

# HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

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## Nothing But a Great Faith Will Save Us

By REV. J. G. MORRISON, D. D.

**E**VEN H. G. Wells, the infidel historian and writer, admits that religion is the only hope of the race. He points out that only during the time when humanity is in the great moral awakenings, does it make any progress toward the goal of true racial brotherliness.

All of which goes to prove our contention that America must have a great awakening, or decay nationally, as well as individually. It is only the stern mood that enables individuals or communities to accomplish the unusual. The soft, easy, jovial, genial, pleasure enjoying mood always makes for moral spiritual flabbiness, till the race has no resistance, and crumbles amid the lassitude and laxity of its own fiber.

Read again the history of Egypt, Chaldea, Greece, Rome and Israel. In the days of awful pressure for existence, when foes were numerous, and wants scantily supplied, whole nations became heroic, and the high water mark of greatness was attained. When security was reached, and safety predominated; when ease and plenty were abundant at home, and outside foes unfearful, then faith declined, heroism waned, and pleasure-ridden the nation galloped to suicide and the grave yard of decadent peoples.

Peruse the history of religious awakenings, and denominational beginnings. When Christianity was an infant of days, it was pure and powerful, but when it became popular and intrenched in material power, it precipitated the "Dark Ages." When the present great denominations were small and despised, struggling against the ostracism and contumely of their early days, every one of them was a holiness movement. When they won their place and became rich, numerous and powerful, they quickly forfeited the Spirit's presence, and congealed into great ecclesiasticisms.

The last great spiritual awakening has largely spent itself. The nation and the world are making quick march, driven by material and pleasure-seeking motives, to racial and individual decay. History frankly agrees with God's Word that there is no possible halt that can be called, except a great revival. Every man who opposes this, is a traitor to his country, and an enemy of his race. Every man who advances this, is a friend of mankind. The most patriotic thing that any man can do these days, is, himself, to get genuinely saved and filled with the burning Spirit of God, and then labor night and day, incessantly, for a great nation-wide, world-wide revival. ~~The race~~ "The race" is doomed without it! Multiplied millions of individuals are eternally damned unless we can obtain it!

Every minister, every layman, every interested soul, no matter what capacity he labors in, must join prayers, faith, efforts, anxiety, expectation, and determination, in bringing about this absolutely needful "summum bonum!"

A revival! An awakening! A religious crusade against sin! A nation-wide attack on worldliness! A great assault on spiritual barrenness, and denominational deadness! An arming in the Spirit for a Welsh revival to sweep the land! An effort to generate a great faith! A general hoisting of the banner of old fashioned Bible regeneration! A great calling of Jesus Christ's church to full salvation and cleansing!

This is the only thing that can save us as a nation, stop the atrophy of the soul of the race, save the individual from the damnation of hell, and this age from plunging into the cemetery of decadent peoples! ON WITH THE REVIVAL!

## THE BAPTISM WITH THE HOLY GHOST

THE subject of the baptism with the Holy Ghost is given great prominence in the Scriptures. Several of the Old Testament prophets mention it and Joel foretold it quite definitely. John the Baptist mentioned it as one of the characteristic marks of the work of Messiah. Jesus talked of it more and more as He came toward the end of His earthly ministry, and emphasized the promise anew just before His ascension.

It must, therefore, be very much in order for us to preach and write about the baptism with the Holy Ghost today. And it must be quite in order for us to seek this gracious gift and to receive Him into our hearts.

But a number of misconceptions have arisen with reference to the baptism with the Spirit: (1) Some would tell us that this was the privilege only of the Apostles and their immediate associates. This is a mistake, for on the very day that the apostolic company received this "Promise of the Father," the preacher of the hour announced to the gathered multitude, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." (2) Some would tell us that it is just the privilege of preachers and leaders in the church. But this must be a mistake, for Barnabas, who at the first was but a humble layman (Acts 4:36) was "Full of the Holy Ghost" (Acts 11:24), as were also the seven deacons (Acts 6:5), and, in fact, the whole multitude of the members of the Jerusalem church (Acts 4:31). (3) Some would tell us that the birth of the Spirit and the baptism with the Spirit are one and the same thing. But this must be a mistake; for aside from the fact that in a natural sense, birth must always precede baptism, Jesus himself said of the Spirit as the Comforter, "The world (i. e., the unconverted) cannot receive Him" (John 14:17). But Jesus, and all teachers authorized by Him always promised welcome to sinners who would seek pardon and the new birth. We conclude, therefore, that the baptism with the Holy Ghost is for every member of the church today and that it is a blessing which comes subsequent to the new birth.

Holiness, entire sanctification and the baptism with the Holy Ghost are synonymous terms; though, of course, when used with exactness, there is a distinction. The baptism with the Holy Ghost is the active and efficient agency by means of which we are sanctified wholly, and holiness is the word by which the state of the heart and tenor of the life of one who has been entirely sanctified is described.

In Bangs' History of Methodism, the author says, "The doctrine more especially urged upon believers in early Methodism was that of sanctification, or holiness of heart and life, and this was pressed upon them as their present privilege, depending for its accomplishment now on the faithfulness of God, who had promised to do it. It was the baptism of (with) the Holy Ghost which fired and

## EDITORIAL

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

filled the hearts of God's ministers at that time." We give this quotation just to show that wherever teachers of the early holiness movement did speak of the agency by which people are sanctified, they said, as I am saying now, that it is effected by the baptism with the Spirit.

The after and continued result of being baptized with the Holy Ghost, while one keeps the experience, is that He will give boldness and power to witness and to work for Christ. He comes in to make clean, He abides within to keep us clean and to give us power to do the service to which He has called us.

### FULL SALVATION TERMINOLOGY

NUMBER FIVE

WHEN the epoch which marks the beginning of full salvation is in mind, sanctification, or, accurately, entire sanctification or sanctified wholly is the proper term to use. But when the inner heart result as a definite and continued experience is the thought, then Perfect Love is the correct term.

Love is the best one word definition of Christianity that it is possible to give. If there is no love in the heart, God is not there. The statement "God is love" is not a definition of the essence of deity as some have supposed, but it is a statement of fact. The equivalent of the statement in a less intense form is "God is lovely." The meaning is that in disposition and temper God is what we know the highest and purest love would be in such a phase and manifestation.

Then perfect love in a Christian is the complete conformity of the tempers and affections of the heart to the likeness of God. Though the qualifying adjective does not appear in connection with the word love in the thirteenth chapter of First Corinthians, still this is really just an exhaustive, inspired treatise on the great theme which is before us. In comparing love with other things, the Apostle says it is greater than eloquence, greater than mysteries, greater than faith, greater than charity, greater than sacrifice and greater than martyrdom. And when he analyzes it, the Apostle says that love is "patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity" (Drummond).

Now some one has said that in the analysis of love "Nine ingredients are found in the best specimens. In poor samples there is a deficiency of one or the other of these elements." So one should be able to examine himself in the light of this thirteenth chapter of First Corinthians and tell whether his love is perfect or not. If it is lacking in any one of these ingredients, or if one of these is but faintly present, then there is not perfect love.

But it must be remembered that these ingredients of love are not mere assumptions, such as the cultured worldly man might attain. The real Christian is what others *seem* to be when at their best. "Patience is love passive, kindness is love active, generosity is love in competition with others" (Drummond). And we may go on to say that humility is love rating its own claims, "Courtesy is love in society," unselfishness is love in service, good temper is love's disposition, guilelessness is love in judgment, and sincerity is love's attitude toward good and evil.

It remains for me to say that perfect love refers to quality rather than quantity, so that there is no inconsistency in the statement that we may "grow in perfect love." Love is perfect in that all its nine ingredients are present from the time that one is sanctified wholly, but these ingredients are capable of abounding "more and more" (Phil. 1:10) as the Christian goes on to know and follow the Lord.

### "GO NOT AFTER THEM NOR FOLLOW THEM"

The secular press has had much to say concerning the revelations which the courts have brought out with reference to the "House of David" cult in Michigan. And the revelations do show that many innocent people have been deceived by the long-haired "king" of this peculiar colony.

Of course, it would be useless to discuss the many phases of the subject which a casual reading of the dispatches bring out; but since this case is only one among many, it may be in place to say that these are days when many are arising to deceive, "If it be possible, the very elect." The present day tendency to want to be called of men "Rabbi" is well answered by the tendency to exalt men to heights which mortals do not deserve. Then on the other hand is the tendency toward anarchy and disrespect for properly constituted authority. It is the old story of the rock and the whirl pool between which the true follower of Jesus must pass.

The church today needs leaders. Perhaps we may say that it never needed wise, holy leaders more than it does now. But this need is the occasion for dangers which we must be sure to shun. It is always safe to avoid the man who gives out that he himself "is some great one." If he claims some superior knowledge, some special form of inspiration, some clear call to leadership, it is usually safe to leave him alone. The days of kings and popes are passed. We are looking now for the coming of the real king from heaven, and when he comes it will not be necessary to hazard proofs that it is He. And while we wait for Him it is well to ignore the cries of those who say, "Lo here, or lo there." "Go not after them nor follow them." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

## KEEP THE FORCE CLEAN

Some leaders of industry are complaining at the shortage of common labor in the country, and are calling for the lifting of the gates of immigration. And "on the other side" there seems to be no shortage of those who are willing to take their chances in America. But most of the patriotic organizations of the country are contending to have the country closed against immigration for ten years, and then to have but restricted immigration after that. There is no doubt but that the latter view is the correct one. Our country has, even now, a too large percentage of foreigners and those of foreign sympathies. We owe a great debt to the world, and we must keep ourselves in shape to pay this debt. If we allow unrestricted immigration our "force" will become defiled and confused and the "field" will perish any way. Let's "put up the gates" for awhile and keep America American.

There is a parallel question in the church. Some would open the doors and take in the world; for, it is argued, we must *touch* the world in order to save it. But those who insist upon keeping the force clean are right in this case also. We must "keep up the bars" against the world and light professors. We must *touch* the world, to be sure, but we must not lose our identity by a too close association. The church can do nothing for the world when it itself becomes worldly.

## THE ADVANTAGE OF GOODNESS

Wisdom and goodness are sometimes compared and the world always gives first place to wisdom. Frequently, the worst that can be said about certain of the Lord's people is that "they are unlearned and ignorant men," but the average worldlyling will turn away at once when this is said. Many a man will listen to "science" who will reject the same truth when the preacher reads it out of the Bible. But the world is wrong again. Goodness is a much greater heritage than knowledge or wisdom, and if one must choose between them, the glad, instant choice should be for goodness. It is hard to see the advantage of goodness, always, in this world; but the proposition is easy when the future is considered, and there is sound philosophy in the words of the quaint old farmer who said, "I would rather be in heaven learning the alphabet, than to be in hell reading Greek and Latin."

When laymen lose the blessing they usually pose as being especially called to deacon's work in "serving tables" and other non-spiritual exercises. When preachers lose the fire and can no longer "bring things to pass," they usually pose as being "intellectual" and want to be classed as "teachers," instead of evangelistic preachers. Of course, deacons and teachers are needed, but these callings need genuinely spiritual men and not worldly laymen and defunct revivalists.—B. F. H.

## Questions Answered

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

Q. Please explain the difference between soul and spirit. S. A. L., Nebr.

Ans. Many anthropologists believe that the soul and the spirit are essentially different. Some have held that the soul is the natural life and the spirit the immortal principle in man. Others have thought that the soul should be identified with the mind or intellect and the spirit with the heart or spiritual nature. The Scriptures seem to frequently use the words interchangeably—especially is the word soul used in places where a definitive terminology would apparently require the word spirit. Passages like 1 Thes. 5: 23 seem to be used rather to express the idea of *entirety* (just as "heaven and earth and the regions under the earth" literally means *every possible place*), rather than to be technical terminology describing the constituency of the invisible man. So, I would say that the words *soul* and *spirit* do not permit or require close, distinctive definitions. Man is a compound being consisting of corporeal, mortal flesh and spiritual immortal soul (or spirit). If it helps any to describe his mind as soul and his immortal principle as spirit, all right. But, I would say that all that perishes of the man is body and all that survives in death is spirit or soul. By analogy, it is argued that God is trinity and man is in the likeness of God, therefore he must be tripartite. But the argument is not very strong, for in God there are three persons of one essence, while in man there would be one person of three essences. The fact is, there are no analogies for trinity—God is a trinity and that is the only one there is. Man's likeness to his maker must have consisted of holiness, immortality (a *likeness* of eternity) and ability to acquire knowledge.

Q. Please explain Matt. 16: 18, "The gates of hell shall not prevail against it." W. B. D., Miss.

Ans. The question is on the *certainty* of the revelation that Christ will make to those who constitute His church, and the statement is "The gates of hell (the gates of the ancient city was the meeting place of the elders—hence the gates of a city of place meant the *wisdom* of it) shall not prevail" to convince such an one that he has not been made a child of God.

Q. How long did Herod (called Herod the Great) live after the birth of Jesus? W. T., Ark.

Ans. The most careful chronologists think about two years.

Q. What was the occupation of Jesus between the ages of twelve and twenty years? W. T., Ark.

Ans. Christ's neighbors knew Him as "The carpenter's son" (Matt. 13: 55) and as "The Carpenter" (Mark 6: 3) and He doubtless earned these titles in the shop of Joseph at Nazareth before He "Began to be about thirty years of age."

Q. Would it be lawful for a pastor in the Church of the Nazarene to receive members on probation who use tobacco? S. M. S., Tex.

Ans. No, that would be the kind of probationers to drop from the roll.

Q. Please explain 2 Cor. 12: 6, and also what was Paul's thorn in the flesh mentioned in verse 7? H. E., Sask.

Ans. In selecting candidates for the apostleship to fill the place left vacant by the apostasy of Judas, the early church accepted none as qualified except they had "Companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us" (Acts 1: 21, 22). Paul could not qualify under these terms, for there is no evidence that he even claimed to have seen Jesus in the days of His flesh. So when enemies stirred up the people of Corinth to question the validity of Paul's claims to the apostleship, and it seemed necessary for him to defend himself, he first mentioned his own spiritual might (Chap. 10), then his zealous and abundant labors (Chap. 11) and finally came to "visions and revelations of the Lord" (Chap. 12). But he realized that such a course as he felt bound to pursue for the good of these people who were about to be misled was indeed a dangerous course, and one that would lay him liable to the charge of being a fool for boasting. Hence, he suddenly stops himself with the apology and explanation contained in verses 6-11. The thorn in the flesh was, doubtless, some form of physical affliction, but we are nowhere told the exact nature of it. It may have been weak or sore eyes (Gal. 4: 15), or an impediment in his speech, or a scarred and unsightly countenance, or just what we would call a "poor personality" (2 Cor. 10: 10). Anyway, we know it was not sin of any sort whatsoever—his personal testimony to full salvation (Gal. 2: 20) forbids that idea.

Q. In 2 Peter 3: 10 it says, "The earth also and the works that are therein shall be burned up." In Eccl. 1: 4 it says, "One generation passeth away and another generation cometh; but the earth abideth forever." How do you harmonize these passages? G. A. M., Kas.

