. C. Norcross, who made a strong appeal for support for the school. Friday evening Rev. L. Milton Williams made a mighty plea for Home Missions and Evangelism. Dr. Williams followed, clinching the argument in his inimitable way, with the result that the splendid sum of \$5,000 was pledged for this work for the year. Waves of glory swept over the Assembly as pledge after pledge was made, some of which were paid on the spot.

Saturday morning the various committees made their reports. Rev. S. N. Fitkin, the District missionary treasurer, gave his report, showing the District to have given over \$9,000 for Foreign Missions this year, a gain of about one-third. The Assembly adjourned after voting to hold the 1921 Assembly with the church at Syracuse, N. Y.

Sunday afternoon, following a most impressive ordination service, the Foreign Missionary Anniversary was held. Rev. E. G. Anderson addressed the large audience, followed by Dr. Williams. Sister Fitkin's full report was presented, after which Dr. Williams took up the offering and pledges for this year. The District rolled up the magnificent sum of \$12,500 promised for this year. Glory to God! The people sang and shouted and wept, while a blaze of pentecostal glory swept over the congregation. A feature of the Assembly precious beyond price was the early morning talks to the preachers by Dr. Williams. They were heart-searching and soul-stirring, and your scribe grew a foot under them. May God bless Dr. Williams for those heaven-born messages.

The evening evangelistic services were blest and sealed of God. The closing sermon Sunday evening was preached by Rev. L. Milton Williams and souls found their way to God. The Sunday morning love feast was conducted by Rev. W. H. Hoople.

This was the writer's first Assembly, he having united with the same this year, and we were much impressed with the deep spirit of sacrifice and harmony manifested by the members. While business was transacted like business, yet a delightful spirit of freedom was to be felt and the Holy Ghost seemed at times fill the very air. Truly we thank God for this, as some of the old members told us, one of the best Assemblies ever held on the New York District.

H. M. MOORE, Assistant Reporter.

INDIANA DISTRICT

God is with us here in Indiana, and the work is moving on. April has been a victorious month among the churches. Many of them have been having splendid revivals. At Harris Chapel we found Pastor Albee in a good revival with Evangelist J. A. Williams. This is a splendid country church. We had a glorious little meeting with Brother Cox and his faithful band at Parker. Saturday night and Easter Sunday was spent with Pastor Green at Modoc, where we had a glorious time. This is a good church and the shout of the King is in their midst.

Rev. Charles Harrison is building up a strong church at Newcastle, and we enjoyed being with him and his people. At Huntington we had a precious service. Here they voted to "Arise and shine" and build a new church this summer.

We surely had a great time at the West Side Indianapolis convention and dedication with Pastor Chaffant. We enjoyed Dr. Goodwin's unctuous messages very much and the Aeolian quartet sang heaven down. The splendid new auditorium was packed from service to service and Sunday was the closing day of the feast with many visiting preachers and workers on hand to help push the battle. Brother Chaffant has worked hard and he and his people are to be congratulated in being able to dedicate this splendid new building with the indebtedness all covered. Brother Johnson and his people are marching on victoriously with the glory in their midst.

On a rainy night at Shelbyville we prayed and shouted and made plans for a summer's campaign. At Fortville, Sister Bowman was in revival services with Rev. Schoke and wife. We preached for them

Brother Bud's Good Samaritan Fund



To the saints scattered up and down the earth:

I want to greet you again this week with a heart full of love and gratitude for what you have done and for what you are doing and for what you are going to do. Thank the Lord, we are getting such a start.

I have felt for years that this work ought to be done, and as you remember I told you in my first letter that at one time I raised a fund and placed the *Pentecostal Advocate* in one thousand jails and three hundred rescue homes. The letters that I received from the boys behind the bars and the precious little sisters of ours who had lost their way, if I had had sense enough to have kept the letters they would have made one of the most interesting books that was ever published, but I failed to keep them, and now I am taking up the work that has been on my heart for all these years, and I am now doing the thing that I have desired to do above everything else, and I want every poor preacher that is possible to go on my list and every little broken-hearted mother I want them to receive it. There isn't any way in the world to send them as much good reading matter for the amount of money as we can by sending the *HERALD of HOLINESS*, for the boys at the Publishing House have figured it up and there is enough good reading matter published in the *HERALD of HOLINESS* in one year to make thirteen volumes of two hundred and fifty pages to the volume, and just think these thirteen large volumes can be secured for the pitiful sum of \$1.50. Why, beloved, this is the cheapest reading matter that can possibly be secured in this country. At the present price of good books, of two hundred and fifty pages, they would cost not less than \$20. When you think of that you can see at a glance that we have one of the richest fields for our dear ones to graze in that can possibly be found, and I want the *HERALD of HOLINESS* at once to begin to go as a white-winged

messenger to the jails and rescue homes and orphans' homes, to the precious boys that have been deceived and beaten and clubbed by the Devil and robbed of their manhood, so many of them, and have at last landed behind the bars. Often these precious boys in a sense were not to blame for what they had done, but born with the carnal mind in their hearts and maybe no family altar in the home, and maybe raised without a mother, and they have drifted into the world and lost their way. Now they need help and encouragement that they may be lifted back to manhood and a life of righteousness, and by the grace of God we will do our best to give them a boost toward manhood and heaven. Then so many of our precious little sisters who have been caught in the snare of the Devil and out in the world of sin and darkness have lost their way. Multiplied thousands of them have finally landed in a rescue home and now they are little heart-broken mothers and of all the little creatures on earth that need love and sympathy and kindness it is these precious little sisters of ours. And then think what it would mean for the *HERALD of HOLINESS* to go to these homes every week, that these little handmaidens might read about full salvation and the goodness of God and the love of Jesus until thousands of them would find their way back to Jesus; and, beloved, it is up to us to help them.

