

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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The Glory of Holy Manhood

By REV. JOHN W. GOODWIN, General Superintendent



"The glory which Thou hast given me I have given them."

OUR eyes are often deceived. We are prone to look for the grand the spectacular. But all earthly glory is like the mirage of the desert only to appear for a moment to please the fancy, then to disappear from our wondering gaze leaving us in disappointment. Earthly ambition is much like the bubbles which attract our eyes for a time, only to burst before our astonished vision, leaving broken hearts and blighted hopes.

"Lift up thine eyes." Extend the sky line of our vision. Broaden the circle of our horizon. Look out beyond the mere things of time and sense, and behold the land very far off, and live in the realm of "things unseen."

Divine life in the person of Jesus Christ burst forth in this darkened world of sin. "In him was life and the life was the light of men." This was the true light which lighteth every man coming into the world. This light shone in the darkness, while the "darkness comprehended it not." This was the Word, the "*Logos*," which was with the Father. "The word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth." He was the very image of the invisible God, "God was manifest in the flesh." To darkened eyes they saw nothing but "a root out of dry ground without form or comeliness." To others whose eyes had been opened, they could say, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life; for the Life was manifested and we have seen it and declare unto you that eternal life which was with the Father and was manifested unto us." They saw beyond the seamless robe or the human form, witnessing the glory of God in the face of Jesus Christ.

"The glory which thou hast given me." What was this glory given to the Son while he was on earth? Not the supposed glory of miracle working power. Others had been given this power to heal the sick and even raise the dead like Elisha, of old. In the presence of the prophet meal had been so increased as to feed a body of hungry men, and the widow's oil and meal had been multiplied many times, and even the laws of gravitation had been reversed to make the ax swim like a feather on the top of a river. What then was the glory? The record has it made clear. "We beheld his *glory*, the glory of the only begotten of the father full of *grace* and *truth*." This was the light which shone in darkness, in whose presence there was no darkness at all. He was the pure and spotless one, shining forth the glory of the invisible God, the way, the truth, the life.

Our earthly sun which throws floods of light to dispel our darkness has spots

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TRIED WORKERS

WE have experimented considerably on workers and, true to the statistics of games of chance, we have lost more often than we have won. We must have tried workers in the promotion of the work of the Church of the Nazarene. Candidates for the Foreign Field must make good at home as evidence that they can make good there. I wouldn't send a man to China until he had made good in his own country. These people who are so ready to go right off to the heathen while they are still raw and immature, are asking the church to take too big a gamble on them. The church can bestow no higher honor upon any one than to send him as its ambassador to those who have not yet learned of Christ, and this highest honor should be bestowed only upon the most deserving. A man who is given to religious vacillation in America, will backslide in Japan; one that could not master his mother tongue will not be able to speak fluent Chinese; one that was a sower of discord here, will break up the work of God in India; one who was not industrious at home will become positively lazy in Africa; one that bored his own people will drive the heathen away from Christ; and one that could not win souls among his own friends, will bring but few sheaves from a distant harvest field. *We must have tried workers for our foreign work.*

We always have some good churches that are without proper pastoral care, but we must have tried preachers to take the responsibility. We have tried a good many that we thought *might* make good, and they *didn't*; now we want those who have made good, so we will know that they can do it. There is very little use to make strong appeals to our superintendents, any more; they are looking for men who are making good *now*. Just a bare hint that you are available is enough, if you are the kind that succeeds.

There are a hundred places where Nazarene Churches should be opened up within the next three months, and our home missionary people are looking for men who *can do the work*. But there is no disposition to experiment any further with untried workers. With the right man, a Nazarene Church can be placed in every town of ten thousand or more population in the entire United States.

But some one may take the part of the workers and ask, "how are they to get the proof of their ability to succeed unless they are given a chance?" The answer is, let each one undertake the task at hand and make his own credentials. There is something that each one can do without any one's recommendation or appointment, let him do that; then he will get the recommendations and the appointments. Young man, go out and hold you a meeting in any unoccupied territory. Start you a work. Make yourself necessary to some one some where. Pretty soon others will be asking for you, and you

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

will not be *available*, then they will want you more than ever.

Then there is the question of the preachers and workers who come to us from other communions. A man may have made good with others and still he may fail with us. He may be a man of ability and religion, still he may not help us with our task of conserving the work of organized holiness. We welcome preachers and workers from any where who want to come and help us with our task; but neither they nor we should forget that we must have tried workers and so we must have time to allow a man to work out his own credentials with us. "Lay hands suddenly on no man;" for some men show at the very start that they will not make good in the work of propagating and sustaining the work of organized holiness, while the inabilities and unfitness of others come out a little later. *We must have tried workers.*

NECESSITY FOR JUDGMENT THEMES

MORALISTS and reformers, and many preachers fail in their endeavors for the permanent betterment of the race because they base their efforts on the theory that men are better at heart than they really are. There are so many things that *must* be done that men get in the habit of doing no others. This is especially true of unregenerated men. Religion as a privilege does not appeal to the average sinner. Even the matter of valuable spiritual rewards falls upon stony ground when addressed to those who are hardened by iniquity. Duty, the sense of obligation, the fearfulness of responsibility to God, the certainty of having to answer to God in Judgment, the gruesomeness of a Christless death and the horror of the impenitent's hell, are the thoughts that stir the average man to seek refuge in Christ.

It has been observed that prosperity does not promote piety in many lives. In the olden days when men lived to be nearly a thousand years of age, the world was full of violence and sin and crime. Too great a sense of safety and security causes men to forget God.

We may not gain much by preaching against the moving picture show, the Sunday base ball game, general Sabbath desecration, social looseness, and other evils which have been popularized only by their prevalence; but we do these lost people a great injustice, if we fail to preach to them of Judgment and hell until their consciences are awakened. People who have compromised the judgment themes, may have thought they were kind to

the unconverted, but, on the contrary, they are cruel beyond degree.

On the night before his death, it is said that Martin Wells Knapp turned to those near his bed and said, "Wake them up, wake them up." When asked "Wake whom up?" He replied, "Wake up the souls that are going to hell." This is the great need of our times. Men could find the way to God if they were serious enough in seeking it. Conviction is the one greatest demand of the day and this conviction requires the strongest preaching of the judgment themes.

ADVERTISING THE REVIVAL

HAND bills and window cards do not do a great deal of good in the matter of advertising the revival; but they do help some, and when a church is really in earnest it will be unwilling to pass any possible means for getting people to attend the services. Newspaper advertising is the best and brings the largest returns. Newspaper men are imposed upon a great deal and are, therefore, sometimes not very ready to show liberality toward the announcements which our people want to make. When we have a church in a city, one of the first things is for the pastor to get acquainted with the leading newspaper people. The best way to do this is to go first for regular paid space. This is money as well spent as any that a church can use. Keep up the habit of securing regular space for which you pay. This will enable you to secure your share of free publicity when you have on something special. I have noticed that any time the newspapers can be induced to feature the meetings as news items, the people always come; and when the people come, you have a successful meeting and all the expenses are taken care of without difficulty.

A letter from Rev. L. A. Reed, pastor of our church at Oakland, California contained the following paragraphs concerning their advertising for the World-Wide Revival: "We erected a large sign, 21 x 6 feet, in front of our church, bearing the following words, 'Jesus the Christ.' 'There is no other name given—whereby we must be saved.' It is illuminated by 1200 candle power lights. A message of Scripture being given to all. We will change the sign frequently, thus giving God's Word broadcast.

"We passed out into the homes of the people 6000 8 x 12 hand bills. We had about 42 inches of paid advertising in the daily papers calling attention to the fact that one thousand Nazarene churches were holding revivals at the same time. Also presenting pictures of the evangelist and singers.

"We had two other signs, thirty feet long in prominent positions. This has drawn the attention of the people our way, and the 'End is not yet,' praise the Lord!'"

THE PREACHER'S DEAD LINE

AN old preacher is, in many respects, a much more useful man than a young preacher; as a usual thing, the preacher is counted "old" much too soon, much sooner than justice to the man's preparation will allow; the importunity for getting young men to prepare for the ministry is not quite consistent when there are so many vigorous men who could still do good work, but who have been set aside because of their gray hair; the number of churches without pastors is a silent testimony to the folly of the wastefulness practiced in the retirement of ministers who are still capable: but, for all this, we must face the fact, rather than the theory.

I think the Church of the Nazarene is less at fault in this matter than the majority of churches, but "the habit" is growing on us. Preachers sometimes boast that they never expect to superannuate; and usually, they don't; the people just superannuate them by not calling for them any more.

With more than twenty years of my own ministry behind me, I think I may say from experience and observation, that there are some things that partly justify the prejudice against old preachers. In the first place, if a preacher is old and has not made good yet, it would take lots of faith for a prosperous church to take him just to "give him another chance." Then, if a preacher has a natural peculiarity like big headness, contrariness, laziness, love for filthy lucre, or censoriousness, it is nearly sure to get worse on him as he gets older, and if a church does not know whether the old preacher has his own *peculiarity* or not, it is pretty sure to "guess he has" and be afraid to risk him. Of course, the blessing of holiness is a cure for all the *peculiarities* named, but you know old people backslide, sometimes, just like younger ones do.

But when all has been said, I feel I should like to ask our people to show preference for the gray haired man whenever possible. The young preacher will get through on his zeal, the old preacher will do better if you encourage him. If he will "fill the bill," elect him District Superintendent and to the general office in the church. If he can do the work, call him for pastor and for the evangelistic meeting.

I have an aversion for preaching to preachers, but I will venture to exhort the preacher to be sure to make good while he is still a young preacher; for if he does not, he will have no chance when he gets old. Then, I think a preacher better be careful about the changes he makes after he is forty-five. Flightiness is objectionable even in a young preacher, but a preacher should have made himself a good circle of friends in his own district by the time he is forty-five, and he may not be able to make such friends elsewhere, so he leaves his old field at his own peril.

I know the old preacher who is seeking a location often complains at the poor reception he receives; but just suppose it were a doctor or a lawyer, he would not fare much better. In fact, it is said that the patients which a doctor gets after he is forty-five come almost entirely through influence of the ones he has had before that time; and the same thing is true with the lawyer's clients; then why wonder if the minister's parishioners come and go in the same way?

It is useless for me to add the advice that a preacher should get old just as slowly as possible; we will do that, but old age just creeps up on us any way. Yes, put it off as long as you can; but get ready for it in the meantime by making good while you are young, and then by getting well located by the time you are about to cross the line; then don't allow any ordinary inducement to move you into a new field.

THE EDITOR'S CAMPMEETING SLATE

Although we much prefer that all correspondence concerning the HERALD OF HOLINESS should be sent direct to the office, even though it is of such a nature as to require the editor's personal attention, still it seems but fair to all concerned for me to say that I am filling my evangelistic engagements right along, and that I plan to continue to do so. My slate is as follows:

Ponca City, Oklahoma, April 30 to May 14.
El Reno, Okla., May 25 to June 11.
Pasadena, California, July 6 to 16.
Yakima, Wash., July 21 to 30.
Hastings, Nebr., August 4 to 13.
Vilonia, Ark., September 1 to 10.

Other engagements are being considered and I will arrange a slate for the fall and winter as usual.

Questions Answered

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

Q. Is there Bible grounds to re-marry when either party is divorced for any cause? A. R., Ind.

Ans. Christ's most complete treatment of the question of divorce is found in Matt. 19:3-9. It should be observed that the discourse was an answer to the question, "Is it lawful for a man to put away his wife for every cause?" Christ's answer, in brief, is that it is lawful for a man to put away his wife for one cause only. The ninth verse indicates that the question of re-marriage was involved both in the question and in the answer. And in spite of the fact that many try to divide the question of divorce and re-marriage, I believe the two questions are still usually inseparable. That is, there are few who are concerned about divorce that are

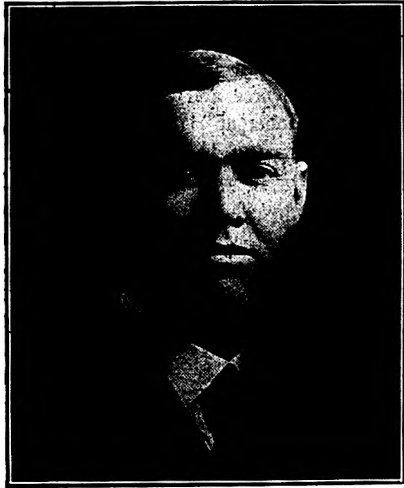
not also interested in the question of re-marriage. I do not think Jesus ever treated the two as separate questions. Our conclusion, then, is that there is only one Bible ground for divorce and that divorce carries with it the inherent right for the innocent party to re-marry. In parallel passages like Mark 10:2-12 it will be observed that the difference in the narrative consists of lack of details. From this, we consider that the passage in Matthew is the complete treatment and that parallels are not contradictory and are different only because less complete. This is the rule always in the interpretation of the Synoptic Gospels. St. Paul does justify the innocent party in a separation for cause other than that allowed by the Savior (1 Cor. 7:10-15), but this separation was not divorce and contemplated reconciliation with the former partner.

Q. Can a person retain the favor of God and belong to secret societies or use tobacco? A. R., Ind.

Ans. It depends upon one's light. There are many people who could not spend the time and money required for either of these two without coming into condemnation. There are many who, perceiving that secret societies are worldly institutions, dominated by the spirit of the world and operated for worldly ends, could not hold membership in or maintain fellowship with a secret society without losing "The secret of the Lord." There are many who realize that it is the Christian man's privilege and duty to "do his alms" through the Church, that God may get the glory, and they would be faithless to their trust if they should cling to a Christless organization under the plea of doing good works. But there may be some to whom this light is not clear, and we prefer to leave their cases in the hands of the Judge of us all. Concerning the use of tobacco: It is now acknowledged by all authorities that tobacco is injurious to the body. It is acknowledged that tobacco using is an expensive and useless habit. On the other hand, no argument more than a plea for toleration can possibly be made in its favor. Therefore, we may be reasonably sure that any Christian who walks in the light God turns on his pathway will, sooner or later, find the use of tobacco altogether inconsistent and forbidden. I have never seen a sanctified person have any trouble either in quitting the lodge or in giving up the use of tobacco. I think, therefore, the best way to get people out of the lodge and clear from the use of tobacco is to preach holiness to them until they get it; then they will quit them both gladly for Jesus' sake.

Holiness is the subject of the Bible. To subtract holiness from the Bible is to make the Book meaningless, and to omit holiness from your life is to make your worship unacceptable (Psalm 96:9).

