

Herald of Holiness

Published Every Wednesday at Kansas City, U. S. A.

Entered as Second-class matter at the Postoffice at Kansas City, Mo., Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917. Authorized July 19, 1918.

VOLUME 9. No. 9. WHOLE No. 425.

June 2, 1920

Resuming Our Work

WE have no words adequate to express our gratitude and delight at being permitted to resume our work on the HERALD OF HOLINESS. We have passed through several weeks of serious affliction, but the Lord has delivered us from it and by His gracious providence we resume the pleasant task of filling this week our three pages. Regularly from this week on we will fill the first and second page with editorial matter and the third page with Editorial Survey as arranged by the board just as we were taken sick.

Among the blessings which come to relieve the monotony and suffering incident to sickness was the kindness of friends who were good enough to do our work for us during our enforced rest from labor. We were kindly treated by our Business Manager, and also Brother C. A. McConnell did us the kindness to furnish editorial matter for the HERALD OF HOLINESS. Also we are indebted to Dr. Ellyson, who did our work on the Sunday school periodicals, which could not wait on our recovery.

One's children never get closer to a father than during a season like the one through which we have passed. Many friends tendered kindnesses, for which we wish to express due appreciation.

Confinement and consequent enforced leisure afford fine opportunity for reflection and deep meditation. Eternity and destiny become very near and real at such a time. Human limitations become so much a present fact. The sense of the divine and our need of this—man's only true support availing and unfailing—become very precious. All human dependencies become shadowy and unstable, as kindly as is the spirit in which these appreciated services are rendered, and God becomes to the believer the only abiding inheritance and help. How blessed to feel at such times the Everlasting Arms underneath strong and abiding, succoring and staying amid the gathering shadows and increasing weakness of mortal flesh.

We never had a clearer vision of the need and mission of our church than during these last few weeks. As we seemed nearing the confines of the other world there came to us a profound sense of the need of the genuine and the apostolic in a church which professes to lead people to God. And as we reflected how the great churches had surrendered to the world which is one of the arch-enemies to spirituality and heaven we felt deep gratitude that we had as a church been called out for such a time as this; that we are to take up the rejected mission of other churches and go forward faithfully discharging it for the salvation of men. The more dreadful the times and the more faithless other churches become the greater becomes the evidence of our need and duty as the called out of God. We could scarcely wait for strength to cry out afresh our heart convictions.

There fell into our hands words of Dr. Fowler uttered while with us in the flesh. Dr. Fowler lived and died a Methodist. He quoted a friend as saying that "the church has made itself the laughing stock of the world today." The doctor seemed mentally inclined to question the severe indictment, but upon reflection he could not deny but had to admit the truth of the statement. His reasoning ran as follows:

"Is not the church the laughing stock of the world when it picks to pieces and destroys confidence in the Bible, which it professes to esteem as its own guide book to heaven?"

"Is not the church the laughing stock of the world when it professes to have a cure for the sorrows of life, a balm for every wound of the soul, a cordial for unhappiness, and then goes to the world for happiness? And is not this the case with thousands? Are not the theater and kindred amusements of the world largely patronized by professing Christians?"

"Is not the church the laughing stock of the world when it claims that the religion of Jesus Christ is the most important thing that can engross men's attention; that it is of more value than anything in this world, and yet it resorts to all sorts of means to raise money to support it, instead of giving directly for Jesus' sake. The world judges of the regard Christians have for a beloved object by the way they sacrifice for it."

"Is not the church the laughing stock of the world when it has in its creed the doctrine of the eternal punishment of impenitent men, and yet keeps silence about their awful fate? It makes the world believe that the doctrines the church professedly stands for are a lie."

We would not bring a railing accusation against any church. Of all things we deprecate needless criticism of the church. It is with deep regret and sorrow we quote these words and admit their truth. We do it only from a sense of duty to the unsaved and the saved. We decline to see a blind man leading the blind closer to the precipice over which they are doomed to plunge soon without lifting our voice in warning to help the endangered. God help us all to be faithful and to stand true in these trying times and to withstand the besetments and the oppositions all

about us. Let us bestir ourselves to even greater evangelistic efforts and bring in the lost. Let this summer be distinguished as the greatest harvest season we have ever had for souls. Let a mighty volume of prayer go up daily to God for the salvation of souls during the meetings to be held this season.

Our Advance Movement

Nothing that has transpired in the history of the Church of the Nazarene has marked a greater advance and indicated greater foresight and statesmanship than the wonderful pledges made and organizations perfected in the interest of Home Missions, Church Extension, Education, and Foreign Missions at the last General Assembly. The work of the General Boards at their February meeting was in line with the purpose of the Assembly in relation to all these vital interests and doubtless will yield gracious fruitage in the years to come.

This marvelous advance movement needed only one thing to make it perfect. That was the launching a great campaign for raising \$200,000 for our Publishing Interests. This sum was required to sufficiently capitalize the House to render its operations safe from danger from the immensely increased and constantly increasing cost of labor and all kinds of material used in the printing business. This would have required the first hundred thousand dollars. The second hundred thousand was required for launching the needed new building for our publishing business. The two hundred thousand dollars would not have been one dollar more than enough to meet the absolute needs in the items mentioned. It was passing strange that some one did not propose this matter, especially in view of the rapidly increasing cost of labor and material used in the printing business. However, the other needs were so pressing that perhaps it is hardly correct to say it was strange that the publishing matter did not receive more intense attention and provision.

It is only a question of time when this or something equivalent will have to be done if we continue our House and take proper care of the growing business it has. The present quarters are entirely inadequate to our needs for the different boards' headquarters and for the business of the House. We can not afford to much longer postpone this matter for the reason of the dire need of the funds and the new building, and also because the day of opportunity will soon pass. If we wait until there is a reaction in the business of the country and a great panic sweeps over the land, which so many are predicting, it will be too late to undertake such a large campaign for money; and our publishing interests will suffer irreparably. We look upon our publishing interests as vital to all the other interests we labor to promote. If this essential arm of our service is suffered to become seriously impaired for lack of funds all the other interests will suffer alike. We pray for the day to speedily arrive when some such move-

ment will be launched and pushed to a successful issue which will place our House on a safe and permanent basis and thus make secure all the other interests so dear to every Nazarene heart. We are very sure that no cause will appeal more cogently to the love and liberality of our people than these dire needs of our Publishing House.

Our Church Schools

We feel a deep concern, not to say anxious solicitude, for our holiness schools since the war. We know there was a sudden increase in the attendance on all schools and colleges right after the war. This we did not expect to see maintained for a great while. We do know that the higher education costs and has always cost more than tuition produces and hence must rest on endowment. There must be an income from endowment to supplement the tuition income. This principle holds good at all times. But there is another element which has entered the problem of our church schools which is very serious indeed.

The salaries paid teachers in these schools have always been very meager and mainly for the very reason above stated, that the income from tuition will not support the cost of the higher education and must rest on endowment. Now, since the phenomenal increase in the cost of living, how can these teachers live any longer on the small salaries they have been receiving? And the other question rises naturally: how can our schools increase these salaries which necessity and fairness dictate unless they receive help in the way of endowment? We can not see how our schools are to be perpetuated without a speedy relief in the way of endowment to enable them to do what their presidents so much desire to do.

The Church can not afford to accept underpaid services these dreadful times or in any other times. Always the Church should stand for the square deal and should always practice the square deal in the matter of salaries for her teachers and pastors. The conscience of the Church should vibrate with extreme delicacy on this matter. She should set an example to the world and not follow the miserable example of so many worldlings who proceed upon the false and inhuman principle that labor is a commodity and can be righteously employed at the smallest figure possible. Here are two lies. Labor is not a commodity. The laborer has a soul and certain inalienable rights which employers are bound to respect. Secondly, labor should not be employed at the smallest wage possible. We must have respect to the needs and the rights of the worker, remembering that they are our brethren. Prepare to give our teachers a square deal as well as our pastors.

AMONG THE NUMEROUS evils attending the sadly lax divorce practice of the day is the fact that it tends to make people more reckless about entering the marital relation. It is too easy to leave it.

Deliberation Degenerating Into Manipulation

It is the purpose of religious assemblies and conferences and bodies when they meet to deliberate on great subjects of importance to the wellbeing of the church in whose interest they meet. It is very easy, however, for these deliberative assemblies to drift into manipulative assemblies in which certain leaders seek to put through previously arranged plans or programs. We have seen and bewailed this political spirit in religious assemblies. It is a snare that threatens all religious bodies if they are not careful to use much prayer and diligence to avoid it. It is fatal whenever and wherever it is allowed to enter. The editor of the *Presbyterian* bears the following testimony on the subject from personal observations:

It has been appointed to us recently to attend many conventions, conferences, and councils. In every case we have been impressed with the tendency to suppress deliberation and to magnify manipulation. The method of procedure repeating itself so frequently with some variety constrains one to conclude that many of these modern conferences, etc., are no longer deliberative, but manipulative. Their object is to "present their scheme" and "put it over" on the church, securing its indorsement and charging it with obligation of carrying the plan out.

Ministers Pack-Mules

We have frequently written against burdening pastors with secular duties. It is far better to put these duties on laymen and leave the pastors free to give themselves wholly to prayer and the ministry of the Word, which is the apostolic and scriptural way. Now there looms another evil as great needing rebuke. It is the dictation to the preacher the subjects on which he shall preach and the days and hours when these themes shall be treated by some board or committee at a distance. The preachers are very properly resisting this interference with their rights and duties. One pastor, writing in the *New York Christian Advocate*, says:

The downright "cheek" with which unauthorized, and noisy, and superficial people order about and warn the pastors of the churches is amusing. One would think a drum and a face of brass were the best and only equipment needed by the Methodist pastor of today, the same to be used under the direction of some self-constituted bureau, which has usurped the power of rightly constituted authority in the Church. We get warnings to sell tickets for plays—by the way, I see the Actors' Equity Union has commended the staging of "The Wayfarer," and has protested against the ban on theaters by our church, so we are on the way to get the toleration of the stage folks—and to go into drives for a dozen things, and then we are told what to preach about, and how to preach, and when to preach the material that is sent us to preach, until we begin to ask ourselves what kindergarten this is in which we are enrolled. All our thinking is done for us and all we have to do is to do as we are told by some man, experienced in certain things, or by some strippling, inexperienced in most things, who sits at a desk and controls the fortunes and destiny of the Methodist Episcopal Church, while the pastors are the pack-mules of the concern, or according to his thinking, ought to be. The fact is that we are largely under bureaucratic rule, and it is high time we saw and remedied this evil. Every other man we meet in the ministry of our church will be a secretary of something or other by and by and the pastor will have upon his back half a dozen other men.

EDITORIAL SURVEY

Another pastor thus closes a strong protest in the *Central*:

No man, or group of men, can sit in an office in New York city, or Kansas City, or any other city, and tell a hundred pastors just what to do on a certain Sunday without injury to the kingdom; but a little group of men, and some of them have never been in the pastorate, have directed not one hundred pastors but twenty thousand. I do not doubt their piety; but is it any wonder that we have suffered a decrease in membership, or a slump in spirituality?

Personally, I am tired of this way of doing business. I would like to have opportunity to build a program for myself, and see what could be accomplished by giving the gospel a chance. The gospel has not lost its power, neither have men lost faith in it.

Anti-Christian to the Core and Infidel

OF ALL THE ANTI-CHRISTIAN AND INFIDEL organized institutions in the world today so-called Spiritualism is the most pronounced and bald-faced and shameless. Everything sacred to and revered by the Christian elements in society is spurned by this crazy cult. With them there is nothing sacred or entitled to the veneration or reverence of mortal man. They are unbelievers in everything worthy of human confidence. It joins hands with so-called Christian Science and these twain vie with each other in rejecting all things revealed to us as worthy to challenge human belief. Here is a list of the things Spiritualism rejects or denies according to the *Sunday School Times*:

Let us remember that the following denials are planks in the platform of Spiritualism—not necessarily of every Spiritist, and certainly not of those real Christians who have, sad to say, become interested in or deceived by Spiritualism—but of Spiritualism as a system:

The unique inspiration of the Bible is rejected.
The finality of the Bible's message as a complete revelation from God for all men for this life is rejected.

The unique deity of Christ is rejected.
The necessity for the blood atonement of Christ is rejected.

The existence and reality of sin are rejected.
God's Word that some men will be lost and some will be saved is rejected.

The reality of death is rejected.
The need of faith in Christ as Savior as a condition of eternal life is rejected.

God's Word as to hell, or the second death, is rejected.

The lines between sin and holiness are obliterated.
And the divinity of all men, which the Bible denies, is declared.

Doings and Doctrines of Devils

Paul reminds us of the prevalence in these last days of "doctrines of devils." We have certainly come in contact with these forewarned evils. But we think there are as certainly the "doings" of devils as there are "doctrines of devils." In the revival of Spiritualism we seem to have both the doings and the doctrines of devils. It has become com-

mon in England for people to become demented over this craze. Often men and women lose their sanity and are sent to the asylum for the insane. The war has furnished material for this revival of Spiritualism in the numberless bereaved parents who mourn the loss of sons in that cruel struggle. These ghoulish traffickers in the grief of human hearts profess to bring these parents in real communication with their loved ones who have gone on before. But the sad truth is they bring them in communication with evil spirits from the pit who simulate these lost ones instead of with the loved ones themselves. This point is brought out by the *Sunday School Times* in an article dealing with these so-called seances:

Deeply touching references to the loved soldier dead were made. It was shown what a yearning there is in many millions of human hearts today to communicate with their loved ones who have gone. Instances from spirit-communication were given, to prove that "soldier boys who were killed in the war want to communicate with their loved ones." But the pity, the pathos, the tragedy of it all is that, playing upon the love and longing of these torn, broken hearts in families on earth today Satan is mustering the forces of his evil-spirit world—not the spirits of dead human beings, but the spirits of fallen angels who never have been human beings nor ever will be—to impersonate the dead with lying skill, and to make unconsciously deluded dupes of some of the best men and women on earth.

Spiritism is not human fraud. It is not to be laughed away. It is fraud, but fraud supernatural and satanic, the lying gospel out of the pit, by which Satan is ensnaring unto eternal death uncounted multitudes today in his Christ-defying world-wide revival.

Perfectly Natural Fruit of the Wicked Folly

We are not surprised that patronizing the abominations known as the spiritualistic mediums or the "ouija boards" is being followed by dismal cases of lunacy. This is one of the purposes of the Devil in instituting this infamy. He delights in robbing women and men of their sanity, especially if he can inveigle pious and godly people in the meshes of his diabolical schemes. Let Christians beware and keep away from these delusive snares of demons by which they can lose not only their money but their sanity and their religion and their character forever. The *Religious Telescope* tells of four women who lost their sanity by this means:

Four women were sent to an insane asylum last month as a result of fooling with the ouija board. It is said that they continued for twenty-four hours without sleep or food, working on supposed communications with the spirit world. Resort to such a method to discover secrets look a good deal like craziness to start with. Perhaps these women didn't have far to go to become fit subjects for the asylum.

The Age of Drives

Dr. L. W. Munhall, of the *Eastern Methodist*, does not take very fully to the modern drive. In a recent issue of his paper he says:

Financial "drives" are necessary when unspiritual conditions exist in the church, but getting money in this way was never known to bring about a spiritual revival. When a church is spiritually alive they need no "drive" to get all the money they need, because, in such a case, the people of God give willingly and hilariously.

