

Herald of Holiness



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WHOLE NO. 634

Saving the Faith and Saving Souls

HE is a zealous man for his church, he will protect the church and save the creed if he loses his own soul." The speaker was only half in earnest, but his words stirred me in a peculiar manner. We all know the creed must be saved. We can give no quarters to Modernists or other apostles of doubt. We can suffer no man among us who is not straight on the essentials of Biblical theology. We must not fall victim to the smooth words of any who would confuse us on the question of sin and its remedy. We must live and die by that true catholicity of faith which is summarized as what is "Always, every where, and all the time believed."

Still orthodoxy is not salvation, and fidelity to the creed may exist in the absence of revivals. Saving the faith is a worthy work and one in which many noble men are engaged; but "faith," in the sense that we are using it here, has to do with intellectual concepts, while the world needs a change of heart.

A heretic may be converted to the true doctrine and still not be converted to Christ. One may die for "what we believe" and still not be a genuine disciple of Christ. Men may even preach the truth in the spirit of falsehood, and they may backslide in the very act of combatting error. Especially, they may sound out the word of God "in word only," being all the time entirely void of power.

Some time ago, a popular lecturer was telling me that he had given a certain lecture on a certain subject bearing on Bible geography and history several thousand times. And he added the statement that he had had thousands of conversions as a result of delivering this lecture. I must have looked my incredulosity, for immediately he said, "And the conversions were genuine, for I required of every one that he hold up his hand and take a solemn vow, a vow which I made as serious as an oath, that he would and did now take Jesus Christ as his Savior, and you know that you have had a conversion when you can get them to do that." There was no room for argument on the subject, for the speaker was *sure*. Still I could see that all this men could do who were moved by nothing deeper than an intellectual impulse, and that there remained a question as to whether the great depths of the soul had been stirred to a sense of guilt and sin, followed by genuine repentance, leading up to the place where one believes "with the heart" and receives that inward peace which comes only as a result of free pardon at the hand of our Sovereign God.

A good man was rejoicing that through the means of a certain ministry the people of his community who had been "holiness fighters" had become convinced that sanctification is really a second work of grace and "Now they are for it." I asked him interestedly if any of them had obtained the experience of perfect love. Then I asked him if any of them seemed to be earnestly seeking to be made

clean within. But he was so pleased to think that they had been "convinced" that the fact that no radical change had taken place in their hearts and lives did not seem to trouble him.

And it seems that many of us can sing about "the faith of our fathers" with more stateliness than vitality. And when the creed is safe, we do not worry about souls. When men *believe* right we are prone to think they are right, ignoring the requirements for the new birth, heart holiness, and other "weightier matters."

The Mania for Making Rules

OUR own General Assembly was on and memorials galore were passing to the committees, while motions for legislation covering isolated and even just probable cases were being offered and urged; a man whom I had known and respected for twenty years and who is widely traveled and well informed, called me aside and said, "Within the last ten or fifteen years I have attended many general meetings of the various denominations, and I have found the Baptists and the Christians (popularly called the Campbellites) about the best united on matters of faith and practice of any of them; and yet, you know, they have few written statements and almost no binding resolutions. Aside from the effect of Christian love among them, the fact that they know that no one is going to try to pass some statement of creed or resolution of method through the convention, and thus bind them to something contrary to their personal convictions or preferences, seems to set them all at ease and they carry out their programs with the fewest misunderstandings and in the best of spirits."

No one can get around the fact that the New Testament is replete with principles and negligible on petty rules. The menu of the Christian breaks the bounds of the Levitical law and sets out the principle that "every creature of God is good and nothing to be refused if it be received with thanksgiving." This does not mean that every Christian can eat and drink everything, but it does mean that the restored conscience of the sanctified individual is considered a sufficient guide without the laying down of rules as to eating and drinking. New moons, holy days, and many other matters of judgment and fancy are left to the conscience of the intelligent, Spirit filled Christian.

This is no plea for looseness, rather it is a suggestion of the necessity of firmly following one's own convictions and just as firmly refusing to be judge of "another man's servant." The Christian life is not to be a rule of thumb affair in which each is the slave of another's fancy: it is the course of "twice born" men through a world which is filled with temptations and problems which are somewhat "different" in each one's case, and amidst which the

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

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Holy Spirit alone is a competent guide. A man whose will is wholly surrendered to God, whose affections are entirely purified, whose intellect is fairly well developed and whose conscience is true and tender will track the New Testament line of "Faith and practice" pretty well without a large number of confusing, man made laws. We need a simple statement of doctrine and we need an outline of principles of conduct and service, but these must be founded upon the clearest principles, and must, therefore, be faithfully accepted and observed. The inward power of Christ in the soul is of more force to direct the Christian course aright than all the six hundred precepts of the Pharisees.

SANCTIFIED ESTIMATIONS

THE word "great" occurs but seldomly in the New Testament. There seems to be somewhat of the sentiment of the great French preacher who said, "No one is great but God." Even the miracles are recorded amidst an atmosphere of sacred awe that would be marred if the writer should attempt an estimate of their comparative size and value. The words and works of God's Son and His apostles speak for themselves and impress their relative importance unassisted by "ready made" commendations. "By their fruit, ye shall know them."

It is, perhaps, just as religious to over estimate as to under estimate. And if one could always be sure that the "booster" is not fishing for a return of the compliment, the high sounding things which we say about one another might be winked at.

But in the interest of truth and for the sake of illustration, may we not be reminded that, counting from the common level of the ministry of any church or movement, only one minister in every two hundred can be properly named as "out standing" and, therefore, in even an approximate sense "great?" This is by no means to the disparagement of the one hundred and ninety-nine "common" preachers, for they are, after all, the ones who do nearly all the work. The Church would have been extinct centuries ago if it had been very largely dependent on "great" preachers, and the Church of the Nazarene owes but a small debt, comparatively, to "great preachers." But this is all the more reason why we should be Christian and true in our estimates and in the language which we use in describing men and occasions.

Come to think of it, you and I (both words singular in meaning) ought to know that things in which we play a very vital part

must certainly be of moderate consideration. What do you say that we confine our superlatives and highly qualified comparatives to men who are not too closely related to us and to occasions in which we played but an inconspicuous part? This will save us from some criticisms that are embarrassing to our friends.

THE LETTER AND THE SPIRIT

EXTREMES are frequently much closer together than a means and one extreme. It is claimed that under some conditions warm water will freeze more quickly than cold, and many of us know that it is possible to "laugh until you cry." But it also frequently happens that fanaticism and compromise are very close neighbors and that "he that thinketh he standeth" is in reality on the verge of a fall.

A little while ago a man was merciless in his reference to the "compromise with the popular crowd" on the part of one of his brethren, and within a few months was forced to confess to the crime of adultery himself. Now we should reprove sin wherever we find it, but we can backslide fighting sin. It might even be better to use tobacco than to reprove its use in the spirit that some manifest whenever they "pitch into it." Worldly as the lodge is, it must not engender bitterness in the heart of the opposer. Not many Roman Catholics are converted by sermons and lectures on Catholicism, though I know of a goodly number who have been brought to Christ through the preaching of the Gospel.

The letter is reformatory in its mission; the spirit is regenerative in its work. "The letter killeth, but the spirit giveth life." The letter is enslaving to "rules of thumb" and to details of externals, the spirit brings freedom and establishes principles. "Can one be a Christian and do this or that?" is language which usually marks out a legalist and warns of the presence of a criticising, exacting mind. "Love is the fulfilling of the law" is the testimony of the heart which has been changed by grace. Not that this latter would ignore and break the law, but that he would pass on to inner heart obedience to it. There is no certain "outside" badge of New Testament piety. Separation from worldly associations, abstinence from any and every questionable practice and habit of life, the plainest and most exemplary manner of dressing the body and even the most faultless form of religious work and worship may consist with a heart that is cold and irresponsive. There is no substitute for "Christ in you, the hope of glory."

THE EVILS OF TOBACCO USING

ANTI-TOBACCO people quote the stupendous figures which represent the growth of this industry within the last twenty-five years as a warning to the nation, while the tobacco people quote the same figures to show the popularity and, by intimation, the harmlessness and helpfulness of the habit. America now consumes an av-

erage of five and one-half pounds of tobacco per capita a year and is the greatest tobacco using country in the world, Belgium excepted.

But it is a question whether tobacco using can ever become other than a personal matter or not. That is, every one must decide for himself what he will do about it; so I offer the following facts for consideration:

(1) Tobacco using is expensive from the standpoint of money.

(2) Tobacco is not a food, hence, is not necessary.

(3) Tobacco using is injurious (especially to the young who are the ones who usually begin the habit) to the body.

(4) Tobacco using blunts the social sensibilities as is proved by the fact that, nowadays especially, smokers have no respect for the rights of non-smokers, but insist on smoking even in cafes and other places where non-users are compelled to go.

(5) Tobacco is not a medicine and does not cure disease, though it is really the cause of many dangerous diseases.

(6) Tobacco using is almost invariably associated with the habits of the boy who gets into police court and seventy-five per cent of all criminals use tobacco. Also, it is connected with the lives of immoral people almost without exception, therefore, we must reason that it does not possess any uplifting value whatsoever.

(7) The only returns that the tobacco user really gets for all his outlay of money, pains and inconveniences is a passing deadening of the sensibilities, too slight and too temporary to be of value, even if it were an actual good instead of merely a deception.

Now suppose that we let all the ignorant people go and use tobacco, but let all who really "know better" quit or refuse to take it up in the first place—isn't this fair? Then what would you do?

IF I OUGHT TO I CAN

An impossibility cannot be a duty. A thing may be idealistic in the abstract, but it cannot become a demand upon an individual unless that individual has power and opportunity to approximate the standard and to execute the service which it requires.

All the hungry children in the world should be fed, but it is my duty to feed so many of them as my ability will permit. The heathen ought all to have the Gospel, but my responsibility to them is measured, not solely by their need, but my ability to take or send the Gospel to them. My heathen are just those whom my ability and opportunity have made mine.

And moral and spiritual standards, likewise, presuppose the natural or the supernatural ability to measure up to them. If man ought to be holy, then he can be holy. If he should live a life of victory over the world, then he can live such a life. No man will go to hell who could not have gone to heaven if he had used the best light and opportunity that he ever had or might have had.

Why We Teach the Eradication of Carnality

By A. M. HILLS, D. D.

NUMBER THREE

V. WE BELIEVE THAT INDWELLING SIN CAN BE ERADICATED FROM THE HEART BECAUSE OF THE DOCTRINE OF SPIRITUAL CIRCUMCISION.

FIFTEEN or twenty years after Abraham was justified he was called to be holy, had his name changed, and he was circumcised. The spiritual meaning of this was taught by Moses in Deut. 30:6, "And Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live." (R. V.).

This spiritual meaning, the removal of something from the heart, was also taught by Jeremiah, "Circumcise yourselves to the Lord and TAKE AWAY the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem" (Jer. 4:4). St. Paul endorsed that spiritual meaning when he wrote, "Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29).

Undeniably something was removed from the physical being by circumcision. Jeremiah said that something was thus to be TAKEN AWAY (not suppressed) from the heart; and Paul reiterates the idea that something is to be removed from the heart by a spiritual circumcision. He explains what he means in Col. 2:9-11, "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh (sarx) in the circumcision of Christ." Bishop Ellicott says, "'the body of the flesh' in this passage is synonymous with 'the body of the sin' in Rom. 6:6."

Dr. Steele of Boston University, says, "We call the attention of every Greek scholar to the strength of the original noun 'putting off.'" It is a word invented by Paul, and found nowhere else in the Bible nor in the whole range of Greek literature. To show the thoroughness of the cleansing by the complete *stripping off* and *laying aside* of the propensity to evil, the apostle prefixes one preposition (apo) denoting *separateness* to another (ek) denoting *outness* (and joins to the stem of a verb denoting to strip or unclothe) and thus constructs the strongest conceivable term for the entire removal of depravity.

When I was a student at Yale University, President Dwight declared that the Commentator, Augustus Meyer of Germany, was the greatest New Testament exegete living. Professor Schaaf of New York called him the prince of exegetes. This Meyer thus comments on the above passage, Col. 2:9-11, "Spiritual circumcision, divinely performed, CONSISTED IN A COMPLETE PARTING AND DOING AWAY WITH THIS BODY OF SIN, in so far as God, by means of this ethical circumcision, HAS TAKEN OFF AND REMOVED THE SINFUL BODY FROM MAN, LIKE A GARMENT DRAWN OFF AND LAID ASIDE."

And yet, in the face of God's own interpretation of this rite, and His plain declaration that God removes "the body of sin" (sarx)

"the old man" of depravity from us in sanctification, and the testimony of the best Greek exegetes of the world as to the unmistakable meaning of the words, a Keswick speaker makes the astounding declaration that "there is not a line of Scripture to support this position!"

We would also ask another Keswick speaker if this Bible teaching about spiritual circumcision warrants him in saying, "Every part of Scripture teaches the retention of corruption in man to the last hour of life." These assertions are something amazing.

VI. WE BELIEVE THAT INDWELLING SIN CAN BE REMOVED FROM US BECAUSE OF WHAT GOD SAYS ABOUT PURITY AND BEING PURE. In Titus 2:14, we are told that "Jesus gave himself for us that he might purify unto himself a people for his own possession." Now can Jesus do no better work of purifying in us, than to leave us still infested with carnality and a spirit of alienation from God? Did the Son of God come from heaven to suffer death for a work so superficial and trivial? We cannot believe it for a moment.

People who are already Christians are exhorted to "PURIFY their hearts" (James 4:8). The Bible says a great deal about being PURE and having PURITY. It must be a state of grace highly pleasing to God. He has set His heart upon sanctifying us so that we may have it. Now this is one reason among others why we cannot accept the doctrine of suppression, it is not *purity*. The Bible has nothing to say about the suppression of indwelling sin, but says much about its removal. *Suppression* is not hinted at in the blessed Book; but it does urge upon us *purity*.

Purity means freedom from defilement, unmixed, unpolluted. If anything is compounded with anything else it is adulterated and not pure. Water or air mixed with anything else is not pure; and also the heart filled with depravity is not pure. A servant may sweep a room and not sweep under the mats: the dirt is left hidden and suppressed. It is a good example of suppression, but it is not purity. So sin though held down and subdued, is still sin, and the heart that has it is not pure. Hence suppression is only impurity.

UNDER GOD'S CARE

By ANITA M. FITZ

Troubles, dangers may assail thee,
Rough and thorny be thy way.
But His promise cannot fail thee—
God himself shall be thy stay.
By His Spirit He shall teach thee
How thy needs are all supplied;
That no evil e'er can reach thee
While the Lord is by thy side.
Strength in weakness now is,
Pressing onward to that promised land,
To the endless years of blessing,
Ever more at God's right hand—
Till within the home of glory,
Purchased by the Savior's blood,
Thou shalt tell the wondrous story
How He led thy steps above.

Some teachers tell us that this is the highest state of grace possible in this life, and they teach nothing more. But God pronounces no blessing upon it. Jesus says, "Blessed are the pure in the heart: for they shall see God." This is in the present tense, so there must be people who have *pure hearts* and *purity*. To teach otherwise is to teach contrary to the Word of God.

VII. WE BELIEVE OUR MORAL BEINGS CAN BE DELIVERED FROM THE POLLUTION OF DEPRAVITY BECAUSE OF WHAT GOD HAS SAID ABOUT "PERFECTION" AND BEING "PERFECTED." The adjective "teleios" is used in the New Testament many times. It means "brought to completion" "fully accomplished" "fully realized" "without short-comings" "perfect." It is used of persons ten times. Nouns and verbs derived from it are numerous. We have such expressions as "Let us cleanse ourselves from all defilement of flesh and spirit, PERFECTING HOLINESS in the fear of God" (2 Cor. 7:1). "Wherefore leaving the doctrine of the first principles of Christ, let us press on [or be borne on] unto PERFECTION" (Heb. 6:1), R. V. "Above all these things put on love, which is the bond of *perfectness*" (Col. 3:14, R. V.). "Let us therefore, as many as be *perfect*, be thus minded" (Phil. 3:15). "Ye therefore shall be *perfect*, as your Father in heaven is *perfect*" (Matt. 5:48, R. V.).