Introducing the Preacher



Prof. Stephen S. White, whose sermon we are offering to the readers of "The Nazarene Pulpit" this week, was born in Texas thirty-two years ago. He was converted and sanctified early in his life and has given himself fully to the work of promoting Scriptural holiness. He is well educated: having taken his A. B. at Peniel College, his B. D. at Drew Theological Seminary, Madison, N. J., and his M. A. at Brown University, Providence, R. I. Prof. White has spent a few years in the pastorate and a number of years as professor in our Nazarene colleges. He is at the present time professor in Bethany-Peniel College, Bethany, Okla. Prof. White is a genuinely spiritual man, a great teacher, a strong preacher and a successful soul winner. He spends his vacations in revivals and campmeeting work. At last word, he still had a few dates for this summer that were not filled. Our brethren will do well to secure him.—Editor.

The Responsibility of Moral Sovereignty

Text: "Choose you this day whom ye will serve" (Joshua 24:15).

By REV. STEPHEN S. WHITE

MAN is a king. He sits upon a throne. He wears a crown. He wields a golden sceptre. He is clothed upon with the royal purple. The kingdom over which he rules is more enduring than any earthly dominion. The empires of Egypt and Babylonia, of Greece and Rome have crumbled beneath the tread of the centuries. The great nations of today will sometime cease to be. But the realm over which you reign, your soul or destiny, will never come to end. When the eternal mountains have surrendered their strength, when the mighty oceans have been vaporized, when the earth is no more, when the sun has burned to a cinder, when the moon has turned to ashes, when the elements have melted with fervent heat, when time has been declared to be finished, even then your deathless soul will still beat out its existence somewhere in the limitless universe of God.

THE
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This rule which you possess is an absolute one. You are supreme in your domain. Your father, who stands ready to protect you even at the sacrifice of his own life and who has for years brought food and raiment and shelter to you by the sweat of his brow, can not usurp your kingship and decide for you where you will spend eternity. Your mother who loves you as only a woman can love one whom she has carried under her heart, who has spent many an hour in prayer for you and shed many a tear in your behalf, can not enter the throne-room of your own self-hood and settle your immortal destiny for you. The arm of other loved ones and of friends is too weak to wield your sceptre. And even God (and what we speak now we speak reverently) can not because He will not cross the threshold of your free moral agency and forge your choices for you. You are an absolute monarch and upon your decision, and your decision alone, rests your immortal destiny.

But it is not this moral sovereignty, this ability which you have to choose between right and wrong, to choose whom ye will serve, that we wish to discuss; it is rather your responsibility as the possessor of such power.

Before we can calculate your responsibility at this point we must secure a measure for same. The first element which enters into this measure is the worth of the thing for which you are liable. If one person is held accountable for property valued at five thousand dollars, and another becomes liable for property which would go on the market for fifty thousand dollars, the latter would be thought of as having the heavier responsibility. This, however, is not sufficient. Another test must be added. This is the possibility of forfeiture. If the individual who was held accountable for the first piece of property were completely bankrupt and the one becoming liable for the second were a millionaire, their respective responsibilities would certainly not be the same. The difference between the two cases would be that the possibility of forfeiture in the former instance would be very great, while in the latter it would practically be lacking. So, in estimating the respective responsibilities in the two examples before us, we would be compelled to take into consideration the possibility of forfeiture or the possibility of failing to meet the liability as well as the worth of the thing for which each is responsible. A third criterion must also be included. It is the result of forfeiture. During the Middle Ages a person who failed to pay his debts or to meet any liability of this sort was thrust into prison and held there until he made the

same good. Today people may fail to take care of liabilities like these and not suffer any such penalty. The result of forfeiture does not amount to much. Therefore, the responsibility is decreased. No complete estimation, then, of responsibility can be effected without taking into consideration this last factor, the result of forfeiture. In our search for an understanding of the responsibility of moral sovereignty we shall apply these three standards: The worth of the thing for which one is responsible, The possibility of forfeiture, and The result of forfeiture.

1. The worth of the thing for which one is responsible.

The possession for which every person is responsible is an immortal destiny. What is its value? In Genesis we are informed that man was created in the image of God. He is recognized as the apex of the pyramid of creation, the connecting link between earth and heaven, between creation and its creator. We would naturally conclude from this fact that there is a peculiar significance and worth attached to man's personality. Again, in the same chapter man was given dominion over the whole earth with all of its living creatures. He was thus constituted heaven's viceroy to earth. Surely we may argue from this that man carries about within himself a priceless treasure.

When we come to the New Testament we find Christ uttering these momentous words: "What shall it profit a man, if he shall gain the whole world, and lose his own soul or what shall a man give in exchange for his soul?" The truth which is conveyed to us in this passage of Scripture may be made vivid in the following manner: Christ places before us a pair of balances. In one side He puts a single immortal soul and in the other He places all of the natural and created wealth of the world. The earth with her embosomed riches and the exterior wealth which she directly supports as her forests and her fields, the banks with their rich coffers, the buildings of the world, the stored-up food-stuffs and clothing, the personal property, and the aesthetic wealth in paintings, sculpture and architecture. All of these are crowded into the side of the balance opposite the immortal soul and the soul easily tips the balances. One immortal soul is more valuable than all of the combined and incalculable riches of the world. This is the meaning of the assertion of the infallible Son of God.

The greatest indication of the value of an immortal soul is found in the Cross of Jesus Christ. In it we have the price which God was willing to pay in order to redeem a lost soul. Who is so bold as to attempt to estimate the amount of the payment? What did it mean for the Father to permit His only begotten Son to come to earth and die the shameful death of the cross. Ah! the very thought of it staggers the human imagination as well as the human reason. It is too high for us. No mortal can ever ascend to

its heights. It is too deep for us. No mortal can ever fathom its depths. The price paid for man's redemption can not be computed by any human accountant. The worth of an immortal soul can not be stated or comprehended, and yet how carelessly many of us handle it.

We once heard of a very wealthy man who had given to his son a very beautiful and expensive automobile. This son had a habit of leaving the car on the country highways or anywhere else the strange notion happened to seize him. The car was very valuable, but the young man seemed to have no regard for that fact at all. You say that he certainly was foolish, and so he was. On any of those occasions the car could easily have been stolen. But how about your own immortal soul? It is incomparable in value to the automobile, and yet you are dealing with it just as foolishly. Wake up and bestir yourself before this priceless jewel, of which you are the sole warden, is lost forever.

2. The possibility of forfeiture.

What are the chances for failing to meet this responsibility, the possibilities of forfeiture? They are many. In the first place one little and yet momentous act of choice will finally settle the destiny of your soul. Oh! the potentialities wrapped up in that one decision. Caesar crossed the Rubicon. It was in itself a trivial deed and yet how how colossal in its outcome. You will cross your rubicon someday! Archduke Ferdinand and wife of Austria were assassinated in Servia in 1914. This was the tiny match which when struck set the whole world on fire. So insignificant and yet so gigantic in its consequences! Thus will your decisive choice be. In the second place every adverse choice makes it more difficult for you to decide for God. One of the sad facts about every gospel message, is that it is a savor of death unto death as well as life unto life. At the same time that it is leading some into life it is helping to develop the processes of death in others. The former are those who accept the truth, while the latter are those who reject it. We once heard a preacher give an illustration like this: In Texas they have rivers with very high banks and very little water. In July or August an exceedingly heavy shower may come. Quickly the empty banks are filled to overflowing. Much rubbish is borne onward by the swift waters and some of it is deposited far out in the fields as the waters subside. If this debris is ever brought back into the current of the stream, the waters will have to rise higher than they did at this time. So it is with conviction. If you resist one tide of it, you will never get to God unless a higher tide sweeps your way.

The brevity of the opportunity increases the possibility of forfeiture. The length of the average life is thirty-six years. You must subtract from this number the years before you come to moral accountability. Further,

Religious Psychology has taught us that there are comparatively few who accept Christ after they are twenty. This leaves the teens and from three to five years preceding them as your best time. They very largely measure the length of your opportunity. How brief, and how easy it will be for you to let them slip past.

But let us suppose that all of you will live to be a hundred years of age and that you will have all of this time in which to make your choice. Even then your opportunity would be very limited. Life at its longest is very short. It has truly been likened to the passing of a bird through a lighted hall of gaiety, to an isthmus between two vast eternities, to the fog which melts before the rising sun, to the morning dew which dries away before the sun's heat, to the grass which today is and tomorrow is cast into the oven. Again, someone has said that life is but the twinkle of a star in God's eternal day or a flash as of the falling of a star. A poem by F. D. Sherman says:

"Life—what is it?
Ah, who knows?
Just a visit I suppose;
Joy and sorrow
For a day,
Then tomorrow
We're away.
"Youth and morning;
Manhood, noon;
Age—the warning
Night comes soon."

The suddenness with which the opportunity may terminate increases the possibility of forfeiture. It may be terminated by the return of Christ. The Christ is coming back to earth again and the signs indicate that He is coming soon. When He does come He will come as suddenly as the lightning flashes across the heavens. His coming will bring your probation to a close. Death may overtake you. This gloomy monster is abroad in the land. The call is coming for the rich and the poor, the wise and the unwise, the well and the sick, the young and the old. Many are being summoned suddenly and unexpectedly. The grim reaper may come your way today through the wreck, the storm, the fire, the lightning, or through anyone of a hundred other ways. Thus the possibility of choice for God and the right will be quickly snatched from you. God's Spirit may cease to strive with you. He says, "My spirit shall not always strive with man." You may continue your resistance until you reach a point where a God of mercy is no longer able to approach you. Your destiny becomes fixed. You are lost and doomed this side of the grave. You have forfeited your responsibility.

The fact that the gravitation of this present word and life is downward toward darkness and despair enhances the possibility of forfeiture. The principles of evil have the greater hold upon your individual natures. You are born facing hell and with your feet on an incline leading in that direction. The pull of society is downward. The great

masses are not in the "Narrow Way." They are on the "Broad Way" and they will sweep you on with them if you are not careful. The night the returns came in when Woodrow Wilson was first elected we had an unusual experience. We walked up Broadway in N. Y. City for about five miles. It seemed to us that all of the inhabitants of N. Y. City were on Broadway that night. It was only at cross streets that we could wedge our way out of the crowds. While within the blocks we were swept on against our will. This is likewise true of the world of today, spiritually. The masses are beating their march toward hell and they will wedge you in and carry you with them almost against your will. If you would be a Christian today, you must roll up your sleeves, double up your fists, grit your teeth, and fight your way out. Such a determination will bring results. God will come to your aid when He sees that you mean business. He will see to it that your feet find the "Narrow Way" even if he has to slow up the movement of the universe and send ten legions of angels down to fight back the demons.

The sad fact about the downward gravitation of the moral world is that the further down you go the faster you move. In the physical world the falling body increases considerably in speed each second. The same is true in the moral world. You will continue to fall until your speed and the momentum gathered thereby will make it impossible for you to stop when you do wake up and put on the brakes. Like the engineer of the fast express who becomes aware of the bridge which is burned out when it is too late. He is thoughtlessly racing on and fails to perceive the danger as early as he should have. He throws on the brakes and reverses the engine, but all to no avail. The human freight rushes on to wreck and ruin. Thus your life will be swept into the vortex of everlasting destruction by the momentum to which you have already attained.

3. The result of forfeiture.

What will be the consequence if you fail to make the right decision? You will be placed in the prison-house of the universe. As a boy we were told that if we did not behave ourselves, we would be shut up in the calaboose. This was the little one-room prison-house of the small community in which we were reared. We ceased to have much fear of it as we grew older. It had only the power of my home town back of it. One day we went to the county-seat. There we saw the large and formidable county jail with its barred windows and its iron doors. It made a deep impression upon us. We were afraid of it. It represented the authority of the entire county. A few years ago we visited a state penitentiary. There were about a thousand prisoners in it. Every face into which we looked made us realize more and more the high cost of sin. The horror of it all cast a shadow over us for hours, and yet

we did not for one moment feel inclined to blame the state. We believed that the individuals themselves were responsible for being there. Back of and enforcing their incarceration was the might of that powerful state with its millions of law-abiding citizens. The county jail was terrible, but the state penitentiary was much more so. However, the most fearful place of punishment which a citizen of the United States knows anything about is the federal prison. It rests on the authority of "Uncle Sam" who represents one hundred million inhabitants. Infinitely more dreadful than the federal prison is the prison-house of the universe. It is the place where those who forfeit their responsibility as moral sovereigns will be confined. The power and authority of the boundless universe with its omnipotent God is back of this prison-house. How horrible it must be and yet no inmate can ever censure anyone except himself. He will be there because of his own failure to choose the right.

The Bible tells us that hell, the prison-house of the universe, is a clime where outer darkness prevails. We can not know exactly what is signified by this statement, but it would at least indicate that hell is in the second remove from the realm of light. Between the region of outer darkness and the realm of light there must be the area of inner darkness. So far is hell removed from heaven that no ray of light will ever be able to penetrate and modify its thick Egyptian darkness.

This prison-house is also a place of weeping. Have you ever been in a home where there was sorrow and weeping? It is not a pleasant place to be. Hell will be a place where sorrow and crying will never cease. If you go there you will not only be surrounded with it forever, but you will also participate in the terrible lamentation.

There is also wailing in hell. Someone has said that that a wail is a hopeless cry. It means that there will be an everlasting calling for help with the accompanying realization that no merciful ear can ever hear and no strong arm can ever come to bring rescue. Help! Help! rings the shrill cry through the halls of dark damnation, but there is never a response.

There is gnashing of teeth in the prison-house of the universe. This has been interpreted to mean the gnawing of one's tongue for pain. Extreme pain tends to cause an individual to gnash his teeth and as a result he may gnaw his tongue. Such is the frightful import of the gnashing of the teeth in hell.

The result of forfeiting this tremendous liability will be endless confinement in the prison-house of the universe, a place of outer darkness where there is weeping and wailing and gnashing of teeth.

The worth of an immortal destiny, the thing for which you are responsible is incalculable; the possibilities of failing to meet this liability and decide for the right are

many; and the result of forfeiture is too dreadful for the mind to conceive of or for the pen to describe. In view of these solemn and prodigious facts it is no surprise to us that the text urges you to choose *this day*. There is too much at stake for you to hesitate or procrastinate. "Today is the day of salvation." "Now is the accepted time." Tomorrow may be everlastingly too late. Arise "O man" and exercise at once the prerogatives of thy moral sovereignty. Decide in the present moment for God and heaven. Wield thy golden sceptre for truth and righteousness and thus bring lustre and radiance to thy royal purple, honor to thy kingly crown, and glory and majesty to thy imperial throne.

