

Herald of Holiness

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"Walk in His Ways"

AN old man had come to the end of his earthly pilgrimage. His had been an eventful career. To him had been given to see many phases of living; and in all he had taken a commanding part. From shepherd lad to king he had traveled the way between and found favor with God. To him had come the plaudits of the multitudes and the comfort of the individual. He had been hunted in caves, and had occupied the throne of Israel. He had carried the shepherd's crook and wielded a king's scepter. Under his rule Israel had come to a high place among the nations; and looked forth over the earth as God's chosen people. He could sing of the goodness and mercy of God as one having benefited thereby. Indeed, David was God's great king over a great people.

But his end had come, the time of his departure drew near. He is to give to Solomon, his son, instruction to insure the progress of the kingdom. With the right of achievement he could have reminded Solomon of the glory of Israel as the work of his (David's) hands. He could have recounted the battles won by strength of arms; the security of the walls round about Jerusalem. He could have cautioned Solomon to lean heavily upon the physical prowess of Israel's fighting men. Yet he did none of this. The record declares "he charged Solomon his son, saying . . . Be thou strong therefore, and shew thyself a man." But how? By force of arms? by strategy in battle? by superior force of numbers? Ah, no! Hear the charge: "Walk in his ways, keep his statutes, and his commandments, and his judgments, and his testimonies . . . that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself."

Furthermore, Solomon (and you and I as well) must take heed to his (Solomon's) way. And that is? "To walk before me in truth." Just that. But *that* is honor; *that* is pleasing Him. The world bestows honor and wealth and fame. But God bestows eternal life to those who walk in His ways. And beside *that* all else has no value whatsoever.

EDITORIAL

The Only Stopping Point

The only stopping point that has ever been indicated in the world-wide revival to be carried on by the church is at the place and time when the church shall be caught up to meet her Bridegroom in the air, thus ever to be with her Lord.

When Jesus Led Captivity Captive

Primarily it means that He won the victory over death. But more than this is comprehended in the words: it means that now Jesus Christ, our elder Brother, is complete master of all hindrances. No matter what binds you, what difficulties are yours; how shut in by untoward environment you seem to be, Jesus has led captivity captive, and is master of the situation. Henceforth nothing can keep us from the side of God in Christ, nor can anything outside of us thwart His purpose for us. We shall do well to rest in this truth, and, attentive to the beckoning of the Spirit, walk past all our jailers, even through the first and second wards, through clanging gates out into the freedom wherewith the Son hath made us free.

Walking in the Light

The keynote of Christian character is obedience. God can do anything with a man who will obey, whether He find that man in the gutter or the pulpit. He can do little for any man who is unwilling and disobedient. Every evil that humanity has found in its pathway, every sorrow, every failure, every wreckage, has come through man's refusal to hear the voice of God.

Adam maintained his blessed relationship to God as long as he was obedient; he lost that relationship when he disobeyed.

Walking in the light supposes two things: the giving of light, and progression in the direction of its revelation. Walking in the light is obedience to the revelation of God. There is absolute safety for man in obedience. No one ever went to hell in a state of obedience to God. As sin—carnality—is the inheritance of every one through the disobedience of Adam, so redemption is the inheritance of each through the atonement of Jesus. Our inheritance of carnality is lost through surrender to the Holy Ghost; our inheritance in Jesus is lost through disobedience to God. The only part man has in his own salvation is that of obedience—God looks out after the rest. Faith is obedience; repentance is obedience; consecration is obedience. Obedience is walking in the light.

"As we walk in the light . . . the blood . . . cleanseth." It does. As we are obedient, the blood cleanses. At first, judicially; later, in the plan of God, experimentally. When Jesus poured out His blood on the

cross He then and there paid the debt of sin for every man, and no man shall ever feel the burden of its penalty who does not forfeit his redemption by an act of disobedience. But having lost all, all may be regained by simple obedience—such is the greatness of the mercy of our God. For it is that when a man repents of his disobedience and receives pardon he is reinstated to all the benefits of the atonement: regeneration, adoption, sanctification, glorification. We say that he is reinstated, and he is to receive each and every one of these benefits as he shall remain obedient. God adds light—man obeys, and receives.

The moment man comes into vital connection with God in pardon at once the blood judicially cleanses—he is judged a holy man, is justified, so long as he is obedient. Then, as He is under obligation to do, God throws light upon the path of the regenerated soul the presence of carnality is made known, and under the prompting of the Holy Spirit the desire and purpose is formed for its eradication; obedience follows the light, and the heart is cleansed experimentally.

Man receives every grace of God through walking in the light—walking in just the light that God gives him. Man loses every grace of God by disobedience to light—any light that God gives him. Light—consciousness of the will of God—is as imperative today in its demand upon each soul as was God's command to Adam in the garden; and its rejection will meet the same disaster.

In the midst of man's unfaithfulness God is faithful to His own character of love and light. No man is called to walk in darkness—the love of God is His pledge of divine direction. We may know His will, and we shall have increasing knowledge as we are obedient. Darkness and doubt are companions of unwillingness and refusal. "Ye shall know the truth, and the truth shall make you free."

Light is the measure of opportunity; light is the measure of obligation; light is the measure of judgment.

The Spirit of the Law of Christ

The spirit of truth, of love of holiness, Jesus applied to human relations. Carnality within, refusing the law of Jesus, leads men to leave God out of their reckoning and cleave to their own devices. That is what happened to Europe. The unspeakable carnage that drenched the earth with the blood of nations, and the chaos that rules Russia and is at the door of every other people today, do not mean that Christianity has failed; it means that men have failed to believe and apply the word of Jesus. The result is a closing in of horrors. Peace is not yet in sight. But peace, if it shall come short of universal prostration, will come when nations and groups and individuals put aside the law of might and greed and retaliation, and accept the law of the spirit of Christ. The lasting victory and leadership will be to that people which shall

most quickly awake to and perfectly exemplify that spirit in its new world, and its domestic relations. Whether as a nation or as individuals we shall learn and learn well that the thing which is brought about by force is not settled, but that where love conquers there is victory.

Jesus Died and Rose Again

All of the makeshifts for the Christian religion which deny the essential deity of Jesus Christ break down in their good words of Him at the tomb. There were four things for which Paul earnestly contended as his gospel, and these were: the deity of Jesus, the cleansing baptism with the Holy Ghost, the second and glorious coming of the Christ, and the resurrection from the dead. He went so far as to base the verity and efficacy of the whole Christian system upon the fact that Jesus arose alive from the grave. While the orthodox churches held at least to the statement of the resurrection of Jesus, there is a great lack of spiritual apprehension of the fact. If Jesus, as He said, arose from the dead, He arose as the Lord of life, bringing immortality to light. He arose that we who knew Him as the Lamb of God, the sacrifice for the sin of the world, might also know Him as the ever-living, and that we too in this present world might be partakers of that life. It is one thing to have our sins washed away in the shed blood; it is another and a glorious thing to feel the resurrection life of the Son of God so that we can say with Paul, "I live, yet not I, but Christ liveth in me." In the baptism with the Spirit Christ is revealed in us the hope of glory, and we know that He is risen because His life is revealed in us.

That Grace Wherein We Stand

It is in the plan of God for each one of His own to be able to say with David, "My heart is fixed." Israel characterized one of his sons as "unstable as water, he shall not excel." God would have us come to conclusions. He would have us settle those things which have to do with our eternal destinies. He would have us be one thing or the other—"If the Lord be God, follow him; but if Baal, then follow him." Thank God! there is an establishing grace wherein we shall not be driven about by every wind of doctrine. There is a grace wherein we stand. The great lack of the Christian world today is that it is not rooted and grounded in divine things. Too many do not know what they believe—runners after every new thing. God's picture of His own is one "like a tree planted," or, better, "a pillar in the temple of my God, and he shall go no more out."

The difference between temptation from within and temptation from without is that carnality entertains the desire or the proposal. The pure heart says to Satan, "Leave me at once." The carnal heart says, "Come in and we will talk it over."

Purpose in Life

There is an immense difference between wishing and willing. The majority wish, and lack. The few will, and possess. Daniel might reasonably have wished for different conditions, but we read that "Daniel purposed in his heart," and Daniel wrote his name high. Lack of purpose is ever the bane of Christian living—rather we might say, it is a bar to the very entrance to Christian life. It is "whosoever will" that is saved. It is because men idly drift downstream, even while they wish that they might eventually arrive at the land upstream, that the falls of despair receive their wreckage. Life is the accomplishment of purpose; death is the end of neglect. The *Congregationalist* says of purposeful definiteness:

The curse of life is loitering. One who is going somewhere has a source of joy and exhilaration which the aimless life lacks altogether. Clear up your mind by asking whither you are bound in Christ's companionship. And rejoice that He supplies you with a definite goal and purpose. Our danger is that we shall either have no aim at all and drift, or that we shall have too many aims.

Forever Separate

Until Jesus comes there will never be a time when the world will not crowd against the church. If it can not overthrow the church it will lay plans for it and dictate its program. It is only when the church comprehends that the "friendship of the world is enmity with God" that it is able to walk apart, and even to range itself in opposition to the ways of the world. W. G. Rector in the *Central Advocate* gives a somewhat startling example of the attempt of the world to give direction to the church. It would be ludicrous if its possibilities were not considered:

Now that general conference is so near at hand, much is being said about removing the ban on dancing. Of course, that is to be expected, for the question, like a jack-in-a-box, is ready to pop up every time the spring is touched, which in this connection is every four years. But the most amusing thing about it is that a bunch of Ohio dancing masters have felt themselves competent to speak and dictate to the great Methodist church what it shall or shall not require of its members. I wonder where they received their "light" on such subjects? It has always been supposed that light on spiritual questions was given only to those who can discern spiritual things. From whence, then, this power or ability to advise the Church, a spiritual institution?

Personal Testimony

The power of personal testimony to salvation through Jesus has been too little recognized and utilized by churches. The argument of a sermon may be met by argument—and oftentimes it is discounted as a professional performance. But a clear, definite testimony of one who trusted Jesus to do what the Book said He came to do, and a gloriously changed life resulted—that is something which can not be answered, nor go unheeded. True, a brassy profession of all the gifts and graces and experiences of Holy Writ convicts no one; but the humble statement of the tried efficacy of the blood never fails to go straight to the

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heart of him who knows his own lack. We need more testifiers, and we need more who really have; that of which to testify. The *Congregationalist* says:

It is not fashionable just now to talk much of sin. But the cured are the best advertisements of the doctor. It would have a tonic effect on a good many of us in our self-complacencies if we were to study the testimony of sinners, or, better, of some one sinner cured by Christ. An ounce of positive testimony is worth a ton of questions or denials. And Christ has been good news to sinners ever since the cross.

The Spirit's Presence Indispensable

This is the dispensation of the Holy Spirit, and all that shall have lasting value for humanity must necessarily come through His arranging. He is God—He is all-wisdom, all-power, all-beneficence. All truly spiritual men recognize this, and some preachers, even outside our own church, are bold enough to voice such recognition. One such pastor writes to his church paper:

The Spirit must have His way if we succeed. We are dependent upon Him to convict the sinner. He only can do it. We are dependent upon Him to give assurance to the believer that he has been adopted into the divine family. No one else can do this. We are dependent upon Him as the blessed Paraclete to go along by the side of the believer, rendering him all needed help. All believers need this, and His presence is indispensable. We are dependent upon Him to anoint the preacher to preach. No man can truly say that Jesus is the Lord except by the Holy Ghost. We are dependent upon Him to endue the preacher with pentecostal power. Without Him the preacher is but sounding brass or a tinkling cymbal.

We are glad to find such a clear realization of the need of and office work of the Holy Spirit. Would that all pastors might be like minded, and that they themselves and then their flocks be led into this blessed experience through the cleansing, fiery baptism with the Holy Spirit. Then indeed would His program and not the program of the world prevail in the churches.

Some folks' idea of being spiritual is to find fault with something or somebody. They are always picking flaws with what other people believe and what other people do. And there are some religious papers which pride themselves on being spiritual that are the same way. They always seem to have a sort of bad taste in their mouths. But the more we study Jesus Christ and the more we study Christians the more we get the idea that being spiritual means something constructive and sweet and wholesome and good-humored—and that it ought to make folks more pleasant to get along with.—*Herald of Gospel Liberty*.

Yes, the Spirit of Jesus does all that. Goodness is sweetness; goodness is love; goodness is joy. But goodness, which is spirituality in action, has another side, not indeed out of harmony with love and joy, but a hemisphere of complement without which the love and

joy and sweetness can not be perfect. The one thing that sin demands of the Spirit of Christ is to be let alone. But that is just what Jesus himself and in His people proposes not to do. The gospel itself finds fault, but in order that the fault may be cured. The Holy Spirit was given to reprove the world of sin, and Jesus himself called Him dynamite. It is spiritual to reprove evil, and while it shall be done with all authority it must be done in meekness.

The Kingdom of God

The underlying principle of democracy, that all men are capable of governing themselves, is as far from the truth as the claim of autocracy that some men have, through the accident of birth, a divine right to rule over other men. All governments are of God: He sets up one and puts down another. Never has He abdicated His place as the Ruler of nations. When righteousness rules, God rules; when oppression governs, God is preparing disaster for the usurper. There might be kings who were vicegerents of God; and equally true is it that democracies will always be a failure where Jesus Christ does not rule in the lives and actions of men. When men love their neighbor as themselves, and love God with all their heart, then are men qualified to govern themselves. It is only within the kingdom of God that the perfect democracy can exist, for it is in the will of God that man finds his full freedom. An exchange discusses the "kingdom" and the "commonwealth":

The kingdom of God has not lapsed with other kingdoms. As czars have perished and kaisers have fled into exile and kings have been put down from their thrones and democracy has been exalted, the kingdom of God has only shone out the more brightly and been established the more firmly, as the one government that can ever satisfy the world.

We may care little, and we may be sure our Lord cares less, about the words and phrases we use. If we choose to substitute "commonwealth" for "kingdom," He will not greatly care. But He cares mightily, and we must, about the great fact underlying the phrase—the fact that He came and is still here to establish a community of mankind, a commonwealth of humanity, a realm where God shall be supreme and His authority unquestioned, through the free and glad allegiance of every soul.

The Object of Preaching

As long as the Church of the Nazarene is true to the Holy Spirit we shall see men and women converted and sanctified in her services. That is what Nazarene preachers preach for. The *Herald* and *Presbyter* has the true understanding of the matter:

It makes very little difference what particular subject may be announced for the sermon at any service, the preacher, if he is a real ambassador for Christ, will always endeavor to lead his hearers to be reconciled to God. That sermon is a poor excuse which does not tell souls what they must do to be saved, and point clearly and distinctly to Christ as the Lamb of God who taketh away the sins of the world.

And, we might add, the preacher who does not expect men and women to be converted then and there, as a result of his sermons, lacks either faith or an understanding of his calling.

The Secret of Knowing God

By Rev. Paul Goodwin, A. M.