The Foregleams of Pentecost

By Rev. Virgil H. Fisher

IT is neither rational nor scientific to argue that antique humanity bears any essential difference from the humanity of today. Love and hate, humility and pride, liberality and greed, these are emotions which in quality must ever remain the same. And students of history alike admit that they are common to every age. The heart speaks but one language; it suffers but one ailment; it admits of but one cure. Every soul has felt the guilt of sin, but not without the concomitant feeling of possible deliverance. With us this feeling is actual; with Israel it was prophetic.

Isaiah beheld the coming of the Spirit and gave utterance: "The parched ground shall become a pool and the thirsty land springs of water." Again, "I will pour my spirit upon thy seed, and my blessing upon thine offspring." Hear Joel under kindred inspiration: "It shall come to pass afterward that I will pour out my spirit upon all flesh." With kindred feelings Zechariah said, "The spirit of grace and supplication will be poured upon the house of David." In like manner was the prophecy of Malachi, "Prove me herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Then there was a silence of four hundred years and John the Baptist shook the wilderness of Judea with the same message, "He shall baptize you with the Holy Ghost and fire." Even Jesus under the shadow of the cross gave this parting word to His disciples, "Ye shall receive power, the Holy Ghost coming upon you." These are the words which inspired hope in the lives of the early Hebrews, for they told of Pentecost through prophecy.

The second foregleam that breaks upon humanity is the gray dawn of their own heart's need. Of course there is ample argument that such an experience is clothed upon with sacrifice and separation and is therefore a tremendous venture. But after all such arguments have been advanced when we withdraw from the agitation of our own thoughts and come to be counseled of our deeper selves out of the depths comes a voice distinct and clear, "This is the way, walk ye in it." More eloquent than phrases marshaled by orators; more convincing than words of logic; more persuasive than appetite or thirst, deep down in the human heart yet carnal there is a conscious, continuous, and felt need of holiness.

It is pride and egotism that cause men to frown upon God as the divine Superintendent of the universe; it is selfishness that causes men to be inobservant of the forces which impel the lives of others; but where in all the universe is there a force that is able to bar from the human heart the feeling that the road which leads to maximum service and from thence to heaven is not hard beaten by

the doors of Pentecost? Of this we are assured that we fight on the side of conscience. Therefore whatever methods men may employ to disprove this experience and set it aside these very methods are to return with pentup force to accuse, to convict, and to condemn the heart of the rejecter.

And the darker the age the deeper the consciousness that holiness is the one remaining panacea for it all. He who has felt the nausea of luke-warmness, he who has felt the chill of cold formality, he who has sensed the floods of habit and suffered the tyranny of pride, let him seek deliverance in some one of earth's upper chambers. Let him enter there and make his consecration and when he has come out from thence he is to find that a new world has been planted at his feet and stretched out before his gaze.

The third ray of light that comes to humanity from the approaching orb of consecration is the feeling of responsibility for the relation which of necessity exists between man and his brother. One of the things that incited Isaiah to seek and obtain holiness was, "I dwell in the midst of a people of unclean lips." If he remained unclean the masses for whom he was responsible would remain unclean. Personal and individual damnation would be horrible. But what would it mean to have the entire scope of one's influence heaped upon him as collateral condemnation at the last day? If the blind lead the blind they shall all likewise fall into the ditch, but the leader shall be underneath them all. "No man liveth to himself and no man dieth to himself." This is not only the written law of the Bible, it is the observed law of human society. Reciprocal commerce is the inevitable law in the world of rational conduct. We are all living statuettes of what we have seen and felt and heard. Every person who extends to me the slightest greeting takes a part of me away with him. And when finally we go hence we must go conscious that we have left our insignia upon everything with which we have had to do.

When the great Livingstone was preaching his first sermons in Africa a chieftain from a certain village interrupted him to say, "Sir, if I should accept your message today I would bespeak falsity and damnation upon all my ancestral relation. This I dare not do. But why did you not come sooner?" This is positive proof that even the heathen realize a keen sense of responsibility that exists between man and man, though they may live on different continents. And since this relation must everywhere exist, who could object to sending forth the best there is to be sent? And that conceded by both friend and foe is holiness. If capital and labor would cease their strife; if social castes would be loosed of their fetters; if the world's murderous quest for personal gain would come to an end, let

them all realize the inseparableness of life's interwoven fabric; let them make a journey to the mecca of Pentecost.

And there is a further illumination which validates the hope of Pentecost. It is the promise of Jesus. "If I go away I will send Him [the Holy Spirit] unto you." At once the disciples recall that all other promises made to them by Jesus had either been fulfilled or were well on the road to fulfillment. They remembered that He said that He would heal the sick and that no one ever came to Him and went away disappointed; they recall that He pledged them His protection and how to fulfill the promise He had come from the mountain side whereon He was engaged in prayer, walking the bosom of a sea now churned to spray to rescue them from the grinding jaws of a storm. Again they remembered that He told of His betrayal and death and how the whole tragedy was enacted before their eyes; of His burial, resurrection, and ascension and to the letter it was fulfilled. And now that He promises the coming of the Holy Spirit as the comforter of their hearts they accept it as their consolation and look for the dawning of a new day.

And what makes the hope more illumined the disciples are given detailed instructions for obtaining this wonderful blessing. The language is, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." In another place the same thought is expressed. "Wait for the promise of the Father." As anxious as they were to tell the story; as anxious as they were to explain and strengthen their position; as near as the world was to the point of explosion; as many as were daily rushing down the slippery steeps to everlasting night; yet there came the message as clear and meaningful as a Christmas carol, "Tarry!" "Wait!" With dynamic force these words seem to trumpet this meaning. "Think until your thought has compassed the mammoth problem of living!" "Think of the destiny of souls immortal!" "Think of what must be your equipment in order to help them!" "Think of the promise!" "Think of Pentecost!"

A little while ago I was called upon to officiate at the funeral of an influential business man. The floral offering was immense. A large room seemed to have bloomed into flower over a single night. Palms banistering the stairway indicated the room on the second floor wherein the loved ones had gathered to weep. Hymns were sung, Scriptures read, prayers offered, words of consolation extended and amid it all moans of deepest grief. The long line of taxis followed the hearse adown the narrow streets and on to a hill near by the city. And after the whole sad day was over a message was borne to us from the bereaved, saying, "Kindest feelings to you for your official sympathy to us in this hour of great grief. You have incited us to be braver than we had thought we could be. But for such consolation it seems we could not have made it by this difficult place."

For an application let us weave a similar thought about the death of Jesus. For His death bespeaks the saddest moment in human history; the world's great window shades were drawn down over the sun, draperies of blood were thrown over the face of the moon, and

the rocks and hills burst open in convulsion. The Roman soldiers guarding the crucifixion staggered in blindness and confusion, muttering as they went, "Truly this was the Son of God." And I am to ask who assisted us by this most difficult place? Upon whose staff did humanity lean during this hour of exhaustion? Who saved us from being dis-

solved in our own tears? With double emphasis I am to inquire, Who lifted the shades from around the sun, washed the blood from the face of the moon, and bound up the gaping wounds in the rocks and hills? It was the seeming deferred hope of Israel! The promise of the Holy Ghost! The foregleam of Pentecost.

PITTSBURGH, PA.

On the Present Religious Movement

By REV. PAUL S. HILL

RELIGION has engaged the attention of men more than any other subject since the creation. Cain and Abel began the discussion. Since then for religion men have kept up the fight. It has been loved and hated, sought and forsaken, defended and denounced, believed and rejected, prayed for and fought against. Some of the greatest struggles in the history of the nations have centered around religion. There have been times of great religious discussion and other times when the subject has not been so urgently pressed, but always there has been the strong undercurrent of religion in the race.

There is evidence today of a pronounced strengthening of the current of religious thought. There is this difference, however, between the present turn of religious expression and most of the previous revivals of religious thought. Never before has there been so much free discussion of the subject between great denominations. Never before has there been so much religious discussion with so small an issue between the Church and the world. Never before have men of religious standing and training given so freely of their means to the various enterprises of the Church and to interdenominational religious movements which are wholly uncontrolled by denominational prejudice. Never before has the effort of the religious people been so strongly and freely supplemented and supported by the non-religious multitudes. Everybody is in the drive. Everybody is giving. Everybody seems to feel that something good is coming on and wants to help.

Investigation might reveal the startling fact that the falling off from church attendance among men is an indication of a revival of religion; or at least religious thinking. It is possible that the man who on his way to business six days a week, reading the newspaper six days a week, talking the news of the world over with his companions six days a week, and forming his own opinion as to the needs of the hour, has been a bit disgusted on the one day in the week when he went to church to hear a gospel sermon that would help his soul and has heard instead an hour's discussion of the same events that he and others have discussed all the week long. Indeed it is possible that he has been discouraged and disgusted. It is well in the realm of possibility that he has forsaken the religion of the Church and established a private religion of his own. It might be that the religious convictions of the man who has thus formed a private religion are equal to the religious convictions of his church-going neighbor. If such is the case, that is, if the Church has not supplied the demand that the world has made

upon her but has gone into other business than the salvation of souls, and if because of this men have gone to establishing a religion of their own, THEN IT MEANS THAT A RELIGIOUS MOVEMENT HAS STARTED AMONG THE PEOPLE, AND THE MOVEMENT IS OUTSIDE OF THE CHURCH. At first thought it might appear that such unchurched men would not support religion with their money. But would not more serious thought be in support of the theory that they would give freely to a big interdenominational world-wide movement, which looks to them worth while, when they would not give to a single denomination that is bounded by its own denominationalism?

We believe that the expression of religion in the world today not only expresses a revival of religious thought but that it also expresses the KIND of religious thought that is being revived.

And back of it all is God. It can not be otherwise. The world has never thought much about God until He has bidden them. The Bible picture is not men calling to God until he pays some attention, but of God calling men until they hear. Men do not discover God. God locates men. God calls men. He is calling and locating them now. That is the why of the religious discussion today. It is of God.

There is great danger that this strong religious impulse of the people will be misguided. It will surely be a calamity if the effort is made to satisfy the cry of hungry hearts with anything less than God. The cry of hearts is for God. Only God can satisfy. We can not afford to lead people to believe that satisfaction can be found in building temples, community houses, poolrooms, and the formation of societies for ethical culture. We must not offer them, under any pretense or circumstance, any substitute for repentance, faith, regeneration, consecration, cleansing, and holy living.

The disaster resulting from the misdirection of the present religious impulse among the people would be awful beyond description. The contrary reaction which would result would leave a religious depression on a scale unknown before. It would mean a loss of faith, a deeper stain of national crime, more lawlessness, an increase of false religions, and a shaking of the whole foundation of human society.

We must expect that a motion in the ranks of God will create a commotion in the ranks of the Devil. Already the false fires are started. Spiritism is rearing its head along with other vain delusions. The time has come to stand carefully by the guns. The fight is

coming on. While at present the issues are not very clearly drawn, yet they will be as the movement grows.

If the religious impulse among the people is properly directed it will result in a revival of real religion and salvation. Pure doctrine will be revived, Bible reading will be an everyday matter, family and private devotion will be established, and a deep piety will appear among the people and the Church will receive pentecostal blessings. Also an impression will be made that will mold the future generations to higher civilization than is possible without such a revival.

Such a condition as this brings great opportunities. Great opportunities bring great responsibilities, and, brethren, the call is upon us. The time is here when every one who knows God should PRAY and STAND FAST FOR THE DOCTRINES OF THE BIBLE. Even every backslider should return to the fight, take up his cross, and stand in the gap for God and holiness. Let everybody fight hard. We will conquer by the cross.

Soldiers of the cross, arise.
Lo, our leader from the skies
Waves before you glory's prize,
The prize of victory.
Seize your armor, gird it on,
Now the battle will be won,
See the fight will soon be done,
Then struggle manfully.

EAST ROCKAWAY, N. Y.

When I Get to Heaven

By REV. BURTON A. HALL

WHEN I get to heaven there are many people and things that I want to see. First of all, I am sure I shall want to see Him whose almighty hands fashioned the planetary systems, with their revolving spheres, their timely moons, and burning suns. Him whose infinite mercy was such that when our own little planet was a mass of molten matter, "without form and void," with a wish of His will and a wave of His right hand drove back the rushing waters into seas, raked together the towering mountains, and with His fingers marked out the river courses, studded the hillside with the mighty oak, and carpeted the valleys with living green. Him who gathered in His hands one hundred fifty pounds of red clay, fashioned it into a sort of biped, and then in mercy stooped low enough to breathe into that piece of cold clay the breath of His own immortality, then pronouncing it the supreme work of His creation. Yes, I want to see Him whose great heart was so concerned about that creature of clay that He became willing to give His only begotten Son to suffer the agonies of the cross to save it from rebellion and hell. I want to see my Creator, my Preserver, my heavenly Father.

Next, I shall want to see Him who was born in one man's ox stall and was buried in another man's tomb. Him who preached all day and prayed all night. Him who was so rich in mercy that He never turned any away, but so poor in property that He ate fish with the fishermen, preached out under the blue sky, and slept on the hillside with a stone for His pillow. Oh, yes, I want to see Him whose heart was broken in the garden, whose head bled under the thorns, and from whose cruci-

fied body was "opened a stream in the house of David," from whose healing waters multiplied millions have slaked the thirst of their sin-sick souls.

Indeed, I am anxious to see Him who on the third day after His burial arose, and buckling the keys of death and hell to His victorious side went away to plead our cause at the Father's right hand, from whence He will ere long return, but not with the apparent meekness and suffering of His frail body when He staggered through the streets of Jerusalem under the heavy weight of His own cross.

No, thank God. A thousand times no, for the next time He comes we shall see written, on that thigh that once trembled under the heavy weight of the cross, the word *Victory*. For He shall come conquering and to conquer. On the head once crowned with thorns will rest many crowns which will outshine the sun, and the hand that was nailed to the cross will wield a scepter of righteousness over a conquered world.

Yes, bless God, I want to see Him and stand with Him on some mountain peak of His mercy and watch the angel bind old Satan hand and foot and cast him down where he belongs.

Yes, praise God! if some time, somewhere on the streets of the New Jerusalem I can feel the warm clasp of His blessed hand in mine; can look into that face that is brighter than the morning star, I shall feel repaid a thousandfold for every labor and sacrifice that I have endured for Him here on earth.

Again, I want to see Him who long ago "moved on the face of the waters and drove them back into their places. Him who moved upon the hearts of holy men of old when they wrote the Word of God. Him who first moved upon Mary's physical organs and begat the world's Redeemer and who later came in the form of a dove and rested on Jesus. Him who raised the Son of God from the dead. Him who, after Jesus was seated at the right hand of the Father on high, came on the day of Pentecost in His official capacity and took up His dwelling in the sanctified hearts of the disciples. Yes, I want to see Him who is the agent in regeneration and who applies the all-cleansing blood in sanctification. Him who is the Reprover of the world, the Comforter of God's people, and who, although invisible to the natural eye, dwells in my own heart now, every day and hour.

Next to seeing the triune God there is another that I long to see in heaven. It is the blessed angel once clad in calico, whose loving hand rocked the midnight cradle when I was a fretful babe. Whose patient, godly life and prayers won me to the way of life eternal, my own precious little mother. The last time I saw her, the once beautiful, rosy cheeks were pale and wrinkled with age, her raven hair had turned to gray with frosts of many long, cold winters; her once erect shoulders were stooped 'neath the heavy burdens incident to the bringing up of a large family of boys; her dear hands that were once straight and trim were drawn and crooked. But, bless God, when I see her on the other side, she will be as perfect in form and beauty as the glorified body of the Savior she loved so much.