The Glory of Holy Manhood

(Continued from page one)

upon its face, which our scientists inform us are the causes of much disturbance on the earth. Our glorious Sun of righteousness which has arisen with healing in His wings, has no spots of darkness or shadow of turning. "God is light and in him is no darkness at all." Christ the light of the world, had no sin, "guile was not found in his mouth." Our Lord declared of Himself "Satan cometh and hath nothing in me." "Which of you convinceth me of sin." He made it clear that He was sanctified by His Father and sent into the world. The glory of the Son was his fullness of *truth*,—sincerity, honesty, uprightness in every particular; fullness of grace, bestowing blessing and good-will where it was unmerited. Bestowing forgiveness, like the sun shining, upon the evil and the good alike; falling with rich showers of blessing like the rain upon the just and the unjust. No ill-will or resentment because of mistreatment, ever longing for opportunities to bless and help even the enemies. The glory of the Christ was His *holy manhood*, manifesting the Divine Life as the true light in a world of darkness.

Looking into the pure face of a lily, Christ declared that Solomon in all his glory was not arrayed like one of these. What could be the superior glory of a simple lily above the richly robed glory of an earthly crowned king? The glory of the lily is its pure whiteness out from roots embedded in black soil. The glory of our Lord was the pure whiteness of His soul shining untainted in a world of sin and darkness. This is the glory which Christ wanted His disciples to possess. "The glory which thou hast given me I have given them." The glory of *holy manhood* with which He would clothe the church, is superior to all earthly glory or grandeur. The bridal clothing of the church is all glorious within. Her garments are of wrought gold with costly needle work. No earthly king or potentate with all his regal splendor or spectacular grandeur can compare with a pure soul shining forth the light of heaven in the lime light of eternal truth.

This *glory* is full of grace and truth. Truth without falsehood, sin, deceit, or guile; without a shadow of turning. Truth, filled with loyalty to God, obedience and sincerity. Grace, filled with unmerited favor bestowing power, showering blessings upon the evil, even the God haters as well as upon the good. Sunshine to give away upon all alike, the just and the unjust. This is the secret of Christ's own command, "Be ye therefore perfect even as your Father in heaven is perfect." Grace so full of love and pity, without a shadow of personal resentment because of received injury. Grace so full of forgiveness that past injuries are all forgotten in the holy passion to bless our enemies. Grace so ornamented with a meek and quiet spirit so to attract the attention of God himself, and on which He places a "great price;" such grace is the wonder of angels and the need of this darkened world of sin.

This glory of holy manhood is only obtained by taking our eyes off of the things around us and looking heavenward. "We all with open faces," the veil of our carnal mind having been rent and the way into the holy of holies made clear, looking through eternal truth as into a glass, beholding the glory of God in the face of Jesus Christ, we are changed into the same image from glory to glory as by the Spirit of the Lord. "If thine eye be single thy whole being shall be filled with light," said Jesus. That is to say, the soul cleansed from all sin and crowned with the glory of holy manhood or womanhood, becomes a sun-glass of truth to gather the sunbeams of righteousness, ever increasing in their power and splendor, to blaze the way in this world of sin and darkened shame, scattering light, life, and hope everywhere. Thanks be unto God who giveth us the victory through our Lord Jesus Christ. Holy manhood has become a possibility in the face of Jesus Christ. Here it is obtained and here it must be maintained. We are brought out of darkness into His marvelous light. As we walk in the light,—in full obedience, we may be cleansed from all sin and be filled with light where there is no darkness at all, but we must continue to walk in the light to be kept free from all sin. Holy manhood can only be maintained in the face of Jesus Christ. The glory of a holy life becomes the light of the world. "Arise and shine for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." Shall we not keep looking until all resentment, unforgiveness, jealousy, anger, and all unkindness has been burned from our being, and our lives filled with the glory of His pure life and light, in which there is no darkness at all, until our lives are crowned with the glory of His holy manhood, shining forth as lights in the world?

You in your small corner
And I in mine.

Christian Life Series

JOY

By REV. W. R. GILLEY

IN the Book of Nehemiah we read: "The joy of the Lord is your strength," Jesus said, (John 15:11) "These things have I spoken unto you that my joy might remain in you and that your joy might be full." Paul said, (Rom. 14:17) "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." These Scriptures fully establish the fact that joy has a prominent and important place in the Christian life. In fact, the language used leads to the conclusion that there can be no successful Christian life without joy—real joy—much joy.

Joy is both a product and a vital part of the Christian life. It is not a *by-product*, but one of the *principal products* of true religion. The relation of joy to the Christian life is as the relation of pleasure to eating. People can and do eat and sustain life when there is no pleasure in it; but it is a poor kind of life, and they are more likely to eat when there is pleasure in it. So God made us, so that there is pleasure in eating, and supplies us food to give the pleasure. So God has constituted the soul to enjoy religion and has supplied a religion with joy in it. But as in eating, we do not eat merely for the pleasure of it, but eat to live and have pleasure as we eat; so in religion, we do not live a Christian life merely for the joy of it, but live a Christian life to please God and have joy as we live.

The Scriptures declare that joy is a fruit of the Spirit. This being true, we would expect that, as the Psalmist said: the man whose delight is in the law of the Lord will produce His fruit—of joy—in his season. This should teach us that there are seasons in the soul when joy is to be produced and seasons when other fruit of the Spirit will be manifest. Some saints become confused and cast away their confidence when they do not have the ecstasy of joy at one time the same as at other times. They should learn to distinguish in the manifestation of the different fruit of the Spirit (Gal. 5:22, 23). They should also learn the difference between the ecstasies of turbulent joy that is irregular in manifestation, and the abiding principle of gladness deep in the soul, that they may have all the time.

What are some of the constituent elements of joy? They are the joy of present experiences of grace, the joy of present victory over sin and the joy of anticipation. Of the first there is the joy of sins forgiven and of the heart cleansed. Every sanctified Christian can rejoice in the principle of gladness whenever he will, because he always has these elements of joy in the soul. In this sense joy is volitional. That is why Paul commands the Philippian to rejoice saying: "Rejoice in the Lord alway: and again I say rejoice." And to the Thessalonian Christians

he writes, "Rejoice evermore." Because a true Christian always has something to rejoice over in sins forgiven and heart cleansed, he can, if he will, be happy or glad about it all the time. But just here is where some saints get distressed in temptation and trial. They do not *feel* like rejoicing, and certainly have none of the *ecstasy of joy*, and because of this the Devil falsely accuses them of having lost their salvation. Their trouble is not with the rejoicing faculty, but with the faith faculty. They have the "cart before the horse." They are looking for the ecstasy of joy as a witness of the Spirit which the Scriptures do not teach them to do. It is the Spirit himself that bears witness that we are children of God. Joy is not all witness. Christians can rejoice if they will, over the facts of the case. What are the facts? If Jesus died to save and sanctify and faith claims the fulfillment of the promises; then it is their *privilege* to do as Peter says: (1 Peter 1:6-8), "In heaviness through manifold temptations and not now seeing the Lord—feeling the blessing—yet believing, ye rejoice."

The joy of victory over sin always follows victory over every temptation. The greater the trial and temptation the more there is to rejoice over. Of the joy of anticipation we will write more in the chapter on "Hope" sufficient to say here that Christians who study the Bible will find there are great and glorious prospects before them which will be realized at the coming of the Lord Jesus Christ.

Another important lesson to learn regarding joy is that the matured Christian will produce more of the fruit of joy than a merely saved and sanctified one. A great many Christians think the contrary is true. So they talk about the joy of new-born souls as if that was the only time they were expected to exhibit joy. The Scripture gradation is joy in the converted, fulness of joy in the sanctified, and much joy in the matured and established soul. How can the matured have more joy than the sanctified when the Bible says the sanctified have fulness of joy? By the enlargement of the soul. As the Christian grows in grace and in the knowledge of God there is more room in the soul for joy and more knowledge of the things we have to rejoice over.

LANSING, MICH.

Knotty Bible Problems

ONE BAPTISM

By W. E. SHEPARD

"One Lord, one faith, one baptism" (Eph. 4:5).

PROBABLY ninety-nine people out of a hundred, especially those who are interested in and claim to have received the baptism with the Holy Ghost, will explain this "one baptism" as that with the Holy Ghost.

In the study of any isolated text or any portion of scripture, it is well to consider

three things: the speaker or writer, the one spoken or written to, and the subject under consideration. Following this plan, we note that the writer is the apostle Paul; the ones to whom he is writing are the Ephesians; the subject under consideration at this particular point is baptism—baptism of some kind.

This might naturally lead us to the question: What acquaintance did Paul have with the Ephesians, and did the question of baptism ever come before them previous to this epistle?

Turning to the nineteenth chapter of Acts, we find Paul's first meeting with the Ephesians. There were twelve of these disciples, having been brought out into the light under Apollos. When Paul discovered that they had no knowledge of the Holy Ghost, he asked them, "Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:3-5).

Here we have two baptisms with water; first under John, and afterward "in the name of the Lord Jesus."

But was there nothing in John's baptism? There certainly was, for God was in it and ordered it so to be, and multitudes flocked to John and were baptized. Then why did Paul practically set it aside and baptize those twelve disciples over again? Simply for this reason: John's baptism was past; it had served its day. After Jesus was crucified and risen, it was too late to continue with John's baptism, but the order of the day was to baptize according to that which was given to Christ's disciples. Hence, Paul was carrying out the later commission.

Nine years after this first experience with the Ephesians, Paul wrote them his epistle. By this time it was a great church. He informs them that they should endeavor to "keep the unity of the Spirit in the bond of peace." Then he states in what that unity consists, among the things—"One Lord, one faith, one baptism." That Lord was their Savior, Jesus Christ. That faith was the definite act of heart trust that put them in saving relation to Him, and which keeps them in saving relation to Him. The one baptism was that outward sign of that inward work of saving grace. But it was a fact that they had received two baptisms, one under John's regime, the other in the name of Christ. Then why did Paul not write it thus?—"One Lord, one faith, *two* baptisms." Simply, because the first did not count, and the second did. Paul was after straightening them out in doctrine, or at least laying the foundation so they would be straight.

Perchance some of them were leaning towards John's baptism, it must be understood that there were not *two*, but *one* baptism. Hence, "One Lord, one faith, one baptism."

THE STORY OF A YOUNG MAN WHO DID NOT OBEY THE FIFTH COMMANDMENT

LAST week I promised you the true story of a young man who brought great sorrow into his life because he failed to honor the teachings of his father and mother.

He knew what was right for he had been well reared by devout Christian parents, sanctified people, both of them. And he loved them, and loved his home, and was recognized as a fine, steady young fellow. He had always wanted to be a farmer like his father, but when he was through school and engaged to be married to a very fine and lovely young woman,—he had no money with which to buy a farm, not even a small one. His father could not help him, for he was not a wealthy man, and was still working hard to take care of and educate his younger boys and girls as he had his eldest son. It was about this time that so many people got the "Klondike fever," and J— decided that he would go to the Klondike, stay until he had made enough money to buy a certain farm in the neighborhood which he had his eye upon, come home, marry the girl of his choice and settle down to a happy life.

His parents and his sweetheart hated very much to see him go. It was a long journey, and there were many dangers and hardships to be endured in the far-distant land of ice and snow. Hundreds of men died, unable to stand the terrible cold and the privations of the almost uninhabited country.

But J— had made up his mind to go, and he did. He toiled and suffered and ached with homesickness for three years,—such long years. But he prospered fairly well. He had no bad habits and was economical and industrious, so that in spite of the enormously high prices he had to pay for food and clothes, he saved money right along. At the end of the three years he had enough to buy the farm, stock it and have a little left to put in the bank. Then he started home with a pretty tired, worn body,—but a heart full of hope and happy plans for the future.

Of course, he was a long time on the way: it took weeks to make the journey, and when at last he reached Chicago he was greatly disappointed to find that his train had missed connection, and he would have to spend the night there. He was still standing before the ticket seller's window, when a voice beside him said: "Rather hard luck, isn't it?" He turned and recognized the speaker as a plainly dressed man who had boarded the train about noon, and had traveled the balance of the day in a seat across the aisle from him. "I was going out on that train, too," he said "and I was due to reach home about midnight. I certainly am disappointed, and my wife and three little fellows will feel as badly as I do about it."

The man had an honest, rather pleasant looking face, and J—, chafing over the delay in his plans was not sorry to exchange a few words with him on the subject. And when the man stated that he was going to get his supper in a small restaurant around the corner, which was a cheaper place than the depot dining room, J— decided to accompany him.

His name was Williamson, he told J— as they waited for their coffee and steak, and he had found this eating house when he had passed through the city three weeks before. That had been his first trip to Chicago, and he had stayed but two hours, or until he could get his train out. He had been to visit a brother who had recently settled in a town some distance the other side of Chicago, he said. In fact, his brother had sent the money for the trip. He himself owned a little grocery business in a small country place, which made a good, plain living for himself and family, but he had no money for traveling expenses.

"The truth is that I am just a country green-horn, and don't know a thing about big city ways," he said with rather an embarrassed laugh.

THE HOME

Conducted by MRS. J. T. BENSON

"I would really like to walk around a bit, and take in a few sights, but I don't care to try it alone. I was just wondering if you would mind going along."

They had finished their supper, and were standing outside the restaurant door by this time. J— said that he didn't mind, so they checked their grips, and started off down the brightly lighted street.

Williamson was as pleased as a child with what he saw, the handsome show windows, the brilliant electric signs flashing off and on, the crowds pouring into theaters and moving picture houses. They went into one of these later; he had never seen a really moving big picture film, he confided to J—. And when that was over, they walked about some more. J— was tired, but he did not care to go to bed just yet. His head felt queer, perhaps from being on the train so long, and anyhow the country grocer was having such a good time it was a pity to cut it short.

Williamson touched J— on the arm. "Look," he said, pointing across the street, "a billiard hall. I've never seen a game of billiard in my life. Do you mind going in for a short time? I'd like the best in the world to watch those fellows play for a few minutes."

J— had never been in a billiard hall himself, but he said nothing about that, as they crossed the street and entered the building. He sat down in one of the chairs which stood in a row against the wall, but Williamson stood up, watching a game between two men at one of the big green tables. He seemed fascinated by the easy skill with which they handled the cues, and shot the small ivory balls about.

One of the players, a large man a round, good natured face, finished his game and reached for his coat and hat as another man stepped up to take his place.

"You seem to like it. I take it you are a player yourself," he said to Williamson.

"O no," said Williamson, "fact is I never saw a game before."

"You don't live in Chicago then?"

"No, just stopping over for a few hours."

The man glanced at Williamson's awkwardly cut clothes. "I see," he said. "Well, if you are after taking in a few of the sights, make an effort to get a glimpse into the big gambling hall they run in the back of this building. I would pilot you in myself, but I have an engagement I can't break. If you will slip a dollar in that porter's hand over there," nodding toward a colored man in uniform at the back of the room, "he will fix it for you."