The Holy Spirit surely meant something when He used this language, and these terms signify something that is precious to the heart of God. We believe we can get a valuable hint at the meaning of these terms from 1 Cor. 3:1-3. St. Paul said the Corinthian Christians were *carnal* (sarkikoi) even babes in Christ, and not spiritual (pneumatikoi). It seems, then, that the "mature" "developed" "perfect" Christians would not be "carnal" "subject to the propensity of the flesh" or depravity, but would be pneumatikoi, SPIRITUAL. We may believe this is what Christian perfection is, a cleansed sanctified moral nature, from which innate depravity has been removed, replaced by the indwelling Holy Spirit.

Just here we hear objectors exclaiming, "Perfectionism!" "Perfectionist!" "Absolute Perfection!" "Sinless Perfection!" The Rev. E. W. Moore well says, "The phrase 'Sinless perfection' is the Devil's scare-crow to frighten God's people from the finest wheat. People are much more afraid of the doctrine of *sinless perfection* than they are of the practice of sinful imperfection."

Evangelical perfection, as revealed in the Bible is not "absolute perfection." God only has absolute perfection. Our perfection is derived and inwrought by His grace.

Neither do we use the phrase "sinless perfection." There was a short-lived, small sect in the last century that did use the phrase. Some of the advocates claimed "Never to have sinned." Others meant by it "that they could not sin." Neither of which the Bible teaches.

Instructed holiness preachers never use the phrase "sinless perfection," since sins forgiven and sin removed leave scars and infirmities which look like sins. Reader Harris wisely observed; "all intelligent believers are agreed

that there is in this life no such experience as 'sinless perfection;' that is to say, a state in which the believer will not be tempted, will not be liable to fall, and will not need the abiding presence of Christ."

A Grave Danger

By REV. J. G. MORRISON

ONE of the most threatening dangers that confronts the Church of the Nazarene, is for people to make the obtainment of the blessing of entire sanctification a sort of finality to their spiritual efforts.

This, we fear, obtains in many places. And it is not always the fault of the people that they do, in a measure, cease to put forth a mighty struggle for something else, something that holiness is just the preparation for, as soon as they experience the blessing of full salvation.

Our ministry, to too great an extent, has, we fear, preached so faithfully on the first work of grace and then on the second work of grace, and have so constantly swung around these two great events in the lives of the genuine Christian, is to utterly fail to indicate to their hearers that both works of grace were only the preparation for a most intense and burning activity to reach the unsaved people about them.

Too many of our people are content to maintain only a faith that keeps them saved, and will testify with glowing hearts to the fact that they are "saved and sanctified," and yet have little or no faith for the salvation of the neighbor across the way, the unsaved son or daughter in their own homes, or the lost multitudes about them. They have climbed aboard, so to speak, of the good ship "Full Salvation," and seizing a deck chair, or spreading a hammock, have rested from their efforts, happy in their own salvation, and almost unmindful of the jostling multitude hastening to the pit; whose hearts like muffled drums are beating funeral marches to hell!

Such a condition means that people will soon atrophy in their own souls, degenerate into a shallow experience in the matter of personal salvation, be content with the monotonous round of regular church life, satisfied with a routine prayermeeting, a little effervescent testimony service, and a good sermon on the blessings that such a soul fondly believes it possesses. Thousands that we know of, are in that fix now, in some other holiness denominations, and we are alarmed lest the same condition shall prevail in the Nazarene Zion. How easy for one who can exultantly say, "saved and sanctified and kept," and yet not have a burden, an ache, a broken heart, or a weeping agony over the lost about them, to degenerate into a "oncer" at the Sabbath services, a "rider" on the faith of others in the church, a "warmer" at some one else's fire during the prayermeeting, and a general all-around bit of useless ecclesiastical lumber, when it comes to getting down a genuine revival from heaven that will sweep the unsaved outsider into the Kingdom of God!

Is there a cure? We answer that there certainly is. First, the ministry must sound a mighty note of "service for the lost," that is to characterize every truly saved and sancti-

fied soul. We have been so afraid of that word service, because of the inane, backslidden use of it in some other churches, that we have, largely speaking, blue penciled it out of our religious vocabulary. It must be restored. It is clearly, ringingly taught in the Holy Word. Through service only can we show the world that we have really got the experiences that we profess.

In addition to sounding out a loud, insistent cry for devoted zeal for the lost on the part of our sanctified constituency the ministry should recognize that there is such a thing as a person having a very fair faith for his own salvation, and yet have little or no faith for the achievement of salvation for others.

The law of faith should be studied and preached so that we may show our people that it is really a channel between the soul and God. That, when we put up a perfect faith for forgiveness, we obtain it, and that when we put up a perfect faith for holiness of heart, God operates over the channel of our faith, and accomplishes for us the thing we perfectly believed for. And that we stop right there, and fail to put up a faith of any considerable moment for achievement, is the reason we achieve so little. The ministry must sound forth a great message on achieving faith, as distinguished from, and in addition to, faith for one's own personal salvation. When our people are stirred to believing for a real victory outside of their own personal salvation, God will operate over that faith, and victory will come.

This must be true, or else much that our Lord taught in the Scriptures is not applicable to us, or useful for this day and age. He says that "All things are possible to him that believeth," He further adds that mustard seed faith will move a mountain, and that cannot be explained away into a mountain of difficulty, or a mountain of something else; no, it was a veritable dirt mountain, and was in all probability, Mt. Olivet. So much is faith for achievement, as contradistinguished from faith for personal salvation, exploited in the Holy Word, that we find ninety-five per cent of references to faith in the Bible, are faith for salvation.

It can be safely said, we believe, that most of our people are now maintaining a very satisfactory faith for their own salvation, but it can also be safely said, we fear, that not many are maintaining a very perfect faith for achievement. Otherwise, why is there, comparatively speaking, so little being done. Some churches are barely holding their own, others are slowly falling behind in their membership, while others are developing the inevitable group that can go complacently 'round and 'round, and claim to be saved and sanctified, and yet see no one reached from one year's end to the other.

If the ministers will pour out their hearts on the Nazarene worshipers on this matter of making full salvation a finality instead of

the "commencement day" for a mighty achievement for the salvation of others, our people will awaken to the need of the hour, and we will be saved from the desert winds that have dried other holiness peoples up till they testify and pray, and achieve—nothing!

If the pulpit will get a great agony of heart for the lost, till it can, and does put through a perfect faith for delivering holy power onto the unsaved around it, the people will awaken. Instead of being satisfied with a good shouting testimony meeting, we will insist that it must be accompanied with a meeting that breaks our hearts with tears, agonizes in sorrow stricken prayer, and doubtless comes later on with rejoicing bringing its sheaves with it.

MITCHELL, S. D.

Studies in Revelation

By REV. F. M. MESSENGER

Article No. Fourteen

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years" (Rev. 20:1, 2).

WE are told that Satan is cast into the bottomless pit and shut up that he should deceive the nations no more till the thousand years are fulfilled. It seems very clear to us that there is now to be a period of a thousand years—another period, dispensation, or æon,—in which the world will find rest from the ravages of Satan, where sin and sickness will not be known, where Christ with His bride will reign over the people as God with Moses once ruled over Israel, only in a far more perfect manner. The saints have been raptured, they have been given their glorified bodies, raised in incorruption, in glory, in power; they have their vile bodies fashioned like unto His glorious body (Phil. 3:21) they are like Him as John foretold (1 John 3:3) and they now rule like Him, i. e., with a rod of iron. (Rev. 2:27; 19:15).

John now sees their thrones, (Rev. 20:4) and judgment was given unto them; he also sees the martyrs of the great tribulation here, those that were beheaded for the witness of Jesus, which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. These were the gleanings, says Blackstone, of the raptured saints; we believe that they were represented by the five foolish virgins who went back and purchased oil, returning and finding they were too late as the door had been closed; but having oil they go back—not to flee to the wilderness with the woman Israel—to stand their ground, testify to the grace in their hearts and are martyred by the Antichrist's hordes. The word is very explicit regarding why they were martyred, they "had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands" (Rev. 20:4). These must have been here during the reign of Antichrist, and yet "they lived and reigned with Christ the thousand years," and they joined the first resurrection.

Here we find the martyrs of the great

tribulation, it is another of the errors of tradition to reckon the martyrs seen in Rev. 7:14 as those of the great tribulation, these are seen prior to the breaking of the seventh seal; seven trumpets must sound, the two witnesses appear, the rapture occur, the Antichrist and the false prophet must come before the great tribulation sets in. At this reading all these things have happened, the thrones are set and here are the tribulation martyrs in their proper order and in their proper place. "Do ye not know that the saints shall judge the world?" (1 Cor. 5:2).

The Revelation is very brief regarding the millennium period, we have to go to the Old Testament prophets to learn of the conditions which will prevail at that time. It is generally understood that the earth will be greatly revived, that thorns and briars, weeds and thistles will be practically exterminated, that the earth will bring forth plentifully and the pests, potato beetle, boll weevil and other plagues will be removed; we understand that the longevity of the human race will be greatly increased and the earth speedily repopulated, and with a strictly righteous government, Satan bound and no solicitation to evil, it will be a most glorious period; but children will be born, men and women with carnal hearts

will still exist and Satan is loosed again for humanity's final testing.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth." Here we see that there are still people on earth who have enmity against God in their hearts. The final test is made, the number of enemies are as the sands of the sea, another destruction of the wicked is accomplished, they with Satan are cast into the lake of fire and then the great white throne is set up, the rest of the dead are raised and judged, the books opened and all whose names are not found written in the book of life—each being judged according to the things written in the books—were cast into the lake of fire.

We will end this series of studies with this article. We sincerely hope that the readers of these articles have received light which will help them to study this most wonderful book more intelligently than ever before, for it is the most wonderful revelation of the Lord Jesus Christ, His love, His longsuffering, His infinite patience, ever written, but with it all His absolute justice in dealing with every human being who has ever set foot on this earth. May the good Lord add His blessing.

Soul Darkness

By ROY L. HOLLENBACK, EVANGELIST

"Walk while you have the light, lest darkness come upon you" (John 12:35).

HERE is nothing more gratifying and praiseworthy than for a soul who has been "born of God" to begin at once, and with unfaltering step continue, to grow in the grace of God. Nor could it be otherwise than that this is the normal state of Christian experience; and that any other condition is not to God's own liking. Unbroken fellowship with the Spirit which causeth us "always to triumph" is undoubtedly the experience possible through grace; and spiritual defeats, whether great or small, are not necessary at any point on the way.

But without design to weaken the confidence of any soul or to bedim its hopes of final triumph, I feel constrained to say that many, even after experiencing entire sanctification, suffer the grief of broken fellowship with God. And that I may not seem to be given to undue judgment in this conclusion, suffice it to say that I personally know of dozens who confess with breaking hearts that they have suffered inward defeats and secret breaks with God. The writer, too, must put himself in this class; for once and again have I fallen into dense soul-darkness, and at one time I lived for months feeling after God without avail. This is indeed a confession to my own shame, and by no means reflects that God failed me; but I feel it is due that the lessons these bitter experiences have taught me should be given to others.

It is quite obvious to us now, though we did not readily discover it, that there is a vast difference between "darkness" and the "heaviness" which comes to us through "manifold temptations." The latter is the occasional experience of every Christian, and it is said to last only "for a season;" but the

former comes to the disobedient soul, who for some reason steps aside from the path of light. "Heaviness" is only incidental, a drifting cloud, a dark tunnel; but "darkness" is often of long duration, even fraught at times with the "death damps" of eternity's night!

Words groan, if indeed they are at all capable, to express the feelings of a soul in this darkness—they can only be compared to the horrors of "outer darkness" itself. This darkness has come upon some with such intensity and produced such heart agony that they have become for a time mentally overpowered. The writer had a near relative who tells of living for three years in total darkness without ever knowing a cheering ray. In such times, the remembrance of former blessedness only thickens the gathering gloom, and detracts nothing from the forebodings and fearful apprehensions with which the soul is crowded.

We shall venture here a few causes for soul darkness, before offering suggestions as to how to again get into the light.

(1) The most common way for the soul to get into darkness is through some form of sin. If not through the positive commission of known sin, it may be through the doings of things which are questionable to our own mind; which things ALWAYS defile the conscience. Or it may be through the remission of some known duty, such as disobedience to a call, or neglect of devotions. These wilful omissions are sins of equal strength with wilful commissions. The very slightest break with God, by either form of sin, will bring the soul into the shadow; but as these increase to become habitual, or are multiplied, the soul enters into deeper and more dense darkness. One who is called to preach cannot long

draw back from that appointment without getting into darkness as dense as the Egyptian night. And pity is due the man who for any reason is kept thus out of the divine will, even for a short time.

(2) Commonly the soul is brought into darkness through the influence of false doctrines. One can scarcely take up with any rank form of heresy without bringing leanness to the soul, and there is danger of drifting into complete darkness and confusion. It will be remembered that "heresy" is classed as one of the "works of the flesh," and actually possesses an evil moral quality. We have seen that most of them who go after the "tongues," "spiritism," or Christian Science(?) do so at the peril of their own soul's assurance. A few brief months or years will find them in soul darkness which borders on despair.

(3) The soul may get into darkness through introspection. We have known some to get into the deepest distress of soul through undue criticism of themselves. A plant can not but be destroyed by pulling it up and looking at its roots to see how it grows. The better thing to do for it is to cultivate it, and pour on water and sunshine. Instead of groaning over ourselves doubtfully, and subjecting ourselves to harsh criticisms, and bemoanings, the better way is to pour on the water and sunshine of God's grace. Read the Bible and visit those about you who need help and salvation. You will usually find that in helping some one else into the light you yourself will be flooded with light.

(4) Another common way to get into darkness is through the spirit of distrust. The harboring and cherishing of doubts concerning God's providences or His keeping power, either in temporal or spiritual things, may lead the soul into darkness. Doubt and darkness are allied as closely as "cause and effect"; and harboring misgivings as to God's care is likely to get the soul into this fearful condition. Then once out of touch with the light, we will move about from place to place seeking to find it; and each move we make will bring upon us a more fearful sense of gloom and despair. It is far better, in that time, to "stand still and see the salvation of the Lord."

It is not easy for the soul which is once engrossed in darkness to extricate itself; and it will usually start in the wrong direction to find the light. We offer a few suggestions that may lead the soul back to its former state of light and liberty.

(1). *Settle the sin question.* This will go farther than anything else to bring light to the soul; for the sense of pleasing God inevitably brings light to the soul. No amount of demonstration or praying will make up for this. Honesty and earnestly look at your heart as it is in God's sight, leaving your own feelings clear out of the question. If sin is there, confess it to God and to any others who may have been injured thereby. This will be a great step in the right direction.

(2). *Leave off trying to kindle your own fire or make your own light.* This is a useless

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General Superintendent Goodwin's British Isles Letters

My Dearly Beloved People:

In my last letter I had just arrived in Glasgow and was received into the comfortable home of Brother and Sister Sharpe. With such a royal welcome I was made to feel right at home from the very beginning. Glasgow is truly a great city with modern conveniences and offers a great opportunity for the Church of the Nazarene. Our church is well located to do a great service and the building is well planned to do extended Sunday school work. Our Dist. Supt. Bro. Sharpe had planned a meeting of all the pastors Wednesday afternoon, making ready for the opening service Wednesday night and the business session Thursday morning. It was a great joy to meet with such a body of young men and speak to them regarding the work of our church before entering into the business of the Assembly. As we talked and prayed together new visions, new hopes and aspirations were born in all our hearts. We all felt more determined to undertake larger things in the Church of the Nazarene. What a noble band of heroic young men Brother Sharpe has been able to gather around him in pushing forward the work. I shall never be able to express my appreciation over the unlimited welcome given me by this precious band of able preachers.