Ans. The reading from Peter's epistle should be continued until it included the 13th verse where the Apostle says, "Nevertheless we, according to the promise, look for new heavens and a new earth, wherein dwelleth righteousness." I think the future destruction of the earth of which the Apostle speaks is analogous to the destruction of the old *world* which he says perished. That is the present worldly, wicked order will be destroyed and the earth will be renovated from its curse by a baptism with fire that is comparable to the baptism with water which came in the days of Noah. But, even as then, the earth as a planet will not be annihilated, but will survive as a dwelling place of righteousness. So, "The earth abideth forever."

## A Plea For Candor and Fairness

By B. F. HAYNES, D. D.

I WANT to add to my article in a recent issue on "A Great Need," a short plea for candor and fairness. This plea is needed whether we ever reach a solution of our problem of pastorless churches and churchless pastors, in some legislative form, or continue to move along in our present slipshod way. Absolute candor and frankness would greatly help in either event. They would greatly facilitate the introduction of a new legislated method, or they would tend to reduce the heart-rending agony and suspense of continuing in our present helter-skelter way of doing without a method of stationing our preachers.

In this matter, both churches and pastors should practice the utmost candor and frankness in dealing with each other in negotiations for a new pastoral arrangement. To the last minute the church should be absolutely loyal, open and true to the pastor in charge. The obligation is just as profound on the pastor who has severed, or is in the act of severing his relations to a church. Let each assign nothing but the true reason for the severance sought. The pastor in leaving a church should leave it. He should not seek to retain any personal hold on the marriageable young people of the charge he has left; neither should he seek to hold on to personal friendships and intimacies with prominent members of the charge, until he has tried out his new church. Sometimes these personal intimacies are held on to as chattel mortgages, as a kind of insurance against future needs. This is flagrantly unjust to his successor.

A few other words I desired to say, I find so aptly and forcefully said by another, that I shall use his words here instead of my own. The importance of the subject and the utterance amply justify such a long quotation.

The Editor of the Continent, a great Presbyterian paper, in a leading Editorial recently, discussing this subject under the title, "Why Not Face the Facts?" says:

### CANDOR CAN CURE IT—NOTHING ELSE CAN

The search of an unpastored congregation for the ministerial leader it thinks it wants, and more especially the search of an unemployed or uncomfortably employed minister for the congregation that he knows he has to have, are experiences rife with vexation and humiliation in many forms for everybody involved.

Always the cry is for relief and remedy. All kinds of mechanical adjustments have been suggested. But whatever else seems desirable, this is the first indispensable:

Churches and preachers must learn to be square.

It is the committees that seek pastors who start the trouble by inviting deceit. They virtually advertise themselves at the outset as unable to entertain the truth.

A fact supposedly known of all men is the truism that no human being is without faults and certain incapacities.

And since ministers are conceded to be human, this generalized rule must on theory apply even to them.

But no pastoral committee on earth ever started out to find a minister of minimum defects and maximum powers.

Each wants a preacher with no defects at all and quite limitless powers.

There is no such paragon, but committees keep

hunting for him just the same. That amounts to asking for lies.

Suppose such a committee is searching for information about some particular minister. It asks some friend who knows him well. The friend, let us say, believes the man would actually be a useful man in that vacant pastorate.

But suppose he tries to be honest. The minister in question has strengths; he also has certain traits that discount those strengths. The friend undertakes to tell all the truth.

What happens? The committeemen listen enraptured to the tale of the minister's abilities. But the first mention of his disabilities reverses their whole attitude. They won't think of such a person.

How then can such a committee be favorably impressed?

In no way except by lying to it.

It accepts at length a man whose shortcomings in the ministry have been denied, or adroitly concealed.

For of course it couldn't get a man without shortcomings.

On the other side of the case self-deception operates.

Here is involved the average minister's pitifully tender care for his own self-regard. Somehow the tradition has got abroad, that in order to preserve the parity of the ministry, every minister must maintain the presumption that he is capable of filling successfully any pulpit in his church.

And whoever discusses with any pastor his relocation in some other field must be at the greatest pains not to intimate by even a hint that any field to which his mind might turn as desirable would be beyond his capacity to serve acceptably.

All this, however, is paying tribute to a pure fiction.

The ministry should determine to be governed by the facts in this matter of capability, not by untenable theory.

It is not a case of setting up one and putting down another. In the Christian church, rightly regarded, there are no high positions, nor any low. There are only positions for which some men are fitted and other positions for which other men are more suitable.

And a church entirely imbued with Christian ideals would emphatically refuse to recognize greater honor in one range of work than in another when service was rendered with equal efficiency.

What is needed, therefore, in the name of both sense and satisfaction, is the rational classification of the church's opportunities according to the nature of the talents they respectively require, and an honoring of wisdom in the man who seeks for the kind of work to which his talents appear especially appropriate.

With that better standard of ambition established in the ministry it would no longer be an insult to suggest to a minister that his obvious fitness to serve a congregation critically located in an industrial cen-

ter precludes the thought of recommending him to a church which—by reason of its location on a city avenue or across the street from some famous university—is evidently destined to be a great preaching station.

Candor therefore should mark in the first place the search for a pastor. Strictest reality must guide the exploration.

A rational—not an impossible—standard of expectation should be adopted. Then, when any "prospect" is under discussion, a frank estimate of his weaknesses should be invited with the honest understanding that such detractions, given their proper value, would not prejudice the equally honest appreciation of the man's affirmative abilities.

This will bring out honest truth-telling. It will also remove the unpleasant resentments that now prevail against committees that seem to be demanding of men a perfection that would dismay archangels.

Moreover, it should make it possible to satisfy even rejected candidates that they have not been arbitrarily "turned down."

An evasive answer given to avoid humiliating a rejected candidate usually hurts his feelings worse than the honest truth would.

It would be far better to tell him that his voice is bad, or his parish work not up to standard, or his sermons stupid, or whatever else may chance to be the true reason.

At the worst, he would feel no more depressed than his suspicions make him already. And after he got over the first shock, he might have spirit enough to say to himself:

"Anyhow I'll brace up on that point, and nobody henceforward will have a chance to reject me for that fault."

For a young minister especially there could be no greater than that. It might be his ministerial salvation.

Then let the minister be candid with himself. Let him mercilessly ask what he is good for anyway.

Then let him aspire to that, whatever it is. If it is, supposedly obscure and unhonored village, rural or downtown work, then let him seek that, rather than put himself in competition with the miscellaneous multitude of men scrambling after every big city church.

What does a man want anyhow in the ministry?

Would he rather have an extra-big salary in some hard-to-hold church where he is in constant danger of pitching out head-foremost—or, would he rather get a little salary and put up a terrific fight in a place where his own special gifts of leadership and management put him in complete command of the situation.

A man sensible enough to prefer the latter is not likely to find any great problem in connecting with the kind of church he ought to have.

## An Obscure Text With a Powerful Meaning

By REV. C. E. CORNELL

Mark the perfect man, and behold the upright: for the end of that man is peace.—Psalm 37: 37.

WORDS mean something. We use them to formulate phrases and sentences. We cannot intelligently express ourselves unless we use words. Bible words are especially expressive; they tell us of the revelation of God to the soul of man, and tell us also of the salvation purchased for each one, who will, to enjoy. Here is practically an obscure text that not many observe; it must have a significant meaning. More, it must apply to individuals—living individuals. It refers to an experience, yes, an exalted experience. It is not a mere saying of the Psalmist, without thought or meaning, neither is it recorded by the Holy Spirit for no purpose. It has a purpose, it has a mean-

### THE CRIMSON TREE

By E. WAYNE STAHL

("Who his own self bare our sins in his own body on the tree.")

*I know that I shall never see  
A greater wonder than that tree  
Planted by Love on Calvary.*

*On it the sinless Son divine,  
In whom His Father's glories shine,  
To death gave up His soul for mine.*

*From the Redeemer's riven side  
Flowed free salvation, deep and wide,  
With crimson beauty that tree dyed.*

*That tree of death on Calvary  
Becomes the Tree of Life for me,  
With fruit of immortality.*

ing, it ought to be observed, it ought to be heeded, it ought to be particularly noted.

The word *perfect* is misunderstood by many. It is a regular mystification to others, and not a few pass it up as utterly impossible. But the Bible uses it frequently and it must mean something or else the Bible is a group of unmeaning phraseology. Certainly, that cannot be. God said to Abraham, "Walk before me and be thou perfect." He also said of Job that "He was perfect and upright and one that feared God, and eschewed evil." Hezekiah declared that "He walked before God, with a perfect heart." The Psalmist said, "Mark the perfect man." What would be the use of "marking" a man that did not exist? Mark that man, for he has a peaceful ending. It's worth while to mark him. Jesus said as a part of His remarkable sermon on the Mount, "Be ye therefore PERFECT, even as your Father which is in heaven is perfect." Paul the great apostle said to Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." He further said, "That he gave some, apostles; and some pastors and teachers; for the PERFECTING of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a PERFECT man," etc. John said, "Perfect love casteth out fear." These scriptures could be multiplied, and to any fair-minded man or woman must have a strong meaning.

Thus the word "perfect" is used throughout the Scriptures, and although there may be prejudice against it, we ought to look into its meaning. It must mean a perfection that we can enjoy and not embarrass us or make us lopsided. What is it? Negatively, not Adamic perfection, for Adam was made in the image of God without sin; we are born with a sin principle in us. Not angelic perfection, for angels are a higher order of creation than man; not infallibility—incapable of error, for the very best of Christians are capable of making mistakes, and evidently make many of them. John Wesley declared that much imperfection could exist with Christian perfection. Let me illustrate: Here is a man whose heart God has perfected; he is employed as a book-keeper, and in adding up a column of figures he makes a mistake of a thousand dollars against his employer. The fact of his mistake does not necessarily cause him to lose his salvation; in fact, he never thinks of such a thing. He has made a serious blunder, but his heart is still perfect toward God. What does the word "perfect" have reference to? ONLY perfect love, deposited by God in the heart in answer to prayer, consecration and faith.

The word must mean an unimproved quality, nothing better as far as quality is concerned, but capable of increase. Perfect in quality, but limitless in quantity. "Waters to swim in." A veritable Pacific ocean—help yourself.

So, when one sees that perfection refers to an act of God's adorable grace, the word begins to have striking significance and is

beautiful to contemplate. That one in the rare possession of *perfect love*, is simply verifying God's standard, is both rational and reasonable. Each Christian should strive for this charming grace, and then after receiving it, should strive to show forth an exemplary and consistent life.

The end of such a one is "peace." Worth the striving, worth everything. Triumphant death beds are not so frequent as they ought to be. But here is an experience that floods the soul with peace, that makes living excep-

tionally worth while, and then floods of glory at the end.

"Mark the perfect man." Mark him in this age of inconsistencies and shallow religious experiences; mark him in this age of compromise and skepticism; mark him as a man who reveres God, exalts Christ, honors the blessed Holy Spirit. Mark him as a man free from worldly entanglements. Mark him as a prayermeeting goer and a campmeeting goer. With soul aglow, and heart aflame, and a healthy spiritual appetite.

## The Witness of the Spirit

PART TWO

By REV. W. G. BENNETT

WE want in this article to discuss what the Spirit witnesses to. And we wish to state now that the Spirit bears direct witness to our present acceptance, and to epochs in experience that are definitely sought and obtained by faith. The experience of conversion, which includes the pardon of all past sins, and the impartation of spiritual life, constitutes such an epoch in religious experience; and the Spirit bears definite witness to this experience. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba Father."

Conversion is a great blessing. But it is more than blessing. It brings us from a state of alienation from God into a state of reconciliation to God, and from a state of death in trespasses and sins, into a state of spiritual life, where we receive the adoption of sons. This transition is never to be confused with any ordinary blessing. It may seem like a strong statement, but you can be as certain here as of your existence. Some who believe in the Spirit's witness nevertheless seem to think that we are not so certain about these things as about other matters; but this concession is entirely unnecessary. If there is doubt here, you will be very slow and reluctant about taking the witness stand. Certainty is the privilege of every child of God.

There is some difference of opinion as to whether one can have this same definite witness to the experience of entire sanctification. And we think that we can establish the position in the affirmative. Entire sanctification is a definite experience, obtained by faith. It is always preceded by a conviction for and renunciation of inbred sin. This conviction differs from that which precedes conversion. That was condemnation for actual sins. This is because of an inward state, that makes us loath ourselves, when compared with the holiness of God, and begets the cry, "Oh, make me clean, oh, make me clean." When one has obtained deliverance from that state, he will have a keen realization of the fact. Of course I am not speaking now of some one who dropped on one knee, put his handkerchief in his mouth, mumbled a brief prayer, got to his feet and said "I take it (by faith)," and went on professing much as he did before. I am referring to people who became desperate, who loathed their carnal, un-sanctified conditions, made their consecration complete and in their despair committed themselves to Christ, and stayed by until the fire fell, consumed the old man, destroyed the

body of sin, and filled them with Perfect Love. Now, imagine all this taking place, and you there during the transaction, and not know anything about it—that would be absurd.

Sanctification is a great blessing, but it is more than a blessing. It brings the soul from a state of partial holiness, into a state of complete holiness. And no one who enjoys this blessing ever confuses it with the ordinary blessings of the Christian life.

Now, some have supposed that because the Scripture clearly states that the Spirit bears witness to our sonship but does not state directly that the Spirit bears witness to entire sanctification, therefore the witness to the latter experience is not so clear as to the former. Of course the greater includes the lesser. But we think that the following makes the latter the more certain of the two, if there are degrees of certainty in this matter. In the experience of conversion we apprehend our sonship by the Spirit of God. But in the experience of entire sanctification, which is accomplished by the Baptism with the Holy Ghost, we apprehend the person of the Holy Ghost himself, and His abiding presence sheds increased light upon all past experiences, clarifies our vision, illuminates the promises of God, lifts us to such a state of exuberance that we readily recognize the difference between this and the former lower altitudes of grace.

In the un-sanctified state, our sonship is frequently clouded by an element of doubt that has its root in the carnal mind. But when this root of unbelief has been removed by entire sanctification, the witness not only becomes clearer, but much more constant and abiding. I may not be able to quote accurately from Dr. Steele, and I have not the book at hand, but after observing something like I have just stated, relative to the witness of the Spirit in the new birth, he says "That the soul enjoying a clear experience of entire cleansing and the abiding presence of the Comforter becomes so certain about his relation to God, that that certainty could not be increased if it were written in blazing letters of fire across the arches of the sky." A soul enjoying this experience never hesitates to mount the witness stand. He holds lightly the things of this world "and takes joyfully the spoiling of his goods." He could live triumphant amidst awful trial, squander his life for the sake of Jesus and dying souls.

JAMESTOWN, N. D.



## NAZARENE YOUNG PEOPLE'S SOCIETY

By REV. G. HOWARD ROWE

IN the year 1915, at the New York District Assembly held in the month of April, a committee met and conferred together with Dr. H. F. Reynolds over the advisability and possibility of the organization of the young people's work. Realizing the need of more earnest and definite work in this field of labor in our connection, this conference worked to this end and resulted in the formation of several local young people's societies in the churches and later, in the organization of these various local societies into a District Society at the First Annual Convention of the New York District Young People's Nazarene Society, in Brooklyn, New York, September, 1915. Whether this was the first step in our connection or not toward local and district organization, we do not know, but since then both local and district societies have sprung up over the entire church and a chain of them is spread over the country from the Atlantic to the Pacific. We know the following District Societies to be organized: New York, Pittsburgh, Southern California, San Antonio, Washington-Philadelphia, Tennessee, Northern California, Western Oklahoma and Dallas.