Williamson was quite excited. "Do you hear that?" he asked J—. "I have always wanted to see a place like that, and this is my chance. Come on. I will tip the darkey."

(Concluded next week)

HE WAS A RICH MAN

"Every year he invested not less than twelve hundred dollars in charity, and invested it so secretly, so inoffensively and so honestly that he was never suspected of being a philanthropist, and never praised for his generosity."

"He pensioned an old, outcast woman and a disabled veteran soldier."

"He sent two little negro boys to school, and for three years supported a family of five persons who could not support themselves."

"He contributed anonymously to every charity in the city. Every one interested in a 'benevolent object' received his aid; every child that he knew exacted and received penny tolls from his tenderness."

"He supported with encouragement and affection the heart of every man who confided in him. He literally did forgive his enemies, and he was ever one of the largest bondholders in heaven."

These words were written of an aged minister who died not long ago. The writer was his widow, who, in the remarkable document quoted above, thus names the assets which her husband accumulated during a long life of toil and of riding the circuit. As for money on hand at the time of his death, he had two dollars and thirty-five cents in his purse and one hundred and sixteen dollars in the bank. In addition, he had a few books and a coffin in which to be buried.

There are various measures of wealth, none of them wholly false. Money has its value, and it is an important value. Money is like a storage battery, for it enables a man who has ten dollars to do instantly five men's work for a day. It is folly to despise money, or to talk as if it ought to be disregarded. But the wealth in the world is not all to be measured in terms of money, nor is it capable of being purchased with money. Love, joy, simple goodness are the pure gold of life, and are the assets that underlie the investments of all those who are "bondholders in heaven."—*Youth's Companion*.

A WILLING SACRIFICE

The following is an interesting little incident taken from the life of the late Mrs. C. H. Spurgeon: "Mrs. Spurgeon once told how, in the beginning of their wedded life, Mr. Spurgeon was frequently obliged to be absent from home fulfilling preaching engagements, and she felt these separations as a heavy burden on her heart, though anxious never to be a hindrance to him in his work for God. One day her husband turned to her and said: 'Wife, do you think that when any of the children of Israel brought a lamb to the Lord's altar as an offering to Him, they stood and wept over it?' 'Why, no,' she replied, 'certainly not; the Lord would not be pleased with a sacrifice grudgingly given.' 'Well,' said he, 'you are giving me to God by letting me go to preach the gospel to poor sinners; and do you think He likes to see you cry over your sacrifice?' And so she learned her lesson."—*The Christian*.

SEVEN GOOD REASONS

During a temperance campaign, a lawyer was discussing, with no little show of learning, the clauses of the proposed temperance law. An old farmer, who had been listening attentively, shut his knife with a snap, and said: "I don't know nuthin' about the law, but I've got seven good reasons for votin' for it." "What are they?" asked the lawyer. And the grim old farmer responded, "Four sons and three daughters."—*From the Presbyterian Review*.

A WISE CHOICE

A lady and gentleman were in a timber-yard situated by a dirty, foul-smelling river. The lady said: "How good the pine boards smell!" "Pine boards!" exclaimed the gentleman. "Just smell this foul river!" "No, thank you," the lady replied. "I prefer to smell the pine boards."—*Exchange*.

We boys may be like knights, they say

Although our lives are quiet,

And though we may not ride to war,

With martial clank and riot,

Yet we may still be brave and true,

And fight against the wrong,

And like the gallant knights of old,

Help other lives along.

—MARGARET JOHNSON.

MAY GOD GIVE YOU THE VISION

By MISS LULA MAY TIDWELL, Khairi, India

Though perhaps you would not think so, almost the first thing we do when the HERALD of HOLINESS comes is to look at the missionary page. I have noticed that some of our missionaries are very faithful to write, while some of us are not faithful at all. I, for one, would ask forgiveness, only I am not sure I am going to do any better in the future.

Frankly, I think "what to write" has been a question that has presented itself to more than one missionary. I confess it has to me. "What do the people want and expect?" Is another thought that has repeatedly suggested itself to my mind, but I have come to the conclusion that my business is not to seek out the desires of people, but to give the message God puts on my heart.

I have sometimes wondered if I am not a little too radical on this line. If so, I think it is because when God spoke to my unworthy heart, and showed me a lost world and a stream of humanity pouring into a Christless eternity, I was not in a missionary meeting with the tide running high, and I never had been in one in my life, but I was walking along a quiet country road, down in the hills of middle Tennessee, one rainy morning, when I was but fifteen years of age. I got a vision—God gave it to me, and through the various experiences that have come into my life since then it has never faded or grown dim, but has increased and intensified with the passing years.

There is not a missionary on the fields, to my knowledge, but could write an article each week that would greatly stir your sympathies in behalf of India's missionaries; but we do not all feel called to do so.

What if we do have to push a huge ox out of the dock when we would enter to minister to some sick person or to preach the unsearchable riches of Christ; or what if we are seated in front of a house and just as we felt that someone is getting our message, to hear a cry from within, though nothing is the matter except that a cow inside is coming out to get a drink, but our audience which a moment ago was so attentive is now scattered everywhere about? Or we could tell you of a group of a dozen or so men, women and children all but nude who sit staring at even the hairpins in our hair, until though the sun be low in the west, we must put on our *topes* lest the glorious message someone is giving will be lost. Or ever so often of some missionary, going to bed out under God's big blue heavens on a bench, by the side of some lonely little railway station, waiting for the midnight train.

When we hear all of these things and more our hearts are strangely stirred at the time, but isn't it true, dear ones, that unless with the hearing of these things God gives a vision, we soon forget? So, after all, it is the vision from God that stands the stress and strain of life and never grows dim. Once God gives a vision, and we receive it, let the future hold what it will of sorrow or pain, of loss or of gain, as long as we walk with God it lasts, it holds.

When God sent me to India, it was with the same theme that Philip had when he went down to Samaria, namely, Christ. If Moses, when he was on the back side of the desert, had waited until he received messages from his oppressed brethren down in Egypt, doubtless he never would have been their deliverer. But "Israel sighed by reason of the bondage, and they cried, and their cry came up unto God,—and God heard their groanings,—and God looked upon the children of Israel." Beloved, India, dark India, is sighing and crying under the oppression of the iron heel of the Devil. Yes, they are crying, but not to the true and living God, who can hear and touch and heal and save, but to gods of wood and stone. Oh, can't God find a few Moseses who will hear the voice of God and turn aside and get from God a vision of earth's needs? As sure as we live, if God can get some folks still long enough He will reveal some things to them. Some will go in person and carry the blessed message to the "regions beyond," others will give as they never gave before, and (last but not least) some will hear the call of God to pray—to hold up the hands that must necessarily become *inexpressibly weary* if you fail in this.

MISSIONARY DEPARTMENT

May God bless and help us all as we work together in the greatest battle the world has ever known of right against wrong. How precious are the homelands to our hearts, you will never know. We love the home churches, and believe in you implicitly, and know we have the very best Board in the world, but we are not satisfied to remain as we are; we must hit the Devil harder than we ever have, else he is going to hit us.

Think not because we are called to work for God in India our interests are only here. No, our hearts are burning for a world. Pray for us.

In Him and for Him till He comes or says, "It is enough, come home."

EXTRACTS FROM LETTERS OF REV. HIROSHI KITAGAWA TO MR. AND MRS. STAPLES

Kumamoto, Japan
Dear Uncle and Auntie Staples:

Preachers' meeting this afternoon in Mr. Miller's new building, which Mr. Wiman says is very fine. Mr. Kakiyara's brother has been sick in his home, and died last Friday. While he was sick in bed Mr. Kakiyara talked to him about Jesus and the salvation of his soul. At first he did not like it, but he soon melted before the Lord and called upon the name of Jesus continually. The old mother too was much moved. He became critical after four days, and Mr. Kakiyara had no time to call me, so he himself got water and baptized his brother in the name of the Lord. He was so happy in the Lord and passed away triumphant.

Saturday night we had a great street meeting. It began raining, but people stood and listened. A young man raised his big voice and disturbed the preaching, saying that Christianity is an enemy of Japan. This is the second time he has disturbed our meeting; but he was asked to be quiet a while, and after the meeting was over three bright and earnest boys, including this boy who disturbed, came to the church and inquired after the truth. So I talked of the true God and the cross of Jesus for over an hour. They thanked us and went home. That boy who disturbed the meeting came to the Sunday morning service, and now he is one of the seekers.

Yesterday was a good Sunday. Though the weather was bad the attendance was as usual. Last night we had many new people in the service who listened to my long preaching. We had three seekers.

Christmas exercises we had on the night of the 26th, and I think it was the best Christmas we have ever had. It was spiritual and not very long, and the children did very well. We got about ninety yen (\$45) in the offering. New Year's day was Sunday, and we had a precious meeting. We had a watch-night meeting, and it was a melting service. We prayed for the World-Wide Revival and it started with a confession service. Some of them asked others' forgiveness with tears, and the prayer service was well begun. We have union prayer-meetings all this week, and next week we shall have our evangelistic services.

We got the notice from the steamship company at Nagasaki that the Christmas box was there, so I think before long we can tell you how we opened it and rejoiced to see the many gifts.

Today a girl who was saved at our tent meeting in July, and was baptized recently, came to bid us good-by. She is going to her mother. She is an ambitious girl, and because her parents did not let her go to a higher school she got mad and ran away from home to try to get an education by herself. She has been away for a year and a half. She got converted, and right away she wrote to her parents. They were so glad to hear from her, for they had done their best to find her, and were so anxious all this time. Her mother sent her money, and now she is going back home. Today she told

us her story, crying, and asked God and us to forgive her. It was a beautiful sight to see the prodigal go back home to her parents. Her home is near Kure, so sometimes she can attend Shiro's church.

Nagamatsu's wife in Fukuchiyama has been sick quite a while, but she is now well, I hear. Oguro and others in Kyoto have the "Flu" but I think it is a light attack. Brother Wiman's baby is growing rapidly, and so cute and gentle.

CHRISTMAS DAY IN SAN MIGUEL

By MRS. ESTHER CARSON WINANS

About 3 o'clock Joel waked me up with, "Santa Claus! Santa Claus! Get up and fill the stockings!" "Aw, Santa Claus did that already long ago, and went to sleep again. It isn't 4 o'clock yet."

So we slept till daylight. You couldn't keep us in bed after that. The perennial fun of watching children empty Christmas stockings was a delight worth looking forward to for a whole year, and in my heart I blessed the loving hands that had sent us so great riches in the missionary box.

Who doesn't have candy for breakfast on Christmas day? And have a time trying to get the children to leave their toys long enough for a family worship that must be the gladdest and fullest of love and thanksgiving of any in the year? After that there is the whole house to rid up a little, even if it is Sunday; and dinner to get and put in the fireless cooker (homemade) before the Sunday morning service; and a roomful of company to entertain.

That Sunday morning meeting was especially good and blessed, not only for the dear Christmas story, but because it was the first held in our mission hall in San Miguel. Heretofore all services have been in Brother Rosario's house, who, with his family and one other man named Sr. Quispe, are the only converts in the town. Several others from the outlying country districts were present, and some friends besides, and a few who came because of curiosity or genuine interest—over twenty-five in all.

In the afternoon we took a walk, hurrying back to escape a shower. I watered my Christmas calla lily, too, which my husband had dug up for me by the river. They grow wild here. Oh, how I do enjoy the mountain scenery and the wild flowers here!

Nearly the same number of people were present in the evening service as in the morning, in spite of the attractions of the fireworks and other heathen Catholic celebrations going on outside in the public square which our house faces. These simple mountain Indians are the most open hearted to the gospel of any class in Peru, but possibly the most fanatical and superstitious too. The war against sin is a real battle anywhere. Yet we are beginning this new station with joy and courage. Yesterday a woman told me she wanted to enter our religion. This is the second one. They keep coming and listening and talking with us occasionally, and we with them, hoping and praying that they may soon be truly saved. It is easier to get professions than real conversions.

So we have had really the best Christmas yet. Our heart praise goes up to God, and our sincere thanks to our many dear friends in the States. May God bless you all abundantly and help you to win souls. As some of our leaders say, "That is our job." Amen!

A STRANGE SURGICAL DRESSING

It was a strange dressing a woman brought into the clinic at Chengteh, China. She had an infected finger. The finger had been scratched by something or other then poisoned by her not keeping her hands clean and the finger wrapped up. When the finger became swollen and painful she consulted a Chinese doctor of the old school who advised this treatment: to catch a live frog, open its mouth, and push her finger down its throat. She had followed instructions to the letter, and when we saw her had been wearing this frog around her finger for several days. The explanation given for this is that there is supposed to be a poison in the frog's stomach which will neutralize the poison in the finger. For some reason or other that part had not worked out right, and if she had not had clean treatment in the clinic, within a day or two the finger would have had to be amputated.—All the World.

The Publishing House Re-Organization Sale is now on. Books and Bibles are being sold at cost. Large four-page Sale-Circular sent free for the asking.

ALTAR WORK IN THE N. Y. P. S.

By MISS ORA CRADDOCK

[The following paper was read at a N. Y. P. S. Rally. Helpful, and suggestive instructions are here-in given to altar workers in our Societies.]

A REVIVAL should affect two classes: saint and sinner.

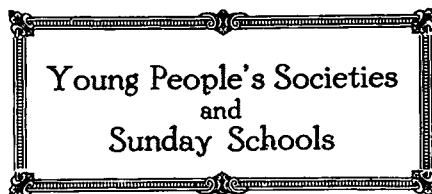
The permanence of the effort depends upon the directions with which each class deals with God. This direct dealing can be done only through the medium of prayer. For the saint, with his well regulated prayer life, it is a comparatively simple matter to get results: but I have often wondered how far the average saint would get in his prayer life and how often he would pray through if he had always to pray amid the hub-bub and opposition which usually surrounds a penitent praying at the altar.

As a general rule, anybody and everybody are allowed to deal with souls at the altar, which is a sad mistake. When one of our loved ones is hovering between life and death we secure the service of the best physician we know. If the physician is successful and the loved one recovers, a physical life has been saved for a matter of a few years. But at the altar, where the souls of men are struggling for life, we allow anyone to prescribe: when if a blunder is made here, and a soul lost, it is lost for eternity.

Because a man is under deep conviction is no assurance that surrounding conditions will not affect him. Indeed, the Devil, more than at any other time is using every circumstance and influence to defeat the man's purpose in seeking God. The man's earnestness is a challenge to every evil spirit and influence. Therefore the greatest care should be exercised in this work. In my opinion it should be under the direct supervision of the pastor and the church board. An altar worker, like a pastor, deaconess or steward, should be chosen because he possesses special qualifications for the work. Then all others having salvation and wishing to do their part, could pray. I have read where Dr. Bresee tells the saints to "Pray the glory down at the altar service," and I believe that to be the ideal method. A seeker in the midst of such action has no other choice than to pray through himself.

