

# Herald of Holiness



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WHOLE NO. 628

## Only Jehovah Himself Can Meet Our Needs

A LONELY hearted man stood as the representative of a nation which only forty days ago had seemed to live on the eve of a triumph, but had now made itself naked before calves of gold and had in spirit and ideals "returned to the flesh pots of Egypt." In substance, God said, "Go on and take your people into the land of their possession." But the man before him became indeed the "most sorely pressed man that dwelleth upon the face of the earth." His task he knew was hopeless. Then Jehovah urged, "Go on and my angel shall go before thee." But the leader of an ungrateful and fallen people realized that even an angel could not do a task which requires omniscience and omnipotence, so he waited with bowed head and hopeless heart. At last God said, "Go on, my presence shall go with thee and I will give thee rest." The weary prophet lifted his head and said, "I have found grace in thy sight."

Twelve Galileans had preached and lived a triumphant gospel under the direction and protection of their matchless Master for three years. But the shadow of the cross had fallen, the candle burned low on the table which bore the fragments of the paschal feast, outside it was dark, in the alcoves unseen enemies awaited with hearts full of senseless rage, one of their own company had become a traitor, their own "Familiar Friend" was about to leave them and yet He told them that they were to go forth now to preach and make disciples, but that He would be with them in the flesh no more and that the world would hate them and seek their death. And when their hearts were sorest and most filled with dismay, suddenly He stirred them with a supreme promise, "I will not leave you orphan, I will come to you." "The Father and I will take up our abode in you." And at last He glorified the command, "Go ye into all the world," with the unfailing assurance, "Lo, I am with you always, even unto the end of the world."

The Apostle to the Gentiles faced a situation which words are inadequate to describe. "Without were fightings, within were fears." Stripes and imprisonments awaited in every city. Shipwrecks, fastings, perils from heathen and from false brethren were behind, before and all around. The Jews persecuted and the Gentiles were indifferent. Ruffians and rulers joined hands to take his life. In the midst of these forbidding surroundings, Paul cried out, "Who is sufficient for these things?" But in a faith that was as calm as a placid sea, he answered himself, "Our sufficiency is of God."

Illustrations might be multiplied, but at last we must come to ourselves, our own days, surroundings and duties. Who can sustain us in a life of inward purity and outward holiness and righteousness in a world so full of sin and doubt and care? Men and angels, principalities and governments and every thing and every one detached from Deity

are insufficient. No matter how high they may exalt "the Man," no Unitarian Christ can fill the needs of the life and soul of man. No matter how puzzling the apparitions of their seances, no communion with ordinary spirits, be they human or demon, can assure the soul that gropes in uncertainty, hunting for the "True light which lighteth every man that cometh into the world." His Presence must go with us, He must be incarnated within us, He must go with us even unto the end of the world, He must be our sufficiency both now and forever; for God knows fully our needs and can meet and satisfy them.

## Achievement Demands Its Price

VERY few worth while things happen by chance. Not many fortunes were built upon money won in a bet. No man can get an education without study, or be cultured without adaptation, or attain success without hard work. A student cannot neglect his work in school and then make up for it by short cuts. Listening to lectures and efforts at intensive cramming will not take the place of months of grinding in the training and development of the mind. Machinists who "used a pull" to abbreviate apprenticeship are the bane of their trade. Business executives who obtained position because they were "the nephews" of the men who founded "the house" will dissipate what their fathers collected. In fact, it is the workers and not the shirkers who permanently "make good."

And religious life is analogous to other phases. No man can serve both God and mammon. He cannot produce the fruit of the Spirit unless he will crucify the flesh. He cannot sit idly by and still draw the wage of a vineyard worker at the close of life's day. He can enjoy no worthwhile victories unless he will unsheathe his sword in the conflict with sin and the world. He cannot wear the crown of life unless he is willing now to wear the crown of thorns. He cannot be lifted up to a throne at last except he be lifted now on a cross of suffering and service.

That is but a weak and hurtful optimism which says, "God is in heaven and all is right with the world." True God is in heaven, but the world "lieth in the lap of the wicked one," and the sentimentalist who is blissfully contented to let it go on the even tenor of its way to destruction and ruin is no real "friend to man." "All things work together for good" only upon the definite and somewhat exacting conditions that we love God and obey Him (for that is the significance of "being called according to his purpose"). Things are not going to just naturally come out right with no care or effort on our part. In the things of religion as well as in the other courses of life "achievement demands its price."

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### A WORD ABOUT THE NAZARENE HYMNAL

The Publisher's title is "Waves of Glory Number Two," but there is no doubt but that it is the Hymnal of our church. The sale of this book has been splendid and it deserves it every bit. It is indeed a great book. It has a large selection of the best hymns and songs both new and old and when properly used will be fresh and sufficient for many years.

The book is so large and the relative cost is such that churches should select the board binding every time. The cheaper bindings give way long before the books are worn out and are therefore the most expensive bindings in the long run.

### A NEW HOLINESS EDITOR

Taxed with the many responsibilities of the Presidency of Taylor University, Dr. John Paul has resigned the editorship of *The Way of Faith*, one of the most favorably known holiness papers, published at Columbia, S. C. and now in the thirty-fifth year of its existence, and Evangelist Joseph Owen of Boaz, Alabama, who has been the associate editor for the last two years becomes the editor in chief.

Brother Owen is well qualified for his new position. He is one of the leading interdenominational holiness evangelists and his friends and admirers everywhere will follow his written messages with the same interest and profit with which they have received his splendid preaching.

The HERALD of HOLINESS welcomes Brother Owen into the fellowship of holiness editors.

### UNJUSTIFIABLE RELUCTANCE

MANY A SINNER when urged to an immediate decision to get right with God assumes an attitude of reluctance which he seeks to justify on the ground that the matter is so serious that he must not act in haste. But what is the real basis of this indecision? Has he not already been convinced by the Word and Spirit of God that he is sinful and hopeless without Christ? Do not the testimonies of a thousand millions who have come up out of sin and shame and have "washed their robes and made them white in the blood of the Lamb," and gone home to heaven during the ages past and the lives and testimonies of those among whom he lives today suffice to convince him that Christ is able to "Save to the uttermost" all them that come unto God by Him? Is he unsettled as to what is *right* for him to do?

No, the fact is the reluctance of the con-

victed sinner is entirely unjustifiable. So long as any one can stand up and say, "I am not not sure that I am a sinner," or "I am not yet convinced of the reality of the salvation of Christ," there is at least some consistency in his procrastination. But after one has realized his guilt and acknowledged his belief in the Savior of men further delay is inexcusable and criminal. Many a sinner tries to make himself comfortable by saying "Oh, I believe in being a Christian, all right, and I certainly am glad to see others make the start." But such a man is the most inconsistent being that it is possible to imagine. He is like the man who sleeps on the crater of a volcano, or "takes a chance" at the crossing when the express train is near, or allows the rattle snake to range in his dwelling, or "plays at philosophy" when the house is on fire. The unconverted sinner is like the man who is really in one or more of the dangers mentioned, but does not *know* it; but here is a man who knows and acknowledges his danger and professes to see the way of escape, but still tarries in the position of danger and death. God's attitude is represented by the insistence of the angels who brought Lot out of Sodom by the draw of their hands and said, pointing to the hills, "Escape for your life"! And the proper response for the sinner is represented by Levi who sat at the receipt of customs when Jesus passed by and said, "Follow me"—"And he [Levi] arose and followed Him."

### EVANGELIST AND THEOLOGIAN

WHEN the evangelist says, "I am no theologian" you must know the spirit in which he speaks before you are in a position to judge him. For if he speaks in humility and with regret, his words are wholesome; but if he speaks in a spirit of superiority he deserves censure. Theology is the systematic statement of the comprehensive truth of the Gospel and must be an object of respect and a subject of study on the part of the preacher. The preacher should not only be convinced of the truth of the thing he is saying, but he should be convinced that it is an essential part of "The Truth" which he is called to proclaim, and yet he can have no rational idea of this last unless he is to the best of his ability "A theologian."

Not only the professional evangelist, but every preacher should certainly seek always to be evangelistic. It is not enough to be evangelical, he should be evangelistic. The purpose to save souls should be a constant and burning passion to the pastor as well as to the local preacher and evangelist. Preach for souls, go after them and expect them.

Of course it is possible for a preacher to become "dry" and exacting because of his devotion to "doctrine" and it is also possible for him to become "a ranter" in his endeavor to "stir up" the meeting, but these are extremes and are to be avoided. The true type of preacher is both an evangelist and a theologian, not in the professional sense,

necessarily, in either case, but in the proper blending of the two characteristics and capacities to such an extent that his sermons may be described as "truth on fire," and his programs should be described as "conservative and progressive." A church needs only a few *specialists* of any description, the most of the work must be done by the *average* preachers and they must maintain the church and the ministry so that the specialists will have something to do.

## Questions Answered

No questions will be answered unless the name and address of the one asking the question appears in the correspondence.

Q. 1 Cor. 7:14 says, "For the unbelieving husband is sanctified by the wife—else were your children unclean; but now are they holy"; does this mean that the children of sanctified parents are not carnal? J. C. H., Okla.

Ans. No, it does not mean that. The apostle is speaking of marriage and says that in case one of the parties is a Christian and the other a heathen, the Christian sanctifies the heathen in the sense that the marriage is legitimate. And he simply calls attention to the fact that if one should hold that such marriages are not real marriages, he would be forced to account the offspring of such marriages unclean (illegitimate). But this should not be taken as a justification of Christians marrying sinners, for the subject of the Apostle's discussion was marriages that were contracted before either party became Christians.

Q. Are the letters of Adina in "The Prince of the House of David" authentic? J. C. H., Okla.

Ans. Oh, no; for the whole book is fiction. But it certainly is a high grade of fiction, and as some one has said, "One ought to read the book through before he reads the preface"; for the whole story is very life like and something like it could very well have happened.

Q. After a pastor has accepted the pastorate of a church at so much per month, is it right for him to accept money from a member of the church without reporting it so that the church may get credit for it? A. S., Tenn.

Ans. This can best be settled by the member who gives the money. If it is his desire to give the money as an extra offering, I know of no law human or divine against the preacher's accepting it, do you? Of course if the member gives it with the intention that it should apply on the salary, then it should be reported and applied, but in such a case it would seem that the member should pay it in to the church treasurer. Most of the preachers are underpaid, and there are some people who, knowing this, are religious enough to make the preacher an occasional "love offering" with the simple caution, "Do not say anything about this."

## Hand-Picked and Wayside Fruit

By A. M. HILLS, D. D.

TEXT: "And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran" (Acts 8:29).

HERE is a very striking incident, deserving of careful study, and conduct worthy of imitation. One has said, "We all suffer from the idolatry of mere size and number." We are all anxious to have vast congregations, filling auditoriums packed to the door, followed by a big write-up in the Metropolitan Daily, with flaming headlines, and abundant newspaper publicity and flattery. But God often cares very little for these things. Philip had been having "multitudes" in his congregations at Samaria. No doubt he was getting the usual rewards. "But an angel of the Lord spoke unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert." (R. V.).

A weaker man would have said, "Now Gabriel, there must be some mistake about this. It is quite absurd to leave this big city congregation, and go off on a wild goose chase into the wilderness. Jackals and jack-rabbits do not need converting. I am impressed that I ought to stay right here, and preach to these vast city audiences!" On the other hand, Philip "arose and went." The wisest thing any man can do is to obey a message from heaven.

When this man of obedient faith reached the desert the only person he saw to preach to was a negro riding in a chariot. If he had been as proud as some modern folks we have known he might have said, "Well, this is the limit!" But just then he received another telegram from the skies. The Spirit said unto Philip, "Go near, and join thyself to this chariot." "And Philip ran to him." No race pride here! Not a bit of hesitation or reluctance! "He preached unto him Jesus." just as much the negro's Savior as the white man's. And he was converted! And it is more than probable that he was the most illustrious and most useful convert Philip ever gained. For he was the Secretary of the Treasury of an Empire, and the gospel this new convert carried back won his queen and people. Only the other day we read in church history, that the church planted there was one of the most abiding of all that were planted during the first century.

This suggests to me the importance of "WINNING ONE FOR JESUS," and the value of HAND-PICKED FRUIT for the Master.

1. Notice that God guides to this kind of work. It was God that sent Philip from the crowded evangelistic meetings to the desert, after one man. I am well aware that this kind of work is not popular in these rushing days of ours. Some prominent ministers have dared to say they were not called to peddle the gospel from door to door. They speak scornfully of pastoral calling. "The day for it has gone by," they say, "Cut it out! The preacher who is up to date, has no time to

go about ringing people's door-bells. Let him fish with a net for a large draught of fishes, and not with a hook for one." But a far greater than any of us ever was, or ever will be, was not above preaching to an audience of one man at midnight, and sitting upon a well-curb in the sultry heat of mid-day to win the heart of a fallen woman!

The writer of these lines, when drinking at the well on the college campus, was told by the Spirit to speak to a young man in front of a store, ten rods away, about his soul. He did it, with uncommon abruptness; but, strange as it may seem, the young man said, "Yes, I want to be a Christian, and I have wondered why some one did not speak to me about my soul." In ten minutes he surrendered to God.

I was conducting a revival, and a young man was riding with me to the meeting. On the way I spoke to him about his need of salvation, and he yielded himself to Christ, right there in the cutter. He has not been preaching the gospel more than thirty years. Many a Boanerges has blown his silver trumpet of eloquence to a great audience for more than an hour, with less result than came from a simple conversation with a young man during a five mile winter drive. Evidently God's eye watches over the gospel seed sown even by the wayside.

2. I observe that the Holy Spirit co-operates in such personal efforts. The Holy Spirit not only sent Philip to the desert, but He also got the Ethiopian statesman there just on time, and had his heart ready to receive the message about Christ. The whole matter was planned in heaven, and carried out to glorious success by God's co-operation.

In my first pastorate which was over a large church, I used to set apart Monday for rest and recreation, usually with dog and gun. But one week, Lew Hatt, the policeman, asked to go hunting with me on Friday, a thing I would not have done of my own accord. That time was sacred to pulpit preparation. The Holy Spirit suggested to me, "Perhaps by going you can win his soul." I agreed to go. We scoured the woods for rabbits and pheasants. I shot one on the wing which soared away and came back and

fell at our feet. There was a huge fallen oak tree, on which we sat, and talked about the strange action of the bird. The Spirit said to me, "Now is your time to speak to him about his soul." But I was cowardly and didn't. No other time seemed convenient, until we were in the carriage on the way home in the afternoon. The Spirit again spoke to me, "It is now or never: speak to him about his soul." I did; and imagine my rebuke when his first sentence was, "I wanted you to speak to me about Christ when we were sitting on that log!" I made my confession of my shameful hesitation to obey the Spirit, and then, like Philip, "preached to him Jesus." He at once took off his hat, bowed his head in prayer, and accepted Christ as his Savior. I tell this story simply to illustrate how the Spirit of God co-operates with the preacher, and gets the sinner's heart ready for God's message.