Evangelism, business, discussions and elections take place at the Annual Conventions which are held in most of these district societies. The New York and Washington-Philadelphia District Societies have held two joint conventions and met in Brooklyn, February 6 to 9, this year, to hold the Third Annual Joint-Convention.

The general church is awakened on this important phase of its work, and the argument has been settled and the fact established that organization of young people's work is both a necessary and valuable asset. The Manual conveys this truth. Everything which has been accomplished worth while has been accomplished through organization. Note the diversity between the ministry of a John Wesley, who was an organizer and hence conserved his work, and that of George Whitefield who worked along the lines of unorganized effort. Examine the entire business world; the steel corporations, railroad companies, wholesale and retail establishments. Surely "The children of this world are in their generation wiser than the children of light." Every church should have a local society on fire for God and souls. Every district should be organized and that organization should seek to organize new local societies, strengthen those already organized, arrange and hold district conventions and set the entire district ablaze with revival fires.

Every interest but the young people, in our connection, is well organized and policies established. Each is well represented through the entire church. Young people's work is still unrepresented and unorganized as a general interest and hence can have no working basis, no common relation and fellowship and no united effort and purpose. The societies in the West are separated, generally speaking, in effort and policy and leadership from those in the East and Central and South. Hence no propaganda, general interest and "things in common." In unity there is strength. The young people's work is one of the most important issues of the church but it is still playing the part of an "orphan." Young people are the future hope of the church; the coming preachers, pastors, evangelists, college presidents, soul winners, prayers, pushers, givers, and laymen. Where would the church be in ten years without them? Where are the students coming from to fill up our schools? Will they not come from the local churches? Then should not the young people's work be fostered, stimulated and carried on to the extremes of zeal and interest? To produce there must be a source of supply. A single army must hold others in reserve from which a quota can be drawn.

As there are local societies and as there are district societies, should there not be a general organization, the object of which should be to suggest, to supervise, to arrange, plan for and hold National Conventions? Where ideas are exchanged and discussed, where there will be closer contact between our young people in general, where enthusiasm is disseminated and the whole young people's work set on fire?

Steps have already been taken in this direction. At the meeting of the Correlated Board in February,

1921, a committee was appointed by the General Superintendents to arrange and plan for a National Convention of Young People's Societies at which convention a general organization would be perfected having its own officers, constitution and by-laws. This committee is planning to hold this convention in conjunction with the time of the General Assembly at Kansas City, next September. The committee anticipates the co-operation of all districts to make this first convention a success. It should be a great time of power and victory and an impetus to the young people's work over the entire connection. All districts that have a district organization should meet and appoint delegates and as soon as possible, send names and addresses of same to the committee. There being no organization as yet, hence no constitution, there can be no specified number of delegates, but each district should send at least one to represent them. The New York District has elected their district president as their delegate. When there is no perfected district society, a request should be sent in to the district superintendent from some local church on that district, that he or the advisory board may appoint some one to represent district young people's work on that district. This committee further requests that all presidents of district societies send their names and addresses at earliest possible convenience to this committee. Further details will appear later in the columns of the Herald of Holiness. The committee will welcome any suggestions, ideas, questions or criticisms.

## Committee:

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## THERE ALONE (MATT. 14:23)

By MRS. R. A. SOMMERVILLE

I HAVE just finished reading the Life of John Wesley by Richard Green, and his life is an inspiration to me. The thing that appeals to me most in his work was his courage, his fidelity, and his continued perseverance of effort. The Holy Spirit who possessed our Lord when He set His face steadfastly to go to Jerusalem, possessed John Wesley also.

The question naturally arises, "Does my life show that same faithfulness, and what is the secret of it?" As new creatures in Christ we are members of His body, each member a unit." Just as each member of the physical body has a work to do, so each of the members of the Body of Christ has a work to do, which God reveals to us, and instructs us how to perform. While we are to work out our own salvation with fear and trembling, we are also to fulfill our mission in His service.

While preparing to teach a Sunday school lesson some years ago those words "steadfastly toward Jerusalem" took hold on me. Abraham's faith also impressed me. It was so marvelous because He had not the revelation of Jesus Christ, which we have. Moses showed magnificent courage "When he was come to years" that he should refuse to be called the son of Pharaoh's daughter—"esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward." This was not an easy thing to do, to take such a stand against Pharaoh's daughter after all she had done for him.

But mark the faith of another, and the labors and prayers of another, the mother of Moses—to her by the grace of God was given the task of teaching her son the oracles of God. When Pharaoh's daughter handed the baby to the Hebrew woman that day when she drew him out of the water, she said, "Take this child away and nurse it for me," and the woman took the child and nursed it. And the child grew and she brought him unto Pharaoh's daughter, and he became her son. Study that mother's life, and see revealed the faith, the vision, and wonderful to behold, the result of her faith.

Again, there is the faith of Mary, who "kept all these things and pondered them in her heart."

Man's faith and woman's faith differ to me. A man's faith suggests the strength of bulwarks, but woman's faith suggests mountain fastnesses, and is marked by a sweet tenderness and love born of heaven.

In these men and women I have named there was vision, there was power, there was the life. What was the secret? Alone with God. Our blessed Lord gave us the example, "When even was come He was there alone." How I praise God that the Holy Spirit in inspiring the written Word, told us that Jesus went alone to pray. To one who has not the privilege of prayermeetings this is such a comfort. Jesus and I can commune together. Praise His name forever.

Whence comes the vision? From secret prayer and communion with Him, entering into His mind and plans.

Whence comes the power? "Ye shall receive power after that the Holy Ghost is come upon you." It is the natural consequence and the blessed privilege of the sanctified person.

What of the life? "For to me to live is Christ." "The life which I now live I live by the faith of the Son of God who loved me and gave Himself for me." Glory to His name!

Dearly beloved sisters and brothers, let us go "there alone" more often. I have learned to work and pray. I am a mother who must needs be busy all day about the house. And I know there are many of you who have learned to pray and work at your different employments. Let us get the vision, let us get the power, and use it. Let us live the Life to glorify Him. "Looking for that blessed hope, and the glorious appearing of the great God our Savior Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works."

NEW WESTMINSTER, B. C.

## WHY DON'T PREACHERS PRAY MORE?

By REV. C. W. DAVIS, *District Superintendent.*

THIS is a question that we would like to have answered. In the beginning of the holiness movement, the Apostles said, "We will give ourselves continually to prayer and to the ministry of the word." Why don't preachers pray more today? Jesus, our great example, spent long hours in prayer. He arose very early in the morning, before it was day, and went out to pray. But why do preachers pray so little today? If the Apostles needed to give themselves to prayer, and if Jesus himself needed to spend whole nights in prayer, should preachers expect to get along in the ministry today without much prayer?

Many preachers do not spend as much time now in prayer, as they did in the earlier days of their ministry. Why is this? Is it not a fact that too many holiness preachers have but very little spiritual power and union? If the preachers would pray more and carry a burden for the lost would we not have fewer fruitless revivals, and more fruitful ones? Perhaps this is the reason that churches are often times disappointed with the revival. A spiritual pastor and churches are not satisfied with an evangelist who prays but little and carries almost no burden for lost souls.

If God has called a man to the ministry, and he has turned aside from other things to devote his time to this, surely he has time for prayer. It would seem that a man who has but little time for prayer, would not have time to preach. Is it really a lack of time, or is it laziness? We need not expect a fruitful ministry without much prayer. If men who have moved the world for God, like Martin Luther, John Wesley, John Fletcher, John Knox, John Welch, and Samuel Rutherford, must spend from two to eight hours a day in prayer, surely we need to pray if we are to see God's power manifest among us today. If Jacob, Elijah, Daniel, and Paul must gain their victories through prayer, how can preachers feel clear to pray so little today? The preacher who wants an easy time, and neglects prayer, because it's work, will see but little of God's power displayed; but those who will lay themselves out before God can see the old time manifestations of Divine power.

Let us pray!

LA LANDE, N. M.

## WHAT IS IN A NAME?

"Her name," Janet said, "is Eliza Brown. And she looks Eliza Brown. As far off as you could see her, you'd know that was her name. She has an Eliza Brown forehead—the kind that bulges, you know—and Eliza Brown hair, and she wears Eliza Brown clothes; most of all, her shoes are Eliza Brown. I don't see why we had to have her. There was the sweetest girl who came and just begged for a room. I know we should have been congenial. But mother wrote and offered Eliza Brown our room as soon as she heard she was coming. She comes from the town where mother lived when she was a girl. I believe her mother and mine were at school together. And mother said we'd be fortunate to have her in the house, that the Browns were the kind you always could depend on. I think she wants her to be an influence in my life. Eliza Brown an influence!"

"It's queer about names, isn't it?" Rose replied. "I know a girl named Beryl Mae. It sounds like a film star, doesn't it? And she looks like one. She has such thrilling adventures. I wonder if anybody with a high knobby sort of forehead—like Eliza Brown's—ever has adventures."

"Most decidedly not," Janet replied positively. "Nobody could who looks like Eliza Brown."

Two days later Janet, white and terrified, was staring at the doctor. Mother with the influenza—mother! And no nurse to be found! Why, they must have one—they must!

The doctor shook his head.

"I don't know where. There are families that are all down with it—and no daughter or maid in the house. You'll have to follow directions exactly, but you can do it. You—"

"Can I help?" a quiet voice asked. "I've just heard; Billy told me. I'm not at all afraid, and I'm strong and can obey orders."

The doctor and Janet both had turned. The doctor's face cleared as he met the steady eyes.

Three weeks later, when mother was out of danger, Janet made her confession to Rose.

"She just worked night and day. The doctor says she saved mother's life. She was steady all the time when I was so frightened. I'll never, never forget it as long as I live."

"Beryl Mae," Rose replied thoughtfully, "went home scared to death when there was a case where she boarded."

The two girls looked at each other. They did not need words.—*Youth's Companion.*

## MONSIEUR LITRE AND HIS WIFE'S RELIGION

Monsieur Litre was a very great and learned French scholar. That is, he was learned in all human wisdom, science, languages, history and literature. But he was ignorant of God, and the things of God. And because he knew nothing of the experiences of religion, he decided that there was nothing in it—that the whole thing was a myth, and people who believed in Christianity were deluded. It is strange that a man can be so wise in some ways and so foolish in others, isn't it?

Now, Monsieur Litre had a beautiful little daughter, and a very dear, good wife. In fact, Madame Litre was a devoted Christian—one who knew God and loved to do His will. When the question of training the child came up the husband told his wife that he would not object to her taking the little one to church—or teaching her the Bible. "Believing as you do, it will make you happier, and will at least do her no harm," he said. "But when she is fifteen years old I shall explain my own views to her, and she must be left entirely free to make her choice between your way of thinking and mine."

The years went by, and at last the day came when the daughter, now a lovely young girl, had reached her fifteenth birthday. Soon after breakfast Madame Litre took her daughter by the hand and led her into her father's study. "Our daughter is fifteen years old today," she said.

## THE HOME

Conducted by MRS. J. T. BENSON

Monsieur Litre laid down his book. "Well, we have already presented both our congratulations, and our gifts, have we not?" he asked smilingly.

"Yes, but it is more than her birthday. It is the time when you are to begin your part of her training. We agreed, you remember."

"Oh, that," answered Monsieur Litre still smiling. Then his face became grave. "My dear," he said to his wife, "your teaching has been most successful with our daughter. She is a sweet modest, devout girl, obedient and respectful to her parents, very amiable in her disposition and good and unselfish in her life. I think I will not risk tampering with the belief which has made her what she is."

Paul writing about the love, joy, peace, gentleness and goodness, which are the fruit of the Spirit in a Christian life, says, "Against such there is no law." That is why Monsieur Litre, seeing the qualities in his daughter, could bring no accusation against them, or the religion which had produced them in her heart and life, scholar though he was.

It was a testimony along this same line which led to the conversion of young Claudius Buchanan, who afterwards became a most earnest and able preacher of the gospel. His own father was a minister, but when the son went into London, he fell in with some skeptical associates, and ended by becoming an infidel.

One day in the streets of the great city he met with an old Highlander whom he had known all his life. The young man was sincerely glad to meet this old friend and to hear about the other friends back at his Scottish home town. But when, in turn, the Highlander began to question him about himself and his own welfare young Buchanan said:

"I may as well tell you at once that I have altogether changed my views about religion since leaving home. I no longer believe the things I was taught there or in the church. I am an infidel."

"I am grieved to hear that, Claudius," said the old man quietly.

"Oh, I know that you have been a believer a long time yourself," said the other, "but come now, tell me what reason you have for your belief?"

"I know nothing about what learned men call the evidence of revelation, but I can tell you why I believe the Bible to be a revelation from God," said the Highlander. "By nature I was most sinful and do what I would, I could not make myself holy. Friends could not do it for me. Nor do I think that the angels in heaven could. One thing alone in all the world did do it. That was the reading, and the believing what I read, in the blessed old Book. Now I know that God—to be God, must be holy, himself and a lover of holiness, and as that Book is the only book in the world which brings about holiness in men's hearts—it seems clear to me that it must be God's book, and that what it says is a revelation from Him to us."

The young man was astonished. He had never looked at it from this standpoint and he was unable to think of any argument which would answer the old man's simple words. He had been listening for many months to the big, swelling words of man's wisdom and philosophy. But when the old Highlander gave his simple, direct testimony as to what the Bible and the God of the Bible had done for him, the young man was convicted that here was the truth, and it was the means of leading him back to God.

## TWO GOATS

The other day I came across this paragraph from Martin Luther.

"If two goats meet each other in a narrow path above a piece of water, what do they do? They cannot turn back, and they cannot pass each other; there is not an inch of spare room. If they were to butt at each other, both would fall into the water below and be drowned. What will they do, do you suppose? What would you do? Well, nature has taught the one goat to lie down and let the other pass over it, and they both get to the end of the way safe and sound."

Sometimes it is with people as it is with these goats: when two people are thinking and talking in opposite ways, and then begin to quarrel and wrangle, they do not accomplish anything, and they may get hurt. If one is a Christian he will rather yield than wrangle with another."

Now, it is a great pity for boys and girls and men and women to act with less judgment than goats! But sometimes they do. They meet in a narrow place along life's journey, and because they are thinking and talking in opposite ways—they begin to butt at one another—and somebody gets hurt. They need some of the wisdom of the goat, don't they?

A young girl called her Sunday school teacher over the telephone. "Please help me, for I am in trouble," she said. "Where I work there is a man who is positively rabid on the subject of immersion, and we had the most terrible discussion about it yesterday. He said dreadful things about our church, declaring that we were ignorant of the Scriptures, and had no religion, nor even any backbone because we don't insist on people being immersed. Won't you give me some arguments about baptism so that I can answer him?"

Do you see what had happened? This dear young girl had come to a narrow pass, and because the person who met there refused to give way, but lowered his head and began to push and butt, she had done the same thing and both were hurt in their souls. That would have been a good time to act like a goat, wouldn't it?

After all, such experiences are very common in our lives. Hardly a day passes but we are in a narrow place like this where one must give way, or there's trouble on hand. The next time you are tempted to get into an argument with somebody who doesn't believe as you do about politics, or religion—yes, and very particularly about baptism, just think of two goats who have met on a high, dangerous path where there isn't room to pass one another, and see if you can't act as wisely as they do.