Among the qualifications of a good altar worker are these: 1. A victorious sanctified life. One can not point the way to a spiritual plane higher than he has attained himself. To attempt to do so means only a case of the blind leading the blind. If one has not reached the place of constant victory, he should not try to lead another there. He himself should be seeking. Another reason why a person, not a victorious Christian should not attempt to deal with souls at the altar is, if your Christian life has been an up and down one, the world usually knows it and many sincere penitents have become bewildered by the suggestions of the Devil, and have lost heart, because some wobbly Christian rushed up and tried to pull them through. 2. A passion for souls. No one can properly appreciate the solemnity of the hour, the seriousness of the conflict, nor the momentous issue, who does not have a passion for souls. To fail in such an appreciation is to bring disaster to all concerned. 3. Spiritual insight. This is the only means by which one may know the progress being made; when to give counsel and what counsel to give. It is a gift of the Holy Spirit, much to be desired but which few possess. A man to whom God has entrusted this rare gift usually has every other requirement of a successful altar worker. 4. Some degrees of tact. Quite essential, for all men can not be dealt with in like manner. Tact is that gift or accomplishment which enables one to deal agreeably, and successfully with different personalities. You can cultivate tact—but do not do your practicing around the altar. 5. Some common sense. A man can not even think, much less, pray effectively, when some loud spoken person is bellowing in his ear. The seeker will do well to control his temper. Yet some workers will get their mouths up to the seeker's ear every time and begin to bellow. They may be the truest kind of Christians, with the kindest intentions, but never the less do much harm. They ought to do their loud talking and praying to God, off in some corner by themselves.

Another dangerous class of workers to have around the altar, is the shallow sentimentalist, who appears to be divinely appointed to hold the hands



of some seeker in the air, or prattle some silly sentimental nonsense into his face. A seeker dealing with God has serious business and is doing well. Leave him alone. Above all do not try to hypnotize him with a lot of sentimental "gush." He usually knows whether he has a right to believe God or not, and when to do it. If he needs the counsel of men, he will either ask for it, or show some signs that he is in need of it; and only a person with some spiritual insight and discernment is capable of deciding when that is. If a man will pray, let him entirely alone, and pray for him, not at him. Too many seekers are "talked through," not prayed through. As a result the work is indefinite, therefore not permanent, unless it be a permanent discouragement and an attitude of skepticism. The Devil ensnares more souls at the altar than we have knowledge of; and too often he is able to use the work of saved men and women who should exercise great care around the altar.

AUBURN, ILL.

SHAWNEE, OKLAHOMA

Our Young People's Society is great. We have a goodly number of consecrated young folk, and new ones coming continually. To God be all the glory.

On a recent Sunday evening, we had a number of young men from Bethany with us, among whom was Brother Dunn, who brought us a stirring message.

We see no room for discouragements, but have a greater determination to be a help and blessing to our good pastor, and church.

Praise the Lord forever.

ZULA BREWER, *President.*

MUSIC IN THE SUNDAY SCHOOL

By MISS LILY HAMMER, *Primary Supt.*

MUSIC is a large and important factor in the Sunday school and it has not received the attention in many schools that it deserves. Too often the singing seemingly is considered as something to pass away the time while the school is assembling. This does not induce late comers to be on time, and is, in a way, sacrilegious. Singing in the Sunday school, as well as in all services, should be given its proper place by impressing all with the feeling that this is really a form of worship, along with prayer and the reading and studying of the Word, and should be performed thoughtfully. By this exercise we are singing the praise of Jehovah and glorifying Him.

If we look at the history of the Church and note the important place singing has had through the years of its varied existence, it may help us to a better appreciation of this very important phase of worship.

The first record we have of the use of sacred song is at the beginning of the national life of the Hebrews, when Moses and Miriam led the people in their expression of praise, after the crossing of the Red Sea. This was probably sung antiphonally, Moses and the men on one side, answered by Miriam and the women on the other. This is the oldest specimen of choral song in all literature, and one of the finest. Song after song was added during the progress of the history of the Israelites until they had quite a rich and varied repertoire gathered. During David's reign there were gathered together and trained about four thousand musicians and vocalists from among the Levites, and systematic praise became a permanent feature in worship. The reputation of their singing was such, that when they were in captivity in Babylon, their captors requested them to sing for them the songs of Zion, but their inhospitable surroundings, pitiable condition and alien audience were not conducive to making them feel like breaking forth in song and praise;

and so their songs were hushed and their harps left unstrung for a long generation. When they returned to their native land, the practice of sacred song was resumed, so that at the time of Christ, the ritual of the Temple was elaborate and the Psalms which were to be sung upon the several occasions were specified.

After the ascension of Jesus Christ, the early Christians used the songs of Jewish origin for a while, but soon had some of their own, which were distinctively Christian. Of these very ancient hymns we have eight, the "Gloria Patri," or "Glory be to the Father," being the one most familiar to us. As time passed, these Christian songs multiplied; and, as the Gnostics and Arians tried to propagate their errors through song, the leaders of the orthodox party, in the early part of the fourth century, introduced other Christian hymns, these being few in number, however, and strictly doctrinal. We owe much also to the great hymn writers of the early Latin Church, as well as to the German hymnists, especially as we still use translations of their hymns.

A comparative study of the history of English Hymnology with the history of the Christian Church, proves that hymns are an index of their age and that they reflect the character of the times in which they are produced, for all along, the Christian Church has given expression to the life within, through its song. If you would know the doctrines of the different denominations, study their hymns.

This brings us to the present time with a large and varied collection of hymns and songs from which to choose. As stated before, singing is worship, and therefore the words and tunes should be selected with this in mind, such songs as "Brighten the Corner," which bring out only the social service idea, being used seldom. The lively, catchy gospel songs of the present day are inspiring and will do much to create a bright, cheerful atmosphere; but the good old hymns, which have stood the test of time should not be set aside entirely, as the Sunday school is a training camp where the church of tomorrow is receiving its instruction and it is well to cultivate an appreciation of and taste for these hymns which have found their way into most of the orthodox hymnals. The book to be chosen for the Sunday school therefore, should contain a good variety of both kinds. This done, there should be a sufficient number purchased so that every one may have a book, thus insuring better singing and less confusion and disorder. A book with a stiff back is preferable, as it not only lasts longer and is easier for children to handle but also makes a better appearance. The extra expense will be offset by the good results obtained.

The chorister should not only be a professing Christian, and if possible of a pleasing personality, but should also be one who is entirely in sympathy with the Sunday school and its interests and will work in harmony with the superintendent. He should have the songs to be sung selected beforehand, selecting those which will be most suitable for each Sunday and will bear upon the lesson, remembering, that, as there is such a large variety of ages, there should be a variety of the kind of songs sung from Sunday to Sunday. For example—No lively teen age boy will enjoy singing the more simple Sunday school songs which are enjoyed by the Primary and Junior Departments, nor the staid old hymns right along, but will join in heartily with the rest when they are used, if the kind of songs he prefers are sung part of the time.

A good chorister will manage somehow or other to get all to feel that each voice is needed in this part of the program, and will keep up the interest and also keep the singing from getting into a rut by using various methods, such as: reading a verse of the song, having the boys and girls sing separately, one class or one person, or if they do it well, having the boys and men whistle while the rest hum. A word now and then in regard to the author or the composer would be interesting and instructive, and would assist the younger scholars to realize that these authors and composers were real men and women. Once in a while there might be a special number on the program, either vocal or instrumental, particularly on special days, such as Missionary Sunday and Temperance Day, preferably by those who do not render the special numbers in the regular church services.

It should be an understood fact that the teachers and officers should not unnecessarily move about the room during the song service, but should set

a good example by heartily engaging in the singing as well as in whatever else the school may be doing. The teacher who will do this, will find that he will have less trouble in securing and holding the attention of his class when it comes time for the lesson.

A Sunday school orchestra or band could be used to good advantage. Playing for a few minutes before the hour for opening the school would be an incentive for the scholars to not only come on time, but if possible, early. Their playing should be timed however so as to come to a close exactly on the hour for opening the school, scholars and teachers having taken their places during the music, knowing that the session will open immediately when the music ceases. Then, much of the confusion when the school is getting together for the closing exercises would be eliminated by a few minutes playing; but of course this would necessitate those in the band leaving their classes early so that no time would be lost. They might also play while the school is dispersing or changing their seats for the church service.

We firmly believe, that if the spirit of the foregoing suggestions were worked out in the individual Sunday school, its music would be found a much greater means of grace in fostering the proper attitude of praise and worship.

CHICAGO, ILL.

THINGS I HAVE LEARNED IN THE MINISTRY

I HAVE spent twelve years in the pastorate, and the same number of years in the evangelistic field. As pastor I "suffered many things" from many evangelists, so that now I know how to sympathize with the pastors and how to make it easy for them to follow me after a revival. I began my ministry in England, preached about ten years in Canada and since then have been in the United States. Speaking the German language, I have preached among the German as well as the English speaking people, and have had some opportunities to learn a few things.

One thing I learned is that as a rule, a person can not have a real, genuine, lasting revival in a ten-day meeting. I view with alarm the tendency of many of our own evangelists to make short dates—ten days or two weeks at the longest. Perhaps it is for the reason that, as a rule, the evangelist will get as much pay for the two weeks as he would for three. Again, every evangelist wants to have as many converts as possible, and if he has only a few days to get them, he is tempted to do superficial work, and the so-called converts are more of a curse than a blessing six weeks after the so-called revival is over, and the poor pastor is worse off than he was before the meetings began.

Another thing I learned is, that many evangelists take all the credit for a great revival under their ministry, when perhaps most of it is due to months of patient toil by a faithful pastor who had everything in readiness for the evangelist to come on the field and reap the harvest. After twenty-four years in the ministry, equally divided between pastoral and evangelistic work, I am still undecided as to who has the hardest end of it, the pastor or the evangelist.

I have heard great men preach and say, that a man filled with the Holy Ghost can have a revival anywhere this side of hell. My experience does not coincide with that statement. I conducted a five-weeks' campaign in a Methodist church which proved to be the greatest, most genuine revival, God ever let me see in my ministry. But just previous to that meeting I worked just as hard for four weeks in another church, in fact I believe I worked harder, and we did not see more than a dozen converted and sanctified. The Son of God Himself did not, nor did His apostles, have the same success in every place. Such meetings are humiliating to an evangelist I know, but we would rather leave the church with a half dozen real converts, than with one hundred white-washed sinners.

Again I learned that preaching the plain, simple unvarnished gospel "With the Holy Ghost sent down from heaven" expository rather than sermonizing, is the most effective in winning souls. We have no use for the joking, fun-making, light-hearted evangelist. We have never seen folks do that at a dying-bed, and a minister stands "between the living

and the dead." Oh, to be sure, there is some room for humorous illustrations. But this business of pulling sinners out of the fire is too serious for us to be trifling. And under this head we might mention the abominable practice, in so many churches of idle gossip, or loud boisterous talk and laughter before and after meeting within the sacred walls of the church. We invariably put our disapproval on such practice at the very beginning of a revival for it does not foster a spirit of prayer, and we have known it to drive sinners under conviction, farther away from God.

We believe that an evangelist should conduct his meetings under the guidance of the Holy Spirit and should not have any straps or limitations put on him by the pastor or the church board. Yet on the other hand, he should consult with the pastor as to the best methods to use, etc. And if possible the pastor should have some part in every service, if it is no more than to pronounce the benediction. We have had evangelists who took everything so under their control that the pastor was practically a nonentity until the evangelist departed. It will not hurt the evangelist to make occasional reference to the faithful labors of the pastor in preparing the soil for the harvest and thus keep the pastor constantly in the forefront with himself; for it is wicked to steal the affections of a people from their pastor.

PHILIP GEITER.

Syracuse, N. Y.

SENTENCE SERMONS

Compiled by REV. HENRY BELL

The man who has the best experience in your town today is the man who is obeying God the best.

You may say you would repent if you could only believe in Jesus, but just quit your meanness and it will be easy to believe.

You can never get a glimpse of the wonders in the heavens till you get your eyes off the muck and mire of this world.

There can be no real love without some sacrifice, and the greater the sacrifice, the greater the love.

"All work and no pay makes Jack a dull preacher" would be a fine wall motto for some church members.

Jordan River means "going down," and every seeker after an inheritance in Canaan Land must first go down.

Out of six men in the Bible who said, "I have sinned," David was the only one who came clean for God.

Elijah preached a great sermon from the text, "How long halt ye," and never a seeker, but when they saw the fire fall, the altar was lined ten deep.

A holy glow within will put a holy glow on your face and a holy go in your feet.

The burning bush burned and never burned up, and you too can be on fire and never burn up.

When a man or woman in a testimony meeting says "I do not want to take up all the time, but"—you can just settle back in your seat for a while longer.

The Holy City will be full of children playing in the streets, and yet some older folks today think it a sin for children and young folks to play.

We tell our congregation "a word to the wise is sufficient," and then insinuate they are not wise by preaching over an hour to them.

The Devil is still asking, "Yea, hath God said?" and many people are still entering into a conversation with him.

Some big preachers are always trying to bring something new before their congregations, when as a matter of fact the Gospel would be a new thing to most congregations today.

The cooled off holiness professor who testifies, "saved and sanctified" is not fooling man, but he is fooling himself.

INDIANA DISTRICT PREACHERS' CONVENTION

The Convention was held in Elwood, April 4 to 9, with nearly all the pastors and many of the evangelists present. Truly God "made us sit together in heavenly places in Christ Jesus." The glory of God came down on the first service, and remained throughout the entire convention.

Rev. J. W. Short, our beloved District Superintendent, presided over the meeting in his usual kind and loving way. The lectures and sermons of Dr. R. T. Williams will never be forgotten. He was a benediction to the Convention. Rev. N. B. Herrell was present and presented the Home Mission work and stirred us up along these lines. Rev. M. E. Borders and Dr. J. E. L. Moore explained the Olivet situation and gave us the plans for the future, after which the Convention voted unanimously to help in this time of need to save Olivet for God and holiness.

Dr. Williams presented the Publishing House Campaign and said, "Will we?" and we said, "By God's grace, we will." Amen!

An offering of two hundred fifty dollars was taken to buy a tent, and give it to the Mississippi District for Brother Watson to use in his Home Missionary work.

Papers were read and discussed on many needful and helpful subjects. One of the most interesting discussions was on the Manual. We are agreed as pastors and evangelists in the Indiana District that Nazarenes should measure up to the Manual on the dress and jewelry question and that no Nazarene should wear gold, (not even a wedding ring), or pearls, nor costly array. Neither shall they wear low neck dresses, short sleeves, short skirts, and good-by georgette waists, or sleeves, and feathers on hats. Amen! We further agreed to stick by our Manual, on the divorce question, in receiving members into the church.