Finally, I shall want to see every one of the more than twenty thousand souls that I

have seen kneel at the altar under my humble ministry. And then, of course, I shall want to see and mingle with that innumerable white robed host from every land and clime who

have come up through great tribulation and have washed their robes and made them white in the blood of the Lamb.

CORONADO, CALIF.

Eddyism or "Christian Science"

By WALTER C. BRAND

THIS doctrine is based on Pantheism—not materialist pantheism, which holds that the material universe taken as a whole is God, but idealist pantheism, which holds that mind is all and matter is but an illusion. While this idealism differs from materialistic atheism, it just as effectively denies the existence of a personal God, with His wise and loving providence and superintendency over us, and our responsibility to Him. Its god is the sum total of everything, an impersonal essence, not a sovereign person who can plan and will and love, and who deserves our trust, love, and adoration. The distinction between right and wrong is obliterated, for if everything is but a part of God, and God is good, "in reality there is no evil."

Mrs. Eddy says, "Because soul is immortal, soul can not sin." "Spirit is all-knowing. This precludes the need of believing." Any Bible reader can see the falsity of such statements.

Eddyism's doctrine of the divine immanence is basically different from the Bible idea that God is not far from every one of us; for according to Mrs. Eddy we are essentially parts of God, while the Bible teaches that we are distinct created beings, but God is above us and ready to help us in every time of need. If Christ dwells in our hearts it is not by nature but "by faith." He as a person treats us as persons. He stands at the door and knocks, but does not come in until we open the door of our hearts. As for the wicked, "God is not in all his thoughts" (Ps. 10: 4).

Mrs. Eddy says, "Sin, sickness, and death are not ideas, but illusions; are without real existence." "Man is incapable of sin." Such assertions are not only anti-scriptural, but anti-scientific; for it is unscientific to deny proven facts. And from a moral standpoint it is uttering falsehood. A correct diagnosis is essential to the scientific finding of an adequate remedy. To deny the existence of an evil is not a way to cure it. Christ came to earth on a mission of vast importance to man, not to save him from mere illusions and imaginary ills, nor to save a being already "incapable of sin," but to seek and save the lost. If Jesus had shut His eyes to the fact of man's sinfulness, as does Christian Science falsely so-called, and failed to atone for and take away our sins, what a sad and stupendous failure His work would have been! But instead of healing our hurt slightly as Eddyism does, He recognized the seriousness of man's ruin and at infinite expense to Himself provided a suitable and all-sufficient remedy. He does not ignore the loathsome corruptness of our old man, but plans to destroy him and furnish in his place the new man which after the image of "God is created in righteousness and true holiness." Thus God's way of producing true (real) holiness is by creation, a vastly wiser and better way than to deny the reality of evil, and then leave its victims enslaved to sin worse than before. Christ did

not ignore disease and guilt, but healed the former and forgave the latter. He does not ignore death, but conquers it and will raise us again from the tomb, causing this corruptible to put on incorruption, this mortal to put on immortality. This, and this alone, can meet man's deepest need and fully satisfy the longings of his heart.

What a contrast between Eddyism's cold, impersonal God and the Christian conception of God as an infinitely wise, loving, and powerful Father, who pitieth them that fear Him and makes all things to work together for our good!

Inasmuch as man was created in the image of God, and man has individuality and personality, we ought not to think that God is an impersonal essence, but an infinitely intelligent person. Man is no mere machine, acting only when and as acted upon. He can plan, think, choose, originate. And so can his Creator. For we hold that God created man, although Mrs. Eddy denies it, saying, "Man coexisted with God and the universe" (Science and Health, p. 266).

How so many people, even of the upper classes, have come to accept such absurdities, such manifest untruths, can only be explained on the ground of the reality of evil and its blinding effect on those who permit themselves to be deceived by it. False prophets will cry, "Peace, peace," when there is no peace; but let us not be satisfied without real deliverance, thorough separation from sin, complete cleansing, truth unmixed, in both the inner man and the outward conduct.

THE ONLY CURE

In the March number of *Missions* is an article on "How Bolshevism Is Bred and May Be Cured," taken from *World Outlook* for January. It closes with the sentence, "The best way to contend with bolshevism in America is to prevent it by means of a national program of friendship, education, and Americanization, a hundred times more sweeping and more intimate than any program of the sort as yet contemplated by our government." The editor of *Missions* agrees with the conclusion.

In the next column he quotes from the *New York Herald* a few paragraphs in which is the following:

"Far be it from a secular newspaper to tell the Church what she should do. Nevertheless, we venture to point out that . . . the Christian Church in America, in all of its denominations, must stand for something greater than partisanship. Proclamation of the eternal verities is her mission. [Italics are ours.] Therein she should be a real solvent, a softener of acerbities, an interpreter of brotherhood, and a steadfast champion of sheer justice.

"Which may sound simple; but is the Church equal to it? That question strikes deeper than all pending ecclesiastical problems, such as interchurch federation and organic church union; the raising of vast sums for religious endowments, and the whole collection of questions which commonly engage the thought of assembled churchmen. Is the Church equal to the day's crisis?"

Here a secular paper shows better appreciation of spiritual things than its religious contemporaries.

We Need Preachers

By JAMES B. CHAPMAN, D.D.

GOD, in His infinite wisdom, adapts means to ends in the carrying out of His will; and selects instrumentalities suited to His purpose to accomplish His work. The selection of redeemed men as the instrumentality for carrying the message of salvation to the lost of our race is an example of divine sovereignty and love and wisdom. The choice of instrumentality is dispensational, generational, and personal. The instrumentality of Noah's time would not have been adapted to the days of Samuel; Samson would not have fulfilled the requirements in the days of Isaiah or Jeremiah; Amos would have been unfitted to bear the message of John the Baptist; while the times called for Peter, and John, and Paul in the very generation in which they appeared. It is no reflection on the memory of the great and good of the past for me to say that they were adapted to the age in which they lived. They were born in season and did their work at God's time. If one of the great preachers of a century ago should come back unheralded with his former methods and messages it is a question whether the present generation would acknowledge his credentials. This is not to charge the preacher with folly nor to accuse our age of unparalleled hardness of heart. The message of salvation is the same for all generations, but the instrumentality for bearing the message must be, and in the divine wisdom is, chosen from the very age to which the message is given.

Two dangers arise from our failure to understand the underlying principles in the divine plan for "making disciples" of all nations and all generations. There is the error of supposing that the essential message varies. Hence the error of the critics and "New Thinkers." They meddle with the fundamentals and offer to an incredulous age an emasculated gospel that is powerless to meet the needs of sinful and lost mankind. Then there is the error of fossilism which refuses to adopt any innovations in propaganda. Here the error is that of confusing the incidentals with the fundamentals and emphasizing the former out of due proportions. Why is the work of the church, as well as the work of the world, being done by young men? Why are so few old men, whom we need so much for the sake of their maturity, found in the places of usefulness to which their seniority entitles them? Why are so many men who were useful ministers twenty years ago virtually on the shelf today? Do our old ministers backslide and depart from the "old paths" of unchanging truth? The answer is, they do not. Their hearts are as true to God and holiness as the needle is to the pole.

What then is the fault?

They have fossilized in the incidentals. They are trying to reach this generation with the methods of a generation now past.

Growth and change involve danger, and some would avoid this danger by refusing to move at all. But stagnation is a danger also. There are ministers all over the land who have the truth which men need, but they have no one to listen, and so their message is lost. There are churches all over the land that stand for holiness, but they are empty. Some of them have decided that no one will have their gospel and they have ceased to expect results. They sit around and exalt their pilgrim privileges and leave the world to die in its sins. They have already counted their number and constructed the graveyard to receive just that many when they are dead. Is the message needing amendment? No; but the messengers need to be awakened. This is no plea for the adoption of the moving picture or the institutional church; but a plea for the adoption of a pentecostal aggressiveness that will bring results. Jesus said, "From henceforth, thou shalt catch men." Are we catching men? We have the gospel that men need, that is certain; but are we getting that gospel to them? Is the measure of our success what we have a right to expect? If not, then it is our instrumentality, and not our message that is at fault.

Without attempting to champion the cause of all the churches I will just say that as Nazarenes we need preachers, more preachers, better preachers. We are not making preachers fast enough and are not making as good ones as our age demands. There are twenty places now waiting for the qualified man.

The better the place the harder it is to fill. All our crossroad appointments are filled, but some of our best churches have not been able to secure permanent pastors. Our young people are not entering the ministry in the numbers and with the zeal that they should. It may be that some are being kept out of the ministry because the financial remuneration is inadequate. But I think the real cause is deeper than this. There is no better evidence of waning piety than the scarcity of candidates for the work of God. We must humble ourselves before God and believe for a great and genuine revival in our own midst; then our sons and daughters will prophesy. When the fervor of the church is cooled, the ears of the souls of its sons and daughters are dumb to the Spirit's call. There must be a thousand young Nazarenes who should hear and heed the call to the ministry, who are at present indifferent or only half awake. Our fault may be laid at the door of parents who have ambitions for the worldly success of their children, and who are content that their own shall live in comfort and ease, while the world dies without the gospel. God give us a vision of true values until we will surround our children with an atmosphere that is vocal with the Master's call for laborers to go into His harvest!

Of course we must have money for our work; but pray, brethren, let us not let money become too prominent in our calculations. In the same sentence in which the worthy apostle said, "Silver and gold have I none," he said, "In the name of Jesus, rise up and walk." It is proverbial that the church of the ages has never been able to use the last member of this sentence without introducing it with the first. There have been times when the church could say, "Silver and gold, I have," but she could never finish the saying. Yes, we will give to the work of God; not the tithe only, as the law requires, but offerings until we go beyond the reasonable standard of our ability. We must pour our money into the treasury of the Lord and pour it out to carry the gospel in every way to every land. But let us know that for all this the important thing is that we live in the midst of the abounding glory; and breathe the atmosphere of spiritual triumph; and behold the visions that only anointed eyes can see. We must weigh everything in spiritual balances, and calculate values in the coin of eternity, and think in terms of souls redeemed.

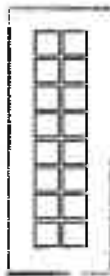
But I would not confine our thoughts to the mys-

tical realm. There is human instrumentality in the call to the ministry. People who think and speak of the ministry as a questionable opportunity are seldom the parents of preachers and missionaries. Children who hear ancharitable criticism of "The Holy Calling" at home do not welcome the tokens of their own selection for its service. In the interest of our youth upon whom the work of propagating the gospel of Christ is soon to fall I would urge the practice of the apostolic injunction to "Count them worthy of double honor who labour in the word and doctrine." Believe it, teach it, and pray it into your children that the greatest honor that could come to them and to you would be for them to be called to devote their lives to the work of the ministry. Then, if we will put in all our strength and faith to make the present ministry a success, it will go far toward making the ministry desirable to spiritually minded young people.

Finally, every effort should be made to keep our children in a spiritual atmosphere during the time of their education. Most of young people settle on their calling for life during the time of their education. Let us, if possible by any sacrifice, educate our children in our own schools and keep them where they will be most likely to hear the call of God. We do not want to designate our children for the ministry; we want God to call them; nevertheless, it is a fact that God calls many who do not hear because their ears are occupied with sounds that arise from the giddy, godless world around them. I have six children—three boys, three girls. My prayer is that God may honor me by permitting me to furnish six preachers to spread the glad tidings through the Church of the Nazarene!

We need preachers, more preachers, better preachers to carry the gospel, not simply to the heathen whose fathers have never heard it, but to Americans who have not heard the Word; even if their fathers did, and who will never hear it in its fullness and power unless we and our children give it to them. Every generation must be evangelized; and that generation, with small help from the one just preceding it, must furnish the evangelists. "Our fathers ate the manna in the wilderness and are dead," we must eat the Bread of God ourselves: it is not enough that our fathers have tasted it before us. The whole work of "making disciples" must be done anew with each succeeding generation. The task of the church will never be done until the last generation of the "Gentile Times" has heard the Word of Life. And with the increase in the number of each succeeding generation the task of effective evangelism becomes larger instead of smaller; for salvation is an individual, not a national, or family, matter.

"Be Not Dismayed"



By
fred C. Davis

*What though the storms of life are raging wild,
Refusing to be tamed or hushed or reconciled?
Is not the Lord thy God, and thou His child?
And if thou hast obeyed,
Why fear the storms of life? why be afraid?*

*What if the soul sometimes is sorely pressed
By trials until discouraged and distressed?
Be patient, in the end it will be blessed,
Thou shalt not suffer loss;
Thy God is only pressing out the dross.*

*Complain not when His chastenings are hard,
But seek to know the language of the rod;
Submit thyself, He is a loving God,
And be it understood
The rod is only used for thine own good.*

*Murmur not, although it is thy lot
To pass through waters, flood, or furnace hot,
It is the best, although it seemeth not;
But let thy faith be stayed,
The Lord He is thy God, be not dismayed.*

PASADENA UNIVERSITY.

How Louise Learned the Meaning of Proverbs 29:13

"Mother, Effie wants me to go home with her and play," cried Louise, running into Mrs. Wilson's room. "She is going to have a doll party under the trees and, mother, Aunt Jane has baked a little cake just for Effie and me!"

"And some teeny, weeny cup-custards," chimed in Effie. "You will let her go—all the afternoon, won't you, Mrs. Wilson?"

"There is no reason why she shouldn't go," said Mrs. Wilson, smiling into the two eager little faces.

"Please don't make her change her dress, Mrs. Wilson," said Effie, "and let her stay barefoot. It is so hot and besides when we are through with Aunt Jane's cake I 'speak we will want to make some mud pies and things, won't we, Louise?"

"We usually do," laughed Louise, giving her mother a good-by kiss. "How long may I stay?"

"I won't set any time for you. The missionary society meets with me this afternoon and we will be busy until nearly supper time. You must be here early enough to clean yourself up before father comes. You will find your things laid out, and we shall see how nicely you can do all alone."

The members of the missionary society gathered on the big shady porch, and as they had some important things to consider it was nearly six o'clock before the meeting broke up. When the family gathered around the tea table Mrs. Wilson noticed that Louise had managed very well in fixing herself for the evening meal. Her face and hands were clean, the bobbed hair was brushed smooth and shining, and the freshingham dress was properly buttoned.

"Where is Clara?" asked Mr. Wilson. "She will be in in a few minutes," said his wife. "She took her music lesson later today."

Mr. Wilson and Harry were soon deep in a discussion about a new pen of chickens in which they were much interested and Mrs. Wilson listened absent-mindedly to Louise's chatter about the doll party, for she was still thinking about the problems of the missionary society.

"Here's Clara now," said Louise, and they looked up to see a pretty sixteen-year-old girl enter the room and stop to drop a kiss on her father's cheek before taking her seat.

She began to help her plate and then paused and glanced about her. "What is the matter with this room, mother?" she asked. "It doesn't smell good in here."

"Doesn't smell good?" echoed Mrs. Wilson. "I don't see how there could be any odor in this room; I gave it a thorough cleaning myself this morning."