Some twenty years ago our Brother Sharpe was led to return to Scotland the "Bonnie" land of his boyhood days. He had served well in the ministry and there were many open doors for him in the states. But his soul could not rest until he had preached his God given message to his native people. He had a most successful ministry in Ardrossan where he built a large and very commodious building for the Congregational Church, whom he served as their pastor. After three years of successful toil he came to Glasgow, where God gave him a great hearing from the first of his ministry in this great city. However, he was not allowed to remain long in this pastorate as his message of holiness was so new. He was compelled to step out under the stars with a few devoted people and lay new foundations. Like other great leaders he feared neither poverty nor hardship. His friends and those who had the blessing, largely made up of common people, much despised and rejected of men, soon undertook to build a new place of worship where full salvation might have the right of way. Best of all God was with them and in a short time they were able to build the present place of worship which is an honor to the cause he represented. Here he lived and preached holiness in the freedom and liberty of the Holy Ghost, until the work became so large with other churches springing up in so many places that he was compelled to give much of his time to Superintendency. We shall never forget his visit to the General Assembly of 1915 when Brother Sharpe and his people came to the Church of the Nazarene.

As I have been able to look over the field, it has become more evident that God raised up this great man of God for such a time as this. Bro. Sharpe is not only a strong and able preacher but is well fitted for the Superintendency. There are many difficulties

Number Seven

to overcome in a field like this, so filled with traditions and prejudices with customs that have become almost sacred. Our brother has fought well and laid foundations which will abide the storms of time. It was a cause of great pleasure to note the careful manner with which the work has been organized and carried forward these eight years. The people are most devoted and intensely loyal to all the interests of the general church. They have an enlarged vision of the great possibilities in the British Isles and are making plans to strengthen their stakes and lengthen their cords, until these Isles shall again blaze with revival fire and glory. Surely the church has made no mistake in the choice of Rev. George Sharpe as one of the General Missionary Superintendents. He is a man of matured judgment and will gain the full confidence and respect of all who know him. He will greatly strengthen our work in the various missionary fields in the British Empire under his superintendency. He will also gain the confidence of the authorities which is so needful to our success in the different fields, and with his kind spirit and brotherly watchcare he will win the hearts of all.

As the Assembly opened with enthusiasm and most earnest devotion it seemed like home to me. The reports from the pastors were filled with interest and gave evidence of effective service and growth in the various fields. I have never seen a more loyal class of preachers with greater promise than among this body of young Nazarenes. They hold the ministry in the highest esteem and are very devoted to the course of study. The reports from all the committees were very carefully written and filled with the spirit of aggressiveness. As the committees gave their reports through the secretary or chairman, the one selected to read the report came forward and furnished the chairman with a typewritten copy with several others to be distributed among the members, then proceeded to read with clearness. This method might not be bad in all our Assemblies. The treasurers' reports were well prepared and very carefully read. All this greatly impressed me with exact methods to be used. When a motion was to be made, the mover arose and addressed the chair then made the motion. The person who gave the second, also arose and gaining permission by the chair said "Mr. Chairman, it gives me pleasure to second this motion." Let all Nazarenes everywhere take notice. In decorum it would be a very delightful example even for a General Assembly. Much credit to these Nazarenes of the British Isles, also to those who have been privileged to hold their Assemblies.

I cannot say I am carried away with the high pulpits in our churches in Scotland and England. It may be the better way for this part of the world, but I still like the close contact with the people to whom I am to speak. It seems to have been the custom in this land and so our people have followed the order of the age which may be all right. The altar work is carried on quite differently

and in some ways might be an advantage. They choose the after-service and then proceed to call the altar. This after-service is very impressive indeed. It is filled mostly with singing and prayer. Generally when leading in prayer they arise to their feet and stand while engaged in prayer. This might seem a little strange to some of our people, but it does not detract from the earnestness at all, for they pray like a house on fire and bring the glory down. There is much earnestness and passion in the songs and prayers which fill the atmosphere with conviction. We had a most gracious altar service Sunday night with a number of earnest seekers. Most of the seekers when they do come really mean business and pray through and are able to give testimony.

Such singing of the dear old songs of other years you will not find in our ordinary services. They do sing with the spirit and the understanding. They often clap their hands for joy and sometimes march around just a little. I could not stand all that singing without getting blessed, even if I were in Scotland. Thus I found that Nazarenes are about the same wherever one may go. A glad, happy triumphant people with simple earnest worship. I must confess I like it so much better than the cold formal worship of this age.

I must mention one other feature of the worship which greatly impressed me. There is beautiful reverence for the House of Worship. When the service is over, after the closing prayer or benediction, all the congregation take their seats again and remain quietly for a little while in meditation, then retire. I must confess this is more impressive than to witness several making ready to leave before the benediction, or what is worse putting on coats and rubbers while the last prayer is being offered. Then just before the "amen" is said make a bolt for the door like a pack of wild animals, seemingly so delighted that the service which has been such a torture is now over. I have been wondering if it would not be well for us to consider trying to cultivate a little more reverence for the house of God just a little more decorum at the close of our worship. Of course we do not want to get into ruts or formalism, but I have wondered if we were not in somewhat of a rut of turmoil at the close of many of our services,—a rut which makes much racket at times. It will do us no harm to pray about it anyway.

They have wonderful street meetings which draw large crowds of people. Our people are not slow to go on the street and such singing as they are able to render would very naturally have much attraction. Thus you will see that our people in the British Isles are filled with the spirit of evangelism. They are praying for a mighty revival of old time salvation and from all the indications it would seem that our work is right now on the very verge of gracious manifestation of revival glory.

Easter being a legal holiday, we had the ordination service on Monday following Sun-

day of the Assembly. This service was of special interest to me. Rev. Jack, who has served the church at Parkhead so acceptably for the last three years as pastor and was elected as District Evangelist by the Assembly was in the class to be ordained. Brother and Sister Hynd, the daughter and son-in-law of Brother and Sister Sharpe were in this class also. Sister Hynd is a college graduate and a young woman of rare ability. Brother David Hynd is also a graduate from college and has just now been graduated in the Medical Department of the University of Glasgow with special honors. Both of these precious young people have the call to the mission field and are waiting to be sent forth as missionaries in the Church of the Nazarene. There was special unction and divine blessing upon this service which filled the entire afternoon. There should be no delay in sending Rev. David Hynd and his wife to the mission field. God is wonderfully answering the prayers of so many of our people and thrusting forth so many of our well equipped young men and women. Now that so many are ready to go, we must find some way to send them.

The Assembly closed Monday night with a strong tide of holy unity. I shall never forget this gracious gathering with the precious people of Scotland and England. The Assembly asked Brother Sharpe to continue as Superintendent and care for the work until he really enters upon his larger field of service in the church. Bro. Jack will soon enter the field and with heroism plant new churches. Already property has been secured in a new field and it is hoped that services will be opened there very soon. The great need here as in all places is money and men. The doors are wide open for old time religion and revival glory. O for men of faith and heroism. Men who can preach with force and teach the truth of holiness. Men who are able to live on small incomes and with the call of God enter this field to become British subjects. O for a little money to assist such men in new fields. This is our time. Pray. Pray. May the richest blessings of heaven ever rest upon these loyal, big-hearted, heroic, noble Nazarenes of the British Isles. I am now to visit with Bro. Sharpe all the churches on the District and will tell you more about the work in my next letter.

SOUL DARKNESS

(Continued from page five)

effort. We have known some to bring upon themselves greater darkness by trying to dispel it in their own strength. Under a state of darkness, the soul feels it must pray through—it tries but it cannot do so. Then Satan floods it with fearful apprehensions that God has departed and left it alone. It exerts, it struggles, it frenzies to "pray through," but the darkness only deepens! Then at the Devil's suggestion the soul feels, "I cannot pray through! I am alarmed!" The poor soul, panic stricken with fear, stands then in great danger of being overwhelmed with despair. UNDER THIS CONDITION, DO NOT TRY TO PRAY THROUGH! It is futile. Many is the time I have been whipped almost into despair in just such a manner; and I have found that exertions only add to the darkness.

(3). Do not try to act like others because

they seem to have victory. This will not bring the desired rest to your own heart. Efforts to bless yourself will react with even greater darkness. We have seen some work up a shout or fall into trances, and make violent physical exertions to bring the light to their heart but these react also. Ah, how easy to start in the wrong way to bring back the light and joy.

After making sure that no sin has been intentionally committed, the soul will find peace through continuous clinging by faith, reading the Word, and walking in the light as fast as it breaks upon the soul. It may require holding on for a long time, but the light will dawn if we take an attitude of faith continually. Satan will crowd you with a thousand impressions, and scorn you with bitter and blighting accusations; but rest on your oars, and cease your paddling—the Pilot of Galilee will see you into the "haven of rest."

From the words of the text it would seem that keeping out of darkness is conditioned upon our walking in all of the light we have. We should not live an inch behind its foremost ray. If we keep pace with it, our path is peace and safety; if we do not, the light which is in us will become darkness, and "How great is that darkness!"

MANSFIELD, ILL.

IS YOUR LOCAL CHURCH ADEQUATELY ADVERTISED?

By PROF. E. WAYNE STAHL

NOT long ago a traveling man, a devoted Nazarene, told me of being in a certain city one week-end. The place was somewhat unfamiliar to him and desiring to worship with the people of the denomination to which he belonged, he asked the hotel clerk where the Nazarene Church was, but the clerk did not know. There was no advertising of the church in the hotel and in the telephone directory he could find nothing that would enable him to find the church. At last he started out to hunt for it. On the way he met two policemen of whom he sought directions. They were as ignorant of the location of the Nazarene Church as the hotel clerk had been. Finally, after having inquired of about *twenty people*, he met a newsboy to whom he promised ten cents if he would tell him the way to the church he sought. This young paper merchant went off on a scouting expedition, and after a short time returned with advice that made it possible for our traveling man to reach the church of his choice.

This gentlemen says he frequently has difficulty in finding the Nazarene congregation when he is in a strange city on Sunday. He told me he sometimes has bought a paper solely for the purpose of learning where the local church building is located. But to his disappointment he frequently fails to find in the paper what he desires to know, owing to the fact that there is no announcement of services in its columns.

He was lamenting the fact that in hotels he could find announcements of services in other churches, of Y. M. C. A. meetings, and of Christian Science meetings. But announcements of Nazarene assemblies together seemed to him to be the exception.

Beloved, these things ought not so to be. There is set before us a great and effectual door in the opportunity to let the people of the community, and strangers tarrying in it for a time, know where the Nazarene Church of the place is located and to assure them of a hearty welcome. Framed announcements should be hung on the walls of every hotel and of depots and street car waiting rooms. There should be information in the telephone directory for guiding strangers to the church. And somewhere on the outside of the church building itself, or near it, should be in large letters, "Church of the Nazarene." Thus every one passing by would become aware of the existence of such a denomination in the town, and could direct strangers, like our aforesaid traveling man, to its place of worship.

In many cities the daily papers are glad to carry free on Saturdays announcements of church services for the following day and for the ensuing week. Failure of any pastor to make use of such opportunity comes perilously near to the sin of omission.

An excellent plan is to get from the hotel registers on Saturdays the names of those guests who will probably be in the town or city over the Sabbath and then send to each one of these persons a cordial printed invitation to worship with the Nazarenes. Unquestionably such a procedure would result in strangers frequently attending.

Printer's ink was one of the most powerful agencies, under God, for bringing in the Reformation. For, not many years before Luther thundered his theses at Rome, the printing press had been invented and the Bible was the first book that was published from its movable types. And today printer's ink, employed in advertising, will be an effectual means of extending the influence of the Blessed Book by letting every one know that there is a church in town that stands four square for it.

OLIVET COLLEGE, OLIVET, ILL.

NO EXPLANATION NEEDED

By REV. JOS. N. SPEAKES

LITTLE Edwin was sitting on the floor at play, and was singing, "Take me as I am." He had heard the people singing this chorus at church, and it had found a place in his mind with many other little portions of songs. He stopped suddenly in the midst of his play and looking up at his mother said, "Mamma, what does that mean, Take me as I am?" The mother replied, "I don't know whether I could explain it so that you could understand it. He was small you know—and children do not know about religious things. 'Well,' said the child, 'it sounds just like he wanted to go to heaven and not get any better.' No further explanation was given or needed. He had done some thinking for himself, and had come to about the correct conclusion for most of people these days. They do want to go to heaven, and not get any better. People everywhere are living sinful, godless lives, for self, living for this world, yet hoping to reach heaven at last. 'Take me as I am,' without any change of heart, reformation of life, or transformation of character. Forgetting the Bible statements that 'Except ye repent, ye . . . shall perish.' 'Ye must be born again': except ye be converted . . . ye cannot enter into the kingdom of heaven."

But on the other hand, you must come as you are, or worse. If you wait until you are better you will never come. Every day in sin makes one day of sinning more to repent of; one day farther toward hell, and one day farther from heaven; and one day less to live for God.

THE WORK OF THE WHOLE CHURCH

The General Board

A RETIRING COMPETENCY AND MINISTERIAL EFFICIENCY

BISHOP FRANCIS J. MCCONNELL

I WAS very much impressed once when I heard Dr. Hingeley say that he thought the emphasis on the old preacher as a subject for benevolence had been overdone, and I was very much pleased when in the *Veteran Preacher* he quoted a remark of a Bishop to the effect that he had never known of a Retiring Minister of the gospel starving to death. I am glad that the accent is being placed at another point. As a matter of fact, when you look up the history of the Church not any of them have starved to death. They have been pretty well taken care of, but it has not been done in a systematic way, nor according to a regular plan; and we have begun to place the accent on inherent right and justice under the compelling motive of gratitude.

For myself, I am not so very much impressed when a man says, "We must make some kind of a retiring fund in order to make the proper appeal to young men." There is something in it, perhaps, but if that is what young men are thinking of they are not exactly of the type that have gone before them. I can see force in the argument that we are in line with the great social movement. In these days we are all insisting more and more that organization of all kinds shall prepare for and anticipate the needs of those who serve in the days of their strength. But it seems to me there is one line of argument in these days that we cannot sufficiently stress, important as the other lines may be, and that is the need of making the present ministry more effective.

OLD AGE INVESTMENTS

There are some things of a very simple kind that, as far as my limited observation goes, do cut into the effectiveness of ministers and one thing is the temptation to make some kind of an investment out of their limited salaries, that will provide for old age. One picture in my mind here tonight is the picture of a Bishop not now living, who once, when I was a good deal younger than I now am, came to me to consult about his finances. He said, "If you had any money to invest how would you go about it?" I was a good deal in the position of the colored brother who was asked to change a ten-dollar bill, who said, "I cannot change the bill, boss, but I thank you for the compliment." I felt a good deal like that when talking to this venerable Bishop, and said this perfectly common-place thing, "If I had money to invest I would put it in sure bonds, yielding four or five per cent, and if I could get five per cent, I would take that." There is something pathetic in the picture of that man saying, "I do not dare to do that. I do not care to have my wife thrown on the generosity of the Church when I am gone, and I have to take some risks; so, my money is in stocks." If

we could gather before us the ministers who have tried to make investments in order to care for their old age, we would find a great host; and maybe I am touching a tender spot tonight; but really this thing, insignificant as it may appear at first glance, does cut into the effectiveness of the ministers. They do make investments. Some smooth man tells them all is right, and the first thing they know everything is gone. If that does not cut into the effectiveness of a minister I do not know what will.