Visitors were present from five states. Sister Hertenstein of Bicknell, presided at the piano. Sister Hertenstein is the greatest evangelistic pianist I have ever heard. The music was furnished by a ladies' quartet, a preachers quartet, a mixed quartet, also by several soloists and an occasional duet and an orchestra. While they played and sang, the saints shouted.

There were quite a few seekers for salvation. There was also a very precious healing service, at which many were anointed.

The Elwood church has a large auditorium, but it was too small to accommodate the night audiences. The Elwood people surely know how to entertain.

The next great district event will be the Assembly, Sept. 4 to 10, which meets in Ft. Wayne.

HOWARD PASCHAL, Reporter.

MISSISSIPPI DISTRICT

We have just closed a five weeks' campaign in the city of Gulfport. Result is a class of 24 members. We have secured Rev. J. E. Brasher for pastor and they have bought a lot and are making preparations to build either a church or tabernacle. This was a hard fought battle but God gave the victory. Rev. W. F. Cleghorn and his band of workers were in charge during this meeting.

We are now in the city of Hattiesburg. Began here March 29th. Our tent is well located, in the center of the city. The crowds have been small so far, but interest is increasing with each service. Rev. W. F. Cleghorn and wife, Brother Knox Jones, Brother James Foreman, Miss Bobbie Howell and the writer are the workers in charge of this meeting. This is the first meeting to be held in this city by our people, but they have had nearly everything here under the name of holiness. But I believe God wants a Church of the Nazarene in this city; one that will stand for straight Bible holiness, free from wildfire and fanaticism.

Brother C. E. Tony, the pastor of McComb and Magnolia churches will begin a meeting Sunday, April 9th, in the new tabernacle in McComb. Brother Knox Jones will lead the singing.

Brother V. L. Neighbors writes me that his church and Sunday school services are well attended. The work is prospering. Brother Neighbors' church is coming along regular with his offering for Home Missions and District Superintendent.

Brother A. M. Gambell writes me that they had a fine service at Vardaman on the second Sunday. The Lord is blessing us on the District. We are asking Him for a dozen new churches this year, and I believe that He is going to give them to us. We are needing two more tents for the District. I have several good preachers who want to come to the District and we need them and could use them if we only had the tents. Any one that has any of the Lord's means, that would like to invest in tents to be used in Home Mission work on the Mississippi District, please send your offering to W. J. Dickerson, District Secretary-Treasurer, 902 Meridian, Miss.

P. M. COVINGTON, Dist. Supt.

CHICAGO CENTRAL DISTRICT

We are still on the field and in the battle. God is very precious to me, and is wonderfully blessing my soul, and the work over which He has placed me, is moving on under His hand. I am doing my best to ascertain His will in matters and then to go forward carefully and humbly with the task to please Him and be a blessing to the people of the District.

During the month of January I was in a meeting of two weeks in Springfield with Brother Gallup and his people. I have never been in a better meeting since I have been trying to do the work on the District. God gave us some real cases of old-fashioned regeneration and sanctification as I ever witnessed. To Him be all the glory. It was easy to preach for the church was prayed up and in the battle ere I went to the scene.

During the month of February we were permitted to be with the church at Maples Mill where we spent an enjoyable Sabbath with Brother Roach and his people. Then we were with the church at St. David for an evening and preached and administered the Sacrament. We were with Brother Geeding and his people at Canton for two nights, and enjoyed their fellowship, then to Lomax (a new church) for an evening. They were getting their new building ready for occupancy. From there we went to Galesburg for two evenings and preached to the folks and did our best to help them. Then we spent the Sabbath with Brother and Sister Pope at Kewanee; these two works are moving up nicely. From Kewanee we went to Chicago and were in a meeting of the Advisory and Home Mission Boards. Spent two weeks with the Chicago Heights Church. These precious people had been without a pastor for some time, and we endeavored to encourage them. We are glad to note that Brother Herbert Hunt has taken the work there for the remainder of the year. On this Sunday afternoon we were privileged to hear Brother N. B. Herrell preach in the Woodlawn Church, Chicago, then at night we were in charge of the service, and the Lord met us. We stayed over for their board meeting on Monday evening. From here we went home for a few hours with our family on our way south.

We have been out since the 10th of March on this trip, touching Benton for a few services, where Brother and Sister C. C. Hatfield were in a meeting with Brother Fitch, the pastor. This church is moving on well under the human leadership of our young Brother Fitch. My next stop was at Mt. Vernon with the new church organized in January. They had no pastor but we have arranged with Rev. I. J. Snyder to take it and we trust he is now on the field to stay. From there we went to Duquoin to help them get a place of worship. This church is also a new one, and they are needing a building. If they were as well off as some of our people in buildings they would be satisfied and shout the praises of God. Oh, how we wish we were able to help our needy fields to help themselves. Then we went to Effingham where a meeting had been going for three months, under the leadership of Rev. William Graves, the last three weeks he was helped by Rev. Windsor Roberts, here we organized a fine class and placed Brother Graves as pastor. From here we were called to Lawrenceville where our pastor at Vincennes, Ind., had been holding a meeting in a mission. We preached to them one service and organized a nice little band and put Rev. J. G. Paton over them as pastor. From this place we went to Fieldon, where we met Rev. George Cornelius and a fine crowd of people. Preached to them one night and organized a class, and placed Brother Cornelius over them as pastor (He and his good wife and little boy coming in with us from the I. H. Church). May the Lord smile upon these new fields and the pastors.

We then went to Franklin, Illinois where Sister Hoke had been in a meeting for some three weeks, in a hall. This meeting was made possible by Brother and Sister Kirby. Here they had large crowds and the truth was put to them unvarnished as Sister Hoke can do, but there was not the visible results we had hoped to see, but seed was sown, and as "Uncle Buddie" says, "Holiness seed never rots." Our Brother George Eades of Petersburg went on a week longer with the meeting, a mission work was set going of which our Brother will take charge; we look forward to an ingathering here and a church in the future if the Lord wills. They have a large hall in which to worship, the people are talking a tent meeting in the summer with our Sister as evangelist.

We went from here to Auburn and were with Brother Kerst and his people for two nights, had a good time with one soul at the altar. This work is moving on well. From here to Griggsville where we were permitted to hold six services, Sister Butler the pastor, having arranged for two services a day. God gave us a good time with this little class.

They are looking forward to a revival with Brother Gilley. Then we went to Hull and were there over Sunday, April 2d, preaching three times and administering the Sacrament. Our young pastors Brother and Sister Nutt are doing their best here and God is blessing their labors in this more or less difficult field. From there we went to Tallula and spent three nights with Brother and Sister Fritsch and his people; here God gave us one young man in the fountain for the blessing of sanctification. I go from here to Virginia and Bethel to spend the week-end with Brother and Sister Beever and their people. I am pleased to say that the work in these places is moving on under God and the loyal pastors, and we look forward to a greater time. Holiness never was so dear to me as now, and there never was a time when I believed in standing for and preaching and teaching the rugged way of the cross as I do now. We need straight, definite, uncompromising presentation of the truth as never before. I covet the prayers of the brethren that I may live a life of sincerity and true holiness.

CHAS. A. BROWN, Supt.

INDIANAPOLIS TENT ASSOCIATION

The Indianapolis Tent Association met at the home of Rev. A. E. Kerst, during the month of March and we have made our plans for the coming summer. Rev. Frank Robinson, our good chairman had things well in hand and six of our pastors were present with two laymen from each of our seven churches.

We have arranged to buy two new outfits. One 50 x 80, and one 40 x 70, all complete with seats, platforms and wirings. We have estimated that these tents and equipment will cost us about \$1000.

Sunday, April 2d we met with Rev. Orla Montgomery and his good people at First Church in a great mass meeting in the afternoon. We were very fortunate in having with us Brother N. B. Herrell of the Home Mission Board and he gave us much inspiration and raised \$500 on our new equipment.

We have planned some 14 different meetings and have them arranged in most parts of the city. We are seeking to give every part of this city of some 325,000 the simple gospel. We find that such an undertaking is generally commended by all good people and it will not be nearly so hard to finance such an undertaking as many might think. We estimate that such an undertaking will cost some \$7000 to \$10,000.

We hope to reach more than 200,000 people, see some 2000 seekers at altar, bring masses in touch with our Nazarene work, see hundreds saved and sanctified and scores join our churches and establish our new works we got last summer and organize three or four new churches and touch our 40,000 to 50,000 colored people and give the general cause of Christ a great uplift.

You say, can it be done? We say it in humbleness, it is being done here in Indianapolis. With the hearty and wise co-operation of our good and great District Superintendent, Rev. J. W. Short and the other pastors not mentioned above, Rev. E. E. Turner and wife of our North Side Nazarene church, Rev. C. H. Dech of Flackville church and Rev. Ulerly with West Ridge church and with our loyal self-sacrificing laymen, we will put it across. Pray for us.

If any one should have loved ones they want to see reached, write us.

EVERETTE O. CHALFANT, Reporter,
1015 N. Belleview Place, Indianapolis, Ind.

PASADENA UNIVERSITY

The work at Pasadena University is very gratifying indeed. A good religious spirit pervades the whole Institution. The blessing of the Lord is very evident. We are glad to report that fully ninety per cent of the student body are Christians. Only about two per cent need stringent discipline.

The revival services at the University were held shortly after the opening of the second semester, beginning the first week in February. Rev. A. P. Gouthey was the evangelist and his messages were freighted with power and glory. He did not urge any to come forward in the early part of the meeting, but that the needy one should get alone with God and settle with Him. It was soon found that a number were praying through. On the last Sunday night some forty seekers were at the altar. The student body greatly enjoyed the ministry of Brother Gouthey. During the revival services conducted at First Church by Rev. B. F. McLendon a number of the students have prayed through to victory. Scarcely a Sabbath passes but that some one finds God in the services conducted in the Chapel. We hope to close the year with nearly, if not every student on the victory side. Prayer bands

and groups of students are working for the salvation of others.

The enrollment has exceeded the six hundred and twenty-five mark. Quite a large number enrolled with the opening of the second semester, and hardly a week passes but what new faces are seen in the students' assembly. We have been especially favored with a number of excellent speakers at the chapel services.

It is a pleasure to say that the financial end of the work is encouraging. Dr. Henricks is at present visiting some of the churches helping to raise the apportionments. Rev. J. F. Sanders the Financial Manager has the business of the institution well in hand and some of these days will have some good things to report. A good sized donation of cash amounting to \$10,000 was received this week. Plans are being made for the coming year, and we believe that God is going to undertake in a wonderful way for Pasadena University.

C. B. WIDMEYER, Reporter.

BROTHER E. A. GIRVIN RESIGNS PASTORATE

We learn with regret that Brother E. A. Girvin has resigned the pastorate of First Church, Nashville, Tenn. Having been our pastor for over a year in that church we beg to say just a word in parting. Brother Girvin understands and can present with great effectiveness, the doctrine of entire sanctification. Better than this, he has the experience and exemplifies the beautiful doctrine, in his character and life among the people. As a pastor, we see not how he can have a superior. He is faithful and prompt in every detail of pastoral duty. He was especially kind, faithful and efficient to the sick, of his charge. He was a wise and helpful counselor to those in need of advice and was uncompromisingly true and loyal as a Nazarene, on every inch of the ground.

As a friend and Christian, Brother Girvin had a heart that was tender, constant and true, and illustrated in his life Paul's description of that charity, which "suffereth long, and is kind; envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth." God bless our dear brother wherever he may cast his lot.

B. F. HAYNES.

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Among the Churches

SOMERTON, ARIZONA

—We are closing up one of the most successful years of our pastorate. We have had 124 seekers to pray through at our altar; 48 united with the church. There has been a continued revival almost the entire year, with the power of the Holy Ghost constantly upon us. We are serving an appreciative people; they know how to treat a pastor and wife. A few nights ago, 35 of the young people marched into the parsonage with a "pounding" for the pastor and wife. We had songs, testimonies, and prayer, and God put the Spirit of power upon us, and we had a glorious time praising God. As this company of young people marched away, we thanked God from the depths of our heart that we served such a fine company as this. Our Young People's Society has two services each week. We have a fine Sunday school of 100 scholars; two prayed through last Sunday night. We thank God that the glory is down. Praise His name forever. We thank God for a place to work in His vineyard.—J. M. Wells and Wife, Pastors.

PARIS, TENN.

—Our church is certainly moving forward under the leadership of our beloved pastor, Rev. E. T. Cox; we feel assured he was sent unto us of the Master. We have built a nice new parsonage and expect to build Sunday school rooms for our school which is steadily growing. Attendance at prayer-meeting is increasing and the preaching services are well attended. We intend to begin a meeting the first Sunday in June, and we are anticipating the greatest revival this town has ever had. Brother Cox is a great blessing to the young people and we hope to see a number of them saved. Dr. Roy T. Williams preached here last Thursday evening. The church pledged \$165.00 to the Publishing House. We ask every reader of the *HERALD* to pray for our meeting.—Mrs. G. W. Smith, Reporter.

VAN BUREN, ARK.

—We are a small band of workers, but God is answering prayer. Souls are seeking God, and some are being saved and sanctified. God is helping us with the finances and enabling us to meet our obligations. We have had three precious healing services, and one brother was instantly healed. Thank God for His saving, sanctifying, and healing power.—I. W. Irwin, Pastor.

SLICK, OKLA.

—We are still alive and in the battle for souls. We have secured a nice little hall at \$20.00 per month for a place of worship. We have preaching services twice on Sunday, also Tuesday night, and our regular prayer-meeting Friday night. Sunday, April 9th, we organized a Nazarene Sunday school. We are trusting God for a good strong Nazarene work here. Calls are coming in continually for us to come and pray with the sick, and we were privileged to see two men make their peace with God before they passed out into eternity. Two weeks ago, a very sick man sent for us to come and pray with him, he feared the end was near, and wanted to get back to God. Though we had retired, and it was raining, we got up and went a mile and a half to his home. We found him raging with fever, but we held on to God and ere long he felt the load of guilt all removed, and thanked God for His tender mercy. The Lord is restoring him, and he has promised God to preach His word this time. A police officer stopped me on the street the other day and requested me to call and pray with a sick friend of his. We are praying for an old-fashioned revival here during the meeting which begins the 28th of this month with Brother W. R. Morgan and his band of workers, with Brother Messer and song evangelist. We earnestly request prayer. We are not discouraged, but feel like traveling on for lost souls.—Ollie and Lucile Dunham.

PLAINFIELD, IND.