Part Two

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

ST. PAUL'S prayer in Ephesians 1:17 opens up to us another essential condition of spiritual knowledge. He prays 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." First, as we have already noticed, there must be such a desire to know God that we will listen to His instruction as it comes to us by His Spirit, through His saints or messengers, and in the written page; second, we must have great faith in God, such faith that we will entirely and wholly believe His Word. Notice in Paul's prayer for the Ephesians that the "spirit of revelation in the knowledge of him" is for those "who believe." Faith in God brings to us the deepest revelation of God, while unbelief bars us out from understanding deep spiritual things.

For instance, in Hebrews 11:3 we read that "by faith we understand that the worlds were framed by the word of God." So that it is by faith and not by human reason that we understand the ways of the Infinite in His great creative works. Modern science denies that the God of the Bible brought the world into being by His eternal fiat: it denies the very first statement of the holy Scriptures that "in the beginning God created the heavens and earth." Therefore there can be no harmony of science as we know it today and the Holy Bible. And yet all the keen-eyed scientists and renowned doctors of learning combined, despite their extended efforts, have not yet discovered how the world came into existence. While they wrangle and disagree over this theory and that theory among themselves we are simple enough to reach out in faith and take the plain statement of Scripture that "in the beginning God created the heavens and earth." That clears the mist out of our minds and we understand more about the framing of this old world than all the scientists have ever claimed to know or will ever discover.

Brother, if you would know God and understand His handiwork, believe His Word: for "without faith it is impossible to please him." One old philosopher said *intelligo ut credo*, "I understand in order that I may believe." But another philosopher who had a great deal more intelligence said *credo ut intelligo*, "I believe in order that I may understand." And the one who first believed understood a great deal more than the one who tried to understand without believing. All

human knowledge is based upon some fundamental assumption or belief, and all spiritual knowledge requires unfettered faith in the Infinite.

The great spiritual giants of history—the men who have known God the best—have been men who "believed God and it was counted to them for righteousness." They were men who dared to step out, "not knowing whither they went" but "judging him faithful who had promised" who also would do it. These men brought God down to earth, they walked with God in faith, they all "died in faith" and went home to dwell with God forever.

There is one final essential for knowing God. We must listen to God's voice, we must believe His Word, but we must also be active in doing His revealed will. "We seek to do thy will, O God," is the heart cry of every soul who is thirsting to know God better. We do not submit to the will of God, we crave, we thirst after the will of God. It is sweeter to us than honey in the honeycomb. We desire to do what God has commanded us with a whole heart.

We are not without foundation of Scripture on this point. Jesus said, "If any man will do my will he shall know." It is evident that we must do God's revealed will if we are to know Him. And the believing saint is not without a revelation of our Father's will; for he hears behind him the voice saying, "This is the way, walk ye in it." Hallelujah! God has promised to lead the believer in a plain path, to enlighten his mind, and cause him to understand the mysteries of His leadings.

As faithful Daniel stood upon the banks of the River Ulai awed at the terrible vision which had been revealed to him and as he vainly sought to know its interpretation he cried to God for understanding. Just then he heard a voice from between the banks of the river command, saying, "Gabriel, make this man to understand the vision." How blessedly Daniel's mind was enlightened by the angel of God and he understood the meaning of the whole matter.

Oh, that we might live so close to God, believing His Word and doing His will as did Daniel! Then when we were faced by the perplexing things of life God's Spirit would reveal unto us the way Jehovah would have us take. I believe that God would use supernatural means if there were no other way to reveal His will to a man who was ready to do His will. That wonderful inner voice of the Holy Ghost will come to a man walking close to God to substantiate the directions of His Word and providences. But it will come only to those who are willing if need be for a time to walk in the shadows with no other hope and stay but the pressure of the divine hand. It will come only to those who perform God's

will in every detail when once revealed. It will come only to those who persistently continue to follow the leadings of the Lord.

Hosea likens the revelation of the knowledge of God to the human soul, the bursting of the divine into the human consciousness, to the bursting forth of the morning sun, "His going forth is as the morning." Ah, what a beautiful picture! Stand upon some lofty mountain peak just before the coming of dawn. Watch the expanding rays of golden light stream across the eastern horizon. First it touches the tops of the mountain peaks, rolling range upon range into the distance. The shrubbery and trees which had been but dark, shadowy forms in the early dusk are now radiantly glorious with the light refracted from a thousand sparkling dewdrops clinging to their branches. The mighty canyon at our feet so frightful in the night as we tried to pierce its dark, indistinguishable depths is now flooded with the light of day and we are enraptured by its grandeur. How the light of day reveals the farflung glories of nature! Oh, the matchless beauty of the morning sunrise!

"His going forth is as the morning." Just as the morning light reveals the fullness and immeasurableness of nature, so the revelation of God to the soul in His Son Jesus Christ shows us the boundless fullness of His grace and the matchless beauty of His person. As the soul stands upon the mountain tops of the solitudes of God's presence under the flooding light of the gospel he begins "to comprehend with all saints the breadth and length and depth and height, and to know the love of Christ which passeth all knowledge," and he is filled "with all the fulness of God." Just as the glorious sun fills and permeates all nature, floods the valleys and canyons, fills every nook and crevice with its powerful rays, so the soul of man is to be filled with all the fullness of the presence of the Infinite. Oh, wondrous thought! Man can be the vessel for the divine nature. "For God who commanded light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Filled with the very light of the knowledge of the glory of God! When a soul is filled with all the grace and peace and love and goodness and glory and knowledge of God himself then indeed does he realize that the going forth of the sun of righteousness is "prepared as the morning."

Hosea again likens the revelation of the Infinite to the finite with the coming of the rain. "He shall come to us as the rain, as the latter and the former rain upon the earth." In another place we read that "He shall come down like rain upon the new mown grass." See the close mown field as it withers and grows scorched and brown under the burning rays of the sun. The little roots of grass struggle to maintain an existence and reach out for the moisture to satisfy their burning thirst. Then we hear the mutterings of thunder and the first few drops of rain begin to fall. Life revives in the drooping verdure. Then the real shower comes, drenching the ground and quenching the thirst of nature. How each little blade of grass responds and becomes green again, reaching out for more.

So is the knowledge of God to the thirsty soul. We have received possibly the former

rain, we have been blessed back down the road. But we have been buffeted and cut down by the cruel world and the spiritual dryness around us seems to fairly wither our souls and we cry out, "O God, send us showers of blessings." Then we remember the promise:

"I will pour water on him that is thirsty;
I will pour floods upon the dry ground.
Open your hearts for the gift I am bringing,
While ye are seeking me I shall be found."

Yes, Lord, send it now upon us. If our hearts are truly thirsty and open, down will come the showers. God will flood our souls with His own presence. We will revive, our souls will become green once more, and we will take courage and reach out for more of God. Brother, how long since have you been so blessed?

Remember, there must be humility before God comes like rain. There must be some mowing. "Break up the fallow ground, for it is time to seek the Lord until he come and rain righteousness upon us." The proud heart and the haughty spirit must be broken. The

fallow ground must go under the plow. Possibly by great trial or bereavement or hardship. "Sow unto yourselves seeds of righteousness," said the prophet. God will not bless or water the proud, hard heart sown with the seeds of malice, hatred, strife, envy, backbiting, and unbelief. The ground must be cleared, the channels must be broken up and then God will rend the heavens and come down in mighty torrents of blessing that will flood our thirsty souls to the overflowing.

Oh, that God would pour the spiritual torrents of His mighty presence out upon our souls! One such outpouring would teach us more of God than years of research and study. Through our tears flowing like rain we would see the rainbow around about the throne. We would glimpse the radiant face of Him who sits upon the throne. And as we sit in such heavenly places in Christ Jesus we would be changed from glory to glory. In those precious moments secrets would be revealed to us that angels have desired to know. Oh, may God give us more of these times of refreshing. Herein lies the secret of spiritual knowledge.

OLIVET UNIVERSITY.

Our People Die Well

By OSCAR SMITH

THIS was said by John Wesley in the early days of Methodism, when people were pressing into the experience of entire sanctification by whole congregations everywhere among the Methodists. Now the words spoken by him, stating that the Methodists were raised up to spread scriptural holiness over these lands, could be most fittingly applied to the Nazarenes. These are the people of whom it may be gloriously said, "THEY DIE WELL."

The Nazarenes can not number their members by the millions, as can some of the older denominations. But the Church Invisible is not composed of duplicate records from church books. It is to be feared that some congregations with thousands of members will scarcely have a dozen to represent them in heaven, for without holiness no man shall see the Lord. It is the opinion of the writer that when death has separated the wheat from the chaff, the Nazarenes will have a representation in heaven comparing very well with much larger denominations, for our people die well.

The infidel in his last moments may cry out, "O God, if there be a God, have mercy on my soul, if I have a soul." The followers of the lowly Nazarene will say, "Father, into Thy hand I commend my spirit." The worshiper of money, who has amassed his millions, and suddenly faces death, will cry, "Thousands of money for a year of life!" The man who, like Jesus, may not even have a place where he may lay his head but has a holy heart within which is the temple of the Holy Spirit, will say, when dissolution approaches, "Even so, come quickly, Lord Jesus." Yes, our people die well.

They die well because they die as they have lived, with conscience clear and void of offense toward God and man. They die well, because they have laid up their treasures in heaven, where moth and rust doth not corrupt, nor thieves break in and steal. By inheritance they are multi-millionaires, and what

we call death is simply swinging open the door between them and their inheritance. They can look back calmly over the past, sins all covered by the blood, and blotted out of God's book of remembrance. They survey joyfully their days of service, winning souls from the Devil to be turned by Him into companions of angels. Our people die well!

As they lie upon their beds of pain they often hear aforesaid the music of the skies, and see the glittering spires of the celestial city across the river. Without a fear or a tremor they await their coming home, for theirs is the perfect love that casteth out fear. They know that eye hath not seen nor ear heard, nor hath it entered into the heart of man, the things that God hath prepared for them because they love Him. And so they pass away with a smile on their lips, and say to those bending over them, "Let not your hearts be troubled." Our people die well.

The cry of the age is for a religion that will help one to live well. But, viewed by worldly standards, Jesus did not live well. He was born in a manger. He grew up in a poverty-stricken home. He never held a position of any earthly importance. When there were taxes to pay He had to draw on the fish's mouth for His purse. But oh, how glorious was His death!

By lifting His little finger He could have called down legions of angels to defend Him. But He preferred to die that we might live. And so He suffered them to nail Him to the cross. The sky grew black, and the earth reeled like a drunken man, and the dead came forth from their graves. But He only prayed, "Father, forgive them, they know not what they do." And finally, "It is finished." Not until His work was finished did He die. And then, when it was finished, He *did* die. It is likewise with our people who follow in His footsteps. They do not put off till tomorrow what God tells them to do today. Before God sanctified them they surrendered their

time to Him, and then they deliver the goods. So when the moment of death comes, like Paul they can say, "I have finished my course, I have kept the faith." Our people die well.

What must be the death of the Mohammedan who has slain Armenians in the name of Allah, when he approaches Him who said, amid the thunders of Sinai, "Thou shalt not kill!" What must be the death of the unsanctified church member who reads, "He that hateth his brother is a murderer," and yet knows that in spite of himself he has been a hating machine all his life? But the Nazarene who has had the Devil and all his machinery kicked out of his soul faces eternity as bold as a lion. "Satan cometh and findeth nothing in me." He does not have to clean up his back tracks or beg the physician to give him only a few hours more of life. Like McKendree, he dies singing, "All is well."

Some of us grow rich, while others remain poor. To a minority are granted educational advantages, while the majority must do their best with an incomplete equipment. To a fortunate group is granted health and strength while another group carry thorns in the flesh and serve God faithfully in spite of the handicap. But in death we are all brought together. Each one of us knows that he must die. And we wish, or ought to wish, to die well. But unless we have lived well we can hardly expect to die well. And unless, in that hour, we *are* well inside, our seeming to die well will be only a snare and a delusion.

Some evangelists make this test: "How many in this audience are ready to die? How many are ready to meet your Maker without a minute's warning? How many, without a tear or a prayer, are saved up to date and are ready to be rushed into the presence of God in the twinkling of an eye?"

Others make this test: "How many can put one hand on your heart and with the other point toward heaven and ask God to strike you dead if you haven't got the blessing of entire sanctification?"

Some may think these tests severe, but this is not a discussion of the wisdom of tests. After all, if I am at your house with others, and it is discovered that some one has stolen your watch, I can cheerfully submit to be searched, and even offer to be shot dead if it is discovered that I am the thief. I know all the while that I will not be shot dead, for I am not the thief.

Death is the supreme test. You may pass many other tests and fail in this one. Heaven's sunlight is a thousand times brighter than the sunlight of this world. What seems like a good experience to you here may look like trash when you are facing eternity. But death finds no trash in a heart that is free from all sin and full of the love of God.

No man is ready to die till he has sought and found the experience of entire sanctification. God can not look upon sin with the least degree of allowance. There can not enter into that beautiful city anything that defileth. How wonderful that God, who takes the mud, all nasty and vile smelling as it is, in the bottom of the pool, and weaves out of it the snow white lily swimming on the surface of the water, also takes our poor, weak, vile, Adam-cursed hearts and makes them pure,

sweet, strong, beautiful! No man could ever die well as a result of his own endeavors. No tower of Babel could ever be high enough to reach to heaven. It is because of the loving kindness of God that our people die well.

After singing the songs of heaven for a lifetime it is simply coming home to be invited to come and join the chorus singing the song of Moses and the Lamb around the throne of God. After talking with Him for a lifetime what is more natural than passing from this antechamber into His presence to hear Him speak, no longer with the still small voice, but with the voice which is the music of the spheres?

After living a pure life, taking care not to think unworthy thoughts, not to speak unworthy words, bathing the body in water and the soul in prayer, what else would one wish

to do than to pass on into the land of beauty and purity and perennial light, to sorrow no more forever?

To live well, as the world calls living well, we refuse. We prefer to be called the filth and the offscouring of the world. We are called to be a peculiar people. Expediency does not tempt us. It were better to be what God would have us, if we seemed to bear no fruit, than to compromise in character, even if it seemed to win souls to Him. He knows best and will use us in joyful service forever. If He is preparing to use us later instead of now, what of that? At all events, without a pure heart we can never see God. But with a pure heart we can see Him and make others see Him. Thus we will come to the closing hour of earthly life with no regrets, and *we will die well!*

FABADENA UNIVERSITY

Spiritual Heights

By V. MAY DORMAN

DESIGNER Infinite! Ah! must Thou char the wood ere Thou canst limn with it?" So said one who saw beyond the momentary, beyond the charred self to eternal qualities and heights in Christ Jesus—heights of love and faith and of great spiritual blessing.

But these heights are not reached through ease or comfort or popularity, but through a divestment of the earthly; through suffering—through humiliation, persecution, crucifixion. "Attainment means being nailed fast, nailed to the cross sometimes." A "little grain of corn taken from the wallet" does not entitle us to deep inward revelations or remarkable outward manifestations of Christ, or to a place in the front ranks of the coming kingdom. That which costs nothing is worth nothing. We receive in proportion as we give.