3. Doubtless multitudes can be reached in that way that will never be reached in any other way. Policemen do not often get to church, street car men, railroad men, and multitudes of others either cannot go, or do not care to go. These must be reached by hand to hand effort, or not at all. Blessed are the men who, like Andrew and Philip, can introduce inquirers and hungry-hearted people to Jesus (See John 12:20-23).

Two men, riding horses in opposite directions, came together where a brook crossed the road. They let their horses drink in the little stream. During that brief moment one of them in a few appropriate words spoke to the other about, "Jesus the water of life for thirsty souls." He was convicted and converted by those words. One of the two was Adoniram Judson, one of the world's most famous missionaries.

Bishop McCabe once engaged a hackman to drive him to a home where he was to be entertained. In paying him the good bishop said, "Brother, I hope to meet you in heaven." It went like a barbed arrow from the hand of God to his heart. He went back to that home at midnight; had the bishop called up to pray with him, that he might meet him in heaven. The simple message had done its work.

The most remarkable of these personal workers I ever met was a cotton broker in England. He lived in Blundellsands, a suburb of Liverpool. I held meetings there, at his request, lived in his home, and saw him work. It was wonderful. He purposely invited two young men to take lunch with him on the Sabbath. After lunch he took one into one room and led him to Christ; I took the other into another room, and he was sanctified.

He took me to the train for Manchester the next morning. We were a little early. The ticket gate was not open. But he quietly engaged in conversation with the gate keeper about his soul. When the gate was opened, we took the train. A young man was dusting the coach and he invited him to meet him at his office at 5:00 p. m. The next morning I received a letter saying that he won his soul. He kept in his diary a record of such experiences, and he told me he had the account of eight thousand persons he had thus led to Christ. I begged him to write a book,

### LEAVING ALL CARE WITH JESUS

By MRS. A. M. FITZ

*I have nothing to do with tomorrow  
My Savior will make it His care.  
Should He fill it with trouble or sorrow  
He will help me to suffer and bear.*

*I have nothing to do with tomorrow  
It burdens then why should I bear?  
Its grace and its strength I can't borrow,  
Then why should I borrow its care?*

giving an account of his work. But he was modest and unused to literary work and did not do it. One day he suddenly slipped away to heaven, and a precious book was lost to the world. Rev. J. O. Peck, one of Methodism's greatest soul winning pastors once

wrote, "If I had to win a thousand souls, in the next ten years, to make heaven sure, I would undertake to do it by personal work with individual souls." Blessed are they who thus "turn many to righteousness. They shall shine as the stars forever and ever."

## Studies in Revelation

By REV. F. M. MESSENGER

Article Eight

**W**E stated in the last article—"Studies in Revelation"—that the world was looking for a super-man to lead it out of its difficulties; some are looking hopelessly, others have a definite hope that some great world leader, some great teacher will appear. We clipped the following from the *Theosophic Magazine* for January 1924, "Are you interested in the coming of the great world teacher? would you like to keep in touch with an order that was founded to prepare for His coming?" They then give the name of the organization with instructions as to where to write for further information.

He whom the world is looking for is a leader who can harmonize these various contending factions and lead them forward in their own ways and to the gratification of their own unholy desires; they are not looking forward to the coming of the Lord, he is the last one whom they would wish to see. Well their man is coming, he is on his way, we would not be surprised if it could be shown that he is already in his cradle.

John the Revelator sees the Dragon stand upon the sand of the sea. "And he stood upon the sand of the sea, and I saw a beast coming up out of the sea having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy" (Rev. 13:1, R. V.). Notice that this beast is symbolized by practically the same figure as the Dragon in the 12th chapter. He—the Dragon or Satan—has at this time, pretty nearly obtained control of the world's institutions, hence the new world ruler—this beast—appears in about the same imagery as his author, but no one on earth will see him in this picture, but God gives us a picture of him which we will do well to study. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion" (Rev. 13:2). The leopard is a beautiful animal in appearance; his body is well formed, his coat is as sleek as a bottle, his spots are most delicate and harmonious in coloring, making his appearance most attractive but his character is treacherous, cold blooded and cruel. The bear has the largest foot proportionately of any animal extant and by far the most powerful. Our will is our spiritual feet, every operation of our mind or body is actuated first by the exercise of our will, hence we see that this man will have, a will like iron that nothing can turn or bend. The lion is the most eloquent animal of the forest, the Encyclopædia Britannica says of the lion,

"One of the most striking things connected with the lion is his voice, which is extremely grand and peculiarly striking."

This gives us a descriptive picture of the coming super-man whom we call the Antichrist. Polished, handsome and most graceful in movements and gestures, with a will so strong that all others must give way before it, and with a commanding eloquence surpassing Webster or Demosthenes, an eloquence that will sway the people wherever he is heard; in fact equipped with all the natural endowments best fitted to bring the world to his feet. This will give him prestige over all other men and the stronger, abler men will gladly subordinate themselves to his dictatorship.

Some inquire, is not the Antichrist a system rather than a man? and as previously stated we answer, it is a system but in order to function properly any system must have a head, a leader. The Antichrist spirit is as old as the Bible, it has been here for thousands of years but at the end of this age it will be thoroughly organized and headed by a great leader, the Antichrist; he will be a man born among men as the Lord Jesus was. His kingdom will be divided into ten suzerainties or ten divisions over which he will place ten subordinate kings—the ten horns with diadems upon them. His government will function under seven different heads like any other government as for instance, the United States which has its administrative head, (the president and his cabinet, its legislative head, (its congress and Senate), its judicial head, (its courts with the supreme court), its militaristic head, (its army and navy), its commercial head, (the commerce of the country), its industrial head, (its crafts and labor of all kinds), and its Ecclesiastical head, (its religious system which includes all its denominations and religious organizations). All these vie together in making up the whole in this great system of government under which we live, and every other government on earth is of a similar composite character.

When the great super-man appears, one of these heads will be found wounded to death—practically dead—and it is quite evident that this will be the mercantile or commercial head. Out of these growing chaotic conditions, the selfish spirit of Antichrist without a head to guide it, will be like a house divided against itself, business will be at a standstill, labor unemployed, and the commercial head will be dead, but this man of superior brains, strong magnetic character and fascinating demeanor, will, by the magic of his presence bring

order out of chaos, unite the warring factions, set aside the drones in the drama of life both in the commercial and the laboring departments and will set the wheels of industry turning, the different methods of transportation will begin to operate as never before, and he will do it in a period of time seemingly impossible; he will produce such a change in existing conditions that it will set the whole world to declaring "who is like unto the beast?" It is these great and desirable changes in conditions as he finds them which will bring those who love the world and the things which are in the world to his very feet in adoration, praise, and finally in worship. His capital in hand will be his superior gifts, and his stock in trade on which he will so suddenly build up his structure of fame will consist of the selfishness of human hearts with their grasp after the things of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists" (1 John 2:15-18).

What begot this present popularity of evolution which discredits and sets aside the divine account of creation? What induces men today to pose as preachers of the gospel while they discredit and set it aside by denying the Virgin birth, the efficacy of the atoning blood, even going so far as to deny the divinity of our Lord Jesus Christ? It is the old spirit of antichrist, as old as Nimrod who defied God and built the tower of Babel. It is conceived in the love of the world and the things that are in the world, and it is born in the endeavor to set God aside and deify man. This will be the essence of antichrist religion as we shall see later, and all other religions, whether true or false, will, under the new regime, be sacrificed to this one all absorbing ambition of the coming super-man whom we call Antichrist.

In the first half of his reign the Antichrist will vie with false religions of all kinds which do not hinder his progress towards a universal kingdom which in all its interests, secular and religious will eventually center in him. There is one class of people however on whom he will waste no time, and these are the true people of God; he begins at once to make war—a war of extermination—on those. "It was given to him to make war with the saints, and to overcome them."

This persecution will doubtless be the most drastic and merciless of any that has ever occurred. We doubt if he will take much time to get the people to recant, or that he will give them much time to do so, we imagine that it will be much as it is said to have been in Russia under red rule, where it is reported that any person under suspicion was taken into a cellar or some secluded spot and shot to death, reports have it that hundreds of thousands were executed in this way. To be

(Continued on page six)

# General Superintendent Goodwin's British Isles Letters

*My Beloved Friends:*

## Number Three

Just arrived in New York, all ready to sail. Before I leave this native land which has always been so dear to me, I want to give my testimony. I was wonderfully converted at the age of 17 in the year 1886, received the Holy Ghost in His cleansing baptism in 1893. This was in the first year of my ministry. I preached two years in East Rochester, N. H. where God gave us two good revival years and I baptized a good number each spring in the old mill pond. How little I knew how to preach or teach the fullness of the blessing! In 1895 I moved to Haverhill, Mass. where I came in touch with those who were more developed in the grace of our Lord. Here I was taught to preach and teach the ways more perfectly. Here God gave us over four years of almost continuous revival with many gracious experiences. Here I met Rev. C. J. Fowler who was a mighty preacher of Truth with a clear logical mind. How this man helped me in the way of truth and holiness. Here I listened to Rev. C. W. Ruth for the first time, who really gave me the key and insight into the preaching and teaching of holiness.

In the year 1900, in the early winter, I first came in touch with the Church of the Nazarene. I first saw Dr. Bresee in Pasadena while on this visit to California. God evidently led me to step out in faith at this time, but I was too hide-bound and prejudiced against anything which looked like, "Come-outism" that I misunderstood the call and failed to get God's thought. It took the Lord four years to get me fitted for aggressive warfare in the noble army of holy men who could leave all and fully trust God for the future of such a small work. But in four years we returned to California with faith which could leap and trust God to make a hole in the wall or put us over in some way.

I shall never forget the meeting with Dr. Bresee as he took my hand in both of his and gave me the welcome as my feet first stepped into old First Church, Los Angeles. My heart thrilled and the burden lifted for I knew that I was among friends and felt at home. What a great soul Dr. Bresee was—the greatest man I ever met. Great in his ability, vision, humility, and loyal friendship. What a privilege to have met this mighty man of God and to have been with him in such close relationship and sweet fellowship through the years! His very memory often inspires my heart anew, and the vision of that great meeting at the Eastern Gate holds like an anchor to the soul. With the passing years my soul is more impassioned to reach the higher altitudes of spiritual life, and to be en-fired with greater passion for lost humanity.

When I commenced to write it was in my mind to tell you what the Church of the Nazarene has meant to me. I am

sure you will not think me "churchy" or sectarian. It is not in my heart, for I have the broadest fellowship for every holy spirit in the universe. However the Church of the Nazarene has been very much to me, and I should be ungrateful if I did not appreciate these blessings.

First of all I have found a wonderful church home for my family, a place where the simple gospel is truly preached, a gospel which saves from all sin. A Sunday school where nothing but the truth of God's Holy Word is taught, where faith is cultivated and the young people encouraged to believe in the God of miracles. A place where the atmosphere is laden with holy fellowship, and where hungry hearts may find God at an altar of prayer. Thank God for such a church home!

Then here we have *spiritual freedom* and holy liberty. Where the old fashioned *amen* is not out of order, and where there is a kind welcome with sweet fellowship and handshaking with a "God bless you." What a joy to live in this atmosphere of spiritual life and freedom! How it gladdens the heart and makes one feel at home! How it helps to lift the burdens and take away the cares of life! How the preachers pour out their hearts as they preach the Word, and how the people do sing! Such meetings make one feel he has been to church and how they do prepare the soul for another week of toil. Thank God for this simplicity of worship, enjoyed in the Church of the Nazarene.

Above all this personal blessing, the Church of the Nazarene has offered a place for *aggressive service*. The field has been large and has offered an opportunity to develop and expand in aggressive evangelism. Here radical holiness, salvation from all sin, purity of life and conduct may be proclaimed in perfect freedom. Here is opportunity for spiritual life building, praying in the Holy Ghost. What an opportunity for personal work and service inviting others to Christ, working around the altar, exercising in personal testimony and prayer. Every one seems glad to hear of the success of others, all boasting for the same thing. What sweet and delightful fellowship among the preachers, no crowding or pushing, every one free to do his best for Christ and the church. A few, sour, grouchy preachers come to us who do not catch step of this aggressive army of soul winners and seem to misunderstand the movement. Their only need has been to move up the line, catch the step, then move along a little faster—time is short, move quickly. Work, preach and sweat, no place for loafers, plenty of room *ahead*. "Quickly" the watchword. Let us again thank God for a place to do something worth while, a church alive with revival passion, where

revivals burst forth like living fountains from the mountain sides to refresh the weary and thirsty of the valleys.

A great vision seems to have been born with the movement. Here there is vision without becoming visionary. From the very beginning the leaders felt the call of God to move out in world-wide evangelism. We had not gotten our feet well down in this land before there were calls to the foreign fields. Missionaries were sent forth at once. While we have been planting the work at home we have been doing much work in other lands. And this is as it should be. To build a church without a missionary spirit would be to fail in the end. For if the denomination could be builded with the idea of home missions first, when once it was large enough to do something in other lands, nothing could be done, as there would be no desire for such work. It would be like putting new wine into old bottles, which would mean ruin to both bottles and wine. No, dearly beloved we are right in our vision. Aggressive evangelism and a strong missionary spirit must begin with the movement, so there can be aggressive development. It may be that the old skin will seemingly be stretched to the very limit with this new wine of missionary passion, but if the wineskin stretches at all it must stretch when it is new. The newer the skin the safer the new wine in the bottle. Indeed we are right, my brother. We must develop missionary interest with the growth of the church, then as we grow stronger we shall be able to do more missionary work with our increased ability.