—We opened our revival March 3d, with C. H. Boswell, as pastor and Rev. J. A. Williams and wife as evangelists, with very good interest manifested. The Word of God was given forth by the evangelists and conviction began to settle upon the people, and forty souls prayed through to real victory, either for saving grace or sanctifying power. The meetings ran continuously for 38 days and God wonderfully poured out His Spirit. Several healing services were held and God wonderfully answered, a number being healed. Seventeen new members were added to the church. The work is moving on and a new place of worship will soon be in Plainfield. This was indeed a hard place and a small band and the little spiritual life left was nearly frozen out by the cold professors, but praise the Lord, He reclaimed backsliders, saved new people and sanctified believers, so that now we have a good band and we are going on to higher heights and deeper depths than we have ever attained. Brother Williams did some mighty strong preaching, and while the truth cut to the heart,

SUNDAY SCHOOL LESSON REFERENCES

April 30. ISAIAH'S SUMMONS AND RESPONSE.

Lesson: Isa. 6:1-13.

Golden Text: Here am I; send me. Isa. 6:8.

Devotional Reading: Psa. 67:1-7.

May 7. ISAIAH'S IDEAL FOR A WORLD AT STRIFE.

Lesson: Isa. 2:2-4; 11:1-9.

Golden Text: Come ye, and let us walk in the light of the Lord. Isa. 2:5.

Devotional Reading: Psa. 46:1-11.

May 14. HEZEKIAH LEADS HIS PEOPLE BACK TO GOD. Lesson: 2 Chro. 30:1-27.

Golden Text: God is gracious and merciful, and will not turn away his face from you, if ye return unto him. 2 Chro. 30:9.

Devotional Reading: Psa. 96:1-10.

May 21. HILKIAH'S GREAT DISCOVERY. Lesson: 2 Chro. 34:14-33.

Golden Text: Thy word is a lamp unto my feet, and a light unto my path. Psa. 119:105.

Devotional Reading: Psa. 19:7-14.

it most surely brought forth fruit.—Wm. R. F. Guyer, Secy.

GOLDTHWAITE, TEXAS

We are having victory down here. Souls are praying through to God in the old-fashioned way. Old-time gospel brings old-time results. Pray for us.—W. S. Hill.

CARO, MICH.

—The blessing of God has been resting upon us recently in a special manner in our regular services, for which we are very grateful. At almost every service since our January meeting, and even before, there have been seekers at the altar. Our Sunday evening services are greatly blessed of God in the manifestation of great conviction upon the sinners who come into our midst, and frequently result in salvation. We have about seven distinct services a week and we are making it hot for the Devil. Amen! Our young people are doing a great work and are growing in grace and knowledge. Their services are times of refreshing from the presence of the Lord. We are looking forward, and believing God for a gracious revival beginning May 7th, when we will have Brother J. E. Gaar, of Olivet, Ill., with us. Pray for us.—R. S. Griswold, Pastor.

MINNEAPOLIS, MINN.

—Since reporting last time for our Nazarene Church here the marked blessing of God truly has been upon us. The work is taking on strength and increased vision. We have just closed a wonderful meeting with Rev. J. G. Morrison, D. D., of Jamestown, N. D. He was with us two weeks and greatly blessed the church by his Spirit-filled ministry and souls prayed through to regeneration and sanctification in the old-fashioned way. Dr. Morrison has been an outstanding Methodist Episcopal preacher for twenty-five years and rings true to Wesleyan holiness. For many years he has been the honored president of the "Layman's Holiness Association of America." He is the Editor of "The Holiness Layman," a paper with a good circulation. Also he is the President of Jamestown, N. D., campmeeting, an outstanding camp in this Northwest country. He has endeavored to foster holiness in Methodism in the past, with his band of preachers who have labored under his supervision. He has placed his local church membership with us. The church has indeed received a very valuable man in Dr. Morrison and we predict his influence will mean much for us in the Dakotas and Minnesota in particular. April the 2d was our first anniversary day since the organization of this work here one year ago. Forty-three charter members were received on organization day and now we have one hundred and seven enrolled on the membership list and still others are coming. Dr. Goodwin was with us on the anniversary day and preached two of his great messages. Our people will not soon forget his sermon on "The Vision." We received fourteen members that day. It was very befitting that Dr. Goodwin should be privileged to be with us for the anniversary day since it was he, under God who played a great part in the opening up of this work in the five weeks' campaign one year ago. Our beloved General Superintendent labored faithfully amidst stern opposition, but he does not know how to take defeat. When he was with us this time he raised a good offering of about three hundred dollars for the Publishing House. Our people love to give to our work. They are Nazarenes to the core.—E. E. Wordsworth, Pastor.

The Publishing House Re-Organization Sale is now on. Books and Bibles are being sold at cost. Large four-page Sale-Circular sent free for the asking.

BEATRICE, NEB.

—We have just recently resigned the pastorate of the Beatrice church and upon our most hearty recommendation Rev. Q. A. Deck, of Phoenix, Arizona was elected as our successor. We believe that he will in every respect carry on the work which has laid so near our heart for the past six years. A worthier and more sacrificing people than the Beatrice folks would be hard to find. They stood by us nobly in every move—particularly in our last great project, the completion of the church. It was most gratifying to us to be used under God to complete this \$11,000 project. With this done and other indications we considered our work done in Beatrice—hence the resignation. Our old flock—God bless every one of them, gave us a beautiful farewell. The membership and many friends gathered at the parsonage. The ladies presented Mrs. Ryder with a beautiful piece of dress goods and the "parson" received a cash present from the brethren. God bless these dear ones. They were about drained on the building project. My successor was present so we had all lined up at the close and gave him a warm clasp of welcome. He must increase but we must decrease. We are located here for the time being. We have the warmest feelings for our old flock and great love for my old friend and successor and venture to prophesy that there are great things ahead for the Beatrice Church under such an efficient preacher and pastor.—C. E. Ryder.

DECATUR, ILL., FIRST CHURCH

—We have taken in about fifty new members since the last Assembly; our congregation has grown so that it is almost impossible to take care of them. Our Sunday school has reached the 300 mark. We also have the finest band of young people I ever saw. There are at least 75 in the church under the age of 40, and above 15. Our young people have no cut and dried program, they meet every Friday evening, and sometimes they almost fill the house with people. We have a great harvest of souls at the altar almost every Sunday; sometimes as many as fifteen, nearly all of them new folks. Our own folk are getting establish and do not have to come to the altar every Sunday, so we have very little backsliding. We have Sister Grace Lampton now with us, to lead the music and practice the choir. She is great and is growing in grace, and every one likes her. We have a good clean choir, and not a single young person in the choir who has her hair fixed up in the latest "fad." Dr. Goodwin has recently been with us. No words can tell the good he did and the blessing he was to us. His messages on holiness will never be forgotten. God bless our General Superintendents. We should be proud of them all, and we must stand by them, not only with our prayers, but with our financial support. Bless God, I love them so well that they can drain my pockets any time they come around. We are now at a place in our work here, where something must be done to take care of our congregation and Sunday school. We must build "larger barns" and fill them, so we are planning soon to start an addition to our church that will cost ten thousand dollars. With this addition, we will be able to seat 800 people on the lower floor, and then a great number in the balcony. The city officials have promised to assist us in cinder the street and building a parking place. We are driving on in the name of the Father, Son, and the Holy Ghost, giving Him all the glory.—L. G. Milby, Pastor.

BROOKLYN, NEW YORK

—A new move has been made on the New York District to create a live center for holiness and a representative Church of the Nazarene in the heart of the great metropolis of the world. The need has been felt for sometime and the vision and burden have been on the hearts of a few. Already aggressive steps have been taken toward this end and much success has attended the efforts so far put forth. The John Wesley Church, Brooklyn, being the best building and in the best residential District, is become the scene of action. The writers, as pastors, have undertaken this move with the anticipation of seeing something worth while on this District. The move was started, beginning with a Revival Campaign with Dr. F. J. Shields, President of Eastern Nazarene College, and Revs. Russell De Long, violinist, and Ralph Schurman, pianist. The first Sunday, March 26 was a wonderful day and never to be forgotten in the annals of the church. The morning service broke up in a wave of glory by the singing of "The Love of God" by the boys. Forty-four new members joined to help push this new center. At night many were seeking at the altar and almost all good cases. One young man was saved and sanctified and called to preach. The whole meeting was worth this. Sunday, April 2, closed this campaign and another beautiful day it was. Seven more additions were made to the church and seekers were at the altar. Altogether, the entire campaign was one of marked success and a booster to the new move. Glory! Results: Something like 25 seekers; \$500 raised for Eastern Naza-

rene College; \$500 for current expenses; the church edified and blest and the glory of God upon the whole. The fire is falling and God is blessing every department of the work with a renewed interest and enthusiasm and a fresh burden on the part of the people. The young people are re-organizing their society on Wednesday, April 5, and already 40 names have been presented as members. The Women's Foreign Missionary Society was re-organized last week and Sister C. W. Keeler, formerly of Danbury, Conn., was elected President. The Sunday school is progressing and with other departments, is to be re-organized also. An orchestra and choir has been started under the leadership of Matthew B. Carey. Our object for the coming year, is a revival in the salvation of souls, the sanctification of believers; a church and Sunday school of 500 members each, and a Young People's Society of 100 members. Those having the glory, and vision, pushers, boosters and workers are asked to unite and pray for a work that will truly grip things for God. Pray for us. Those having friends or relatives in the city and desirous of having them acquainted with this work may report names and addresses of same and they will be looked up. Visitors to the city will be welcomed at all of the church services. If you are interested in us and we may have your prayers, write telling us so.—Wm. Howard Hoople, G. Howard Rowe, Pastors.

OKLAHOMA CITY, OKLA.

—The West Side Church of the Nazarene was organized March 1st, by our District Superintendent, Rev. C. B. Jernigan, with a membership of twenty-four. We have a beautiful location on Park and Pennsylvania Avenues where we have purchased six lots and are building a bungalow church. We are in a large locality where holiness has never been preached. Rev. R. T. Hodges is our pastor, and the work is moving rapidly under his direction. We expect a great salvation time with Rev. A. G. Jeffries and Brother and Sister B. D. Sutton, who will be with us April 23d to begin a revival. Pray for us. With our loyal little band of Nazarenes, we expect to march on with great victory in the name of our Lord Jesus. God's blessings are upon us and our people have the vision. To God we ascribe all the glory.—Mrs. Thompson, Reporter.

DURAND, WIS.

—Since taking up the work here this Assembly year, God has been wonderfully blessing. The church has been growing in spirituality and numbers. Quite a number of seekers have been to the altar. Five souls wept and prayed their way through to victory again last Sunday. One of the number who was saved was a soldier who had fought in the thickest of the fight on the battle fields of France. Our prayermeetings are well attended and are a source of great blessing. In other lines the church is also doing well. In missionary zeal, it is not lacking, having already given \$1,113 this year. We have had a number of all-night prayermeetings, which have been the means of getting the glory down on the church. We are expecting greater things.—George Brinkman, Pastor.

DUNCAN, OKLA.

—We are still charging against the ranks of the enemy at this place. We have just closed a three weeks' meeting, conducted by Rev. B. F. Neely, of Bethany, Okla. Rev. Neely is highly educated, and ranks among our greatest preachers. No pastor will make a mistake in calling him to conduct a revival. Brother Neely is old-fashioned in his preaching and methods. We were greatly hindered during the meeting by a carnival and the drenching rains. But regardless of the hindrances God gave us forty very bright professions. There will be several received into the church as a result of the meeting. Our Sunday school, and Young People's Society are progressing very nicely. On with the battle.—W. B. Walker, Pastor.

LOS ANGELES, CALIF., ELYSIAN HEIGHTS CHURCH

—We are thanking God for Pasadena University. Our pastor, Rev. T. C. Mathis and wife came to us from the school about a year ago. Surely they had no encouragement as there was no church organized, just eleven teachers and scholars; but God has been with them and is rewarding them for their great faith and sacrifice. We now have enrolled, 81

teachers and scholars, with an average attendance of 50, and an offering not less than \$14.00 a month. Thank God. About six months ago, Brother Bates organized a church with 8 members, now we have 27. Last Sunday evening we organized a Young People's Society of 26 members, the pastor's wife is the President. We are praising God, and looking to Him for greater things for Elysian Heights' Church.—Alice Riddle, Sunday School Secy.

NEWPORT, KY.

—Just closed a three weeks' revival here with evangelist Rev. L. E. Williams, of the M. E. Church, South, of Wilmore, Ky. Brother Williams preached well, giving forth God's messages, and God blessed in the services, and our hearts were made glad. Four prayed through for regeneration, and four for sanctification. The church has been uplifted, and revived; the members are in harmony, and the fire is on the services. Our Young People's Society is holding steady, while the Sunday school is gradually improving. Things are really looking better.—O. E. Shelton, Acting Pastor.

HEMLOCK, OREGON

—We have just closed a three and one-half weeks' revival with Evangelist Fred St. Clair. Though the attendance was small, God came and gave us a gracious meeting. The church is in a better condition than ever before. Brother St. Clair is truly a man after God's own heart, and a loyal Nazarene. We have just had our annual meeting at which we were unanimously called as pastor, but feel that some one else could do better here, now. This closes our second year. God has given us several souls and with but one exception, all are standing true to God. We have never had a disagreement at our board meetings, and a beautiful spirit of harmony has prevailed. We give God all the glory and feel like pressing on to greater victories.—Samuel Salmen, Pastor.

WATONGA, OKLA.

—We have a nice little church building here, free of debt, located one block north of Main Street. Since coming to the work in October, the membership has been more than doubled, and best of all, the

church is growing spiritually, and harmony prevails. The pastor was greatly surprised April 5th, when a number of friends and brethren marched into the parsonage with a nice "pounding." God gave us a wonderful little service, and His presence was in our midst. He again honored us with His presence, the next night at our prayermeeting. The saints were blessed and the unsaved convicted, several came forward for prayer. Sunday evening following, we had another good service and three prayed through in the old-fashioned way, giving a definite testimony. To God be all the glory. Our next revival will be May 19 to June 4, with Rev. John W. Oliver, of Oklahoma City, as evangelist. We have another revival slated for the first two weeks in September. The church called the pastor as evangelist, and Miss Bounds, of Wellington, Texas as pianist and singer. We believe the way to keep the Devil on the run, is to keep the revival fire burning.—Fannie Payne, Pastor.

NOTES AND PERSONALS

Rev. Bud Robinson has closed a very successful revival with Pastor E. M. Hutchens and his church at Cucamonga, California. There were thirty seekers at the altar and some definite cases of salvation. Sunday school increased one-third in attendance. New people united with the church.

Evangelist Frank B. Smith sends in a nice list of new subscriptions to the HERALD of HOLINESS. Brother Smith states they had a splendid revival at Medford, Oregon, and a new church organized. He opened up the revival at Ashland, Ore., with a full house the first night.