But let us look at the Christian whose life is lived high in the realm of the spiritual. He does not "argue with the inevitable." He does not seek place or honors, but keeps Christ in the foreground and himself in the background. He does not "fear God's call or God's conduct." He lives above fear and care and sin—conscious, premeditated sin. He does not gossip or criticize his neighbor. He loves and honors and worships the Holy Ghost. He adores Christ.

One has said, "The words of repentance and sanctification are always on our lips. But adoration and consolation are also two essential elements in religion, and we ought perhaps to make more room for them than we do." We think we do well with enough religion to get us to heaven. But herein we show the spirit of the little grain of corn taken from the wallet. What does Christ think of us—of our selfishness and opportunism and niggard spirit? In strong contrast is the spirit of the Christian high above these spiritual lowlands. Hear him:

"Ish, Ishi is the Jewel:
Mine He is while ages roll,
Angels taste not of such glory,
Holy Ishi of the soul."

"Nor time, nor change, nor disillusionment,
Can tear my perfect treasure from my heart."

"How oft in holy converse
With Christ my Lord alone,
I seem to hear the millions
That sing around His throne:
Hallelujah, Amen! Hallelujah, Amen!
Hallelujah, Amen! Amen! Amen!"

Oh, our adorable Christ, who was transfixed for us, shall we give Thee the meanest place in our hearts, and the least place in our service? Grant us the love our hearts can not contain. Grant us the praise and adoration that should fill the heart of every child born of Thee, for

"Worship, honor, power, and blessing,
Thou art worthy to receive;
Loudest praises, without ceasing,
Meet it is for us to give.
Help, ye bright angelic spirits;
Bring your sweetest, noblest lays;
Help to sing our Savior's merits;
Help to chant Immanuel's praise!"

Spiritism

By WALTER C. BRAND

SPIRITISM is the theory that the spirits of dead people can communicate with us who are living; that by means of mediums, necromancers, or sorcerers we may converse with the spirits of our friends who have died. No proof exists that good men's spirits do this; but that demons may do so, deceitfully pretending to be disembodied human spirits, is likely. As far back as Leviticus 19:31 we are forbidden to consult spirit mediums. While much of what claims to be spiritualistic manifestation is mere fraud or sleight-of-hand, real demons are back of some of it. Hence God forbids it under severe penalties. It was one of the chief sins for which God sentenced the ancient Canaanites to extermination (Deut. 18:9-14). It was one of the offenses of wicked King Manasseh (2 Chron. 33:6). And sorcerers, along with murderers, idolaters, and liars, are to be excluded from heaven.

The reason why God so sternly forbids it is because it is wrong, and because it is injurious to us. To allow demons to talk with us while we suppose the communications to come from our departed friends is to open

the way for Satan's emissaries to deceive, mislead, and pollute us. As we are told to resist the Devil, so we should refuse to talk with his minions.

The righteous dead "rest from their labors." And as for the wicked, the rich man in Hades had to stay there. Knowing that he could not leave it and come back here to warn his brothers who were still on earth, he begged that some one else be sent to do it, but his prayer was denied. After David's baby died he said, "Can I bring him back again? I shall go to him, but he shall not return to me."

Spiritists make much of the speaking of Samuel to Saul. But it was not the power of the witch that brought it about. She had not even enough supernatural power to detect Saul in his disguise (1 Sam. 28:12). The God who can work miracles when He pleases saw fit to send Saul this message. It is an exception to the rule, but God has the right to make exceptions when He thinks best.

As for Saul, this message did him no good; it gave no courage or victory, in fact, it helped cause his death (1 Chron. 10:13). And the messages received *via* mediums today are equally valueless to the recipients. Though spiritists make much of the above incident when talking to believers in the Bible, they at other times deny the truth of the rest of God's Word, like other infidels. This shows where they belong.

So long as we have a living, loving Savior and God it is absurd to seek information from spirits instead of from Him (Isa. 8:19, 20).

If we do, the chances are that we shall be deceived, for lying spirits are abroad and we have no means of testing familiar spirits to be sure they are truthful. On the contrary the only way to avoid being deceived is to obey God's law and refuse to listen to spirit mediums at all.

GLENFIELD, N. Y.

As the Christian reads the 23d Psalm:

THE Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

As the sinner reads the 23d Psalm:

The Devil is my shepherd; I shall surely want. He maketh me to walk round in dry pastures: He leadeth me into swift waters. He defileth my soul: He leadeth me in the paths of sin for his name's sake. Yea, when I walk through the valley of the shadow of death, I will fear the Devil; for he will be with me; with his rod and staff to buffet me. He bareth the table before me in the presence of my family: He worrieth my head with sorrow; until my cup runneth over. Surely misery and disappointment will follow me all the days of my life: and I will dwell with the Devil in hell forever.

Investments

By J. WARREN SLOTE

THE proper use of money is a subject of great importance, a subject concerning which we must inform ourselves if we would make the most of our lives. Money represents energy, *yea* life, for any one who would legitimately obtain money, unless it be bestowed upon him by request, must give energy, or, in other words, a portion of *life* itself therefor. Thus the Master exhorts His children to use their money to make friends for eternity, so that when this life is all used up those friends will welcome them into the everlasting habitations.

The circumstances of life which form the environment of our race are such that most persons must exchange their energy for money, and the great majority of mankind exchange a larger part of their energy into money than is absolutely necessary for their needs, at least for their immediate needs. What to do with this surplus money, or savings, as we sometimes call it, is a question calling for a solution:

Shall all surplus money be placed in the treasury of the Lord, to be dispensed by the Lord's servants? Or shall a portion be laid aside as a reserve against possible future need either for him who has exchanged his energy into money or for some one or some cause either legally or morally or otherwise dependent upon him?

Where one feels it obligatory upon him to keep some of the material for which energy has been exchanged for a contingency or as a reserve against an anticipated need, what shall he do with it? Shall he bury it in the earth, or give it to others, say, a bank, for safe keeping, or invest it in some institution where the promise of its multiplication is exceedingly large? The first course would doubtless be condemned; the second, most surely approved, and the third, either condemned or approved according to the purpose or the manner or the custody to which and for which it would be given with the hope of its multiplication.

There are certain kinds of investments which are strictly honorable and as perfectly secure as can be expected in this world. Such are good mortgages on improved real estate, bonds issued by well-established and prosperous institutions, and perhaps certain classes of stocks. Then there are what might be termed "honorable but less secure" investments, such as stocks of institutions not as yet thoroughly established, or less prosperous, but nevertheless officered by financially responsible, morally responsible and thoroughly seasoned business men. Then there is a third class of investments which are hazardous in the extreme, either because the line of business is in itself of a doubtful nature as to practicableness, or is not established sufficiently to warrant confidence, or because the officers of the institution are incompetent or not thoroughly honest, or because some visualization honorably conceived by honest persons is incapable of realization.

To the first of these classes of investments any one having a surplus of funds may safely be attracted. The second class may be considered with reasonable safety, but all due allowance for contingencies must be taken into account. No one, however, should think of investing money in the third class unless with a willing heart to lose all, should the venture fail, and such investment should only be considered when a loss of the entire investment would not work any particular hardship on any one concerned.

How then shall those who are possessed of small means and who have not made a study of these matters know where to place their surplus and determine in which class the institution they may have in mind falls? In other words, where can a safe and profitable investment be made? The above statements lay down general principles. Detailed information can readily be obtained from almost any reputable commercial agency or from any banker, who will doubtless gladly investigate any proposition presented for a small fee or perhaps without charge.

There is no question but what money invested for the furtherance of the gospel is most wisely invested. The principal is *absolutely* safe, and the interest or dividends, in large measure, are sure to be forthcoming. Money may be invested in the furtherance of the gospel by its use in support of church work or of any of the institutions or benevolences

of the church, or by use in the support of missionaries or Christian workers of any kind, or in a hundred ways which it is not possible here to enumerate. What better investment could one make than to support or help support a capable preacher, writer, or teacher, thus enabling him to devote his entire time and talent to the work of advancing God's kingdom, and thus hastening the coming of Christ? "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." "There is that scattereth and

yet increaseth." "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom." These are a few principles stated in that most wonderful Guide containing the true philosophy of life.

So let us "get all we can, save all we can, and give all we can," as John Wesley put it, thus making our lives and abilities and talents and energies count most for God's glory through the extension of His kingdom.

The Beauty of the Preacher's Calling

By JAMES B. CHAPMAN, D.D.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 62:1).

THERE is a homely proverb which originated with pioneer environments to the effect that "You can't get all the coons up one tree." In application this meant that you can not get all the good qualities in one person; or you can not get all the advantages in one location. Our present application of it is that you can not get all the advantages in one calling. It is admitted that the preacher's calling has its drawbacks. There is the uncertainty of his location, the unusual type and weight of his responsibility, and the inadequacy of his financial remuneration. The last is the drawback most commonly mentioned and the most serious one that really exists. As a preacher myself I wish the ministry were better paid; and believe there is a great deal of lay delinquency in this matter that calls for correction. On the other hand, I would not like for the ministry to become desirable as a money calling. Any man who is getting as much money for preaching as he could get in some other calling is rather to be pitied than censured: he is missing one of the greatest joys of the holy calling, the joy of sacrifice. There is really no other sacrifice in the ministry that is worthy to be mentioned except the financial sacrifice.

If the ministry were on a par with other callings as a money consideration it would soon be ruined by the unspiritual who would seek it as a profession.

But "It is an ill wind that does not blow some good"; so men are not flocking to the ministry for the money they can get out of it. Thank God! The charge that men preach for money is almost a full-fledged lie. Ninety-nine preachers out of a hundred could make more money by changing callings. But the influence of the ministry would also be injured if it should become one of the well paid callings. One of the preacher's greatest assets is the common knowledge that he must have a higher motive than men in other walks of life; for this very reason the preacher is honored and respected and believed in beyond others of his ability in life. How could Jesus Christ have preached to the poor and needy of earth if He himself had been rich? If you will think of it you will realize that poverty was one of Christ's Messianic qualifications. The Christian ministry must always remain an inadequately rewarded calling, so far as money is concerned.

* This is as it should be; for men in other callings work for money and they should have it: ministers work for a higher reward and it is not meet that they should have both. Speaking personally I will preach for less money than I would be willing to receive in any other calling. Let us raise the preacher's pay to meet the advance in the cost of living, so the good men may give their *undivided* attention to their holy calling; but remember that if we are going to pay them as men of like ability and training are paid in other professions we would have to double all of their salaries, and in many instances we would have to treble or quadruple them.

But there are considerations that more than offset the drawbacks and make the ministry indeed a *beautiful calling*. All good men would like to do something for the salvation of the world, but the preacher has the best opportunity and the most direct method of reaching men and leading them into the kingdom of God. The preacher's calling draws out the very best there is in the mind and soul of the man. Its requirements demand mind and heart culture: others may neglect study and prayer, but the preacher has a spur in the immediate demands of

his work that will hardly permit him to become spiritually sluggish. Others may be thrown amidst undesirable companions during their working hours; but the minister spends the most of his time in the company of the very best people and the very best books. When he does meet the ungodly it is in a position of advantage and his spirit is not so grieved by wicked conversation as is that of the shepherd or the office clerk, whose righteous soul must be vexed from day to day.

Then there is the joy of ultimate service. The man in the ordinary calling must consider his success as merely a means to an end; but the preacher can look upon the soul redeemed and feel that this is the end of all service. *There is no joy like the joy of leading a soul to Christ.* The preacher can do with a word of consolation what all the money of the world can not do. When people are bereaved they do not send for their rich friends, but for the MAN of God. There is more joy in knowing that you have been instrumental in binding up a broken heart than there is in founding a bank or building a railroad.

There is also the advantages of domestic success. Did you know that more of the great men of our country came from preacher's families than from any other one class? There is no truth in the common belief that the preacher's children are the worst children in the neighborhood. That the faults of the preacher's family are noticed more than the faults of other families is a compliment to the preacher. But a comparison will convince the unprejudiced that the preacher's children have the choice of educational and cultural advantages for the community; and that more preacher's children make good than those of any other calling. Next to the schoolroom and the church the preacher's home is the best seminary for youth on earth. The best and most intellectual people visit at the preacher's house, eat at the preacher's table, and talk before and to the preacher's children. I am a preacher, but if I were not a preacher, then I would like to be a preacher's child. If I were a woman, then I would want to be a preacher's wife; for the preacher's family have advantages that others can not possibly have.

I would not fail to mention social advantages. When the preacher goes, the family are all on their best behavior and show him the highest honor possible. If the preacher stays for dinner, the family, rich or poor, gives him their very best. Business men show favor to the minister, the government gives him peculiar exemptions, and the railroads carry him for half fare. In the affairs of the church a preacher has as much influence as a hundred laymen of equal ability: the preacher plans and the laymen pay the bills; the preacher preaches, but the laymen have to practice what he preaches.

In all seriousness I ask of every young man and every young woman who stands today "at the parting of the way," undecided what course to follow in life, Will you not consider the ministry of the gospel of Christ as a calling worthy of you and of the best there is in you?

"Oh," says one, "God calls those whom He would have for this work." That is quite true; but there are many who should have preached the gospel who did not because they were misled by false notions of what constitutes a call to preach. Some may see visions or witness signs; but the most of the best preachers of the Word of God were led to take up the work in a most natural and wholly reasonable manner.

First there must be a good experience of grace;

CONTINUED ON PAGE NINE

A Picture of God

It is very sad what a stranger God is in His own world. He comes to His own and they who are His own kinfolk keep Him standing outside the door. How little men really know of God. What ideas they have of their own about Him. One of the best pictures of God that I ever saw came to me in a simple story. It was of a man, a minister, who lived in a New England town. He had a son, about fourteen years of age, going to school. One afternoon the boy's teacher called at the home and asked for the father and said:

"Is your boy sick?"

"No. Why?"

"He was not at school today."

"Is that so?"

"Nor yesterday."

"You don't mean it?"

"Nor the day before."

"Well!"

"And I supposed he was sick."

"No, he is not sick."

"Well, I thought I should tell you."

And the father said, "Thank you," and the teacher left. And the father sat thinking. By and by he heard a click at the gate, and he knew that the boy was coming, so he went to open the door. And as the boy looked up he knew that his father knew about those three days. And the father said:

"Come into the library, Phil." And Phil went, and the door was shut. And the father said, "Phil, your teacher was here this afternoon. He tells me you were not at school today—nor yesterday—nor the day before. And we supposed you were. You let us think you were. And you do not know how badly I feel about it."

Well, that was hard on Phil to be talked to quietly about it like that.

If his father had spoken to him harshly or had punished him it would not have been nearly so hard. Then, after a moment's pause, the father said, "Phil, we'll get down and pray."

And the thing was getting harder for Phil all the time. He didn't want to pray just then. But they got down. And the father poured out his heart in prayer. And the boy knew as he listened how badly his father felt over his conduct. Somehow he saw himself in the mirror of his knees as he had not done before. It's queer about that mirror of the knee-joints. It does show so many things. Many folks don't like it.