"Well, if mother did that I'll guarantee there is nothing wrong with the room," said Mr. Wilson with a twinkle in his eye. "However, I fancied I noticed something a bit unpleasant myself. I would say that we are getting an occasional whiff of a neighbor's pig-sty—if I didn't know that there wasn't such a thing 'round here."

"None nearer than Mr. Sloan's and that is two blocks away," said Harry.

Louise gave her brother a quick glance and her face flushed a bit—but no one noticed that as she arose with the others and followed them to the living room for prayers.

A little later Harry looked up from his book and said, "Mother, you didn't give this room a thorough cleaning today, did you?"

"No, it didn't need it. Why?"

"Well, it seems to me I smell that pig pen in here that father was talking about," he said with a laugh.

"So do I," declared Clara. "Don't you notice it, mother? Something awfully sour and oh—nasty."

"Yes, I really do," said Mrs. Wilson, getting up to walk around the room, and sniff in the corners. When she came near Louise she stopped. "Why, Louise," she said, "I believe it is about you somewhere. Do you suppose you have stepped in something?"

THE HOME

Conducted by
MRS. J. T. BENSON

"No, ma'am," faltered Louise, "but Jimmie Sloan splashed some mud from his father's pig pen on me this afternoon."

"How did that happen?" asked her astonished mother.

"Effie and I went out the back way to her home and that took us by Mr. Sloan's garden, you know, and his pig pen is in one corner of it. Jimmie's uncle has brought him two little pigs from the country and he called us to stop and look at them. They are awfully cunning, mother, and we climbed up on the fence to see them better. And you know how hard it rained yesterday. Well, it made the pen muddy and there was a regular puddle on one side, where Mr. Sloan kept his big pig till he sold it this week. Jimmie leaned over too far, I guess, anyhow he fell right into that puddle and splashed it over Effie and me. And oh, mother, you should have seen Jimmie!" said Louise, giggling at the remembrance of the mud-bespattered little boy.

"And you and Effie played in those soiled dresses all afternoon? How could you stand it?"

"I suppose we got used to it."

"But didn't you wash it all off when you came home?"

"I washed my hands and face, and—and I wiped off my feet good with a wet rag. And then I put on my stockings and slippers and clean dress, but I didn't change my petticoat. I thought that was all I needed to do."

Harry grasped his nose and rolled his eyes toward the ceiling in a comical way. "And just to think," he exclaimed, "that a little pig pen has been right here in our midst all the evening and it looked like a sweet, clean-looking little girl."

"Don't tease her, Harry," said Mrs. Wilson, who saw that the child was ready to burst into tears.

"Covering up dirt isn't the way to deal with it, little daughter. You want to get rid of it. Come with me to the bathroom, and we will soon fix things all right."

Mrs. Wilson turned warm water into the tub while Louise undressed.

"Test as I thought," said her mother, "that evil-smelling mud splashed on your little bare legs and knees and dried there. And it soaked through your thin muslin dress into your underwear. Mrs. Wilson gathered up the offensive garments as she spoke and put them on the back porch.

"And now," she said, coming back, "we are ready for a good, warm, soapy bath."

When the little girl was clean and dry and ready for bed Mrs. Wilson took her on her lap for a good night talk.

"Do you remember the verse in Proverbs which you learned last week?"

"Oh, yes, mother. 'He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy.'"

"I think you can better understand what that verse means by your experience today. You know how horrid the mud smelled to you at first? You didn't want to come home and get cleaned up though and after awhile it didn't seem nearly so bad. You were used to it. And when you dressed yourself for supper it didn't bother you much; all you thought about was getting it covered up—so you would look nice on the outside."

"Sin is exactly like that. It puts the Devil's

filth upon us and our hearts are all stained and spotted and bad-smelling with it. Many people do not want to go through the washing process so they just cover it up the best they can, like you did. They get used to it and come to think that it doesn't smell so dreadfully after all. But it is there all the time and just as you couldn't cover the uncleanness from Clara and Harry and father and mother, so we can't cover sin from the eye of God."

"And there was no way for you to get rid of the dirt but by having it washed away. You couldn't think it away, or wash it away, or lose it by saying it wasn't there, could you?"

"So it is with sin. We can not free ourselves from the ugly spots by anything that we can do. Some people tell us we can think it away, or get rid of it by believing it isn't there."

"Why, mother, how foolish!"

"Yes, it is very foolish and very sad too. What we must have is a good washing, one that will take the filth away from us and leave us clean and sweet."

"And Jesus is the only one who can do that. He knows just how to wash our sins away in His own precious blood and leave our hearts as comfortable and clean as your little body is now."

"As long as the dirt was covered up by your clean clothes you weren't really happy. You felt uneasy every time we spoke of the bad odor, didn't you? We never prosper when sin is hidden in our lives, just like the Bible says."

"And then, Louise, when you told me all about it, suppose I had said, 'I don't want a dirty little girl like you. I shall not let you have soap and water in my house or give you any clean clothes.'"

"Why, mother, you wouldn't do that," said Louise. "You were just as kind as could be—my dear, sweet mother," and the child snuggled closer in the arms which held her.

"And that is the way Jesus treats us when we come to Him and confess. He has mercy upon us, as your verse tells us. Only there is one other thing we must do. And that is to forsake the sins which have made our hearts so unclean. You tell me what that means."

Louise thought for a moment and said, "It means I won't go near that horrid pig pen again, doesn't it? And truly I won't, mother. I am so glad to be clean and not smell bad any more that I don't want to go. And thank you, mother, for the nice bath and the clean clothes. I will have tomorrow and the talk you have given me. I just love you with all my heart." And Louise threw both arms around Mrs. Wilson's neck.

"That is just how I want you to feel toward Jesus, my child. Keep away from the mud and filth of sin. But if you should get splattered with it don't try to cover it up. Go straight to Him, confess it, forsake it, and ask the Lord to wash you clean and then love Him with all your heart, this dear, kind Savior who is so merciful to us."

"I believe it will be easier after this," said Louise. "Somehow you have made me understand about Him better. Why, mother, He just loves me like you do, doesn't He?"

"Yes, little daughter, only a thousand times more."

"Then I am going to trust Him just like I do you, mother."

"I am going downstairs and let you tell Him so in your prayers. Will you?"

"Yes, I will, mother."

And Mrs. Wilson softly closed the door, leaving Louise with the best and most loving Friend a child ever had.

Be Faithful

My child, be faithful.

Is the work small? This I require of thee.
Do it with all thy heart as unto me.

My child, be faithful.

Great is thy task? My grace will suffice for thee.

In well-doing weary not, colaborer with me.

—ELEANOR A. SUTPHEN.

ANOTHER school year with its privileges, opportunities, and responsibilities has passed into history. As students of our schools, many of you are facing the problem of how to make the most of your vacation in the way of preparation for the coming year's school work. Your education is incomplete and you are going on to complete it. You can not afford to do otherwise. It will involve sacrifice and hard work, but an education is well worth all that it costs. Others of you have graduated from some department and you feel that your school days are over. You regret it—your school life has been such a blessing to you. In the name of the Lord of hosts, and in the strength you have gained through your school life you are facing the world with its stern realities. You are standing upon the threshold of your life's work and looking into the future with glad anticipations of a career of usefulness. The preparation you have made during your school days, is about to be put to the test. What will the outcome be? The way you have spent your days of preparation will tell. It is not alone what you do in the future that will determine whether you succeed or fail, but what you have been doing in the past. Yesterday is the father of your today and will be the grandfather of your tomorrow. Your yesterdays will have much to do with the character of your tomorrows.

You are not alone in facing life's battles; you are standing with the great host of students of all the educational institutions of all the earth. You represent one among many classes of students, each having its own class of responsibilities to meet, and these responsibilities largely determined by the kind of training received. It would be unjust to have it otherwise. It is unfair to expect students to make good in lines of activity for which they have not been trained. If students have been confined to the study of secular subjects it is unfair to expect them to be qualified for spiritual service. Knowledge of the Word of God is not so easily acquired that it can be obtained without special attention being given to its study. Spirituality is not so easily promoted that it can be developed without particular attention being given to it. In order to success your preparation must be in harmony with the call God has given you.

The value of an education from the secular standpoint is computed in increased earning power. This represents what lies back of increased earnings—increased capacity for service. And this is the true value of education, and its only real value, in so far as it is accompanied by a corresponding development of sterling character. What you have really received from your school career, be it longer or shorter, may be summed up in the character development you have made—character that embraces the whole man, mental, moral, and spiritual—and the increased capacity for service you have developed. You have spent some time in one of our holiness schools. You have had the privileges of the gospel in an unbelieving age. You have studied the Word of God in its purity and power, under instructors who believe it and live it. You are going out to worthily represent the institution that has been used of God in shaping your life and developing your character, and to exemplify the experience of perfect love which we so richly enjoy. Your school days have been days in which you have been routed and grounded in love and established in the principles of godliness. Your experience has been deepened, your soul has been enriched, and you have been prepared to succeed in the line of activity to which God has called you. Because of all this the world has a right to expect something more of you than it otherwise would have had a right to expect. Your parents and those who have toiled and sacrificed to give you the benefits of an education have a right to expect returns from their investment, for putting a boy or girl through school is an investment, and if they have made good use of their time one of the most profitable investments parents can make. Putting money into the education of boys and girls is not only investing the money in them but giving them the benefit of fellowship with a company of sanctified teachers and students, and the inspiration, enlarged vision, strengthened character, and increased capacity for service that come with such fellowship. The church also has a right to expect of you returns for its investment in educational institutions, for the founding and maintaining of institutions of learning by the church

To Our Students

By H. O. Fanning

is not an expense but an investment, and should prove one of the most profitable investments it can make. Your school has a right to expect something of you. Your instructors have put the best they have into your life; your fellow-students have sought to be an inspiration and a help to you, their prayers are back of you, every heart is beating for you, and all eyes are watching to see you make good in life. You have a right to expect something of yourself. As a result of the time you have spent in school you should expect of yourself ability to take your place and do your part in the great work God has committed to our care. The world may be satisfied with increased earning power as a result of education. But no true child of God should be so

Subdue It. Gen. 1:28

By KATHARINE WARD

Have you trials in the way
And new hardships every day?
Well, then, listen while you may,
God's Word says, "Subdue it."

Make it not a trial alone,
Let it be a stepping stone
Toward our God upon the throne,
Who has said, "Subdue it."

Has God called you to some work
Wherein many dangers lurk?
It would never do to shirk—
Through the blood subdue it!

On Him every burden cast,
Fight the Devil to the last,
With all that thou art and hast,
In His name "subdue it."

Then when all this life is o'er,
And you're safe on yon bright shore,
You can tell for evermore
How you did subdue it.

satisfied or have that for an end in securing an education. As a sanctified man or woman it ill becomes you to be laying up treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal. Your life should be spent in laying up treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal. You are not leaving school as you came. You have taken on, not only knowledge but strength of character. You can never be the same again! You can not go back to the old way of living, and you do not want to. You are fitted now for better things. Henceforth your life shall be devoted to their realization. But in order to do this you must keep growing. Keep studying. There is no limit to the improvability of your powers that will stop you in time or eternity. Press on, there is room at the top. You have heaven-born ambitions to be more and do more than you are now able to be or to accomplish. But you are growing and some day, if you stick at it, you will see the accomplishment of your heart's desires. And then, bless God, still larger ambitions and desires will come with enlarged vision and increased capacity for larger things. Achievement is but a stepping stone to still greater achievement. God rewards service with capacity for larger service. Get ready

for bigger things. God lives, the world is your field of activity, and boundless opportunities are ahead of you—all that you will prepare yourself to embrace. Keep growing. You need never suffer defeat. Put yourself in the way of being used. Make the most of every opportunity and God will make the most of your powers for usefulness. You are followers of Him who came not to be ministered unto but to minister. Keep full of hope by the power of the Holy Ghost. Keep true, press the battle, victory is sure. We follow an undefeated Leader.

The person to be pitied is the one who thinks his student days are over with his final examinations and graduation, and regards the course he has finished as sufficient for all time. He has nothing to do now but to rest on his laurels. Hasn't he a sheepskin? What more can he want? The person to be congratulated is the one who regards his academy, college, or theological course as a stepping stone to the worth while things of life. His course is not an end but a means to an end. His real achievements all lie out in the future. He has been preparing for the race of life and is now ready to enter upon it. How his heart swells with gratitude that he has been enabled to do his work well. His alma mater shall have no cause to be ashamed of him. He will be heard from in the world of service and be an honor to the institution from which he graduated. A mutual bond of sympathy will exist between him and his school that shall never be broken. It was there that he got his start in life; there his enthusiasm was kindled and his ambition fanned into a flame. There his interest in life was aroused, vision came, and a heaven-born zeal for the glory of God and the good of his fellow-men was begotten. There worthy ideals were created within him and aspirations came that can only be fulfilled through the development and use of all his powers during his entire span of life. He leaves her halls with a purpose that is fixed, an impetus that will go with him to the end of life, and a power within him that will bring him to the full realization of all of his powers and possibilities. His love for his school, like his love for his Lord, will be undying. It has become a part of him and he has become a part of it. A union has been formed that is indissoluble.

You are not only taking something with you from your school, but you are leaving something behind you. The school has not only put something into you, but you have put something into it. What has it been? Is the school better and stronger because of your connection with it? Or is it poorer and weaker? Have you left something behind you as a legacy that will prove of increasing value to the school and future generations of students as the years go by? Or have you left behind you a handicap that will have to be overcome? You are going out as an advertisement of your school. Will you be a good recommendation for it? Will others want to go there because of what you are? What class of students will be attracted to your school because of what you have become by attending it? Will parents of unusually promising sons and daughters want to send them to your school because of what they see in you? In a very real sense you have the destiny, not only of your school, but of some souls in your hands. Souls that will be influenced in their choice of an educational institution because of what you have become through your school career. You have had your part in making your school while attending it, and you are still going to have a part in its work by your influence. What you say about your school will count. What you are will count still more. Factories are judged by their output. So are schools. Manufacturers put their trademark on their products. So do schools. Goods not trademarked are usually of inferior quality. If nothing else, they lack in uniformity. Not only has your school left its impression upon you, but you should guard that impression sacredly and pass it on untarnished to others. Schools have no more valuable asset than their high grade students. They have no more valuable advertisements than the high class students they send out to bless the world. You are no longer within the walls that have sheltered you during your school career, but you are still a part of your school. Be a good advertisement for it. "Watch ye, stand fast in the faith, quit you like men, be strong."

CLARENCE, MO.

The Preacher and His Remuneration

By J. WARREN SLOTE

THE preacher of the gospel to live by the gospel is the divine plan, for they who by calling and training are prepared to declare the message of saving grace to the sinful and needy, and to teach, precept upon precept and line upon line, the way of life to God's little ones, should surely be provided for financially so as to be able to give their entire time and attention to that great work; but the divine plan can not, or at any rate, is not always realized. Sometimes if a preacher does not get sufficient remuneration from one congregation, the way opens or can be opened by his superiors for him to serve two or perhaps three congregations, and thus be provided for, but there are instances where even such an arrangement is not to be made. While it would seem that if a person is divinely called and qualified to preach, there should be a large enough number of persons interested in his message to support him and his family, we can not logically say that if a person is not adequately supported he is either not called or not qualified to preach, for we must remember that whether from choice or necessity, Paul made tents, and that with his own hands, and for the purpose of ministering to his own necessities.