Then think of the orphans' home with so many precious little ones there with no mother to love them and rock them to sleep at night. If the matrons could gather them together a few nights in the week and read to them the beautiful things from the *HERALD of HOLINESS* what a blessed thing it would be. Then think of the multiplied thousands of mothers and fathers in the old people's home, how their hearts would be cheered by a weekly visit of the *HERALD of HOLINESS*. Then think about the Old Soldiers' Home. There ought to be at least fifty or a hundred copies go to the homes of these precious old warriors who fought for their country. Now, won't my many friends up and down the land put their shoulders to the wheel with me and help me to do the thing that is on my heart? May grace and peace be multiplied unto the readers of the *HERALD of HOLINESS*.
UNCLE BUDDIE.

two nights. A few souls are finding the Lord and the good work is continued. At Anderson Pastor Montgomery was in labors abundant, preparing for the great preachers' meeting. This splendid church is having a great year and making progress on all lines. We spent Saturday night and Sunday at one of our country points, Kellers Chapel, where Rev. Paul Billheimer is pastor. Here we had a good time. The pastor brought over some of the Taylor University boys and their singing was enjoyed by all.

At present we are in a revival campaign at Angola, Ind., with Rev. Howard Paschal, our Ft. Wayne pastor. This is a new field with no holiness work in town. Brother Paschal with Brother Homer Vought and wife, of Ft. Wayne, came here and rented rooms and secured the vacated U. B. church building, which is a splendid edifice, brick structure, with a seating capacity of 450, just two blocks from the public square. With none to stand by in the beginning the meeting has progressed nicely, there is good interest and attendance and a number have sought and found the Lord. The meeting will continue for two more weeks and we hope to do something of a permanent nature here.

Pastor Grose, of Mitchell, writes that he closed a splendid revival with Sister Minnie Morris, with many seekers and a large class of new members.

Evangelist R. L. Morgan is in a good meeting with Pastor Davis at Milltown. God is blessing Brothers Brandyberry and Sparks in a meeting with Pastor Pegram at Jeffersonville.

Evangelist Orla Montgomery is conducting revival services for Pastor Ennos at Winchester. May the good work go on and on till Jesus comes. Amen!

J. W. SHORT, Dist. Supt.

CHICAGO CENTRAL DISTRICT

Our ministerial meeting held with the Auburn church was a splendid meeting owned of the Lord. The papers and addresses were full of interest and showed that the preachers had prepared them with thought and prayer. The sermons by Revs. Felmie, Willingham, Agnew, Miller, and Messenger were of great help to all who heard them. The communion service on the Sabbath morning was very impressive. Sister Aaronson's missionary talk in the afternoon of Sunday was full of interest. Four young people manifested the fact that the Lord was dealing with them as to the call to the foreign field. Something near \$40 was given Miss Aaronson. On leaving this meeting we spent the evening with the church at Springfield, where we preached to a goodly number in their new hall and also administered the sacrament. From here we went to Macon, where Brother Paul Wiseman had rented the town hall, and Brother and Sister Julius Miller are holding a meeting. We had the privilege of preaching to no less than a hundred attentive people. There seemed a good prospect for a good meeting. From here we went to Shelbyville to complete arrangements for a meeting to be launched on the 2d of May, with Brother H. J. Elliott as evangelist and Brother D. Foster as leader of song. We are praying that from these two new places God may raise up new churches, but above all that many may be the slain of the Lord. We spent Saturday night and yesterday (May 1st and 2d) in Ogden, where Brother and Sister Balsmeier had been in a meeting for three weeks. God gave them a good meeting. These folks with their noble pastor and his wife have been able, through the magnanimity of Brother Henry Cherry who has furnished the finances for the work, to

Nazarene Y. P. Societies

Conducted by DONNELL J. SMITH

Our All and Our Best

As much as such a standard may be objected to when applied to our religious life, it is an accepted standard in every other pursuit of life. It is sheer failure in this day of great industrial, social, and educational achievement to in any wise limit our efforts. The world will accept no half-way standard, it must "drive on," the maximum must be attained.

Is the cause of Christ deserving of less? We recoil from saying it is, and yet the tenor of our lives too often precludes any other reply. The Master's call is for our ALL and for our BEST. Our all may be said to represent the subjective side of our consecration, while our best, the objective. We will indicate two things in our consecration to illustrate this truth—love and service.

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matt. 10: 37. Read Luke 14: 25, 26; Rev. 12: 11; 2 Cor. 9: 6).

The first test that Jesus put to one desiring to become a disciple of His was that of love. A divided heart, another treasure, was an insurmountable obstacle to discipleship. Christ laid down few rules for His followers, indicated few laws for holy living. He rather "trusted all to the dynamic of the single affection of love to His person." But of love He must have ALL.

"A new commandment I give unto you, That ye love . . . as I have loved you" (John 13: 34. Read Eph. 5: 2; John 10: 11).

Jesus not only gave all, becoming poor, but He gave His best, laying down His life. Consider the place that Jesus occupies in our affections. Can we truly say that we have given Him both ALL and the best of our affections? The unpremeditated and oftentimes even unconscious actions are the best indications of true and deep affection. Is the passion of our love to please Him?

"If ye love me ye will keep my commandments" (R. V. John 14: 15. Read John 14: 21, 23; 1 John 5: 2, 3; 2 John 6).

The call that demands all and the best of our love demands also a soldier's oath of loyalty and service. It is impossible to be what God would have us to be in our love to Him, and be out of harness in the matter of service.