And they got up. The father's eyes were wet. And Phil's eyes were not dry. Then the father said:

"My boy, there's a law of life that where there is sin there is suffering. You can't separate these two things. Where there is suffering there has been sin somewhere. And where there is sin there will be suffering. You can't get these two things apart. They always go together. Now," he went on, "you have done wrong. And I am in this home, like God is in the world. So we will do this: You go up to the attic. I'll make a pallet for you there. We will take your meals to you at the regular times and you stay there as long as you have been living a lie—three days and three nights."

And Phil didn't say a word. They went upstairs together, the pallet was made, and the father kissed his boy and left him to his thoughts. Supper time came and the father and mother sat down to eat.

But they couldn't eat for thinking about the boy. Then they went into the sitting room for the evening. He picked up the evening paper to read and she sat down to sew.

"Well, his eyes weren't very good. He wore glasses. And this evening he couldn't seem to see distinctly, the glasses were blurred. It must have been the glasses, of course. So he took them off and cleared them very deliberately and then he found that he had been holding the paper upside down. And she tried to sew. But the thread broke, and she couldn't seem to get the needle threaded again. You could see they were

THE HOME

Conducted by
MRS. J. T. BENSON

both bothered. How we do reveal what is in our minds by little details!

By and by the clock struck nine, and then ten—their usual hour for retiring. But they made no move toward retiring. She said, "Aren't you going to bed?"

And he said, "I think I'll not go yet a bit; you go."

"No, I guess I will wait awhile, too."

The clock struck eleven and the hands worked around toward twelve. Then they arose and locked up and went to bed, but not to sleep.

Each one made pretense to be asleep and each one knew the other was not. By and by the said (women are always the keener):

"Why don't you sleep?"

"How did you know I wasn't sleeping?" he said quietly. "Why don't you sleep?"

"Well, I just can't sleep for thinking of the boy up in the attic."

"That's the bother with me," he replied. And the clock struck twelve, and one, and two. Still no sleep came.

At last he said, "Mother, I can't stand this any longer; I'm going upstairs with Phil."

And he took his pillow and went softly out of

the room and up the attic stairs and pressed the latch key gently, so as not to wake the boy and tiptoed across the attic floor to the corner by the window and looked, there Phil lay, wide awake with something glistening in his eyes and what looked like stains on his cheeks.

And the father got down in between the sheets with his boy and they got their arms around each other's necks, for they had always been the best of friends, father and boy, and their tears got mixed up on each other's cheeks. Then they slept. And the next night when the sleep time came the father said:

"Good night, mother. I'm going upstairs with Phil." And the second night he slept in the attic with his boy. And the third night again he said:

"Mother, good night. I'm going upstairs with the boy again." And the third night he slept in the place of punishment with his son.

Surely you are not surprised to know that today that boy, a grown man, is telling the story of Jesus with tongue and life of flame in the heart of China.

Do you know, I think that father is the best earthly picture of God I ever saw? God could not take away sin, sin by itself. It's here. It's in man. He could not take away suffering. It wouldn't be kind in Him to do that. Suffering is an index finger, saying, "There's something wrong here."

So He came down in the person of His dear Son and lay down alongside of man for three days and three nights. That's God—our God. And besides that He comes and puts His life alongside of yours and mine and makes us really hate the bad, and long to be pure. To be on intimate terms with Him, to live in the atmosphere of His presence to walk with Him, to spend the day with Him—that is the true, normal life for man.—S. D. Gordon, in "Quiet Talks on Service."

The Great Musician

This is a true incident and was told by a London clergyman:

He was spending a few weeks in a summer hotel in Norway. There were many guests in the house and they were much annoyed by a little girl who tried to play the piano.

She had had no lessons, but she loved music very dearly and would sit at the instrument picking out tunes by ear, one note at a time. She had learned to play a few well known airs in this way and with a small forefinger would play these tunes over and over until the guests felt very impatient with her and her poor little efforts.

One day a most celebrated musician came to the hotel. The guests looked at him with great curiosity and interest. Many of them felt they would be very much honored just to be introduced to him. Others wondered if there was any chance of hearing him play. But the artist sat quietly in a corner of the porch by himself, reading or resting.

The little girl began her practice in the large parlor, playing her little tunes over and over. And by and by the musician left his chair and slipped into the house.

The guests shrugged their shoulders and said they supposed he could not endure the child's dreadful music any longer.

And then, after a little while, they heard such exquisite music coming from the parlor. Oh, it was beautiful, such harmony, such wonderful chords, such bell-like notes, such little tinkling runs reminding one of showers of sparkling raindrops.

One after another they arose, those guests, and made their way to the parlor doors and windows.

And, oh, the wonder of it! There sat the small girl, playing her little tunes with one short, slim forefinger, keeping pretty good time, too, and by her sat the artist, acting as her accompanist!

They were evidently on the friendliest terms, for the child, doing her very best, would smile up into the artist's face and he was smiling down at

her, while the exquisite music flowed and rippled and sang from his skilful fingers, always in harmony with the tunes that she played.

The simple little airs were easily recognized, yet they were so enriched, so beautified by the music which the artist wove all about them that the audience listened breathlessly.

When the performance was over the accompanist took the little maiden by the hand and led her around the parlor, saying:

"Let me introduce the young lady to whom you are indebted for this music."

It was true. They would not have had the music but for her. But they also knew that it was the weakness and inefficiency of the little girl, supplemented by the mighty gifts of the great man which had made the music beautiful.

"And then," said the clergyman, "there came into my heart such a sweet and comforting lesson."

"My efforts alone—how poor! But my efforts supplemented by the Great Musician will be real music, praise God."

CHRIST OUR REFUGE

One day Mr. Wesley, sitting by an open window, saw a little bird, very much frightened, darting here and there, trying to find some place of refuge from the fierce grasp of a hawk. Seeing the open window, the bird flew, in its extreme terror, toward it, and with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger, and saved it from a cruel death. Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble as much as the trembling little bird that nestled so safely in his bosom did. So he took up his pen and wrote that sweet hymn:

"Jesus, lover of my soul,
Let me to Thy bosom fly."

—Ex.

THE BEAUTY OF THE PREACHER'S CALLING

CONTINUED FROM PAGE SEVEN

if you are going to preach in the Church of the Nazarene you must be sanctified wholly; and no matter what church one is in I would not advise an unsanctified man to preach. You must be fully willing to obey God in all things; you should really have a zeal to do something for God and souls. From this you may go on to a burden for the advancement of the cause of God among men; out of this there may spring an inward desire to do your utmost to answer your own prayers. Here God is likely to impress you that you should give your life in service for Him. If you are still reluctant, opportunity is likely to come for you to "Try the spirits," and the final "proof of the pudding is in the eating." If God blesses your efforts you will want to try again and people will want to hear you and you will be a preacher.

If He calls, and when He calls, will you not answer, "Here am I"; and by His grace and help enter the beautiful calling of the preacher with all of its trials and triumphs; with its few and insignificant drawbacks and its many and unparalleled advantages?

ZENANA WORK

By Miss MAUDE VARNEDOE

THE Lord wonderfully opened up the way for me to begin zenana work. The first day I went out alone, as I sat in the courtyard and sang and talked about Jesus, He blessed me so I could hardly keep from shouting. It was always a blessing to go out with one of the other missionaries, but now that we can go alone (yet not alone) it is a greater blessing. The next day one of the teachers and I went out to a village about two miles away. We walked over a plowed field, and surely our feet were blistered, but as we trod along, realizing that we were ambassadors for King Jesus taking such a glorious message to some of the most needy people on earth, we scarcely felt the blisters for the joy that was in our soul. When we reached the village we could find only Mohammedans. They were very difficult to deal with, as their village language is quite different from the pure Bengali, but again the Lord undertook and led us into a home where one of the women could understand our words, and there we learned some of their expressions, which we used at the other places. We were pretty hot and tired when we got back home, having walked about four miles. None of us had visited that village for a long time. Some of the people were glad to see us, while others were not.

I have been praying about getting a tonga and pony especially for my zenana work, and without my saying one word to any one the friends at home have sent me nearly two hundred rupees to be used just as I desire. Bless His name! Surely He does answer, even before we call.

We have had some very unusual happenings during the last week. Last Tuesday morning one of our younger boys took cholera. He lived until about 3:30 p. m., and we did not then have time to have a casket made and get him buried before night, so about 9 p. m. Mr. Franklin, with two of our Indian preachers, followed the corpse, which was being carried by men, as it had been raining too much for the carriage to go to the cemetery. Providentially, the moon was shining some at that time. Mr. Franklin said it was a pretty lonely walk. We were to have had a memorial service Wednesday afternoon, but just as the meeting was started a terrific thunderstorm came up and we had no service at all. All of us stayed in the schoolroom until after 6 o'clock. Thursday morning at 4:30 two of the girls called me, saying another one was vomiting severely (a symptom of cholera). You may be sure it did not take me long to get to her. I gave her some medicine and came back to my room, but before I could settle down I had to go back and give her some more medicine, after which she got better. Thursday afternoon an awfully angry cloud came up and we had more wind, rain, and hail. Friday only six of the girls were sick; they are all better now.

We thought the cholera danger was about over, so let all the boys come to service yesterday. God

gave us a good service. This morning early Mr. Franklin came over and announced to me the fact that the baby boy in Hope school had cholera. He has not had such a violent case and is still living with a bare possibility of getting well.

HELP US SAVE THE CHILDREN

By Rev. OSCAR HUDSON

The representatives of the General Orphanage Board are meeting with great encouragement and attendant success wherever the opportunity is offered to present this much needed yet sadly neglected work of the Church of the Nazarene. At each of the District Assemblies in the eastern part of the country ample provisions have been made for explaining to the Assembly the purpose of the board's creation and the possibilities that are within our reach, as well as the responsibility that is laid at our doors. Much enthusiasm has been manifested and interest in the work shown. Wherever we have had an opportunity to reach a church in passing from one Assembly to another the people have responded gladly and liberally with their means. The Lord seems to be putting the work on the hearts of His people and showing them that something must be done for our children who are left without parents and home.

We find a number of our people who do not seem to understand the purpose of the General Orphanage Board. The desire of the General Assembly was to form within our church an organization that would create agitation, solicit funds, and otherwise build up a constituency for the erection and maintenance of an industrial home for children. In every section of the country they are to be found stranded without friends or home. In some instances they have friends or relatives, but they are not in position to give them aid. Their condition exposes them to ridicule and ostracism, excludes them from that character of society that elevates and develops them, and creates about them a sort of a caste system as cruel and relentless as India knows today. There are exceptions where one breaks through and climbs the ladder of success, but the majority of them, exposed to the street with the coarse and vulgar for companions, shut away from religious services, and often from literary school, drift into vice and crime, reach a premature death, a pauper's grave, and a devil's hell. In many instances, too, they had Nazarene parents who lived and sacrificed for our institutions, went on to heaven, and left their children—to what?

They could not leave them to the church, for the church has made no provision for them. We have not considered them worth our while, or have supposed that somebody else would pick them up and give them the attention they must have or be lost. We have gone after the drunkard and the harlot, but made no provision for the innocent child. We have invested hundreds of thousands of dollars in schools for our own children, but spent nothing to prepare a place where the child without parents can have a chance to develop. We have done a great deal to help those across the ocean, but suffered those about our feet to be trampled down.

Others have made provision for their orphaned children. The Roman Catholic church has her children's homes everywhere. The Methodists, Baptists, Friends, and even the Odd Fellows, Masons, etc., have their orphans' homes. Shall we be less merciful than they? We profess more than they; can we afford to do less, proportionately, along this line than they? We are carrying other lines of work in a way and can do this job, too, if we will make up our minds that we can and go at it with a will. The argument sometimes made that we are too heavily loaded at this time to attempt anything in the way of establishing a home for our children is but a hiding place to escape our responsibility. It may satisfy a stingy heart and deafen the conscience to the innocent's cry for aid, but will it be comforting in the day of judgment and bring forth the applause of the angels when our report is read in the assembly in the skies?

Jesus preached, "Give and it shall be given you, good measure, pressed down, shaken together and running over." And the wise man said, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, yet it tendeth to poverty."

There are those who are anxious to know what character of children's homes we expect to establish? Shall it be a sort of retreat, a cheap affair in an out of the way place, where property will not cost us much or in the more active centers where advantages of enlightenment are to be had? Shall our buildings be of rude construction for the sake of economy or creditable buildings even though erected at greater expense? Shall we employ as workers to care for the children just any one who can be had cheap, or shall we secure intelligent, painstaking, efficient workers, who can elevate the children, even though at additional expense?

The General Orphanage Board has gone over these matters carefully and it is the consensus of opinion that we should locate well. That we should proceed along that line which will enable us to develop character. That it will not be enough to merely clothe and feed the body. We take it for granted that our people want to sacrifice money and not character. That we want to save humanity and not money. We feel sure that this is God's will, and that if it is, it is also the will of His children; and on this line we expect to proceed.

If we do we must have money. It will be no great load if we can secure the co-operation of the entire church. Two dollars from each member of the Church of the Nazarene would, with what we already have in hand, establish and equip the institution. Think about that statement for a minute. Two dollars a member. Shall we call that a load? The price of our meals for one short day would meet the bill. Why not go on a fast, if need be, for a day and put up this home? It would ring the bells of heaven so loudly that the mudsills of perdition would tremble. Whether you fast or not, we feel sure you are going to get under this load with the General Orphanage Board and help them do the job. We invite and are seeking the hearty support of every member of the church. We must have the active interest and help of our pastors and other ministers in official capacity. Your prayers, counsel, moral, and financial support are things we can not do without if we reach our goal.

The old Roman Catholic church is making rapid strides among us. She is grappling at the throat of our free school system and at the very throat of our government. The situation is becoming alarming to those whose eyes are open to the situation, and the question is being asked, Whence her progress? Shall I answer the question? For ages she has gone after the child. Centuries ago she caught the vision. She saw that boys and girls grew into men and women. She said, "Let me train the child and I will rule the world." She erected her children's homes throughout the country and went after the child. It took money to do it, but it was money well spent, yea, it was a paying investment. These same children went out carrying the doctrines of the Roman Catholic church. They built Catholic homes and went to raising other Catholic children. All the time they were supporting Catholic institutions, and many of them left valuable legacies to the old church when they died. The money has come back over and over. Much of their support for these children's homes has been drawn from business men outside their church, for business men want to help the unfortunate child. They saw the Catholic church was feeding and educating them and making intelligent citizens of them, and what if they were biased to that faith? Religion, they soliloquized, was not made up of theology anyway, but practical mercy and helpfulness. They will do us the same way when we begin to get a creditable institution on its feet and to doing something in the way of really developing helpless children.

We will never be less loaded than we are now. To wait for an opportunity is parallel with the fellow who waits for a more opportune time to get saved. "Procrastination is the thief of time." While we wait they die. We are carrying a load along every line, but we will never carry less. Our people are a zealous people. To do less per capita for missions than we are now doing is to go backward, and our watchword is forward. To do less for education than we are now doing is to put the knife to the sheath in our preacher- and missionary-building arrangement, a thing we will never do. Just so on every line. We will never be in better position to build than we are now. So let's up and at it. And let all the people say, Amen!