When a man is called and qualified to preach and there is not sufficient remuneration at hand for his needs, what shall he do? Shall he leave his work of preaching and take up some other line of work exclusively? or shall he supplement his income from the ministry by some other line of work to which he is able to give a part of his time? It would seem better for one thus situated to give "part time" to Christian work than "no time," and therefore if the ideal can not be attained immediately, an effort toward the ideal is unquestionably better than no effort at all; in other words, all time for Christian work if possible, but if that is impossible, then as much time as possible should be the standard.

Granting then that it is perfectly legitimate and proper for a preacher, when occasion requires, to take up other work to get funds with which to meet expenses, what kind of work shall he take up?

Paul was a mechanic. He knew how to make tents, and when the occasion required, and the opportunity afforded, he went to it, and saved himself and perhaps others from embarrassment. It is said that in his early life William Carey frequently announced that his work was the preaching of the gospel, and that he mended shoes to pay expenses. It will be remembered that he worked a part of each and every day at the task allotted him for the purpose of paying expenses. He doubtless accomplished much good during those early years prior to his going to India as a missionary, when he was permitted to devote his entire time and attention to disseminating the gospel truth. Happy the preacher today who, skilled in a trade, is able, when occasion demands, to follow the example of these giants of faith and heroic service for God and humanity.

While of course it is not so pleasant for the preacher to turn from his high calling to secular work, even temporarily, where it seems necessary, there may be some advantage in so doing. The preacher wishes to come in contact with men, for in order to win them to Christ he must needs meet them and know them. Sometimes there are men whom he would fain reach who will not attend the preaching services to hear the preacher's message, and he has no opportunity for coming in contact with them excepting as he dons the workman's suit and stands beside these toilers in the shop; but there he can meet them, and if he is tactful and has a soul-burden for their welfare, he can reach their hearts through such contact, and win at least some of them to his Christ.

But suppose the preacher is not skilled in any craft and has no inclination to do the work of a common laborer, and still needs, badly needs funds with which to meet pressing obligations. What shall he do?

Many suggestions offer themselves, and sometimes Satan takes advantage of such a situation and lays a trap for the downfall of the man of God. The preacher must avoid, above all things, taking up any kind of work or business that is not absolutely legitimate—business which in all its ramifications

will not bear the minutest scrutiny of capable judges and still be adjudged strictly honorable. There are speculations of various kinds making their appeal—speculations in various kinds of promotional schemes which perhaps look good to one who has not had the opportunity of carefully examining into such matters, which seem to offer exorbitant remuneration for little work; and how easy for the preacher to give himself to the promotion of such schemes by getting persons with whom he is acquainted interested! There is great reward in such line of endeavor, and he can perchance quickly earn a sufficient sum to meet all his obligations and perhaps become financially independent; and then give all his time to the work of the ministry. At least so the preacher reasons.

Let us see. No man can be strictly honest or really successful, and much less a true Christian unless the service he renders and for which he receives remuneration, whether that remuneration be large or small, brings to those with whom he deals at least some benefit or degree of wealth. A person might be earning and amassing a million, or for that matter a billion, but if in so doing the lives of the persons with whom he deals are not made richer, his life would be a failure here, and most likely hereafter! If then the preacher uses his acquaintance and influence for business transactions with persons whom he has come to know by reason of his work as a preacher, and his business dealings with them give them just cause for dissatisfaction, or prove disastrous to them, how the preacher fails both God and his fellows! and how chagrined he must feel if he has any sense of honor! and how his opportunities for future work as a servant of God are forever blighted! It seems to this scribe that a preacher can be guilty of no more reprehensible conduct than to persuade God's children who have worked and saved for years to invest that which they have been able to lay aside in some questionable undertaking with the hope of unmeasured reward. Such schemes are ultra-hazardous at best. If any one wishes to take such hazard, let him do so of his own accord, or let the person who is following that line of work persuade the unwary to seek riches by such procedure, if they will be persuaded, but let us, who are God's servants, and who desire the best for our fellows as well as for ourselves, steer clear, for surely our God who has set us aside by a holy calling will provide some saner and better way for us to obtain transportation through this world of tears and sorrow.

HE WILL SET THEM FREE

By Miss ORA LOVELACE

"The land dark as midnight, the land of the shadow of death, without any order, and where the light is as midnight" (Job 10: 22, R. V.).

How often have our hearts been moved as we heard those in the homeland singing, "O Africa, dark Africa." But we never could appreciate its meaning as on this bright Lord's day when we took with us some native workers and made our way over the hills on our first visit to the homes of the people. But the word "home" seems too sacred to apply it to these places—there is so much of poverty and filth, so little of life's comforts. And above all, there is the absence of that which makes a home—love.

These faces haunt one at night. Many of them seem so hard, and we look in vain for a response to the gospel message. So many years of ignorance and devil worship have done their work, and we seem to find no access to the hearts. Others look so longingly and pleadingly into our faces as if they are wondering if there can be truth in our message, and if they can possibly catch in it all a gleam of hope. We give medicine to the sick ones who care for the missionary's medicine, speak in our broken way the few words that we know, breathe a prayer, and leave them. But the burden does not leave our hearts.

At one place we sat for some time lost in thought, trying to fathom the meaning of it all. Here before us was an old man, the hard lines on his face revealing the despotic nature within. About him are perhaps seventy children, and his wives run here and there to serve him. Some of these are aged and wrinkled, and the youngest is scarcely more than a child—doubtless came to him against her

will. How my heart breaks for the women and girls of Swaziland! I sigh for the day when our Christ shall break their fetters and set them free. And He will. It may be when the workers of to-day have passed on, but He will.

As for me, let me quote from that great missionary whose name stands at the top in missionary endeavor—David Livingstone:

"It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they saw the field which the first missionary was to fill. The great and terrible God, before whom the angels veil their faces, had an only Son, and He was sent to earth as a missionary. It is something to be a follower, however feeble, in the wake of the greatest Teacher and model missionary that ever appeared among men, and now that He is head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him? We will magnify the office! For my own part I will never cease to rejoice that God has appointed me to such an office."

"OUR HOME MISSIONARY WORK"

By EVANGELIST O. F. GOETTEL

The last General Assembly launched a new thing on us as a church when it launched the great Home Missionary project. At first some of us wondered and then later we looked into it a little closer and we could see the hand of our God in it all. Surely there is great need for an aggressive campaign in home evangelism and the more home work the more foreign work will be the outcome. There is a great need everywhere, so many cities and towns that should be entered soon, so many burdened hearts calling for help, so many places where the real gospel is not preached and souls go on in darkness and sin. Right here in northern California I learned on my recent trips in home work there were towns where there was no gospel preached at all, and many other places where a preacher comes and talks about other things once a month. Then, on the other hand, there are many places where people attend church but receive no help and go out with the same burden with which they entered and no effort is made to give help to hungry souls. Surely we ought to enter many of these fields when people are writing for help and some travel many, many miles to get into a spiritual meeting when they hear of one being held anywhere near, and testify that they have not been in such a meeting for months.

Not only are we impressed that this forward movement is of God because of the great need and call upon us as a people, but when you consider the offering, and the way it was raised and the way the Holy Ghost honored and blessed, you must admit that it is of God. Surely God has His hand on us as a people and wants to show Himself strong in behalf of those whose hearts are perfect toward Him. Has He not said in His Word, "They that do know their God shall be strong and do exploits"? It looks like God is planning great and mighty things for us. The question is, Are we going to be true to our trust and vision? Our secretaries have been appointed and their work is not only to evangelize as I understand it, but to plan campaigns, using other workers and keep things moving all along the line. Surely we ought to pray more than we have for our secretaries. They have great responsibility and no doubt many will be the times when they will hardly know what turn to take and what workers to employ and what places to enter and how to handle the funds and many cares will be constantly upon them. We have the machinery, the plan, the field, the workers, and the people are giving, but we must supply oil for the machinery by prayer so that it will run smoothly. Our God wants us as a church to be a terror to the Devil, and of course that means the Devil will do his worst for us, so we will need more prayer as the day approaches. But if we all co-operate and be real laborers together with God and stand by our leaders whom the church has chosen surely God will give success and give power above the power of the enemy, and we shall be able to go forth terrible as an army with banners, adding a new banner with each new victory, and thereby throwing consternation into the enemies' ranks.

With wise planning and system and sane and spir-

Brother Bud's Good Samaritan Fund

To the Readers of the Good Samaritan Corner:

Grace and peace be multiplied unto you through the knowledge of our Lord and Savior Jesus Christ. Well, I woke up this morning and studied awhile the beautiful Scripture where the Lord said of a certain man that "He" should live on honey and butter and that his bread should be sure, and it made my heart rejoice when I felt like I was about ready, bless the Lord, to cut a bee tree. And of course if our bread is sure we would never run short of pancakes, and now with butter and honey and pancakes we are simply the crowd that have got the goods.

I rejoice this morning in the fact that my friends over the land are going to stand by us so nobly in increasing the circulation of the HERALD of HOLINESS, and we want in the next few weeks the HERALD of HOLINESS to go to the home of many a poor preacher who would never be able to subscribe if we didn't give him a boost. And some little widow, just think now of some little widow down in your end of town who scarcely makes half enough to feed her children on, and what joy and satisfaction it would bring to her poor little heart to have the HERALD of HOLINESS to come to her home every week. It is up to you and me to simply deliver the goods. You know that if we don't do it that it will not be done, and we find so many beautiful things in the Bible to encourage us along in this glorious work. We remember the poor fellow that went down to Jericho from Jerusalem and fell among thieves. They robbed him and left him half dead by the wayside, and a priest came along and passed on one side, but gave him no relief, and a Levite came along and passed on the other side and he only looked on, and passed on. But, thank the Lord, a good Samaritan came along and put the poor, crippled man on his donkey and carried him to the hotel and paid his bill. You remember Jesus said to a lawyer, "Who was neighbour to the man that fell among thieves?" and the lawyer answered, "He that had mercy on him." You remember Jesus told the lawyer to go and do likewise, that is, to help the fellow that needed help; and the HERALD of HOLINESS goes to the home of many a rich Nazarene and Methodist and

Evangelical and Quaker, or better still, to the home of a "Friend," and we want to be good Samaritans and help the poor fellow that is down and out. There is no way that we can do this better than to send him the HERALD of HOLINESS every week. I think sometimes that everything in the HERALD of HOLINESS comes nearer being first-class than anything I have ever read. I often read every word in it, and some of the good letters twice. Then I am sure if I could not get another paper that I would read some of them the third time, for the old HERALD of HOLINESS is surely loaded down with fat things and with bread from the King's table, and the meat that endureth to everlasting life, and water from the well that never runs dry. So we will keep the good work a-moving. And I am going to tell you just now how to do that: When you read this good letter and you know it is good, for you are reading it right now and enjoying it, for I caught you at it, by long distance. Now when you get the letter read just sit down and write a good short, pithy, pointed letter to Brother P. H. Lunn, the circulation manager, and inclose a nice little offering, tell him that this is for Uncle Buddie's Good Samaritan fund, to put the HERALD of HOLINESS in rescue homes, orphans' homes, old people's homes, old soldiers' homes, and old preachers' homes, and all the rest of the good old saints who would never get to read it if we didn't send it to them, and don't forget that I laid on my back three months in a hospital last summer and never saw a holiness paper.

Now let's you and I rise up in our manhood and womanhood and by the grace of God and the blood of the cross and the power of the Holy Ghost let us let the needy ones know that we are going to stand behind them. Praise the Lord for a salvation from all sin for all men provided through the atonement. For we have a full salvation, on a rock foundation, and we are going to spread it all over creation by circulating the HERALD of HOLINESS. Now come across, as Brother Ruth says, "Let the women untie the corner of their handkerchiefs and the men get out their pocketbooks" and just simply deliver the goods. In perfect love.

UNCLE BUDDIE.

itual leadership and the Holy Ghost over all we should undertake great things for God and work as though all depends upon us, and trust as though all depends upon God. Already I hear a-going in the tops of the trees. God will surely give the increase. It seems to me the field is ripe and the opportunity is before us and we must move forward as a solid phalanx against the enemy. What mighty things will be accomplished if we but follow the "Man from Bozrah with stained garments." Amen.

SAN JOSE, CALIF.

WATCH NIGHT, CHINESE NEW YEAR AT TAIMINGFU

By Mrs. ANNA KIEHN

When we moved here to Taimingfu not quite a year ago we wondered how we would find the people of Taimingfu—whether hard to win or easily inclined toward the gospel—for at Chaocheng the work seemed so easy and the people so ready for the gospel that it was indeed a pleasure to work there compared with some other places where we had worked before working under our board. But I am glad to say that the Lord here too has given us favor with the people in spite of many difficulties. We feel that people praying for us at home should know this. I have said many, many times, and want to say it again, that the reason it was so easy to work at Chaocheng was because of the many praying friends at home; and I am sure this same thing will make the work easy here at Taimingfu too.

This Chinese New Year's watch night reminded us of the first watch night we had at Chaocheng, for here as there we were not many, and so had it

in our home—the men in our reception room, and we women folks in our sitting room.

Mr. Li, from this place, who is interested in the gospel, said, "Last year I burnt incense at this time and would not know anything about the gospel, now I have learned to know the true God and read my Bible. I am so happy for this."

Another Mr. Li, who has been an opium smoker and who has made a start again and again, wanting to live a true Christian life, testified and said, "I know I have grieved the Lord many times; I have tried to live right, but Satan always got the better of me. I want to live for the Lord."

Others one after another gave good testimonies of how the Lord had dealt with them and that they wished to follow Him closer and win souls for Jesus. Each one as he testified read some Scripture verse and also selected a song which had been precious to him.

As it was just the time of our board meeting, Mr. Kiehn explained to them the work our board had to do and the many problems to face, and asked that we especially pray that strength and grace be given them at this time for every problem and every difficulty they were facing. The Lord blessed us in praying for our board, and we trust great things have been accomplished.

We trust and pray that the next New Year's watch night service will have to be held in some larger house than our home. For we were made to rejoice again when we thought of what God has done for us at Chaocheng since we had our first watch night there in our home. We have a wonderful God, a God who does hear and answer prayer when His children cry to Him.

"I certainly appreciate our good paper [HERALD of HOLINESS] and may God richly bless all who make the publication of such a paper possible." DAISY KINDREN, Bloomfield, Ind.

Nazarene Y. P. Societies

Conducted by DONNELL J. SMITH

LIGHT-GIVERS

Every voyager who has made the trip along the Pacific coast will remember how, on almost every rocky point and spit and lonely island, there stands a stately lighthouse. In the trip from Seattle to San Diego there is scarcely a time when the ship passes beyond the range of the flash of one of these great lights. Near to the entrance of the more important harbors it is not uncommon after nightfall to catch the gleam from the lights of four or five different lighthouses. An inscription on the base of a notable lighthouse in the English channel indicates the purpose of all lighthouses, no matter where they be located, "To give light and save life."

Jesus in His Sermon on the Mount declares that His followers are to be the light of the world; and Paul in his letter to the Philippians declares that the believer is as a shining light in the midst of this crooked and perverse generation. Ellicott translates this clause as follows: "Among whom ye appear as heavenly lights in the world." It is not probable that the thought of a lighthouse entered into the mind of either Jesus or Paul, and yet both clearly indicate that the believer is to render a service very similar to that of the lighthouse. The follower of and believer on the Lord Jesus Christ is to be a LIGHT-GIVER.