I have a book at home that tells how to promote certain speculative enterprises. I did not get it because I desired hints in that direction. It tells what classes of persons to send circulars to, and it groups ministers in two classes. It says that in some denominations the preachers receive larger salaries than in the others, and—I use its language—it tells how to get at the "easy marks." They put us in the second class because we do not have large sums of money to invest, not because we are the less eager to invest. It is apparently an insignificant thing, but, nevertheless, one of the best ways to increase the effectiveness of a minister is to give him no excuse to worry about investments.

GIVING ALL TO THE WORK

There is another duty that occurs to me, and it has nothing to do with the benevolent phases of the problem but only with the effectiveness of the present ministry, and that is the doing of all we can to keep the ministers from getting into outside enterprises, and to keep them where they will be giving all their thoughts as well as their time to the services of the Kingdom of God. Another man comes to my mind who graduated from an Eastern university and afterwards went into the ministry, and took the very largest appointments in a great Conference in the Central West, and was really a great man until he began to get interested in all manner of side enterprises. I remember that at one time he had managed to get together a great deal of money and went into a farming enterprise, investing all his money in what Dr. Borden P. Browne used to call "the inhabitants of the sty." After he had invested all of his money in them, forgetful of the fact of their liability to infirmities, one night they woke up squealing, and two or three days afterward had ceased to squeal, and all his money and the money of several other preachers has gone. They were doing what the Bishop said he had to do—they had been taking risks. Soon things were made uncomfortable for him in his Conference. That man today, with a long and successful career in the pastorate behind him, is selling odds and ends in a Western city. I would not say that his worry over the future had everything to do with this, but it grew from that start.

If we wish to keep men down to the right kind of preaching, let their minds have nothing to do with worry for the future; and

if we wish to keep men to a bold utterance, make it possible for them to keep these things out of mind. When men go into the ministry they know that they will not receive salaries as other men receive, and that they will not retire on a large pension, but if you make it sure that they need not worry about the future it will all come back in the effectiveness with which they work. A certain great military hero was sent to do a singularly hazardous piece of work. He came back alive, and somebody, anxious to know the thrill he had, asked what his feelings were as he went forward to that fearfully hazardous task. He replied that "the greatest feeling of satisfaction I had was the knowledge that in case I went down, I had the future arranged for, so far as my own private affairs were concerned, and that the government of the United States would care for those dependent upon me. These were the things in my mind as I went into that place of danger."

MINISTERIAL BOLDNESS

Wendell Phillips was once asked what he thought of the ministry. He said, "I think the ministry is ill prepared in one way. The ministers ought to be so provided for that they will have no thought concerning financial worry. A minister ought to be a man for whom in that sense of the word somebody will provide, so he can speak the truth with the utmost boldness, without any fear of consequences." In these days, when men have to rebuke evils and deal faithfully with those committed to their care, at least this much certainty ought to be in their minds, that if they will stand like prophets of the living God, and speak forth words of prophecy, they need not worry concerning the future. We are to follow in John Wesley's footsteps and be men of one work, and if we lose a certain boldness and begin to care for the things of this life, a large part of the effectiveness of the ministry of the present day to the present generation will be gone.

I am glad that we are getting the emphasis off poverty and are ceasing to talk of the hardships of the older ministers, and are placing the Veteran's Cause on a systematic basis and are getting down to the fact that what we are after all along the line is an effective ministry. We are beginning to get hold of the young because we know how much depends upon them, and we are training them from the start; and we try to get hold of the young men and to train them from the start for an educated ministry, and we are doing this other thing, not merely because of the justice of so doing, but for the practical success of the ministry in this day of the world, and to make it a more effective instrument, so that preachers can give themselves whole-heartedly to the entire work to which they are sent, by being relieved of care of their future old age.—From *The Retired Minister*.

DENVER, COLO.

For All the Family

Conducted by Mrs. J. T. Benson

Dear Children:

Do you believe that God begins to deal with children's hearts when they are very young? "O, yes," you answer, "we believe that, because even little children know when they have done wrong and it must be that God is making them feel it. But do you believe that He begins very early, not only to make them know when they have sinned, but also to try and lead them into a real experience of salvation? You are not so certain about that. Little children, you think, can be sorry for sin, and ask God to forgive them, they can even love Him, because He is so good, and can try to obey Him. But you aren't sure they are able to understand well enough to be truly converted as older people are. Is that the way you have been feeling about it? If you have, it is probable that you got your idea from grown folks, because that is what many of them think.

But, after, all, what we need to know is, not what people's opinions may be, but what God has to say about it. And what He has to say on the subject of conversion for young children is so very plain and simple that we can't misunderstand Him. First then,—He declares many times in the Bible that it is His will for us to seek Him in early childhood. And second,—when people put it off until they are grown, He says something like this to them, "I am sorry that you did not listen to me,—and seek me when you were a little child as I told you to. It will be much harder for you now your heart is hardened, and filled with doubts and questions. It won't be easy to lay them aside, yet this is what must be done! You will have to get back somehow to your childhood, and come to me with the simple, trusting heart of those days or you will never be able to find salvation."

Do you think the Lord says this because He wants to force people to come to Him in His way? I do not think so. I believe it is because it is the only way possible. The truth is, children, that salvation cannot come to us through human understanding. It can come through trusting God's promise, and since the childish heart is the only one which has the capacity for perfect trust, you can see why the Lord begins very early to work with children; with the view of saving them before they lose this ability to trust Him fully. And if grown people don't get in the way I believe that the Lord would succeed in saving a great many more children than He does. A writer tells us about a wonderful revival service which was held in a certain Sunday school. Some thirty-five young people went to the altar to seek Christ. A little four year old boy sat quietly and watched the scene. On the way home he asked his mother what they were doing. She hardly knew how to answer, for she felt certain that it wouldn't be possible for so young a child to understand. And while she hesitated, the little fellow asked a second question which showed that he understood quite as well as a grown person would have done, "Did they mean they wanted to be good, and love Jesus?" he asked. The surprised mother answered, "Yes, darling, that is just what they meant." The child stopped a moment and then looked up into his mother's face. "Why, mamma, I could have done that," he said earnestly. And he could. For children are not only able to understand, and to trust, but they have the power of decision just the same as you and I have, even if we stupid grown people do not know it.

A certain mother, a godly woman, was very anxious for her children to be saved while they were young, so she prayed much about it, and prayed with the children and read them the Bible. The strange part was, that she was almost afraid to accept the answer to her prayers when the Lord sent it. Her little six year old daughter came to her one day in great distress, "She wasn't saved; she would be lost if she died," the child said. The mother took her on her lap and read to her from the Bible how we may find peace with God. It seemed simple enough to the little girl. She was to confess her sins, ask for forgiveness and trust the

Lord to save her for Jesus' sake. She slipped to her knees, poured out her heart to God, and rose with a bright happy face. She didn't doubt for a moment that God had kept His word and saved her, as she testified to it very clearly and joyously. A few weeks later her mother was talking about it to a friend.

"It is very plain to all of us that the Lord has really blessed the child," she said. "She is very changed, is so sweet and obedient, and loves to say her prayers and go to church. I don't mean to say that she is truly converted, but I do believe God has laid His hands upon her, and will lead her on to a real knowledge of salvation when she is a few years older."

"Why don't you think she has been converted?" asked the friend.

"Well, she seems too young to have a real change of heart," was the reply.

"Do you think she was in earnest when she confessed her sins?" asked the friend.

"O, yes, I never saw a grown person more in earnest."

"Was she seeking God with her whole heart?"

"I am sure that she was."

"It seems then, that she did her part. Why do you think God didn't do His, and truly regenerate her? Is He less faithful than the child?" asked the friend.

THE HUNDREDFOLD

Apparently the seed was sown

On the stony ground of the earth

Receiving Stephen's words to bring

Their latent life to birth.

But really it was not so.

There with the maddened mob was Saul

Who held the martyr's raiment and

Became the martyr Paul.

And we who brood the sacred page,

In even distant time and place,

Discern the wisdom Stephen spake

And see the angel face

And Jesus standing! Jesus, who,

When He had purged our sins sat down,

But rose to welcome home the first

To gain the martyr's crown.

—SARAH ELIZABETH SPROUSE in S. S. Times.

The mother was astonished. "I see my mistake," she said. "I thought I was doubting the child's conversion because she is so young when all along I was really doubting the faithfulness of God. I won't do that another moment. I will trust Him that He has already brought salvation to my little daughter's heart, just as she believes He has done. How thankful I am He is faithful to save even a very young child when that child meets the conditions with an honest and sincere heart."

And that is true, children. The Lord tells us very simply and plainly what we must do to be saved. We must forsake sin. We must confess our sins and seek Him with our whole heart. When any person does this, no matter who he may be, whether king, or president, or college professor, or a little child, the Lord at once does His part, and brings salvation to that heart.

A STORY ABOUT LINCOLN

At a Lincoln meeting held some years ago by the Civil War veterans in a Michigan city, after many incidents had been related, a battle-worn soldier arose and said, "We have heard much of what Lincoln did for the soldiers; now I want to tell you what he did for me. I was a private in a Western regiment that was one of the first to respond to the call for 75,000. We marched through the streets through crowds of cheering people, and when we had encamped for the night, were given per-

mission to see the town. Like many of the others, the saloon or tavern was the first thing we sought. With a number of the others, I was just about to enter one of these places, when I felt a hand on my arm. Looking up, there was the face of President Lincoln, from his great height looking down upon me, a mere lad, with his kindly eyes and pleasant smile. He held out his hand, and as I took it, shook it in strong Western fashion, and said, 'I don't like to see our uniforms going into those places.' That was all. Then he turned away and was lost in the crowd. Not one of us would have entered the place for all the wealth in Washington City. And that was what Abraham Lincoln did then and there for me. I never go near a saloon, or think of entering, but I see again that kindly face and hear those strong words. That experience has been the means of salvation to my life."—Selected.

ONE APPLE

IN an orchard from which twelve thousand barrels are shipped every year one individual apple does not seem worth thinking about. Yet in just such an orchard not long ago the foreman of the packing force made a determined search for one apple.

"We've got to find it!" he declared. "Come on now."

The men soon learned that the apple was in one of two barrels that had just been headed up. Into the first went a packer; he took out the first layer and the second and the third and so on down through half the barrel before the desired apple appeared.

"See!" cried the foreman, turning the fruit bottom up. "Note that speck of rot? That's why I was so insistent."

One of the pickers had found the apple on the ground. It was a singularly large and well shaped winesap, and it weighed half an ounce more than the biggest apple ever found in that orchard, but it was a windfall and was bruised.

"These apples go into cold storage," explained the foreman, "they are for late winter and early spring trade and will bring high prices. That speck of rot would have spread on that apple and then would have infected others near by. The whole barrel of apples might have been ruined before the retailer could dispose of them."

So should we cope with bad habits. Run down that evil trait; its infection will spread. Summary treatment is the cure. That is the teaching not only of religion but of psychology. Go to the bottom of the barrel if necessary.—Youths Companion.

BORN AGAIN

These are the words of the Master to Nicodemus. Nicodemus wanted Jesus to meet him in a lower world, a world of moral precepts and Hebrew traditions, where the Pharisee was thoroughly at home. But Jesus said, "No, there is a higher world; you must go up there; you must enter into that; you must have a new birth and live in a new life, in a life where God is loved and known and trusted and communed with. Not merely a better life of the old kind, but a new kind of life. Except you be born again, you can not see the kingdom of God, which is that new kind of life; and he who is least in that kingdom, he who has in any degree begun to live that higher kind of life, has something which the best and noblest soul in the inferior life has not, is greater than the greatest who is not in the kingdom." —PHILLIPS BROOKS.

HIS HEART HAD BEEN CHANGED

A phrenologist, lecturing in a certain town, declared his ability to tell any man's nature from his head. A rough-faced, stern-looking man mounted the platform. After a thorough examination of the subject, the lecturer described him as harsh, cold, and possessed of many disagreeable traits. The audience laughed derisively, for they knew their neighbor to be kind, genial, and benevolent. They told the professor that he had miserably failed to judge character by his science. But the man himself was not amused; turning to the people he said: "Friends, you have heard portrayed exactly my nature before Jesus took possession of me. If there is any change the honor belongs to Him."—Selected.

HOW TO GET AN AUDIENCE

A band of young preachers once asked John Wesley how they could get the multitudes to come to the hearing of the Gospel. His reply was, "Get on fire and the people will come to see you burn."

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

"HE LEADETH ME"

By MISS BIRDIE MAY

"He leadeth me in the paths of righteousness"
(Psalm 23).

THE flock is led, not driven, by the good shepherd, what a tender relation existed between the Oriental shepherd and his sheep. He fed and led them, helped and healed them, sheltered and saved them, truly, the Lord is my Shepherd.

One of the sweetest, most pathetic and most impressive parables told by the Master was that of the lost sheep. It was a picture true to life, any faithful shepherd with one missing out of a flock of one hundred sheep would leave the ninety and nine safe in the fold and search the wood until he found that which was lost, that was precisely what Jesus was doing. Indeed, it was the whole of His mission to earth. He will seek the lost, reclaim the wayward, bind up the broken-hearted, and strengthen the sick and what joy there is when the lost is found, the shepherd rejoices, the sheep rejoice, and there is joy in the presence of the angels.

Somehow it comes to many of us who realize the need of the Good Shepherd that the lost sheep must have been a "black sheep" for He, "came to seek and to save that which was lost," and we call those who have gone astray into the paths of sin and folly "black sheep." When judged by the law, unaccompanied by God's Infinite love and tender mercy, we are all "black sheep," for all have sinned and come short of the glory of God; yet there was this comforting, reassuring promise centuries before the good Shepherd began to lead His flock along the mountain side of Judea, "though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool."

The principal reason man does not want to follow the good Shepherd until induced to do so by suffering is his egotism, he does not want to follow in the paths of righteousness because he wants to do the leading, he wants to match the "wisdom of this world," which Paul says is "foolishness with God," against the infinite wisdom, with the inevitable results that disaster follows. The impulse to follow self will, to set at defiance all the powers of righteousness, together with the flattery which always accomplishes its infamous design—the undoing of him who heeds it.

It is then that he finds his only recourse is to call for the good Shepherd to rescue him, he weeps in sorrow that he is not one of the ninety and nine that are resting peacefully in the fold, and he knows that he came to his sorrowful plight because he was unwilling to follow the good Shepherd. He recalls in his dismay the music of the tinkling bells, and the soft bleating of the lambs, the sweet tender voice of the Shepherd, calling him to follow where He leads. Then he mourns that he did not say, as did others of the flock:

"We know, beloved Shepherd,

The path that thou hast trod

Leads ever out of darkness and on and up to God.
If from that path we wander and far astray we roam,
O call us, faithful Shepherd, and bring us safely home."

It is then that in true meekness and repentance he cries for the good Shepherd. His cry has been heard, and so "out on the mountain wild and bare" He rescues the little self-willed sheep which refused to follow His call. He hears his faint, despairing cry, and He approaches with infinite love and tenderness, reaches down, takes him up and carries him in His bosom. It seems that so often it requires suffering to induce men to see their helplessness and recognize God's infinite love and mercy. Then he says:

"I was not ever thus, nor prayed
That thou shouldst lead me on.
I loved to choose and see my path;
But now, lead thou me on."

The sheep which follow the beloved Shepherd shall

be made to "lie down in green pastures" the world is turbulent around us, temptations, trials, and tribulations abound on every hand. What sweet rest there is in these meadow-lands, for the soul! and "walk beside the still waters," the waters of rest and the wells of plenty are through His mercy accessible. Even through "the valley of the shadow of death" He will carry them safely and they need "fear no evil" for He is with them, they rest securely "under the shadow of his wing." He holds them "in the hollow of his hand" while "underneath are the everlasting arms." When he awakens to the safety to be found in following the good Shepherd, he begins to see the beauty of the pathway, the joy of service and the glory which comes of a realization that, as the great shepherd-poet-king expresses it, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." It is then with sweet penitence and loving obedience he says:

"Where He leads me I will follow:
I'll go with Him all the way."