"Ye cannot serve God and mammon" (Matt. 6: 24. Read Lk. 10: 10; Matt. 24: 21).

Jesus thought of the whole man as being either a servant of God or of mammon. Not merely a faithful servant in the observance of certain religious rites and duties, but as Jesus declared, the very "salt of the earth, and light of the world." Just as Abraham Lincoln or George Washington have connected themselves inseparably with the causes which they represented, so our lives are to be so completely linked up with that of Christ's that people can not think of us without thinking of Him.

But in addition to that of doing all to the glory of God, there is that of making our service the best we are capable of. Skilled workmen that are only satisfied with their handiwork when they have wrought their best. This does not mean the undertaking of great things after the measure of man; for in the service of the Lord there are neither little nor big jobs. Jesus performed the smallest task of His life in such a way as to do honor to the Creator of worlds. Note how much His life is made up of what may be called little things. It is the manner in which we fulfill our task that determines whether it is great or small. We are not to be men-pleasers, but servants of God, devoting our entire lives and the best of our lives to His service.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16: 10).

erect this year a nice little church and parsonage costing no less than \$5,500. This was dedicated yesterday after raising in cash and pledges no less than \$3,700, clearing the debt. God was certainly there. May the dear Lord raise up many more men like our Brother Cherry, who will make it possible for our people to erect these places of worship to the almighty God by placing their money back of them till they can get the buildings up and get a chance to do as these people did so nobly yesterday (give the people a chance to give the money to pay the debt). If this would be done in many instances we would be able to house our people with ease. Brother Cherry not only made it possible for the building to be erected, but put much money into it as well. May his kind increase in these days when men had rather make money and hold it than to place it at God's disposal. The Olivet University orchestra was there to gladden the hearts of the people with their music as well as several others of the young men and women from our beloved school. God has signally blessed the pastor and his wife, Brother and Sister C. H. Keen, in their labors with the people of Ogden. We are looking forward to a great summer in the opening up of new fields on the District as well as doing our best to keep the fire stirred in the already established churches. We covet your most earnest prayers.

CHAS. A. BROWN, Dist. Supt.

EASTERN OKLAHOMA DISTRICT

Since last reporting we have been quite busy and our Lord has been blessing us. We have organized another new church at Coleman, Okla., with Rev. Mrs. Julia Standridge as pastor. This church was organized in a Baptist church building, but since organizing they have shut the door on us. This is the best thing that has happened, for now material is on the ground to build and by the time this is in print the church will be under good headway. Glory! There are good reports from all the work. We are here at Allen, Okla., in a hard battle, but God is helping and some choice people praying through. We expect to build here in the near future a nice stone church. We are planning to try to get a church in every town in this District. We need your prayers.

Rev. Mrs. Gussio Morris is our pastor here and it is wonderful how God is getting hold of the people through this godly woman. We are looking forward for great things during the revival season.

B. H. HAYNIE, Dist. Supt.

REVIVAL IN PASADENA UNIVERSITY

God has sent us another revival. It was not planned for and it seemed that every service would necessarily be the last of the series. But, although the minister has gone, the spirit of the revival lingers.

Last Tuesday morning Rev. Jacobs, who is well known as a holiness evangelist of the Methodist church, dropped in to visit our regular chapel service. He was asked to bring the message, which he did with results. Rev. and Mrs. Jacobs continued with us throughout the week and God greatly blessed their ministry to the hearts of a number of the unsaved and unsanctified students. Souls prayed through in the old-time way. Such souls, as we feel sure, will be greatly used of God as they return to their respective homes and communities when the school year closes.

Yesterday Brother Babcock, who has recently united with us in church relationship, followed up the messages of Brother Jacobs with a very helpful and inspiring sermon on "A Good Soldier." Souls were at the altar and a number came through victoriously.

We are still in line with the Lord in Pasadena University, and we purpose, by God's help, to turn out from this institution young men and women who will be real consecrated soldiers, ready to go over the top for the cause of Jesus Christ. Bless His precious name!

R. MYRTLE MANGUM.

MISSISSIPPI DISTRICT

While some time has elapsed since our last report, we have been very busy. Rev. A. M. Gammell

NOTICE

Brother Bud Robinson wishes to get the address of every institution to which the HERALD of HOLINESS can be sent through the Good Samaritan Fund. Will every pastor and any one else who is interested send us a list of such places in their locality? Brother Bud wishes to get this thing started without a moment's unnecessary delay. "Down in the human heart, crushed by the Tempter, feelings lie buried that grace can restore."—Let us send this ray of hope into every institution in the land where the inmates may be without good, orthodox, spiritual reading matter. Isn't this going out into the highways and byways and bringing a "WHOSOEVER GOSPEL" to those who are in sin? Address Brother Bud's Good Samaritan Fund, 2109 Troost avenue, Kansas City, Mo.

having resigned as pastor at Houston, Rev. H. F. Tate has been secured to serve the church until the next District Assembly. We are buying property in Houston and planning to enlarge our work. Rev. Speakes, General Secretary of our Church Extension Board, has just closed a very successful revival with our church at Houston and was much help to us in getting the church together on the purchase of the Masonic building which we have planned to remodel for a church.

Rev. C. B. Jernigan was with us for the last few days of the meeting and preached some very helpful sermons. We are expecting Brother Jernigan back with us May 5-9 for the purpose of planning some campaign work in our District.

Reports from our pastors show great increase in interest over the District.

Dr. Z. B. Whitehurst is doing a great work with our church at Riverside and Davis Chapel.