The tower of a great lighthouse rising proudly above its storm-swept base is an inspiring sight. One can not help but think how it has withstood, for many a long year, the attack of the elements, the angry waves, the wintry gale with its rain, sleet, and snow. But a tower can do little to guide the mariner at midnight. He searches not for the dark outline of the tower, but for the streaming light. Man with all of his natural endowments and with all that he may acquire by the aid of his natural powers is a dark tower. Neither the natural heart nor the stone tower is self-luminous. "A hand from without must bring them light. Conversion by the Holy Spirit is a spiritual illumination of the soul. God's grace lights up the dark heart and it is the only source of the light that makes any man a luminary in society. When a man has once been kindled at the cross of Christ he is bound to shine."

The brightness of this light is not dependent upon talent, wealth, or intellectual culture. It is because of this that Paul could say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Much that we are prone to call light is in fact darkness. On the other hand, it would be contrary to fact and to Scripture to contend that there was no difference between the light that beamed from one individual and that from another. The lanterns of the lighthouses built by river and bay, strait and ocean are classified according to range. The lights in some of the great harbors may have a range of only ten or twelve miles, while the lights along the coast upward of forty or fifty miles. But one is as truly a light-giver as the other. A Luther or a Wesley or a Breese had need of a much greater range than do we with our circumscribed lives, but living for God in our place, reflecting the gospel light to those we mingle with we are as true light-givers as are those who influence millions.

Paul indicates in Philippians 2:16 that the substance of this light is the "word of life." The believer shines because he held forth "the word of life." In conclusion we indicate several ways in which we may shine out, hold forth, or be ministers of the Word of life. First, by our personal testimony and the printed page, the tract, etc. Second by our manner of life. If we follow in His steps we will reflect the light and beauty that beams from His countenance. Third, by love. As the heat properties of solar energy are able to pass through substances which the light properties can not, so with love. It will shine where words and printed page, where religious routine and piety bring no light.

WHAT'S SHE WORTH TO SOCIETY AND CHURCH?

By OSCAR HUDSON



"GIVE ME ONLY A CHANCE"

Is this budding taxpayer and social integral of enough value as a prospective citizen to deserve all the odds in her favor to reach a happy, healthy, useful womanhood? Here is a public matter of such moment as to put every thinking man and woman to the test. The longer we look at it the more completely the perspective grips us.

The girl or the boy's most precious property, in a physical way, is good health. More important even than this is a saving knowledge of God's grace. With these he or she is happy and will succeed and bless others. Without these service will be greatly impaired and the chances are they will become physical and social derelicts.

For the preservation of health they need wholesome food, a clean town to grow up in, and clean, airy rooms to sleep in. The United States public health service tells us that "typhoid fever, the dysenteries, hookworm disease, much of the diarrhea of infant and adult life and much of the tuberculosis are preventable by proper drainage, sewerage, fresh air, and proper food."

For the development of their spiritual life they must be properly taught, removed from the rabble of the street, and surrounded by an atmosphere of prevailing prayer and faith. For all this they are dependent upon those who hold these things in their hands. Like the bud that opens to the kiss of the sunbeam, they respond quickly to kindness and training, unfolding into a thing of wonder and beauty, but like the rose which blights and rots in dampness and shadows, they will present a shocking sight if left in ill surroundings a short while.

This child is an inmate of Peniel Orphans' Home, Peniel, Texas. This institution has been in operation nearly twenty years. Most of this time it has been an independent work. More than two years ago it was offered to the Church of the Nazarene.

We had no general board of orphanage work at that time, so eleven Districts of the Church of the Nazarene entered into a co-partnership to maintain and conduct the home. Each District Assembly elected one member of a board of directors who had the work in hand. When the General Assembly created a General Board of Orphanage Work at once it seemed clear that the proper thing to do was to offer the home to this board. This was done at their first annual meeting. The general board desired a location nearer the center of the United States for permanent operations, but as there was no request or provision made for the institution to remain at Peniel, and as the property, valued at \$25,000, was out of debt, they saw no reason why it should not be accepted.

This property has been improved some since that time and has advanced in value. It is still out of debt. There is room for about sixty children, and it is kept pretty full all the time. The management endeavors to secure workers to see after and teach the children who are qualified and called of God. Much development is in evidence, but more room is badly needed, as many children are being turned away. A steam laundry and heating plant is almost a necessity. Long hours are put in at the washtub and ironing board that could be devoted to better pursuits, and when the weather is bad it is a task to get such a large amount of clothing dry.

The management is praying daily that God will move His people to supply these needs. We want you to join us in this petition.

PENIEL, TEXAS

FROM PASADENA UNIVERSITY

"In everything give thanks."

It requires no special grace to give thanks to God for the privilege of attending Pasadena University. One who has not had the experience can not realize what a blessing it is to attend a school where the instructors are filled with the love of God and constantly urging their students to follow Him who alone can guide them safely through the journey of life.

The short season of prayer spent at the opening of each class session is a means of great help and inspiration to us students. The blessing received in the classroom, however, does not end there, but follows us throughout the day and we are stronger and better because of this.

Another special blessing which we enjoy in Pasadena University is the association with other Christian young people. Their example spurs us on to make our lives conform more closely to that of our blessed Master.

Then one attending a school like this secures a complete education. Other schools emphasize the physical and intellectual but forget the spiritual, without which no one is fully equipped to assume the responsibilities of life. But here the physical, mental, and spiritual are developed side by side. Notwithstanding the prominence given to spiritual things, we students are often reminded that in order to make the best use of our spiritual powers we must have keen, alert, well trained minds, and strong, active bodies.

I can heartily recommend Pasadena University to any young man or young woman who desires to obtain the best education under the most helpful influences.

THOMAS SANCHEZ.

BERACHAH HOME ANNIVERSARY

The eighteenth anniversary of the Berachah Home has just come to a close. This anniversary was one of the very best in the history of the work. God came in, the very first service and the tide continued to rise higher and higher each service. Brother Robinson was at his best and was marvelously used of the Lord. Brother Daul came in the fullness of the blessing and led the host during the opening services. An old-time tidal wave of full salvation swept in on the meeting and hundreds of hearts went away blessed of the Lord because of it. Souls prayed through to victory, shouts were heard in the camp continually, and the cause of holiness built up in this southwest country.

Sunday, the 17th, the closing day, was indeed a good day. In the afternoon Brother Robinson told his wonderful experience during his recent almost fatal auto accident, how the Lord graciously kept him and used him while he was in the hospital. At night hundreds of people gathered in and around the Whitehill tabernacle, in which these services were all held, to witness a very striking program given by the Berachah family, workers and girls, entitled, "Behind the Scarlet Mask." Hundreds sobbed aloud as the crimson cross appeared and the scarlet mask was lifted from the faces of those who had been compelled to wear it.

God has graciously come to the Berachah Home.

The financial burdens are being lifted and a new day is opening in the work. The daily bread campaign being conducted by Alonzo Monk, Jr., pastor of the M. E. Church, South, here at Arlington, is a success. Only thirty days of the entire year remain to be taken at \$50 each. All who love God and humanity please remember us in prayer.

J. T. UPCHURCH

WASHINGTON-PHILADELPHIA DISTRICT

Since our Assembly closed, April 18, we have been on the move over the District visiting the following churches: Bridgeville, Del.; Harrington, Del.; Baltimore, Md.; Washington, D. C.; Parklane, Va.; Martinsburg, W. Va.; Capitol Heights, Md.; North East, Md.; Darby, Pa., and the Philadelphia churches. The work is making progress in all these places.

We have also visited Pennsgrove, N. J., and arranged to buy a chapel there and start a tent meeting June 27. We will organize a new church there to occupy the building purchased.

On May 18 we were at "Hamline Mission," 1202 Bladensburg Road, just outside of Washington. Had a blessed time preaching holiness and saw five souls leaving at the altar. Brother Herrell, a Nazarene from Park Lane, Va., is in charge of this work and later we may have a Nazarene church there. Harrington, Del., and Martinsburg, W. Va., have both taken on new life under the ministry of their new pastors, Brothers Shelor and Gottschalk.

We are preparing to erect a new auditorium at Leslie, Md., camp and will make other improvements. May 30 we begin a revival with Brother Higgs in one of the churches on the Chicamuxen circuit.

J. T. MAYBURY, District Superintendent.

SAN ANTONIO DISTRICT

We are glad to report victory in this part of the old Southland. Since our last report God has given us many precious revivals, with souls added to our church. We must conserve our efforts and strengthen our borders with those who are blessed at our altars.

We had a very gracious visit with our churches at Ballinger and Concho, where Rev. S. W. Hampton is pastor. While the weather was very cold and

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disagreeable several came and God manifested His presence in a marvelous way.

Our next visit was with our church at Live Oak, with Rev. N. E. Tyler as pastor. We have some of the salt of the earth at this place. Brother Tyler is pressing forward. His people love him and we are expecting a blessed year and the erection of a new church.

Some weeks ago we had the pleasure of being with our home church, Meridian, where Rev. R. M. Hocker is pastor. God richly blessed our hearts in the ministry of the Word and souls were blessed. We are looking for a good year with our precious Brother Hocker. He is now holding a revival here and we are expecting many souls.

A very gracious revival has just closed at Brooksmith, Flacid, and Trickham, which resulted in many souls, several additions to the church, and three young men called to the ministry. We expect to hear from them in the future. Brother Gentry has his work well in hand and is doing a splendid work.

Our next visit was with the Goldthwaite church, where Rev. A. K. Mason has just been appointed pastor. Rev. J. W. Montgomery is now in a revival there and we hope that much good may be done.

We were privileged to visit our church at San Antonio, with Rev. Clyde E. Green as pastor. God is blessing this energetic pastor and the end is not yet. We were with them in the last eight days of their spring revival in which the writer did the preaching, and God richly blessed the ministry of the Word to the salvation of many souls.

The Waco church has just closed a very gracious revival with Rev. E. W. Wells as evangelist. Rev. A. E. Lewis has just closed a very gracious revival at El Paso. We expect to organize a church there in the near future.

Our ministerial and missionary convention will be held in Ballinger, Texas, June 9-13. We extend a hearty welcome and urge all our pastors to be present. It is the duty of all pastors, Sunday school superintendents, deaconesses, presidents of Y. P. S. to attend this convention. You can not afford to miss the inspiration this convention will afford.

Make your arrangements now and send your name to the pastor, Rev. J. W. Hampton, and he will arrange free entertainment for you. Pray for me.

W. F. RUTHERFORD, Dist. Supt.

LITTLE ROCK DISTRICT

As it has been some time since I have given a report of the work on the District I write to say I have not been idle. Have visited all the churches except one on the District; some I have visited twice and more. Our Home Mission work is progressing; have a tent up and a campaign on at Hope. The prospect is fine for a new church at this place. I am now at Mena with Pastor Gübert. Four prayed through last night.

Reports from all over the District are encouraging. Pastor Youngblood at Kingsland has just built a parsonage and moved into it. Pastor Thornton at Mansfield is moving on fine. Pastors Van Arsdale and Brandon at Parks and Waldron are doing good work, as is also Brother Hughes at Prescott. In all probability they will build a new church at Prescott in the near future. Brother Francis, at Marcus, is doing well. The pastor of Little Rock church having resigned, Rev. B. H. Haynie, District Superintendent of the Eastern Oklahoma District, has been called as pastor to finish out the year. Sister Barham, at Delight, is moving things on her charge. Pastors Lambert and Glaze are on the firing line and God is blessing them. There seems to be a revival spirit on all over the District and our people are catching the vision. Pastor Irwin is doing good work at Hartford. This work has been hampered for years, but I feel that it is coming to the front. Brother Huston, at Bailly Branch church, is doing well. Sister Smith, at Kings, is in labors abundant.

So far as I can see there is perfect harmony, especially between the District Superintendent and his good pastors. We will have the second tent going next week. Thank God for the way He is blessing and leading on to victory. We will have a fifth Sunday rally at Kingsland, which will open a revival campaign with Pastor Van Arsdale at the Bates church June 5. Let all the District pray that God may give a great revival there. May God bless the HERALD of HOLINESS, the best paper published, and not only the paper but its editor and all the staff.

A. F. DANIEL, Superintendent.

EASTERN NAZARENE COLLEGE

The past year has been one of the best in the history of Eastern Nazarene College. Changing the location of the college to Wollaston, Mass., has proven to be beneficial in every way. The property at

Wollaston is well located for educational purposes. The advantages which the city of Boston offers to the students in research work, art, and music are much appreciated. Nearly a dozen Nazarene churches within a short ride of the college make it possible for the college to keep in close touch with the church and give the students many opportunities for preaching.

Wollaston, a part of the city of Quincy, which has a population of about 50,000, offers plenty of opportunity for those who desire to work for all or part of their expenses through college. A good number of the students have worked at least a part of their way this year. All who desired work found it, and there was call for more workers than we could supply. Any one who desires to work part of his or her way next year can no doubt find a suitable position.

We had all the students that we could care for conveniently this year. We look for fifty or a hundred more next year. New students are already sending in applications and requesting catalogues for next year. We are planning for a new three-story brick dormitory of eighty rooms. We are also planning a dining hall for next year. Rev. F. C. Norcross, our financial agent, and Professor Nease with four of the students will be out most of the summer in a campaign to pay off the \$40,000 mortgage on our college property by September 1st. The outlook is very encouraging.

The spiritual condition of the college has been very good. Most of the students are saved and sanctified. We have had three revivals during the year, one about Thanksgiving time, another with Dr. and Mrs. Sloan of the Pittsburgh District, and a third we are having now. The Spirit of God is upon the students and faculty in real power. A general burden came upon us for those of our number who were unsaved so near the end of the school year. The tide of revival is running high and some of the hardest cases have wept and prayed their way through to real victory. We are looking forward to greater victory during this meeting.

Commencement week is from June 3d to the 9th. The baccalaureate sermon will be preached Sunday morning, June 6th, by President Fred J. Shields. Rev. D. Rand Pierce will preach the annual sermon Sunday night. Rev. E. E. Angell, District Superintendent of the New York District, will give the commencement address Wednesday morning at 10 o'clock June 9th. We expect a great time in the Lord.

FRED J. SHIELDS, President.

AMONG THE CHURCHES

WELLINGTON, TEXAS

The meetings here and at Dodsonville, which have just closed, have been the best meetings held in these churches for years. Both revivals were conducted by Rev. J. W. Hipp, of Altus, Okla. Many prayed through in the old way and several

were sanctified. The entire community was helped; old troubles were fixed up and cleared away and both saint and sinner realized God was with us. Brother J. W. Cooper, of Altus, came in from his work at different times and rendered valuable assistance, and Brother Lawson Brown, our choir leader and soloist, who was with us throughout both of these meetings, was at his best. Our beautiful church at Wellington is free from debt and we will dedicate it some time in June. We are encouraged to go on. From here we went to Dodsonville and continued two weeks. God did great things for us there also.—W. H. Phillips and Wife.

OSKALOOSA, IOWA.