Then he begins to see what is meant by the words, "I am the good Shepherd, the good Shepherd giveth His life for the sheep." He sees the great Shepherd leading always in the straight and narrow way. He realizes the protection that has been his heretofore, but which he did not appreciate, the absolute necessity for obedience comes into his thought in a way that never entered it while he was headstrong and self-willed. He finds that loving obedience to the loving Shepherd's call is the only certain way to be at peace and safe from sin and shame and woe. "The Lord is my shepherd; I shall not want." "A Shepherd who giveth his life for his sheep, a shepherd both mighty to save and to keep. Yes, this is the Shepherd, the Shepherd we need, and He is a Shepherd indeed." Is this Savior, who loves you, yours?"

DISCUSSION OF N. Y. P. S. TOPIC FOR JUNE 15

"Open Windows"

(Daniel 6:10-16)

By DONNELL J. SMITH

The old saying "A straw will tell the way the wind is blowing, the tide is moving or the current flowing," is strikingly set forth in this lesson. What significance is there in an open window? Why should the Spirit who directed the writing of this book have this simple fact recorded? Mark you, it does not say that Daniel returned home and opened the window, but "his window being open . . . he kneeled upon his knees and prayed, and gave thanks before his God, as he did aforetime." One would have been presumption, the other was faith. Note some of the very important things this simple fact discloses.

1. THE SUPREMACY OF THE SPIRITUAL IN THE LIFE OF DANIEL. How this came to pass in Daniel's life, whether it was a personal attainment of a work of divine grace, it stands, the greatest and noblest thing a man can realize in life. In this state the gulf that separates man from the lower order is deepest and widest, and his likeness to the Son of God, his participation in the divine nature become most manifest. That more do not realize it is due to the fact that in this life it is possible only by way of great sacrifice, great outlay, great testing. But if such came to pass in Daniel's life it is within the reach of all. Consider the fierce battles that his sudden rise to power forced upon him, his grave responsibilities, as second to the king, and the dangers that encompassed his life. In young manhood his spiritual windows were open, and he was marked by an excellent spirit, nor would he risk their being closed by defiling himself with the king's meat. With all that was crowded into his later life we find no change in him in this respect, the spiritual remains supreme.

No caprice of childhood, or adventure of youth, but the spiritual conquest his being and a life-long glad and free submission to its supremacy. Though honor, position and life be laid in the balance he did not falter.

What place does the spiritual hold in us? Is it "straightway," or "suffer me first" in our response to His calls? Is it "for me to live is Christ," or ashamed of Jesus, "I know not this man?" "Is it "neither count I my life dear unto myself," or running for your life from some Jezebel?

2. DANIEL'S SENSE OF SPIRITUAL VALUES. We give first thought to the things which we believe are of greatest value, we provide for what we judge is needful, we find time for that which is the most important, and where our treasures are there our hearts are also. We are "feverishly active, full of hustle and bustle; we have time for everything but God." Why? Because we lack a true sense of spiritual values. Our spiritual windows are too much closed. Why did not Daniel close his window? Because God was just as big after the signing of the decree as He was before. Daniel's sense of spiritual values suffered no collapse as a result of the king's decree. There was no sagging in the market. Why did Demas forsake Paul? He closed his spiritual windows, lost sight of the things that God had provided and the crown that Paul was stretching forth his hand to receive and consequently began to seek again the "present world." So long as our spiritual windows are open there will be no real temptation to bargain off the things of God for the tinsel and tawdry of the world. The need of our day is for a correct valuation and appreciation of things spiritual.

3. THE HEROISM OF FAITH. The doings of faith are always of a startling character. Faith may be sagacious, but it is never cowardly. Placing the basket with the babe Moses near the place where Pharaoh's daughter came to bathe is no denial of faith. On the other hand faith would never be an accomplice in the closing of a window lest some one should overhear the thanksgiving and supplication of a true worshiper of God. The reach of faith, the confidence of faith, the endurance of faith are all of a heroic cast. To the one who knows naught of faith such things appear mighty flimsy. But faith while unseen has substance, and though unheard its evidence is conclusive. It issues forth from God himself, and His word assures us it will abide. As with God nothing is impossible, so with him that believeth all things are possible. Daniel bowing his knee before the open window and praying as afore discloses a nobler heroism than ever was seen on field of battle.

4. SOME WAYS TO KEEP OUR SPIRITUAL WINDOWS OPEN:

- The early morning watch.* Appear before God before you appear before men. Take time to nourish the soul as well as the body. God's word and prayer are necessary preparation for the day.
- Steadfast habit of prayer.* Daniel prayed thrice each day. We parry the question of regular habits with such answers as, "It's only form," "my time is too uncertain," "I am too busy." Martin Luther was wont to say, "Prayer and provender hinder no man in his journey." Such a habit will keep the windows open when otherwise they would go shut.
- A sense of the invisible.* The practice of God. After this manner Moses endured. It is when the sun goes down that we draw the shades, so when the sense of God the invisible is lost, we lower the windows of the soul. Live in His presence and the windows of your soul will ever be flung open wide.
- The regular attendance to the services of the church.* Not a minor matter in any sense. The burdens of life, the cares of the world, our life lived out in the world all acts as weights to lower the windows of our soul. It is in the services of the house of God that these weights are removed.

That Christian literature is attaining to a strong position in China is evident from the fact that the *Commercial Press* in Shanghai has decided to put up buildings for the printing of the Bible and other Christian literature.—*World Survey*.

Questions Answered

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

Q. What attitude do you think we should take toward the fashion among women of "bobbing the hair"?

A. This is one of the clearest violations of the command to be "not conformed to the world" that has come to light in recent times, for no woman would think of doing it if it were not "the fashion." And indeed it is but a silly and unnatural *fad*. Some girls and women have been drawn into the foolish practice and are sorry now, and it is fortunate that, like Samson, they can get their locks back by simply waiting. The practice, like that of women wearing men's clothing or too little of the kind which belongs to their own sex, is one which we instinctively feel requires apology, explanation and defense. Indeed it is a means for the breaking down of the bulwarks of virtue, which no thinking woman will be willing to have part in. I have never seen a girl or married woman who was at all remarkable for spirituality who even wasted time asking her friends, "What do you think of my having my hair bobbed?" True, we must have charity and not condemn any one needlessly or in an unchristian way, but our women will do well to take the course that spiritually minded Christians take in preference to that suggested by a worldly, Christ-rejecting world.

Q. When a sanctified Christian backslides, does he forfeit his justification also and how does he go about it to get his experience of sanctification back again? Does Rev. 2:5 have any reference to one who has lost his holiness but is not entirely backslidden?

A. It is difficult, if not impossible to explain how a sanctified Christian can lose his experience without forfeiting his justification. Yet, in practice it does seem that there are those who have lost the fulness out of their souls who nevertheless maintain a certain fidelity to God and have some measure of His blessing upon their souls. And I think the text you mention refers to just such a state as this. The way back to God is always the same as it was when one came first, so that when one is sure that he is fully consecrated to God, he should appropriate the promise of God and be restored to His fulness right then and there. "This is the victory that overcometh the world, even our faith."

Q. Is it scriptural to say that the Devil has any control over the natural elements—such as wind, rain, storms and cyclones? A. S., Ky.

A. I do not think so. The general tenor of the Scriptures is to the effect that God controls the forces of nature. The Devil, like men, may pervert the purpose of God in works of nature and utilize them for his purpose, but he cannot control them. The idea that the Devil controls the wind, etc., arises I think from the fact that he is called "the prince of the power of the air" (Eph. 2:2), but this expression is no doubt a parallel with "spiritual wickedness in high places" (Eph. 6:12), and refers to spiritual rather than to physical pneumatology.

Q. Is it proper for our Nazarene Woman's Missionary Societies to make quilts, etc., and sell them to assist in the work of the church? A. S., Ky.

A. If the good women find it possible to donate material and labor in the making of quilts and such articles and these can be sold in a legitimate manner and at reasonable market prices and the money used for missionary purposes, such work, it seems to me is wholly commendable. But if the plan is to sell articles at inflated prices in order to help the work, or if the plan is to make an "ado" of any sort over such sales, the whole proposition is spoiled and the work of God is hindered, rather than helped—even if a little money is raised. Any thing that savors of "Please help the poor Lord" is a burlesque and a hindrance. The "tithes and offerings" of God's people have always been sufficient to take care of His work in the world, though material and labor, as first mentioned above is no mis-direction of such offerings.

Uncle Buddie's Good Samaritan Chats.

To the Good Samaritans:

It might interest you for me to just give you a little of my travels in the West and Northwest. I started on this trip on April 29th, bound for Yakima, Washington, but what a trip between beautiful Pasadena and beautiful Yakima. As the readers of the good Samaritan know my home is located in Pasadena, Southern California, a beautiful suburb of Los Angeles, now the largest city of the Pacific Coast region. California was admitted into the Union on September 7 of 1848 and is the second largest state in the union with 158,297 square miles of territory, her population in 1910 was 3,426,536. The state is very long, nearly one thousand miles from Mexico to Oregon. The trip from Pasadena through the state to the North is very beautiful, some fifty miles from Pasadena to the great mountain range and seventy-five miles of great mountain peaks, and down into the beautiful San Joaquin valley, ranging from seventy-five to one hundred miles wide and over four hundred miles long, literally covered with grapes and figs, oranges, peaches, apricots, plums, alfalfa, and fine herds of dairy cattle.

We spent one hour in beautiful Sacramento, the capital of the state and the county seat of Sacramento County. The city is located on the eastern banks of the Sacramento River with a population of 65,876 in 1910. The State House cost \$3,000,000 and is near the center of a beautiful park of thirty-five acres, with one hundred and twenty different kinds of trees brought from every part of the globe and transplanted in this beautiful park. These grounds are said to be the most beautiful in the the United States. Sacramento is also the home of Rev. E. E. Mieras, one of the religious heroes of the twentieth century, a United States Devil driver.

Eighty-nine miles back west is situated beautiful San Francisco with a population of 506,676, and is the gateway to the Orient out through the beautiful Golden Gate. Frisco is one of the beautiful cities of the world, and at one time was supposed to be the headquarters of the Devil in the United States, but the climate was too chilly for him so he moved five hundred miles south to a much warmer climate and located in Hollywood, a suburb of Los Angeles. Six miles east of Frisco is the beautiful city of Oakland, the city is built on the eastern shores of the Oakland Bay. A city of 216,886 in population and a most beautiful residential city with a great business center. Their city hall is the tallest building in the state. Three miles east we come to beautiful Berkeley, a fine city of 55,843 population and the State University is located in this beautiful city. They claim the largest enrollment of any school in America, if not in the world. Some eighteen or twenty thousand are enrolled in this great school from every nation under the sun.

From Berkeley you look right out through the beautiful Golden Gate and on across the great old Pacific Ocean to the other side of the world. But after this detour we are now leaving Sacramento for the North. We pass through the most lovely country of the nation, through Northern California, you simply can't beat that country for beauty. There are great rice farms where millions of bushels of fine rice are grown and the earliest fruit in the nation comes from Northern California, nearly six weeks earlier than the fruit of the southern part of the state. After

an eighty-five mile run our train halts at Chico a beautiful city of 9,339 population. This city was established in 1850 by General Bidwell, who established the great Bidwell fruit ranch, one of the largest fruit ranches in the country.

Chico has a park of 1900 acres, some of the famous oaks of California are found here. The Hooker Oak is nine feet in diameter and the top measures one hundred and fifty feet across. Near Gridley is the famous oak known as the Hutchens Oak, this one is ten feet in diameter and 123 feet high and the top is 140 feet across. From Chico we made a short stop at Vina the headquarters of the old Stanford ranch of 60,000 acres, and is now the property of the Stanford University located near Frisco.

And through this wonderful country we passed several large irrigating projects, some 80,000 acres of fine land under irrigation. As we travel north we get a fine view of the great volcano, as the dark smoke rolls from the top of Lassen Peak as she rises some 10,465 feet above sea level. This is said to be the only active volcano in our beautiful nation. Well we have some great things even if they are not volcanoes, but this one stands up some forty-five miles from the railroad but is in full view as you pass along the Shasta route of the railroad. The great mountain ranges are so beautiful from the car window, such fine orchards and great alfalfa fields and the oaks are so beautiful that you want to stop and rest awhile under them as Abraham did in early days of this old world's history.

In one short distance of eighteen miles we cross the lovely Sacramento thirty-two times and then of course you want to stop off and go fishing for that is a great trout country and I was told that trout fishing was the finest for a number of years. But we pass on through that lovely country till we come to Red Bluff, altitude 308 feet and population of 3,104. Here we read, "Portland 548 miles and San Francisco 223 miles. Auto trips on Mondays, Wednesdays and Fridays to the wonderful Hot Springs and Mineral Springs." And in fact to the great Lassen National volcanic park. From here the view is fine. When this great volcano had her wonderful eruption in 1914, it was the first in two hundred years but she has been playing often since the great eruption occurred on May 30, 1914. Just after this eruption the reader will remember that the German Kaiser had an awful eruption over in Europe during 1914, and the dark smoke is still hovering over Europe and the end is not yet.

We next slow up at Redding, altitude 557 feet, population 3,500; Portland, 513 miles, Frisco 258 miles. Redding is the seat of Shasta County and is located at the head of the beautiful Sacramento valley, which covers 12,000,000 acres of as fine land as a crow ever flew over. This valley in many places is sixty miles wide and 160 miles long. Here you get another fine view of Lassen Peak, the great American Volcano. From Redding the auto and stage lines carry the tourists in every direction to the wonders of that great mountain range. At Redding we ate our supper and after a fine supper was served we read the 35th and 53rd chapters of Isaiah and had our family worship and prayed for every one of our Nazarene boys up and own the land, and said good night to a beautiful day.

UNCLE BUDDIE.

OBLIGATION

By H. O. FANNING

YOU owe it to the God who loves you, to the Christ who died to save you, to the Holy Spirit who pleads with you; to the Church of Jesus Christ which is here to help you, and which needs your help that it may better help others; to your family, your friends, your neighbors; to the oncoming generation; to the community in which you live, to the whole world, to be an out and out Christian.

Perhaps someone may say, "I do not see it that way." That is not your trouble, brother. Neither is your obligation lessened. Are you ready to cry with Cain of old, "Am I my brother's keeper?"

The right thinking man, the red blooded man who wants to meet all his obligations to God and to his fellow men whom he loves, will say, "I see it now," "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31).

RIMBEY, ALBERTA.

REPORT OF THE PITTSBURGH DISTRICT ASSEMBLY

The seventeenth annual Assembly of the Pittsburgh District convened May 7-11 in the North Hill Church of the Nazarene, Akron, Ohio, with General Supt. Reynolds in the chair. Like Mr. Gladstone, who was often spoken of as "England's Grand Old Man," so Dr. Reynolds is certainly the "grand old man" in the Church of the Nazarene. Though now past his seventy-first milestone, he has the energy and alertness of a man thirty years his junior and he has the gift to keep everybody happy and in good humor while the business of an Assembly is progressing. His opening address was based on the sixth chapter of Acts emphasizing the fact that it is the duty of the laity to look after the business end of the church, and the duty of the ministry to give themselves "to prayer and the ministry of the Word." He has insisted that we must be more definite in preaching holiness as a second blessing as the only remedy for all the ills in the church and the world at large. The business sessions proceeded in perfect harmony interspersed with many seasons of refreshing from the presence of the Lord. The report of District Superintendent Sloan was the cause for much thanksgiving and encouragement, for he reported an increase all along the line during the year just past. Seven new churches were organized on the District and five new church buildings and tabernacles built or bought. \$175,000 was raised for all purposes and there was an increase of 366 members and 2,200 Sunday school scholars. Before the District was divided at Dayton, O. five years ago, it had fifty-six churches and 2177 members. After the division the Pittsburgh District started anew with twenty-eight churches and 1123 members. Today, after five years, the District has forty-eight churches and 2444 members, which gives it more members than it had when it was divided and almost as many churches; a great record indeed. Needless to say, Dr. Sloan was unanimously re-elected District Superintendent for the ensuing year. About forty new members of the Assembly and visitors were introduced to the Assembly, among them several ministers from other denominations, and they received a warm and hilarious welcome. Rev. N. B. Herrell, Superintendent of the Ohio District and Rev. J. W. Short, Superintendent of the Indiana District visited the Assembly and brought blessings and encouragement to us all, as did also Rev. Fogg, pastor of our Columbus, O. church and others. Rev. J. C. Henson, Business Manager of the Eastern Nazarene College brought several stirring messages which blessed the Assembly. The Assembly proper was preceded by a convention of the District W. F. M. S. This convention was honored by the presence of Rev. Mrs. S. N. Fitkin of Brooklyn, N. Y., national president of the W. F. M. S. bringing much blessing and enthusiasm, and missionaries from Africa, China and Japan brought messages that stirred our hearts. Dr. John Matthews of Kansas City, Mo. was the

SUNDAY SCHOOL LESSON REFERENCE

June 8. EZEKIEL ENCOURAGES THE EXILES.