Rev. Mrs. Gassaway is planning to build a new church at Holcut, Miss. They also had Brother Speakes there for a few days, resulting in the purchase of a beautiful lot for a new building. Other pastors on the District are sending in good reports.

Mrs. Galloway, who has just undergone a very serious operation, is now able to be out and is planning to be with me in the work. Pray for us in Mississippi.

S. E. GALLOWAY, District Superintendent.

"I can truthfully say the HERALD of HOLINESS has been a great blessing to us. We are perhaps alive as a church today because of the church news in the HERALD of HOLINESS. What God is doing for others is a great strength to our faith. I read the HERALD of HOLINESS backwards, as I want the church news first." Mrs. J. HIGHLAND, Chelan, Wash.

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AMONG THE CHURCHES

ENTERPRISE, ORE.

—Our last revival closed in a high tide of victory with fourteen souls at the altar the last night. The church being too small we rented a theater building for this meeting. Sister Mattie Wines and Brother Harry J. Elliott were the evangelists. Some thirty-five different souls landed at the altar and numbers of these made four and five trips before they were satisfied. But best of all, the revival has not ceased. We are praising God that on the following prayer-meeting night eight non-church members bowed before God. Yesterday (Sunday) in the regular services God gave us fourteen seekers. We give God all the praise and are trusting Him to complete this Assembly year with victory.—Ralph W. Hertenstein, Pastor.

ONTARIO, CALIF.

—We have just closed a very successful meeting here with Dr. Burton A. Hall as evangelist. Dr. Hall has for years been a popular Baptist evangelist, but was recently sanctified and united with our church. This was his first meeting in a Church of the Nazarene. We found him to be a mighty preacher, nothing foolish or light, but a very serious preacher. Large crowds came to hear him and a good number were seekers at the altar. One noticeable feature of the seekers was the large number who had never been converted before, some of these are not through yet, but are still seeking. We highly recommend Brother Hall to the brethren of our church. A nice class was taken into the church and eight or ten more to come in a couple of Sundays. We close our pastorate here the last of May. We are under appointment of the missionary board and will spend some time in Oregon and then on to New England. Brother A. K. Bryant has accepted the pastorate here.—Glenn W. Siefarth, Pastor.

MUSCATINE, IOWA

—We are now in a revival meeting under the leadership of our pastor, Rev. Marion Devall, with his wife as singer, in the south end of the city. Over fifty people have been to our altar for help. The Spirit's presence is plainly manifest at every meeting.—Mrs. Jennie Field, Secretary.

RIDGEFIELD, WASH.

—Thank God the day of revivals is not past. This has been demonstrated in this church. We have just closed a successful meeting with Miss Louise Pinnell as evangelist and Miss Ethel Williams as singer. God greatly honored the work of these pious, prayerful, and unctuous workers. Miss Pinnell's preaching was logical, clear, and unctuous. Their songs were a blessing and a drawing card. The people responded nobly and as a result about fifty souls prayed through and received definite help. The children's meetings were especially beneficial. Miss Pinnell is an excellent worker with children. A large number received victory. The church is in good condition and never had better prospects than now. Our people are loyal Nazarenes and are standing by our institutions nobly. There is no such word as fail in our vocabulary.—F. E. Blackman, Pastor.

WHITESBORO, TEXAS

—The meeting here closed Sunday night, April 25th with quite a number at the altar, some of whom prayed through to victory. While the meeting was not all that we hoped it would be on account of people resisting the Holy Ghost, yet the conviction was great, some few prayed through to victory for pardon or for purity. The church was marvelously blessed and greatly strengthened by the unctuous discourse delivered by Evangelist Rev. A. G. Jeffries, of Peniel, Texas. He has retained his old-time fire and power and is faithful in teaching the Word. Many people in our church, in other churches, and on the outside were glad indeed that he came and were sorry when the meeting closed. Much prejudice was removed and we are looking for better days for the faithful little church at Whitesboro, Texas.—Rev. W. B. Pinson, Pastor.

LOS ANGELES, CALIF., GRAND AVENUE

—Our God is still on the throne and He is doing great things in our little church here. Recently the pastor and his family were about to have to take to camping out in order to give the owner possession, who had purchased the rented house we were living

in. We could not find another house, so Sister Wilson had faith for a parsonage and started a fund with \$5, and this beautiful morning we are living in a fine new parsonage with six rooms, not quite finished, but well on to completion. God recently clarified our membership when He permitted the Devil to cause some people to get in a "huff" and leave the church, for which we praise the dear Lord: for since that time God has come upon us in divine glory and souls are being saved. Took in four last Sunday and last night five were saved and sanctified at the evening service. Rejoice with us.—John Wesley Wright, Pastor.

MITCHELL, IND.

—We just closed a gracious revival meeting with Miss Minnie Morris as evangelist. The meeting continued four weeks, the last service being one of the most victorious ones. Miss Morris preached with power and God honored her efforts by giving us many souls who prayed through to definite victory. A number of young people were saved and sanctified and have joined the church. Some who feel the call of God for service are already beginning to prepare to enter school another year. We feel the church has been greatly benefited by this revival. We are expecting to begin work on our new church building within a few days. God is blessing and raising up friends who are giving liberally to help support the work here and who are also giving largely toward our new church building. Our pastor, Rev. M. F. Grose, is a man with a vision and the work is progressing wonderfully under his management. We feel like saying, "Blessed be God, who giveth us the victory."—Myrtle Smith, Secretary.

ST. JOSEPH, MO.