The W. F. M. S. of our church was organized a year ago. We have monthly meetings and have reviewed the book, "World-Wide Missions," and have taken up the study of the uniform study leaflets on "Africa" and "India." Our last two meetings were given to considering the needs of "Our Nearest Neighbors" and the missionary fields in South America. We have placed mite boxes in the Sunday school and have observed Indian Head Penny day in November, gathering in over 12,000 pennies. We expect to have another such day in July. Our pledge to the missionary fund, to be raised by our local church, is \$50. Our committee on supplies recently sent a barrel of clothing to the Peniel Orphans' Home; we are also doing some sewing for a sister who is in the hospital. Dear members of the W. F. M. S. in the Iowa District, we hope to greet you at the District Assembly which meets in Oskaloosa in August, and if you are in favor of organizing a District W. F. M. S., please confer with our District Superintendent regarding it and send delegates to the Assembly from your W. F. M. S.—Cora A. Pinkerton, Supt. of Study and Publicity.

BEALS, ME.

Our meeting here was a practical demonstration of the language of Isaiah, "My word is like fire and a hammer that breaketh to pieces the rocks." The first week was constant battle without any visible results. At night of the second Sunday the elements were dissolved and the altar filled with earnest seekers. On Monday night eleven souls prayed through and so on through the week until two o'clock Monday a. m., with the scene of five successive altar services. The meeting was held in the Reformed Baptist church on the beautiful Isle of Beals, Maine, with Rev. Leon J. Alley, their pastor. Both Brother Alley and his people gave us a hearty response in subscribing for the HERALD of HOLINESS. God bless them.—Wm. O. Nease, Evangelist.

CANON CITY, COLO.

We wish to praise our God who has so graciously poured out His Spirit again in these last days upon us. The three and a half weeks' work of Evangelist and Mrs. Ellis has been most highly owned of God. The altar was filled with earnest seekers again and again, and many souls came through with the shout of victory, or with the deep assurance that pardon or purity had come. Outside of visible results we feel sure that God's Word, which reached hundreds whom we as yet can not count, will not return unto Him void. Our building was crowded at nearly every service and often some turned away. We feel that we have caught a new vision of the responsibility of our church in this and other lands. Eight new people have united with us, and we believe as many more will do so soon. We press on. One woman has been blessedly saved since the meetings closed and we propose that the revival be continuous. Please pray for Canon City.—Rev. R. J. Plumb, Pastor.

ROSWELL, N. M.

We have just closed a three weeks' revival, which was opened and closed by the pastor. Dr. James B. Chapman, the evangelist in charge, was with us ten or twelve days, and Brother Fred Powell and Sister E. J. Harrell had charge of the music. Rev. C. E. Roberts preached twice in the interest of Home Missions, and a subscription of nearly \$500 was taken for Home Missions. Our people are liberal givers, and God blesses them in it. Rev. H. C. Cagle, our District Superintendent, and his good wife were also with us part of the time to push the battle. Some estimate that at least fifty souls were either saved or sanctified during this revival. We were rained out at the tent and it was necessary to rent a church to continue the meetings in. Some of the hardest cases got victory over things that had

Northwest Nazarene College

Nampa, Idaho

A fine, new, color edition of the NAZARENE MESSENGER has just been published by the students of Northwest Nazarene College giving an account of the work of this live institution.

This number is well illustrated and contains an announcement of the NEW PLANS recently adopted by the Board of Directors, Dist. Supt. Herrell's much talked about Log College Sermon, and such other articles as The Original Northwest District, Behold I Will Do a New Thing, and the Mountains and the Desert.

The NAZARENE MESSENGER is the official organ of Northwest Nazarene College and will be sent free to any who may be interested in the work of the college or the Northwest.

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NORTHWEST NAZARENE COLLEGE
Nampa, Idaho

hindered them for years and kept them out of Canaan. Eight united with the church Sunday morning and more are to follow. We covet your prayers for the work which is new and very weak, but is growing. We have no church home or parsonage as yet and are worshipping in an old rented church until we can do better. We have a good Sunday school and a Woman's Foreign Missionary Society was organized recently, which we hope will prove a great blessing to the church. All glory be to our soon coming King.—J. A. Chensault, Pastor.

St. Louis, Mo.

—We praise God that His smile and blessings are upon us. Our pastor is truly a man of God and a true shepherd and has won the hearts of all his people. We are planning and expecting great things from the Lord this summer. We have ordered a tent shipped to us and are expecting in that way to get the old-fashioned gospel to as many as possible this year. We can do nothing within ourselves, but God, who is rich in mercy and grace, is with us in every service in power and victory. We were greatly blessed in having with us Dr. A. O'Bannon, who brought us three heart-searching and soul-stirring messages under the anointing from the skies. He was on his way to the sunny Southland, where he will make his future home. May God's greatest blessing rest and abide with him. We need more workers. Pray ye that the Lord will send in more to help gather in the sheaves. Let all our readers pray for the work here.—Ruth Hopkins, Reporter.

Waco, Texas

—Great revival here. Rev. E. W. Wells, of Austin, Texas, was the evangelist. He is a mighty man of God and preaches the Word with no uncertain sound and without compromise. Rev. Joe M. Tyson, of Waco, did excellent and efficient work in leading the host in song, and Mrs. Tyson was at her best at the piano. With these three and the co-operation of the church and the Holy Ghost in the lead, God gave a mighty shaking here in the salvation of fifty-three. During the revival \$1,200 was raised on the new church, the pastor's salary raised to \$35 a week, evangelist well paid, and twenty-three members received. Have resumed work on the new church and expect to have one of the nicest and best equipped churches in the South. We are arranging about twenty beautiful rooms for the Sunday school, Y. P. S., and Dorcas Society. Eternity will only tell the good that has been ac-

complished at Waco. Pray while we drive nails and saw lumber that God will give us this new church, all clear of debt, by the close of the Assembly year.—C. P. Clayton, Pastor.

New Bedford, Mass.

—The Lord favored us with a prosperous year; \$633 was raised for missions, \$4,248 for all purposes, and a net increase of eight full members, making sixty-four in all, for which we praise Him. But, in view of our all-conquering Christ, how small it is! However, we believe we are catching the vision, the spirit of prayer is increasing, and our people are believing and working for greater things on all lines that make for holiness and heaven. His blessing is upon our Sunday and week-night services. Some souls are seeking God and others under difficulties are persevering beautifully, which rejoices our hearts. We covet an interest in your prayers.—T. M. Brown, Pastor.

San Jose, Calif.

—The Lord is graciously undertaking for our church here. We are few in number and it has been difficult to get things moving, but there seems to be a breaking through and new faces are seen in almost every service. We earnestly desire the prayers of the HERALD of HOLINESS family that there may be established a great work for God and holiness in this beautiful city of sixty thousand population, situated as it is in the center of the famous Santa Clara valley. Brother Langdon has accepted the call for pastor, and we are praising God for this arrangement. Our last meeting was owned and blessed of God, a goodly number being saved and sanctified, and a number of strong people taken into the church. We are expecting to do some home missionary work and take meetings as the Lord directs. We enjoy our HERALD of HOLINESS and want it put in many homes.—O. F. Goettel.

Rosanky, Texas.

—We have just closed a meeting at this place with Rev. J. E. Threadgill as evangelist, in which God gave eight professions. We give Him the glory. Brother Threadgill needs no introduction to the people of Texas, as he is one of the old-time pioneer preachers. May God bless the HERALD of HOLINESS and all of its readers.—Ben Forister, Reporter.

Hastings, Neb.

—Our evangelistic campaign, with Rev. and Mrs. J. E. Aycock in charge, closed Sunday night with a well-filled church and a number at the altar seeking the Lord. There have been about twenty-five different seekers during the meeting. We are expecting some of them to unite with the church in the near future. The special singing of our workers was greatly appreciated by the people. The truth was declared in a clear, clarion tone. Whitsunday proved to be a real pentecostal day for us. The evangelists had charge of the Sunday school and at the altar call about twenty-five or thirty of the boys and girls came forward. Some of them had a good time praying and several found the Friend of children precious to their souls. Briefly, we would say this has been a great meeting. We are encouraged to march on under the banner of holiness until Jesus comes.—H. N. Haas, Pastor.

Marion, Ind.

—The week-end revival started off with seven at the altar and grew in interest and results till we could not close. Sunday services were blessed with a goodly number of seekers. Monday evening, without any preaching, six got victory. This is a working mission and one that God blesses and uses in this city. Pray that He will continue His blessings and glory upon it. Already several preachers and workers have gone out from here with several in school and others to follow. We will leave for our pastorate at East Palestine, Ohio, Wednesday. Pray for our work there.—J. D. Tompkins.

Houston, Texas

—We are praising God for His presence and leadings here. We have more than fifty enrolled in Sunday school. Have a prosperous Young People's Society, composed of as devoted and promising young people as can be found anywhere. The little church is 100 per cent loyal to God and the pastor, and there has not been a discord to mar our fellowship. The church has arranged with the pastor for his entire time. The carpenters are at work on our new tabernacle, which is well located on one of the best street car and jitney lines in the city. We expect to complete this building within two weeks. It is a frame structure, 30x56 feet. These tabernacles are used in this city by many different denominations. The little church here of only about twenty members, all poor laboring people, are demonstrating their faith in God by undertaking to pay their pastor \$35 a week and build a house of worship. God is honoring their faith and efforts and our tabernacle will soon be a reality. We plan to hold a revival meeting within a few weeks, at which time

we expect a great ingathering of souls.—W. D. McGraw, Pastor.

Albany, Ind.

—We arrived in this small town on April 10th, expecting to start a meeting the next day, but were

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THE KEYNOTE

As an afterthought to a business letter, one of our dear pastors has struck the keynote of the situation in regard to our confectional interests; particularly in regard to the place that the Publishing interests of the church should occupy in the thought of the ministry and laity.

We enjoy reading our publications. I say "our" because "I'm one of them." A real Nazarene who is not ashamed of the family, and "I'm glad I'm one of them." Amen. Our people who read our Sunday school literature are easy to teach. Those who read the *Other Sheep* enjoy missionary sermons and are anxious to give of their means to send the gospel of salvation to the heathen. Those who read the *Herald of Holiness* are interested in every department of our church work and it is a real pleasure to talk with or preach to them. Those who read our books want their loved ones to read them, too. Let the good work go on. Amen.

Rev. WILLIAM M. JAWIN, Kellors, Idaho.

Would that we could bring our people to see that the Publishing House is not a mere commercial institution. The Publishing House was organized—and is still being maintained—to spread scriptural holiness unto the uttermost parts of the earth. If this were a sermon the writer would choose for his text Judges 7:21, "And they stood every man in his place round about the camp." If we would accept this for our slogan, what exploits we might do in the name of our God. "Every man in his place"; the minister in the pulpit; the Superintendent out on the District; all of us with a word of testimony to the saving power of Jesus' blood; AND every man, woman, and child in the church actively engaged in giving a full gospel to the whole world by means of the printed page. We reach our hundreds by the preached Word and the spoken testimony, but with the gospel in print we can influence the millions at home and abroad. Are we going to sit idly by while Christian Science, Russellism, Mormonism, New Thought, and a host of other false teachers are pouring forth their satanic delusions in the form of tons and tons of literature. God will not fail to hold us responsible. At the great Judgment day we must give account, not only of the deeds done in the body but of how we improved our opportunities. Follower of Christ, awake. "Behold, I come quickly and my reward is with me."

delayed in doing so for a week. The first day of the meeting no one came but one man and two children. But we prayed and sang as though we had a house full. In a few days the people began to come and crowds increased until we closed the meeting. We had about twenty seekers, almost all professing victory. Some were saved out of the ordinary. One woman was saved during the meeting who was sixty-three years old and had never prayed a prayer in her life before. One party told us that they had several thousand dollars to give toward building a church if we would organize a class. On May 16th Brother Short preached and took in a class of fifteen and we are expecting to see the work grow. We closed on May 19th with a house full of people and seekers at the altar. Brother Loren Pendry had charge of the singing. He also will look after the work for the present.—James Miller.

NOTES AND PERSONALS

Sam Snowbarger, Jr., and wife and two sisters made a pleasant call at General Headquarters on Tuesday of last week.

Rev. Geo. Ward, pastor at Ontario, Ore., has just returned from a ten weeks' vacation in southern California where he has been for his health. He says, "Am well and strong and feel fine in body and soul."

Rev. M. J. Jones, Bethany, Okla., writes that he will be available for revival work from the first of July until the first of September.

The church board at Lansing, Mich., sends us the following concerning their pastor, Rev. W. R. Gilley, who is about to enter evangelistic work:

As our pastor, Rev. W. R. Gilley, has been called of God to take up evangelistic work in place of pastoral work, we desire to state our estimate of his value and ability. We believe that he will prove a strong force for the spread of holiness; for he is clear, forceful, and sane in his presentation of God's truth. His mastery of the contents of the Bible and application to man's need of sanctification is seldom excelled. His preaching is convincing and convicting as given under the power of the Holy Ghost. We would recommend him to any one wishing to secure a holiness evangelist.

Rev. C. J. Kinne, of Los Angeles, Cal., who has just closed a series of missionary meetings in Oklahoma, spent a few days at General Headquarters last week.

TELEGRAMS

INDIANAPOLIS, IND.

HERALD OF HOLINESS:

Williams-Shaffer campaign moving in great shape. Getting gospel to thousands. Fine, easy altar services. Raised about \$1,500 for campaign up to date. Dr. Williams preaching good and swinging the people to God. Miss Shaffer sings heaven down. Professor C. C. Rinebarger and wife at best. One more week yet. We want every reader of the *HERALD OF HOLINESS* to pray earnestly for the closing days of this campaign.

EVERETT O. CHALFANT.

SPOKANE, WASH.

REV. E. G. ANDERSON:

Greatest Children's day in history of Spokane First church. Excellent program, fine attendance, intense missionary spirit. Offering amounted to \$685.55.

WEAVER W. HESS*

ANSON, TEXAS.

HERALD OF HOLINESS:

Central Nazarene College permanently located at Hamlin, Texas. All indebtedness lifted and strong faculty being secured. State affiliated. Academic and one year college work will be done.

W. F. RUTHERFORD,

President Board of Directors.

BROOKLYN, N. Y.

E. G. ANDERSON:

Great meeting at Atlantic Avenue Church, Brooklyn, with the Africa missionaries. Seven souls and over \$300. Sailing definitely fixed for June 2d.

S. N. FITKIN.

HAMLIN, TEXAS.

HERALD OF HOLINESS:

NOTICE—As I have accepted the business management of Oklahoma Nazarene College my permanent address will be Bethany, Okla., after June first. Address all mail for the Hamlin school to the Central Nazarene College, Hamlin, Texas.

J. C. HENSON.

ANNOUNCEMENTS

LAWRENCE, KANSAS

Our annual campmeeting will be held June 3-20. Evangelist, Earl E. Curtis. We are expecting a great salvation time. Come and help us. Pray for us. Meals will be served on camp ground at reasonable price.

CLINTONDALE, N. Y.

We will begin revival services May 28th and will have an all-day of fasting and prayer for the outpouring of the Holy Spirit. Sunday, Decoration day, we expect Rev. W. A. White from Spring Valley, N. Y., and others to have charge of the day services. Will our Nazarene families pray for the church at Clintondale, N. Y.? We must have an old-fashioned revival. "Is there anything too hard for God?"—N. A. Reid.

MEMPHIS, TENNESSEE

Dr. C. E. Hardy, former president of Trevecca College, Nashville, Tenn., and for ten years connected with that institution, will begin a revival meeting in a large new tent on the corner of Woodlawn and Bethel, this city, June 5th, for two weeks. Dr. Hardy is one of the greatest preachers in the holiness movement today, and a successful evangelist. Miss Essie Morris will be the singer. She sings with the Spirit of God upon her. We expect to have other singers to assist. Will be glad to have any of our people come and be with us. Pray God will bless and give us great victory here.—A. J. VALLERY.