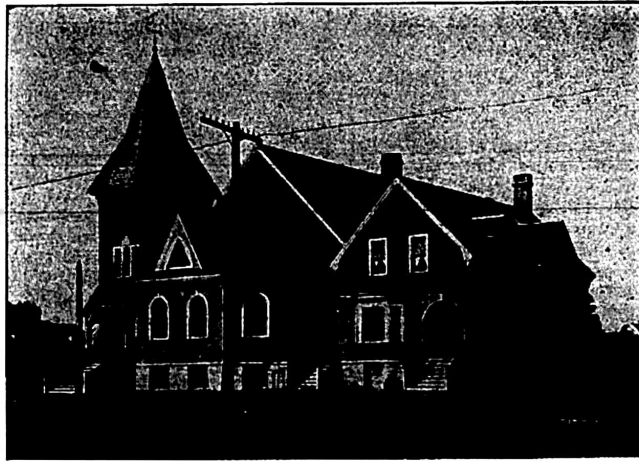
PENIEL, TEXAS.

New England Assembly

One of the best Assemblies ever conducted on the New England District came to a close on Sunday night at South Portland, Me. General Superintendent Williams presided with grace and ability. He holds a warm place in the hearts of New England Ministers and there is a confidence for him in these parts. The Assembly was large, with a splendid representation from the six states and provinces which comprise this District. It is only a question of time when of necessity there will come a division of the District. The District reached high water mark on missions and pledged \$22,500 for this cause this year besides raising \$1,000 for two new tents to be operated over the District this summer.

Rev. S. W. Beers, pastor of our church at Lynn, Mass., was elected District Superintendent and Rev. H. H. Washburn, the retiring Superintendent, takes the pastorate of our church at Portland, Me. One of the advance steps of the District this year was the purchase of a beautiful grove near Reading, Mass., for a District camp ground. This will give the District ample opportunity for a mammoth summer convocation equal in interest and blessing to the annual Assembly and will prove a great boon to every interest of our work.

The care and hospitality of the South Portland church in entertaining the Assembly was of the first order. Numerous homes outside the church were opened to the delegates and three of the city



CHURCH AND PARSONAGE, SOUTH PORTLAND, ME.

churches were supplied by our brethren on the closing Sabbath. The last service of the Assembly was held in the large Methodist church, which was well filled to hear L. Milton Williams bring the closing message. The message was characteristic of this old-fashioned prophet of the Lord and soon that Methodist altar was lined with seeking souls and the music of victory was apparent everywhere. Truly it can be said that the thirteenth annual New England Assembly closed in a blaze of revival glory and with great inspiration delegates and preachers returned to their homes.

C. P. LANPHER, Reporter.

WEEK OF EVANGELISM

By Rev. L. C. OSBORN, CHAOCHENGSHEN, CHINA

The week of evangelism which began Monday, February 23d, just after Chinese New Year, was one of marked blessing to the native church and to all who took part in giving out the gospel of our Lord and Savior Jesus Christ.

On the Sabbath preceding God blessed as we gathered from Nehemiah 4: 6, "For the people had a mind to work." Emphasizing the importance of each one doing his part in the face of opposition and letting nothing hinder.

A band of thirty or more, including native preachers, Bible women, lay members, and missionaries, organized into groups of three and four, and went out in every direction, visiting many villages and scattering the gospel seed as they went. By this means, in one week's time, many thousand souls heard the Word of life, probably many for the first time.

Some who went could do no more than give a simple testimony, but they were strengthened and blessed in doing so. Praise God!

Wherever we went we were treated most cordially. The people listened intently. When we would enter a village they would bring us benches and tea, and at one place they even brought food for us to eat. A large number promised to attend our quarterly meeting, and many of them kept their promise.

Exultation alone will tell what has been accomplished in this week of evangelism. Doubtless some seed fell on stony ground, but not all, because God has promised that his Word should not return unto Him void.

Now, dear ones, join us in prayer that not only the seed recently sown but all that has been previously sown may spring up and bear fruit a hundred fold.

I fully believe that there are multitudes of souls that would repent were it not for the awful ridicule and persecution that they would have to pass through. I also firmly believe that if we had a larger force of workers, so that these people could

hear more, and also a larger volume of prayer going up to the throne of grace from the homeland and on the field, such pungent Holy Ghost conviction would settle down upon the people that they would come in spite of all opposition.

Let us look to God for more laborers and praying friends. With Romans 10:13-15 as greetings, and for your meditations, I will close.

NEBRASKA DISTRICT

Since last reporting we have been busy continually with the churches and in new fields. God has given grace and strength for all needs and kept us on the victory side. Hallelujah to His name!

We have visited most of the churches for the second and some for the third time during this Assembly year. After closing the Guide Rock meeting, where we organized a class, we stopped off at Jansen for two nights and helped push the battle there, then went on to Newman Grove for a week's meeting and to dedicate the church. But a chickenpox scare which the town official presumed to call smallpox and closed the Nazarene meeting, while two other meetings were left running in the town, compelled us to postpone the dedication service. We then went on to Page, Neb., having received word from the presbytery that we could use their empty church there for a meeting, but upon arrival found that the Campbellites still held the keys and would not let us into the church for services, one man stating that it was against the Bible to let us hold services there. We returned and stopped at home for two days, then came to Jansen to help break through at this new place. The meeting had been running for five weeks without a move, but after another week's preaching and praying and shouting the break came with an altar full of seekers and we had complete victory each night until the Easter snowstorm struck us and completely blockaded the roads for days. We were expecting to organize a class there on Easter Sunday, but the people could not get out. After several other attempts to give them a service and organize, which failed on account of rainstorms each Sunday for five Sundays, we were able to get back last week, Friday, and stay over Sunday, May 2d. Had several blessed services, but at present it did not seem wise to organize. We took in those who were ready to come into the

church as members of the Fairbury church. The people were greatly disappointed that Rev. W. D. Shelor, who was there as evangelist through the whole meeting, did not return from the East to take up the work and some hesitated in coming in for the present. Brother Shelor left a good influence and we had hoped he would return and pastor the flock, which greatly desired his services. However, Brother Brown, pastor at Fairbury, will supply the work till Assembly, giving them two services a week, and we believe we shall be able to organize by that time.

We have visited the following churches: Lincoln, Beatrice, Fairbury, Atlanta, Kenesaw, Hastings, Kearney, Grand Island, York, Burr Oak, Guide Rock, and Newman Grove between revival meetings in new fields. All the pastors are doing good service and pushing ahead and doing their best to preach, push, and develop the work. Several of the churches are planning for summer campaigns and Hastings is to begin this week with the Aycocks as workers. May God give them, as well as all of our churches, a sweeping revival. We are praying for and trying to get our people one and all to pray and work for and expect a great time of salvation in every church. We must keep the revival fires burning, brethren. This is our calling, to rescue the perishing. We want to come to our camp-Assembly with reports of victory all along the line. Don't forget to keep the coming campmeeting and Assembly, August 3-16, at Hastings, before all our people and all friends. Pray for it, work for it, and be sure and plan to come. Circulars will be out in due time.

Rev. C. E. Roberts, our zone secretary of the Home Mission Board, was with us for about two weeks and visited ten of our churches. He was gladly received and was a blessing to all the churches he visited. Our people, after listening to his messages and presentation of the home missionary plan, caught the vision and were glad to respond with a liberal offering and all of the churches went over the top of their apportionment for home missions. The great need now is to get suitable workers to push the work in new fields and also in our weaker churches. Pray the Lord of the harvest to send forth reapers into this needy field.

Brother C. E. Roberts and myself visited Omaha to spy out the land and look for a location for a great siege meeting there as soon as we can arrange for it. We found several buildings which may be had, but nothing definite could be settled on at this time as we can not secure the necessary workers just now. But we have gotten, to some extent at least, the lay of the land and a better outlook. We believe God wants us in that great and wicked city as a Church of the Nazarene to lift up and preach holiness to the masses of people. We are praying God to soon open the way for a great campaign there.

THEODORE LUDWIG, Superintendent.

HAPPY IN THE PRAY

Report from Miss Sarah M. Cox

I am so happy to be in the work of the Lord here. I like Coban very much and am well pleased with the work here. Miss Phillips has done splendid work in the school. We feel sure that the Lord has blessed in a very special way, but we are expecting far greater things in the future. We have our building full to the limit now, and do not see how we can receive one more child unless our capacity is increased. We are hoping to open a school for boys also in the near future. Daily we are laying these needs before the Lord with confidence that He is going to fulfill His promise in our behalf by supplying every need. The Lord is working in hearts and we are expecting to have some consecrated, trained workers go out from these schools.

The blessing of the Lord is upon the services in the church now, though we have not seen the revival we desire to see. Our special evangelistic services begin next Sunday, April 11th, and we do so long to see the outpouring of the Spirit in our midst. We shall have services here for two weeks and then go out for a campaign in the surrounding country.

This week my heart has been made sick as I have watched the Catholics in their observance of "holy week." I should not expect to see idolatry more rank in the heart of Africa or China. Yesterday they had in their temple a mock crucifixion of Christ, then carried the body (a wooden image with the imitation blood streaming down) through the streets for hours. The great crowd that followed in the procession seemed to be on dress parade. For weeks they have been carrying their idols through the streets each Wednesday and Friday night. Truly they appear as sheep without a shepherd. If you

Brother Bud's Good Samaritan Fund



Greetings, to the many HERALD OF HOLINESS readers this week: Well, amen! You will see by the last week's number of the HERALD OF HOLINESS that we have a Good Samaritan's corner now under way, and already my friends are helping me to make this one of the

best and most far-reaching and useful lines of work that we have yet undertaken.

I am sure that our heavenly Father will be pleased for us to undertake this great and glorious work. Well, why not? It is not being worked by any of the holiness papers that I know anything about, and why not the HERALD OF HOLINESS have a weekly Good Samaritan Fund, and place the HERALD OF HOLINESS each week in these institutions which are in as great need of the blessed doctrine of scriptural holiness as any other institutions on the face of the earth?

And the next question to settle is, "Who is going to do it?" Well, here is the answer: It is up to us to do it if we want it done, and we want it done; and by the help of our friends and our blessed Christ, who loved us and gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works, we will do it for the glory of God and the good of suffering humanity. I want every Nazarene preacher and every other preacher of any faith who reads the HERALD OF HOLINESS to at once write to Brother P. H. Lunn, at the Nazarene Publishing House, and give him the names of the hospitals, old folks' homes, orphans' homes, rescue homes, public libraries, jails, penitentiaries, county poor farms, schools of correction, insane asylums, Y. M. C. A.'s, and Y. W. C. A.'s, W. C. T. U., army camps, navy yards, and all institutions where they need good, wholesome, and sound reading matter.

We see everything in the land almost flooded with all kinds of poison and dangerous reading matter. The Devil will see to it that his poison is placed in the depots and hotels and public libraries, while we as a people have

the best and cleanest reading matter on the face of the earth, and yet make so little effort to get the best reading matter before the dying multitudes of this poor old sin-cursed earth. Well, amen, we will repent and return to the Lord and do our first works over again if necessary. But we will rise, and in the name of our blessed Christ we will see that tens of thousands of suffering humanity will have a chance to hear of a salvation from all sin for all men provided through the shed blood of the Son of God. And I want my readers and friends to feel that we have a good field and a glorious opportunity, one of the richest in many respects of any in this nation. For the great masses of suffering humanity in the above institutions very seldom ever get to see a clean holiness paper. If a traveler happens to wait a few hours in the depot for his train to pull in, the only religious reading matter that he will see is a dose of poison that will kill him spiritually if he would read the dope. Russellism and Eddyism and Unitarianism and Universalism have flooded the land with their poison, and yet they have not one thing in the universe, to offer a dying sinner but eternal death if he takes their poison. It will kill him and he will die without one ray of hope.

Now we holiness people see that and it is up to us to do our dead level best to spread a clean, pure literature over the land and especially to unload a part of it in these institutions that need it so badly. And by the grace of God we will send them a paper that will bless and encourage them and give them some good, wholesome reading matter that will feed them mentally and spiritually, and one way to do this is for my friends over this nation to at once send to Brother P. H. Lunn, of the Nazarene Publishing House, a splendid offering to help us place the HERALD OF HOLINESS in the above institutions.

Remember any amount you send will be a good offering, and if you can't send ten dollars, send one. But if you can send ten, don't send one, and with your offering tell Brother Lunn which one of these institutions you want the HERALD OF HOLINESS to go to. May the Lord bless you abundantly is my prayer. Let's keep up the fight and press the battle to the gates of the Devil. Grace and peace be multiplied unto you. Amen!

BUD ROBINSON.

Nazarene Y. P. Societies

Conducted by DONNELL J. SMITH

WHITHER BOUND?

IN the days before the wireless and in the time when the sailing vessel was queen of the seas it was a custom when one ship would pass another on the high seas to call out, "Whither bound?" This was not only a friendly greeting, but upon ascertaining the destinations there was often a transfer of mail and exchange of necessities of life. Longfellow, in one of his poems, has likened us to "ships that pass in the night." And as we pass each other this week through the Young People's column I want to sound out the call, "Whither bound?"

But some one replies, "We are all Christians bound for heaven." In general we know this to be true, and we rejoice with each one who has departed the city of Destruction for the City of God. However, as a ship in leaving the home port for some distant land not only takes in general the course that will bring it safely within the harbor, but day by day takes observations to ascertain their position, so we in our journey across life's sea must have more than a general course. We must have definite objectives and careful observations must be taken along the way. Jeremy Taylor said the work of the soul is cut short, facile, sweet, and plain and fitted to the small portion of our shorter life."

An officer on one of the great ships that sail between San Francisco and the Orient recently related to me how in their last voyage from Hongkong to Kobe, Japan, they were two days in a dense fog that made impossible the taking of observations. Finally on the morning of the third day a few hours before sunrise the fog broke and a few stars were seen. Observations were hurriedly taken and it was found that the tides and currents of those treacherous waters had drifted the ship forty miles off the course. The Pacific coast is strewn with the wreckage of vessels which, despite chart and compass, have been carried off their course to destruction. And who will deny that the shores of time and eternity are likewise strewn with the wreckage of men and women who failed to realize that the Christian life was more than a desire to live a respectable life and to anchor at the end of the journey in yon haven of rest. A hundredfold more dangerous than the currents and winds that sweep the seas are those spiritual tides that seek to sweep our barques from off their course.

In 2 Peter 1:5-7 we read (Rotherham translation): "Bringing all diligence, supply further in your faith courage, and in your courage knowledge, and in your knowledge self-control, and in your self-control endurance, and in your endurance godliness, and in your godliness brotherly-affection, and in your brotherly-affection love." Peter would here teach the Christian that what is generally known as "growth in grace" is no product of indifference, but is realized by making these fruits and graces of the Spirit definite objectives in our spiritual life. They are added or augmented and enriched only when with valor and perseverance and prayer we strive after them. These are to be mileposts that as we set out on the day's journey we purpose to reach by noontime, or before darkness settles again. By observations we are not to understand any morbid introspection of our feelings, but a manly, candid recognition of any falling short in our effort to attain these fruits and graces. Failing to take such observations we are blinded to our true attainment in spiritual things: we cover with excuses what should be honestly acknowledged. If we were as determined and as practical in our effort to possess these excellencies of grace as the ambitious man of this world is to acquire those qualities of personality that will make him a successful business man we would lift much of the reproach that is weighting down the cause of Christ and adorn in a more glorious way the doctrine of God our Savior.

could only see these things you would agree with me that it is a sight to sicken the heart. These people have only a form and know nothing of a real Christ, a living Christ that can satisfy the heart. How much they need the gospel of Christ.