## A FISH AND A WORLDLY CHRISTIAN

Some one tells of a kind of fish which resembles sea grass. It hides itself in the midst of marine vegetation. Below is the head, looking like the bulb of the plant, and above is the body and the tail, looking like the blade of sea-grass. The ocean currents sway the fish and the grass alike, and so the little fish escapes being devoured by its enemies. It swims along, and one can hardly perceive where fish leaves off and grass begins, so perfect is the disguise. Now there are a great many Christians whose lives are so blended with the world that they cannot easily be distinguished. They are swayed by worldly maxims and habits; they share with the world its sinful pleasures. The difference between such Christians and worldlings is not apparent. If this is the kind of Christian life you are living, you will not be apt to suffer persecution; the world will not consider it worth while to molest you. But you will miss the fellowship with Christ in His sufferings, and you will lose the full overcomer's crown. A religion that does not save us from the world (its fashions and lusts) does not save us in this life, and certainly it will not take us to heaven. You may allow yourself to be persuaded that it will; but you do so at your peril. The deceiver and the deceived shall perish together.—*Selected.*

## A NEW PLAN FOR HOME MISSIONS

By J. W. OLIVER

THE future success of our church depends upon our attitude to Home Missions. To discontinue this work means defeat; to strengthen it means success. No use to discuss this; it will admit of no discussion. Entire sanctification is the central theme of our doctrinal statement; just so Home Missions is the hub around which all our machinery revolves. Do away with Home Missions, and why Church Extension? Why our educational program? And I have noticed that as we reach out in our Home Missionary work, all departments of our church are helped correspondingly.

Think of a church trying to carry on Foreign Missionary work, or trying to hold its own among its own, when its local constituency is on the decrease! I can name districts that are much weaker now than in former years, some having made no gains in membership in several years, and the trouble is directly attributable to two things: (1) the lack of Home Missionary interest, and (2) lack of competent leadership.

A church can be no stronger than its local constituency, nor can it have a stronger rating than the financial strength of its membership. To load up greater financial burdens than the ability of its members to pay, means to wreck the enterprise. Successful enterprises are not run this way.

In our arrangement of Home Missions, I suggest that we continue the General Board of Home Missions, but that we let it consist of the Board of General Superintendents and an equal number of Elders, with a secretary-treasurer to look after the general interests of Home Missions as is done by the General Board of Foreign Missions. A Board cannot function without some one directly responsible, nor can Home Missions succeed without a General Board. This fact is established by the success of our Foreign Missionary work.

Then place the General Superintendents in the same relation to the General Board of Home Missions as they now sustain to the General Board of Foreign Missions. At present, there is not a General Superintendent on the General Board of Home Missions, which practically divorces the General Superintendency from the interests of Home Missions.

Many of our Districts are small, and struggling for an existence, and there is a tendency to drift to the stronger Districts where the financial burdens are not so heavy, thus making it hard for the weaker Districts (as they stand) to get the proper leadership. I would, therefore, suggest that all Districts of 1,000 members or less, be declared Home Missionary Districts, and place them under the direct supervision of the General Superintendents with the power to appoint District Superintendents and otherwise oversee the work. This should and would guarantee strong leadership on the weak Districts.

Let the General Secretary-Treasurer gather information from every source possible and circulate it among our people to inform them of the needs in the home land and look after the general financial interests of the Board, as is done by the General Foreign Missionary Board, but let the money so raised for Home Missions be placed at the disposal of the General Superintendents for use on these Home Missionary Districts. This would guarantee the money to go where it was needed the most.

In connection with this arrangement, I would suggest that our work be divided into Districts, or Areas, and a General Superintendent placed over each of the Districts, and make him responsible to the General Assembly, as at present, for the work on his District. This arrangement will bring the General Superintendents in direct touch with our work from the poorest pastorate to the strongest. It will bring him in direct touch with the local needs and enable him to render a service and counsel that is almost impossible at present.

This will require the entire time of the General Superintendents, but with the increased service that we shall get we can well afford it. We need them and their counsel and their leadership. Any great movement must have strong leadership if it succeeds, and this we will have in our General Superintendents.

Our people need to be aroused, awakened and informed as to the true condition of the Home Land. It is a difficult problem; much easier can we raise money for other things, but as sure as the sun rises tomorrow, if we do not arise and strengthen our "home base," we shall become weaker and weaker until some of our Districts will become extinct. We cannot afford this. We must "go forward" at home as well as abroad. It is not what I would or would not do, it is an absolute necessity or hang our harps on the willows. What shall we do?

LITTLE ROCK, ARK.

## THE PEOPLE'S FORUM

## CALLING OF A PASTOR

By REV. T. H. AGNEW

THE Church of the Nazarene is somewhat unique in its method of providing pastors. There must of necessity be some power for the calling of pastors, but where is this power to be vested? The doctrines we preach, the grace we insist our people shall obtain—a spiritual freedom and liberty—logically leads to a democracy—people's rule. But democracy as a sentiment and democracy as a principle may be very different. Sentiment is the result of feelings, but principle must have truth as its basis. Since the organization of the Church of the Nazarene we have had several methods of "Calling a Pastor." This particular part of our church harness, so to speak, has never been a fit. The reason, perhaps, is because we have a democracy of sentiment but not a democracy of principle. To reach a democracy of principles will no doubt take time, and how long will the patience of our people endure this contention and visions of judgment which arise in "Calling a Pastor"? One District Superintendent declares that seventy-five per cent of the divisions in his district grows out of our method of "calling of a pastor." This very large per cent calls for treatment by the coming General Assembly. The Superintendency of the Church of the Nazarene, has been a sentiment from the beginning, and in the judgment of many, only a sentiment. A number of District Superintendents have received letters like this: "We have called Rev. S. S., a Simple Simon—to be our pastor for next year. Please do not bother us. Signed D. B. (Don't Bother-us.) Secretary." The Superintendents are the most responsible and important ministers in our church. This office and ministry is absolutely necessary to connecational interest of the church. The connecational idea, the standing together of a number of churches, generates a unity of interests and organizes influences for good that are sure to win. This wisdom of organization made Methodism the great power for good in the world, and if she had her original spirituality she would still be the greatest power for good there is in the world. Now let us as a church make full use of this wisdom and strength. This superintendency provides opportunity to know the needs of the church. Their ministry in and among the churches will enable them to assign pastors to the churches. To further aid them in this important work, let us give them a committee of three (not more than five) to assist them. This Committee might be known as the Cabinet Committee and be elected at the annual church meeting. This committee and the General and District Superintendent to be known as the District Cabinet. This District Cabinet shall make the appointments, or assignments of the pastors for the Assembly year. This will take the "calling of a pastor" out of the local church, which seems to be the cause of so much division and dissension. This committee might be constituted of the Sunday school Superintendent, the church secretary and church treasurer; or it might consist of the regular elected delegates to the District Assembly, which arrangement would not overload the District Assembly with numbers. The entertainment of our District Assemblies is getting to be a big item in the larger districts. The democracy of our church must be retained, for as ministers we need the wisdom and counsel of the laity and must have their co-operation in this great work of spreading Scriptural holiness over the earth. Let us hold to the sentiment, while seeking to provide the democracy of principles, but we should save the church from divisions, if possible, by methods of administration.

WAVERLY, ILL.

## OUR FINANCIAL POLICY

By REV. N. B. HERRELL

IN considering a financial policy for the church it will be well to give due consideration to the source of revenue. We can soon arrange a system of administering our funds, but the important question to be settled is, "How are we going to raise our funds?" Our trouble is principally the raising of funds and not so much the dispensing of them.

All churches have faced this issue and even the old denominations are now coming to see that the only safe and successful method is the scriptural one of stewardship in tithes and offerings. Just why the Nazarenes should search for any other method is a puzzle to the thinking mind. Has God left His

church without a financial system? Does not the same Bible that teaches us other doctrines, also teach a financial system? If we believe the Scriptures, why not search them for a financial system? The denominations adopting the scriptural plan for financing the church have succeeded and have no need of changing their method.

The thing we need to do is to take time to educate our people in the scriptural teachings of stewardship in tithes and offerings. Men cannot improve on God's plan and methods. We need to put on a stewardship convention to train our people the why and how of giving tithes and offerings. We need tons of literature distributed among our people on this subject, so that even our children will clearly understand the why and the how of paying tithes and offerings.

We can greatly strengthen this part of our work by organizing a stewardship league to promote this work and establish stewardship leagues in our local churches. If we hope to solve our financial problems we must begin with the foundation principles. Back at the source, back with the people who pay the bills. Assisting the pastor and people to put into action that method and system which will send forth the stream of finances necessary to carry on our work.

We must not take things for granted. We must know that all concerned really know and understand in detail the principles and methods of paying the tithes and offerings into the church for the glory of God. We could do this and we should. The General Assembly should arrange for this important work and business.

## MATTERS OF GRAVE CONCERN

By REV. P. P. BELEW

For the past few weeks we have read with interest the discussions pro and con relative to changes in the Manual. Doubtless some need to be made, but change is a matter of grave concern, and should be effected only after much prayer and due deliberation and for obviously wise purposes.

Some of the proposed legislation would probably be helpful, while, in the judgment of the writer, others tend toward compromise and would be hurtful, if not disastrous to the cause for which we stand.

1. Concerning membership. The suggestion of Rev. T. H. Agnew to abolish the membership committee and receive all persons on probation appeals to me as timely. We have often thought that members are lost to our church, because we let the psychological moment pass while we are trying to arraign them before the committee. However, we are not willing to lower the standard of our test of membership, and wish to oppose most vigorously the idea advanced by another to admit to our ranks those who, for insurance, hold membership in "oath-bound secret orders or fraternities," but do not attend. Such persons are nominal lodge members, place their approval upon the institution, and would not (consistently could not) oppose this evil, which is one of the present-day hindrances to intense spirituality. Can any Christian afford to patronize a thing so corrupt as to occasion his absence? Our Mutual Benefit Society furnishes as good protection as the lodge and is free from the questionable. Such as are not willing to conform to a Bible standard—well, please leave them outside.

2. Concerning the location and retention of pastors. Some one has suggested that the tenure of office be till either the church or the pastor expresses a desire to sever the relation. Such an arrangement would only aggravate a condition, which many of the brethren have already seen needs to be corrected and have wisely advocated vesting the superintendency with the power to station the pastors.

3. Concerning the authority of licensed ministers. Our contention is that licensed ministers should be permitted to baptize, and when serving as pastors to solemnize matrimony and consecrate the elements for the Lord's supper. We believe that the present prohibitions are unscriptural, reflect on the dignity of some useful pastors, and are not conducive to the best interests of the kingdom.

4. Concerning changing the name of the HERALD of HOLINESS. Its name is so expressive of our holy business that it would be folly to change it, unless we mean to retreat from the doctrine and experience for which it stands. It is already known as our church organ and at the same time commends itself to a wide reading circle, which would doubtless be rendered considerably less if it were changed to "Herald of the Nazarene." Brethren, let's stick to the old terms, and God will bless us and build up the church.

UPLAND, IND.



## Save the Spirit of Our Missionaries

By REV. E. G. ANDERSON

SOME one has said that "Among our assets are the graves of the missionaries," those who have literally given their lives for the cause of Christ, buried in heathen lands without much ceremony, attended by only a few faithful missionaries who themselves are on the verge of collapse and threatened with fevers and sicknesses that have laid low many faithful, God-called missionaries.

Our missionaries go forth with a divine call, not limited to a few short years nor conditioned on favorable circumstances and environments, but with a call for life and a consecration so thorough that the jungles and fever districts are as inviting as more favorable climates. We do not urge them to take unnecessary risk but when they see the conditions and catch a vision of millions perishing without Christ they do not count their lives dear, but stand ready to go to the dying millions with the gospel story, though it may mean that they themselves will lose their lives.

Is it possible that missionaries of this type will lose their spirit and give up in despair? Some people will argue that if they are divinely called nothing can hinder them from carrying out their mission. Others who have come face to face with these conditions know that the Satanic influence and power is more intense and much more powerful in heathen countries than in the homeland, and the terrible attacks of the enemy against the small but faithful missionary force is almost beyond description and without doubt one of the greatest tests in the life of a missionary is to come face to face with conditions that are absolutely unbearable from a human standpoint, and to find that the atmosphere is so surcharged with Satanic influence that there seems no help, either divine or human. Experience has taught us that in these awful conflicts some do go down.

Thank God, there is grace sufficient for every emergency, but we who have not met some of these emergencies should be slow to criticize the faithful few who are struggling against great odds to plant the banner of full salvation in the regions beyond.

The attitude taken by the people in the homeland affects the morale of the missionary force. We ask them to live on starvation salaries and fail to appropriate sufficient funds to meet the actual needs of their stations. This presents a situation so serious that the average missionary feels that though divinely called yet the rope holders are failing him and the base of supplies is being removed, and he is being left to perish without the prayers and the support of the people who promised to stand by him and faithfully hold the ropes if he would go down.

Our missionaries are not pleading for luxury, nor even for some things that to us seem essential, but they are earnestly pleading for the privilege of remaining at their posts of duty with their bare necessities supplied. But if we fail to do this we cannot hope for a band of missionaries full of faith and courage and the martyr spirit, but can only hope for a band of missionaries physically weakened through the lack of proper nourishment, mentally distressed because of an agitated state of mind resulting from undue pressure and anxiety, spiritually lean as a result of the awful attacks of the Enemy, with the suggestion that they have made a fatal mistake or things would work out differently. The time has come when FIFTY THOUSAND Nazarenes and their friends in America should demonstrate in a more substantial way to our FAITHFUL MISSIONARIES that they have not sent them out to the front line trenches to waste away and die for the want of a little nourishment and a little encouragement and the prayers which we are so abundantly able to give.

Four months have passed since the great victory that thousands prayed for and made possible through their sacrifice. FEBRUARY FIRST was one of the greatest days in our history. We were told that there was such a tremendous missionary momentum that no further efforts would ever be necessary to keep alive the missionary spirit in the Church of the Nazarene. But when this issue of the paper goes to press the General Board of Foreign Missions must announce that less than one-third of the money actually needed for the first four months of the year has been received. We have been nearly crushed under the tremendous burden that has come upon us as we have read the letters from the missionaries, setting forth their needs. They cheerfully accepted the 10 per cent decrease in their allowance and they are now receiving in some cases less than they can possibly get on with. Still not a word of complaint, but their great plea is that money be sent to keep the schools and chapels open and that money be sent to support the native preachers, so that no mission station need be closed. Tentative appropriations were made by the Executive Committee to be paid if funds were received sufficient to make possible the payment, but when we state that only a small part of the actual every-day expense of the mission stations has been received you will see how hopeless is the situation. This is a condition that will break the spirit of the missionaries more quickly than any attack that the Enemy could possibly marshal against them.

We must, though it requires even greater sacrifice than we have ever known, change the conditions that now exist and SAVE THE SPIRIT OF OUR MISSIONARIES.