I have had so little to do with the making of the church, but the church has had everything to do with what I am today. I would do more and serve better the cause of Christ in the Church of the Nazarene. How delighted I have been through these twenty delightful years of humble service! I heard the call of God in my study in Springfield, Mass. saying, "Remove thyself from this people and go to a people who want to build as you build and preach as you want to preach and enjoy your freedom among them, and I will make a greater people which shall fill this land." I crossed the continent, landed in Pasadena with a wife and three children. Penniless we sat on the curbstone to consider the situation. Stepping out to trust God and establish the work in Pasadena, we have never wanted for much from that day to this. Faith is supreme. It crosses overflowing rivers dry shod, quenches the burning flames in fiery trials, conquers large armies with a few shouting men, locks the lion's mouth, and although shut within prison walls creates earthquakes which open the doors and precipitate a mighty revival. Please pray for me as I must take this trip alone, and yet how precious my Lord is to me just now. With the richest blessing of heaven upon you all, Amen.



## Studies in Revelation

(Continued from page four)

known as one who has a definite unwavering testimony to the power of God to save from sin will be sufficient warrant for quick action. The woman, Israel, has fled to the wilderness at this time but the remnant who remain and stand their ground, with those whose eyes have been opened by the rapture of the Bride and other great events that have happened, who refuse to pay homage to this new ruler will be the objects of his attack, and it is plain enough to be seen that nothing but a true faith in God and His word will give a person the enabling grace to stand true at such a time as this. This has been called the time of Jacob's troubles and many have drawn conclusions that this is a time of persecution of the Jews, but it is this writer's opinion that the proportion of Jews that will be found standing out against the Antichrist will be very small.

A great ally will be found in the next personage to appear on the scene—the false

prophet.—“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon” (Rev. 13:11). The Antichrist comes up out of the sea, and the sea stands as we said before, for multitudes of people, (Rev. 17:15). It has been held by writers of prominence that this second beast will be resurrected from the dead and it is this writer's opinion that such will be the case; he will be in many respects a more wonderful being than the Antichrist himself; he is the counterpart of the Holy Spirit and will play a wonderful role in the career of the Antichrist and it will be noticed that he will exercise all the power of the first beast and will play a powerful part in bringing the world to the feet of the Antichrist causing them to worship him. We are told that the Holy Spirit's mission was to speak not of himself but of Christ; his counterpart, the false prophet, will do all his great work, not in his own interest but in the interest of the Antichrist. In our next article we will take up the study of this most wonderful being showing his work in conjunction with his superior accomplice.

touch, not for a moment, but for life. “In no wise” is a perpetual promise. So the continual life of the one whom Christ has received will be marked by the supernatural. A transformed life, a life that is a continued miracle.

5. Heaven is not a cause for wonder, nor a surprise. “Where I am, there ye may be also,” is but the logical sequence to “I will in no wise cast out.” If Christ were only man, no matter how divine, there could be no real assurance of heaven; but because He is Deity, there can be but one end to the road of the man who walks with Him.

### VI. CONCLUSION.

1. What an opportunity to a lost world.
2. What folly to reject. “Without excuse.”
3. What grief to the Savior when men scorn such an infinite offer.

## One Hundred Per Cent or Nothing

By REV. J. G. MORRISON

IT IS to be feared that many people seek to force themselves, as it were, into the blessing of holiness by endeavoring to believe the experience onto themselves without first making a full and complete—a one hundred per cent—consecration.

In a beet sugar factory we noticed where the beets were weighed in, that the hopper would not trip, and deposit the beets in the macerator below, until the last half ounce had been weighed in. The hopper was set at five hundred pounds, and nothing short of five hundred would move it. Even the fraction of an ounce stopped the machinery, and despite the waiting workmen below, and the hungry machinery ready to change the crude, homely beet into fine, white sugar, there was nothing doing until five hundred pounds were in the hopper. Then, presto, the thing worked automatically! No straining and striving to turn the reluctant machine, but over it went, thrusting the dark vegetables into the process that changes them into the pure, sweet sugar.

Many, we fear, endeavor to do something like this in connection with full salvation. They struggle and groan, and wait on God, and seek, and endeavor, and all the while the difficulty is that they have not really met the requirements of the Lord for the bestowal of the blessing. His machinery of cleansing will not operate for less than one hundred per cent consecration, surrender, and abandonment. We toil and endeavor to get it on less terms, and can not do so. The hopper will not turn! That accounts for the failure of those who “take it by faith,” and yet do not get it! They have been trying to believe when they were not on believing grounds. Put in one hundred per cent, dear heart! The moment you do, the thing will operate, so to speak, automatically! Faith is easy and the cleansing immediate, when one hundred per cent of yourself and yours is laid on His holy altar! Faith is not hard when you are on believing ground! Make a full consecration, make a total surrender, make an all-inclusive abandonment, nothing less will operate the divine mechanism that plunges the dark, carnal soul beneath the cleansing wave and turns it into the beautiful whiteness of inward purity! *One hundred per cent or nothing!*

MITCHELL, S. D.

## An Unconditional Promise

By REV. WARREN W. CLAY

“Him that cometh to me I will in no wise cast out” (John 6:37).

A SHORT sentence, a simple thought, yet back of it lies an infinite tragedy, a stupendous promise, a supreme opportunity and a marvelous miracle.

### A DIVINE INVITATION

1. The heart of this text is the wonderful Jesus, a person. The plan of God is a person. The way to God is a person. The invitation is *not to a creed*, creeds have their place but what we believe about things, will not save us. It is *not to a church*—that has its place, but cannot save. The invitation is to a personal, living, loving Christ.

2. Notice the character of the Christ who says, “Come.” An extremely interested Christ, who follows you, pleads for you, calls you. An attractive Christ, the one you need to carry your burdens, to inspire you to highest ideals, to satisfy every longing of the soul, to prepare you for life and death, and life after death. An atoning Christ, who paid the price with His own blood that this invitation cost. A glorious Christ, Lord of heaven and will be Lord of earth.

II. A DIVINE ENABLING. “Whosoever will, let him come,” is written into the gracious invitation.

1. Not an easy thing to come to Jesus. A life and death struggle with Satan. Christ never made the way easy. “Agonize to enter into the strait gate.” Habits, heredity, environments, associations, the past, all hold the sinner back.

2. But Jesus declares they “shall come.” He says to habits, “Be broken”; to heredity, “Hands off,” and helps us past every hindrance to Himself. He will see us through.

### III. A DIVINE PATH.

1. A path of repentance, Isa. 55:7.
2. A path of faith, John 3:16.
3. A path of prayer, Acts 2:21.

### IV. A DIVINE PROMISE.

1. “I will in no wise cast out,” is a promise that is as sweeping on the Savior's side as the “whosoever” is on man's side. “In no wise” no matter what you come for, no matter the standing of the one who comes, no matter whether sinner or backslider, whether Nicodemus or the Magdalene, no matter how dark the past. Some evangelists tell incidents of souls who sought to come to Jesus, but because they had grieved the Holy Spirit at some time, they could not find reception. What a travesty on the mercy of Christ! The soul that has committed the unpardonable sin will never try to come to Christ, for Jesus said that no man could come except the Father would draw him, and then declares that all who seek to come, He will in no wise cast out. God does not mock men by giving them a desire to be saved when there is no hope.

2. The “I will” of Jesus, what infinite love lies back of it. Not grudgingly, not miserly, not just enough to keep us out of hell, but fully and freely, with all the love and passion of His being, and finding His supreme joy in doing it (Heb. 12:2), He saves to the uttermost.

### V. A DIVINE FULFILLMENT.

1. It is not a man who promises this, but the Son of God, the second person of the Trinity, Deity Himself. Hence the realization of this promise will bring man in direct touch with the supernatural.

2. A supernatural reception. The lifting of the guilt's burden, the cleansing of conscience, the new birth, the witness of the Spirit are all supernatural.

3. A supernatural fitness. He who would walk with God must be holy. Hence a supernatural cleansing from sin is assured to him who will come to Jesus for it.

4. When Christ receives, it is not for a

# Nazarene Young People's Society

"Let No Man Despise Thy Youth"

## THE MACEDONIAN CRY TO THE YOUNG PEOPLE

By CHAS. F. BINGLER, JR.

**W**E ought to rejoice and give thanks unto our God, that as young people we have a part and an existence in His great plan of redemption. To be privileged with the opportunities that lie in the pathway of a young Christian's life.

The courage and faith, the influence and zealously in our labors for our Lord, when manifested before the world will bring without a question, great victories for our societies and be a blessing to Him.

That Christ has promised and is supplying the necessary equipment to battle the enemy, I am well aware. Yet on the other hand I believe that the most essential armor of this present day is to be saturated with the Holy Ghost and fire. That the glory of God should above anything else have the pre-eminence in our services and individual walks of Christian life.

Nehemiah saw the necessity of co-operation in soul burden, in heart zealously, in fervent prayer and unshrinkable faith. For without these Christian assets and the guiding hand of Jehovah the human would have been unable to accomplish the task set before them.

Oh, young people get the vision and burden, for our God is calling for enlistments in the building of a Nazarene Young People's wall, whose foundations are established in the fundamental principles of our Savior Jesus Christ. I am sure if we will co-operate in unity on these principles that the workers of the East will with the workers of the West complete the work to which God has called us. Brother and sister may we let Him have pre-eminence and let all other things be secondary.

Will you pray? Will you work to this end, that when our young people convene again at our next General Assembly we shall be able to shout and praise God for the sacrifice we have made and that all that has been accomplished shall be because we have let Him have His way with us.

## THE EXPERIENCE AND THE DOCTRINE

By REV. HARRY HUMBLE

**I**T is three years past the time when I was led into an experience that I could neither define nor defend. I had to find reasons for the assurance of which I had no doubt. Books did not help me, but with Bible study, patient humility and much prayer I was led into light. I found in the Scriptures more than one angle of presentation of the same experience.

The experience to which I bear witness has been spoken of under various names. The Apostle Paul, filled with rapture, called it "the fullness of God." John Wesley and the Apostle John called it "perfect love"; President Finney, with a flood tide of joy flowing over his soul, called it "entire sanctification"; Mahan, filled and thrilled by the refining and sin killing Spirit called it "Baptism with the Holy Ghost." Thomas Cook called it "full salvation" and "New Testament holiness." I don't mind what you name it for by whatever name it is called the experience, the work, is essentially the same. It is the act of God, by which we are cleansed from sin, freed from its power and enabled, through grace, to love God with all our hearts.

There never was an age which needed this gospel so much as does the age in which we live. Holiness is the secret not only of spiritual vitality within the church, but also of that godliness in all manner of living which is the supreme need of our day.

Dr. J. B. Chapman, who for the past two weeks has been ministering in our midst, made a statement after this manner in one of his remarkable sermons on sanctification. "God will take out of you all the Devil put in and will put in you all the Devil took out." I feel that truly fills the bill.

This experience is often received by persons like myself unskilled in the art of precise expression,

who have never acquired the habit of mental analysis, nor have the knowledge required for exactness of definition. Happily, praise God, grace is not conditioned upon Theology. These things are hid from the clever and vain, but are revealed unto babes.

The Rev. S. Chadwick in writing on the subject of Christian Perfection says, "What is meant by Christian Perfection is complete deliverance from everything that makes the soul unfit for, and unequal to, the will of God, the adjustment of life to perfect harmony, and the adaptation of all its powers to the purpose of God, and the supply of grace, wisdom, power, and whatever else is lacking for efficient obedience to every demand in the fellowship of God in Christ." "Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect, in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ, to whom, be glory for ever and ever. Amen." (Heb. 13:20, 21). To that prayer I say Amen.

CALGARY, ALBERTA, CAN.

## N. Y. P. S. TOPIC DISCUSSION FOR MAY 4TH

By DONNELL J. SMITH

### "The Atonement of Christ"

2 Cor. 5:14-21; 1 Peter 3:18

There is a very marked effort in our day to rid Christianity of theology. One would gather from oft heard criticisms that the creeds and dogmas of the church were not only unnecessary, but an utter perversion of the religion of Jesus Christ. Certain great Councils which gave the Church a formal statement of its cardinal doctrines are cited as the creators of Christianity. On this ground the canon of the Scripture, the doctrines of the Trinity, the Person of Christ and the atonement are attacked and regarded as easily overthrown. Let none be deceived, the great doctrines of Christianity referred to in our day as the fundamentals, have withstood all assaults primarily because they have their roots deep in the eternal word of God. In studying these doctrines we study not the formal statement, though we value these and rightly acknowledge our great debt, but the written and living Word of God.

The Atonement has been called *Christianity in epitome, the heart the distinguishing mark of our Faith*. While Christianity may be adjudged supreme in the field of Comparative Religions for a number of considerations it is "uniquely a religion of redemption." The Atonement is such a basic thought in the Volume of the Book that to remove it or deny it is to render the Scriptures meaningless. Our brief, simple outline of this topic will be under the following heads, (1) Reasons for the Atonement; (2) The Fact of the Atonement; (3) Practical results of the Doctrine.

### I. REASONS FOR THE ATONEMENT.

1. The human race is in a fallen state by reason of sin. This state is one of rebellion against and estrangement from God; of enslavement to and condemnation for sin; of death and wrath (Romans 3:9-20; 5:12).
2. Justice, the very character of God and the well-being of the divine government demand that the law be executed upon offenders or that atonement be made (Rom. 3:25, 26).
3. Since "God is love" it will follow that the desire and design of God will be to pardon man of his transgression and recover him from his fallen state, when it can be done without violence to His person, His law, His government (John 3:16).
4. The arbitrary exercise of mercy in the forgiveness of sin, or upon the one human condition of repentance would be in reality to assure impunity in the commission of sin, and the repeal of the divine law.
5. The Atonement through the sacrifice of the cross is necessary to make known the enor-

mity of sin; to remove the obstacles preventing the exercise of the love of the Redeeming Trinity; to uphold the moral character of God; to maintain the divine law; to promote the glory and influence of God in the Universe.

### II. THE FACT OF THE ATONEMENT.

- (a) In the Old Testament acceptance with God and worship of God are inseparably linked up with the Atonement.

#### 1. Atonement was made by:

- a. The shedding of blood, the life (Lev. 17:11).
- b. An animal ceremonially without blemish (Exodus 12:5).
- c. The innocent animal was offered vicariously for the guilty life (Lev. 1:4; 16:15).

- (b) The Atonement holds the central place in the New Testament. The statement of the Old Testament "Without the shedding of blood there is no remission of sin," being the major premise in the New.

1. Animal sacrifice is noted in the New Testament only in reference to an order that is passing away.

2. The death of Christ is given a central place in the New Testament. Observe its prominent place in the Gospels and in the Epistles.

3. The death of Christ is set forth as the object of His incarnation. It is only in His death on the cross that His life finds its explanation and fulfillment (John 12:27; Mark 10:45).

4. The object of the death of Christ was the forgiveness of sins (Mat. 26:28; John 10:11; Heb. 9:14, 26; 1 Peter 1:2, 18, 19).

- (c) *If sinners are to be saved it must be through an Atonement* (Acts 4:12; Rom. 3:18-20; Gal. 2:16, 21).

- (d) *The vicarious death of Christ and redemption through His blood* (Isa. 53:5, 6; Mat. 20:28; Acts 20:28; 1 Cor. 5:7; 15:3; Eph. 2:13; Heb. 9:12-14, 22-28; Heb. 10:10-14, 19-20; 1 John 4:9, 10).

### III. THE PRACTICAL RESULTS OF THE DOCTRINE.

1. It is the atonement of Christ that makes Christianity not merely a system of morals but a means of salvation.
2. Profound Christian experience is in full accord in all its testimony as to the benefits of the Atonement. As one has said, "It is everything to me! It meets my reason, it satisfies my conscience, it fills my heart." It reconciles God to man, and it moves man to God.
3. It gives to the believer in Christ a sense of sin and of the love of God without which Christianity could produce no martyrs, inspire no missionaries, conceive no splendid programs, wage no mighty battles, gain no glorious victories.
4. It has been the inspiration of poet, the strength of the mighty, the courage of the leader, the comfort of the weak, the hope of the helpless and the assurance of the dying. It is Christianity, its wisdom and power, its fire and glory.
5. We can not hope to compass it, but we must let it compass us. That transformed by it we may be witnesses to it to the ends of the earth.

## BENEATH THE MASTER'S EYE

Grecian history gives us the story of the Spartan youth who was holding the censor during a sacrifice offered by Alexander when a hot coal fell upon his bare hand. The youth never once flinched or cried out. Later when the great leader commended him he replied: "Was I not beneath my master's eye? It would ill become me to complain while my master looked on."

Is it not possible that the Christian sometimes forgets that he also is beneath his Master's eye? How often we flinch and cry out over some sacrifice we must make for him, and yet how trivial our sacrifices are beside his! One of the surest preventives against the habit of faultfinding and complaining so often witnessed in Christ's service, is for the Christian to stand oftener in the presence of the cross. It is the truest measure of sacrifice the Christian can apply.—*Forward*.

# NEWS FROM THE FOREIGN FIELD

"Go Ye Into All The World"

## AMONG THE VACHOPI

By REV. C. S. JENKINS

I HAVE just returned from an eight days' trip to our outstation in Machopiland. The work there is going quite well. The Lord gave me a few souls, and I think that the churches were encouraged. Our church at Makupulane is in very good condition. They have a ring in their testimonies, a shine on their faces, and a really good spiritual appetite. How I did enjoy preaching to them! Their pastor has recently met with a sad loss in the death of his wife, but I am blessed and amazed at how wonderfully he is going through it. Death is an awful thing among the Africans, even among the Christians, but he has such victory about it that it is blessed indeed. Of course that same spirit is in the church.

From there, I went to Nyakoko. The work at that place is much younger than at Makupulane, and does not seem to be in such good condition. We tried to help and encourage them, and had several seekers; and I trust some finders. We can always get seekers at the altars in Machopiland. If we counted all the seekers we have during a year the number would be large, but we have stopped counting these flat noses and woolly heads the first time they appear as seekers.

Leaving Nyakoko I went on several hours further to our work at Simbini, the first work which was planted by the former mission in Portuguese East Africa. There is a solidity among the Simbini people which is very refreshing. One feels that here is a people who will not be tossed about by every wind of doctrine. They have their feet down. While there we perfected arrangements to open work in the Zizalla district. In that district the people speak another dialect of the language of the Vachopi and the people of the churches which I am telling you about speak a different language from our people in the other parts of the work. Will you not pray for the beginning of the Church of the Nazarene in Zivalla? Pray, also, that we may find favor in the eyes of the government there.

While I was at Simbini it rained very hard, and being within a few miles of the Indian Ocean the wind blew very hard. The church building fell down. If you could see what we build of here you would not wonder. Poles, mud, reeds and grass compose our building material. We build of the same material that the natives do. If we are able to get good strong poles the building is quite likely to stand, for a time at least. We are greatly plagued with white ants. They eat everything but really hard wood. They climb up the poles and get into the grass of the roof and then eat to their heart's content. When it rains the roof leaks and then we have more trouble.

As I said previously, our work is in fair condition spiritually. Perhaps our churches are in as good condition as the majority of the native churches. None of our churches are what we would like to have them, but we keep hammering away and pray much. You also are praying, and so we are confident that we are going to have a church in Gaza that will be a praise to our God. We are not in the least discouraged. As we look back over the past year we can see the growth on many, many lines. We asked God to clean us up as a church, and the old sifting machine is in motion. Hidden sin is being revealed, and while the revelation of some things nearly breaks our hearts, we dare not put our hand on for God is working. We feel that we are having a healthy growth. We pray and long for a mighty shower from heaven, and it is coming. In November we felt the droppings, but the blessing cloud lifted and the shower did not come. However, we are going to get a drenching one of these days, and when we do I will tell you about it. Keep on praying for us. We had a good day here at the main station yesterday. The church was full and the interest good.

Mrs. Jenkins was home on a visit during January. The natives were all glad to see her again. She is getting on well in the study of Portuguese. When she left the last of January Sister Tallackson left



## SPECIAL MEETINGS FOR A WEEK

By REV. A. J. SMITH, Tamingfu, China

We have had special meetings for a week. The last three days we had with us Brother Wang of the National Holiness Mission. This Chinese brother is an expository preacher, and the people gladly hear him as he unfolds the riches of God's Word. There were thirteen who were saved from the girls' school and about thirty were at the altar from the boys' school. These were mostly scholars who had just entered school this term. There were also many who desired to be sanctified, and we believe that some have paid the price. We had been conducting Bible classes here at Tamingfu for ten days and many of the Christians and inquirers had come from the surrounding villages. These all stayed for the revival meetings and received much help.

The picture shows a group of Christians who had all come from one village. We praise God and press on.

for Swaziland where she will assist Sister Martin in the girls' home for a time. Brother and Sister Sywulka, who have been associated with us for the past year and a half, have left for their former field-of labor in what was formerly German East Africa. We were sorry to have them go; they have been a great blessing to the work. That leaves me alone. Do pray that some workers may be sent us! The need is very great indeed.

## SPECIAL EVANGELISTIC EFFORT

Mrs. R. G. FITZ

DURING the Chinese New Year holiday season, after the great rush of getting new clothes made, accounts settled, a supply of food cooked and all unfinished affairs wound up, the Christian missions take advantage of this time when the Chinese are at leisure to listen to the gospel and spend a week or more in special evangelistic effort.

Our mission divided the workers and Christians who wished to testify for the Lord, both men and women into groups to work the field. There were four groups of women who went in different directions and visited as many villages as they could in a day, then returned at night to start out again the next day. The first Mrs. Smith and I thought we could surely walk as well as these poor women whose feet are deformed by having been bound for so long, but when we returned home after having walked eight or nine miles, so tired we could scarcely get into the house, we decided we were not as good walkers with our big feet as some of our crippled sisters. However, many of these people are used to walking great distances a day while we are not. I think it was that night, while trying to rest my weary body, I read of some of our women in India walking almost as far again in a day, and it made me feel ashamed; but I was so tired and sick it was midnight before I could sleep. However I praised the Lord that I was privileged to feel just a little of the weariness of body that He must have felt when He walked up and down the land carrying the message to perishing souls. I feel ashamed that I have suffered so little for Him.

I prayed that the words spoken might be seed sown in some heart and the Lord made His promise, "My word shall not return unto me void," very precious to me, and made it so easy to go right on doing the little we are able to do and trust His Word and leave results with Him.

The next morning when I got up feeling so sore from the walk, I was glad we had a cart engaged for that day. We went to a village some distance away from town where we had two meetings and large crowds listened to what we had to tell them of Jesus and His love. Many heard for the first time, so of course it was strange to them and perhaps they understood very little. At this place we prayed with two women who said they wished to repent, but as they knew so little what it meant we told them they had taken the first step in the right direction and urged them to keep on seeking until they were really saved.

The third day was the regular day for services at the women's gate-house, so only a part of the women went out. And as I had some other duties I stayed at home that day. Great crowds of women came to the service, and as they came early Sister Smith arranged an all-day meeting in the chapel. Many who had been visited and invited out to church were there, and so had a good chance to hear the gospel. During the holiday season is a time of much visiting and traveling around, so during this time great crowds, especially women, come to the services.

On Thursday Mrs. Smith with her Bible woman, and I with some women, visited homes in the city until noon, when we went to the home of one of our Bible school women, where we had been invited to take dinner. While we were waiting for the meat dumplings to cook in a big kettle out doors, we had services out in the yard with a crowd of women and children who had gathered to see. After enjoying a hearty meal we again started out and made several calls before coming home. We were visiting in a home when we were called by a blind man to come into his house and tell him the way. This poor man was building a fire to cook a little coarse food he had begged from the street, and the room was so full of smoke we could scarcely breathe; but we told him, the best we could, of the Savior who loves the blind beggars such as he.

As Friday was another regular meeting day with the women I had my regular work in the morning and then went to the service in the afternoon. Sister Smith and a number of the other women put in a profitable day and had meetings in several different villages. We had a good service and a goodly number of women listened to a profitable message given by one of our nurses in the hospital.

Saturday we hired a cart, and about all that could get in went out to three different villages where we had a service at each one with a good crowd of attentive listeners. The days are past in China when one has to do some miracle or some special work to get a hearing. All that is needed now is a heart filled with love for God and lost souls and a tongue to speak His praises, and there is always a crowd to listen and homes are opened for meetings. We sold a number of gospels and gave out tracts to all who could read everywhere we went.

The week closed with us thanking God for the privilege of carrying the blessed gospel to a few of the many who sit in darkness. While we do thank God for all that is done in His name, yet our hearts are sad as we realize that when we have done our best it is so very little. There are so many who have never heard and many, many more who have heard and do not understand and still more who hear over and over, and say it is good, but yet have not accepted the Lord as their Savior. They must hear over and over, and then with lots of prayer a few will be turned to Him and lead others into the light. Our prayer is that there may be many in the household who will get a divine call to preach the blessed message and come to this darkened land with a heart burning for lost souls.



## THE RIGHTFUL PLACE OF EDUCATION

By PROF. SANFORD, *Olivet College*

EVERY true Nazarene who has a universal vision for the church has got away from the narrow or circumscribed localization of effort and is no longer interested in his local church or school only, but feels that every institution of the church has a right to expect the best he has to contribute. Of necessity, one's greatest efforts will be somewhat localized; but the fact, that he is naturally limited in his influence does not keep him from enthusiastically throwing himself into every forward movement even though it gives no particular impetus to the work of the home church or institution.

All of us are interested in some part of the general church program. Why may we not acquaint ourselves sufficiently with all general interests so that we may sincerely enter into the solution of their problems and thereby give to each its rightful place?

The Nazarene Church will have to depend more in the future upon her schools to furnish the men and women for her responsible places than she has in the past. The reason is simple: We are better organized; we are not so easily satisfied as we once were because we are able to see that many of our former attempts failed from a lack of proper leadership; we cannot succeed now through hit or miss methods; we are no longer willing to take men from other churches and put them into our most responsible places; we see, too, that other holiness schools cannot furnish leaders for us; we are convinced that Nazarenes are made—not found; and more, we are thoroughly confident that much of the trouble in the local church comes as a result of disloyalty to the institutions of the Church of the Nazarene as a whole. In other words, some are half-heartedly supporting the Church of the Nazarene, because they are in some way tied on to other movements similar to ours.

All that has been said above is an argument in favor of Rally Days at which times particular interests of our churches are predominant. Educational Rally Day, May 4th should result in a widespread appreciation of our schools and a broader, fuller understanding of their value and relationship to all of the other institutions of the church.

Our church in the future will be what our educational program makes it. Whether from the preacher in the pulpit or the teacher in the classroom, it must come. Give education its rightful place.

## SYSTEMATIC VS. SPASMODIC GIVING

By E. L. HAWKES

NATURE has two methods by which the soil is supplied with the needed moisture, and distributed to the broad acres rich and fertile, but entirely worthless without water.

One is through systematic precipitation coming quite regularly and at frequent intervals throughout the year, resulting in trickling streams, running brooks, and flowing rivers, which distribute their waters over wide areas and make continuous and uninterrupted cultivation possible. The Atlantic seaboard from Maine to Florida, which has probably never suffered a crop loss through lack of moisture, is a striking example of the systematic giving of water.

The other is spasmodic giving as experienced by the great West. Two or three times a year nature takes up a "special collection" of water and pours it out on the barren wastes covered with sage and cactus. Gulches, draws and ravines are bank full for a few hours as a mighty flood sweeps onward to be swallowed by the sea or lost in the burning sands. The soil is just as rich and only awaits the constant touch of moisture to yield an abundant harvest. This can be accomplished only by a costly system of reservoirs and irrigation canals, by means of which the waters are impounded and later released as necessity require. Then and not until then does the "desert blossom as the rose."

Ever since the inception of the Nazarene movement, inspirational or spasmodic giving has been the order. The general as well as the local interests of the church have been largely supported and developed through the medium of special offerings and sometimes we fear, even frenzied appeals for money.

Our keenest thinkers have long felt that this must be changed if our work was to enjoy a healthy and sustained growth, and now there is an insistent cry

from every corner of the field to do away with this plan of raising money. This demand crystallized into legislation at our last General Assembly that has resulted in the adoption of the budget system of financing for every phase of our work, local, District and general.

It is clearly understood that the old system cannot abruptly cease. It must gradually diminish as the new system becomes effective, and if enthusiastically and intelligently worked, the budget system will eventually do away with the necessity for special appeals and drives for money.

The largest and oldest church in the denomination, Los Angeles First, is now nearing the close of the second year without having taken a special collection of any kind. Every apportionment is paid in full, all current obligations are up to the minute, and they have the largest balance in the current expense account in recent history. The recent revival, one of the greatest in the history of the church with over four hundred seekers and seventy new members, was financed from the budget without any special offerings. It cost the church over \$1500.00 to put on this meeting. The crowds were tremendous and it was refreshing to go through this great meeting without any pull for money being made.

## WITH THE GREEK NEW TESTAMENT

By PROFESSOR E. WAYNE STAILL

### God's Sent Ones

JESUS talking with His disciples after He had met the woman at the well in Samaria, said, "I sent you to reap that whereon ye bestowed no labor" (John 4:38). "Sent" here is *apesteila*, the aorist tense of the verb *apostello*. It comes from the same source as our word, "apostle," which word in Greek is *apostolos*, or one who is sent. "Delegate" or "messenger" is the primary meaning of the word: indeed we get our word "missionary" from the Latin "mitto," send. A missionary is an apostle to benighted people. The Apostle Paul was a missionary to the Gentiles.

Paul, writing to the Philippian, (2:25) refers to his brother, and companion in labor, and fellow soldier, Epaphroditus, as "your messenger." A literal translation would be "your apostle"; or to Anglicize it further, "your sent one."

How exceedingly glorious to have been one of the apostles! What sublime-honor, what everlasting renown, to have been numbered with that sacred and select band of our Lord's companions; to whose names the splendor and majesty of His association clings like a golden cloud forever! What exaltation for those men, whose names shall shine in brightness a thousand thousand years from today on the foundations of the Celestial City, when the names of Alexander, Caesar, or Napoleon shall be as unremembered as is now that of the obscurest king who reigned in Nineveh or Babylon! Such fame shall God's sent ones have.

While such glory and eminence are denied us, yet there is a sense in which we can be "apostles," those who have been entrusted with a mission. Having obeyed our Christ, and prayed according to His command, "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest," we will ask ourselves what we can do to bring about the answer to that prayer. Then the blessed Holy Ghost will put into our hearts the words of Isaiah when he said, "Here am I; send me."

"Hark, the voice of Jesus calling,  
Who will go and work today?  
Fields are white, and harvests waiting,  
Who will bear the sheaves away?  
Loud and long the Master calleth,  
Rich rewards he offers free;  
Who will answer, gladly saying,  
'Here am I, send me, send me?'"

"Let none hear you idly saying,  
'There is nothing I can do,'  
While the souls of men are dying,  
And the Master calls for you:  
Take the task He gives you gladly;  
Let His work your pleasure be;  
Answer quickly when He calleth,  
'Here am I; send me, send me.'"

The budget system is completely explained, and full working plans provided by a pamphlet that is now on our press, and which will be ready for mailing to our pastors and heads of departments in a short time. This is small and concise and yet provides complete working details for putting this system into effect.

Let this be our BUDGET YEAR. Every church no matter how small can adopt this system, and if intelligently applied and worked, it will completely revolutionize our financial methods.

Briefly this system contemplates a careful survey of the financial requirements of your local field at the beginning of each church year, and gives opportunity for pruning estimates, and eliminates waste and extravagance, and gives fullest publicity and accounting to those who pay the bills, and are entitled to know where their money is going.

And then by the method of underwriting through the pledge system, the money raised is paid in weekly or monthly instalments—whichever way is most convenient to the giver,—according to 1 Cor. 16:1.

Too often we develop the habit of giving to God out of what we have left after our personal needs and current bills are paid. If He is first in our hearts, then His kingdom should have the first claim upon our treasure. Every member of every Nazarene church laying aside a portion of his income and paying it into the church each week, is the objective of this program. When this happy result is achieved we will have an uninterrupted flow of funds into the treasury of the church adequately providing for every need, without ostentation or display on the part of the giver. Next week we will write of the advantages of this system.

## A TESTIMONY

The first drink of whiskey I ever drank was when I was about nine years old. My father kept it on his wash stand not under lock and key. I often saw him and his friends go into the room and make toddies and go on laughing and seemed to be enjoying themselves. I did not see any harm in it as no one told me not to touch it, so one day I made me a toddy and the desire commenced that lasted fifteen years. I drank and drank and the habit kept growing as the years went by. I don't think I drew a sober breath for fifteen years; I tried to quit but the habit was there and getting stronger and stronger every day. I made resolution after resolution to break away from a habit and practice that was ruining me faster and faster as the years went by. I would buy a quart of whiskey and say, "When I drink this I am going to quit." And when that was gone I would have another: this went on for years. Finally I drank so much that whiskey was destroying me body and soul. One day I came out of the postoffice and met an old friend, school mate of mine, who was on his way to the First Baptist church. I went with him and the moment I entered something seemed to say that this is your last chance. I had often turned away from the Lord in revival meetings and this I believe was the last time or chance I had. The preacher took the 38th Psalm for his sermon and every word seemed to be directed to me. I heard the Word of God for the first time and when the preacher finished his sermon he asked if there was anyone there that would confess Jesus Christ as his Savior. I stood up and God saved me through and through. It was so miraculous that I have never been able to tell it all. The boys that I used to drink with said I would be back drinking by Christmas. I was saved in June and they gave me till Christmas to backslide but it has been twenty-three years and thank God for His saving, sanctifying, and keeping power. I have had the Devil to shake large bottles of whiskey before me and offer it to me to drink but I have always refused. I praise God for these twenty-three years of soberness and I intend to always drink from the fountain that never runs dry. I was ready for the Devil's trash pile but the Lord made me a new creation. Praise His name.—P. D. Murphy, Colorado.

However bitter the cup we have to drink, we are sure it contains nothing unnecessary or unkind; and we should take it from His hand with as much meekness as we accept of eternal life with thankfulness.—WILLIAM GOODELL.

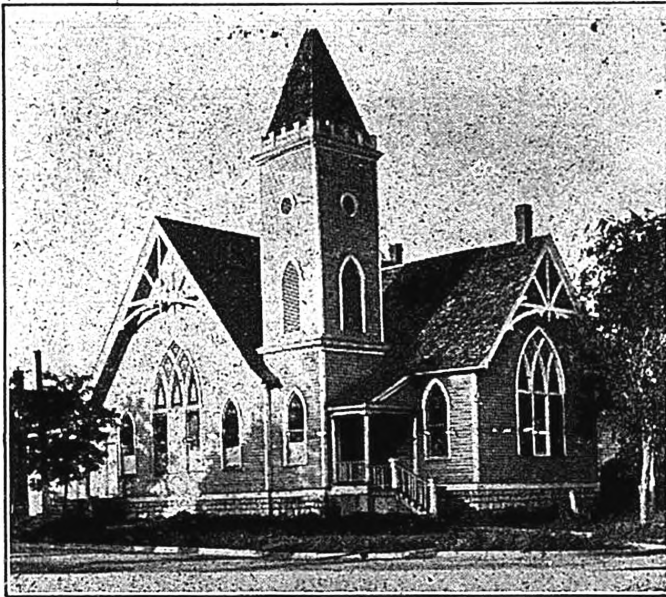
## CHURCH OF THE NAZARENE, LAWTON, OKLA.

In July 1921 a revival was held in Lawton, Oklahoma by the Roberts Evangelistic Party. As a result of their labors a Church of the Nazarene was organized with twelve members. Rev. John D. Seal was called as the first pastor and has been with the church ever since. Having no church building this small group worshiped in dwellings and later in other buildings when they were able to find suitable ones.

This church was not self supporting so the pastor, having caught a vision of the great need, and possibility of a Church of the Nazarene in Lawton, worked at the carpenter trade, clerked in a store, and taught school to make a living while preaching the gospel. Under the blessings of the Lord the work grew until a permanent place of worship became a necessity.

The church began to pray definitely for a place of worship. Their faith grasped the promises and they believed God to do that which from a human standpoint seemed impossible. Soon the opportunity came to buy a good church for \$3,500 on easy terms. This property was secured from the people of the Methodist Episcopal Church, South for much less than its real value.

This church is located in the very heart of Lawton, a city of ten thousand inhabitants. With Fort Sill with its ten thousand service men within easy reach, a great farming country surrounding us giving us access to many farmer folk and several hundred Indians, also thousands of tourists who visit the



National Forest and Game Preserve and Medicine Park annually, we feel that a great door is open to us.

Through no little sacrifice on the part of the pastor and people the first payment has been made and the church is now worshipping in its own property. We took possession in February at which time the District Superintendent, Rev. R. M. Parks, and wife as evangelists and Willard B. Davis and wife as singers and musicians held a revival. A goodly number were converted and sanctified and eleven new members were received into the church. The revival spirit continues, the saints are encouraged, and the outlook for a strong church in Lawton is indeed promising.

LILLIE MAE HALL, reporter.

## WASHINGTON-PHILADELPHIA DISTRICT ASSEMBLY

The Washington-Philadelphia District Assembly of the Church of the Nazarene convened in Baltimore, Md. April 2 to 6, Rev. D. E. Higge, pastor. Our church being too small to accommodate the Assembly, the Pilgrim Holiness Church was kindly opened to us. On Monday night the Woman's District Missionary Society held a very stirring missionary service, in charge of Mrs. J. A. Ward, District President. Mrs. S. A. Fitkin, General President gave an address that moved every heart. Also Rev. W. A. Eckel, returned missionary from Japan, brought a glowing message which enlarged our vision to the opportunities and possibilities of our fields.

Tuesday night a hearty welcome by the pastor made every one feel at home, and the inspiring words from our beloved Gen. Supt. Reynolds made every one feel like sitting up to the table to feast on the good things.

Wednesday morning the Assembly settled down to business. When we looked into the faces of the pastors and delegates, we saw as fine a class of Nazarenes as could be found anywhere. The reports from the pastors were laden with good things, which filled our hearts with thanksgiving to our King, and old time refreshing came down upon the Assembly, and real old time Nazarene shouts could be heard all over the auditorium. We as a District had a right to shout and shine, for the reports revealed that the God of all grace had been with our faithful pastors, evangelists, all the workers, and the entire membership during the whole year in a marked manner. The reports showed that we have gained about two hundred members. One new church in the city of Richmond, Va. had been organized, with other places that will have a Church of the Nazarene before another year.

The spirit of the Assembly was wonderful. Perfect love was manifested in every session. Every member revealed a passion for souls, and seemed to be in haste to get back to his field of labor to call lost men to Jesus. The women of the District deserve great credit, for in the midst of difficulty, they have pushed on and made marked gains in the cause of missions, and at this Assembly launched plans to do a greater work.

Among those present representing the General Church were Rev. J. S. Henson from our Eastern Nazarene College and Revs. Eckel and Osborn, our Foreign Missionaries.

Dist. Supt. Nielson reported a good year's work and was re-elected to serve another year. The District Woman's Missionary Society elected Mrs. J. A. Ward, District President.

The evangelistic services nights and Sunday during the Assembly will long be remembered. Gen. Supt. Reynolds is just as young in spirit as he was years ago when we first met him. How God did bless him and us in his clear presentation of Bible holiness. He and Brother Henson did most of the preaching. The last night of the Assembly the altar was well filled with seekers and finders. Too much cannot be said of our dear Brother Higge, and his faithful church about the excellent manner in which we were entertained. Not a word of complaint was heard from any quarter. Thus closed one of the best Assemblies ever held on this District. We bid each other goodbye, and turned our faces toward our fields of labor with a greater desire to bring a lost world back to Jesus than ever before.

J. A. WARD, Reporter.

## NEW MEXICO DISTRICT

Greetings from the Western front: These are busy days on the New Mexico District, yet they are days of gracious victory. God has blessed us during these four years of labor for Him here. We have been making our last round among the churches before the Assembly. Our hearts are encouraged as we go among our pastors and people to see them pressing the battle for God and souls.

Captain Church has just closed a good meeting with Pastor Thompson doing the preaching. Mrs. Davis and I were with them the closing Sunday of their revival and had three gracious services with seekers throughout the day.

Rev. and Mrs. Gunstream, who have just come to our District from Pasadena, Calif. are opening a revival with our Tularosa Church. They have accepted the pastorate at Roswell, and will take up the work there immediately following the revival at

Tularosa. They are fine young people, preach, sing, and play, and we believe they will do a fine work at Roswell.

Rev. John and Grace Roberts of Okla. are now pastors of our churches at Artesia and Hagerman. They are well liked at both places and already their ministry is being blessed to the good of the people. They are now engaged in a revival at Artesia, and are doing their own preaching.

Our good pastors are coming to the District to take work at the Assembly. It seems quite evident that we are to have the finest lot of pastors for the coming year that we have had since we have known the District. Our pastors are all remaining on the District for another year. Good, wise, godly pastors are the key to our success. The work of the District has been a pull from the financial viewpoint, but we believe there are better days ahead, Amen.

There are revivals planned, weak points to be strengthened, and new fields to be opened this summer.

The Assembly convenes at Albuquerque, May 14-18 with Gen. Supt. Williams presiding. The District Camp Meeting will be held at Roswell, covering the last two Sundays of August, with Dr. A. O. Henricks and I. M. Ellis, evangelists. Plan to attend both of these annual gatherings of the District.

Mrs. Davis and I are now in a revival at Balmorhea, Texas with Brother and Sister J. B. Odell. The fire is falling and people are praying through to victory. This is part of the new addition to the District.

C. W. DAVIS, District Superintendent.

## REVIVAL AND CHURCH NEWS

EVANGELIST BONA FLEMING has just closed a good meeting with Pastor F. G. Strickler and his church at California, Pa. with about one hundred seekers. Dr. Sloan pitched his tent there last July without a member in the place, now there are thirty-five members and new friends are being made every day. Over three hundred and fifty dollars has passed through the church treasury every month since last July and another five hundred dollars will be paid on the church which has been purchased before the Assembly in May.

PASTOR RICHARD RAHRAR of Montpelier, Ind. reports a good meeting under the leadership of Evangelist J. A. Williams. The evangelist did good service, good crowds attended the meetings; there were about fifty seekers and a number are ready to come into the church. The evangelist was well paid and a love offering of twenty dollars was given to the pastor. This church has a good future and pastor and people are pressing on with faith for victory.

PASTOR C. E. RYDER, assisted by Mrs. Esther Williamson of University Park, Iowa as singer, has just closed a three weeks' revival in his church at Council Bluffs, Iowa. There were twenty-five professions; twelve additions to the church with a number more to come in on Easter Sunday. Sister Williamson is fully commended by the pastor for her work as a leader of congregational singing and as a soloist. The church and public stood by the meeting, furnishing a good attendance and taking good care of the finances. The pastor is working up a list of subscriptions to the HERALD of HOLINESS.

PASTOR TILOS McLEARN reports most gracious and continued victory at Montrose, Iowa. Evangelist J. E. Heuson of Indianapolis was with him for ten days giving "full proof of his ministry"; Dist. Evangelist Edwards was with him two nights and Dist. Supt. Kinzie preached five times with splendid results. Brother McLearn says that Rev. A. S. Dean, brother-in-law of Will Huff, and a well known minister in the Methodist church, joined our church at the Preachers' Convention in Marshalltown in February and that he is a strong and effective preacher of Full Salvation. Brother McLearn has known Brother Dean for fourteen years, having heard him preach in the National Camp, and he commends him to our pastors for evangelistic engagements.

A GOOD MEETING is reported from Lancing in the Tenn. Mountains, held in the Presbyterian Church by Rev. E. C. Tarvin. Holiness was introduced, to say the least, and plans are now being made for a campmeeting to be held this summer.

EVANGELIST H. B. LEWIS of Nampa, Idaho reports a number of good meetings held in Montana since last November; the first near Poplar, the second near Richey in the country where about a dozen were saved and a Sunday school organized. Then on to Sidney where there was a real battle and a good victory with twenty-five seekers. Then at Croan where the evangelist was greeted with old time persecution expressed in a "pounding" with eggs and stones, but he escaped with his life. Then to Gettysburg where there was a harvest of fifteen or twenty souls, a good Sunday school organized and about fifteen people wanting to join the Church of the Nazarene. Brother Lewis goes to Alexander, N. D. and Wood Mountain, Sask. in April, May and June; to Hoover, Mont. in July, to Square Butte, Mont. in August. Brother Lewis is in a very difficult field up there and asks that HERALD readers pray that God will give him victory all the way. He quotes John 15:7 and Matt. 21:22 as his special promises.

EVANGELISTS FRED AND BERTHA TRAUTNOR of McClusky report a good winter in revival work in N. D. in spite of the fact that the thermometer was sometimes down to 35 below. At Tuttle Lake they had eighty-eight professions, people came from as far as thirty miles and "great peace was upon them."

EVANGELIST J. E. WILLIAMS of Olivet, Ill. has recently closed a good meeting with Pastor Frank Loomis and his church at Eagle, Mich. There were about seventy-five seekers in the thirteen days, twenty-seven the last night. Several pledged to tithe their income, quite a number of family altars were erected, the evangelist was treated royally and invited for a meeting in January 1925. Evangelist Williams has had a good start in his meeting at Effingham, Ill., good crowds and splendid interest.

EVANGELIST J. A. WARD had a splendid meeting in Richmond, Va. beginning March 9th. There were good crowds, a number of professions and six additions to the church. The meetings are held in a store room which seats about 250 and the place was overflowing the last night. The church here was organized out of a tent meeting last August, Rev. A. L. Ford was called to the pastorate and there have been seventy brought into the church in eight months. Evangelist Ward went from Richmond to Victoria, Va. for two nights, then out fifteen miles into the country for a meeting in a school house. He had a good time out there and was invited back for a tent meeting in the summer. Virginia is a wonderful field, with great possibilities for our work and heroic men like Evangelist Ward who have a passion for souls and a willingness to "endure hardness" will plant our banner there.

PASTOR E. E. HALE of our church at San Bernardino, Calif. commenced his Assembly year last June with twenty-eight members; he has, since that time taken in thirty-eight members, has trebled his Sunday school attendance and has built up a splendid N. Y. P. S., nearly all the members of which are Christians. Dist. Supt. Bates formally opened the new church building on Feb. 17 and the house was dedicated on March 23. Evangelists Earl Wilde and wife, assisted part of the time by the Knights, making up the Wilde-Knight Quartet held a four weeks' revival with Pastor Hale beginning Feb. 24. Crowds came, the power of God was upon the people, there were about two hundred at the altar, about forty young people were seekers for holiness in the union Young People's Meeting held at the First Methodist Church, twenty-five joined the church, nineteen were baptized by immersion, about seven hundred dollars in cash was raised for all purposes and three thousand dollars in pledges were taken for the building fund. Hale says, "There is no such combination of singer and preacher as Earl Wilde, and the Wilde-Knights are doing better work than they have ever done before." Hale is to have Evangelist L. E. Swaney for a meeting beginning the first of May.

PASTOR W. F. FARMER reports a good revival in his church at Florence, Ala. under the leadership of Evangelist W. R. Platt. By April 9th there had been fifty professions and there were still four days left. Old time conviction is on the people and there have been some notable cases of salvation—some of them at midnight. They have raised about twelve hun-

### SUNDAY SCHOOL LESSON REFERENCE

APRIL 27. AMOS AND HOSEA PLEADING FOR RIGHTEOUSNESS (Temperance Lesson).

Lesson: Amos 6:1-6; Hosea 6:1-6.

GOLDEN TEXT: Hate the evil and love the good. Amos 5:15.

Devotional Reading: Isa. 55:6-13.

May 4. THE ASSYRIAN EXILE OF ISRAEL. Lesson: 2 Kings 17:9-18.

GOLDEN TEXT: I will delight myself in thy statutes: I will not forget thy word. Psalm 119:16.

Devotional Reading: Psalm 119:33-40.

May 11. JEHOIADA'S VICTORY OVER BAAL. Lesson: 2 Kings 11:1-4, 11-13.

GOLDEN TEXT: Be strong in the Lord, and in the power of his might. Eph. 6:10.

Devotional Reading: Psalm 1.

dred dollars on the nineteen hundred dollar church debt and are pressing on to complete the task. "Best of all, God is with us."

PASTOR MONTANDON says the revival still goes on in his churches at Grassland and Lynn, Texas. Seventy-five out to prayermeeting, a man was converted and came back to preaching Saturday night and was sanctified wholly. Apportionments are up and pastor's salary is in the bank.

PASTOR W. A. TERRY of Hamlin, Texas reports a good All Day meeting at his County Line church at which Dist. Supt. Allie Erick was the preacher. There was a fine crowd, a good spiritual meeting and nice offerings for the D. S. and for the pastor.

PASTOR W. M. MCMAHAN and his church at Hillsboro, Texas have recently been blessed with a week-end meeting conducted by Dist. Supt. Allie Erick and wife. These busy people travel their District and bring courage and blessing to their pastors and people everywhere. The Hillsboro church has had good revivals this Assembly year and has received fourteen new members. The Sunday school is spiritual and growing and the prayermeetings are genuine coaling stations for spiritual people. Brother McMahan is also pastor at Yates, just across the line in the San Antonio District and he has a branch church at Tokio where twelve Hillsboro members live, where a good Sunday school is conducted and where Rev. J. O. Hamilton preaches once a month. The summer revival at Hillsboro will be held August 1-11 by Pastor J. E. Moore of our church at Houston, Texas.

IN THE LAST ISSUE of his weekly bulletin in March, Pastor U. E. Harding of our First Church, Pasadena, Calif. pays a strong tribute to Rev. Fred Weatherford, the assistant pastor. Harding has a way of getting the very best and strongest men to work with him and that is one of the reasons he gets along so well.

EVANGELIST HOWARD SWEETEN closed a good meeting with Pastor Stevenson of Frankfort, Ind. on April 6th. Crowds were good, there were a number of confessions and sanctifications—fifteen the last night—and a good class was lined up for the church. Pastor Stevenson fully commends Brother Sweeten and his work and announces that he expects to press right on and build a strong work in Frankfort.

MRS. ANNABEL LATIMER LANE, our song evangelist of Temple, Texas reports a splendid time at the Annual Spring Christian Workers' and Preachers' Convention of the San Antonio District in the First Church at San Antonio March 25-30. Representatives from practically every church on the District were present. The theme of the convention was "Revivals" and good papers were presented on such subjects as "How to Have a Successful Revival," "Is a Bible Type of Revival Possible Today?" "The Relation of the Church Board to the Revival," and "Revival Praying." A spirit of prayer for a revival was on the convention and resolutions were adopted setting aside the week preceding Easter Sunday as a week of prayer for a revival. A resolution was also passed endorsing the "Waco Summer Encampment," which is to be held July 8-13 to take the place of the regular summer convention. Dist. Supt. Fisher, who is chairman of the encampment

announced that such speakers as Bud Robinson, Gen. Supt. Williams, Pres. Bracken of Bethany-Peniel College and others are expected and that he is looking forward to one of the best holiness camps that Texas has ever had. Besides the business sessions, two preaching services were held daily during the convention, with seekers at practically every service.

EVANG. C. C. WHITE recently conducted a meeting for Pastor Davidson and his church at New Brighton, Pa. The crowds were good, there were twenty-three seekers—fourteen the last day—four were received into the church, a number of subscriptions for the HERALD OF HOLINESS were secured, a pledge of four hundred and eighty dollars was taken to apply on the church indebtedness and they gave the evangelist one hundred and ten dollars. The newspapers gave good space to publicity for the meeting, usually carrying the announcements and sermon notes on the front page.

PASTOR MILLIGAN of Hot Springs National Park, Ark. is having victory in all lines of his work. The Sunday school is on a "boom," the two weekly prayermeetings are as largely attended as any in the city, the young people and new converts are especially interested, the music of the regular services is splendid, the preaching services are well attended and souls are being saved, while a special revival is to be held soon. Good services are being held in the county jail under the leadership of Rev. Hardy and at Howard schoolhouse where Rev. John Hillard has an appointment.

DIST. SUPT. HERRELL is "in the swing" over in Ohio. He has just organized his eighth new church for this Assembly year. This church is the result of a meeting held by Fletcher McPeck, a licensed preacher at Fresno, O. and has forty-two charter members. Herrell says, "The Aycocks are in a revival at Troy, I. G. Martin just closed a good revival at Marion and is now with Pastor Fogg at Columbus with Prof. Lowman and wife as singers. Evang. Tool is with Pastor Henry at Dayton, F. M. Messenger is to give his lectures on Revelation at Newark to be followed by a revival under Evang. Howard Welch and the end is not yet. Pastor Dave Miller of Mount Vernon the home of Sychar Camp is in a campaign to build a new church. Evang. W. W. Loveless is in a revival with our new church at Springfield. Evang. F. W. Cox and Prof. Shell are with Pastor Hoffman at Kenton. The Ohio brethren are expecting the best Assembly they have ever had. It is to be held with our First Church at Toledo, April 30-May 4th."

EVANGELIST PAUL HEGSTAD opened a meeting in our church at Oakes, N. D. on April 6th. The report dated the 9th said, "Good spirit, fair attendance, deep conviction, several hands for prayer and two at the altar. We are looking for a blessed time." Brother Hegstad sent for some samples of the HERALD OF HOLINESS to distribute among the people.

PASTOR SAM BOZARTH and the North Austin (Texas) church had a day of great victory on April 6th. One was converted, one sanctified, four joined the church and the saints enjoyed a "season of refreshing." This church now has sixty-three members and is hoping to build upon.

PASTOR J. E. COLE of Bristow, Okla. reports continued victory in the young church at that place. The church there grew out of a revival held by Brother Cole and local friends and helpers and had fifteen charter members. They have licensed two deaconesses and one local preacher and are moving on for the glory of God.

A SELENDID MIDWINTER CONVENTION was held in our church at New Bedford, Mass. March 3-5 with John Thomas as evangelist and Mrs. Mable R. Manning as song leader. The day congregations were good and at night the house was packed. People came from a number of cities and towns in Southern Mass. and R. I. Friends, Baptists, Methodists, Evangelicals, and Nazarenes were in attendance in this old time holiness convention which gave special attention to the interests of Smith Mills Union Holiness Camp Meeting. Pastor C. J. Washburn and his good people entertained the visitors most hospitably. Brother Washburn and Song Evangelist F. C. Smith had just closed a revival meeting and this together with much praying prepared the way

for the splendid convention. Brother Thomas preached with clearness and power, Sister Manning directed a good program of regular and special music and the Lord blessed by giving a number of souls in the fountain. The convention augurs good for the campmeeting at Smith Mills next July at which Brother Thompson and wife and Sister Manning will be the principal workers.

EVANGS. THEO. AND MINNIE LUDWIG of St. Louis closed a good meeting with Pastor Lawrence Reed and his church at Mannington, W. Va. on April 6th. Crowds were good, sometimes many standing through the services, there were between fifty and sixty seekers, fifteen were received into the church on probation, twenty-five subscriptions to the HERALD of HOLINESS were secured, finances came easy, the pastor received a good "pounding" and reports "everybody happy." New pews have recently been installed in the church at the cost of nine hundred dollars and a garage for the pastor's car has been built on the church lot. Dist. Supt. Sloan held the annual meeting for this church on March 31st and the pastor was re-called for another year by unanimous vote.

REV. HOWARD PASCIAL, Secretary, reports a very successful gathering at the Indiana Preachers' Meeting in Seymour April 1-6. Pastor Collar and his people at Seymour had everything ready, Dist. Supt. Short presided in his unique and pleasing manner, and Dr. Hardy, President of Trevecca College preached in power and with great acceptability. There were seekers every night except one and on that night no invitation was given. Pres. Sanford and Financial Secretary Willingham were over from Olivet College. Dist. Supts. Chalfant of Chicago Central and Montgomery of Kentucky, Evangelists Howard Sweeten and Dr. Vaynigher (former president of Taylor University), Song Evangelists Shank and wife and Frank Watkins, and returned Missionaries Brother and Sister Shirley of Africa were also visitors at the convention. The majority of the pastors and a number of evangelists of the District were present; among the latter was our beloved C. W. Ruth who was recently so near death's door. He preached once and his subject was "The Importance of being Sanctified." There were well prepared papers and much helpful discussion. The special singing was good, in fact Brother Pascial says, "The convention was a success from every standpoint from beginning to the end."

BROTHER GEORGE POWELL reports good services at Manchester, Tenn. under the ministry of our Brother S. H. Elliott of Estell Springs who preaches at Manchester once a month.

PASTOR V. W. ANGLIN and his church at St. Maries, Idaho closed a very profitable four days' convention in which Dist. Supt. Nerry and wife were the leaders. There were souls in almost every service, a fine revival spirit was on the church and money was raised to finish the interior of the church auditorium. Brother Anglin says this is the best in his eight years in the pastorate. He is entering the evangelistic field June 1st as he feels that this is the leading of the Lord.

PASTOR STRONG and the Austin Church at Chicago have recently had a good revival under the leadership of Gen. Supt. Williams and Prof. Lowman and wife. There were 131 at the altar, fifteen united with the church and a total of two thousand dollars was raised for the workers, the special offering for the pastor, advertising and a note on the church. The Lowmans ran the meeting on a week after Dr. Williams left and had good success with twenty seekers the last night. May the fourth this church will celebrate the third anniversary of its organization with an All Day Meeting. Their next revival is scheduled for November with the "old war horse," Geo. B. Kulp as leader.

PASTOR JOHN GOULD and his church at Everett, Mass. have just closed a revival in which Theo. Elsner and wife of Long Island, N. Y. were the evangelists. Though announced as a two weeks' meeting, the interest justified the third week and then at the end it was felt that the meeting should have gone even longer. The attendance was good from the start, and that is a big point in a New England revival. Many strangers were in, some came who expressed surprise and pleasure to find a

church like ours in the city. There were seekers in all but two or three services and the altar was full the last night. There are prospects of a good class to be received into the church in the near future. A good list of subscriptions for the HERALD of HOLINESS was taken. Brother Gould says of the evangelists, "The Elsners are fine evangelists. They are not merely coming evangelists, they have already arrived and no one will make a mistake in calling them for a meeting."

DIST. SUPT. CHALFANT of Chicago Central District sent in a list of sixteen five-months "Get acquainted" subscriptions to the HERALD of HOLINESS with the following note attached, "We have a new department in our Home Missionary work. We are going to see that in every place we plant a home missionary campaign this summer that from ten to twenty homes or more shall have the HERALD of HOLINESS coming to them. If they do not take it and pay for it, we are going to get the names and pay for it out of the Home Missionary money. We are sure that the HERALD of HOLINESS is the greatest asset that we can have in planting Nazarene churches. If we can get ten homes to reading the HERALD of HOLINESS in any city, we are sure of having a church in that city."

PASTOR A. P. WELCH of Monterey, Tenn., in company with Dist. Supt. Collier visited Tidwell and his church at Chattanooga and conducted three services on Sunday April 9th. The meetings were times of refreshing and there were eight bright conversions. The church expects to begin the erection of a twenty-five thousand dollar building in the near future. This is one of the greatest revival churches in our connection, it averages about eight professions for each Sunday in the year.

F. ARTHUR ANDERSON, Missionary to India, now at home on furlough is improving the time serving as pastor at Bend, Oregon and has recently had a good revival under the leadership of Evangelist W. P. Jay and wife of Nampa, Idaho. The Jays' singing attracted the crowds, the Spirit of the Lord was upon the people and there were about fifty professions and a number of additions to the church. The church at Bend is less than a year old, but there are prospects that it will be a strong work. A revival spirit is on and there were five professions on the first Sunday night after the meeting closed. Brother Anderson asks for prayer that his little daughter may be restored to health and that they may be enabled to return to their beloved India. From Bend, Brother Jay went to Pocatello, Idaho. He never forgets to round up a list of subscriptions for the HERALD of HOLINESS.

JUST NOW I am reminded that today's mail brought twenty-six subscriptions each from Bud Robinson at Stockton, Calif. and Missionary Eckel at Saratoga, N. Y., twenty-four from Evangelist Ludwig from Mannington, W. Va., twelve from Dist. Supt. Hooker from Jasper, Ala., nine from J. M. Ash, Huntington, W. Va., and a yearly subscription from a sister in Canada who says she decided to subscribe when she heard Gen. Supt. Goodwin recommend the paper in the Assembly at Calgary. Of course, there were many others today, but I mention these because they represent the widespread sources from which the HERALD is building up the finest subscription list it has ever had.

PASTOR J. W. FRAZIER and his church at Bellingham, Wash. recently had a good meeting under the leadership of Evangelist J. W. Wright, closing on April 6th. There were a number of professions and fifteen additions to the church. A N. Y. P. S. was organized, finances came very well and the meeting was a real success. Pastor Frazier has received thirty-six into the church since he came there a little over a year ago. The church debt is diminishing and missionary interest is reviving as is proved by a twenty dollar offering recently received.

PASTOR J. A. RUSSELL of Hugo, Okla. is thankful for a recent increase in salary and for a nice suit of clothes. His work there is moving on. The Young People's work especially is a source and center of power. Brother Russell says he would hardly know how to get along without his young people.



## Review of New Books

"The best teachers of humanity are the lives of great men."—FOWLER.

### THE MASTER MISSIONARY SERIES

It is a genuine pleasure to confine this week's Book Review to the five volumes, now available, in the Master Missionary Series. Additional volumes will be added to this series from time to time.

There are no stories so fascinating, inspiring and so generally helpful for young and old, and therefore so constantly in demand, as those which relate the adventures of the great pioneer missionaries who have helped to civilize and evangelize the world. The aim of the "Master Missionary Series" is to retell a number of these missionary biographies in new and attractive form.

Each volume is printed from large clear type, is illustrated and bound in attractive cloth covers. The average number of pages is about 187. Published by Geo. H. Doran Co. Price \$1.35 per volume.

DAVID LIVINGSTONE. By Hubert F. Livingstone Wilson, a grandson of the subject. He has traveled widely in the regions which were traversed by Livingstone and writes from first-hand knowledge of his illustrious grandfather's life.

MACKAY OF UGANDA. A series of hitherto unpublished private letters written by Mackay, reveal this great pioneer engineer missionary in a new light which will add to the high estimate in which he already is held. Mackay was a man of fearless courage and unflinching faith. This story of his life and labors is destined to carry on the good work which he has initiated on the Dark Continent.

CHALMERS OF NEW GUINEA. The biography of this man is a continuous story of unselfish service and hair-breadth escapes ending in a martyr's death. It grips the imagination and thrills the soul.

JACKSON OF MOUKDEN. There is an unusual spiritual appeal as well as an extensive fund of missionary information in this pathetic account of Arthur Jackson who gave his life for China after ten weeks' heroic fighting against the plague epidemic. An effective book for mission study circles.

ION KEITH-FALCONER OF ARABIA. The life-story of this Scotch missionary to the Mohammedans in Arabia is not so well known as many others. Nevertheless it is not wanting in deep interest and appeal.

Any of the books reviewed on this page may be ordered from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo. Prices quoted include postage. Write us about any book which you may have in mind. We can supply any book in print at publisher's retail price.

PASTOR I. D. FARMER and his church at Bentonville, Ark. reported fine progress in his meeting up to April 12th and was to continue until Easter. He was being assisted by Rev. J. C. Hafley of Collinsville, Okla. and by the Misses Brewer of Davenport, Okla., singers. There had been thirty-seven professions with a week still ahead. Brother Farmer renewed his subscription to the HERALD and said he expected to send in a list at the close of the meeting.

HORACE BLACKSHEAR arrived on his first pastoral charge, Conway, Ark. the first Sunday in March and reports progress along all lines. Sunday school and Junior N. Y. P. S. growing, finances in good shape, three cottage prayermeetings, in addition to the regular prayermeeting, each week and a deepening current of spiritual life and power coming on the church.

RAY F. HOWELL took the pastorate at Delta, Colo. the first of January when the few faithful Nazarenes there were worshipping in an uncomfortable basement. They have now moved out into their own temporary tabernacle on Main street and report, "We feel like pressing on." Evangelist G. F. Jacobs recently conducted a meeting with this church in which some people found the Lord and there are some who will come into the church soon.



REV. JACOB MOSES HARRIS, the converted and sanctified Jew, recently conducted an eight day conference with Pastor J. Y. Jones and his church at Georgetown, Ill. - Brother Jones was highly pleased with the work of Brother Harris and commends him fully to our people. Brother Jones says, "Brother Harris was an orthodox Jew and a Hebrew and a Greek scholar. He was converted twenty-two years ago and sanctified wholly six years ago under the preaching of Dr. J. L. Brasher. He is straight on justification, sanctification and divine healing and is as fine as I ever dear on the second coming of Christ."

PASTOR JULIUS MILLER is much appreciated by the people of his new charge at Oconto, Wis. who say they hope to be able to keep him for many years. This is not a large church, but it is truly missionary and is reaching out to towns and country districts round about and hopes to do a splendid work this summer.

## ANNOUNCEMENTS

**SPECIAL NOTICE:** An old time campmeeting is to be held in Los Angeles, California, corner Hooper Ave. and 25th St., May 4-18. Among the many workers will be Rev. J. M. Humphrey, an evangelist of National reputation; Rev. Chas. P. Jones, one of the world's greatest singers; Rev. Wm. Washington the pastor-evangelist and Rev. E. E. Shelhammer, who has made a world tour of evangelism. This will be a great treat. Three services daily. Write Julia A. Shelhammer, 5419 Isleta Drive, Los Angeles, Phone Garfield 6179.

**NOTICE—Ohio District:** Examinations will be held for licensed preachers and deaconesses of the Ohio District at the Church of the Nazarene, Toledo, Ohio, Tuesday, April 29th, beginning at two p. m. Examination Board and all who desire to meet with the Board please take note. No examinations will be given later than Tuesday.—Frank Watkin, Secretary.

**SPECIAL NOTICE:** Members of the Alabama District and all our friends who are within reach are urged to attend the Preachers' and Workers' Convention at Cordova, Ala. April 30-May 4. Besides the splendid program which our own preachers and workers have arranged, Gen. Supt. Williams and Dr. C. E. Hardy will be present to lecture and preach each day, and on the last day Dr. Williams will dedicate our new church. Let all who expect to attend notify Rev. G. W. Franks, Cordova, Ala.—C. C. Butler, pastor.

**NOTICE—Western Colorado-Utah District:** The Annual Assembly for this District will be held at Palisade, Colo. (on the main line of D. & R. G. W.) May 29-June 1, Gen. Supt. R. T. Williams in charge. As our District is small the business sessions will not begin until Thursday morning, but evangelistic services will be held every night during the week of May 25th to June 1st. Come and enjoy this spiritual feast. Free sleeping rooms to all who come. Write G. W. Dorris, pastor, Palisade, Colo. when you will arrive.—W. S. Purinton, District Superintendent.

## COMMENCEMENT AND CAMPMEETING

The Olivet College Commencement and Campmeeting will be held at Olivet, Illinois (Near Danville, Ill.) May 8th to 18th.

Evangelist Bona Fleming, Dr. J. B. Chapman, Prof. C. C. Rinebarger are the special workers. President N. W. Sanford, Financial Secretary, Rev. T. W. Willingham, Rev. F. M. Messenger, Rev. H. A. Shirley and wife, returned missionaries from Africa; the District Superintendents of the Central Educational Zone of the Church of the Nazarene; also pastors and laymen from about 300 churches and many, many friends from other denominations will be present to help push the battle. All regular ordained Christian workers of any denomination will be entertained FREE. Lodging free to all. A reasonable charge will be made to others as to meals. Remember to pray for this Camp.

For further particulars write REV. T. W. WILKINGHAM, OLIVET, ILL.

I have received my manual and like it very, very much. It is simply fine. The editors and publishers deserve commendation.—Rev. L. T. Wells, Lindsay, Calif.

## NOTES AND PERSONALS

Evangelist W. F. Herbig of Sioux Falls, S. D. asks for special prayer for his tent meetings this summer. He says, "God gave me a tent and I am going to use it for His glory."

Evangelist F. R. Morgan, just from a good meeting at Piedmont, Mo. made a pleasant call at the Publishing House last week. He is at present at Fairbury, Neb.

Dist. Supt. Herrell writes that we have a good church building at Cooperdale, Ohio and that we are not in need of one as stated in our issue of April 9th through error. This is a new church with a live, growing Sunday school and will be a strong church.

Evangelist J. S. Martin who for some time has been engaged in evangelistic work with Brother J. R. Hunter has joined the M. E. church.

Rev. M. L. Yackley, 709 N. High St., Martinsburg, W. Va. would like to correspond with a Nazarene preacher or evangelist who may have a few vacant dates.

Pastor C. Howard Davis of Salem, Oregon has been compelled, on account of a nervous breakdown, to give up his work for the present and has moved to the country.

Mrs. Wm. McDaniel, wife of our pastor at Bradford, Pa. slipped off to glory on Friday, April 11th, after a protracted illness. Special prayer is requested for the husband and family in this time of sorrow.

Evangelist Will H. Lynn of Chillicothe, Texas has an open date in May, also some time in July and August open.

## TELEGRAMS

RACINE, WIS. Two hundred and seventy-three in Sunday school yesterday, two hundred and forty the preceding Sunday, an increase of more than three hundred per cent in sixty days. Ellis and Lowman revival opens next Sunday. Great expectations.—Oscar Hudson, pastor.

TROY, OHIO Good meeting with Evangelist Jarrette Aycock and wife. Goody number definite seekers. Twelve members received. Good offering for evangelist. Liberal donation for pastor. More than one hundred subscriptions to HERALD and *Other Sheep*. Aycocks do excellent service in helping the church.—H. C. Little, pastor.

CLARKSVILLE, TENN. Great Preachers' Convention closed tonight with house overflowing. Great interest was manifested in discussion. Trevecca College quartet captivated the audience. Dr. C. E. Hardy's message great. Dis. Supt. Collier presided to the delight of all. Forty seekers, about fifteen professions. The spirit of unity was pre-eminent.—W. F. Rutherford.

ALEXANDRIA, LA. Great opportunity in Louisiana District. Calls are coming from best centers. Dist. Supt. Akin giving full time. Evangelistic parties ready to enter fields. Must have two tents for them. Convention now in session voted to ask stronger Districts through HERALD to supply tents. Who will help us?—Mrs. G. M. Akin.

**Editor's note**—On page twelve of the HERALD OF HOLINESS in the issue of March 19th we published an appeal from the General Superintendents asking for ten tents for certain Districts, Louisiana being one of them. In that appeal interested persons were instructed to communicate with Gen. Treas. E. G. Anderson, 2905 Troost Ave., Kansas City, Mo. In publishing the above telegram, we thought wise to call attention to this detail of the plan. Write Brother Anderson at once and tell him what you, your church or your District will do toward supplying these tents.

BOISE, IDAHO Score another gracious victory at Meridian, Idaho. Seldom in these days do we see such mighty manifestations of joy. Next meeting at Nampa, Idaho, school and church combined, closing twenty-seventh, then Oakdale, California. It pays to pray.—Fred St. Clair.

HUTCHINSON, KANSAS Organized church at Ford, Kansas April 13th with thirty-four charter members, thirteen men and their wives among the number. Several other families ready to come, all of the very best people of the country. Rev. August Brandes called as their pastor.—Arthur C. Tunnell, District Superintendent.

NASHVILLE, MICH.

Michigan evangelistic campaign sweeping with great victory. More than one hundred seekers at altars. Over three thousand dollars raised for home mission work. Wonderful dedicational service Bay City, sixteen hundred dollars raised for indebtedness. Preaching by Dr. Matthews stirring and blessing saints and bringing many to the altar.—C. P. Roberts, District Superintendent.

## FREE TITHING LITERATURE

We hereby offer free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the new pamphlet "Winning Financial Freedom" to furnish one copy to every member of the official boards of his church and to the Presidents and Secretaries of both the Women's Home and Foreign Missionary Societies; also, a reasonable number for the more influential members. This offer will stand until July 1st. Please give your denomination and mention the HERALD OF HOLINESS.

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"We enjoy the HERALD OF HOLINESS very much and think it the best church paper in circulation." Verna Floyd, Oklahoma.

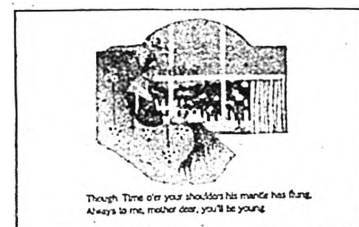
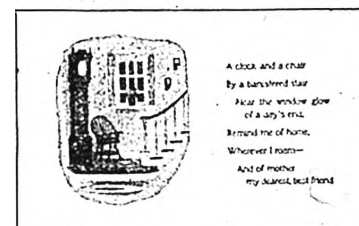
## Mothers' Day Supplies

(Mothers' Day will be observed on May 11th. Make your plans early.)

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## REQUESTS FOR PRAYER

A sister from Tennessee requests prayer for her husband that he might be saved.

"Please pray for my wife who is suffering with a bad goitre, that she may be led aright, for healing or operation."—J. W. S., Idaho.

"Pray for the recovery of a young girl who is suffering from a sore ankle and that her limb will not have to be amputated. Also pray for her soul that she may be saved to the uttermost."

A sister in Pennsylvania requests prayer for a friend, that her hearing may be restored.

"Pray for the salvation and safe keeping of a poor wandering boy, also for the salvation of our children."—Mrs. J.

A sister in Texas desires prayer for a neighbor who has not been able to walk for fifteen months, also for her husband that he may receive the Holy Spirit.

"Please pray for the Lord to heal my body, also for the healing of my husband."—Mrs. Emma House, Ark.

Pray for the healing of a daughter who is afflicted with tuberculosis.

Prayer is requested for a sister in The Dalles, Oregon who has undergone a serious operation.

## DEATHS

## OLDEST MAN IN WAREHAM, MASS. PASSES AWAY AT 100 YEARS OF AGE

Calen Humphrey, Wareham's oldest citizen, who celebrated his 100th birthday on September 2, 1923, passed away January 20, 1924.

Mr. Humphrey had a career that was successful and varied. At different times of his life he was a cook on a fishing vessel, a prospector for gold in California, a school teacher, a town official, a groceryman, a surveyor, justice of the peace, and dealer in real estate, besides being a cranberry grower.

He was born in South Carver September 2, 1823, where he lived until the age of eighteen, except for a period during his 16th year, when he went to sea as a cook on a fishing vessel to the Grand Banks for \$10 a month.

After attending Grove Academy in Hopkinton, Mass. Mr. Humphrey became a school teacher, teaching successfully for over eighteen years, two years in Middleboro, two in Carver, and fourteen in Wareham.

In 1850 he was one of a party of twenty-five who went to California by way of Panama in the gold rush. He remained in the West until 1853, then returned to Wareham.

He was a member of the Wareham School Committee for fifteen years, and practiced surveying. He owned considerable land and was a cranberry grower.

Even in his declining years Mr. Humphrey was very active and retained a keen interest in all matters pertaining to the town. His eyesight was remarkably good and he seldom used glasses. In his 100th year he was far more active than many of fewer years and retained his faculties nearly to the end. His death came as the result of a decline due to old age.

He was an active member of the Nazarene Church, which he attended and supported up to within a short time of his death. When we dedicated our new church last October, he was out to all three services on Sunday and gave us the liberal offering of \$500.00. Mr. Humphrey has been a Christian for over eighty years. He is the last of a long-lived family of eight, all of whom lived to be over seventy years.

The funeral service was held from his late residence. The writer officiated assisted by Rev. H. W. Boyd, pastor of the Congregational Church.

The passing of this aged man removes one who had long been considered a remarkable man, who lived a model life and had lived during the lives of twenty-five of the twenty-nine presidents of the United States. Few men are allotted so many fruitful years here on earth and there are few who made such good use of them. On Friday night before he died, the writer called and read the 14th chapter of St. John and prayed. I then asked him if he could understand. "Every word," he said. I said, "You'll soon be home Brother Humphrey." He replied, "Yes, just a few hours more here."

Sunday morning at 7 o'clock God's Charlois swung low and he was not for God took him. "Let me die the death of the righteous, let my last end be like that of his."—Rev. T. W. DeLong, pastor.

BUMPS—Hughia Katherine Bumpus was born November 1, 1900 and died January 9, 1924. She was the daughter of Mr. and Mrs. Hugh Bumpus and is survived by her father, two brothers and three sisters. She hardly knew a mother's love as she was only six years old when her mother died. She was lovable and affectionate, and very devoted to her father. When quite young, she gave her heart to Jesus and united with the Nazarene Church at Lulewort, where she was an active member until the church disbanded. She then joined the Methodist Church at Martha's Chapel and was a devoted member until her death. She was also an active member of the young people's missionary society and enjoyed attending the meetings as long as her health permitted. She was a sufferer for nine months, but she was always cheerful and never murmured or complained against her condition. She bore her illness with great Christian fortitude and while she wanted to live, she was willing and ready to die if it was God's will. Her life was short but it was spent in usefulness and service. For three years she had been a teacher, and all her pupils loved and admired her, for she was kind, patient, and

gentle; the influence of her life will live after her. Those who were associated closely with her and knew her best loved her most. Many friends sympathize with her family in their loss and bereavement.—Hazel Cocke.

HODGES—Mrs. Sarah M. Hodges died at the home of her daughter, Mrs. S. R. Jones, Jan. 18, 1924, age seventy-three years. She had lived a beautiful Christian life and was a loyal Nazarene. Her last days were days of triumph in Jesus. Her sickness was days of blessing to the saved and unsaved, she preached her experience of holiness to the last. During the last hours she called the family around her, talked to them and

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gave them such things as she wanted each of them to have of her belongings, told how she loved them and wanted them to meet her in heaven. Such beautiful words I heard as hearts melted and tears flowed in the midst of hallelujahs. As the end came near she would praise the Lord, she told of shadows, brightness and breezes from the glory world. She said, "I see husband with the children coming to meet me," told of others but best of all Jesus was with them and bade her welcome. She requested me to conduct her funeral and preach holiness. She died as she had lived, full of love and mercy. Her favorite scripture was Micah 6:8, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" which the writer used for a text at her funeral which was conducted in the Church of the Nazarene at McLenn, Texas. The house was crowded with her friends, and loved ones, God's presence was wonderfully felt during the service.—Arthur Green, pastor at Hollis.

**HENSLEY**—Mrs. Mary Langston Hensley left Calvin, Oklahoma to be forever at home on the morning of July 27, 1923. The preparation for the home going was the main business of her life, and when she came to the end of her earthly pilgrimage, expressed to her friends and loved ones a perfect and happy resignation. She came to this world in South Carolina July 2, 1863, and was converted at the age of fourteen, practically giving all of her years to the service of God, whom she loved devotedly. From her conversion to 1906 she was a member of the Missionary Baptist Church, at which time she professed entire sanctification and joined the Church of the Nazarene, which relation she maintained until her departure. Her church ever had a more faithful member, and the Church of the Nazarene at Newburg sustains the loss of one of its very best members, the community one of the best neighbors and friends. She was married to Esdr Hensley December 9, 1880, who preceded her to the home of the saints. She was a true wife, a loving and devoted mother. She leaves four sons and three daughters to await the morning of the first resurrection.—Her pastor.

**MICHAELS**—On February 22nd at North Bend, Oregon our precious sister, Della Michaels was transported from earth to heaven. Sister Michaels was a prominent member of the Church of the Nazarene, at Onaway, Idaho. She had moved to Marshfield, Oregon, where God used her in the organization of a Nazarene Class and she also had started a Sunday school all alone. She was a real disciple of her Savior and was always ready to do something for Him and for those who are in sin. She had been planning to come back to her home again this spring but God in His All-knowing wisdom had something far better for her. Sister Michaels was born in Nebraska and was forty-five years old and is survived by one son Everett and two daughters Edna and Margaret, who have come back to Onaway and have moved into their mother's house. The funeral services were held at the Church of the Nazarene at Onaway, Idaho, Friday February 29th. A large audience was present testifying of the love for our sister. Rev. D. Swarth, her pastor, Rev. W. Irwin of Colfax and Rev. A. Gilliam of Princeton, Idaho, former pastors conducted the services.

**KINCAID**—On February 23rd at Onaway, Idaho the oldest son of Brother and Sister H. Kincaid, members of the Church of the Nazarene of Onaway, Idaho went to Jesus. He was six years old and had been converted for seven or eight months and during those months really lived the life of a child belonging to Jesus. When taken sick, he turned himself completely upon the Lord and though he liked to be healed by the Lord, he often said that he also would like to go to Jesus. Just before he passed away he told his mother that he knew that he was going to be with Jesus and he asked her to go and lie down, because she was so tired out. He fell asleep and Jesus took him and right after his departure a most beautiful smile crept over his face, almost making those around believe that he had not gone. The funeral services were held at the Onaway Church on Monday February 26th. The children of the Sunday school, the Children's Missionary Prayer-band and some of the young folks of the N. Y. P. Society took part in the services. Rev. D. Swarth, the pastor and Evangelist Fred St. Clair conducted the services.

**SMITH**—Edward Kendall Smith, husband of Rev. Meda Clifford Smith of Onset, Mass. departed this life Wednesday morning, March 12, 1924, following a short illness with double pneumonia. Had he lived until April, he would have been sixty-two years of age. He had been suffering for some time with a heavy cold. On Sunday, March 2, while on his way from his home in Onset to Middleboro, Mass. to attend the funeral of his aunt, Mrs. Mary O. Thomas, he contracted more cold. Too ill to return to his home, he was taken to the home of a friend in Fall Brook, near Middleboro, where he died. He suffered greatly at the last, but was sustained throughout by faith in Jesus. He left every assurance that all was well with his soul. The last months of his life were months of victory, and when the summons came, he was ready for the crossing. He was born and lived the early part of his life in Middleboro. He is survived by his wife, Meda Clifford Smith, and one brother, Will S. Smith, former postmaster at Onset, Mass. The funeral service was held in the Church of the Nazarene at Wareham, Mass., and was in charge of Rev. T. W. DeLong. Brother DeLong spoke from words found in Isaiah 38:1. Interment was at Point Independence, Onset.

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Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.  
Willie F. Anderson, 472 Alvey Place, Pasadena, Calif.  
Jarvis and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.  
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G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.  
A. F. Balsmeier, 612 Taylor St., Topeka, Kansas  
Phoenix, Ariz.....April 18 to May 4  
Glendale, Ariz.....May 9 to 23  
Lula E. Barnard, Song Evangelist, 477 Fifth St., Lowell, Mass.  
T. E. Beets, 333 Orange Ave., Long Beach, Calif.  
M. L. Baltzore, Box 0107, Millan, Ore.  
C. E. Belue, McLean, Texas  
Henry Bell, Denison, Ia.  
James M. Bell, 3316 New Hampshire Ave., Washington, D. C.  
F. H. Benjamin, Song Evangelist, 226 S. 8th St., Vincennes, Ind.  
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J. E. Bracher, Crestview, Fla.  
Zula and Myrtle Brewer, Singers, Box 54, Davenport, Okla.  
J. A. Broadfield, Botham, Okla.  
Lawson and Irene Brown, 600 Cypress St., N. Little Rock, Ark.  
Elmer L. Buck, 2219 1/2 East Ganss St., Jackson, Mich.  
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F. C. Brown, 311 Frost St., Portsmouth, Ohio (Trout 35260)  
Lyman Brough, Pottersville, Mich.  
C. C. Burton, Delmer, Ky.  
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W. R. Cain, 515 South Vine St., Wichita, Kansas  
Newman Grove, Neb.....April 15 to 27  
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James E. Campbell, Song Evangelist, 1535 S. Armstrong St., Kokomo, Ind.  
Dallas, Texas.....April 23 to May 11  
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Rescoe C. Carroll, Pianist, Cedar Hill, Texas  
Rotan, Texas.....April 18 to May 4  
Dr. Edw. E. Carr, 6488 Dorchester Ave., Chicago, Ill.  
C. C. and Flora Chatfield, 1218 Grand Blvd., Hamilton, Ohio  
Kent, Ohio.....May 19 to June 1  
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J. A. Collier and wife and Collier Band, Pilot Point, Texas  
Prof. C. C. Conley, 580 1/2 North Howard St., Akron, Ohio  
J. H. Crawford, Hooker, Okla.  
W. F. Clegburn, Bethany, Okla.  
E. M. Cornelius, Princeton, Ind.  
Ernest Correll, Wilmot, S. D.  
F. W. Cox, Box 441, Lisbon, Ohio  
Owensboro, Ky.....May 14 to June 1  
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Marion DeVoll, Diagonal, Iowa  
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B. H. Edwards, 1808 E. Central, Wichita, Kansas  
C. P. Ellis, Box 34, Montrose, Colo.  
I. M. Ellis, Ontario, Calif.  
East Palestine, Ohio.....April 18 to May 4  
W. E. Ellis, Box 453, Ada, Okla.  
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Elk City, Okla.....May 9 to 25  
C. E. Ellsworth and wife, R. 9, Greenfield, Ind.  
Theo. Elms and wife, 214 Beach 145 St., Neponset, L. I., N. Y.  
George W. Erskine, Millfield, Oregon  
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Pons Fleming, Ashland, Ky.  
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John Fleming, 817 Holt St., Ashland, Ky.  
Vincennes, Ind.....April 18 to 28  
Science Hill, Ky.....May 2 to 12  
Williamson, W. Va. (Camp).....May 15 to 28  
J. E. Gear, Olivet, Ill.  
Newton, Kansas.....April 17 to May 4  
C. J. Garrett, 208 North Agate St., Paola, Kansas  
Mrs. Stella Gassaway, 1112 Seventh Ave., Terre Haute, Ind.  
W. R. Gillet Olivet, Ill.  
Greenleaf, Mich.....April 22 to 27  
Lansing, Mich.....April 29 to May 4  
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G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.  
Ira E. Hammer, 719 Penn. Ave., S. Jamestown, N. D.  
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G. M. Hammond, Wilmore, Ky.  
W. W. Hanks and wife, P. O. Box 306, Ashland, Ky.  
R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.  
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