The Second Annual Assembly of the North Pacific will be held at Salem, Ore., June 15 to 28. The first business session will convene Wednesday morning, June 16, at 9 o'clock. Dr. J. W. Goodwin, presiding officer. All delegates and visitors from other Assemblies will be entertained free. Friends visiting will be entertained at reduced rates. Licensed ministers and deaconesses taking examinations should report Tuesday morning, June 15th. Let us urge all delegates to be on hand for the first session, that there be no delay. Come praying and expecting a great time in the Lord.

F. E. BLACKMAN, District Secretary.

WANTS

WANTED—Volume 3, *Herald of Holiness*, April 15, 1914, to April 7, 1915, inclusive. This to complete file in the office of General Board of Foreign Missions. E. G. Anderson, Secretary.

WANTED—Mason, one who is good on concrete work, can do some brick work and plastering. Want man who likes boys and can teach them what he knows. Steady work the year around; wages \$4.00 a day with quarters, light, and fuel for small family. Give age, experience, and number in family. Write at once to H. W. Grattan, Supt. of Industries, Indian School, Phoenix, Ariz.

DEATHS

MINOR—Mrs. Mary Minor died in the hospital at Ft. Smith, Ark., after several days of illness, age 63 years. She leaves five children, among them Rev. W. H. Minor, pastor of the Church of the Nazarene, Durant, Okla., and a host of friends. She

was sanctified several years ago, and she died in triumph. Her body was placed in Putnam cemetery, Hartford, to await his coming. Services were conducted by W. C. Thornton, pastor.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Kansas City, Mo.
Office 2109 Troost Ave.
Residence: 19 Summit Ave., Haverhill, Mass.

San Francisco (Santa Rosa)..... June 3-12
Southern California (San Diego)..... June 16-26
Colorado (Delta)..... June 23-27
Dakota-Montana (Minot)..... June 30-July 4
South Dakota (Beulah, reached by auto from
Fulton Railway Station)..... July 7-11
Missouri..... September 3-6
Tennessee (Nashville)..... September 8-12
Kentucky..... September 15-19
Alabama..... September 22-26
Florida..... September 29-October 3
Georgia..... October 13-17
Mississippi..... October 20-24

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

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

Chicago Central Olivet, Ill.)..... September 1-5
Michigan..... September 8-12
West Oklahoma (Cuthrie)..... Sept. 29-Oct. 3
East Oklahoma (Madill)..... October 6-10
Arkansas (No. Little Rock)..... October 13-17
Little Rock..... October 20-24
Louisiana (Shreveport)..... October 27-31

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

Northwest (Walla Walla, Wash.)..... June 2-6
Idaho-Oregon (Nampa, Idaho)..... June 9-13
North Pacific (Salem, Ore.)..... June 16-20
Alberta (Calgary, Alta.)..... June 29-July 4
Campmeeting closing July 11th
Manitoba-Saskatchewan (Luseland, Sask.) July 7-11
Campmeeting closing July 15th
New Mexico (Deming, N. M.)..... July 29-Aug. 1
Campmeeting over August 8th.

Five Years' Progress
In One

No, this is not an exaggerated statement. You know what a slow, tedious task it is to hunt out Scripture passages relating to any certain subject or doctrine. Yes, of course it's worth the effort, but time is valuable. There is much to be done. Your spare moments are few and far between. You can now secure a Bible Student's aid that gives at a glance all the Scripture references pertaining to the essential doctrines of the Bible.

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By WM. E. FISHER

has been prepared after many months of study and search by the author. Never before has a book been offered to Christian men and women that represents a greater amount of effort, time, and painstaking care before it was finally completed and ready to be printed and offered to Bible students who hunger for a deeper knowledge of God's Word. Your equipment is not complete without it.

We have such confidence in the merits of the book that we will send you a copy for examination and if you feel that it is not worth the price you may return it at our expense.

The price has not been increased, but as soon as a new edition is published "Sound Doctrine" will cost you from 25c to 50c more. Order your copy today.

Pebble-cloth binding 40c

Cloth board binding 75c

We pay the postage.

In last week's paper the cloth binding was advertised at \$1.00. This was an error. The price of the cloth book is still 75c.

NAZARENE PUBLISHING HOUSE

2109-15 Troost Ave. Kansas City, Mo.

*HERALD OF HOLINESS

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

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

Subscription Price—\$1.50 a year in advance.
Entering Subscriptions—A maximum allowance
of three weeks is necessary from the time subscrip-
tion is received until first paper is mailed. Same
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Subscriptions are payable in advance. Unless
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Troost Avenue, Kansas City, Mo.

Nebraska (Hastings, Neb.).....August 11-15
Iowa.....August 18-22
Indiana (Indianapolis).....August 25-29
Kansas (Newton).....September 1-5
Dallas (Port Arthur, Texas).....November 10-14
San Antonio (San Antonio, Texas).....November 17-21

DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker.....Jasper, Ala.
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920 Sixteenth avenue.
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311 Eastern street.
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918 North Poplar street.
KENTUCKY—C. R. Pollard, Box 10, Lexington, Ky.
LITTLE ROCK—A. F. Daniel, Prescott, Ark.
LOUISIANA—W. M. D. Gaar.....Winfield, La.
Route 2, Box 55.
MANITOBA-SASK.—W. B. Tait.....Moran, Sask.
MICHIGAN—C. L. Bradley.....Grand Rapids, Mich.
145 Quigley Blvd., S. W.
MISSISSIPPI—S. E. Galloway.....Houston, Miss.
MISSOURI—W. I. Deboard.....Clarence, Mo.
NEBRASKA—Theodore Ludwig.....Lincoln, Neb.
1020 E. street.
NEW ENGLAND—H. Washburn.....Beverly, Mass.
NEW MEXICO—H. C. Cagle.....Roswell, N. M.
NEW YORK—E. E. Angell.....Flushing, N. Y.
53 Queens avenue.
NORTH PACIFIC—C. Howard Davis.....Portland, Ore.
2060 East Stark street.
NORTHWEST—Elsie M. Wallace.....Walla Walla,
Wash.—328 East Alver street.
OHIO—E. E. Wordsworth.....East Palestine, Ohio
78 South Market street.
PITTSBURGH—Dr. J. H. Sloan.....East Liverpool, Ohio
614 Jackson street.
SAN ANTONIO—W. F. Rutherford.....Meridian, Texas
Box 5.
SAN FRANCISCO—P. G. Lineweaver.....Stockton, Cal.
435 East Wyandotte street.
SOUTH DAKOTA—John Nolt.....Mitchell, S. D.
SOUTH CALIFORNIA—Howard Eckel, Alhambra, Cal.
119 North Curtis avenue.
TENNESSEE—B. L. Patterson.....Nashville, Tenn.
Care Trevecca College.
WASH.-PHILA.—J. T. Maybury.....Philadelphia, Pa.
3926 Parrish street.
WESTERN OKLAHOMA—S. H. Owens, Bethany, Okla.
HOME MISSION ZONE SECRETARIES
SOUTHWEST—C. E. Roberts.....2109 Troost Avenue,
Kansas City, Mo.
SOUTHERN—J. B. Chapman.....Bethany, Okla.
SOUTHEASTERN—C. B. Jernigan.....Donalsonville, Ga.

EVANGELISTS' DATES

A. B. ANDERSON, 6211 Centennial Blvd., Nashville,
Tenn.:
West Huntville, Ala.....May 26-June 13
Cullman, Ala.....June 17-July 4
JARRIETTE AND DELL AYCOCK, Atwood, Okla.:
Marshalltown, Iowa.....May 30-June 20
Beatrice, Neb.....June 23-July 18
LEWIS H. AND NELLIE BACHELLER, Michigan Dis-
trict, care of Dist. Supt. C. L. Bradley:
Holland, Mich.....Beginning June 4
A. F. AND LEONORA BALMEIER, 2109 Troost avenue,
Kansas City, Mo.
Table, Neb.....May 27-June 13
Elna, Neb.....June 17-July 4
Hemingford, Neb.....July 8-25
WILL BRANTLEY, Bismarck, Ark.
Cale, Ark., Pleasant Home.....July 9-18
W. F. CAIN, 515 South Vine avenue, Wichita, Kan.
Vincennes, Ind.....May 23-June 12
Toledo, Ohio.....June 20-July 4
R. W. CHATFIELD, 1126 King avenue, Indianapolis,
Ind.:
Cincinnati, Ohio.....June 4-13
Nelsonville, Ohio.....July 3-13
B. S. CONLEY AND WIFE, 1326 North Hill avenue,
Pasadena, Calif.:

Pallades, Colo.....May 16-June 13
San Diego, (Assembly).....June 16-20
Rev. F. W. Cox, Lisbon, Ohio:
Menomonic, Wis., care of Rev. A. J. Lalrd
June 24-July 11
Danville, Ill., 105 W. Fairchild st. July 14-Aug. 1
MARTHA E. CURRY, 126 Larch st., Providence, R. I.:
Ponca City, Okla., 118 South Fifth street.
May 29-June 15
Greencastle, Ind., Care of Rev. Guy Mo-
Henry.....July 24-August 16
EARL E. CURTIS, 16 Stewart st., Lowville, N. Y.:
Lawrence, Kas.....May 31-June 20
H. J. ELLIOTT, 516 16th avenue S., Nampa, Idaho:
Homer, Ill.....June 10-July 4
Benton, Ill.....July 7-25
I. M. ELLIS, Bethany, Okla.:
Ingersoll, Okla.....May 21-June 8
Hugo, Okla.....June 18-July 4
Madison, Okla.....July 9-18
Duncan, Okla.....July 23-August 1
THEO. ELANER and wife, 1428 Pacific street, Brook-
lyn, N. Y.:
La Fargeville, N. Y.....June 4-20
Wilmington (N. Y.) camp.....June 25-July 4
AURA (N. J.) camp.....July 9-18
E. F. AND EMILY ELLYSON, Trevecca College,
Nashville, Tenn.:
Klondike, Texas.....June 2-6
Bonham, Texas.....June 8-13
Owensboro, Ky.....June 20-July 4
BONA FLEMING, Ashland, Ky.:
Radne, Wis., camp.....July 9-18
Benton, Md., camp.....July 23-August 1
CHAS. A. GIBSON:
Milford, Ill.....June 6-27
Burr Oak, Kas.....June 20-July 16
C. J. GARRETT:
Yates Center, Kas.....June 2-13
Mrs. M. E. GARRAWAY, Houston, Miss.:
Corinth, Miss.....June 7-17
Paden, Miss.....June 19-30
H. A. GASKOIT, Van Alstyne, Texas:
Rogers, Ark.....July 2-11
Ben Franklin, Texas.....August 1-8
LEX L. HAMRICK, Merkel, Texas:
Abilene, Texas.....June
Halesboro Camp, Deport, Texas.....July 2-18
ROD AND ESTHER HOLLAND, Miss Hazel Woolley,
Miss Lola White:
Nashville, Ark.....June 3-27
Miss MARY E. HOOKER, R. 4, Box 85, Brazil, Ind.:
Crawfordsville, Ind.....June 10-July 4
Brazil, Ind.....July 6-13
H. P. HUFFMAN, Box 255, Carnegie, Okla.:
Lawton, Okla.....May 21-June 13
Clarita, Okla.....June 20-July 11
W. P. JAY, Nampa, Idaho:
Mohall, N. D.....June 13-27
Baltota-Montana Assembly.....June 30-July 4
Sawyer, N. D.....July 8-18
A. H. JOHNSTON AND WIFE, 809 Princeton street,
Akron, Ohio:
Lansing, Mich.....June 6-15
LUM JONES, Box 3, Kingston, Okla.:

Bromide, Okla.....May 20-June 4
Henryetta, Okla.....June 10-17
J. A. MANASCO, Nauvoo, Ala.:
Columbiana, Ala.....May 19-June 4
Dora, Ala.....June 9-21
ORLA MONTGOMERY, 613 South Fifteenth street,
Terre Haute, Ind.:
Modoc, Ind.....June 2-9
Petersburg, Ind.....June 24-July 4
GEORGE AND EFFIE MOORE, 1133 Holliday street, in-
dianapolis, Ind.:
Franklin, Ohio.....May 16-June 4
Auburn, Ind.....June 11-21
R. L. MORGAN, 2206 Central avenue, Anderson, Ind.
Mackey, Ind.....May 23-June 6
Brazil, Ind.....June 13-27
G. F. AND BYRON OWEN, Bethany, Okla.:
Galesburg, Ill.....May 23-June 21
R. M. PARKS AND WIFE, Ingersoll, Okla.:
Harrison, Ark.....June 13-27
Berryville, Ark.....July 4-19
BUD ROBINSON, 1169 Breese Ave., Pasadena, Calif.
Oskaloosa, Iowa.....June 4-14
Lincoln, Neb.....June 18-21
Huntington Beach, Cal.....July 2-12
CHARLIE ROBINSON AND WIFE AND LAWSON BROWN,
Bethany, Okla.:
Oolam, Okla.....June 25-July 11
Wann, Okla.....July 15-August 1
FLORA K. RUTZ, 626 Welsh street, Kane, Pa.:
Bunola, Pa.....June 7-11
Walbridge, Ohio.....June 15-21
B. D. AND M. D. SUTTON, 4232 Castleman avenue
St. Louis, Mo.:
St. Louis, Mo.....June 4-9
Evanston, Ind.....July 1-13
Muncie, Ind.....July 19-August 1
H. W. SWEETEN, Ashley, Ill.:
Fort Towson, Okla.....June 5-20
Fort Wayne, Ind.....June 27-July 13
W. H. TULLIS, Olivet, Ill.:
Norma, N. D.....June 3-12
Jamesville, N. D.....June 15-23
KENNETH AND EUNICE WALLS, 2015 Mabel street,
Indianapolis, Ind.:
Emporia, Kas.....May 31-June 4
Lincoln, Neb.....June 18-27
Mrs. BESSIE WILLIAMS, 1516 South Main street,
Fort Worth, Texas; and Mrs. EUPHIA O
Hugos, Hugo, Okla.:
Mangum, Okla.....May 28-June 11
Dwark, Ark. (Haynes Chapel) June 30-July 11
Milano, Texas.....July 16-August 1
WILCO-KNIGHT EVANGELISTIC PARTY, 576 N. Chesler
avenue, Pasadena, Calif.:
San Diego, Calif. (District Assembly).....June 15-21
A. L. WHITCOMB, University Park, Iowa:
Knowles, Okla.....June 4-11
Red Rock, Minn.....June 24-July 5
WAT. O. NIXON, 8 High street, Malden, Mass.:
Lowell, Mass.....May 23-June 10
New Bedford, Mass.....June 11-20
Haverhill, Mass. (Grand View Park
Camp).....June 25-July 4

Evangelistic Campaign

ST. LOUIS, MISSOURI

During month of June and over July 4th.
Barrett St. and Garrison Ave.

Flower Memorial Church of the Nazarene
(Tent one-half block from church)



REV. M. E. BORDERS
Evangelist



PROF. B. D. SUTTON
Song Leader

Rev. R. V. Starr, Pastor
4232 Castleman Ave.

Rev. W. E. Shepard will be with us the last of June and over July 4th