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

I left you last week just as we were closing up at Bloomington. Our next stop was at Decatur and on Sunday morning we were with Pastor Milby. Here we saw one of the greatest Sunday schools that we have on the Chicago Central District. There were 446 in the Sunday school and their offering was over \$70.00 and think of this, three years ago Brother Milby went there and had something like thirty-five in Sunday school and probably thirty-five members in his church and now they have a church that will comfortably seat eight hundred and over two hundred members and 446 in Sunday school; all this in three years shows you what every Nazarene pastor could do if he would work at his job. We had a fine morning service with over five hundred in the audience. In the afternoon we were on the west side with Brother Garvin and here is probably one of the best churches in the connection and a fine band of faithful saints and there we had over 500 in the afternoon rally and a fine altar service. A number at the altar and some fine cases of salvation. After this service we hurried back to Brother Milby and had supper and our night service was with Brother Milby again and we had not less than 800 in the church making for the day 1800 in the two churches. Our people stand well in Decatur and thank God we are winning the battle everywhere. Any *HERALD* reader knows that it is no small thing to preach second blessing holiness to 1800 in one single day but God is giving us the victory. Glory to His name. Brother Milby's church is buying one of the nice gospel tabernacles to be used on the district where we are planning to put in at least twenty-five good gospel tabernacles and run probably 100 red hot meetings this summer on this district. We had seekers at the three services in Decatur and thank God for Milby and Garvin and dear old Decatur; these boys are doing the thing. We then went to Galesburg with Pastor Laird, and here we have a nice little tabernacle and a few faithful members. Brother and Sister Aycock were there in a revival and we had one splendid night with seekers at the altar. Here we have a fine man that I stayed with—a Brother Hammer that I used to know in Chicago. I had a splendid night in their lovely home. They are sacks of salt for the hungry sheep to lick at. From Galesburg we made our way across the country to a nice country church at Maples Mills with Pastor Fritsch and here we had a most delightful service. This was on May 8 and now let the old friends down South think of this: we had a perfect gale and a snow storm here but the people came until they filled the house. There is not a finer people on earth than the crowd at Maples Mills. We have a fine church and parsonage that is worth at least ten or twelve thousand and out of debt but about \$200.00 and taking fine care of the noble pastor and his wife. Our next stop was at Canton with Pastor Wallace. Here we have a small church at the edge of the city but Brother Wallace is now buying a fine lot right in the heart of the city and is planning to build a nice wooden tabernacle and he will soon be on the job with all the good fellows on this dis-

trict. I judge that Brother Wallace cannot be improved on for just old-fashioned manhood and goodness. He is a great fellow and will put the thing across. In a short time he is to have Sister Edna Hoke of Carterville to hold him a revival and that means success for Sister Hoke is a great revivalist and you may look for a fine report from Canton before long. Brother Wallace had secured the first M. E. church and this is a very great church and we must have had over five hundred at the evening service. I saw on one of the windows the names of the pastors of that great church and behold one of them was M. L. Haney, and here we are right on the ground where Father Haney has preached the gospel for the past sixty years. No doubt but what he has already met thousands in heaven that he led to Christ in Illinois. From Canton we made our way to Tallula with Pastor Roach and had two services with him and the night service was held in the high school auditorium and it was full and the day service was in our own church. Here we have a beautiful church and parsonage and no finer man on earth than Roach. He is planning some great campaigns this spring and summer with the good gospel tabernacle. With the faith and fire of such a District Superintendent as E. O. Chalfant there is no telling what this district will do in the next twelve months. Between forty and fifty of his own pastors and home workers are going to hold at least one good tabernacle meeting and if forty of his own men will hold one fine meeting of not less than four weeks then he will be able to use some thirty or forty other fine workers on this District and in that way we ought to put over at least 100 good gospel tabernacle meetings and preach to at least one million people in the next five months. We will preach to at least 25,000 from April 20 to May 27 at the closing of the Olivet camp. We are not only on the ground where Father Haney used to preach but we are right on the territory where the noted Peter Cartwright used to fight sin and the Devil. We saw his old home and farm here this week near Pleasant Plains, and also his grave. I went over with Brother Chalfant and Brother and Sister Roach and looked at his monument and also saw the church where his wife died four years after he went up. She was in a little church where Hardin Wallace of Texas and Illinois fame was holding the meeting and she had just testified that she tried to grow into holiness for seventy years but three weeks ago she had been sanctified by faith and said that she was just waiting for the chariot and in a few minutes she was gone. Yesterday we took dinner with Mother Corson who is now 84 and she was present when Mother Cartwright died, and heard her last testimony. We were also within ten miles of Abraham Lincoln's old country home and his old log house and log store. We had planned a trip there but the big rain came and cut us off from that trip. At the present time the hope of this country is in the Church of the Nazarene; if they don't do the work, it will not be done, for the others have quit real salvation work.—UNCLE BUDDIE.

### CENTRAL NAZARENE COLLEGE

This school at Hamlin, Texas, has just closed a very successful school year; in some respects the greatest. The commencement was said to be one of the best yet.

The school year has been one of financial strain and sacrifice on the part of the noble faculty, but amidst it all the president and faculty were loyal and accomplished a great work for education and our church. We have had as fine a student body as could be found in any school, young men and women destined to bless the world. They have been loyal and love the president and faculty and have been true to the doctrines and spirit of our great Nazarene church. We had quite a number of graduates this year from the different grades and departments of our school.

Dr. London is leaving us this year, but had a strong invitation and vote to remain with us and

our school for another year. We regret very much to see him and his good wife leave us but we bid them God's speed and trust they shall find a good place in the will of God; where they can carry on this great work of God in Christian education of the young boys and girls which is so much on their hearts. They with the rest of the faculty have had the love and co-operation of the student body. Dr. London has been at the head of this college for three years and the Lord has wonderfully helped him in these years to lead the student body on and plant in their hearts and minds the high and noble ideals that go to make up true manhood and womanhood and a well developed Christian life and character. In the educational world and work Dr. London has but few equals.

If our churches and districts would make a sacrifice and pay their educational apportionments this college would soon become one of our strong edu-

cational institutions. But without the loyal support and sacrifice of these people we cannot hope to build the strong and equipped school we need for these districts. With such a host of young men and women whose hope for a Christian education depends on Central Nazarene College; how can we hope to fill our pastorates and churches with young men and women who are prepared and equipped for the Master's work, without our holiness schools. If ever our young preachers and Christian workers needed a Christian education it is today in the age and under conditions in which we live.

I shall always thank God that I had the privilege to make the sacrifice to go to a holiness school in my early ministry to prepare and get training for the work which God had called me to do. I owe the success of my labors of twenty years of ten thousand souls, to the help and training I received in a holiness school. What a tragedy it is that our people, churches, and district don't stand by our schools any better. Let all the churches and districts stand by our holiness schools, so our young men and women can get Christian education to bless the world with. I am for a Christian education and prepared workers for God's cause.—Lee L. Hamric, Chairman of Board.

### PREACHER'S MEETING OF THE MICHIGAN DISTRICT

The seventh annual preacher's meeting of the Michigan District was held at Midland, May 1 to 6. It was certainly a time of blessing and victory. The ministry of our beloved General Superintendent, Dr. Goodwin was greatly appreciated and enjoyed. His talks to the preachers were very helpful and inspiring. Our District Superintendent, Rev. R. V. Starr added much to the success of the meeting by his helpful suggestions and godly counsel. The papers read by the different brethren were most excellent and showed much thought and careful preparation. Brother Chas. Hare, the pastor, and his church and the good people of Midland entertained us royally. The Holy Ghost was manifestly present in every service and the spiritual tide continued to rise until the close of the meeting. On Sunday heaven was very near and God's peculiar blessing was upon the services, especially the communion service. Several seekers were at the altar during the meeting.—Fred Sharp, secretary.

### PITTSBURGH DISTRICT ASSEMBLY

The sixteenth annual district assembly, Pittsburgh District, convened in Cleveland, May 2-13, services being held in large Nazarene tabernacle, corner Hayden and Clayborne Avenues.

Dr. R. T. Williams of Dallas, Texas, presided to the delight of all present, and from beginning of the business sessions on Wednesday morning, until the closing session at noon on Saturday, it seemed as if it was ordered from above, the presence of the Holy Spirit being manifested throughout, until all united in saying that it was the greatest assembly ever held on the Pittsburgh District.

Dr. Williams not only presided in a masterly way, but also gave several timely addresses to the assembly during the business sessions, that rightly directed and encouraged us to greater things on the district. The sermons preached by him will not be forgotten soon, they were indeed of high order and greatly enjoyed by the assembly and visiting friends.

The report of Dr. J. Howard Sloan District Superintendent was one of the best ever given on the Pittsburgh District. It seemed to be the very kernel of all the reports given by the different pastors of the district, showing the unity of spirit and purpose of both District Superintendent and pastors. Dr. Sloan was unanimously re-elected on the first ballot, and enters on his fifth year's work on this district.

During the year eight new churches were organized, and the membership of the district increase 507, making the present membership 2,079.

The general and district budget was again adopted by the district amounting to \$31,185. Of this amount \$20,000 was appropriated to the General Boards, the balance of \$11,185 to the work of the district, making a per capita of \$15.15.

The entire assembly marveled at the election of delegates to the General Assembly, the complete election of elders on first ballot, and that of lay delegates on the second ballot, resulting as follows: Elders, J. Howard Sloan, Carrie Sloan, C. Warren Jones, H. B. Macrory and O. L. Benedum. Lay delegates, H. R. Beagle, W. M. Creal, Mrs. C. Warren Jones, Mrs. O. L. Benedum and Dr. L. W. Marsh.

The election of the Advisory Board was also complete on the first ballot. The assembly greatly rejoiced over the above elections as they prove the unity of spirit and mind of the members of the district.

The reports by the pastors, licensed preachers, evangelists, deaconesses, Sunday school and Young

People's Societies, were indeed gratifying, and showed that which makes the Church of the Nazarene successful, to be hard work.

The assembly was privileged to have many visiting friends among whom were the following named persons: Rev. E. G. Anderson representing Foreign Missions, Rev. W. E. Eckel, returned missionary from Japan, Rev. Osborn and wife from China, Miss McClellan from India, Rev. N. B. Herrell, District Superintendent Ohio District, Rev. H. C. Little, secretary Ohio District, Rev. J. W. Short, District Superintendent Indiana District representing Church Extension, Rev. Glen W. Siefarth business manager Eastern Nazarene College, Schurman and DeLong, song evangelists Eastern Nazarene College, Miss Virginia Shaffer, soloist, and Miss Coe, representing woman's auxiliary work.

The mid-year preacher's convention will be held at East Palestine, Ohio, in the early part of December, and the seventeenth annual assembly will be held in Akron, Ohio.

Rev. C. Warren Jones and his good wife, pastors of the Cleveland church, and their splendid people are to be commended for the royal way in which they entertained the assembly. Every preparation had been made, and each one was in his place for the great welcome service on Tuesday night, and the Cleveland folk at once made all feel at home. Throughout the week everything possible was done to keep us happy and comfortable, and we all unite in saying that it was the best assembly yet, and that we will gladly accept an invitation to return to Cleveland again in the future. To God be all the glory.—O. L. BENEDUM, Reporter.

### DALLAS DISTRICT

Last Sunday was a great day with the Martin's Chapel church. It was "Dedication Day." This splendid little church building is the result of untiring and self-sacrificing labors, coupled with heroic faith on the part of the little band of Nazarenes at this place. These people have had no building, except an open tabernacle, in which to worship, forcing them to have their winter services in private homes. It was last fall that Brother Marvin Hall, one of our faithful lay preachers said, "It is time for us to rise and build. But times were hard, money scarce, and many of the folks said it couldn't be done. But Brother Hall started in with such cheerful optimism that others forgot their poverty and fears; joined in with him and the building was completed some three months ago and is now clear of debt. The list of contributors numbers about 175, showing the extent to which the people were solicited, and the friends who are interested in this little church of eighteen members.

The writer was invited to preach the dedication sermon and we had a full house Sunday morning. After the sermon, the members of the church and all contributors who were present gathered about the altar and invited the Lord to always occupy this, his sanctuary, and "The glory of the Lord filled the house of God."

Next in order was the old-fashioned basket dinner, and what a feast we had, while the fellowship was akin to heaven. In the afternoon we had a love feast and a Mother's Day message which was owned of God and blessed in melting tenderness on the congregation. The one thing we had to regret on this occasion was the absence of the beloved pastor, Brother Hart, who was kept away on account of sickness in his family.

I have recently visited Cedar Mills and Independence, finding Pastor Bond making good progress with these two little churches. A visit to Father Elliott at Independence, who has been disabled by rheumatism for many months, was an inspiration to us. He surely lives close to the Lord and knows all about the Church of the Nazarene that a person can find out from the columns of the HERALD of HOLINESS and *The Other Sheep*.

Pastor G. E. Waddle of Dallas is on a leave of absence while Rev. C. E. Roberts and wife are supplying the work for a few months. Brother Waddle is greatly missed by the church, but every one is finding it easy to love and co-operate with Brother and Sister Roberts. The church is having the greatest prayermeetings in its history, and the Sunday school is growing.

Evangelist J. A. Collier and band are in a meeting at Franklin; some prospects for a church organization there.

Rev. L. A. Miller has just closed a good meeting with Pastor Harris and the Sherman church.

Many revivals are in prospect for the summer, both in our churches, and in new fields.

Remember the District campmeeting at Peniel, August 2-12. We want every pastor present for at least a part of the meeting.

P. L. PIERCE, District Superintendent.

### SUNDAY SCHOOL LESSON REFERENCES

May 27. ISAAH, THE STATESMAN-PROPHET.  
Lesson: 2 Kings 18:13—20:19; Isaiah 1:1; 6:1-13.

GOLDEN TEXT: Here am I; send me. Isa. 61:8.  
Devotional Reading: Isaiah 12.

June 3. JEREMIAH, THE PROPHET OF COURAGE.  
Lesson: Jeremiah 1:1-10; 7:1-15; 20:1-6; 21; 26; 32; 35:1-19; 36; 37:11-28; 39:11, 12; 42:1-11; 43:4-10.

GOLDEN TEXT: Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16:13.

Devotional Reading: Psalm 94:16-23.

June 10. NEHEMIAH, THE BOLD BUILDER.  
Lesson: Nehemiah, chapters 1 and 2; 4-6; 8:9-12; 12:31—13:31.

GOLDEN TEXT: Be not ye afraid: remember the Lord.—Nehemiah 4:14.

Devotional Reading: Psalm 46:1-7.

June 17. ESTHER, THE PATRIOT QUEEN. Lesson: The Book of Esther.

GOLDEN TEXT: Who knoweth whether thou art come to the kingdom for such a time as this?—Esther 4:14.

Devotional Reading: Psalm 124.

### Among the Churches

#### SPOKANE, WASH.

—Assembly year closing in triumph. Two hundred fifty-four enrolled in Sabbath school with a maximum attendance of 222, the largest in the history of the church. Two hundred and thirty professions since September 15th, fifty-nine new members, all apportionments paid in full to date and all local bills paid. Unanimous recall for present pastor on first ballot. Seven seekers and several professions Sunday, May 13th. First Church knows how to stand solidly back of pastor.—Henry B. Wallin.

#### PIEDMONT, MO.

—Our revival closed Sunday night, May 13, with a sweep of victory. God has blessed us in a wonderful way. There have been more than fifty prayed through to definite victory in the old-fashioned way, either for pardon or holiness. The town was

25,000

NO person interested in the work of the Church of the Nazarene can read of the remarkable increase in the subscription list of the Herald of Holiness without a thrill of joy and at least a silent tribute of praise to God.

From 7,000 subscriptions at the last General Assembly in 1919 to 17,000 at present, with the next General Assembly four months away, is doubtless unprecedented in the annals of denominational papers.