Lesson: Eze. 34:11-16; 25, 26.

GOLDEN TEXT: I will seek that which was lost, and bring again that which was driven away. Eze. 34:16.

Devotional Reading: Psalm 23.

June 15. THE RETURN AND THE REBUILDING OF THE TEMPLE. Lesson: Ezra 3:8-13; 6:14, 15.

GOLDEN TEXT: Comfort ye, comfort ye my people saith your God. Isa. 40:1.

Devotional Reading: Psalm 126.

June 22. REFORMS UNDER EZRA AND NEHEMIAH. Lesson: Neh. 8:1-3; 8-12.

GOLDEN TEXT: Return unto me, and I will return unto you, saith the Lord of hosts. Mal. 3:7.

Devotional Reading: Hosea 14:1-3.

Assembly evangelist and preached for five evenings in demonstration of the Spirit and of power. Each service closed with souls at the altar, the last night more than thirty souls seeking God. Mrs. C. Sloan, the efficient helpmeet of Dr. Sloan, our beloved District Superintendent made a special plea Saturday evening for funds to secure a portable tabernacle for use in opening new fields this summer on this District and almost \$300.00 was subscribed for that purpose. The Assembly was royally entertained by the Akron church, ample provision for everybody's comfort having been provided. It was generally conceded that this was the greatest Assembly ever held on this District and if Jesus tarries, this coming year will witness greater victories which shall redound to the praise and glory of Him who giveth us the victory through our Lord Jesus Christ.

PHILIP GEITER, *Assembly Reporter.*

OHIO DISTRICT

At our last Assembly the Ohio District adopted the General Board's plan and printed the Budget. The pastors and people took copies home with them so that the churches could raise the first month's funds. This was certainly satisfactory with our people. We are receiving encouraging letters from our pastors that the people are much pleased with the budget plan and are going in to raise the first month's funds, then the second, then the third, etc., down through the year. All hands, all at it, all the time, will make the work light and get the job done.

Not only did we adopt the General Board's plan, but with the fresh anointing and vision our District has gone in for a great District Campmeeting, July 24-Aug. 3, with Rev. J. W. Short, Rev. C. R. Chilton, Dr. H. F. Reynolds, Prof. Frank Watkin as the expected workers. This is a good live strong campmeeting line of workers. Begin now to arrange to attend. Where will it be? Columbus, Ohio, at Oak Park Nazarene Camp ground.

We had a good gain last year but by the grace of God we are going in for a larger gain this year. Eight new churches, four hundred and one new members is no mean record but now comes the battle for another twelve months. We should have fifteen new churches and one thousand new members when the reports are all in at our next Assembly. Up and at it, early and late, in city, town, and country. Preaching, singing, giving, going, doing, all for the glory of God and the salvation of souls. Amen.

N. B. HERRELL, *District Superintendent.*

OLIVET COLLEGE CAMPMEETING AND COMMENCEMENT

The Olivet Campmeeting and Commencement is now a matter of history. It was generally acknowledged by all, taken from all angles, one of the very best in the history of the institution. We had a fine array of talent. I do not think I ever saw so many things crowded into ten days in all my life. We had about two hundred seekers at the altar, forty-three graduates, and a very representative crowd from our educational zone, from Pittsburgh to Kansas City.

We had a very happy combination in Dr. J. B. Chapman and Evangelist Bona Fleming, and Prof. C. C. Rinebarger and wife as our workers. The baccalaureate sermon and commencement address by Dr. Chapman were as good and many said the best that had ever been given at this place. The messages of Dr. Chapman given in the evangelistic

services were very acceptable. Bro. Fleming brought us most helpful and inspirational sermons. We had great altar services. There was a spirit of prayer on our grounds all the time during the meeting. We had many visitors, other than our own denomination.

Nothing but words of commendation were heard on all sides as to the outlook of the institution, and our people are really rallying to the rescue. President Sanford and our Treasurer T. W. Willingham are giving us most encouraging reports and we are planning to have the largest enrolment in the history of the institution this fall. We have many encouraging things as to paying the old debts and have every indication that God is undertaking for us.

The Board of Trustees are planning to raise some fifty to seventy-five thousand dollars in cash within the next few months. Our zone is solidly back of the institution. We have some plans whereby we can sell those who may wish to buy small plots of land now under consideration. In fact people are planning to bring their children to educate them. Will any who read these lines send up a prayer to God for Olivet College.

E. O. CHALFANT.

REVIVAL AND CHURCH NEWS

AT HASTINGS, NEB., there have been eighteen seekers at the altar recently in the regular services. On Sunday, May 18, five were received into the church making a total of ninety-two received in a three-year pastorate which Bro. J. C. Walker is closing at that place.

EVANGELIST ROY L. HOLLENBACK WRITES: "Just closed a ten-day meeting at Cherubusco, Ind., for Pastor Robt. S. Bradley. There were about twenty professions, most of whom were for sanctification. The pastor received a class of eight adults into the church the last night. \$750.00 was raised toward the purchase of a splendid lot, and plans are perfected for the immediate erection of a new church, in a most excellent location. Pastor Bradley with his many other good qualities is a "galvanic battery" of physical and spiritual energy. We go next to Portland, Ind."

DISTRICT SUPERINTENDENT GIBSON in sending three subscriptions to the HERALD of HOLINESS from Marysville, Calif., says: "We organized a fine class in this community last Sunday with sixteen charter members and several more to come in soon. The prospects for a good church there are bright. Bro. Dennis is pastor and is a good man at the job. We will hear from them again."

FROM PARIS, TENN., PASTOR E. T. COX writes of the blessing of the Lord upon the work with souls finding God almost every Sunday. Revival meetings will begin June 8th with Rev. G. W. Montgomery of Kentucky as evangelist and the Trevecca College Quartet in charge of the music.

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The book should be read by every minister, but laymen as well will enjoy it and profit thereby.

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EVANGELIST LUM JONES sends eleven subscriptions for the HERALD of HOLINESS and reports good meetings at Port Arthur, Texas with Pastor S. W. Hampton and Pastor J. E. Moore at Houston, Texas, with eleven new members coming into the church at each place.

AT EDMONTON, ALTA., CAN., PASTOR R. S. TENOVE reports a three weeks' evangelistic campaign with District Evangelist R. E. Roe. He says: "It was a good campaign from beginning to close. Bro. Roe drew good crowds and held them by his unique manner of preaching the rugged, old fashioned truth. It became necessary to secure more chairs early in the meeting. These were paid for by congregation and friends. Quite a large number of seekers found victory. Finances came easy. Pledges amounting to \$225.00 were taken the last Sunday morning to cover our First Church Extension note and interest. Our people received a great spiritual uplift and are rallying with new enthusiasm to push the battle and herald the precious truth of full salvation."

REV. J. H. PENN, formerly of the Washington-Philadelphia District has accepted the pastorate at Mt. Carmel, Conn. and writes that God is putting His seal upon his efforts there and giving him souls. At a recent Wednesday evening meeting an altar call was made and a Methodist preacher with hungry heart responded, and tarried until the Holy Ghost came upon him and testified definitely to the second work of grace. Bro. Penn earnestly desires the prayers of our readers in his new field of labor.

EVANGELISTS GEO. AND EFFIE MOORE closed a good meeting at Hammond, Ind., on May 4th, with about two hundred seekers who prayed through in the old fashioned way. The meeting was well advertised and the church was nearly full every night. Eighteen united with the church.

A THREE WEEKS' REVIVAL just closed at Mackey, Ind. with Rev. H. W. Cornelius as evangelist and Mrs. Cornelius and Mrs. Mellie Grubb as special singers. God's blessing was upon the meeting, a few souls were saved and sanctified, and a number of subscriptions taken for the HERALD of HOLINESS.

AT LYMAN, OKLA., a new oil town, a three weeks' meeting was held last February by Sister Ollie Dunham assisted by Ethel Griffins of Siloam Springs, Ark., resulting in the organization of a Church of the Nazarene with thirteen members. With Sister Dunham as pastor the new church has grown and they now have a church and parsonage half paid for. The Sunday school averages seventy-five and two prayermeetings are held each week.

"SEYMOUR (IND.) CHURCH is moving up the hill with a healthy, steady growth. Good crowds at all our services, over two hundred out to Sunday school and one hundred at prayermeetings. We just closed a very successful meeting with Evangelist E. E. Turner and wife. They preached the old fashioned gospel in the old fashioned way. Our church was helped by their good preaching. We received nine new members at the close of the meeting. The outlook is very promising."—L. W. Collar, pastor.

AT MT. STERLING, KY., a good revival has just closed with Rev. C. C. Burton as evangelist and the Misses Martin and Dewitt as singers. While the meeting was hindered by sickness among the people and another meeting in progress at the same time, yet good work was done. There were about twenty-five seekers and four additions to the church. A notable feature of the meeting was the number of clear definite sanctifications.

PASTOR SELLARDS, MEXICO, MO., says: "We are still forging ahead in this wicked city. One woman saved last Sunday, May 18th. We are to begin a revival next month with Howard Sweeten as evangelist. Pray that God will give us a real old fashioned revival. He is able. We have a fine little Sunday school and our little church is doing fine. I went to Clarence last Sabbath to fill my regular appointment, and God was in our midst. One young man came to the altar and claimed the blessing of perfect love."

"FIRST CHURCH, DETROIT, MICH. has been blessed with another most wonderful campaign, in which about 175 hungry souls bowed and sought God in

His saving and sanctifying power at the altar of prayer. Rev. W. E. Shepard was the evangelist, and words fail to describe the type of preaching that this godly man did, for he was a special blessing to all who heard him. The unsaved repented and found God, believers believed and were sanctified, the backsliders took courage and came home and the church was strengthened and the pastor was delighted to see his people helped by good sound Bible preaching. Miss Essie Morris conducted the singing, and together with her manner of leading, her special solos and her altar work, there is none better. May God bless her and continue to make her a blessing. Miss Bertie Karns, our returned missionary from Japan was also with us and brought burning messages on the line of Missions. Our next Convention will be in August, with Uncle Buddie and Prof. Wells and wife. Send us the address of friends and relatives and we will do the rest.—Marvin S. Cooper, pastor, 3346 Hudson Ave.

SUNDAY MAY 25TH WAS A GOOD DAY AT QUINDARO BLVD. CHURCH, KANSAS CITY, KAS. Bro. T. M. Hymes of Ottawa, Kas. is assisting the pastor in revival services. The attendance is increasing and the interest good. Brother Elmer Russell is now giving all of his time to this and the Rosedale church and the Lord is blessing his labors.

AT CUSHING, OKLA. the church is enjoying a continual revival with good interest in all departments of the work. The Sunday school has an enrollment of 207, with 144 in attendance on May 18th. Two cottage prayermeetings are held each week, in addition to the Wednesday evening prayermeeting.

EDNA WELLS HOKE WRITING FROM CARTERVILLE, ILL., May 20th says: "Praise God I have been brought back from the gates of death. I was taken to the hospital, but as they could not operate, was brought home and given up to die. But the saints were praying and on May 19th at 3 p. m. God came and I arose at His command, shouting for hours. Begin meeting at Diagonal, Iowa, May 22nd. O, how I love everybody in the world. Pray that I may walk in the Spirit throughout the remainder of my life."

PASTOR J. C. HAFLEY, WAURIKA, OKLA. sends in six subscriptions secured in a meeting recently

The New YEAR BOOK is ready

¶ We take pleasure in announcing the completion of the second Year Book of the Church of the Nazarene. A year ago when the new venture of publishing a Year Book was launched there was some doubts as to its success; but the hearty reception given it and the many words of commendation have encouraged our General Secretary, Rev. E. J. Fleming to prepare a second volume.

¶ The Year Book contains much valuable information relating to the reorganization of the general interests of the church and their consolidation into a General Board. It contains articles by representatives of our different schools, rescue homes, orphanages, etc., also directories of our General Officers and Boards, District Officers, Pastors in Charge of Churches, Ordained and Licensed Ministers, Commissioned Evangelists, and Missionaries on the Field. 96 pages in all.

Prepaid, 25c

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closed. There were thirty-five professions and good offerings for pastor and evangelist, and on the church debt. Five persons were received into the church.

"Wolcott, Vt. church is still in the fight for souls and God's blessing is resting upon pastor and people. The saints are blessed and a spirit of unity prevails. The pastor was welcomed back for another year with a 'pound' party, the folks coming to express their love and faith and support for the new year. A pleasant evening was spent, closing with prayers for God's presence and power in the coming days. We were blessed in having District Superintendent Miller with us for a preaching service recently. We are looking forward to our coming camp meeting at Ithiel Falls, and are trusting our God to stir old Vermont with old time power and glory."—Reporter.

ON SATURDAY, MAY 17TH at San Diego, Calif., the automobile of Brother Ed Roberts was struck by a street car knocking it about sixty feet, completely wrecking it. Sister Roberts was bruised about the neck and shoulders and Bro. Roberts' arm was cut above the wrist severing a vein. They were taken to a hospital and afterward to the Nazarene parsonage at Escondido, Cal. Let our readers pray for these workers at this time.

AT HAVANA, ILL., a new church less than a year old, a good meeting has just closed with Rev. E. C. Tarvin of California, Ky. evangelist and Freida Mauritz of Decatur, Ill., song leader. Conviction was on the people and a number prayed through. Pastor Beever says: "Brother Tarvin preaches the old time gospel without fear and Sister Mauritz won hearts by her beautiful songs. A large delegation of Nazarenes from surrounding towns came over several times and gave us a lift." The finances came easy and good offerings were taken for evangelists and pastor.

"RICHMOND, VA. CHURCH is moving along nicely; closed a good revival meeting Sunday May 18th. Forty seekers were at the altar for conversion, entire sanctification and healing of their bodies. God's presence was wonderfully manifested in our midst. Rev. John Donaldson of Harrington, Del. was the evangelist. Rev. and Mrs. W. P. Longworth of Washington, D. C. were the singing and instrumental evangelists. The revival fire is still burning and we are planning for several campaigns under a tent during the summer months."—Alfred L. Ford, pastor.

REPORTER FROM OSKALOOSA, IOWA says: "For some time we have been crying to God for a revival in the church and also for a tent meeting. Sabbath morning, May 18th the Spirit of God came on the people until prayer, exhortation and song filled the sermon hour and souls responded at the altar. Again in the evening hungry hearts made their way to the altar. The victory came to each seeking soul, the last one finding peace at 1 o'clock Monday morning. This one was a middle aged man who had been prayed for for twenty years. A woman of the town made her way to the altar at the close of the prayer meeting last night, so the revival spirit is on. Thank and praise our God. We have no pastor, but Rev. Miss Spann is shepherding us for the present."