The missionary's life is a very busy one even in the beginning. I find myself very much occupied these days. I am studying the language. Of course my study of the Spanish before coming to the field has proved a great advantage to me. I trust I may soon be able to preach to the people in their own tongue. The Lord does bless and fill my soul with victory, and I am grateful for the privilege of laboring in the great vineyard.

WASHINGTON-PHILADELPHIA DISTRICT ASSEMBLY

The thirteenth annual Assembly of the Washington-Philadelphia District convened at Norfolk, Va., April 14th, with General Superintendent R. T. Williams presiding.

The reports from the various churches showed very satisfactory gains on most fields. The net gain in total membership was 5 per cent. As compared with the preceding year the total amount collected for foreign missions showed a gain of nearly 25 per cent, while home missions showed a gain of over 400 per cent. All the other interests of the church were well cared for.

The various institutions of the church were well represented at the Assembly. Among the representatives of these institutions were Rev. DeLance Wallace, representing the Publishing House; Rev. F. J.

Shields, and Rev. F. C. Norcross, representing Eastern Nazarene College, and Rev. Oscar Hudson and Mrs. Nettie Hudson, representing the Orphanage. The missionary anniversary was attended by a great congregation and after brief services General Superintendent Williams proceeded to take pledges for our missionary work, receiving \$3,840 for home missions and \$6,560 for foreign missions, a total of \$10,400, as against \$4,495.63 collected for foreign missions and \$1,516.62 for home missions, a total of \$6,012.25, during the past year.

A spirit of harmony and unity pervaded all the meetings and in no case was a second ballot required for an election. J. T. Maybury, our beloved District Superintendent, was re-elected and his salary was advanced \$300.

Not least among the services were the evangelistic services held each evening. General Superintendent Williams, J. T. Maybury, and Oscar J. Hudson preached at these services and every service saw seekers at the altar praying through to salvation and to sanctification. These services reached their climax in the final service on Sunday evening when a great wave of conviction swept the congregation and a dozen seekers knelt at the altar, most of them praying through to glorious victory.

The most sincere thanks of the Assembly are due to the pastor and to the good people of Norfolk for the magnificent manner in which they entertained the Assembly. Many who were not members of our church opened their homes to receive the delegates, exhibiting a spirit of most sincere hospitality.

Altogether the Assembly was one of the very best in the history of the District and all who attended came away with a clearer and better spiritual understanding. A. HUDSON, Reporter.

ARKANSAS NAZARENE SEMINARY

We are closing the most successful year that the school has ever had. The enrollment reached 215, and we have the largest number of students at the close of school of any year in the history of our school. The interest has been on the increase throughout the year, and the students are all planning to come back next year. Best of all, the spiritual tide has been rising and we close in the midst of a gracious revival.

The plans are completed for commencement, which will be May 22-26, and we are expecting this to be the greatest that Vilonia has ever had. Besides the regular exercises Dr. James B. Chapman will be with us to preach and to lecture on Home Mission work. Plan to be with us, visit your school and at the same time enjoy the preaching and the commencement exercises.

The prospects for next year are better than we have ever seen. More people are looking our way and we are expecting a much larger enrollment. We have made a few additions to our faculty for the coming year, with the aim of making every department as strong as we possibly can. Also we have let the contract for a new electric light plant which we expect to have installed before commencement. If you are interested in a school that is away from the evils and allurements of a city, write for a catalog and any other information that you may desire.

L. T. CORLETT, President.

ALABAMA DISTRICT

The meeting at Fairfax, Ala., was hard fought and hotly contested, the Enemy retreating only as he had to, but it resulted in a great victory for souls and the Church of the Nazarene. Seventy-five prayed through in the good old Nazarene style and a church of twelve members was organized and a place of worship secured. Rev. J. W. Heathcock and my wife were my collaborators in this meeting and added much to its success. Mrs. C. Kirkpatrick, a member of our church at Lowell, Mass., made this meeting possible. She is pure gold and God is greatly using her in this village of two thousand inhabitants. Fairfax is a new town, having been built in the last five years. The officials have not only made it a sanitary place but a beautiful place in which to live.

Evangelist J. A. Manasco has just closed a great revival with our church at Florence. He reports a fine class received into the church, a number of subscriptions for the HERALD of HOLINESS, and an offering of \$108 for home missions. We appreciate men who will push the work of the church. He is now with our church at Calera.

The campaign in Pensacola with Evangelist B. H. Edwards is proving a great success.

H. H. HOOKER, Superintendent.

CHICAGO CENTRAL MINISTERIAL ASSOCIATION

The fourth annual meeting of the Chicago Central District Ministerial Association was held with the church at Auburn, Ill., Rev. H. S. Hester, pastor, April 21-25. This proved to be the best meeting the association has held. Many of the papers were most excellent, and we would that the church at large could have heard them. The officers elected for the ensuing year were as follows: Rev. C. A. Brown, president ex-officio; Rev. T. H. Agnew, first vice-president; Rev. H. S. Hester, second vice-president; Rev. C. H. Strong, treasurer, and Rev. D. L. Mounits, secretary.—D. L. MOUNITS, Secretary.

THREE NEW CHURCHES ON COLORADO DISTRICT

Since last report we have been continually at it, and we are glad to report again that the Lord is blessing and giving victory. A number of gracious revivals have been visited upon a number of the churches and in new fields. A good, warm spiritual atmosphere obtains in all the churches.

The new church in Florence is taking firm root and a successful future seems assured. Rev. R. J. Phumb-will supply there the remainder of this year.

We have three new churches since last report, with pastoral arrangements for the remainder of this year as follows: Federal, Wyoming, Rev. and Mrs. J. A. Anderson, pastors. So far as we know this is the first Church of the Nazarene organized in the state of Wyoming. Brownwood, Colo., Rev. D. I. Vanderpool; Cheyenne Wells, Colo., Rev. C. A. Gelst. This latter is twenty miles north of Cheyenne Wells in Cheyenne county. Each of these churches is preparing to build this summer and we trust and pray for them a successful future.

District finances are in good shape, and it appears that in all departments we are going over the top for the year. We are already about \$500 over the top for Foreign Missions on the pledge made at the last District Assembly, which was for \$2,500. We praise God for all and give Him the glory.

A. E. SANNNER, Superintendent



DR. REYNOLD'S BIRTHDAY

When General Superintendent Reynolds, on May 12th, reached the sixty-sixth milestone of his pilgrimage he was at headquarters diligently attending to correspondence and other duties connected with his office as President of the General Board of Foreign Missions. Brother and Sister E. G. Anderson invited him to eat at their home that evening.

When he reached the house and was shown into the dining room, its illumination came from sixty-six tiny candles on a beautiful birthday cake in the center of the table, around which were seated all the office force of the G. B. F. M. As Dr. Reynolds took his seat Brother Hunt started "Best be the tie."

Brother Jones was then called upon to say something. Taking from his pocket a New Testament and Psalms which had been given him by a friend one Christmas, he read the inscription on the flyleaf and a few appropriate verses inside. Then he returned the book to his pocket and made some fitting remarks, at the close of which he drew again from his pocket the New Testament and Psalms and read from the flyleaf, "To Dr. H. F. Reynolds: Heartiest congratulations to you on this your sixty-sixth birthday, from the office force, General Board of Foreign Missions, Kansas City, Mo., 5-12-20. 1 Cor. 2:9, 10." Oh, this was another copy, quite new.

Dr. Reynolds arose, deeply moved, and in a few well chosen words expressed his hearty appreciation of the kindness of Brother and Sister Anderson, shown in these felicitous arrangements, and of the precious little volume in his hand. Opening just a little door of his inner life, as it were, he acknowledged that in the last few days he had felt an unusual loneliness [here came into the mind at least one of his auditors the question, "Have I, in my intercourse with him in the office, shown any kindness that would tend to relieve that loneliness?"]. He spoke very tenderly of Mrs. Reynolds, saying that her presence was the only thing he could think of that would add to the pleasure of an occasion like this. He said that next to the Lord she was one whom he could love just all he wanted to.

Then Brother Anderson not only gave thanks for the food, but prayed most tenderly and earnestly for Sister Reynolds, Miss Belle, and all the members of our dear brother's family, now in Haverhill, Mass.

All hands—and mouths—then gave chief attention to the dinner, which was one of the just-right kind that Sister Anderson always prepares.

By unanimous vote a night letter to Sister Reynolds was ordered, also these paragraphs for the HERALD of HOLINESS.

In his nice little speech Brother Jones had expressed the wish that Brother Reynolds might continue with us till the digits of his present age are inverted. Surely all readers of these words join in this wish.

SOUTHERN CALIFORNIA DISTRICT

This has been one of the very best years in the history of the District. We have had the greatest meetings and the largest results of any previous year. There have been at least four thousand seekers at our altars this year, and most of them have come through in the old-fashioned way. The fire has burned brightly and its glare has almost blinded some folks; so much so that victory and holiness looked to them, as they beheld us with prejudiced eyes, like Ishabod. But the glory is still upon us, and with a District perfectly united and harmoniously pushing the battle to the gate of the enemy we are seeing great results. We have organized the third church since the General Assembly, and we now have one tent in

Riverside and another one at Chandler, Ariz., manned by strong evangelistic parties who are pushing on, kindling fires as they go. We expect to organize one or two more churches before our Assembly in June, which meets at San Diego, June 16-20, Dr. Reynolds presiding. We have raised large sums for missions, the largest by far of any year in our history. Thousands upon thousands of dollars have been raised for church debts and improvements, and other interests of our great church such as education, Church Extension, Publishing House, and home work have received thousands more. The university has had the largest registration but one in its history, and the coming year bids fair to outstrip them all. Truly God is with us. And if we do not mistake the signs, the city of Pasadena will give us in the neighborhood of a million dollars for an endowment. Glory to God! I pity the fellow who wears blue goggles and can not see the glory, and hear the going in the tops of the mulberry trees. The year is closing in a blaze of glory. Pastors are being settled for next year with good increase in salaries. There will be but few changes. God has brought us all safely through the "flu" plague—none of our pastors nor their families have died. We thank God for this. We are looking forward to a great Assembly at San Diego. Brother Bates and his faithful people are making great preparations for the gathering of this holy convocation. Amen. Pray for us.—HOWARD ECKEL, Superintendent.

AMONG THE CHURCHES

MIAMI, FLA.

—We have closed a successful meeting here in the South Side Methodist Church. God gave us a gracious victory, and the pastor, Rev. J. E. Pritchard, and wife stood by us. The closing night was a scene of real victory, as the altar was filled with seekers who soon became happy finders. We were much encouraged by the presence from time to time of Rev. G. W. Glover and his good people from the Church of the Nazarene, who were always ready to help push the battle. On the closing day people came from various surrounding towns and we enjoyed an all-day meeting with basket dinner in a beautiful grove near the church.—H. W. Sweeten.

RACINE, WIS.

—Great day here Sunday, May 2d. Rev. E. D. Russell of Bonham, Texas, was with us, also Brother Alfred Nelson, of Chicago. Several professions of justification and sanctification through the day. Four hundred fourteen dollars and thirty cents was raised for orphanage work. Mrs. Hoke is very sick at this time and requests prayer of God's people for her body.—J. O. and Edna W. Hoke, Pastors.

FLORENCE, ALA.

—We have just closed a glorious revival with Rev. J. A. Manasco as our evangelist. God was in the midst of His people. A goodly number paid the price and came through with a shout and a shine. A class of eleven was received into the church, with more to follow. We closed in a blaze of glory with seekers at the altar. The church was greatly blessed and encouraged by the soul-stirring messages of the evangelist.—R. S. Rushing, Pastor.

MANNEFORD, OKLA.

—We have just closed a three weeks' meeting at Prairie View schoolhouse, three miles east of this place. God's power to save and sanctify was made manifest. Sunday, May 2d, was a day long to be remembered. The heavenly fire fell upon us and six persons prayed through to victory. The meeting closed with twenty-eight saved or sanctified. We expect to organize a Church of the Nazarene.—C. E. Peacock and Wife.

MANSFIELD, ARK.

—God is blessing here and souls have prayed through since we came. Have had six additions to the church. Great services here over Sunday. Brother L. R. Hibner was here in the interest of Home Missions and raised \$234.50 for missions, having paid on our work \$140 for missions. This year we have paid \$450 on our church note. We received nineteen subscriptions for the HERALD of HOLINESS. To God be the glory.—W. C. Thornton, Pastor.

ALMA, ARK.

—The meeting at Cross Lanes, eight miles south of this place, starts off well. Large crowds and hungry souls seeking the Lord. This truly is a white field and workers are few, but by faith we can see a Church of the Nazarene standing out here on these fertile plains. Help us pray to this end.—J. D. Edgin, Evangelist.

LONG BEACH, CAL.

—The battle is on and God is blessing us. The future looks bright with great possibilities of a great

NEW FIELD SECRETARY

The General Board of Foreign Missions, Church of the Nazarene, has recently elected Rev. Stella B. Crooks as their Field Secretary. She is also Field Secretary of the Woman's Missionary Society.

Many of our readers need no introduction to Mrs. Crooks. But for the benefit of those who do we may say that for the last year she has been assistant pastor of our

First Church, Chicago, and before that she was an evangelist of our Northwest District. In every capacity she has made good proof of her ministry; and as she has the foreign work on her heart, and keenly appreciates its importance, we are confident that she is the one for this office.

E. G. ANDERSON, General Secretary.

revival. Our mid-week prayermeeting has been a great blessing and has been well attended, also the cottage prayermeetings. Our Sunday school is coming up the road. Last Sunday, May 2d, was a great day with us. God was with us in mighty power. We had with us representatives of the Pasadena University faculty and student body. Professor Meyers brought us an excellent message in the morning. In the afternoon we had a platform service, and Brother Reed brought the message in the evening. God moved on the hearts of the people. Six souls found their way to the altar and five prayed through to victory.—J. V. Smith, Reporter.

WASH, OKLA.

—We are getting along fine here. Our prayermeetings and services are well attended and the church is in a good spiritual condition. I have just returned home from the city of Tulsa. We have a little work in West Tulsa, but none at all in the central part. We have access to two nice buildings and we are praying God to make it possible for us to purchase one of them. I was called to Tulsa to hold a meeting for the Free Will Baptist people, but they only let me preach three nights, so I left them and went to the Church of the Nazarene. We had a good time and took three into the church.—J. W. Dodd and Wife, Pastors.

EL PASO, TEXAS.

—We have had a great revival here with about one hundred seekers, and they are still coming. Plans are on foot to plant a Church of the Nazarene here. Please pray to this end. Brother Athans, in charge of our Mexican work, is helping us tremendously. God has used him mightily in this city.—Evangelist E. Arthur Lewis.