—We have recently closed a good revival with Evangelists Rev. Jarrette and Dell Aycock in charge. The writer has never heard greater or better preaching than was done by our Brother Aycock, and their excellent singing was a great inspiration to all. There were fifteen clearcut professions. However, a great many more knelt at the altar seeking. We think we will get eight members as a result of the meeting. Three have already joined. Our church here is a missionary enterprise. The District Board of Home Missions gave us a lift to start us off. We had only eight members to start with, but bought a property right in the heart of the church district of the city, contracting to pay \$5,500 for the same. The property is easily worth \$85,000. We are most favorably located, being only two blocks from the public library, and will be only two blocks from the new

city hall and right in the midst of several of the largest city churches. Our membership has nearly doubled and we are moving on. During the meeting we raised over \$300 in cash. (Brother Aycock took ten subscriptions for the HERALD of HOLINESS during the meeting.—E. C. Cain, Pastor.

KALAMA, WASH.

—The Lord is greatly blessing the Kalama church. While I have been in the Middle West in revival and missionary convention work this church has been supplied by some of the brethren on the District. A most gracious revival meeting was conducted by Rev. and Mrs. F. W. Suffield. Their work was all that could be wished and the church was left in fine condition. Two members were added to the church and others will come as soon as their health permits them to attend the services. The ministry in sermon and song, the holy deportment, and beautiful spirit of these people have left a sweet aroma that still lingers with the people. Kalama is on the map to stay and will have their own pastor this year. We expect great things of this church.—F. E. Blackman, Pastor.

PLAINVIEW, TEXAS

—Last Sunday, April 25th, was a blessed day of victory and of progress. God set His seal of approval on the message as we tried to tell "How may I best help my church." We feel that many are catching the vision. The burden for an old-time revival of Holy Ghost religion is coming upon us and we are believing for one in the name of Jesus. Two were converted at evening service. We are planning to have special revival services and covet the prayers of the HERALD of HOLINESS family that God may visit us with a great outpouring of His Spirit.—J. P. Ingle.

DENVER, COLO.

—God is marvelously blessing the Denver church and souls are finding God in almost every service. Our beloved pastor preaches the truth without fear or favor. Sunday evening, May 2d, he preached a soul-stirring message on the judgment, which gripped the hearts of the people, and twenty-five responded and came to the altar and prayed through. There is much freedom and liberty in the Holy Ghost and a spirit of sweet unity prevails among the members as a whole. Our new building will soon be completed, for which we are praising the Lord, and we will go over the top easily with all of our apportionments before our Assembly year closes. We have received quite a little financial help from distant states on our new building, some of it from people who have never been in the Denver church but had heard how God was blessing in the saving of precious souls and answering prayer in the behalf of the sick, so they felt like investing some of the Lord's money in the Denver church. Our pastor, Rev. A. G. Crockett, was given a unanimous call for another year, which will make his fourth year here. God has marvelously blessed him in his labors in Denver, and he has, by the help of God, built a substantial work here, which I firmly believe will stand till Jesus comes.—E. O. Craft, Treasurer.

GRAND RAPIDS, MICH.

*—We have closed a very profitable three weeks' revival campaign with Rev. L. H. Bacheller as evangelist. Many came from surrounding towns to hear the sweet old story of Jesus and His power to save and sanctify wholly. A goodly number were seekers and nearly every one prayed through to victory. Attendance at Sunday school and other services is good and the finances are increasing. For all of these and other blessings we give God all the glory.—George E. Gretzinger, Reporter.

MIDDLETOWN, OHIO

—Answering the call of the church I came here as pastor on April 7th. I found the church in good condition with a membership of forty. Evangelist E. T. Roberts, of Wilmore, Ky., had been engaged for a meeting, beginning April 20th, and although he was two days late we began the meeting on the day announced. Brother Roberts preached in the power of the Spirit and thirty or more prayed through to definite victory. The last day was full of good things, beginning at the early morning prayermeeting at 6 o'clock. At the evening service Brother Roberts preached to a large crowd and there were fourteen at the altar. Received nine into the

church and raised \$1,200 on the church debt.—G. W. Tevis, Pastor.

GADSDENVILLE, TEXAS

—We are having a great revival here. Brother Averill is with me and he is doing some old-time preaching. My son Carver is with us playing the organ and preaching some. We have had about thirty-five saved or sanctified and the end is not yet.—B. M. Kilgore.

ISABELLA, OKLA.

—A very much appreciated visit from our District Superintendent, Rev. S. H. Owens, was welcomed by the members of the church here over the first Sunday. The good sermons and the many encouraging words will not soon be forgotten by those who heard them. In response to the call we raised in cash and pledges \$80 for Home Missions. We believe the church is on the move and we are asking great things of Him who is able to supply all our needs.—Reporter.

EL PASO, TEXAS

—We are still in the battle for God and souls here. Our hearts are made to rejoice as we see precious souls crying out to God for pardon, and what rejoicing as souls surrender their lives a living sacrifice and dare to stand and say, "I know God sanctifies me now." Our hearts have longed to see this day and I have not words to tell you what wonders God has performed in our midst. Evangelist E. A. Lewis is hewing to the line and there is no compromise in this man of God. Some fifty souls have been saved or sanctified and many are still hungry. Please remember us at the throne, for it is through your prayers that this revival has been made possible. Brother and Sister M. W. Burgess were with us for a few days and helped to push the battle. We are looking forward to organizing a church soon.—Mrs. Eva Swihart.

PEORIA, ARIZ.

—Owing to our pastor, Mary Lee Cagle, leaving for New Mexico during the month of May our Sunday school here rendered their children's missionary program Sunday, April 25th. The tabernacle was seated to its capacity and the audience was large and appreciative. About sixty of our children took part in the service of the day. Even the babies of our Cradle Roll were represented and had something to do to make the day a success. Every one was helped and blessed in the service of giving. The mite box, the birthday, and the free-will offerings amounted to \$125. Praise the Lord.—Belle M. Brown, Reporter.

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NOTES AND PERSONALS

Sister Speakes, wife of Rev. Joseph N. Speakes, informs us that her husband underwent an operation for appendicitis on April 30th, and asks the prayers of the people that he may speedily recover.

Brother T. S. Mashburn, now at Franklin, N. C., expects to do evangelistic work this summer. He says, "I long to do my little bit to help any way that God may choose to place or use me."

J. K. Nicholas of Chicago First church was in the city on business last week and called at the Publishing House to make our acquaintance.

From a letter written by our Brother George Sharpe, of Glasgow, Scotland, April 19th, we quote the following: "You will be glad to know that we had a great and glorious day in Parkhead yesterday. There were twelve men at the altar last night, their ages ranging from sixteen to twenty-five, with one man whose age would be about forty. It was a tremendous victory for our Lord himself. To God be the glory."

Dr. A. O'Bannon, of Pavo, Ga., has been in the city attending a series of special medical clinics at Grace hospital. We were glad to take him through our plant and visit with him for a short time.

Rev. E. E. Wiggins, 205 Pearl street, Richmond, Ind., an ordained elder in the Church of the Nazarene, writes: "After September 1st I will be open

TELEGRAMS

WARREN, PA.

HERALD OF HOLINESS:

Splendid unity and victory at Pittsburgh District Assembly. General Superintendent Williams presiding. Dr. Sloan re-elected District Superintendent. Twelve thousand dollars for Foreign Missions, \$10,000 Home Missions. Sixty cash subscriptions Herald of Holiness, one hundred *The Other Sheep*. District voted to complete Christmas Love Offering, and Herald of Holiness subscriptions equal to church membership. Next Assembly goes to East Palestine.

D. L. WALLACE.

OKLAHOMA CITY, OKLA.

HERALD OF HOLINESS:

Rev. J. C. Henson, of Hamlin, Texas, has been employed as business manager for Oklahoma Nazarene College and will begin work June 1st. Commencement date is May 16th to 19th. Greatest year in the history of the college.

C. B. WIDACEYER.

WACO, TEXAS.

HERALD OF HOLINESS:

Great revival at Waco. Rev. E. W. Wells closed a two-weeks' revival with fifty-two professions. Twenty-three new members. Raised \$1,200 on new church. One hundred fifty-three in Sunday school. Revival tide high with a great future.

D. C. GATFORD, Reporter.

for call to either evangelistic or pastoral work. Would like to correspond with parties interested."

Brother M. W. Burgess and wife, on their way to Somerton, Ariz., to take charge of our church there, stopped over at El Paso and report a good meeting in progress there, with prospects of organizing a church soon.

Rev. C. A. Gibson, of Boise, Idaho, en route to Sylvia, Kas., for an evangelistic campaign, was a visitor at General Headquarters last Friday.

After being on the retired list because of poor health Brother Ben Stevens, of Lyle, Wash., writes that he is again in the work of the Lord and is in a meeting at Rowena, Ore. He craves the prayers of our people.

Rev. R. S. Phillips, Beverly, Mass., announces that he has taken evangelist's relations in the New England District and is open for services during the coming year.

ANNOUNCEMENTS

MISSIONARY MEETINGS

Rev. C. J. Kinne, missionary evangelist of the Southern California District, will hold missionary meetings at the following places on dates mentioned:

Brick, Okla.	May 12
Jester, Okla.	May 13
Altus, Okla.	May 14-15-16
Mangum, Okla.	May 17
Oklahoma City, Okla.	May 18
Norman, Okla.	May 19
Bethany, Okla.	May 20
Edmond, Okla.	May 21
Guthrie, Okla.	May 22
Ponca City, Okla.	May 23

Dr. R. G. Fitz, of Oklahoma City, outgoing missionary to China, will no doubt assist in many of these meetings. We urge our people to pray that they may have a time of great victory.—E. O. ANDERSON, Secretary-Treasurer.

Notice—To the Missouri District: The secretary of the Board of Ministerial Relief has called my attention to the fact that our District has not attended to this important cause. He says, "We must not neglect the men and women who have toiled for the church and holiness and in old age have no support: to do so would be base ingratitude. But God's people WILL PROVIDE for them." Thus far I have received \$2 in this fund. Pastors, please take this on your hearts and attend to this important matter. The money was due the first of January. At the beginning of the last quarter of the Assembly year I intend to send to each pastor a complete statement of the money raised thus far, and just what each church has given. Let us bring up the deficits before that time.—Mrs. E. C. Jones, District Treasurer, 2438 Tracy Ave., Kansas City, Mo.

Notice—Pastors of the San Francisco District: Please send the names of all members of the Assembly, who are planning to be present at the As-

sembly at Santa Rosa. Also state those who will come by auto and those by train. To find the church, go direct to courthouse, south on Main street, until you cross bridge, first street to the right, and second building on the left. 516 Ellis street. Write Mrs. A. L. Eby, secretary, 213 Corolla street, or W. L. Fear, pastor, 623 Wheeler street, Santa Rosa.

BIG TENT MEETING

Beginning May 25th, to continue until June 13th, under the auspices of the Church of the Nazarene, Plainview, Texas. Special workers are Rev. J. E. Ingle, pastor, and Rev. Lawson Brown as song evangelist, of Comanche, Okla. There will be a number of other good local workers present. Any good, loyal, Spirit-filled Nazarene workers who love God and souls, have a cordial invitation to come.