Rev. C. E. Ryder has resigned the pastorate of the Church of the Nazarene, Beatrice, Nebr., and has taken up work for the time being with the Nebraska Children's Home Society. Rev. Q. A. Deck, of Phoenix, Ariz., has been elected as his successor at Beatrice.

Mr. N. A. Maughton, 140 N. Broadway, Pasadena, Calif., offers to prepay to any address, back copies of the HERALD of HOLINESS to any one who wishes to use them in Christian work.

A Committee announces the resignation of Rev. V. W. Anglin, pastor of the Church of the Nazarene, Colfax, Wash. Brother and Sister Anglin have labored faithfully with the Colfax church for two years. The Committee expresses the regrets of the church in the acceptance of his resignation, with the assurance of their sincere appreciation of Brother and Sister Anglin.

Information is given by Rev. E. R. Shook, Secretary-Treasurer of the Kansas District, that Rev. W. I. Smith, 521 S. Oak St., McPherson, Kas., has united with our McPherson church. Brother Smith was formerly a Free Methodist Pastor-Evangelist, and is reputed as a preacher of ability. He is open for calls either as pastor or evangelist.

Rev. Roy J. Jacobs, of Haileyville, Okla., Box 161, announces he is ready to accept the pastorate of any church in need of a pastor and desiring his service. He is a commissioned evangelist in the Eastern Oklahoma District, and has been in the ministry thirteen years.

Rev. W. W. Stover and Wife, pastors of the Church of the Nazarene, Delmer, Ky., recently lost their household goods in the burning of the parsonage. This was a heavy loss to Brother and Sister Stover; remember them when you pray.

The Publishing House Re-Organization Sale is now on. Books and Bibles are being sold at cost. Large four-page Sale-Circular sent free for the asking.

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By Rev. D. Grant Christman

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In all, forty-three references are given under this one topic.

The book is put out in handy size—5½ x 8½ inches—convenient for slipping into a gentleman's coat pocket or a lady's medium sized hand-bag. The paper binding is durable and attractive. 128 pages. Here is full value for the price.

Prepaid price, 40c each.

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

I have looked over a copy of a late book put out by our Publishing House entitled "Best Things in the Bible," by Brother Christman. This book is adapted to the need of all our church. It makes a fine course for the home study. It clarifies the vision, deepens the burden for the lost, strengthens the faith, fires the courage and is a sure guide to aggressive evangelism.

I do hope that each of our pastors and evangelists get this book at once. In fact every home should have one, yes every Christian. It can be carried in the pocket and is just the book for the need of the hour.—N. B. HERRELL.

This book may be secured from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo. Price 40c, prepaid.

NOTICE—Rev. G. W. Gottschalk, of 252½ North Broad St., Philadelphia, Pa., is entering the evangelistic field. He has been endorsed by our Assembly and granted a commission. He is a good preacher and has success in winning souls. Any church employing him will get a full gospel evangelist who preaches with no uncertain sound and carries a burden for souls.—J. T. Maybury, Dist. Supt.

NOTICE—After a year of rest from the pastorate, having confined our labors to the uplifting of the weak places, we are ready to enter the pastorate again. We have had eight years' experience, as a pastor, am an elder in the Southern California District. Address 5940 Wall St., Los Angeles, Calif.—B. A. Fleming.

SPECIAL NOTICE

After four years spent in the pastorate and the district superintendency, Rev. H. C. Cagle and his wife, Mrs. Mary Lee Cagle, are now returning to the evangelistic field in which they labored so long and so successfully. The Cagles are "true blue." They are Nazarenes to the core. They are good preachers, splendid managers of a meeting and great soul winners. They are splendid for campmeetings, tent meetings wherever we are opening new work and in churches. Our work in Western Texas, New Mexico, and Arizona owes a large per cent of its prosperity to the fidelity and good sense of Brother and Sister Cagle. Call them for a meeting. Address them at Peoria, Ariz.

J. B. CHAPMAN.

IMPORTANT NOTICE

There has just been printed, under the approval of the General Superintendents, a blank for transfers for ministers and deaconesses for the use of District Assemblies and District Advisory Boards. District Superintendents should order a supply for use between Assemblies. Always remit with order at the following rates: \$.40 per dozen; \$.25 per half-dozen; \$.05 each. Send to

E. J. FLEMING, General Secretary,
2905 Troost Ave., Kansas City, Mo.

Our Song Books

To churches, Sunday Schools and other societies contemplating the purchase of new song books, we suggest sending for sample copies remitting for them at the prices listed. After a selection has been made the samples may be returned for credit or refund, providing, of course, that they are in salable condition.

WAVES OF GLORY NO. 2

This hymnal has been accorded a hearty acceptance by the church. As many as 1,100 have been ordered by one church board. It is a book of which you will not tire. The assortment is as large as any one could desire; 420 songs in all.

Read these enthusiastic comments:

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Manila40c 30.00

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REVIVAL MELODIES

A neatly printed, manila bound book, containing 129 choice songs, among them a select list of new songs. Not a number in the book but that it can be used for evangelistic meetings. A good Sunday School song book.

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round and shaped notes.

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An excellent song book for smaller churches who can not afford the larger hymnal. It contains a fine assortment of 240 songs.

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\$25.00, not prepaid. Furnished in
round notes only.

NAZARENE PUBLISHING HOUSE
2109-15 TROOST AVENUE
KANSAS CITY, MO.

DIRECTORIES

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H. F. REYNOLDS.....Kansas City, Mo.
Office, 2905 Troost Avenue.
Residence, 10 Summit St., Haverhill, Mass.

SPRING ASSEMBLIES

New Mexico (Albuquerque, N. M.)May 25 to 28
Idaho-Oregon (Nampa, Idaho)June 7 to 11
So. Calif. (Redlands, Calif.)June 14 to 18
Eastern Colo. and Wyoming (Greeley, Colo.)June 21 to 25
Western Colo. and UtahJune 28 to July 2
North Dak. and MontanaJuly 12 to 16

The Assembly program will begin Tuesday evening with a rousing inspiration service at 7:30 o'clock. Except the New Mexico Assembly which will begin Wednesday night. The first Session for Assembly business will begin 9:00 a. m., following opening service.

R. T. WILLIAMS.....Dallas, Texas
208 North Rosemont Avenue
Office, 2905 Troost Avenue, Kansas City, Mo.

ASSEMBLIES

Northwest (Yakima, Wash.)May 17 to 21
North Pacific (Portland, Ore.)May 24 to 28
Northern CaliforniaMay 31 to June 4
Alberta, Canada (Edmonton)June 28 to July 2
Manitoba-Sask.July 12 to 16

J. W. GOODWIN.....Pasadena, Calif.
1850 North Sierra Bonita Avenue
Office, 2905 Troost Ave., Kansas City, Mo.

EASTERN SPRING ASSEMBLIES

Convention (Cleveland, Ohio)April 24-30
Pittsburgh (East Liverpool, Ohio)May 2-7
Ohio (Middletown, Ohio)May 10-14
Arizona (Glendale)May 17-21

The Assemblies will begin Tuesday evening with a great opening service at 7:30 o'clock. The Assembly proper will open promptly at 9:00 o'clock Wednesday morning.

DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker.....Jasper, Ala.
ALBERTA—James H. Bury.....Coltholme, Alberta, Canada
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EASTERN OKLAHOMA—Mark Whitney.....Ada, Okla.
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157 N. Twelfth Street.
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NORTH PACIFIC—G. S. Hunt, 1414 Kilbourne St., Seattle, Wash.
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WASHINGTON-PHILADELPHIA—J. T. Maybury, Philadelphia, Pa.
3926 Parrish Street.
WESTERN COLORADO-UTAH—C. P. Ellis.....Montrose, Colo.
WESTERN OKLAHOMA—C. B. Jernigan.....Bethany, Okla.

ATTENTION

Licensed Ministers and Licensed Deaconesses

Notice is hereby given, that at a meeting of the Board of General Superintendents, held February 16, 1922, it was decided that new license blanks will not be issued hereafter to the above parties. The former license will be endorsed on the back with the annual renewals, thus saving much expense and labor. Be sure to send your license to the District Secretary at least two weeks before the meeting of your district assembly. New blanks will be furnished newly licensed persons, and lost blanks duplicated.

E. J. FLEMING, General Secretary.

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

Published Every Wednesday at the Nazarene Publishing House,
2109-2115 Troost Avenue, Kansas City, Mo.

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

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Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.

In remitting, send money order or bank draft, payable to Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

TELEGRAMS

HERALD OF HOLINESS: Isabella, Okla.
Pray for revival at Isabella, Okla. L. M. Payne
evangelist.

G. W. DUDLEY, Pastor.

HERALD OF HOLINESS: Canon City, Colo.

Great revival just closed with the Vanderpool-Campbell Party. Sixty-five seekers. Many new families reached. Thirteen new members, many more coming soon. The church in best condition ever. The workers are a great team.

R. M. PLUMB, Pastor.

HERALD OF HOLINESS: Middletown, Ohio

Meeting closed today with Jarrette and Dell Aycock. Twenty-six at the altar. Two hundred and sixty in Sunday school. Fifty subscriptions to the HERALD OF HOLINESS. Church greatly strengthened. God is with us.

CHAS. HANKS, Pastor.

HERALD OF HOLINESS: Colorado Springs, Colo.

Great convention with Dr. R. T. Williams in Wray, Colorado. Time of great inspiration and blessing. Publishing House Campaign indorsed by preachers, and Wray and Arnel churches subscribe seven hundred dollars to start us off.

A. E. SANNER.

HERALD OF HOLINESS: La Junta, Colo.

Just closed gracious campaign with Lamar church. About one hundred fifty seekers. Two hundred fifty in Sunday school Easter day. Thirty-three new members, others voted to come later. Eleven thousand four hundred pledged to finish new church. Fifty dollars love-offering for pastor. Campaign held in basement church, only one year old. Pastor C. J. Howard and his splendid people doing a great work.

HARDING-WELLS PARTY.

HERALD OF HOLINESS: Tishomingo, Okla.

Big tabernacle completed. Revival on, Gussie Morris, evangelist. Preachers' Convention April 26 to 30. Come, help us grow.

JULIA STANDRIDGE, Pastor.

HERALD OF HOLINESS: Isabella, Okla.

Revival tide is on. Church and pastor encouraged. Eight saved last night. My next meeting at Alva, Okla. I have two open dates. Your prayers requested.

L. M. PAYNE, Evangelist.

WASHINGTON-PHILADELPHIA ASSEMBLY
PLEDGES \$2,000

A telegram from General Superintendent J. W. Goodwin indicates that the Washington-Philadelphia Assembly, which is just closed, has pledged \$2,000.00 for the Publishing House. A campaign is to be launched immediately to raise the money. The Assembly was one of great blessing and victory. Praise the Lord!

NEW YORK ASSEMBLY PLEDGES \$2,000

In a telegram from General Superintendents Reynolds and Goodwin, who attended the New York Assembly, they report that the Assembly closed with good victory. They voted to raise \$2,000.00 for the Publishing House. Rev. W. E. Riley, one of our pastors on the District, will assist Dr. Reynolds and others in raising the money. They also pledged \$15,000.00 for foreign missions. Praise the Lord!

Invest in the Victory Campaign for Our Publishing House

Rev. E. A. Girvin

I KNOW of no better investment than a subscription to the \$100,000 Campaign fund of our Publishing House. There need be no fear on the part of any of our people that the money which they devote to this purpose will be either misapplied or lost. The Publishing House is on a sound business basis. Every possible economy has been effected. It is doing a cash business. The good results of this are three fold. First, the losses which are inseparable from any system of credit are avoided. Second, large savings are brought about in the expense of bookkeeping and billing. Third, our Publishing House is now in a position to buy for cash and get the benefits of all cash discounts. Already arrangements have been made with creditors whereby all purchases are made for cash and at the lowest prices. The old indebtedness has been funded at a low rate of interest. Every one connected with the Publishing House is encouraged and sanguine of the brilliant success of that department of our great work.

I am confident that when the full amount of \$100,000.00 capital has been subscribed and paid in, thus enabling the Publishing House to do its work in the most efficient manner, it will pay handsome profits, as is now being done by the Publishing Houses of other denominations. Personally, I would like to see these profits devoted to the cause of ministerial relief.

The present headquarters of our Publishing House were not designed for a printing office, but for a private residence. I look forward hopefully to the time when the Publishing House will be located in a building designed especially for its work and render possible a maximum of efficiency and economy in every department. I am assured by Brother Mervel Lunn, the Manager of our Publishing House, that when this has been accomplished there will be a saving of not less than 10 per cent over the present cost of production.

In many ways our Publishing House is a potent agency for the propagation of the great gospel of holiness. It contains every week the equivalent of ten or twelve stirring, unctuous, forceful sermons on some of the phases of full salvation. It spreads before its readers terse, vivid and interesting reports of the work of God throughout the Nazarene Movement in this and other lands. It keeps the workers, although separated by long distances, in vital and constant touch with each other. It promotes a spirit of unity and co-operation. It gives our church in all its branches such a solidarity and self-consciousness as would otherwise be impossible. It is difficult for us to realize the vast scope of this printed gospel. Every week some fifteen thousand copies of the HERALD OF HOLINESS are scattered broadcast among the members of our denomination and those who sympathize with its beneficent objects. It is safe to say that each copy of the paper

is read on an average by four persons, so that the sermons, exhortations and testimonies which appear in the HERALD OF HOLINESS find their way to the minds and hearts of an aggregate congregation of sixty thousand or more.

But great and glorious as is the ministry of the HERALD OF HOLINESS, it constitutes only one feature of the manifold operations of our Publishing House. Without going into detail and enumerating all the weekly publications of our Publishing House I would call attention to the Youth's Comrade, Junior Joys and Sunshine and the vast Sunday school literature which God is using so powerfully in impressing the vital principles and glorious doctrines of the Bible upon the plastic and impressionable hearts and consciences of the childhood and youth of our Church. Truly great streams of the veritable Water of Life are flowing constantly from the mighty evangel of the gospel of Jesus which we call our Publishing House.

In still other ways this great silent preacher of righteousness is bringing the Kingdom of God to the hungry multitudes. It prints and distributes large numbers of tracts. It publishes books which are signally owned of God in the salvation of the lost and the sanctification of those who have been born again.

While it is important that our Publishing House should be regarded from the standpoint of business and should be conducted with the maximum of economy and efficiency, it is still more important that we should constantly recognize and keenly realize its great spiritual value as a divine agency for the forceful, fearless and fervent propagation of the Truth as it is in Christ which not only makes us free, and free indeed, but thrills our inmost being with the glorious liberty of the children of God.