PAVO, GA.

—We have just closed our second meeting in this state with victory, seven miles east of this place. The Lord gave us a good meeting and several prayed through for either pardon or purity. The closing Sunday was a great day. Four of the best families came into the church. This was said to be the first revival in this community for twenty-three years. We never saw a more needy field. We found numbers of children who had never been to Sunday school or church. The HERALD of HOLINESS was placed in every Nazarene home. We are delighted with our work in this great Southland.—Mrs. Agnes White-Diffie, Verdie Sallee, Nadyne B. Smith.

SHOOLS, IND.

—We are praising God for the good meeting at Woodlawn, near this place. The majority of these people were not only opposed to holiness but to anything pertaining to spiritual religion, but God so manifested His power until the hearts of a goodly number were saved in the old-fashioned way. A number are seeking the blessing of holiness and some are happy finders. Pray that God shall increase His workers in this part of His vineyard.—I. B. Sipes.

MADILL, OKLA.

—These are good days for us here. God is giving us souls almost every Sunday. Our Thursday night prayermeeting is being well attended and the Sunday school is fine. We have had some wonderful cases of divine healing. Thank God for the old-time power. We are believing God for a great year.—F. C. Savage, Pastor.

WAUSEON, OHIO

—We have just closed a successful series of re-

vival meetings with Sister Flora Ruth as the evangelist. God was with us from the start and quite a good number prayed through to victory. The singing and preaching were in the Spirit and God blessed the truth to all that came to hear. We believe we can safely say that this has been the best year of victory and progress that the Nazarenes in this place have had. To God be all the glory. We are very sorry to leave this people and have been repeatedly urged to remain another year, but have felt led in another direction and have accepted the call of our people and we trust of God also to Colorado Springs, Colo. May the Lord be with Brother Ernest Bradford as he takes up the work here.—L. E. Grattan, Pastor.

EVERETT, MASS.

—The past Assembly year has been a good one for the church here. Some of our members have been called to join the church triumphant and others have removed, but we have had others come in to fill up the ranks. Our Women's Missionary Auxiliary has done excellent work in helping to raise the \$1,250 for missions and also in forming a Young People's Missionary Auxiliary and a children's missionary band, but best of all we are glad to report that the spirituality of the church has increased. Our beloved pastor, Rev. A. K. Bryant, who has served us so faithfully for the last six years, has accepted a call to Ontario, Cal. While we are sorry to see him leave us we can not do otherwise than to say, "His will not mine be done." We know him to be a man of God, so feel assured God is leading him. A farewell service was held in the church Tuesday evening, May 4th. We were favored in having so many pastors from our surrounding towns present in the service. As our District Superintendent, Rev. S. W. Beers, could not be present Rev. D. Rand Pierce was asked to take charge of the service. Sisters Delong and Lanpher sang, "I Will Meet You in the Morning." A letter written by one of the sisters of the church as an expression of appreciation of the entire church was read by the clerk of the church and a purse was presented to Brother and Sister Bryant. We were also favored in having our new pastor, Rev. H. C. Stebbins, present with us at this service. After a few words from Brother Stebbins all wished our Brother and Sister Bryant Godspeed on their journey and welcomed Brother Stebbins among us. Our deaconess, Mrs. Mabel Maunder, was consecrated at the District Assembly and one of our young men, Russell Delong, a student at the Eastern Nazarene College, was given a license to preach. God is still calling some from our midst to go out into His harvest fields, for which we are indeed grateful.—C. Louise Crockett, Clerk.

ELLIS, LA.

—God is blessing in every department of the work here. The services are all well attended and blessed of God. The Sunday school is making advancement along several lines with increased attendance. There is a spirit of unity and love manifested and all pull together beautifully. The spiritual atmosphere is fine and a greater burden of prayer seems to be coming upon us for an old-time revival. We are plan-

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College Commencement Programs

OLIVET UNIVERSITY

Olivet, Illinois

MAY 22d to 27th

Saturday, May 22, 8:00 p. m.—Bible College Graduation.

Sunday, May 23, 11:00 a. m.—Baccalaureate, Dr. J. E. L. Moore.

Sunday, May 23, 2:30 p. m.—Missionary Rally, Rev. E. G. Anderson.

Sunday, May 23, 7:30 p. m.—Annual Sermon, Rev. J. E. Gaar.

Monday, May 24, 8:00 p. m.—Piano—Prof. Burkholder.

Tuesday, May 25, 2:30 p. m.—Grammar Grades.

Tuesday, May 25, 8:00 p. m.—Academy Graduation.

Wednesday, May 26, 2:30 p. m.—Educational Rally.

Wednesday, May 26, 8:00 p. m.—College Graduation, Hon. J. Frank Hanly, Speaker.

Wednesday, May 26, 9:45 p. m.—Alumni Banquet.

Thursday, May 27, 10:30 a. m.—Commencement Address, Hon. J. Frank Hanly.

Entertainment free during commencement week.

NAZARENE BIBLE SCHOOL

AND ACADEMY

Hutchinson, Kansas

MAY 22-27

Saturday, May 22, 7:45 p. m.—Music Recital.

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

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

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

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

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

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

CENTRAL NAZARENE COLLEGE

Hamlin, Texas

MAY 22-26

Saturday evening, May 22—Grammar School.

Sunday evening, May 23—Baccalaureate Sermon.

Monday evening, May 24—Program by Music and Expression Departments.

Tuesday evening, May 25—Program by Music and Expression Departments.

Wednesday evening, May 26—Graduating Exercises.

There will be preaching Monday, Tuesday, and Wednesday mornings.

The friends of the institution are invited to be present.

E. D. CORNISH, President.

ning, praying, and looking forward to our campmeeting in June. The Lord is also blessing us along financial lines, and we are meeting all our obligations. Also making about \$800 worth of new improvements around the parsonage and church. Our hearts have been greatly saddened by the transplanting of one of our strong members, Brother Pink Henderson, and though we can't understand all the dealings of God, we are trusting Him; and His sustaining grace has been wonderful, especially manifested toward the bereaved. We are still going forward and trusting God for continued victories.—A. W. and Lillian Wilson, Pastors.

YUMA, COLO.

—We have just closed a three weeks' evangelistic meeting with Pastor J. R. Helm and church here. The meetings were well attended, considering the weather conditions, and also that so many of our folks live in the country and the roads were so bad

it was not possible for them to get in for the first ten days of the meeting. The folks here are good loyal Nazarenes and both pastor and people are sacrificing to the limit, and want to see a good church established here. There were some precious times of victory in the services when the Spirit of the Lord would fall on us, and a few seekers found the Lord in pardon or purity. One man who has been fighting a call to preach got sanctified and he and his wife are planning to attend school this fall. The last night we raised by subscription enough to pay off the debt on the tabernacle. A number of subscriptions were taken for the HERALD or HOLINESS. Let the great Nazarene family remember the folks at Yuma in their prayers, for we have a fine opportunity to establish a strong church here.—Evangelists D. S. Corlett and Wife.

CHICAGO HEIGHTS, ILL.

—Although this is our first report as pastor at this place, we wish to say that we have been on the job and seeing some results from our labors. We have seen a goodly number of souls bow at our altar and some very bright conversions and sanctifications. We have already almost doubled the amount given to Foreign Missions last year. Our church has also recently purchased a handsome sanitary communion service set. When we came on the field we found but very few of our people receiving the HERALD or HOLINESS; now there are very few who do not receive it. Last Sunday our treasurer's receipts were the largest for the year. We had with us Rev. Elmer D. Russell, who presented the needs of the orphanage at Peniel, Texas. In addition to the splendid offering for local expenses our people gave to this cause the sum of \$551.—D. L. Mounts, Pastor.

EVERETT, WASH.

—The work here has been moving on very nicely during the past few months. The parsonage, which has been under repair for a number of weeks, is now finished, and we have a nice comfortable little home in which to live. Having purchased lots on which to move the church, with building expenses being added, the church is carrying a pretty heavy financial burden this year, but we are expecting the Lord to enable us to clear ourselves of all encumbrances in a short time. The different departments of the work are doing very well. The Sunday school is making good progress and is a great source of inspiration to both young and old. Two Bible workers in China are being supported by our Sunday school and on the first Sunday of each month a special offering is given for Foreign Missions. Our preaching services on Sunday are usually blessed much of God. We have had during the past several weeks some unusual manifestations of God's power. Our cottage prayer meetings, and other special services are being well attended, and we believe it is partly through these efforts that we have been able to see hungry souls brought to the Lord. The revival spirit prevails among our people, and we expect our District Assembly to make a

special effort in the way of a revival. Kindly remember us in your prayers. We love the whole Nazarene family, and the HERALD or HOLINESS gets better all the time.—D. Avery Hoover, Pastor.

DALLAS, TEXAS

—These are days of victory with us in the work of the Master. Our Sunday school has grown from seventy-five to one hundred and seventy-five in six months. The Young People's Society is making wonderful progress with new members coming in almost every service. All departments of the church are making a healthy growth and at the same time the spiritual tide is rising as well. Souls are praying through at our altars at nearly every service. We are just opening a revival campaign with Rev. and Mrs. Haldor Lillenas as special evangelists. We are looking for good things to take place ere the close. We have a beautiful lot, well located in the heart of the resident section of Oak Cliff, upon which we expect to erect a brick church in the near future. We are praying and planning, and we believe that regardless of the unfavorable conditions, owing to the very high cost of building material and the scarcity of labor and the difficulty of securing help, we will begin the actual construction work during the summer. Our people are greatly encouraged and are working like bees. It has never been my privilege to serve a more loyal people. God is with us and we are pushing ahead.—G. E. Waddle, Pastor.

CEDAR SPRINGS, OKLA.

—We began our church rally May 23d. A great revival tide of glory was on in every service. Several pastors and workers came in and bore much of the burden of the meeting. Rev. S. H. Owens, District Superintendent, did most of the evangelistic preaching. He presented the needs of the Home Mission work at the beginning of one evening service and the congregation responded with a good offering. Rev. C. J. Kinne presented the Foreign Mission work and the congregation gave \$189.68 in cash and pledges for this department of our church. A large number sought God at our altar and the church was strengthened. We organized a titling band.—I. L. Bowman.

JEFFERSONVILLE, IND.

—We just closed our revival meeting last night with about fifteen persons kneeling at the altar, making a total of about forty-five persons during the entire meeting of two and one-half weeks. Rev. M. T. Brandyberry, of Richmond, Ind., was at his best and preached with unction and power in spite of all the opposition of the Enemy. He is an all around revivalist, and under God landed many professors of different creeds at the mourners' bench, many of which were happy finders of pardon or purity and some obtained both. Prof. Berl Sparks joined us for the last week. He can pray or sing two worlds together and has an unshrinking faith in God. As Brother Brandyberry brought the closing message on "Crossing the Dead Line" and climaxed with an invitation strong men and women, young and old, wept and trembled under conviction.—Rev. Chas. F. Pegram, Pastor.

SHAWNEE, OKLA.

—Rev. A. London and myself are in a meeting here. The Lord is blessing, although we have not had a chance for a tent meeting as it has rained so much. Up till last night there have been three saved and four sanctified and several backsliders reclaimed.—J. H. Vandiver.

NOTES AND PERSONALS

Rev. S. L. Wood, pastor of our church in Hedley, Texas, announces the arrival of a six-pound boy on April 22, 1920.

Brother S. C. Pritchard, of Corsicana, Texas, writes that he will give full time to evangelistic work from now until October 15th. Any one desiring his services can address him at Corsicana, Texas.

Rev. Roy Lane, writing from Fort Smith, Ark., requests prayer that the Lord will send them a band of workers for a meeting in this second city of Arkansas. He feels there is a great opportunity in this thriving city of the South and will be pleased to receive help from any source.

I. T. Stovall, of Arkansas Nazarene Seminary, wishes us to announce that they have three students in homiletics who will be available for evangelistic work by the first of June. Write him at once concerning these young men who should be kept busy all summer in the Master's vineyard.

Rev. H. P. Blakely, 604 East Seventh street, Little Rock, Ark., would like to communicate with any one desiring old-time holiness revivals.

The following communication was recently received from Brother H. L. Kinsey:

"To all the readers of the HERALD of HOLINESS

and the many friends of Rev. Joseph N. Speakes: "We take this means to let you know that Brother Speakes is now in the hospital recovering from an operation for appendicitis. He is doing as well as could be expected. He was operated upon Friday, April 30th.

"We will appreciate an interest in your prayers that the Lord may raise him up, and that he may soon return to us, and be able to resume the work which the Lord and the Church have for him."

Rev. Theodore E. Beebe, our pastor at Upland, Calif., writes that he will enter the evangelistic field at the close of the Assembly year. He will be accompanied by his daughter Carol, an accomplished musician. Brother Beebe is well recommended by many of our preachers on the Pacific coast.

WHAT TITHERS SAY

Does tithing pay? It usually does, but not so, if that is the reason you go into it. God thinks too much of you and of Himself to allow the mere desire for wealth to spoil a life or worship.

Yet if you get tithers to talking they will say some things like this:

"Business has been better since I tithed."

"I'm not afraid to look God in the face now."

"The practice of keeping account has stopped leaks in my finance which almost saves another tenth."

"I have found that when the Lord and I go to market together that He and I can make 90 cents go farther than I could make a dollar go when I went by myself."

"I never dodge church now when I know there is a special collection coming."

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PUBLISHER'S CORNER

MISTAKES

We heartily wish that all mistakes in handling the business of the Publishing House could be avoided. How we would like to be infallible. That is, we have often wished it were possible to get along without blunders that are annoying to our folks and that cause us to feel ashamed of ourselves. However, we have just come across a quotation from H. L. Wayland which was so interesting to us that we decided to pass it along for the benefit of all who may chance to read these lines. Mr. Wayland says, "Show us the man who never makes a mistake and we will show a man who never makes anything. The capacity for occasional blundering is inseparable from the capacity to bring things to pass. The only people who make no mistakes are dead people. I saw a man last week who has not made a mistake for four thousand years. He was a mummy in the British Museum." Since pondering a little on these words we really don't know whether we would even wish to be without mistakes. It would sever one of the ties that binds us in sympathetic relationship with our fellow-men.

Now, no one but a fool would put a premium on making mistakes, and when a man or an institution makes more than a reasonable proportion of errors, that man or institution is disqualified and must suffer the consequences.

Don't think for a minute that the Publishing House as a whole or any individual in it, is inclined to treat a mistake with a shrug of the shoulders as it were. From a standpoint of good business methods and with the thought that we are filling positions of trust, it is continually our purpose to serve our people in the most satisfactory manner that the circumstances will permit.

What suggested this little article on the big subject of MISTAKES was a letter received from a brother in California (God bless him) commending our service. It is not an unusual thing to receive letters of criticism—most of them well deserved—but folks don't often stop to tell you when they are pleased. We want our people to notify us when we have made mistakes, otherwise we have no opportunity to correct them. It would be an injustice to them and to us not to let us rectify an error. Nevertheless we are just human enough to feel a thrill of pleasure when some brother or sister takes time to write us a warm hearted, cordial letter of encouragement and appreciation of our humble efforts.

The particular letter that started us on this line of thought follows:

I appreciate your attention to all of my many difficulties and disadvantages. I am sure that with all the changes in the address of S. S. literature and mistakes in orders that I have put you to a great deal of trouble and I want to tell you that we sure do appreciate the many attentions you have shown us. Show God bless you and reward you.

I wish that I never had to deal with any but Christian people, but I do, and when we deal with you it makes us thank God for His saving and sanctifying grace. Hallelujah!

Yours in Jesus,

J. P. W.
NAZARENE PUBLISHING HOUSE.

"Our official board does not spend most of its time talking finance. We plan for the spiritual interests of the church."

"Since our church started to tithe the ladies do not commercialize the social work of the church. They spend their time in helpful ways without the dollar mark."

"The folks do not say any more, 'We never come to this church unless we run into a collection.'"

"Our pastor is no longer a financial agent for benevolent societies. He never has to 'beg.' We pay God's bills because they are our bills."—*The Epworth Herald*.

ANNOUNCEMENTS

ANNOUNCEMENT

There will be a great evangelistic campaign at Indianapolis, Ind., in Tomlinson hall May 23d to June 6th. Dr. R. T. Williams, Miss Virginia Shaffer, and Professor C. C. Rinebarger will be the workers. The prayers of all readers of *HERALD OF HOLINESS* are earnestly solicited. If you have friends in or around Indianapolis, Ind., and will send their name and address to Everett O. Chalfant, Indianapolis, Ind., 1018 North Willow place, we will call on them and write them and try to interest them in this meeting.

Notice—To the *Dakota-Montana District*: The Board of Examiners will meet at Minot, N. D., Tuesday, June 25, at 2 p. m., for the examination of licensed ministers and deaconesses in the course of study, and for any other business that may properly come before the board. All the examiners and all the students in the course of study are kindly requested to be present at the time indicated.—H. G. COWAN, Chairman Board of Examination.

Notice—To the *Dakota-Montana District*: The

eleventh annual Assembly will be held at Minot, N. D., June 30-July 4. General Superintendent H. F. Reynolds presiding. The attention of all the churches is called to the following motion, adopted at the last Assembly: "That thirty days prior to the District Assembly each church shall raise an amount equivalent to \$2.50 for each delegate from such local church, for the entertainment fund of the next District Assembly." This fund is intended to take the place of offerings at the District Assembly for the entertainment of the assembly, and should be sent to H. G. Cowan, District Treasurer, Freewater, Mont. Will pastors and church boards kindly see that this matter is attended to on time?—H. G. COWAN, Secretary.

Notice—*Idaho-Oregon District*: All who are expecting to take examinations at the coming District Assembly, will kindly meet the Examining Board the day before the Assembly convenes.—OLIVE M. WINCHESTER, Secretary.

Notice—To the *Nebraska District*: Dr. Reynolds has informed me that the Foreign Missionary tour over the Nebraska District has been cancelled for the present and will be taken up some time in the future. May 23d we expect to begin a siege meeting in a vacant church in Alliance, Neb., with a band of workers. We earnestly request, especially our Nebraska people, and others, who will answer for this meeting, "It is no good opening for our work and God is able. Mrs. Ludwick, myself, Miss Nutter, and some others will be the workers. We need good and tried evangelists for new fields on this District, who have faith in God and will sacrifice in order to plant holiness in the Church of the Nazarene in many needy places. Who will answer, 'Here am I, send me?' Unless you are willing to 'endure hardness as a good soldier' you need not apply. Write me and give recommendations."—THEODORE LUDWIG, District Superintendent, 1020 E Street, Lincoln, Neb.

Notice: If there are any holiness people in the following cities in the state of Nebraska: Omaha, Fremont, Norfolk, Columbus, Wahoo, David City, Central City, Holdrege, North Platte, Alliance, Chadron, Falls City, Nebraska City, Plattsmouth, Superior, Auburn, Ord, or others, who are very desirous and praying for an old-time revival along full salvation lines and desire assistance of good and tried workers, we shall be glad to have you write us, and we shall do all we can to help you secure such a meeting.—THEODORE LUDWIG, 1020 E Street, Lincoln, Neb.

New England District—Preachers' meeting will meet in the Fitchburg, Mass., Church of the Nazarene the first Wednesday in June at 10 a. m. Entertainment will be provided by the church. Will all New England pastors please announce meeting from pulpits? No other announcement than this will be given.—W. E. Smith, Secretary.

Dallas District—Preachers' meeting, Klondike, Texas, June 2d. Rev. E. P. Ellyson and wife will do the preaching and conduct school of prophets. Revs. Endor and Bortha Lilenas will have charge of the singing. Important papers will be read and discussed. Free entertainment if you write Mr. W. F. Robinett, Klondike, Texas, telling him that you will be there.—P. L. Pierce, District Superintendent.

Notice—To the *Indiana District*: To those taking examinations in the course of study on the Indiana District: Please meet the Board of Examiners at 1 o'clock at West Side Church of the Nazarene, Indianapolis, Ind., August 24th. Those who have not yet the list of questions on the study course which was put out by the General Board of Education, can obtain same from the Publishing House. Those who are ready to take examinations may do so at any time by arranging with the secretary to have the questions sent to the nearest elder, who will give you the examination.—Indiana District Board of Examiners, Guy C. McHenry, Secretary, 217 East Washington Street, Greencastle, Ind.

WANTS

WANTED—A middle-aged or elderly lady to care for an invalid of splendid Christian character.

TELEGRAMS

READY TO SAIL

The many friends of Brother and Sister C. S. Jenkins, of Bradford, Mass., and Sister Minerva R. Marshall, of Franklin, Mass., will be glad to learn that according to present arrangements they will sail on the steamship *Elen* from New York on May 21 for Africa. Their address in Africa will be P. O. Box 1, Peak, via Barberton, Swaziland, South Africa.

May we urge our people to pray that they may have a safe voyage and reach the field to which God has called them prepared to do a gracious work.

E. G. ANDERSON, Secretary

MARION, ORE.

HERALD OF HOLINESS:

Ohio District Assembly of unusual blessing and power. General Superintendent Williams' ministry, both administrative and evangelistic, greatly blessed of God. Wordsworth re-elected District Superintendent. Six thousand Home Missions, over eight thousand Foreign Missions. District undertakes campaign for subscriptions and balance of Love Offering. Blessed salvation times evenings and Sunday. Miss Virginia Shaffer was present during entire time of Assembly and sang at each service.

Mrs. JAMIE ROBERTS, Reporter.
H. C. LITTLE, Secretary

SELVIA, KAN.

HERALD OF HOLINESS:

Good revival on at Pleasant Hill church with Charles A. Gibson, evangelist. His forceful messages are bringing results. C. E. Roberts, Zone Secretary, was present today and preached great sermon, presenting the possibilities of Home Missions as planned by General Board. The people enthusiastically pledged sixteen hundred dollars.

R. S. BAIL.

NEWTON, KAN.

HERALD OF HOLINESS:

Great revival on, house packed. Many finding God. Seekers at every service. Evangelist Baker and Mrs. May Roberts doing great preaching. Singing by Mrs. Roberts and Balsmeier drawing large crowds. Great street meeting Saturday night. Hutchinson orchestra renders valuable service. Subscriptions for *HERALD OF HOLINESS* rolling up. Meeting continues another week.

I. W. YERGEN.

There will be no night work and no house work. The position will be mainly to assume day care and be a companion to the invalid, with opportunities for attending church services. The invalid is a member of the local Nazarene church and would like a lady companion of similar church relations. If interested write for terms, etc., to Rev. C. E. Lanpher, Walcott Terrace, Cliftondale, Mass.

All desiring a picture of Revs. Short, Hart, and Riggs, size 4x6, appearing in the issue of April 28th, may have same for price of 50 cents by addressing Elizabeth B. LaPlash, 923 Main street, Worcester, Mass.

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NAZARENE PUBLISHING HOUSE, 2109-15 Troost Ave., Kansas City, Mo.

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENES
Published every Wednesday at the Nazarene Pub-
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B. F. HAYNES, D.D., Editor.
REV. C. A. KINDER, Managing Editor.

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NESS] I ever read. It suits me the best because
it is my church paper and I think every true Nazare-
ne will take his paper." A. D. DRAKE, Cooper,
Texas.

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Residence: 10 Summit Ave., Haverhill, Mass.

SPRING ASSEMBLIES

San Francisco (Santa Rosa).....June 9-13
Southern California (San Diego).....June 16-20
Colorado (Delta).....June 23-27
Dakota-Montana (Minot).....June 30-July 4
South Dakota (Beulah, reached by auto from
Fulton Railway Station).....July 7-11
All Assemblies will be preceded with an evan-
gelistic 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.

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309 W. Dakota St.

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North Pacific (Salem, Ore.).....June 16-20
Alberta (Calgary, Alta.).....June 29-July 4
Campmeeting closing July 11th
Manitoba-Saskatchewan (Lusselburg, Sask.) July 7-11
Campmeeting closing July 18th
New Mexico (Deming, N. M.).....July 29-Aug. 1
Campmeeting over August 8th.

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SOUTHEASTERN—C. B. Jernigan.....Donalsonville, Ga.

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Tenn.
East Huntsville, Ala.....May 6-23
West Huntsville, Ala.....May 26-June 13
JARRETTE AND DELL ARCOCK, Atwood, Okla.:
Hastings, Neb.....May 5-23
Marshalltown, Iowa.....May 20-June 20
LEWIS H. AND NELLIE BACHELER, 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. BALSMER:
Newton, Kas.....May 6-23
M. M. BUSSEY, Pasadena University, Pasadena,
Calif.:
Riverside, Calif.....May 1-30
W. R. CAIN, 515 South Vine avenue, Wichita, Kas.:
Vincennes, Ind.....May 23-June 13
Toledo, Ohio.....June 20-July 4
M. S. COOPER:
Jackson, Mich.....May 9-23
R. W. CHATFIELD, 1126 King avenue, Indianapolis,
Ind.:
Cincinnati, Ohio.....June 4-13
Nelsonville, Ohio.....July 3-13
D. S. CONNERT AND WIFE, 1326 North Hill avenue,
Pasadena, Calif.:
Palladas, Colo.....May 16-June 13
San Diego, (Assembly).....June 16-20
REV. F. W. COX, Lebanon, Ohio:
Menomonee, Wis., care of Rev. A. J. Laird
Danville, Ill., 105 W. Fairchild at July 14-Aug. 1
H. J. ELMOTT, 916 15th avenue S., Nampa, Idaho:
Shelbyville, Ill.....May
Centralia, Ill.....June
I. M. ELLIS, Bethany, Okla.:
Hotchkiss, Colo.....May 9-June 6
Marlow, Okla.....July 9-18
Duncan, Okla.....July 23-Aug. 1
THOMAS EXETER and wife, 1428 Pacific street, Brook-
lyn, N. Y.:
Flushing, N. Y.....May 18-31
La Fargeville, N. Y.....June 4-20
Wilmington (N. Y.) camp.....June 25-July 4
Aure (N. J.) camp.....July 9-18
BONA FLAMING, Ashland, Ky.:
Bacina, Wis., camp.....July 9-18
Denton, Md., camp.....July 23-August 1
CHAS. A. GIBSON:
Sylvia, Kas.....May 9-23
Boise, Idaho.....May 28-June 2
Milford, Ill.....June 6-27
Burr Oak, Kas.....June 30-July 15
C. J. GARNER:
Buffalo, Kas.....May 9-30
Yates Center, Kas.....June 2-13
Mrs. M. E. GASSAWAY, Houston, Miss.:
Corinth, Miss.....June 7-17
Paden, Miss.....June 19-30
H. A. GAXDOBY, Van Alstyne, Texas:
Rogers, Ark.....July 2-11
Bon Franklin, Texas.....August 1-8
ROY AND ESTHER HOLLENBACK, Miss HAZEL WOOLLEY,
Miss LOLA WHITE:
Hope, Ark.....May 7-30
H. F. HUFFMAN, Box 365, Carnegie, Okla.:
Lawton, Okla.....May 21-June 13
Clarita, Okla.....June 20-July 11
W. E. J. JARVIS, Nampa, Idaho:
Mohall, N. D.....June 13-27
Dakota-Montana Assembly.....June 30-July 4
Sawyer, N. D.....July 8-18
A. H. JOHNSTON AND WIFE, 800 Princeton street,
Akron, Ohio:
Greensboro, N. C.....May 21-30
Lansing, Mich.....June 5-18
LUM JONES, Box 3, Kingston, Okla.:
Bromide, Okla.....May 20-June 6
Henryetta, Okla.....June 10-27
J. A. MANASCO, Nauvoo, Ala.:
Columbiana, Ala.....May 19-June 6
Dora, Ala.....June 9-20
ORLA MONTGOMERY, 613 South Fifteenth street,
Terre Haute, Ind.:
Connersville, Ind.....May 9-30
Modoc, Ind.....June 6-20
GEORGE AND EFFIE MOORE, 1133 Holiday street, In-
dianapolis, Ind.:
Franklin, Ohio.....May 16-June 6
Auburn, Ind.....May 11-27
R. M. PARKER AND WIFE, Ingersoll, Okla.:
Ingersoll, Okla.....May 21-June 6
BUD ROBINSON, 1169 Bresee Ave., Pasadena, Calif.:
Cham, Kas.....May 21-31
Omaha, Neb.....June 1-3
Oskaloosa, Iowa.....June 4-14
FLORA N. RUTH, 226 Welsh street, Kane, Pa.:
Cincinnati, Ohio.....May 23-June 6
Walbridge, Ohio.....June 15-27
D. ANN M. D. SUTTON, 4232 Castlemans avenue,
St. Louis, Mo.:
Marksville, La.....May 14-30
St. Louis, Mo.....June 4-30
Evansville, Ind.....July 1-18
Muncie, Ind.....July 19-August 1
W. H. TUCKER, Olivett, Ill.:
Norman, N. D.....June 3-13
Jamestown, N. D.....June 17-27
KENNETH AND EUNICE WELLS, 2015 Mabel street,
Indianapolis, Ind.:
Chase, Kas.....May 20-30
Emporia, Kas.....May 31-June 6
Lincoln, Neb.....June 13-27
MRS. BESSIE WILLIAMS, 1818 South Main street,
Fort Worth, Texas; and Mrs. EUPHIA D.
BEASLER, Hugo, Okla.:
Fort Worth, Texas campaign.....April-May
Mangum, Okla.....May 30-June 13
Dalark, Ark. (Haymes Chapel) June 30-July 11
Milano, Texas.....July 16-August 1
WILDE-KNIGHT EVANGELISTIC PARTY, 876 N. Chester
avenue, Pasadena, Calif.:
San Francisco, Calif.....May 2-23
San Diego, Calif. (District Assembly).....June 16-20
A. L. WHITCOMB, University Park, Iowa:
Charles City, Iowa.....May 25-30
Knowles, Okla.....June 4-13
Red Rock, Minn.....June 24-July 5

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