New Books

Every Christian should read and circulate these Recent Publications

SOUND DOCTRINE. By William E. Fisher. A scriptural treatise on the statement of doctrine as set forth in the Manual of the Church of the Nazarene and contained in the Word of God. 175 pages; pebble cloth, 40 cents; cloth boards, 75 cents.

THE MODERN SAMARITAN. By C. J. Kinne. The why and wherefore of Medical Missions are presented in this new book. It brings the needs and claims of Medical Missions with a force and simplicity that can not fail to stir the hearts of many to realize this need. 96 pages; paper covers, 25 cents.

PIONEER DAYS OF THE HOLINESS MOVEMENT IN THE SOUTHWEST. By C. B. Jernigan. Dr. James B. Chapman in the introduction writes: "The book is full of human interest and will be read, not merely for its valuable history, but also for its devotional merit." 157 pages; illustrated; neatly bound in cloth covers, \$1.

AN INVISIBLE PARTNERSHIP; OR, THE FACULTY FAMILY. By H. M. Chambers. A series of heart-to-heart talks on Conscience, Will, Affections, Memory, Reason, Judgment, The Body, The Family, Satan's Confederates, The Family Benefactor. Good reading and intensely spiritual. 75 pages; pebble cloth, 20 cents; cloth boards, 35 cents.

THE MAN FROM NAZARETH. By J. M. Nickels. A treatise on the Dolly of Jesus Christ. A timely little book published to help stem the tide of anti-Deistic teaching that is sweeping the world. Paper covers, 10 cents; a dozen, \$1.00.

A WRONG CHOICE. By M. Edward Borders. This little book will bring conviction to many a hardened sinner's heart. It is especially valuable to Christian workers for free distribution. Paper covers, 5 cents; a dozen, 50 cents.

APOSTOLIC TEACHING CONCERNING TONGUES. By Wm. E. Radford. A sane and logical treatise on this vital subject. By Scripture; by reasoning; by illustration, and by analogy this much mooted question of "the gift of tongues" is discussed from every possible angle and viewpoint. Ten chapters; sixty-one pages; paper covers, 15 cents; a dozen, \$1.50.

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FROM SINKING SANDS. By Harry J. Elliott. In a simple heart-to-heart fashion that can not fail to stir the heart, the author tells the story of his life in a thirty-six-page booklet. He tells of his childhood days and God's faithfulness in leading him out from sin into a life of usefulness and blessing to others. Paper covers, illustrated, 15 cents; a dozen, \$1.50.

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SPECIAL ANNOUNCEMENT—Please notice change in date of commencement of Nazarene Bible School and Academy, Hutchinson, Kas., from May 30-June 2 to May 23-27.—Prof. R. Raymond Hodges.

PROGRAM FOR PREACHERS' MEETING, DARLING, MISSISSIPPI, MAY 27-30

Thursday Night: Preliminaries by Pastor Rev. Z. B. Whitehurst; sermon by Rev. J. M. Westmoreland, District Treasurer.

Friday Morning: Preliminaries by Rev. R. B. Gore; A Well Organized District, by Rev. Z. B. Whitehurst; A Successful Pastor, by Rev. A. M. Gammell; sermon by Rev. H. F. Tate.

Friday Afternoon: A 100 Per Cent Nazarene, by Rev. D. M. Gean; Round Table discussion.

Friday Night: Preliminaries by Rev. F. C. Williams; sermon by Rev. Z. B. Whitehurst.

Saturday Morning: Preliminaries by Rev. W. I. Davis; A Well Organized Church, by Mrs. Z. B. Whitehurst; What a Steward Should Be, by Rev. J. M. Westmoreland; sermon by D. N. Gean.

Saturday Afternoon: Preliminaries by Rev. Mrs. M. E. Gassaway; The Institutions of Our Church, by Mrs. S. E. Galloway; Round Table discussion.

Saturday Night: Preliminaries by Rev. I. D. Farmer; sermon by Rev. Z. B. Whitehurst.

Sunday Morning: Love Feast, Rev. Z. B. Whitehurst; sermon by Mrs. S. E. Galloway.

Sunday Afternoon: Preliminaries by Rev. R. B. Gore; sermon by Rev. Z. B. Whitehurst.

Sunday Night: Preliminaries by Rev. H. F. Tate; sermon by Rev. Z. B. Whitehurst.

Everybody invited to attend.
S. E. Galloway, District Superintendent.

WANTS

WANTED—Purchaser for one typewriter in first class condition; will sell at bargain. If interested write W. P. Colvin, 1006-10 Ave. N, Birmingham, Ala.

WANTED—Nazarene carpenter, \$8 a day, 8 hours; steady work. Man with family. House rent \$30 a month. Robert Leach, Box 642, Casper, Wyo.

DEATHS

FLYNN—Abbie A. Flynn died at New Bedford, Mass., April 26th, age 53 years, 10 months. She went to the hospital to undergo an operation but the doctor decided not to operate. A few hours before Sister Flynn died, Brother Brown, our pastor, went to see her, and she greeted him with the words, "Safe in the Arms of Jesus." She will be greatly missed. Her kind acts were always done quietly. Many times she helped the needy, but no one ever heard her tell about it. Sister Flynn has been one of the members of our church since its earliest beginnings, and was beloved by all. She leaves to mourn, a husband, and daughter.—William W. Atwood, Reporter.

HINE—James Hine was born in West Moreland county, England, in 1855, and died at Wichita, Kas., February 22, 1920. He was married to Mary Ann Nighengale August, 1908, shortly afterward coming to America. To this union were born five children, four of whom are living. Brother Hine was converted eight years ago, was sanctified shortly after and united with the Grace M. E. Church, later transferred his membership to the Church of the Nazarene, to which he was loyal till death. His life has been a constant walk with God. He leaves a wife, four children, one brother, six sisters, father, and mother. The funeral was held in the Church of the Nazarene, and God was present in a marked manner.—Mrs. H. H. Edwards.