"REV. TREVOR GRAY, THE NEW PASTOR AT SPRINGFIELD, N. Y. is doing excellent services for God," says the reporter from that church. A revival is fast ripening, the congregations have doubled, new faces being seen each Sunday, and the finances are coming the titing way. Women's cottage prayer meetings and young people's prayer and devotional services are a wonderful blessing to the church. On May 11th the evening service was conducted by the young people as a missionary service. Sister Mary L. Fitkin, District N. Y. P. S. missionary chairman, brought the closing message and an offering of \$108.00 was taken for Hester Hayne of China. On May 18th Evangelist Theo. Elsner preached and four souls were saved and one sanctified.

Sister Elizabeth Kelley sends in a list of twenty-nine subscriptions secured by the N. Y. P. S. of Guthrie, Oklahoma, and says, "More subscriptions will be forthcoming. We are enthusiastic for a page to claim as our own."

EVANGELIST C. W. RUTH writes: "You will be glad to know that I am slowly regaining my strength and now hope to be fit for the front line trenches during the camp-meeting season, thanks to our faithful, covenant keeping Lord, and to the kind friends who prayed during my recent illness."

Evangelist George Beirnes of Kingswood, Ky. called at the Publishing House one day last week.

A TESTIMONY

For the encouragement of mothers who have little ones as I have, when it seems that at times there is no time nor opportunity to go alone with Jesus, for concentration of the mind in communion with Him, when there is housework with many duties and sick ones to care for day and night. Recently getting over a spell of sickness myself and not very strong as yet, the baby took sick with teething and a cold which gave it a high fever, in a few nights I had three quite sick with colds and fever and very restless. I cared for them busily until nearly midnight, then I felt I must get some rest or I would not have the strength to continue, as I had worked all day. After reading a portion of the Word, I knelt and confidentially told Jesus all about it and confidentially requested that if it were His will He would cause the children to rest, rebuke the sickness and give me a night of rest and sleep. Immediately they became quiet. I lay down and slept, awakening every hour at first to care for their needs, then slept until morning. The children were all better and I was refreshed. Jesus did it all, praise His name. I had not had a whole night's rest for some time and greatly needed some now. Yes, Jesus stands by us mothers also when we depend on Him and live for Him, so let us continually glorify Him in the home and abroad, in testimony of lip and life. He is "a strength in time of weariness, a light where shadows fall." How good He is to us!—Martha C. Kliever, California.

"An unknown kind friend is sending your HERALD of HOLINESS to me which I enjoy very much indeed. I think it is the best religious paper I ever saw. I sit right down and read every word of it through without stopping. It is so interesting."—L. A. H., New York.

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ANNOUNCEMENTS

RECOMMENDATION: I would like to recommend the Werkhauser Evangelistic Party. This party consists of Rev. W. Werkhauser and his three talented daughters. They are first class people in every respect. They hold good meetings, have fine musical ability, and will hold a good meeting in any church we have in our connection. Address them, Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.—E. O. Chalfant.

RECOMMENDATION: Dr. E. T. Adams is one of the sanest and most useful men in the holiness movement. Any one desiring evangelistic help will do well to secure the services of Dr. Adams. Address him, Dr. E. T. Adams, Wilmore, Ky.—E. O. Chalfant.

NOTICE: On account of a slight change in schedule the Aeolian Quartet have an open date, June 15-29. Anyone on the western coast desiring their services for this time may reach them, General Delivery, San Diego, Cal., from which point they will go to Oregon and Washington.

SPECIAL NOTICE TO KENTUCKY DISTRICT: Rev. W. A. Eckel, returned missionary from Japan and the writer will make the District in the interest of Foreign Missions during the month of August. Let each pastor begin now to urge his people to prepare for the greatest missionary service and the best offering ever known to his church. God expects our best. We must not disappoint Him.—J. W. Montgomery, District Superintendent.

RECOMMENDATION: It affords us pleasure to recommend Rev. A. S. Dean of 1317 Morningside Ave., Sioux City, Iowa, to the Nazarene brethren. Brother Dean is a strong preacher of Bible holiness and has had years of experience in the holiness movement as an evangelist. He is now a full-fledged Nazarene, a member of the Iowa District. Brother Dean knows how to pray and preach and get men to God. Any church, or campmeeting committee wanting a competent evangelist will make no mistake in securing our brother.—H. L. Kinzie, District Supt., E. R. Borton, District Secretary.

NOTICE: On account of changes in some meetings I have June and the first three Sundays in July open I can give to a church or camp meeting. Write or wire me at Hamlin, Texas.—Lee L. Hamric, evangelist.

NOTICE: The Pilgrim Holiness Church and the Church of the Nazarene are to have a union tent meeting July 6-27 at Marion, Ind. A competent chorister and soloist is needed. Let any one who can qualify and who has that date open, write or wire the undersigned at once.—P. P. Belew, 1429 Nelson Ave., Marion, Ind.

NOTICE: There is a big tent campaign now going on at Granite City, Ill., under the Nazarene church. Let all that are living in or around Granite City come. The tent is at the corner of Nedringhouse Ave. 21st, and G Sts. The workers are Rev. Lewis J. Rice and wife, and Rev. John W. Edge. The meeting will run through five Sundays, commencing June 1st. You can reach the tent by hard road, interurban, and Chicago & Alton Ry.

REQUESTS FOR PRAYER

"Pray for the healing of my body, have just been operated on, and it will take some time to recover."—Pastor Hartford, Ark.

"Please pray for my husband who is nearly blind, that he may consecrate his life to the Lord, and that God may keep me humble where He can use me for His glory; also that my boys may be saved."—Mrs. N. G. S., Okla.

A deaconess sister from Arkansas who has been sick for four months desires prayer that she may be healed.

"Mother and I request prayer that my father who has been sick for ten months, may be healed, also that my brother may be sanctified."—E. M. W., Texas.

"Will you please pray earnestly for the healing of my husband, both body and soul, also that he will quit the cigarette habit, and that I may grow stronger in Jesus."—E. R., Ind.

A sister from Arizona requests prayer for two young people who are invalids, one a girl of fourteen years and one young man, 23 years old.

Special prayer is requested for a young man who was converted last fall, but is about to yield to discouragement. He has been addicted to the cigarette habit from childhood which has destroyed his will power. Pray that God will give him complete deliverance.

TELEGRAMS

BEATRICE, NEBR.

Twelfth Nebraska Assembly just closed best yet. Dr. and Mrs. H. F. Reynolds great blessing. Officers elected, H. M. Chambers, District Superintendent; R. L. Major, District Secretary; H. N. Haas, District Treasurer. Sending in first list of life time subscribers to HERALD of HOLINESS.—C. E. Ryder, Retiring District Secretary.

ELK CITY, OKLA.

Closed great home mission campaign above place in blaze of glory. Scores found God in old time way. Organized church with thirty charter members. Several other fine people coming later. Fine prospects for great church. J. H. Gates called as pastor. On we go, fighting his majesty the Devil.—W. E. Ellis.

LITTLE ROCK, ARK.

Evangelistic and missionary convention closed with great victory. Rev. E. G. Anderson of Kansas City, Mo., Miss Grace McLemore and Miss Gabrielson were the special workers. Missionary offering of one thousand dollars received. Church unable to accommodate the great crowds. Quite a number prayed through to victory. Our people caught a new vision. Planning for greater things.—M. E. Borders, pastor.

KANSAS CITY, MO.

While in Little Rock I called to see our District Superintendent, Rev. J. W. Oliver. He is quite seriously ill with malaria fever. The day I saw him he had a temperature of 104. He requested that we all pray for his speedy recovery. Brother Oliver is doing a most excellent work on the District. Pray for our precious brother.—E. G. Anderson.

MACON, GA.

Having hard battle in tent campaign, but God is blessing, the ice is breaking, and souls are praying through. W. O. Self is a fine helper. Brethren, pray that God may help us establish a good church here.—A. B. Anderson, Dist. Supt.

A New Edition Problems of the Sanctified

By W. E. SHEPARD

ONE of the most practical and helpful books in print. The author has a way of analyzing the temptations and problems of the sanctified soul and of showing the way to continued victory. Every newly sanctified believer should have a copy of this book. Pastors and evangelists should see that it is put into the hands of all such persons. Those who have been in the experience for years will be likely to find much light and encouragement from this little book.

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DEATHS

SNYDER—Edgar Hinton Snyder, son of Mr. and Mrs. Paul Snyder, was born May 13, 1915 at Windom, Kansas and passed away after fourteen days of intense suffering, at Nampa, Idaho. Death came while he was at the Nazarene hospital where he had been removed for better medical care, on April 9, 1924. He was eight years, ten months and twenty-four days of age but regardless of his tender years he was a Christian boy, having been definitely converted a short time previous to his illness. Firmly believing in the doctrine of his parents' church, he called for their pastor soon after he was taken sick and asked for prayers that he might be sanctified which experience he received with his simple faith. His sunny disposition and loving heart made for him a host of friends especially among those much his senior and his hearty greeting will be sadly missed both at the school and at the church by all who learned to know him. Those of us left behind will do well to emulate his simple and wholesome trust in his Redeemer and in the future life which was prominent in his last days among us. The City of God now has one more attraction for many.—R. J. Plumb, pastor

WARMAN—William A. Warman one of the most reliable and faithful members of the First Church of the Nazarene for the past fifteen years passed on to his heavenly home Thursday May 28th, at his residence on Morton Ave., Pasadena, Calif. For years past Brother Warman has conducted the early Sunday morning prayer meeting at the church. Throughout his circle of acquaintance he has been known for his deep piety and fervent Christian spirit. He adorned the doctrine of the church with rare excellency. A day or two before his death, with perfect steadiness in his eyes and with sealed assurance in his speech, he said "It doesn't matter which way the tide turns, I'm ready to go." His death resulted from an aggravated and prolonged attack of the flu. Rev. C. E. Cornell, former pastor and Rev. U. E. Harding, pastor officiated. The funeral was largely attended and was characterized by a tone of sweetness mingled with sorrow, as only the death of a saint can elicit. He leaves a faithful wife and one son to mourn the loss of a loving companion and father.—U. E. Harding.

JORDON—Mrs. Elsie Jordan was born in Missouri October 24, 1856 and fell asleep in Jesus April 19, 1924 after being confined to her bed eight short days with pneumonia fever. She was converted in early life and was sanctified twenty years ago, joined the Church of the Nazarene at Dow, Oklahoma and was a licensed minister. She was well known as an evangelist in Missouri, Texas, Arkansas and Oklahoma. She has been a loving mother, true companion and a loyal Christian, her life has been one continual walk with God. She will be missed by all who knew her. She leaves to mourn her loss a husband, Mr. T. M. Jordan of Halleyville, Oklahoma, three children, Mrs. A. T. Huff of Shawnee, Oklahoma, Mrs. Rosa Hermon, Sulphur Springs, Texas, and Mrs. Lizzie Reece, East St. Louis, Ill., six grandchildren, many relatives and a host of friends. Rev. C. C. Johnston of Holdenville, Oklahoma was called to conduct her funeral service. Her body was laid in the Hartsham Cemetery to await the resurrection.—Mrs. A. T. Huff, daughter.

CAMPMEETING CALENDAR

June 5-15. Corcoran, Minn. Annual campmeeting of the Hennepin Co. Holiness Association. Workers, Rev. Theo. and Minnie E. Ludwig, evangelists, Rev. E. E. Wordsworth, song leader; Sylvester Ludwig, cornetist, Miss Emilio Lovejoy, pianist. For information address H. W. Miller, secretary, Osseo, Minn.

June 20 to July 6. Viola, Wisconsin. Beulah annual campmeeting of Laymen's Holiness Association. Workers, Rev. Preston Kennedy and others. Address, John J. Armstrong, secretary, Gillingham, Wisconsin.

June 27 to July 6. North Reading, Mass. Fourth Annual campmeeting of the New England District, Church of the Nazarene. Workers, General Superintendent J. W. Goodwin and H. F. Reynolds. Rev. F. C. Smith of Portland, Maine will have charge of the music and singing. For rooms address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. Other information E. T. French, 10 Story Ave., Lynn, Mass.

July 4-13. Letts, Indiana. First Annual campmeeting of Decatur Co. Holiness Association (Interdenominational). Workers, Rev. John E. Hewson, evangelist, Miss Edith Dearman, song leader, Miss Thelma Atkinson, pianist. Tents 10x12, \$3.00 for ten days or \$1.50 for five days, meals twenty-five cents. All who plan to come to tent please notify as soon as possible, Mrs. Lena Holcomb, R. F. D. No. 1, Westport, Ind., secretary.

July 10-20. Allentown, Pa. The Annual District Campmeeting of the Pilgrim Holiness Church of the Pennsylvania and New Jersey District will be held at Beulah Park. Workers, Seth C. Rees and G. Arnold Hodgkin as evangelists, with the workers of the District. You are invited to enjoy this feast with us. For further information write, W. J. Crider, Nelson Ave., Allentown, Pa., and S. J. McIntyre, 719 Center St., Bethlehem, Pa.

Dayton, Ohio. July 17-27. The Twelfth Annual Meeting of The Miami Valley Holiness Association will be conducted on the Gospel Tabernacle grounds on West Third Street in Dayton. Workers: W. R. Cox, T. P. Roberts, Charles Mourer, evangelists; and Rev. C. B. Ralsch, Rev. C. T. Moore, Rev. Atville Haines, Rev. Prince Riley, and other local talent will be in the meeting. Address, J. L. Konnett, 43 North Kilmer Street, Dayton, Ohio.

August 8-17. Leslie, Maryland. The Seventeenth Annual Holiness Camp of the Washington-Philadelphia District, Church of the Nazarene will be held in Coppers Park. Workers, Evangelist J. C. Henson, District Superintendent J. N. Nielson and the pastors of the District. Write to D. E. Higgs,

800 Woodley St., Baltimore, Md., or W. D. Shelor, Lansdale, Pa. for information.

August 4-14. Wichita, Kansas. Thirty-fifth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers, Rev. H. C. Morrison, Rev. Geo. B. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Professor Kenneth Wells and wife.—W. R. Cain, secretary.

August 22-31. Normal, Illinois. Annual campmeeting of the Central Illinois Holiness Association. Workers, Rev. J. B. McBride, Rev. Andrew Johnson, evangelists; Rev. Frank Watkins, song leader, Mrs. Della B. Stretch, children's leader.—Mrs. Bertha C. Ashbrook, Tallula, Ill.

August 28 to September 7. Eldorado, Ill. Twenty-first Annual Campmeeting of the Beulah Park Holiness Association. Workers, Rev. Charles Babcock, Joseph Owen, R. A. Shank and wife. Rev. Mayo Bowles in charge of platform work. Address J. W. Keasler, Omaha, Ill. for information.

August 8-17. Glassboro, New Jersey. Holiness Campmeeting. Workers, Rev. Jack Thornton, Thornton, Indiana, Rev. G. L. Helsby, Denton, Md., Rev. R. W. Ives and wife, returned missionaries, Rev. John Hankins, Millville, N. J., Rev. Raymond Hankins and wife, Glassboro, N. J., and others of the District.—H. B. Marshall, Glassboro, N. J.