This increase has been steady and healthy and has been brought about largely through the untiring efforts of many of our pastors and evangelists.

Now just think of what we could do with the Herald of Holiness providing every pastor, every evangelist, every layman would do his or her part. We have set our goal at 25,000 subscriptions by the General Assembly, and this amount is not outside the range of possibilities.

Since announcing our "Get Acquainted" offer of five months for 50c, a great many subscribers have sent in several subscriptions with their own renewals. Pastors have secured subscriptions from friends of the church and the subscription list is still climbing.

Now let us unite for a simultaneous, concentrated campaign for subscriptions. If you can't send more than one five-month subscription, thank God for that one, and send it in. Every one can have a part in this campaign—men and women, young and old, rich and poor. By working together for one common cause we can do what otherwise would be impossible.

NAZARENE PUBLISHING HOUSE.

stirred. Brother Barnett, the evangelist, did some fine preaching which won the hearts of the people and broke down much of the prejudice which formerly existed toward the Nazarene church, and the people in general gave him an invitation to come back this fall and hold another revival. We are sure he was God's man for the place. The offering of \$117.00 came easy and we received ten additions to the church during the revival. I took charge of the church in January and about all the encouragement we have had was that Piedmont was a hard place and we could not have a revival but I am glad God still answers prayer. I also secured nineteen subscriptions to the HERALD, for which I am glad. I think it is the greatest paper on earth and want it in every home. Pray for us.—A. L. Roach, pastor.

#### GLENDALE, ARIZ.

—We have had two very good revival meetings since we last reported. In March, Rev. M. M. Bussey and wife were with us for two weeks and held us a good meeting. While this meeting was not largely attended much good was done. There were about twenty souls at the altar for definite help and the church was encouraged and blessed. Brother Bussey's preaching is especially helpful to the Christian people. Beginning the tenth of April we had another meeting of two weeks with Rev. and Mrs. C. W. Davis of New Mexico as the evangelists. This meeting was well attended, the church being well filled on Sunday nights and about two hundred people attended regularly through the week. There were fifty seekers during this meeting and some genuine cases of salvation, also a number of people were healed of sickness. The meeting was a real help to the church and we are expecting to push on harder than ever for another year. The Davises are splendid revivalists and we hope to have them back sometime. Last Sunday was also a good day with us. In the morning service the Lord so blessed the people that the pastor did not get to preach. Five were received into the church, three were baptized, and one healed. The glory be to Jesus.—M. H. Brown, pastor.

#### AUSTIN, TEXAS.

—These are good days for the Austin church. We are having some great services. The church is in perfect harmony with each other, and many are carrying a burden for the lost. We have an hour or two prayer each Friday night at the parsonage, and the results are God is blessing. Recently as we preached on "Pentecost," at a morning service, the fire fell and almost the whole congregation was affected in a marvelous way. During that day souls prayed through to victory. Recently several have prayed through at our altar. We are trusting for an old time revival soon. We have some of the finest people in the world here. There is Brother Buchanan, Superintendent of the Sunday school who is faithful in his duties. Then there is Sister Smith, president of the Y. P. S., who is leading the best Y. P. S., in the state of Texas. Then there is the treasurer who is also the pianist and is second to none when it comes to getting music out of a box. Then the W. M. S. is doing faithful work. Last, but not least, there is Brother Crosby, chairman of the Board of Stewards who will not rest until he knows the pastor's salary is raised. With these faithful co-laborers we are bound to get up the road. Amen.—I. L. Flynn, pastor.

#### TOLEDO, OHIO.

—This church was organized one year ago by Rev. C. R. Chilton, District Superintendent of the Ohio District. The assembly year just closing has been a year full of conflicts and victories, but through it all God's blessing has been upon us in a marvelous way. We held a tent meeting last July with Rev. John T. Hatfield, Ray Duncan and Mrs. Lois Brenninger as special workers. In January and February we held a six weeks' campaign with Mr. and Mrs. Clyde Boyle and Mr. and Mrs. Grimsley from Muncie, Ind., as special workers. God blessed the efforts of these servants of His and a goodly number of souls found God either in pardon or purity; and as a result thirteen members were received into the church on probation. We bought a nice church property in a very needy part of the city and thus having a building of our own in which to worship we expect to reach the people and build up a strong holiness church in this part of the city. We have twenty-eight members in full connection who raised last year for all purposes \$2666.35, an average of \$95.22 per member. We have a live up-to-date Sunday school which under the efficient leadership of Mrs. Frank Harrel, our superintendent, is moving forward along all lines. The school is filled with missionary and evangelistic zeal and many of the scholars were converted this year. There is a spirit of unity and fellowship among us and the people are co-operating with the pastor in a way that will insure continued success. This band of true and faithful warriors are believing and looking forward to the coming assembly year for a great revival and

marked progress in the spread of scriptural holiness in East Toledo. We say praise the Lord and press on with the battle.—H. G. Tovey, pastor.

#### AKRON, OHIO.

Sunday, April 22, we closed a very successful campaign with C. W. Ruth as evangelist and Professor Kenneth Wells and wife as song leaders. The preaching was fine and what we needed at this time. Brother Ruth surely does preach the "second blessing" and preaches it straight. The music with Mrs. Wells at the piano and Professor Wells with his trombone was inspiring. There were over 100 who knelt at the altar for regeneration, reclamation, or sanctification during the meeting. We have just closed our books for the assembly year and our figures show a remarkable gain over last year. We have seventy more members, a gain of 64 per cent. The Sunday school gained 290 over last year's figures or 90 per cent. We now have over 600 members in the Sunday school counting cradle roll and home department. \$12,337 passed through our church treasury during the year, over \$1000 a month. This was a gain of about 50 per cent. \$1000 of this went through the Sunday school treasury. Over \$1500 was given to Foreign Missions. We organized a Junior Society during the year, and there was an increase of 144 per cent in the membership of the young people's societies. Over seven hundred bowed at our altar during the year. We never have a Sunday night service without some one at the altar. Praise the Lord.—Eva Macrory, reporter.

#### MURPHYSBORO, ILL.

—We had the privilege of having Rev. Bud Rob-

inson with us on the night of April 27 in the court house, with a well filled house of interested listeners. We all enjoyed his message. He preached for over an hour and we could have sat another hour without getting tired. We also had our District Superintendent, E. O. Chalfant with us, and he is a wide-awake superintendent. We love to have him with us. He has the vision for the work and lost souls. We are planning for a tent meeting July 1. Our work is moving along fine, good attendance, God is blessing. We are looking for a great time in our tent meeting.—George Cornelius, pastor.

#### PIEDMONT, MO.

—This being our first report we will try to keep ourselves out of the way and give God all the glory for the great revival we have had here. We have just closed a three weeks' sweeping revival, with Rev. T. W. Barnett as evangelist and Rev. A. L. Roach, our pastor as singer and helper. There were fifty-two saved and sanctified and a number of new members taken into the church. Thank the Lord, we are looking forward to greater things, by the help of the Lord.—Chas. E. Rigg, reporter.

#### CHICAGO, ILL., WOODLAWN CHURCH.

—Woodlawn church has recently closed a three weeks' meeting with the pastor, Brother Haynie, as the evangelist. He is truly a man whom God can trust and use to get the rugged gospel to the needy hearts of the people. The meetings were blest and owned of God from beginning to the end. Uncle Buddie was with us the last Sunday evening and gave out his message of gospel help to a full house. A goodly number knelt at the altar and found this

wonderful salvation, that saves from sin. We are expecting a large class of new members as the result of this meeting. The church is going ahead, God is blessing in every way.—Reporter.

#### LYNN, MASS.

—Yesterday was a gracious day here. The congregation was not large but God's presence was manifested in an unusual manner both morning and evening services. Three souls responded to the invitation and bowed at the altar and evidently prayed through to victory; one for holiness and two for salvation. There are indications of a gracious revival. The saints have for a long time been praying for an outpouring of God's spirit in revival power and to all appearances it is almost here.—E. T. French, pastor.

#### CHICO, CAL.

—We are glad to report that God is blessing the work in this section of His great vineyard. We closed a splendid revival with Brother J. R. Hunter as evangelist. God blessed the untiring efforts of this man to the salvation of many souls. We unhesitatingly recommend him to the church as a man whose whole life is given to God and the church. He not only helps to catch the fish, but he also helps to string them, and next to getting folks saved and sanctified we enjoy getting them into the church. Praise the Lord! Twenty-one were received into membership, and others plan to join soon. To God be the glory! Brethren, we have declared war on sin and the Devil; our swords are unsheathed; the scabbards are thrown away, and by God's grace, and that is sufficient, we shall carve out a work that will stand until Jesus comes. When you read this just ask God to bless the Nazarene babies at Chico.—Willard L. Ingram, pastor.

#### GRIGGSVILLE, ILL.

—We are glad to report as church and pastor that God is with us in helping us push the battle. Early in the year we had with us Brother Ed. Roberts and W. A. Eckel who came to us in the interest of missions. As a result of this visit we have to date raised \$182.10 for missions with about \$20.00 more which we will have before the assembly. Our claims are all paid. The last of February we had with us Brother and Sister Stretch for a few days midweek convention. As a result of this convention on Easter Sunday evening we report a most glorious service. On May 4 we had "Bud Robinson's Day," three great services. People came from far and near and we had souls at the altar every service. We raised \$92.00 toward a tent, paid Uncle Buddie \$41.22 and had just purchased one hundred church hymnals for the occasion. Prejudice got one good stroke. Truly the "Lord of hosts is with us, the God of Jacob is our refuge."—Eva C. Butler, pastor.

#### RICHMOND, VA.

—The work of the Lord is moving along nicely here in this city. We have a metropolitan population of 210,000 people. The city covers 26 square miles of space, within a radius of 600 miles there are millions of people, and yet there is no Nazarene church here. We are holding together fifteen thoroughly sanctified people. What for? Waiting until the "Home Mission Board" puts on a tent campaign here in July. Then we are looking to God to help dig out a strong Nazarene church. We were greatly encouraged on May 9 when Rev. John Neilson, superintendent of the Washington-Philadelphia District stopped over and preached for us two nights, but, oh, it was such a short time. Wife and I have been holding on to God for a year that a Nazarene church might be established here and we can hear the rattle in the top of the mulberry trees. Amen. If any Nazarene evangelist within a hundred miles of this place should be on his way to a meeting and can stop over for two or more days, we invite him to do so. We will give him a free will offering to help pay his expenses. Join us in prayer that God may establish a strong Nazarene church in this city.—Alfred L. and Julia A. Ford.

#### SCIENCE HILL, KY.

—Our revival began April 27 and ran until May the 17th, with Brother J. B. McBride as evangelist. This was a wonderful meeting; the best one in years past, and perhaps the most influential of any in the history of the Church of the Nazarene. Brother McBride was at his best and preached with great power and unction upon him and God was with us from the beginning to own and bless His Word. There were many seekers for pardon or purity and the most of them found the Lord which satisfied them. The people all love Brother McBride and any who get him for a meeting will not be disappointed. Finances were taken care of nicely, and a good love offering was given to pastor and wife. We opened the doors of the church and received some good members and there are more to follow. We came here last fall and took the pasture of this dear people. In the beginning of the

## "By Means of the Printed Page"



WE are delighted to publish, for this week's article, the sentiments of a New England evangelist, regarding the circulation of the HERALD OF HOLINESS. Brother Elsner, not only expresses his ideas in words but he puts them into practice. He has been a faithful and loyal booster for the paper and the Publishing House.

## Are We Awake?

By REV. THEO. ELSNER.

(1) To Our Opportunity. (2) To Our Call. (3) To Our Mission.

The Book declares that the children of this world are in their generation wiser than the children of light. How true this is. Illustrations are all about us on every side, for it does appear that many wise virgins are asleep with the foolish virgins, realizing not the great day of opportunity in which we are living. The proof is, they fail to use the agencies at their command, either due to neglect or failure to catch the vision. The opportunity before us is gigantic and increasing, for the whole world seems to be perishing with iniquity, while the average church is decaying with depravity. What shall we do?

FULFILL OUR CALL! Briefly stated, it is to preach, publish and print the glad tidings that free man from sin. Our call is not simply to arouse and organize, and arise and build, but also to construct and conserve for eternity. Therefore we must not only preach but also publish and print, yea, send the printed page to the ends of the earth. God hath given, and in answer to prayer has blessed this movement with *The Paper of papers*, namely the HERALD OF HOLINESS. Do we believe it? Then spread it! If we do not, no one else will, therefore we must fulfill, we must not fail. One of the leaders in the undenominational field, at a camp, speaking to me about the HERALD, called it a "classic." Recently a leading Baptist layman said in one of our meetings, "Next to the Bible, is the HERALD." Many other statements we might add of those outside our fold. Therefore, if some outsiders are enthusiastic, should not we that are insiders be intensely busy in spreading this God given paper? We should all be at it the whole year just as the Russellites, Eddyites, etc., are, without let-up. Do not leave it to the evangelist to spread, as he may not see the importance of doing it, and even if he does, a continuous drive the whole year is far better than just a drive now and then. Just think of it brethren, Five Dollars will send the HERALD to ten families for five months, and Thirty Cents a week will send the HERALD to ten families the whole year round. Some folks spend as much as this and more for daily newspapers during the week. Brethren if you will intelligently and systematically lay this matter before your church, it might mean, if all of us got busy, the doubling of the subscription list, and in the end a doubling of membership. God help us. *Why should we do it?*

OUR MISSION. We have been brought forth as a church at a time when the waters are troubled, and a spiritual dearth abounds. Now then, let us bring to pass a heaven sent revival, by preaching in the Holy Ghost, publishing the glad tidings everywhere, and spreading the printed page that will awaken the people and let them know it is coming to pass. No one can read the editorials, and the church news items, etc., along with the telegrams without realizing God still lives and answers prayer. So let us sow, and we shall reap in time, *if we faint not.*

year the Sunday offerings ran from \$8.00 to \$18.00 a week, but we adopted the tithing system and the people responded nicely and now our Sunday offerings amount to from \$30.00 to \$55.00 a week. Also God has brought us over the top in Sunday school. We had 215 in Sunday school May 6th. These people are pure gold. They are in for everything that is right and the most beautiful spirit of unity prevails we have ever seen.—Elwood Taylor, pastor.

#### KIETER'S CHAPEL, NEAR MARION, IND.

—On Thursday, May 3, our beautiful church building was burned to the ground while we stood helplessly by. We are unable to state how the fire started and it had gained such a headway before it was discovered that it was impossible to save anything. Revival services had begun the night before with Brother Pearson of Marion in charge and Brother Seaman of Indianapolis leading the singing. We felt we could hardly close so we went to a school house two miles from the church ground and held our meetings there. We had a few seekers and there was much conviction but it seems as if the enemy has such a hold on these people that it is almost impossible for them to make a move even to hold up their hands for prayer. This has been the best year this church has had since it was organized and we cannot understand why such a thing had to be, and it has been a severe test to us, but praise the Lord we still have the victory. We have buckled the armor a little tighter and are going on with the good fight of faith. Amen. Pray for us that the Lord will open up the way for a new church home, and that out of the ashes may raise a new church that will stand for the glory and honor of God. We are trusting and believing Him for it. For truly the harvest is ripe around here and we know, "He is not willing that any should perish." Praise His dear name.—Rev Nettie Cunningham, pastor.

#### CUCAMONGA, CAL.

—The church here closed on May 13, a twenty-seven day revival. The Lord gave us real victory in several cases. Several times in the song and preaching services the glory would come down until the folks would get blessed and shout and cry for joy. The church was lifted to a much higher plane. Rev. G. M. Scott, of Ontario, Cal., and previously of Texas was our evangelist. Brother Scott is of the old type. He gives the people but few of his own ideas and theories; stays off of questionable grounds, quotes freely of God's word, preaches with unction, and an earnestness, which gets the attention of saint and sinner alike. Special music was furnished by persons from the near by churches, as well as the local church. The pastor led the congregation in song.—E. E. Hale, pastor.

#### DREXEL, MO.

—Rev. E. C. Dees, our District Superintendent with Rev. C. C. Childers and wife in charge of the music came to us from the group meeting at Carthage, they surely came in the fullness of the blessing, and were with us twelve days, over two Sundays. There was an unusual degree of interest manifested, most decidedly was this so, with those who listened night after night, to the great Bible truths of "Salvation from all sin," preached in the power of the Spirit by Brother Dees. Some said he preaches like an old fashioned "Methodist preacher." It was indeed most delightful and inspiring, to join in the song service led by our dear Brother and Sister Childers, who have been so graciously blessed of the Lord in many places; especially on our Missouri District. The meeting was certainly a great blessing to the church, quite a number of the townpeople joined with us. Brother Dees was delighted with the earnest attention that was given to the preached word. There were several seekers at the altar, and we trust they were finders. We are looking forward, and earnestly praying that the way will be opened for a great tent meeting in the summer. Our workers were well taken care of financially. The eternal God is our refuge and underneath are the everlasting arms. Praise the Lord. Pray for Drexel.—Herbert Hunt, pastor.

#### MALDEN, MASS.

—God has certainly blessed this corner of His vineyard the past year. We have prospered spiritually, numerically, and financially. We have raised in all departments between \$12,000 and \$13,000, a very good showing at this time of business depression. The outlook for the coming church year is very good, and we all intend to go forward with a conqueror's tread, and keep on believing. Yours in His name.—Fred W. Davenport, clerk of church.

#### KINGSTON, OKLA.

—We are glad to report the church here is going forward and God is blessing in a wonderful way. Sister Gussie Morris, our pastor, is doing a great

#### DELAYS AND NON-DELIVERIES

HERE has been wide-spread complaint on the part of publishers concerning delays and non-delivery of second-class (periodical) mail, the consensus of opinion being that the postal service is responsible. Evidently the government has inadequate facilities for the handling of an ever-increasing amount of periodical mail.

Just recently a circular letter has been received from the postal authorities promising improvements in their manner of handling second-class mail and asking for suggestions. The thought is to put into effect a system which will ensure as prompt delivery of periodicals as is given first-class mail. This plan certainly will meet with the hearty approval and sincere appreciation of all distributors of periodical matter.

Speaking for ourselves, and our relations with the Kansas City postal authorities, we take much pleasure in commending them for their evident desire to co-operate and to give the most efficient service possible, in every department. The department heads have been the embodiment of courtesy and have welcomed suggestions at all times.

We felt sure that a frank discussion of this matter with our subscribers would be the proper thing, as a number of letters have been received of late, complaining of papers being delayed and often not delivered. Doubtless many others have experienced the same trouble but have refrained from writing. To show that this difficulty is general and not confined to any particular locality, we quote the following from *The Publishers' Weekly*:

"The Publisher's Weekly has taken every possible precaution to meet the demands of the post-office as to wrapping, addressing methods, delivery. Lately at the request of the post office, it has divided the shipments so that part of the envelopes went to the Grand Central Station and others to the Pennsylvania Station. The deliveries from the printers are on time. Still, hardly a week goes by without a complaint that deliveries at some point or other are a week or ten days behind. Sometimes it is Texas, sometimes Brooklyn, sometimes Los Angeles, sometimes Boston. The only apparent explanation is that the department gets snowed under."

work and is dearly loved by every one of all creeds and walks of life. Brother F. R. Morgan started a revival here on April 20 and closed May 6. Brother Morgan is a fearless preacher and he certainly made the business of sinning unpopular around here for fifteen days and nights. Our building, though a large one, was too small to accommodate the crowds at times. We have one of the finest congregations of young people to be found anywhere and we have been centering our prayers on their salvation for some time. Well, it pays, for we had the privilege of seeing about thirty-five get to God and most of them were the youth of our congregation. The pleasing part of it was the way in which, after striking the fire, they would arise from the altar, with heaven all over their faces, and go after their companions. Brother Jackson, our young people's president, says he is going to have the best society of all. Our own singer, Brother Ben Wilkins, deserves credit for the masterful way in which he handled the choir through the meeting. Brother Lum Jones and his good wife were with us during the last few days of the meeting and rendered some very valuable service. We want to thank those from Madill and Durant who so kindly came over and gave us a boost. A liberal offering was raised for Brother Morgan and a nice pounding for our pastor. The

report for last Sunday showed a ninety per cent attendance at Sunday school. Our ladies have a live Missionary Society and we have a band of folks that spreads out to the rural communities on Sunday afternoon. A band of our workers went ten miles to a country school house and held a service last Sunday and two precious souls were saved. Pray for us.—Burriss Evans, reporter.

#### MOTALL, N. D.

—Two men have been received into membership recently, one of which will be a candidate for license to preach at the coming District Assembly. We are planning and praying for a revival preceding the Assembly, under the leadership of District Superintendent W. L. Brewer, and ask your prayers for God's blessing.—H. G. Cowan, pastor.

#### CHICAGO, AUSTIN CHURCH.

—These are days of heaven upon earth to us here. I do not know how else to describe God's visitation to His people. May the sixth was our second anniversary as an organized body, seven united with the church that day. All our Chicago churches met with us the following Friday night for a young people's rally, it was worth while. Rev. J. M. Humphrey has been with us six nights. What a preacher, and what a message on practical holy living he bears. Several seekers were at the altar. Blessings upon all such messengers of God from whichever tribe they hail.—C. H. Strong.

#### ALINE, OKLA.

—We are praising the Lord for a good four weeks tent meeting, and for a pastor who preaches and stands for full salvation. A tent was pitched in the yard of the pastor, A. M. Sprague. Had good crowds most of the time. Some splendid victories, and while we didn't see as many saved and sanctified as we had hoped for we are not discouraged, for good seed was sown. The battle is the Lord's, and He is a captain who has never lost a battle. Brother Sprague brought deep, heart-searching messages which encouraged the saints to press on. Some have said it was one of the best and most profitable meetings they ever attended. Brother Green, pastor at Peniel, was with us a few nights, also some of the Methodist brethren. Their help was appreciated. We are now looking forward to the all day meeting of zone four, which is to meet here the fifth of June.—Myrl A. Miller, reporter.

### Gleanings From the Field

#### CRESTVIEW, FLA.

I have recently been in meetings at Milligan, Fla., with Brother Henry Cook as my co-laborer. The meeting continued for two weeks where we had the Lord's blessing upon us in giving us a goodly number at the altar. From there we opened up a battle against sin and the Devil at Crestview, Fla., my home town. Here we had Rev. T. B. Snell and Rev. Thames of the M. E. Church for our co-workers, also Brother Cook was with us to lead the music. The Lord blessed us with many hungry hearts asking for the prayers of God's people. I need the prayers of the saints.—J. E. Brasher.

#### CORDOVA, ALA.

Held meetings at the following places: Collinsville, Okla., Hominy, Okla., Tulsa, Okla., Parrish, Ala., and now at Cordova. Scores have found God. Last Sunday there were seventeen beautiful professions, one of the greatest days in the history of the church. I will by the help of the Lord land about seventy-five Nazarenes in these meetings. I am at my job getting people saved and sanctified and making Nazarenes out of them. Expecting a landslide of salvation.—W. E. Ellis, evangelist.

#### HENRYETTA, OKLA.

Greetings in Jesus' name. We are well and happy here in Henryetta, Okla., with pastor Jobe and his good church. God is blessing us and souls are finding Jesus. Brother Jobe has a good church and a fine membership of 225, a very commendable class of people and we are having large crowds. The meeting will continue until the twentieth.—Lee L. Hamric, evangelist.

#### INDIANAPOLIS, IND.

I have been for the last four weeks in convention work on the Chicago Central District with dear Brothers Chalfant and Robinson. The Lord wonderfully blessed us there in all our efforts for Him. We are expecting this to be the best summer of our life thus far in the work of the Lord. We never enjoyed the battle so much as now. Jesus grows sweeter and dearer to us daily and we expect by His grace to hold out to the end. May God's richest blessing be upon this great movement of ours and keep us all humble and prayerful.—James Miller, evangelist.

### LANSING, MICH. CAMPMEETING

JUNE 14th - 24th

On school grounds near corner of Genesee and Butler Streets. Under auspices of the Church of the Nazarene, Lansing, Mich. Workers: Rev. E. E. Curtis, Rev. John Matthews, Kenneth and Eunice Wells.

Revival services in church beginning June 7 preceding the campmeeting. Accommodations in church with free cots for out-of-town guests. Meals served on grounds.

REV. C. PRESTON ROBERTS, Pastor  
917 W. Genesee St., Lansing, Mich.



## FORT SCOTT, KAS.

The Lord has just given us a very gracious meeting at Fort Scott, Kas. The pastor, Brother R. Wilkinson, whom we found to be a very congenial brother, had just finished their church project, and called the writer and wife to conduct the first revival meeting in it. Well, we found that they had a fine large Kellastone church well located on a good lot, and the meeting advertised so we began to shell the camp of the enemy. This is a hard place to get crowds, but the folk began to come, and some 40 knelt at the altar for the two works of grace. The pastor from Winfield came in for the first half of the meeting and helped to pray and sing and push the battle. Then the last of the meeting Dr. Goodwin came in to boost and to dedicate the fine new building. This service was held the last Sunday afternoon of the meeting and God came and the house was dedicated to the cause of God and holiness. The dear folks wanted the meeting to go on and asked us to come back for a return date and meeting in the fall. We are now in the battle at Dodge City, Kas., and the outlook and the uplook are very promising for a good meeting. We put on a Sunday school rally at Fort Scott and gave the pastor and wife a nice "pounding." Let us drive the battle on.—Evangelists V. W. and Marguerite Littrell.

## GALESBURG, ILL.

We have just closed a meeting in Galesburg, Ill., this was one of the hardest pulls in every way we have had in years, and every victory however small had to be fought for in a hard battle. There were 42 seekers during the meeting and 42 professed to be either saved or sanctified and 13 united with the church, and 24 subscriptions were secured for the HERALD of HOLINESS. Brother and Sister Laird are the pastors of Galesburg, and are true children of God and worked hard to make the meeting a success. We are now in the beginning of a meeting at Milltown, Ind.—Jarrette and Dell Aycock, evangelists.

## BOWIE, TEXAS.

We have just closed a good meeting seven miles north of Bowie. A number prayed through to victory. It was as fine a meeting as we have been in for some time. We have an open date the first two Sundays of July we would like to give some place between Moran, Texas, and Talpa, Texas, for we will be in Talpa the third and fourth Sundays.—Dr. W. T. Givens and wife.

## A HARD FIGHT

Our last meeting in the Northwest was at Mountain Home, Idaho. This was a hard battle on account of not having a crowd. For several days we preached to but a few people but after holding several street meetings and with a good crowd to assist us from the Nampa church the Devil was stirred and the crowds began to come. Just at this time we received a wire that our brother in Ada, Okla., was very low, so we were obliged to close before our time was out, but we trust that there was seed sown that will bring forth fruit. Brother J. Clarence Anderson is their good pastor and is a great man and worthy of a good place. On our arrival home we found our brother very bad with tuberculosis of the throat and lungs. He had not been able to eat nor to assist himself in any way for some time. But with his faith in God he wanted to go to Tulsa, Okla., where the Rev. Raymond T. Richey who is known as the faith healer was conducting a meeting. We arrived there on Sunday morning, and he was taken from a cot at the night service and prayed for. He dressed himself the next morning, ate breakfast and walked four blocks that day, and has been improving ever since. Just one week after he had been prayed for he walked twenty-four blocks. And at this writing he is with me here in Chickasha, Okla., where we are now conducting a meeting. Why should we not praise the Lord for the great things He does for us? He can heal the body as well as the soul.—Evangelist Lum Jones.



ENTIRE BIBLE ON HOLINESS. Compiled by John C. Capehart. Distributed by the compiler. 272 pages; price \$1.50.

A unique contribution to holiness literature. This book gives the text of all the Old Testament references on holiness. The New Testament references are given with quotations from John Wesley and Adam Clarke on each verse. No other comments are included. This volume is a striking example of how books, for a mere pittance, bring to us the benefits of many hours of painstaking research and effort.

HOLINESS TEXT BOOK AND AUTOGRAPH ALBUM. By Joseph H. Smith. God's Revivalist. 183 pages. Cloth covers. Limp leather covers.

This exceedingly worth-while little volume contains (1) a holiness text for each day in the year; (2) a suggestive comment on each of these texts; (3) Twelve Holiness Homilies, one for each month, by Rev. Joseph H. Smith. The texts and accompanying comments are classified under some twenty different topical headings. For each month there is provided a page with ruled spaces for autographs. These pages when filled with names of friends, preachers, etc., will contribute to making one of these books a veritable treasure-house of good things.

THE HEBREW PROPHECY AND THE MODERN PREACHER. By Rev. Henry J. Pickett. Geo. H. Doran Co. 284 pages, price \$2.50.

The author confesses that the book has been written under the pressure of a deep conviction that our supreme need in this twentieth century is a truly prophetic ministry. One needs but to glance over the list of sermon subjects as announced in any large-city newspaper, to realize that there is an appalling dearth among the modern ministry of apostolic fervor, moral passion and insistence upon scriptural standards of Christian living. To emphasize and bring these things to pass, so the writer feels, should be the goal of the preacher's training and effort. Throughout the book there is an earnest plea for a return to "the old paths" rather than the "modernizing" of our religious thought and life.

THE ORTHODOX DEVIL. By Mark Guy Pearse. The Abingdon Press. 182 pages, price \$1.25.

A most striking and unconventional title for a group of eighteen narratives, all of them emphasizing the need of a true Christian spirit of helpfulness and charity as against a letter-of-the-law, Pharisaical interpretation of religious obligations. The book is refreshing and withal filled with truth presented in gripping, human-interest fashion.

## REQUESTS FOR PRAYER

Please pray for a brother and a member of our church who is suffering with rupture, expects to be anointed according to James 5:14.—C. B. Langdon, pastor, Lewiston, Idaho.

A sister from Des Arc, Ark., who is in a very critical condition requests prayer that she may be healed.

I want to make an appeal for special prayer for my baby's healing of rupture of about three months' standing. Also pray for my wife who is in poor health, run down and anemic, having hardly any blood at all.—J. H. Pinson, Princeton, Fla.

## "The Nightingale of the Psalms"

A DEVOTIONAL study, by Evangelist Jarrette E. Aycock, of the Twenty-third Psalm, which doubtless is the most popular of all Scripture passages. Rev. Bud Robinson writes: "I think this is the most beautiful description of the 23rd Psalm I ever read. It will bless every heart that reads it." It is just the type of book that you will want to pass on to a friend, after enjoying it yourself. Bound in attractive paper covers, 32 pages. Price, 25c, prepaid.

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Please find enclosed \$1.50 for which send me the HERALD of HOLINESS for one year. The paper is so good each week, I delight to search its pages and to glean the truths and often hold you people, who stand by the Publishing House, up in my prayers.—Mrs. M. F. Stevenson, Oklahoma.

We appreciate the HERALD of HOLINESS next to our Bible and we look forward to its coming with great eagerness as we want to know what the other churches are doing and also to read the best of editorials. We are praying that God will give the needed money to pay off the debt.—W. W. Stover and wife, Kentucky.

## NOTES AND PERSONALS

Evangelist A. F. Balsmeier, enroute to El Reno, Okla., where he is now engaged in a meeting, made a pleasant call at the Publishing House last week.

Prof. C. C. Conley, song leader of Akron, Ohio, owing to conflict of dates, has some open time the last half of August and the first ten days of September.

Brother W. W. Loveless, pastor-evangelist of London, Ohio, has recently held a good meeting with our new church at Mt. Vernon, Ohio.

Brother Lawson Brown, of Bethany, Okla., has June 21st to July 8th open which he would be glad to give to any one desiring his services.

Brother E. C. Suffern of Olivet, Ill., spent a few days in Kansas City last week and was a caller at the Publishing House.

Rev. James Wiltse of Ruslo, Neb., writes that he has some time to devote to real deep Bible study or evangelistic work.

## ANNOUNCEMENTS

**RECOMMENDATION**—We, the official board of the Church of the Nazarene, Kingston, Okla., readily and gladly recommend our present pastor, Sister Gussie Morris, to any church, as she is going out from among us another year. She has served us for two years and we have unanimously called her for another year, but she sees fit to change localities. May God bless her wherever she goes.—Burris Evans, Secretary.

**NOTICE**—Our mid-summer meeting will convene, May 25-June 11. Rev. J. E. L. Moore, D. D., of Indianapolis, Ind., will be our evangelist. Prof. C. W. Ireland of Sherman, Texas, will have charge of the music. We are expecting a great revival. Let all the saints please pray for us that God will give us the greatest victory this old wicked city has ever known.—J. W. Bost, pastor.

**TO WHOM IT MAY CONCERN**—On account of the financial condition existing in our church in Marshalltown, Iowa, many of our members having moved to other places, Brother F. K. Smith has asked for and received a leave of absence to hold evangelistic meetings and as a church we wish to recommend him as pastor and evangelist. He has preached full salvation for seventeen years and is a real Nazarene.—Signed: Committee.

**RECOMMENDATION**—The Church of the Nazarene of Grand Island, Neb., take pleasure in recommending to various churches over the different districts (who may be in need of a pastor for this coming assembly year) our efficient and beloved pastor, Rev. G. N. Smith, who has labored with us faithfully these last three years. He is a deep, true, faithful minister with an up-to-date experience of holiness. As a pastor, his personal contact with those with whom he labors wins him deepest respect and love. His sermons are spiritual and right to the line. As a church builder he cannot be excelled. His three years of service here have been wrought with great success in both a spiritual and financial way. He will be a blessing to any church and community who might call him. His address until June 5th, will be 1024 West 6th Street, Grand Island, Neb.—Signed: Church of the Nazarene, Grand Island, Neb.

**NOTICE**—North Dakota-Minnesota District—The District Board of Examination will meet at the seat of the Assembly, Mohall, N. D., Tuesday, June 19th, at 10 a. m. All licensed ministers and deaconesses who are to take examinations or who have school credits to present, should meet the board at this time. Those intending to be present on Tuesday should arrive at Mohall on Monday evening, as there is but one passenger train a day, leaving Minot, N. D., at 2 p. m., Granville, N. D., at 4:36 p. m., and arriving at Mohall at 6:36 p. m., daily, except Sunday, via, the Great-Northern Railway. All persons coming to the Assembly by rail will please take notice of this schedule.—H. G. Cowan, District Secretary and Chairman Board of Examination.

**NOTICE**—North Dakota-Minnesota District Assembly will convene in the Church of the Nazarene, Mohall, N. D., June 20-24. Dr. R. T. Williams presiding. It is desired that every delegate be present at the opening session at 9 a. m., Wednesday morning. Let us pray, and expect the best Assembly in the history of the District.—W. L. Brewer, District Superintendent.

## A COMMENDATION

I feel that I should take this occasion to let our people know that during the past years of such strenuous activity in connection with our missionary work and other interests that have more or less been a financial burden upon me, it has been a source of great comfort and encouragement to have associated with me brethren who have not only been sympathetic in their attitude, but who have through sacrifice and self-denial helped carry these heavy burdens. I feel especially led to say that Dr. J. E. L. Moore, formerly President of Olivet University, and now engaged in evangelistic work, has been of special help and encouragement. To become intimately acquainted with Dr. Moore, as it has been my pleasure during these years, has convinced me that he is a man of exceptional character and strength. He is a man of rare ability and his evangelistic work since severing his connection with Olivet University has been blessed of the Lord in a most unusual degree.

I have heard a number of our prominent people say that they heard Dr. Moore do some of the greatest preaching they have ever listened to in their life and God has honored him with great revivals. My association with him has convinced me that he is a man of great vision and a man who carries a real burden for a lost and dying world. He, like other men who have attempted to do things in the name of the Lord, has been at times woefully misrepresented, but through it all he has marched on with a conqueror's tread and he needs no greater commendation than the fact that God is giving him in these days the greatest revivals and victories not only of his career, but some of the greatest revivals in our movement.

My love and respect and high regard for this precious brother leads me to write these few words of commendation without having received any request from him to do so whatever. In a personal letter just received he states that he has his meetings all arranged until the General Assembly and when writing me he was engaged in a splendid meeting at Nashville.

These are days when we as a people must stand together and encourage and pray for one another. God has given us some choice spirits in the various departments of our work and we must love one another fervently and help bear one another's burdens if we expect to accomplish the greatest good and be a real blessing and benediction to others.

E. G. ANDERSON, Secretary-Treasurer.

## CAMPMEETING CALENDAR

June 1-10. Montevideo, Minn. Seventh Annual Campmeeting of the Chippewa Holiness Association. Workers, Rev. C. H. Jack Linn, Oregon, Wis., Rev. John R. Patrick, Valley City, N. D., and Mrs. C. H. Jack Linn, leader of song and children's meeting. For renting tents or rooms write E. M. Fall, Watson, Minn. Meals furnished at reasonable rates on the grounds. Come and enjoy this feast for ten days.—A. G. Dahl, Watson, Minn.

June 1-11. University Park, Iowa. The National and Iowa Holiness Campmeeting will be held at University Park. Special workers, Dr. H. C. Morrison, Rev. G. W. Ruth, Rev. A. P. Gouthey, J. M. Harris, leader in song and Miss Stella McNutt, children's leader.

June 3-17. Lyons, Kas. Annual tabernacle meeting of the Rice Co. Holiness Association. Workers, Dr. E. P. Ellyson of Hutchinson, Kas., as evangelist, and Mrs. R. E. Young of Topeka as leader in song.—Mrs. N. B. Bean, secretary.

June 7-17. Texarkana, Texas. Tent meeting. Workers, Rev. A. G. Jeffries of Peniel, Texas, and Prof. Andrew Pruitt of Nashville, Tenn. If you are passing through be sure to stop and hear this great preacher.—C. C. Cluck, pastor.

June 15-24. Jamestown, N. D. Beulah Campmeeting. Workers, Henry C. Morrison, Joseph H. Smith, Mrs. Anna Murphy, J. G. Morrison, S. A. Danford, Jack Linn and wife, F. W. Gress, secretary, Steele, N. D. Young People's Bible Conference, June 14-15. For general information write The Layman Press, Jamestown, N. D.

June 22 to July 1. Marlon, Ohio. Fifth annual Campmeeting will be held at Garfield Park. Workers, F. F. Elliot, evangelist, E. A. Shank and wife singers, Rev. Mrs. C. M. Brown and Mrs. Nell Fies in charge of young people's work. Tents and meals at reasonable prices. For tents or other information write V. O. Shaw, 346 Boulevard, Marlon, Ohio. Write for tents before June 10. Come, pray.—S. A. Hill.

June 22 to July 4. North Reading, Mass. Third annual campmeeting of the New England District Church of the Nazarene. Workers, I. M. Ellis and John Thomas, Mabel R. Manning, song leader. Rev. S. W. Beers, District Superintendent in charge. For rooms address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. Other information E. T. French, 10 Story Ave., Lynn, Mass.

July 1-15. Hartford, Ark. (Tent meeting.) Rev. J. B. Chapman and family are the special workers. Let all those who can, hear this great preacher. Those who wish to camp will find good camping grounds. We also have a large church that can be used for sleeping quarters. For further information address W. H. Shorrill, pastor.

July 6-15. Jenna, La. Beulah Holiness campmeeting. Workers: Mrs. M. E. Bartlett, Mrs. M. E. Perdue, and W. T. Marthvin, song leader. Address Mrs. J. A. Riley, secretary, Trout, La.

July 6-16. Plainview, N. M. An old-fashioned campmeeting. Workers, Rev. A. G. Jeffries, evangelist, and Rev. Vergo McCannies and wife and daughter and Rev. Fred Powell will be in charge of the singing. Come to this great feast and hear one of the greatest preachers, Rev. Jeffries.—Vergo McCannies, pastor. Home address, Bronco, Texas.

July 19-29. Pasadena, Cal. Nazarene campmeeting at the University grounds. Workers, Dr. James B. Chapman, Rev. L. E. Swaney, Miss Virginia Shaffer, Rev. Haldor Lillenas, Rev. Mrs. Haldor Lillenas, Rev. J. E. Bates and Rev. W. C. Frazier. For information send to Rev. J. E. Bates, 1179 Bresee Ave., Pasadena, Cal.—C. E. Cornell.

July 19-29. Freeport, L. I. Long Island Holiness Campmeeting Association at Roosevelt Camp. Workers, Rev. A. L. Whitcomb, D. D., and Rev. Joseph Owen as evangelists. Tents to rent, board and entertainment at reasonable rates. Send for booklet address, Mrs. John A. Duryea, Huntington, L. I.—Mrs. John A. Duryea.

August 16-26. The thirty-fourth annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kas., August 16-26, 1923. Workers: Rev. Jos. Smith and wife, Rev. Chas. Stalker, Rev. A. D. Zahnleer and Professor B. D. Sutton and wife. Address Rev. W. R. Cain, secretary, 515 South Vine St., Wichita, Kas.

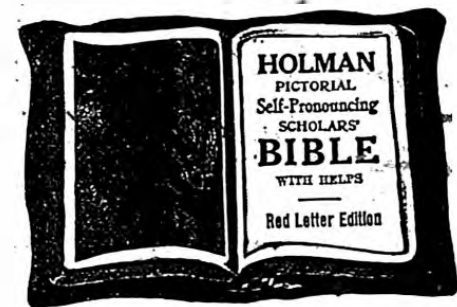
August 24 to September 2. Circleville, Ohio. Annual Holiness Campmeeting of the Churches of Christ in Christian Union, at Mount of Praise camp ground. Workers, Evangelists T. M. Anderson, John Thomas and wife, J. L. Scheil and wife. Address, Rev. E. A. Keaton, secretary, 431 N. High St., Chillicothe Ohio.

## WANTS

**WANTED**—Distributors for my two books: "Entire Bible on Holiness" with Wesley and Clarke; "Your Heart and Mine and What God Says About It." J. C. Caphart, Seymour, Ind.

**WANTED**—Experienced man with good Christian character for farm work. J. W. Gundy, Carleton, Ill.

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22 And the prophet came to the king of Tyra-el, and said unto him, Go, strengthen thyself, and mark, and see what thou dost: for as the rebuke of the year the king of

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## DISTRICT ASSEMBLIES

Northwest (Colfax, Wash.) ..... May 30-June 3  
Idaho-Oregon (Buhl, Idaho) ..... June 6-10  
Alberta, Can. (Red Deer, Can.) ..... June 28-July 1  
Man.-Sask., Can. (Morse, Sask.) ..... July 4-8  
Dakota-Minn. (Ellendale, N. D.) ..... Aug. 8-12  
Indiana (Indianapolis, Ind.) ..... August 21-26  
Chicago (Olivet, Ill.) ..... August 29-September 2  
Kansas (Ottawa, Kas.) ..... September 5-9  
The first session of the assembly will begin 9:00 a. m. of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

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1850 N. Sierra Bonita Ave.  
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Western Colorado-Utah (Delta, Colo.) ..... June 20-24  
Iowa (Blount City) ..... August 28-September 2  
Michigan (Detroit, Mich.) ..... September 5-9  
Tennessee (Sparta, Tenn.) ..... September 12-16

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Missouri (Eldon, Mo.) ..... August 28-September 2  
Kentucky (Huntington, W. Va.) ..... September 5 to 9

## DISTRICT ASSEMBLIES FOLLOWING GENERAL ASSEMBLY

Western Oklahoma ..... October 17-21  
Eastern Oklahoma ..... October 24-28  
Little Rock ..... October 31-November 4  
Arkansas ..... November 7-11  
Dallas ..... October 17-21  
Hamlin ..... October 24-28  
San Antonio ..... October 31-November 4  
Louisiana ..... November 7-11  
Mississippi ..... October 24-28  
Alabama ..... October 31-November 4  
Georgia ..... November 7-11  
Florida ..... November 14-18

## GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 27

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P. O. Box 362  
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614 Jackson Street.  
SAN ANTONIO—E. W. Wells, Box 431, ..... Temple, Texas.  
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WESTERN COLORADO-UTAH—C. P. Ellis ..... Montrose, Colo.  
WESTERN OKLAHOMA—C. B. Jernigan ..... Bethany, Okla.

## TELEGRAMS

## HERALD OF HOLINESS:

Quincy, Mass.  
Great commencement program planned at Eastern Nazarene College, May 31-June 6. President Shields preaches baccalaureate sermon Sunday June 3rd. Evangelist Guy Wilson will deliver annual sermon. Dr. J. C. Masece, pastor Tremont church, Boston, and the most positive force for fundamental religion in Boston will deliver commencement address.

G. W. SIEFARTH.

## HERALD OF HOLINESS:

Olivet, Ill.  
Olivet Campmeeting and Commencement opens with the largest crowds in its history. About one hundred seekers over the first Sunday. Dr. R. T. Williams, Bud Robinson are doing some great preaching. The expense money for the campmeeting practically provided for the first Sunday.

E. O. CHALFANT.

## HERALD OF HOLINESS:

Roswell, N. M.

Tenth New Mexico District Assembly in Artesia, Greatest in our history. Dr. Goodwin presided with ability and preached with unction. Harmony prevailed. Much progress during past year. C. W. Davis re-elected Superintendent for fourth year. Outlook for District very bright. Preachers and people blessed and determined to do things for God.

REPORTER.

## ATTENTION

## Licensed Ministers and Licensed Deaconesses

New license blanks will not be issued hereafter to the above parties. The former license will be indorsed on the back with the annual renewals, thus saving much expense and labor. Be sure to send your license to the District secretary at least two weeks before the meeting of your District Assembly. New blanks will be furnished newly licensed persons, and lost blanks duplicated.

E. J. FLEMING, General Secretary.



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