HITCHEL—Mrs. Alta M. Hitchel (nee McKee) died April 6, 1920, age 21 years. She was operated on for gallstones, and went to her reward soon after. She leaves a husband and a baby girl eleven weeks old to suffer the loss of a mother and wife, also a mother and sister and a host of relatives and friends to mourn her loss.—Mrs. Jennie Goble, Laurel, Ind.

CAPPS—Lucinda Minerva Capps was born in Clinton county, Mo., May 3, 1862, and fell asleep in Jesus at her home in Buffalo, Kas., April 7, 1920, age 57 years. On Jan. 11, 1888, she was united in marriage to Edward D. Wolfe. To this union were born four children, three of whom survive her. The husband was called "up higher" more than twenty years ago, leaving her with three small children. She gave her heart to Jesus before reaching the age of 20, and about seven years ago sought and found the blessing of a clean heart. Funeral services were held at the Friends church, conducted by her pastor.—Charles R. Dick, Pastor.

McCARL—William Henry McCarl was born May 10, 1855 at Pittsburgh, Pa., and departed this life April 5, 1920, age 64 years. He was united in marriage to Miss Lydia A. Farmer in January, 1878. To this union were born four sons and four daughters. He was a member of the Church of the Nazarene at Lone Star, Neb. He was re-called in a revival held in May, 1919, and from that time enjoyed salvation and wanted to be more like God. He leaves three sons, four daughters, two brothers, and one sister. Funeral service was conducted at the Lone Star church.—Roy and Irena Whilason, Pastors.

HOSBROUGH—Laura F. Martin-Hosbrough, daughter of Mr. and Mrs. C. S. Martin, of Ponca City, Okla., and sister of our precious missionary, Miss Minnie C. Martin, of Piggs Peak, South Africa, departed this life December 20, 1919. She had been in ill health for some months, but no one realized except those closely associated with her that the end was so near. Laura was a member of the Church of the Nazarene at Ponca City, Okla., and passed peacefully away. Father and mother and Christian relatives and friends expect to soon meet her at the Eastern Gate. The funeral service was conducted by her pastor in the home church.—Arthur A. Miller, Pastor.

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Southern California (San Diego), June 15-20
Colorado (Delta), June 23-27
Dakota-Montana (Minot), June 30-July 4
South Dakota (Deulah, reached by auto from Fulton Railway Station), 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.
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Alberta (Calgary, Alta.), June 29-July 4
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Campmeeting over August 8th.

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Rev. C. A. KINDER, Managing Editor.

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Tenn.:
East Huntsville, Ala.....May 6-23
West Huntsville, Ala.....May 26-June 13
JAMES H. AND DALL AYCOCK, Atwood, Okla.:
Hartings, Neb.....May 6-23
Marshalltown, Iowa.....May 30-June 20
LEWIS H. AND NELLIE BACHELLER, Michigan Dis-
trict, care of Dist. Supt. C. L. Bradley:
Midland, Mich.....Beginning May 9
Holland, Mich.....Beginning June 6
A. F. AND LEONORA T. BALMEIER:
Newton, Mass.....May 5-23
JAMES B. CHAPMAN, Bethany, Okla.:
Roswell, N. M.....April 27-May 16
M. BUESSEY, Pasadena University, Pasadena,
Calif.:
Riverside, Calif.....May 1-30
M. E. COOPER:
Jackson, Mich.....May 9-22
Rev. P. W. Cox, Lisbon, Ohio:
Hennrichs, Wis, care of Rev. A. J. Laird:
June 24-July 11
Beverly, Ill, 101 W. Fairchild at July 14-Aug. 1
M. J. ELLIOTT, 216 14th avenue S., Nacogdoches, Tex.:
Shelbourn, Ill.....May
Centerville, Ill.....June
M. and Mrs. C. F. ELLIS:
Canon City, Colo.....April 6-May 12
I. M. ELIAS, Bethany, Okla.:
Hutchins, Cal.....May 9-June 6
Marlow, Okla.....July 2-18
Tucson, Ariz.....July 23-August 1
THOMAS ELDER and wife, 1423 Pacific street, Brook-
lyn, N. Y.
Flushing, N. Y.....May 15-31
La Fargeville, N. Y.....June 4-20
Winnington (N. Y.) camp.....June 25-July 4
Acra (N. Y.) camp.....July 9-23
Bona Fama, Ashland, Ky.:
Madison, Wis, camp.....July 9-18
Denton, Md, camp.....July 23-August 1
CHAR. A. GIBSON:
Hylva, Kas.....May 9-22
Bonne, Idaho.....May 24-June 2
RALPH C. GRAY, Oshkosh, Ill.:
Ohio District Assembly.....May 11-30
M. A. GIBSON, Van Alstyne, Texas:
Rogers, Ark.....July 2-11
San Franklin, Texas.....August 1-8
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Miss Lela White:
Hemp, Ark.....May 7-30
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Hendon, Okla.....April 17-May 18
Lawton, Okla.....May 21-June 13

Clarita, Okla.....June 20-July 11
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Emmett, Idaho.....May 3-15
Mohali, N. D.....June 13-27
Dakota-Montana Assembly.....June 30-July 4
Sawyer, N. D.....July 8-18
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Greensboro, N. C.....May 21-30
Lansing, Mich.....June 6-13
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Wanette, Okla.....May 5-18
Bromide, Okla.....May 20-June 8
Henryetta, Okla.....June 10-27
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