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FALL ASSEMBLIES
Iowa (Montrose, Iowa).....Sept. 3 to 7
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Montana (Billings).....June 18 to 22

FALL ASSEMBLIES
Kansas (Wichita, Kans.).....August 27 to 31
Missouri (Kansas City, Grace Church).....Sept. 10 to 14
Kentucky (California, Ky., Carthage Camp).....Sept. 17 to 21
Tennessee (Paris, Tenn.).....Sept. 24 to 28
Arkansas (North Little Rock, Ark.).....October 1 to 5
Mississippi.....October 8 to 12
Louisiana (Alexandria).....October 15 to 19

R. T. WILLIAMS.....Dallas, Texas.
208 N. Rosemont Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES
Southern-California (Long Beach, Calif.).....June 11 to 16

FALL ASSEMBLIES
Minneapolis (Kimball, S. D.).....August 20 to 24
Indiana (Indianapolis).....August 26 to 31
Chicago-Central (Olivet, Ill.).....September 3 to 7
Michigan (Grand Rapids).....September 10 to 14
Alabama.....October 8 to 12
Georgia.....October 15 to 19
Florida (St. Lauderdale).....October 22 to 26

Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.:
San Diego, Calif. May 26 to June 8
Portland, Oregon. July 3 to 13
Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas:
W. W. Anglin, 747 N. 35th St., Seattle, Wash.:
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.:
Willia F. Anderson, 472 Alvey Place, Pasadena, Calif.:
Jarrelle and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.:
Evansville, Ind. June 1 to 15
Cleveland, Ohio. June 18 to July 13
G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.:
A. F. Balsmeier, 512 Taylor St., Topeka, Kansas:
Jackson, Mich. June 1 to 15
Pittsburg, Kansas. June 20 to July 6
Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.:
T. E. Beebe, 333 Orange Ave., Long Beach, Calif.:
M. L. Balteore, Box 0107, Milton, Ore.:
Henry Bell, Denison, Ia.:
James M. Belt, 3310 New Hampshire Ave., Washington, D. C.:
F. H. Benjamin, Song Evangelist, 238 S. 8th St. Vincennes, Ind.:
Vincennes, Indiana. June 18 to 30
J. E. Brasher, Crestview, Fla.:
Zula and Myrtle Brewer, Singers, Box 54, Davenport, Okla.:
J. A. Breamfield, Bokhoma, Okla.:
Lawson and Irene Brown, 600 Cypress St., N. Little Rock, Ark.:
Elmer L. Buck, 229½ East Ganson St., Jackson, Mich.:
Mrs. Lois Wise Brenninger, 833 E. Center St., Marion, Ohio:
F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 3560):
Lyman Brough, Porterville, Mich.:
C. C. Burton, Delmer, Ky.:
Sparkville, Ky. May 25 to June 10
W. R. Cain, 516 South Vine St., Wichita, Kansas:
Loomis Church (Loomis, S. D.).....June 2 to 15
H. C. Cagle, Buffalo Gap, Texas:
Edmund T. Campbell, The Dalles, Oregon:
James E. Campbell, Song Evangelist, 1535 S. Armstrong St., Kokomo, Ind.:
Kokomo, Ind. (Camp).....May 30 to June 8
Roscoe C. Carrell, Planist, Cedar Hill, Texas:
Crowley, La. May 28 to June 13
M. B. Case, 1708 Grove St., San Diego, Calif.:
C. C. and Flora Chatfield, 1218 Grand Blvd., Hamilton, Ohio:
Cadillac, Mich. June 3 to 15
Mitchell, Ind. June 18 to July 6
D. L. Chatfield, 601 Jefferson St., Frankfort, Ind.:
C. C. Childers, 522 W. Central Ave., Ashland, Ky.:
Mrs. Mary T. Clink, 8701 12th Ave., N. W. Seattle, Wash.:
J. A. Collier and wife and Collier Band? Pilot Point, Texas:
Prof. C. C. Conley, 586½ North Howard St., Akron, Ohio:
J. H. Crawford, Hooker, Okla.:
W. F. Cleghorn, Bethany, Okla.:
E. M. Cornelius, Princeton, Ind.:
Ernest Coryell, Wilmet, S. D.:
F. W. Cox, Box 441, Lisbon, Ohio:
Caro, Michigan (Camp) care of Rev. Hesner, pastor
..... June 27 to July 6
Earl E. Curtis, 141 Darian St., Louisville, N. Y.:
Willard and Edith Davis, Singers, Box 293, Enid, Okla.:
Comanche, Okla. May 23 to June 8
Frank Daniel, 807 W. 41st St., Los Angeles, Calif.:
T. P. Dean, London, Tenn.:

Marion DeVoll, Diagonal, Iowa:
Johnnie J. Douglas, Singer, 624 Melba St., Dallas, Texas:
Lafayette, Louisiana. May 30 to June 15
Jack Donovan, Thornton, Ind.:
Corvinton, Okla. June 1 to 22
Grace Edwards, Thompsonville, Ill.:
B. H. Edwards, 1808 E. Central, Wichita, Kansas:
C. P. Ellis, Box 34, Montrose, Colo.:
I. M. Ellis, Ontario, Calif.:
W. E. Ellis, Box 453, Ada, Okla.:
Sheffield, Ala. May 29 to June 15
Florence, Ala. June 19 to July 6
C. E. Ellsworth and wife, R. 9, Greenfield, Ind.:
Theo. Elsner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
Geo. W. Erskine, Millfield, Ohio:
Henry C. Ethell, Springfield, Oregon:
Kirby Fields and wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:
B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:
Stone, Ky. (Tent Meeting).....May 28 to June 22
Chandler, N. Dak. (Cedar Valley Campmeeting).....June 27 to July 6
Bona Fleming, Ashland, Ky.:
Cincinnati, Ohio (Camp).....June 2 to 8
Indianapolis, Ind. (Camp).....June 9 to 22
John Fleming, 317 Holt St., Ashland, Ky.:
Reading, Pa. (Camp).....June 20 to 30
Muncie, Ind. July 4 to 14
J. E. Gaar, Olivet, Ill.:
Wichita, Kansas. June 15 to 29
Crowley, La. Route 1 (Ebenezer Camp).....July 4 to 13
C. J. Garrett, 208 North Azale St., Paola, Kansas:
J. P. Gardner, 724 36th St., Cairo, Ill.:
Mrs. Stella Gasaway, 1112 Seventh Ave., Terre Haute, Ind.:
W. R. Gilley, Olivet, Ill.:
Dana, Ind. May 24 to June 8
Clinton, Ind. June 10 to July 6
Rev. Dr. W. T. Givens, 129 Mason Ave., Bowie, Texas:
G. W. Goldshalk, 2528 Broad St., Philadelphia, Pa.:
Ira E. Hammer, 719 Penn. Ave., S. Jamestown, N. D.:
Lee L. Hamric, Hamlin, Texas:
Portland, Texas. May 30 to June 15
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.:
L. C. and Laura Hasley, Ferree, Oxford, Nova Scotia:
J. C. Hefley and wife, Collinsville, Okla.:
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W. F. Herbig, Aberdeen, S. D.:
F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.:
A. R. Hodges, 628 W. Broadway, Louisville, Ky.:
R. T. Hodges, Bethany, Okla.:
Edna Wells Hoke, 617 Barr St., Carterville, Ill.:
J. D. Hoffman, Box 47, Beech Grove, Ark.:
Frederick Star, Arkansas. June 19 to July 6
Roy Hollenback, Mansfield, Ill.:
Portland, Ind. (Tent).....June 13 to 29
Ural F. Hollenback and wife, 1803 E. La Grande, Indianapolis, Ind.:
A. Columbia, Hudson, Groverville Park, Beacon, N. Y.:
Nettie Hudson, 3304 Washington Ave., Racine, Wis.:
J. E. Hughes, Kingswood, Ky.:
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J. R. Hunter, 1308-II St., Modesto, Calif.:
J. E. Hutcherson, 3009 Rockefeller Street, Everett, Wash.:
Arthur F. Ingler, 80 N. W. College, Nampa, Idaho:
Allie and Emma Irick, Pilot Point, Texas:
Sweetwater, Texas. June 6 to 16
Wichita Falls, Texas. June 19 to 29
Burk Burnett, Texas. July 4 to 14
Rev. G. F. Jacobs, University Park, Iowa:
W. P. Jay, 301 Holley St., Nampa, Idaho:
A. H. Johnston and wife, Song Evangelists, 800 Princeton St., Akron, Ohio:
Anderson, Ohio, Route 1.....June 11 to 22
Akron, Ohio. June 27 to July 6
Lum Jones, Ada, Okla.:
Wister, Okla. June 13 to 29
Bessie L. Kesler, 230 Pershing, Liberal, Kansas:
R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio:
Mononahela, Pa. June 1 to 22
Mannington, W. Va. June 24 to July 13
E. W. Kiemel, Sylva, Kansas:
W. D. Killingsworth, Tuscaloosa, Ala.:
J. A. Kirkham, 691 East 46th St., Los Angeles, Calif.:
R. J. Kirkland, Ellis, La.:
Mrs. Annabel Latimer Lane, 609 S. Main St., Temple, Texas:
H. R. Lee, 518 E. Bear St., Denison, Texas:
D. B. Lee and Daughter, 1010 W. Noble Ave., Guthrie, Okla.:
E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.:
Connersville, Ind. June 6 to 23
Newport, Ky. June 27 to July 14
H. B. Lewis, 217 Holley St., R. 4, Nampa, Idaho:
Haver, Montana. July
M. F. Llenard, 1306 New Hampshire, Lawrence, Kansas:
Jack Linn and wife, Oregon, Wis.:
Montevideo, Minn. (Camp).....May 30 to June 10
V. W. and Marquette Littrell, 425 N. Summer St., Beatrice, Neb.:
Bladen, Neb. June 5 to 22
J. Warren and Maybelle Lowman, Singers and Preachers, 7123 Indiana Ave., Chicago, Ill.:
St. Louis, Mo. care of J. W. Roach. June 8 to 22
Milwaukee, Wisconsin. June 29 to July 13
W. W. Lovelass, London, Ohio:
Bradford, Pa. (Tent Meeting).....June 13 to 29
Theo. and Minnie E. Ludwig, 712 N. Euclid Ave., St. Louis, Mo.:
Loretto, Minn. (Camp).....June 5 to 15
Chadron, Neb. June 18 to 29
Mrs. Mabel R. Manning, Song Evangelist, Nahant, Mass.:
Elfin Martin, Worthington, Ind.:
Sparksville, Ky. May 25 to June 10
Creelsboro, Ky. June 12 to 30
John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.:
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
J. B. McBride and wife, 113 Arlington Drive, Pasadena, Calif.:
Hurlock, Md. June 8 to 22

Grace McLeMore, Singing Evangelist, Olivet, Ill.:
J. R. McLendon, Richland, Fla.:
R. A. McCann, The Ardmore, Indianapolis, Ind.:
W. T. Means, 1802 Park St., Keokuk, Iowa:
Edward W. and Selma W. Miller, Troy, Idaho:
C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.:
James Miller, 1249 N. Holques, Indianapolis, Ind.:
Miss Lena Montgomery, 518 Santa Fe St., Alva, Okla.:
George and Effie Moore, 1204 Colmer Ave., Indianapolis, Ind.:
Elwood, Indiana. June 8 to 11
Monroe, Ind. (Camp).....July 3 to 11
J. E. L. Moore, 243 N. Wilcott St., Indianapolis, Ind.:
John E. Moore, Song Evangelist, 6th and Wall Sts., care Nazarene Church, Los Angeles, Calif.:
J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario, Calif.:
A. M. and Minnie Morris Moorehead, Paulding, Ohio:
F. R. Morgan, 712 West 9th St., Ada, Okla.:
Hominy, Okla. May 30 to June 11
Muskegon, Okla., 1617 Cincinnati St. June 20 to July 11
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
Rock Island, Ill. June 1 to 21
Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.:
Springfield, Tenn. June 16 to 21
Herschel Murphy, Jewett, Texas:
Fairlie, Texas. May 30 to June 11
Prairieview, Texas. June 20 to July 6
Wm. O. Nease, Olivet, Ill.:
B. F. Neely, Bethany, Okla.:
G. F. and Byrdie Owen, 1415 W. Pike Peak Ave., Colorado Springs, Colo.:
Mineral Springs, Texas. June 1 to 15
Mrs. Fannie Payne, Beulah Bounds, Singers, 1021 W. Reno St., Oklahoma City, Okla.:
L. M. Payne, Bethany, Okla.:
C. R. Pearson, Box 23, Greensboro, Ind.:
Jeffersonville, Ind. May 24 to June 10
Harvey Ill. June 15 to 29
O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.:
Joe and Helen Peters, Olivet, Ill.:
A. A. Price, Denton, Md.:
F. E. Putney, 207 S. Millwood, Wichita, Kansas:
Lawrence Reed, Newell, W. Va.:
J. E. Redmon and wife, Brookville, Ind.:
Ellington, Mich. June 1 to 21
S. B. Rhoads, Pasadena University, Pasadena, Calif.:
Olive A. Rife and Nina Dean, Thomson, Ga.:
C. C. Rinebarger, Song Evangelist, New Albany, Ind.:
C. E. Roberts, 1284 Wesley Ave., Pasadena, Calif.:
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
J. A. Rodgers, 492 E. Main St., East Palestine, Ohio:
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:
Bright, Ont., Canada. June 12 to 21
Old Orchard, Maine (Camp).....July 4 to 13
W. O. Self, Brewton, Ala.:
V. A. Scofield, Maxwell, Neb.:
R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio:
Kittanning, Pa. June 1 to 15
Marion, Ohio, (Camp).....June 19 to 29
Schurman-DeLong, 73 Main St., Wareham, Mass.:
William Seal, Dec Arc, Missouri:
E. E. Shellhammer, 5419 Isleta Drive, Los Angeles, Calif.:
W. E. Shepard, 336 N. Euclid Ave., Pasadena, Calif.:
Grand Rapids, Mich. May 28 to June 11
Indianapolis, Ind. (First Church).....June 15 to 29
F. B. Smith and Family, 4434 View St., Oakland, Calif.:
Guy V. Smith, Box 201, Logan, W. Va.:
Burl Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.:
Indianapolis, Ind. (West Side Church).....June 8 to 21
J. N. Speakes, 2109 Troost Ave., Kansas City, Mo.:
Fergus Falls, Minn. (Campmeeting).....May 29 to June 8
C. K. Spelt, Bethany, Okla.:
Otis M. Spinks, Song Evangelist, Box 509, Shreveport, La.:
Fred St. Clair:
H. G. Stebbins, Waterville, Vermont:
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.:
M. E. and Della B. Stretch, El Paso, Ill.:
B. D. Sutton, 2109 Troost Ave., Kansas City, Mo.:
Jackson, Mich. June 1 to 16
Lansing, Mich. June 24 to July 6
Howard W. Sweeten, Ashley, Ill.:
Mexico, Mo. June 15 to 30
E. C. Tarvin, California, Ky.:
Nicholasville, Ky. June
Augusta, Ky. July
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:
J. E. Thredgill, 300 Doucette St., Beaumont, Texas:
H. E. Tyler, Route 1, Rogers, Texas:
C. E. Toney, Penel, Texas:
E. E. and Ora J. Turner, 1019 Congress Ave., Indianapolis, Ind.:
Spencer, Ind. June 12 to 29
W. H. Tullis, Route 1, Box 651, Pasadena, Calif.:
D. C. W. Telrick and Mrs. Annie Telrick, Shawnee, Okla.:
Rev. Jesse Uhler, Clearwater, Kansas:
N. B. Vandal, Song Evangelist, 624 Merton Ave., Akron, Ohio:
Rev. H. M. Vriedenburg, 1136 Hays Ave., Racine, Wis.:
Geo. Ward, 526 54th St., Los Angeles, Calif.:
J. A. Ward, 448 E. 26th St., Brooklyn, N. Y.:
Mrs. De Lance Wallace, 1141 17th Ave., N. Seattle, Wash.:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena, Calif.:
C. C. White, 4454 Conn. St., Gary, Ind.:
Kendall S. White, 418 S. 4th, Bonham, Texas:
J. E. Wigfield, Burr Oak, Kansas:
Ernest E. Wiggins, 30 Laurel St., Richmond, Ind.:
Earle F. Wilde, Highlands, Calif.:
J. E. Williams, Olivet, Ill.:
Miss Esther Williamson, Singer, University Park, Iowa:
Grand Island, Neb. June 6 to 22
Ridgeview Park, Pa. (Campmeeting).....June 27 to July 6
E. E. Wood, 1113 Michigan Ave., E. Jackson, Michigan: