

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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EDITORIAL

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

"Come Now and Let Us Reason Together"

NO QUARTERS FOR SIN

IF I regard iniquity in my heart, the Lord will not hear me"; for sin is the work of God's inveterate and uncompromising enemy: hence, if I am for God, I am against sin. In fact, I always hate sin in the same measure that I love God and holiness.

It is no light charge to say that a man is careless about his relation and attitude toward sin; for such an attitude shuts up the door of heaven against his prayers. It is not charged that the man is vicious and a promoter of evil works; it is just a matter of his not being unconditionally and relentlessly opposed to sin. He does not invite sin to come to his house, only he does not quickly kick it out when it does appear. He just tolerates sin; makes allowance for it; compromises with it; treats it with some consideration; acts a little friendly toward it; excuses its turpitude; holds some attachment for its pleasures; is slightly regardless of its high sounding claims. But there is enough to indicate that the man is not wholly friendly to God: otherwise he would have no company whatever with the abominable thing which God hates.

MAN HINDERS GOD

The old Augustinian aphorism, "God will work and none can hinder" is pithy and easy to remember, but its weakness consists of the fact that it is not true. Of course, God can do as He will with clods and stones and all unwilling matter; but He has endowed man with freedom at the point of willing and has elected to make man so god-like that even He, Himself, must plead for man's co-operation.

There is no such a thing as an "effectual call" to salvation without the consent of the man. The sinner can keep God out of his heart and life forever. "All things are possible with God." It was even possible for Him to create a man with such wonderful power of choice that no force outside the man can determine what he will choose. And the believer can keep the Holy Spirit out of his heart by electing to retain things that make it morally impossible for the Spirit to dwell within in all His fulness. Then any Christian can hinder God from giving the revival blessings that He would be glad to give by just getting in the way. "Thy people shall be willing in the day of thy power"; and God's power is not manifest until the people are willing. Unworthy professors can "ground the wire" and neutralize the force of the Spirit's work among the unconverted and bring defeat to the church, even as Achan brought defeat

to the armies of Israel in the early days of the conquest of the earthly Canaan.

"Grieve not the Holy Spirit of God"; but give Him right of way that the work of God be not hindered. God wills that all should come to repentance and live. "This is the will of God even your sanctification." "It is the Father's good pleasure to give you the kingdom." Truly God can work, and He will work, if He is not hindered. He will save sinners, sanctify believers and give victory to the church, if men do not hinder Him.

SALVATION

The sinner is condemned for transgression and exposed to eternal judgment for his sins. When he repents, and believes on the Lord Jesus Christ, God pardons his sins. This is initial salvation.

The justified believer finds himself troubled with "Inbred sin" and is exposed to the constant danger of defeat and apostasy through the uprising of his depraved nature. When he consecrates his all to God and believes with his heart that the "Blood of Jesus Christ, His Son, cleanses from all sin," God sanctifies him wholly and thus destroys the carnal mind. This is full salvation.

All Christians in this world are still on probation and there is possibility that they may be everlastingly lost through failure to fully obey God and attend earnestly upon the means of grace. But such as do fully obey God and keep their faith in Him unbroken and thus finally "persevere" will be saved from all the dangers incident to the trial state when they receive the crown of life which awaits the faithful in the "Kingdom of the glorified." This is final salvation.

THE SECOND DEATH

God is the author of life. Spiritual life depends upon true and proper connection with God. The Lord is to the soul what the vine is to the branch. Sin separates the soul from God and brings condemnation. Condemnation involves the sentence of banishment from God. The sinner is in the "death cell," in fact he is without legal life before God. This is the first death.

"The sentence of an evil work is not speedily executed," but it will some day be carried out. Though God may spare the sinner for many a year, still He will not forget sin. Damnation is condemnation carried out. It is the prisoner brought from the "death cell" to the gallows. The sinner who is still unsaved when probation ends will be cast into the lake of fire—this is the second death.

WE MUST GET THE PEOPLE SANCTIFIED

NAZARENES, as a whole, must ever be a sanctified people, or we will ultimately fail in the mission to which God has called us. It is so easy for us to let secondary matters assume first place that there is always danger that we will lose the passion for getting people sanctified.

It is not sufficient for us to preach holiness and keep the doctrine as our standard and profession, we must have the blessing and must lead our people into it.

Our Manual requires a good many things that will always be difficult for unsanctified Christians to practice and we will have dissensions and difficulties unless our people keep the experience of a clean heart. It is a questionable policy which makes us solicit people for membership in our church who are not either sanctified wholly or deeply interested in seeking the blessing.

Then, we are not primarily after numbers. We are called to promote a revival of holiness which will reach out, and be felt far beyond our own present and future borders. We must urge upon all, the necessity of obtaining the grace and experience of perfect love, and we must possess that zeal and faith that will enable us to help them pray through into the blessing.

Then we must keep the holiness revival on. Many tests are not helpful means for the preacher to enjoy, but we must keep the blessing, and the preacher has a right to ask and find out who among his people are really keeping the victory. The experience of holiness can be lost, and we need always to watch and pray against such a calamity. Even chronic going to the altar is preferable to the terrible state of dead, cold, lifeless, meaningless profession.

Comparisons are odious, but I can testify that it is possible to be as much concerned for the sanctification of believers as for the conversion of sinners, and, further, it is when I am most truly blessed that I possess this equality of concern. May God stir us up and keep us stirred up to the fact that He has thrust us out to spread Scriptural holiness over all lands.

THE REFINER'S FIRE

THE Bible contains many types of the Holy Spirit, each type representing the Spirit in some particular office or work. As life giver, the Spirit is like the wind; as the effective agent in regeneration, He is like the water; as a purifier, He is like fire; as the source of growth in grace, He is like milk; as the true source of Pentecostal power, He is like wine and as the illuminator of His people, He is like oil.

The emblem of purifying is freely and forcibly used in the description of the Holy Spirit's mission. "He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi." John the Baptist said of

Jesus, "He shall baptize you with the Holy Ghost and with fire." When the Spirit came upon the believers in the upper room at Jerusalem, He appeared unto them in tongues of fire. The same Spirit came in the form of a dove upon the holy Jesus; but upon depraved men He came in flames of purifying fire.

Water will wash away the surface defilement, but the deeper purging is the work of fire. Regeneration removes the guilt of sin, but the purging away of the depravity of sin is the work of the sanctifying baptism with the Spirit.

I might take a bit of quartz from the gold mines and wash it in the water until water could make it no cleaner; still it would not be pure gold. I must put it into the fire to purge away the dross. There is the dross of fallen nature which can not be washed away in the laver of regeneration, but the fire of the pentecostal baptism will consume it and make the heart pure and free.

Isaiah of old, though a faithful prophet of God, listened eagerly to the song of the seraphim as they sang, "Holy, holy, holy" and discovered within himself an uncleanness that had never been removed. But as he confessed his need, the live coal was laid upon his lips and the announcement was made that his iniquity was taken away and his sin purged. This is the work of the heavenly Refiner.

How many truly regenerated people today feel constrained to cry, "I am a man of unclean lips" (the lips are the index to the heart) when they are brought face to face with the joyful songs of the holy? How many feel the sentiment when they sing, "Speak the second time, Be clean; take away my inbred sin"? Thank God, for all such there is a live coal from the altar of God which will take away their iniquity and purge their sin. The baptism with the Holy Ghost and fire is the New Testament anti-type of the live coal of Isaiah's vision; and this blessed experience is the privilege of every believer in Him.

MEETING REVIVAL CONDITIONS

NAZARENES must remove all the hindrances before they can expect a revival, just the same as others must do. The great task for any people is to live so that God will work with them. Nazarenes have been triumphant these years only because "The Mighty one of Israel" has been in their midst and this is no time for us to become presumptuous. The Devil will have won whenever he can get us to become careless about courting the presence of God. The worst enemy we have is that man in our own membership or in our ministry who fails to guard the door against worldliness; for worldliness will undermine our power and leave us without any sufficient reason for existence. We must keep the world outside and keep the glory of God upon us, and we can not do the latter unless we do the former.

Questions Answered

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

Q. Does the Spirit of God bear witness to justification and then afterward to sanctification, or do we receive witness to both blessings at the same time? R. J. K., N. D.

Ans. The Holy Spirit witnesses to whatever state of heart we actually possess. He witnesses to the unregenerated state of the sinner, and that is conviction. He witnesses to sonship when one is regenerated and then to purity when one is sanctified. It is needless to seek the witness of the Spirit to any thing; seek the experience that is to be testified to and when it is obtained, He will quickly bear witness.

Q. Is sickness sin? If not, how did it come with the curse? C. E. W., Kas.

Ans. Sickness is not sin in the sense of guilt or condemnation, but it is sin in the sense of consequence. There would have been no sickness or death, but for sin; yet sickness does not always have connection with personal transgression (John 9:1-3). Men are liable to sickness and death as a result of the sin of our first parents, even though they themselves should live holy and just lives. Mortality, which includes sickness, like every material curse is chastisery and corrective, and came with these purposes upon the race. Sickness and death are both effective preachers of righteousness (1 Cor. 5:5). It would be a calamity for man to become immortal in his sins, just as it would be calamitous to furnish too many favors to our criminal class. Thus, while a part of the curse because of sin, sickness and death are designed and serve the purpose of turning man's attention to his soul as the only means through which he may secure his salvation and immortality.

Q. Did Jesus refer to the soul or to the body, when He said "He that believeth on me shall never die" (John 11:26)?

Ans. The life of faith is coeval with faith; hence if faith never fails, the life which faith takes will never end. But faith is an act and state of the soul, hence the perpetuity of the life mentioned must also be through the soul. Physical dissolution will not interrupt the life of the believer in Christ because his identity is in his soul; not in his body. Christ, the real object of faith, is unaffected by the dissolution of the body, so that all the essentials of the life in question continue on forever. That this is the true meaning, the preceding verse in the Revised text makes clear by use of these words, "He that believeth on me, though he die (physically) yet shall he live."

A real Christian does not serve God because of the fear of hell or the love of heaven or desire of happiness, but because he loves God.

Skilled Workers for the Sunday School

By DR. B. F. HAYNES, *Contributing Editor*

IF there is one thing needed in our Sunday school work more than another, it is skilled workers. The time has come when Sunday school superintendents and teachers should be trained for their work. There should be required no arguments to prove this proposition, when we consider the transcendent importance of the work in question. We would not think of putting untrained teachers in charge of our day schools to instruct the children. This would be resented by every parent. We want teachers of our day schools not only to be educated in a general way, but to have special training in the art of teaching. We want them to have a course in pedagogy before they undertake the difficult and delicate task of imparting instruction to others. They should know how to impart instruction and lead others into knowledge, before they undertake the task.

If this be true in the matter of teaching history and the sciences is it not of equal, or greater importance that those who undertake to teach the Bible should have special training, not only in the Bible itself which they are to teach, but also in the art of imparting instruction. The habit generally pursued of putting any body willing to undertake it, in charge of classes is a very mistaken policy.

Some of the old and larger denominations are reforming their methods in this matter. They are requiring special training and equipment for their superintendents and teachers; this training is obtained either in institutions provided for the purpose, or from Sunday school specialists, employed and sent out to hold Sunday School Institutes for the special purpose of training men and women for Sunday school superintendents and teachers. Most beneficial results have accrued from this system. It has wonderfully increased the efficiency of these Sunday school workers and greatly augmented the interest of both teachers and pupils in their Sunday school work. In many cases there has been a marvelous growth in Sunday school attendance. The experiment has proven more than satisfactory wherever it has been tried, sometimes far transcending the most sanguine expectations of churches which have adopted the plan.

This is an age of specialization. In all departments of life, in every business and industry, skilled and trained labor is sought and better results always follow the employment of such workers. Why should the church be behind commerce and education in the character of the laborers required for her work? Charged with the most important interest in the universe and dealing with eternal interests, the church should seek and demand the most thoroughly skilled labor in every department of her work.

A Call to Every State

THE decision of the United States Supreme Court, declaring the Child Labor Law passed by Congress to be unconstitutional lays upon every state the duty of passing a similar law by state authority. The United States Court decision, according to Chief Justice Taft, was based upon the allegation that the law as passed by Congress was an attempt to regulate a matter which was within the province of each state; and to allow this law to stand unchallenged would encourage and lead to other legislation by Congress usurping state authority and perhaps in matters of even graver moment than the Child Labor Law.

It will be remembered that the law in question as passed by Congress limited the age at which child labor could be employed and assessing a penalty for the violations of the same. Now let every state take up the matter and enact statutes for the protection of child labor. There should be no hesitancy or delay in this matter.—B. F. H.

The Book of Books

By BASIL WILLIAM MILLER, M. A., S. T. M.

THE wisdom of the world is contained in one book—the Bible. Society could afford to destroy all human literature, except "that one Book." Man has filled libraries with his works, which represent only vain attempts at wisdom. God has spoken and all else is useless.

The libraries of the ancient world are being unearthed by archaeologists. We decipher the hieroglyphical clay manuscripts of the ancients—those of the Egyptians, with their tales of the beginning of life and the origination of man, those of the Babylonians and Persians with their stories of battle and bloodshed. We read the philosophies of pagan writers, of Socrates, of Plato and of Cicero, who sought the meaning of life and of man. But this wisdom is inspired and falls short of divine truth. It remains only for the amusement of those that would be wise in their own conceits. The word of God is the only source of wisdom.

The Fathers of the Faith, from Justin Martyr and Origen to Augustine, the author of "The Holy City" and Chrysostom, the golden mouthed, fought against spiritual error with their pens and covered the earth with their Spirit-filled wisdom. Their quotations from the Holy Book are so numerous, that if the Bible should be lost, it could be entirely rewritten from their works. To these fountain sources of the defenders of the faith, we of the mighty and arrogantly learned twentieth century continue to turn for unction and spiritual illumination. The knowledge of men is weak and paltry and lacking the power and "dynamite of God" to touch the souls of men; to turn sin-blinded men to the light of "that one face"; to drive depraved and sluggish men with the determination to fill the earth with the knowledge and power

of God; to fill sluggish hearts with the divine inspiration needed to fight the battles of life and to meet the wiles and overwhelming temptations and diabolical machinations of the "Prince of the Power of the Air." It is unable to break the chains of the captives of hell; to set free the man bound by evil deeds; to disentangle the fiery cords of habit; to burn out consuming lusts and cankerous passions; to cleanse humanity's soul of greed and intemperance, of emulation and distrust, of evil thinking and abominable lies. There is but one stream of life and wisdom and knowledge and power, that stream which flows out of the Throne of God—the Book of Books, the divinely inspired Word.

From the contents of this book, the mightiest of preachers—God's fire-baptized messengers to dying men and to a sin-cursed world, around whose heads the halo of the shekinah glory of God has shone, those peculiar representatives of the Council Courts of heaven in all ages since the ascension of Christ to the right hand of the Father, have preached for the encouragement of the saints, for the consoling of the broken-hearted, for the warning of the sinful and erring, for the healing of the wounds and scars of evil, for the nurture of the immature, and for the feeding of the lambs of Christ. The books of these men fill an essential place in the world literature and if human knowledge was to be eliminated we could well afford to burn all else but these. Science, history, literature and philosophy dim into darkness when compared to pulpit oratory. For whose soul has not been stirred to its depth by the mighty and forceful spiritual appeals of Luther, declaring for the freedom of conscience, and the justification by personal faith in an ever tender and compassionate and loving Father? Or what unsanctified heart can resist the force of Wesley's logic? Who has not been made a stronger worker in the vineyard of our Lord because of the soul-food received from Pilgrim's Progress? Time would fail to tell of the innumerable clouds of Holy witnesses, some of whom have even shed their blood for that grand Book of Life. Great men of God did not all live and labor in the yesterdays. Thousands continue to be God's trumpeters. But all these words of wisdom fail to reveal to us God's plan for our salvation. As wonderful and majestic as are the accomplishments of man, the power and glory and triumph of that Book of Books outshines all else.

God's will revealed to us is the fulfillment of our hope. To His Word, before all others, we turn for His message; in it we seek His laws and commandments; it is our ever-abiding stream of life and fount of blessing; it is our oasis in the desert of sin. Without it we are lost in error and in the slimy pits of darkness, in sin and superstition, and religion becomes magic and the priesthood is degraded into a mass of sensual libertines. It is the Life and Light of the Christian; on it we

feast and meditate; it catches up our souls into the "Heavenly of Heavenlies"; it draws our tired minds from the smallness of this world and gives us a glimpse of that better country; it opens up to us the grandeur and beauty of the glory land; it gives us a foretaste of our eternal abode, shouting with the angels and singing the song of the redeemed of the the Lord around the Throne of God.

Nothing of human invention shines with any of the splendor of this one Book. Man thinks, and dreams wild and idle dreams, and speculates with lurid imagination. His efforts at moralizing are vain glorious. His attempts to display wisdom, are as one having lost his way, crying aloud in the darkness; the only answer that reverberates to him is the blank echo of his crying wail; *for God hath spoken His Word.*

The Bible is the immediate and direct Word of God. It remains untarnished by the depraved hand of man; it is free from human error; it is the voice of man's Creator and of man's God; it is His revealed will. "All Scripture is God-breathed" (2 Tim. 3:16). "But holy men of God spake as they were moved by the Holy Ghost" (2 Peter 3:2). When we seek truth in science, the first chapter of Genesis is the rock foundation of science. When we desire to traverse the pages of history, what history gives a more extensive or illuminated account of any nation than the Bible gives of the Hebrews? Would a Ridpath, or a Gibbon, or a Wells assume to give us an account of the beginning of life such as Moses wrote for our edification? As the workmanship of man can not compare to the beauties of the Milky Way, or of a bursting rosebud, or of all nature—God's workmanship; so is man's knowledge incomparable to that of God—the Bible.

If we seek hero stories for the admonition and training of youths, none are so vital and gripping and upright as those of an Abraham, or a Moses, or a Saul, or a David. What social, or political, or religious reformer is an equal of Ezekiel or of Amos? None in all the world; they are the products of the very hand of God. There is no poetry that is so sublime and lofty as that of the Psalms. "The heavens declare the glory of God and the firmament sheweth His handiwork." "Bless the Lord, O my soul, and let all that is within me bless his holy name." "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." No Milton ever composed such strains; no Shakespeare ever penned such words. No truth is more ideal and ennobling than the Sermon on the Mount. No philosophy is so ultimate as John's words, "In the beginning was the Word, and the Word was with God, and the Word was God." No teacher has helped man like the Teacher of Nazareth. The basis of modern art and literature and drama, science and education and moral maxims, is the Book of Books.

(Continued next issue)

Keeping Up to Concert Pitch

By the late REV. JOHN N. SHORT

THIS is serious consideration when it applies, not to an instrument of music, but to your soul's delicate touch with God. It is to be feared that it is not a subject of thought as it should be among those professing heart purity. We have often heard it said by those who professed to be sanctified, "I do not have to keep myself, or my religion; my religion keeps me." And I have heard it said, "Get saved yourself and then you will not have anything to do but to save other people."

It may sound well, but these are very rare and ill considered statements. They are not Scriptural, and thus not true and not reasonable. As long as we are moral beings and the truth is the correlate of moral being, and we are not morally stereotyped and fixed in holiness, we shall have need to watch and pray, that we enter not into temptation. As long as we are subject to temptation we are not impeccable.

It is to be feared that too many who have experienced, or professed to experience, entire sanctification, have taken it for granted that it was a work that forever settled the soul in perfect relations with God, once and for all. We often hear expressions which imply this. There is often reference made to the work done and the time when it took place as if there was no thought that since that time there was any place for the admonition of the apostle, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the beginning of our confidence steadfast to the end."

Surely the apostle thought it necessary to be watchful. The adversary has a thousand ways of approaching the soul that may think itself secure, and comes as an angel of light. If it were possible he would deceive the very elect. It is said that the sainted Fletcher lost the experience several times. Other great and good men have. Alfred Cookman, who went sweeping through the gates washed in the blood of the Lamb, lost it by indulging in joking with a few ministers at an annual conference, and did not recover it for some years.

Would it not be better for some to recognize that they had lost the experience, rather than to maintain it in their testimony when those who know them best know they could not have the experience with their spirit and do as they do, and talk as they talk; when their words and deeds are not that of perfect love to God and their neighbor? One would be almost forced to believe that they never had the experience, and could not miss what they never lost. If one had the experience, it would mean much to think, speak and act

contrary to love. What would it mean to lose it? Could one ever smile again?

From observation we believe there is too much reliance and dwelling upon the past, what we are, and not what is our heart relation tried by the test of entire sanctification now. Then, what is God doing for me now, and what am I now as God sees me? Holiness is a present state and life.

There is then no point in our experience, from the moment we have been wholly sanctified, when we do not need to walk softly before God and abide by a present, positive faith in God. There are a thousand things operating all the time which necessitate constant watchfulness. Things legitimate in their way must be guarded against taking possession of the heart.

Jesus spoke of the cares of this life, the deceitfulness of riches and the lusts of other things entering in and choking the word and it becoming unfruitful. And He said: "But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit, with patience."

There is then the responsibility for hearing the word and keeping it in a good heart. So it is written, "But ye, beloved, building yourselves up on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Brother, this life does not live itself, and it does not keep you only as you keep it. It does not hold you only as you hold it. It is "kept by the power of God through faith." Because you were once in true soul-touch and heavenly harmony with the Spirit of all truth, it may not be that you are there today. You may not be up to the true pitch of holy harmony. This means much. The cause of holiness is suffering because of this lack.

Contributed by MRS. J. N. SHORT.

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Christian Life Series

Involuntary Transgressions

By REV. W. R. GILLEY

FEW people have reached maturity in the Christian life who have not had difficulty over involuntary transgressions. The Devil, as an accuser of the brethren, has always been quick to take advantage of the soul and bring confusion and discouragement because of them. Many have been greatly confused, some have been discouraged and turned back, and still others have ignored them and gotten into fanaticism and vain conceit. It is important therefore that we be able to rightly relate them to the Christian life. Nothing that may make or mar the Christian life is unimportant.

What are involuntary transgressions and what relation do they have to the Christian life? "Transgressions" are departures from, or steppings aside from the perfect letter of

the moral law of God. "Involuntary" means not volitional, i. e. not according to the will, or without consent of the will. "Involuntary transgressions" then, are departures from the perfect letter of the moral law without the consent of the will. But the question may be asked, how can one do a thing without the consent of the will? I answer, a thing may be done through ignorance of what it may mean in relation to other things. Hence the will may not concur in all the action means, though it may consent to the action itself. Again an action may be done through ignorance of how to prevent doing it. All of us are more or less slaves to our circumstances. I am a slave to living in the air and not under water like a fish if I live at all. So was I, a few years ago, a slave to living in a whiskey selling nation. How to prevent it I did not know. I voted prohibition and thus registered my convictions against it, but whether that was the best and quickest way to secure prohibition I did not always know and as it proved, prohibition did not finally come through the prohibition party. So the question may arise regarding other things in the moral life. We may know they are wrong but not how to prevent them. So, also, one not in the full light of God's saving grace may do things he feels to be wrong, and still be powerless to stop, because he knows not the power of God to save from them.

Both the Old and the New Testament recognize and make provision for involuntary transgressions. The cities of refuge, Num. 13:6, were appointed for the manslayer that killed a person unwittingly—unwillingly—and when in the city he could not be taken and slain for the deed. They were a type of Jesus Christ as our refuge from all sins of ignorance. Also in the book of Leviticus we are taught that certain offerings were to be made to atone for the sins of ignorance, both of the congregation and of the individual. In the New Testament Jesus taught his disciples to pray "forgive us our transgressions as we also forgive one to another and pray one for another that ye may be healed." John says, "If any man sin we have an advocate with the Father Jesus Christ the righteous." While in the Old Testament there were to be frequent offerings for the sins of ignorance, at least as often as it became known they had been committed, in the New we are taught that Jesus became the sin offering *once for all*. He does not need to be offered again but it is required that He be acknowledged again. As in the first place we come to Christ for salvation from our sins He must be acknowledged before the world, so when we have involuntary transgressions He must be acknowledged as sin bearer. In the Old Testament along with the offering that was made, it was required that the sin be confessed; so also in the New, Paul says, "*confess your faults one to another.*" So we are taught that when knowledge of a sin of ignorance comes, a confession of it must be made. When it is committed before the pub-

lic it must be confessed publicly. When it is against the church it must be confessed to the church. When it is against a brother it must be confessed to, and forgiveness asked of the brother as well as of the Lord. Here is the difficult part for some. If they let pride get into their heart they will be too puffed up to confess and ask forgiveness. If they are not instructed in the way of righteousness in this respect the Spirit may lead them to confess and they not understand what He is trying to lead them to do and the work of the church may be hindered and the soul hurt.

Involuntary transgressions need not bring condemnation to the soul. They will not if one is properly instructed, and will follow the teaching of the Scripture providing for them. However it is the part of the adversary to bring *false* accusation because of them, i. e. to falsely condemn the soul at the bar of conscience. He can not condemn us at the bar of God because our Advocate, Jesus Christ the Righteous, will plead our cause there. But ignorance of the provision made in the atonement for involuntary transgressions may lead one to not understand that it is the Devil's false accusations instead of the voice of the Spirit, and condemnation is the result. Or one may not know what to do in the case of involuntary transgressions and forfeit his standing in grace by casting away his confidence and doubting the Lord under the false accusations of Satan. Doubt of the efficacy of the atoning blood will always bring clouds, darkness and condemnation.

The proper attitude of the soul toward involuntary transgressions is to always live in the spirit of repentance. That is, always be humble, ready to confess and willing to back-track, remembering Jesus has made full provision for *all* sin, including the sin of ignorance. This will keep the soul in the proper state to use First John 2:1, "If any man sin we have an advocate with the Father, Jesus Christ the righteous." This and other like passages may be properly called emergency texts. They are not intended to let the soul be careless and indifferent to the law of God, but are provisions for accident. They are like certain tools and departments of the railroads. Every well regulated railroad system keeps what they call wrecking cars and crews. They do not mean that the employees may become careless of, and indifferent to the rules of the company and have wrecks every day, but, if there should, involuntarily, be a wreck, provision is made whereby the road can go on with its business of transportation with as little hindrance and inconvenience as possible. So God has made provision, through the blood of Jesus, for the wrecked soul (we do not mean backslidden, but off the track of progress) to get on the track and run up the shining way as quickly and with as little inconvenience as possible.

We suppose it is not possible for anyone to know all the workings of the moral law of God in its relation to Him and to our

fellowmen so there will always be more or less involuntary transgression. There need not, however, be transgressions of the spirit of the law which is summed up in the word *love*. James says all the royal law (toward our neighbor) is fulfilled in the commandment to love our neighbor as ourself. But fulfilling the spirit of the law is not fulfilling the letter of it. Love does not take away ignorance. Love may lead a mother to do the best she can for her child, but will not always tell her what is best. Indeed, love may cause her to withhold the chastening rod, when to spare the rod may ruin the child. The trouble is, in such a case, that love is not coupled with intelligence. So in the working of the moral law of God, we may love Him and love our neighbor as ourself, but when love is not coupled with knowledge, we may transgress in the actual working of the law of righteousness. The thing to do then is to learn, as fast as we can, how to walk so as to please God by fulfilling all the letter of the law as far as we can know it, profiting by our mistakes and studying more and more to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing—applying—the Word of Truth.

LANSING, MICH.

Importance of Preaching

By H. O. FANNING

PREACHING is the grand agency by which God has designed to save them that believe. As such, it is the most important instrumentality ever committed to man. The question that confronts every man called to this noble work is, "How can I most successfully preach the gospel of our Lord Jesus Christ?" Every true preacher has a vision of the possibilities of the work that increases as the possibilities of the work that multiply. A vision that keeps him on the stretch in his eager desire to realize its possibilities. No other calling offers such boundless scope for the development and use of all the powers of superb and virile manhood. The preacher whose hair is silvering in the service of his Lord sees greater possibilities in the preacher's calling than the most sanguine fancies of youth anticipated. The work grows upon him as he grows.

When John the Baptist preached on the banks of the Jordan, Jerusalem, and all Judea, and all the region round about Jordan went out to hear him. When our Lord preached, His fame went throughout all Syria: and there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. Concerning the preaching of Berthold of Regensburg, it is said, "No church could hold the multitudes that flocked to hear him, and he preached in the market places and fields to thousands, reckoned up by the fifty or the hundred—vague numbers, but telling of the immense popularity of the man, and of the growing desire to listen to

Christian truth when presented plainly in the mother tongue." Wesley and Whitefield preached to vast throngs in the open air, numbered in tens and scores of thousands. Some of Whitefield's congregations were estimated to be composed of sixty to eighty thousand souls. Multitudes have flocked together to hear the burning message of salvation from the lips of the mighty preachers of the ages.

The pulpit is the preacher's throne of power, the center from which his influence radiates. His prayer life, his concentrated energies, his focalized powers, all the pent up forces of his being find expression there. The history of the pulpit is the history of the church. When the pulpit has been strong, the church has been strong, and the work of the Lord has moved forward with resistless strides. When the pulpit has been weak, the church has been weak, and the work of the Lord has languished. The midnight of the dark ages was signalized by the decay of preaching, and the reading of homilies in its stead. The clergy and the bishops depended upon them, and became so indolent and ignorant that they were incompetent to give instruction either publicly or privately. With the return of preaching came the breaking of the dawn, and soon the morning stars of the Reformation began to sing. Within three hundred years, the Bible was translated into the vernacular, the people were addressed in their mother tongue, and the glorious light of the Reformation was in full blaze.

Preaching is more than oratory, more than rhetoric, more than eloquence, more than beauty of diction, more than word picturing, more than orthodoxy, more than logic, more than illustration, more than gesticulation, more than homiletical arrangement. It is all of these and more. It is declaring God's message of salvation to men in the Holy Ghost sent down from heaven. The best preaching is the preaching that has most of Christ in it, most of love, most of holy unction, most of the grace of God, and results in bringing the most glory to God in the salvation of the greatest number of souls. Woe to the man who takes upon himself this sacred avocation without a call and commission from God. He may find himself numbered among the many that say to Christ in that day, "Lord, Lord, have we not prophesied in thy name?" and hear His sad verdict, "I never knew you."

Do not despair of a hearing. Develop your abilities as a preacher. When Savonarola began preaching in the great cathedral at Florence, on his third effort, not more than twenty-five or thirty persons were there to hear him. He was not discouraged by his failure, but preached for several years in small towns outside of Florence, thus developing his preaching powers. In a few weeks after his return, he had taken the city by storm, and the people flocked to hear him by thousands.

In his "History of Preaching," Dr. John Ker said, "We must study and think if we are ever to preach well. This is made clear especially in the Pastoral Epistles, which are indeed the Homiletics of the New Testament, and deserve the minute attention of every minister. If there be any enthusiast who thinks he will be able to preach by trusting simply to the inspiration of the Spirit, or any genius who thinks it will come to him by intuition, or any sluggard who is waiting for something to occur, he may be undeceived by reading these letters of the great preacher Paul. The preacher may expect Divine help, but only in the use of all proper means. He is to stir up the gift that is in him; to give himself to reading and to meditation; to be nourished in the words of faith and sound doctrine; to make himself acquainted ever more with the Holy Scriptures, though he has learned them from a child; to distinguish all the relationships of life, so that he may touch them with discretion; and in all things to study to show himself approved unto God—"a workman that needeth not to be ashamed, rightly dividing the word of truth." Good preachers were made at first under apostolic guidance, and good preachers must be made to the end of the world. What man has done, man can do. What God has done through him, He can do again. We may still make full proof of our ministry. What was said of a great Scotch preacher, may be said of man today, "His mind was sturdy and strong, his scholarship was ample and sufficient, his eloquence ready and great; but the commanding secret of his usefulness and the affection with which he was regarded was the simplicity of his character, arising from a large, loving, and overflowing heart." Our lips may be touched with coals from off the altar, our tongues may be tipped with fire, and we may know nothing among men "save Jesus Christ and Him crucified."

FROM EVANGELIST LUM JONES

I have been engaged in a revival at Caddo, Oklahoma April 13 to 30, with our pastor, Rev. C. W. Mowdy. Despite the rainy weather, God blessed our efforts. This was my boyhood town and many friends were made and old acquaintances renewed. Some fifteen souls prayed through to definite victory. On the night of May 1st, we preached to the church at Durant, Oklahoma. God gave us a great time, and three professions. On the 2d and 3d of May we visited our newly organized church at Konawa. When we arrived at this place a host of friends and members of the church met us at the station and began to sing. Both nights the altar was filled with anxious seekers, and a number found God.

Our next place was at Bartlesville, with pastor, Rev. F. W. Savage. Here we found the church in need of a revival. We did not have the success we had anticipated, but left the church very much encouraged. Brother Savage is a faithful pastor and stays on the work. His people love him. Some forty or fifty professions resulted.

We then visited our church at Wann. Here we found Rev. H. P. Huffman, the pastor, with things well in hand. We stayed here three nights, with some praying through. From there I went on to my next meeting at Hugo, with our pastor, Mrs. I. D. Farmer where I am now engaged.

Since January I have had the privilege of laboring in all the above meetings with Johnnie J. Douglas and wife as singers, of Dallas, Texas, and Prof. Roscoe C. Carrell, of Cedarhill, Texas, as pianist. I consider them to be the best all-round workers with whom I have ever labored.

LUM JONES.

WASHINGTON-PHILADELPHIA DISTRICT

We are having a steady growth on this District; slow but sure. Our net gain in the last two years has been only 200 members but the preachers and evangelists who have worked in this strip along the Atlantic Coast know that to get ahead any in the face of formalism, prejudice, conservatism and practical atheism means something.

Our District Assembly closed May 9th. Since that time a number of churches have held revivals with blessed results. Baltimore Church just now is having the greatest meeting in its history. Church too small for the crowds and a number of seekers and finders who have prayed through in the good old-fashioned way.

Bloomsburg is prospering under the pastorate of their new leader Rev. G. S. Owen. Eleven at the altar last Sunday night in the regular service without an evangelist or special meetings. Brother Owen expects to conduct tent meetings in one or more of the adjacent towns. He has the fire burning and believes in spreading it around.

Cherry Hill, Va., has had a revival and the membership has grown from 2 in 1921 to 20 now. Dr. N. B. Shade who has been in the south for a few years has returned to this District and is to be their pastor.

Pastor Sweeney at Chicamuxen is to have a tent meeting combining, three of the 4 churches on his circuit. Brethren, let us aid him in our prayers.

Harrington, Del., is prospering under the ministry of their new pastor, Rev. J. H. Parker. He moved to the field only two months ago and has already held one successful revival with himself as evangelist.

Hollywood, Md., is an old-fashioned country circuit with 3 churches 30 miles apart. It is no "soft snap" to be pastor down there but we have found the right man for the place in Rev. John Donaldson who is on the job and making good. God bless him.

Lansdale and Lehighton both have new pastors, Rev. W. D. Shelor and Rev. B. H. Maybury. They are getting heaven down and meeting with favor in the town as well as success in the church.

We hear good reports from Laurel, Del., where they are building a new church and parsonage. This is one place on the District where the preacher gets a crowd to preach to. Their new pastor is Rev. H. D. Spencer of Baltimore.

Brother J. N. Neilson, the energetic young pastor at Norfolk, Va., has conducted one tent meeting at Camp O'Stella with local help where they had a revival and will conduct another at Norfolk in July with Evangelist John Hunt. He is business manager of our campmeeting at Leslie and has been on the ground a few days preparing for the meeting to be held in August. Let me say here that we will have the greatest camp in our history this year and want every church on the District to be represented there by as many as can possibly attend.

Brother Barlow at North East, Md., gets the banners so far for taking in members. He received 9 into his church one Sunday.

God is answering prayer for our West Philadelphia Church and a gracious spirit of blessing is resting on the congregation after a season of great testing. All the saints there are encouraged to press on to greater things.

The baby church at Norristown is having a healthy growth and the other baby church at Pennsgrove has outgrown her clothes so they have purchased a fine lot and hope to build a church this year.

Trenton Church has lost a good pastor in the person of Rev. H. P. Beck who has gone to a new field in the West but they expect a shepherd July 1. Rev. H. I. Basham a licensed minister of Harrington Church and a student from God's Bible School will take the work D. V. on the above date.

Pastor Williams of First Church Washington, D. C., is proving to be the right man in the right place. The church has undertaken a great task to establish a presentable holiness church in the National Capital. We believe that under the present leadership they will succeed, but we should aid them by prayer and money as they are carrying a tremendous load and need the assistance they were led to expect when they purchased the church they occupy. Let us heed the appeal made by the pastor; endorsed by the Church Extension Board and published in the HERALD of June 21st. This church belongs to us all.

I thank God for our church and its superintendents, ministers and institutions. It is God's providential provision at this time when the great apostasy is sweeping the world and the universal cry is, "Who will show us any good?" The Church of the Nazarene is orthodox on fire.

J. T. MAYBURY, Dist. Supt.

Dear Children:

Not long again I came across a little story in the *Southern Churchman* which interested me very much. I thought of you at once, and want you to read it. It is called:

A DANGEROUS DOOR

"Oh, Cousin Will, do tell us a story! There's just time before the school bell rings." And Harry Kate, Rob and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will. "I will tell you about some dangerous doors I have seen."

"Oh, that's good!" exclaimed Bob. "Were they all iron and heavy bars? And if one passed in, did they shut and keep him there forever?"

"No. The doors I mean are pink or scarlet; and when they open you can see a row of little servants standing in white, and between them is a little lady dressed in crimson."

"What? That's splendid!" cried Kate. "I should like to go in myself."

"Ah! it is what comes out of these doors that makes them so dangerous. They need a strong guard on each side, or else there is great trouble."

"Why, what comes out?" said little Peace with wondering eyes.

"When the guards are away," said Cousin Will, "I have known some things to come out sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty little doors, and one opened and the little lady began to talk like this: 'What a stuck-up thing Lucy Waters is! And did you see that horrid dress made out of her sister's old one?' 'Oh yes,' said the other little crimson lady from the other door. 'And what a turned-up nose she has!' Then poor Lucy, who was around the corner, ran home and cried all the evening."

"Oh, you mean our mouths are doors!" exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards, and where do they come from?"

"You must ask the Great King. This is what you must say: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' Then he will send Patient to stand on one side and Love on the other, and no unkind word will drive me out."—*Southern Churchman*.

I call that a clever little story, don't you? And it is true. One day I was walking down the street with a friend, when we met a young married lady who stopped to speak to us. My friend knew this young lady quite well, but I did not. I was very glad to meet her, however, having long admired her from a distance, and was not sorry to get this closer view of her face. She had a beautiful face, one of the kind which would be described as gentle, and appealing. Her large brown eyes were very soft and mild, and there was a sweet expression about her mouth. "A lovely face, with a lovely character behind it, no doubt," I said to myself. I had been too busy with my thoughts to pay much attention to what the other two were talking about and then all of a sudden I found myself listening and staring very hard at the beautiful face before me. Do you know what had happened? Why, the little pink doors had opened—they were such pretty doors, and there stood the rows of white servants in white and between them was the little lady in her fine crimson dress. But let me tell you, there was nothing soft or gentle or appealing about this little lady! On the contrary she was quite sharp and keen, like a pair of gleaming scissors! "Yes, my cousin is better, in spite of the doctor she had. I certainly have a very poor opinion of that doctor. He is nothing but a country practitioner anyway," said the little lady in red. "But my dear, you can not know much about him," said my friend, "He has not been here very long. And I have heard that he stood very high in the little town he came from, and that he is very hard working and conscientious."

"Well, I do not need to know much about him," said the little crimson lady tartly. "I simply do not like him and you know I never



hesitate to express the opinions I form about people."

Her words made me feel sad. This doctor had joined the church to which I belonged, and seemed to be a good Christian man, as well as an intelligent physician. His wife was an invalid, and he had a house full of children, so that he needed all the practice he could get. Yet here was the cruel little lady in red doing her best to injure his chances to build up a practice and make a living for his family. I thought it a great pity.

We stood there but a few minutes longer, and in that time this small lady had made another keen thrust, in this instance at the wife of her pastor. Pretty soon my friend and I walked on down the street. She was talking to me, but I was thinking about the lesson which I had just learned. It was this: that it won't do to put your trust in the way a face looks. For nature may do a great deal for a face, molding it in beautiful lines and coloring it in a way that makes the owner appear to be lovely, and refined and gentle. But it takes the Lord Jesus Christ to get down into the heart, and so work in it and change it, that the person really is kind, and gentle and lovely in character. We do not stop to think of this very often, do we? Well the Lord told us a long time ago that our manner of weighing people was to look on the outward appearance, while His way was to look inside, at the heart.

A YOUNG GIRL WHO WAS BEAUTIFUL ON THE OUTSIDE

One morning, this spring, I was crossing a street near my home, which is in the suburbs. It is a delightful street, with a row of forest trees on either side where long, low branches make deep green arches over the sidewalks. The early morning sun, finding its way between the leaves, sprinkled tiny gold patches on the shady pathway and on the velvety grass which grew along its edge. Just as I got across the street I raised my eyes, and there, walking along before me under the deep green arch of the overhanging branches, was what I was almost tempted to believe was a fairy, or some exquisite woodland nymph. The graceful creature was all in sheerest, daintiest white except for the pale blue satin ribbons which were knotted about her slim waist. Golden hair fell over her shoulders in soft waves and curls, confined by a wreath of daisies around her head. Blue eyes looked into my astonished ones, and a shy, yet friendly smile played over the lovely young face.

No, it was not a fairy. We all know that there aren't any fairies, don't we? It was just a fifteen-year-old girl on her way to the commencement exercises of her school. But she looked so sweet, and dear and innocent and pure that before I realized it, I had exclaimed impulsively:

"Oh my dear, how very sweet you look!"

The smile deepened, and she blushed prettily, pleased with the sincere compliment, as any girl would be. After this it seemed quite natural for us to walk along together, talking as we went. I told her that it was a great privilege to be fair to look upon, yet that it amounted to very little if one were not just as fair and sweet on the inside as on the outside. And as we parted I assured her that the Lord Jesus Christ was the only one who could give true inward beauty; purity, and goodness, and truth and gentleness, making it possible for people to be just as lovely in heart and mind as they are in face and form.

I am hoping, children, that this little talk will help you examine yourselves, to see if you are in truth what you appear to be. And if you are not

that you will ask Jesus Christ to work in your heart to that end.

SKEPTICAL FOLLY

Infidels may boast of their wisdom and power, but it is in vain. A gentleman delivered a lecture in New Jersey against infidelity. The next morning an infidel inquired of him: "Are you not the man who said last night that you could prove in ten minutes that all infidels were fools? If you don't prove it to my satisfaction I will publish you in all the city papers."

The gentleman—Mr. Hyde—asked: "Where is your infidel?"

"I claim to be one," was the reply.

"You don't mean to say that there is no reality in Christianity, do you?"

"I do sir. I have studied all phases of the subject, and have delivered lectures against it for twelve years, and am prepared to say there is nothing in it."

"You are certain there is nothing in it?"

"Yes, sir; there is nothing in it."

"Will you please tell me," said Mr. Hyde, "if a man who will lecture twelve years against nothing is not a fool, what, in your judgment, would constitute a fool?"

Thus will every infidel be proved who fights against the Book of God. That sacred Book is not to be trifled with by poor, puny man. It is the greatest of insults that can be offered the great God of the universe, who has so kindly devised the plan of salvation for the best interest of all humanity. His goodness should lead us to reverence Him and His Word. No man can do greater honor to another than to believe his word. So it is with God; without faith it is impossible to please Him; for "he that cometh to Him *must* believe that He is, and is a rewarder of them that diligently seek Him."

God grant that we may all be wise, to the saving of ourselves, and be the means also in His hands of saving others.—*Selected.*

A BEAUTIFUL THOUGHT

A small boy sat quietly in one of the seats in the coach on a train running between two of our Western cities. It was a hot, dusty day, very uncomfortable for traveling, and that peculiar ride is perhaps the most uninteresting day's journey in our whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until a motherly old lady, leaning forward asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly, and replied, with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that, when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly, and like the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end.—*Sel.*

KINDNESS

There's nothing so kingly as kindness.—*ALICE CARY.*

If you can not do a kind deed, speak a kind word; if you can not speak a word, think a kind thought.—*CANNING.*

Shall we make a new rule of life: always to be a little kinder than necessary?—*J. M. BARRIE.*

DIAMOND-TIPPED PURPOSE

Phil. 3:13

You will never grow like Christ unless you are in earnest about it, any more than you could pierce a tunnel through the Alps with a straw. It needs an iron bar tipped with diamond to do it. Unless your whole being is engaged in the task and you gather your whole self together into a point, and drive the point with all your force, you will never get through the rock barrier that rises between you and the fair lands beyond. Be in earnest, or give it up altogether.—*ALEXANDER MACLAREN.*

FLORIDA DISTRICT

We greet you in Jesus' name from Florida. We are on our job and pressing the Enemy as fast as we can and planting the flag of our Zion clearly and surely in every place possible, and our King is with us and commands His own.

We have been busy over the District holding meetings mostly where we have no churches and taking care as far as possible of our work and helping the pastors with their burdens. Just closed a meeting at Homestead but without the results that we hoped to have. But there was some good, and we trust lasting results done for our Zion. Homestead is near our Princeton church and strengthened their borders and they stood nobly by us. Thank God for them. After closing at Homestead we visited the church at Princeton, Miami, and Ft. Lauderdale, and found them all pushing on and up, taking courage, seeing Him who endured for them. From Ft. Lauderdale we ran up to Vero and organized a nice bunch of the salt of the earth into a promising Church of the Nazarene and received into the class a good and promising preacher, Rev. E. F. Hancock coming to us from the Wesleyan Methodist Church. He is sound and safe and we predict a good strong church and a fine advance on all lines with this man of God in the leadership under the Holy Ghost. Will you join us in prayer for this goodly child of promise (Church of the Nazarene).

At this writing we are in Norwood, a village joining Jacksonville, and will organize while here. We have a lot already under contract for building, so the work goes on. We are making haste slowly, however, having our handicaps peculiar to this south land; everybody who can go to the higher, and what he thinks cooler climate, has gone for the summer, and it causes one to guess if there is going to be any one left, but we have plenty folk here, and we are going on, setting up our banners of love and victory everywhere we can, and God has not failed to help us. Glory to his name for ever and ever.

At this time we are in great stress and anxiety for the saints at "Jerusalem" (Jacksonville). We are not able to keep up our rent on the church and will lose it unless we receive assistance soon, and very soon. Will you please pray, pray, pray for the church that we may save it to our Church of the Nazarene, or for the Nazarene. We have done all we can, and have not been able to get means to keep going, but if we had a lift from the outside on the rent problem, we could make it. If God should lay this upon your heart, will you say, yes Lord?

We go from here, possibly to Gainesville for a meeting where we have a very small church. We trust God will help us to strengthen their cords and lengthen and widen their borders in this very needy city. Will you help us in prayer for them and the true and tried of the earth, for this is what they are. May God bless them.

Rev. E. W. Holland just came to us from the M. P. Church. He is a godly man, and a very fine preacher and will do us much good. Rev. Holland came to us after being elected to the presidency of the Florida Mission Conference of the Methodist Protestant Church. He is also a song writer and a fine song leader, a very strong personality and will be a blessing to our work as teacher, song leader, or preacher. We will hear from him, we are sure.

D. M. COULTON, *Dist. Supt.*

FROM EVANGELIST BONA FLEMING

It has been some time since I have reported, but I have not been idle. I spent almost two months in Kansas, with only two days' rest. The first meeting was held at Hutchinson, Brother and Sister Young pastors. Any church is fortunate in having these good people for pastors. Rev. W. E. Shepard was my collaborator and I do not believe that there is a sweeter spirited man living than Brother Shepard. The District Preachers' Meeting convened at the same time. Brother Shepard preached to the ministers during the day. All were greatly blessed and helped. The revival was held in connection with the Holiness Bible School at Hutchinson. The president, faculty and student body entered heartily into the revival. The altar was filled many times with seekers, as many as forty kneeling at a time. Many claimed to pray through. Preached once at the Boys' Reformatory, where they have four hundred and seventy-five boys; thirteen sought the Lord and some of them were beautifully saved. After two days of rest we went to Newton with Brother Hipple. Brother Hipple was very lonely over the

recent death of his beloved wife, but he stood by the meeting in every respect, and continued the meeting after I left and reported victory.

My next meeting was at Wichita, where I found everything in readiness for a revival. God blessed from the first service and the tide rose higher and higher until the closing service. The Lord has wonderfully blessed the ministry of Brother and Sister Hopkins in this city. They not only know how to get people to the altar but they know how to help them through to the throne. Seekers came at every service, and at times they were kneeling across the entire front of the church.

This church is blessed with having Sister Barbour as soloist and choir leader. She at one time directed the choir for one of the largest churches in Wichita. She is not only a great leader but also a teacher. Her pupils take the first prize at the Kansas State contest.

From Wichita I went to Cincinnati camp, which I believe to be the most spiritual camp in America. Thousands of people attend this camp. A number of preachers of different denominations were present and the preachers' meeting from six until seven in the evening was of great interest. The workers were made up of International Holiness, Methodists, Friends, and Nazarenes.

My wife and I are now at Elwood, Indiana. In the service of our King.

BONA FLEMING.

EVANGELISTIC TEAMS IN COLORADO

During the past year which is just closing out we had some splendid help in our District work in two teams for whom we wish thus to offer a word of appreciation. The first is one of our own boys, who for a number of years has done great service in this state in the evangelistic field, namely, Rev. D. I. Vanderpool. Brother Vanderpool has been busy the entire year in revival work with the churches mostly, and has seen many hundreds at his altars. With him part of the time were associated Prof. Kenneth and Mrs. Eunice Wells, and part of the time Prof. J. E. and Mrs. Campbell. These consecrated and talented singers and musicians have been a great inspiration and blessing in the several places in which they have labored. The other evangelist is the Rev. U. E. Harding who has engaged in revival work with us for nearly four months. With him were associated Brother and Sister Wells. This team rendered most efficient service everywhere they were engaged and gave each church in which they labored a great boost. Hundreds of seekers were at their altars and thousands of dollars were raised for the various departments of the work. Brother Harding excels in the evangelistic field, being wonderfully gifted and blessed of God in this work, and the Wells know perfectly, it seems, the calling of the successful gospel singers. May God bless and prosper each of these workers as they continue to labor for the lost.

A. E. SANNER, *Dist. Supt.*

IDAHO-OREGON DISTRICT ASSEMBLY

The tenth annual Assembly of the Idaho-Oregon District convened at Nampa, Idaho, June 1-11, 1922, with our beloved senior General Superintendent, Dr. H. F. Reynolds, presiding. With wisdom and grace and an abundance of holy, pleasantness, he governed the sessions to the delight of all. Fresh from the mission fields in the orient, he came on fire with love and zeal for the great work to which the Church of the Nazarene is called. His sermons were masterpieces delivered with the eloquence of the Holy Ghost, and many hearts were encouraged and fired with renewed determination to press the battle onward. With the vision and vim of a prophet he declared the whole counsel of God without fear or favor. For two hours and forty-five minutes he conducted the large audience, assembled in the church, through Africa, India, China, Japan and Palestine, as he visited those mission stations and gave a detailed account of the tour of the Holy Land and of the establishment of our new station in Jerusalem. Rich with spiritual applications the natural lessons were impressed upon us in a never-to-be-forgotten manner. Amen.

Eleven years ago there was one small church of our denomination in Idaho but the Lord has made it like a multiplying onion until today there are upward of twenty churches in this District, including those in northern Idaho which are in the Northwest District. Rev. John Little, who was Superintendent on that District for a number of successful years, is now pastor in Nampa and a director of Northwest Nazarene College, for which we are truly thankful. Rev. C. Howard Davis was re-elected Superintendent of the Idaho-Oregon District by a large majority on the first ballot, which was declared the official vote and made unanimous by a rising ballot. The District loves Brother Davis and proposes to stand by him in the promotion of the cause of holiness and Christian education. Amen. The

Assembly gave due consideration to Home and Foreign Missions and provided for them in glad pledge-offerings. Encouraging reports were given by pastors, licensed ministers, deaconesses, evangelists, etc., and Miss Leoda Greebe and Mr. L. R. Butcher were ordained to the ministry. Mrs. Kate Burnett was consecrated to the work of deaconess. A goodly number are awaiting ordination and consecration at the next Assembly.

There were upward of one hundred delegates in attendance besides many friends and visitors and all were blessed. A few ministers and evangelists and one deaconess, were transferred to other Districts, and we received several from neighboring Districts. Rev. and Mrs. Thatcher came to us from New England and Rev. Strobe from Oklahoma. The general financial depression has affected this section considerably but the horizon is brightening and we anticipate a year of marked prosperity and progress in all departments of the work. Soliciting an interest in all your prayers, we remain,

Yours in the love of Jesus for the whole wide world.

ARTHUR F. INGLER, *Assembly Reporter.*

NORTHWEST NAZARENE COLLEGE NAMPA, IDAHO

Another remarkable year has closed with the Commencement Week and its inspiring exercises, just prior to the District Assembly, and we all have sufficient cause to thank God for His blessing and grace. Amen. The work accomplished by the literary societies of the academy and college is highly commendable, evidenced in their recent programs at the Club Building. The department of music, under the efficient tutelage of Mrs. Grace B. McHose and Miss Violet Morse, has done excellent work in voice and piano training, and the recitals revealed talents and progress of a laudable nature which are encouraging to both pupils and teachers, and also to the parents.

Twenty-three students graduated from the Academy and fourteen from the Grammar School and the exercises by each department were gratifying indeed. The Ortonian Orchestra rendered a number of splendid selections in an inspiring manner at the different literary and musical programs as well as at the Commencement Exercises. Dr. H. Orton Wiley, President, conferred the degree of Bachelor of Arts upon seven graduates at a most impressive service when diplomas were given to all the graduates. Miss Lela Palmer received a diploma for having completed the Bible Course, making forty-five graduates from all departments. Dr. Wiley preached the Baccalaureate sermon on Sunday morning preceding the Commencement and greatly encouraged us with his message on "The Divine Providence." The Divine philosophy as related to the Christian life was graphically and unctuously developed and impressed. At night, Rev. N. J. Hepburn of Yakima, Washington, delivered the annual sermon from Psalm 8:4, and gave three grand reasons for God's devotion to man. On the following evening Rev. E. E. Martin of Ontario, Oregon, addressed the academy graduating class at their exercises in the church and exhorted them to fill in the gaps where faithful and prepared persons are needed in these perilous days. On Tuesday morning Dr. Reynolds addressed the graduates at Commencement in the presence of a vast concourse of students, parents and friends, from Rev. 1:5, 6, on the subject of Rulers and Intercessors, and all were enthused and encouraged, and received visions of God's expectations of His people and of our possibilities in His service here and hereafter.

The College Chorus of sixty voices under the leadership of Mrs. McHose, accompanied by Miss Morse and Mr. Irwin, pianists, sang two thrilling numbers from Handel's "Messiah" that lifted the audience into the heavenlies. They also sang twice at each service on the preceding Sunday to the edification and delight of large congregations. The College quartets sang helpful selections during Commencement Week and the chorus cheered the delegates, who arrived for the District Assembly, with a "Welcome" song on Tuesday night. There were 308 students enrolled in all departments of the school during the past year but we are anticipating a large increase during the coming fall months. The college is to be congratulated on the splendid annual, "The Oasis," which the students have just issued. "It is a book of above 100 pages, printed on high-grade paper, with embossed cover of fine quality and selling for \$2.00. It contains many cuts of members of the faculty, graduating classes, board of directors, deans of dormitories, etc. The subject matter is well written and arranged, and the book, edited by C. E. Carver, is a very creditable publication," so one of the newspapers declares. Rev. J. T. Little, our pastor in Nampa, is a pusher for the college and an inspiration to the work in general. We beg an interest in the prayers and good will of all our people for this blessed work.

ARTHUR F. INGLER, *Dean of Men.*

SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

The Sixteenth Annual session of the Southern California District of the Church of the Nazarene was held June 13 to 18 at Redlands, Calif., in the large Presbyterian church. This was secured by Rev. Haldor and Bertha Lillenas, who are the efficient pastors of Redlands. Every necessary arrangement had been made for the comfort of every member of the Assembly, and an interesting and helpful program had been arranged for the opening on the evening of June 13th. Dr. H. F. Reynolds was on time for the first service, and his joyous hallelujahs made every one feel free. Soon the Assembly was well under way and the work was all transacted in an orderly way. The business sessions were harmonious and each speaker on any question seemed to have a large degree of brotherly love, so much so that many spoke of the spirit of harmony that prevailed. The preaching of Dr. Reynolds, C. A. Gibson, U. E. Harding and C. E. Cornell was of a high order and rang true to the doctrines of the Bible and the Church of the Nazarene.

The reports of the committees gave evidence that all were looking to the best interest of the work of God, and desired to go on record as in favor of all that is good, and against all that is bad.

Friday evening Dr. Reynolds gave his Missionary Address, in which he told of his visits to Jerusalem, Bethany, Calvary, and the various places in the Orient. Our hearts were stirred while we went hurriedly through with him and we all wished for the day when we could stand on those sacred places and get the inspiration that comes in such cases. I am sure that God spoke to hearts in that service.

A large class of deaconesses were consecrated, and also a number of elders were ordained Sunday afternoon by Dr. Reynolds. The Spirit of God came on the place during that sacred service and solemnly impressed every one present.

The service Sunday night was a fitting climax. Rev. C. E. Cornell, that hero of so many battles, preached and God was present, and ten people were forward for prayers, and eight of them prayed through. It seemed good to close with souls getting to God.

Following are the Pastoral arrangements for the year:

J. E. Bates, District Superintendent.	
Alhambra	Fred Smith
Brea	W. B. Corlett
Boyle Heights L. A.	A. K. Bryant
Cucamonga	E. E. Hale
Cypress	John D. Cart
Downey	C. B. Widmeyer
Elysian Heights L. A.	I. C. Mathis
Emmanuel L. A.	W. C. Frazier
Escondido	I. E. Metcalf
Graham	Miss Anna Erlman
Grand Ave. L. A.	J. T. Corlett
Glendora	W. A. Muesinger
Garranza L. A.	V. S. Coughran
Hawthorne	C. W. Wells
Hemet	A. W. Lytle
Holtville	B. W. Miller
Long Beach	J. I. Hill
Los Angeles, First Church	C. H. Babcock
Los Angeles, Mexican	Mrs. M. McReynolds
Ontario	C. E. Cornell
Ontario-Cucamonga Mexican	Albina Soso
Pasadena, First Church	E. E. Harding
Pasadena East Washington	P. G. Lineweaver
Pasadena, Mexican	To be supplied
Placentia	J. P. Pear
Pomona	J. N. Hampe
Redlands	Haldor and Bertha Lillenas
Riverside	E. M. Hutchins
San Bernardino	James Elliott
Santa Ana	L. H. Humphrey
Santa Barbara	Earl Hickman
San Diego, First Church	Ira H. Akers
San Diego, East	C. B. Damron
San Diego, Mexican	George Minor
Sunny Side, L. A.	J. H. Mounts
Uplands	D. S. Corlett
Venice	R. E. Galloway
Whittier	C. W. Griffin
Willbrook	P. G. Murray

Other Arrangements

Elders on the Mission Field	
Mrs. Etta Innis Sidrey	Sabl. Transvaal, South Africa
W. A. Eckel	Kyoto, Japan
Mrs. W. A. Eckel	Kyoto, Japan
J. Nagamatsu	Fukuchiyama, Japan
Mrs. M. L. Staples	Kumamoto, Japan
Hiroshi Kitagawa	Kumamoto, Japan
Miss Lou Jane Hatch	India
Paul J. Goodwin	Japan
Harry Wise	China
Miss Maud Creitors	Africa

Editor of Sunday School Literature

Rev. C. J. Kline	2824 Blanchard St., Los Angeles
Elders in Pasadena University	
Rev. A. O. Hendricks, D. D.	President
Rev. A. Oscar Smith, D. D.	Vice President and Dean of College
Rev. C. B. Widmeyer, D. D.	Dean of Bible College
Rev. B. D. Albans	Head of Department of Spanish
Mrs. Maud Widmeyer, A. B.	

J. E. BATES, Supt.

"Received notice that my subscription on the HERALD OF HOLINESS has expired, and am enclosing \$1.50 for renewal. No argument is necessary—simply can not do without it.—J. H. Parker, Del."

REV. F. W. COX AND WIFE IN JAPAN

Sendai, May 19th. We are now on our Northern tour of Japan. We went on to Kiriu, and preached one night. God gave us blessed victory! 17 came for pardon, 20 for holiness, and 20 for healing. At this place we put in our first night in a Japanese bed. It was made on the floor, but it was good. The lady of the home is in good circumstances, and is a good Christian. It is quite a place for silk factories, and has a population of 40,000. The Lord gave us a packed house, and many could not get in. The holiness church here is going straight for heaven.

Our next meeting was at Utsunomiya for three nights. We had good audiences, and the first night 23 were saved, 20 came for holiness, and we anointed 50 for healing. There is much sickness in Japan. The Holy Ghost was honored; Jesus was exalted, and many of God's children were helped very much. This is a Provincial center and has a population of 60,000. The two last nights were wonderful. The holiness church had us boarded and cared for in the Missionary home of Rev. Earl Fry and his good wife.

Our next place was Sendai. This has a population of 100,000, and is a Provincial center. We were here three nights. The first day 40 came to be saved, 6 for holiness, and 8 for healing. We had large audiences, and many came to be saved. These holiness churches stand for a full gospel. Saints and sinners gave us much kindness, and also a hearty invitation to return. The large army barracks are here with a good supply of soldiers. We were boarded while here, in the Missionary Training School for girls. Rev. H. Ross lives in the home. The student body of this High School, and College numbers 220. It belongs to the Baptist Church.

I gave one message in the School on the Baptism of the Holy Ghost at 8 a. m. God gave me a good time: "My interpreter here was Prof. Kiko Yoshikawa. He is a good man, and is aiming to have a good school.

God is doing a good work here in Japan, through dear Brothers Cowman, and Kilbourne. It is also

blessed to see how God is using Brother Nakada to keep things clean in all these churches.

My able and saintly interpreter on this trip is Brother Kurumada from the Bible Training School in Tokyo. He is a clean man of God, and a good teacher, and preacher. I surely have learned to love him.

We held a four days' meeting in the holiness church at Sapporo. The first night 40 came for salvation, 6 for holiness, and 8 for healing. The next day 40 came to be saved, and some for holiness and healing. God honored our ministry here. The Imperial University is located here.

We are now in Otariu, and can only stop two days. I preached two sermons yesterday. At the first call 60 came for holiness, 35 for salvation, and 31 for healing. This is our last meeting North. We shall next go South. My wife preached this a. m., to women. They report a splendid meeting. I had to stay home this a. m., to get this report out for the paper, so that our many friends in America can see how God is blessing their investment in sending us here. I pray for you all every day. We will leave here tonight on the mid-night train for Tokyo. We shall only have about 5 hours to stop off there for some clothing, then on toward the South and Korea. We are looking for a splendid time. We will be back in Lisbon, Ohio, July 26.

Cleansed, healed and kept.

F. W. Cox and Wife.

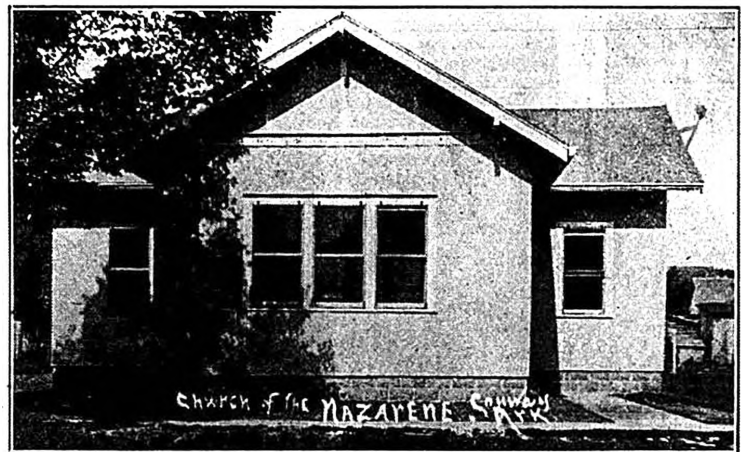
HASTINGS, NEBRASKA

God is blessing in the old-time way. Souls are finding God. Several healed today by power divine. One woman had not walked without assistance for eight years. She was healed and got up and walked about praising God. *God is able.*

Our next campaign is at Omaha, where our God gave us a church last March. They now have 35 members, paying their pastor \$100 per month. Pray for another great victory.

W. E. ELLIS.

The Church of the Nazarene Conway, Arkansas



The Church of the Nazarene was organized here about two years ago. The people worshiped in halls, tents and private homes for a year. Last year they built a frame building but not in a desirable location. Rev. S. D. Slocum was called to pastor the church Jan. 1st. There being a large debt against the building we decided to sell and pay the debt which was then due. The first Baptist Church bought it for a mission church. Brother Slocum bought a lot one and one-half blocks from the court house which is near the center of town. They began immediately to erect a new stucco building and in three weeks it was ready for use. The town gave liberally to the building of this new church. Brother Haynie from the Little Rock Church held a meeting for them soon after they had moved in. Several prayed through to victory and seven united with the church.

Conway, the county seat of Faulkner County, is a great school town. It has two church schools and Hendrix College of the M. E. South, and Central College of the Baptist Church. It also has the State Normal and a very excellent system of public schools.

Brother Slocum has been in the ministry eighteen years. The first eight years being spent with the United Brethren and the remaining ten years he has been in the Church of the Nazarene. He has served most of the time in the pastorate with the exception of one year during which he was District Superintendent of the Louisiana District.

Brother Slocum knows how to go into a new place and build a church. He preaches tithing to his people and loves them until they feel that they must pay their pastor. This church now pays their pastor 25 per cent more than they did Jan. 1st. Brother Slocum is loyal to all interests of our great church. His wife and two daughters know no hardships too great for the Church of the Nazarene.

The indebtedness is all covered with good pledges. Our Assembly will convene Oct. 11 to 15 and by that time they will be entirely free from debt.

G. H. HARMON, Dist. Supt.



REV. S. D. SLOCUM
Pastor

THE COUNTRY CHURCH

"There's a church in the valley by the wildwood,
Sweetest place that I know in the dale;
No spot was so dear in our childhood
As the little brown church in the vale."

These lines bring tripping back to our memory scenes of childhood days when we attended the "old meetin' house" and heard our fathers and mothers shout the praises of God.

In some respects the country is changing rapidly, while in others the transition is not very noticeable. The rural sections are becoming densely populated, and we not only have one, but usually several denominations represented in a single locality. For instance in our little village we have four churches. The first Sunday is occupied by the Southern Methodist, the second and third by the Nazarene, the fourth by the Missionary Baptist, and the Church of Christ or Campbellites have services as they may choose.

Where it is possible for us to have services each Sabbath, we have more or less the same congregation all the time; but in the rural sections like this the same congregation is pretty well represented in all meetings. This brings a tense situation. For the Methodist believe that they are correct in doctrine and in their manner of presenting the gospel; the Missionary Baptist argue that their church is of divine origin, having, they say, come down in direct line from the church Christ organized out of John Baptist material; and the Church of Christ think that their polity and practices are in accordance with the Bible.

On special occasions like 5th Sundays, there are often doctrinal meetings or conventions or theological schools. These must be attended by the pastor and his people. For we would be conspicuous for our absence, and then, if we would have them attend our services we must be at theirs.

In their meetings you may hear them say that we are not responsible for the Adamic nature, or that we are purified in regeneration; that children may come in on Children's Day decision, and so on; or that if we are once saved we can never fall, once in grace always in grace, and the doctrine of election is presented. I assert it is hard not to say anything or manifest a rebuke. Then it is more so, when quite often the preacher will insist that, if there are those who have opposing views, they state them; when to do so would only engender strife, and perhaps bring on a debate which, I believe, has a tendency to kill the spirituality of a community.

How to teach them the truth, and yet not offend them, is not an easy question. It would be a pleasure to have some of our experienced pastors or workers discuss this phase of the country church.

We are trying in our pastoral visitation, preaching and otherwise to win their confidence and to get them to the place where they will seriously consider our point of view. We attend their services lending a hand in singing, praying and with the penitents at the altar, where possible. We weep, pray and sing in their meetings as though one of them. In their doctrinal discussions we go right up to the front and give them a kind, careful hearing, and manifest toward them only kindness, gentleness and patience.

There are many other phases of the country church but we will not discuss them at this writing. We are in our second year here and feel we have made many friends. Though there have been no great, spiritual, visible results, we intend to labor on prayerfully and carefully trusting God for results.

Beech Grove, Ark.

J. SAM CURTIS.

FINANCING THE CHURCH OF JESUS CHRIST

I am sure that it is possible to be too idealistic. We can become so scientific as to cut the heart and core out of every thing we are trying to promote (that is Christianity), I am not trying to cast a reflection on our beloved church, for I believe from the depth of my heart that the Church of the Nazarene comes the nearest of being the thing the holiness people need as a church in this great country of ours. The Church of the Nazarene was organized a few years ago from small Holiness Bands from different parts of the country. They were all a unit on the doctrines of regeneration and entire sanctification. Since the church was permanently organized, we have been going through a period of transition. Making improvements at every one of our General Assemblies. But it seems to me that the methods we have employed in financing the church and her institutions has been wrong. While I am sure that under existing conditions we could do no better, still I am convinced that so many of these drives we have been forced to put on, and some of them repeatedly for the same cause is hurting our influence. We are all forced to confess that while perhaps it does not affect all of our people, it will leave a question mark in the minds of many of our people. I am not

THE PEOPLE'S FORUM

criticizing, but we all know that the financing of our church and institutions has been a great problem. You will immediately say, Brother Vallery, have you a plan that will solve this great problem? No I have not, but God has one—that is the Tithing System.

We all agree that under the law God required His people to tithe. We are all sure that He requires no less under the Gospel of Grace, than He did under the law. Matt. 5:20—Jesus said "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter the kingdom of heaven. No one has a right to object to the tithing system until he is very sure that he has fulfilled the law, by not only giving the tenth, but more than the tenth.

We have over forty-four thousand Nazarenes and I am sure that they will average making twenty dollars a month each. If they all tithed, that would mean eighty-eight thousand dollars each month or one million and fifty-six thousand dollars a year. Now these are very conservative figures.

Now right here I guess is where I will lose my reputation, but I am so convinced that it is pleasing to the Lord, that I will have to venture to say, that I should be glad to see tithing made a test of membership in the Church of the Nazarene. You will say, Brother Vallery, what will you do with a woman, that gets converted and her husband is not a Christian and objects to tithing? Half of his income belongs to his wife, and she has a right to tithe her half of that. Now if he would be so unjust as to object to that, then let her hold her membership in the Church of the Nazarene anyhow. "She hath done what she could."

Every Nazarene should bring his tithes into the store-house of the Lord (the church treasury). Then if he should want to give to any other cause, let him give it as a free-will offering. Beloved, if we had that system in our churches we could double our membership in eight years.

Memphis, Tenn.

A. J. VALLERY.

THE AGE CLASSIC OR THE MARVEL PRODUCTION OF THE TIME

The above caption refers to an editorial, by Dr. B. F. Haynes, in the HERALD of HOLINESS, of September 14, 1921, which articles I have termed "The Marvel of the Age"; in which he quotes from Doctor Dorland's "The Age of Mental Virility," as follows, (in referring to the Age of Ministerial Efficiency) viz.—"The names of four hundred of the most noted men of all time, from all lines of activities were gotten together. Opposite each name was placed the name of the greatest work of his lifetime—his greatest battle, discovery, picture, book or achievement in any line. This list was then submitted to a number of competent critics, and was revised again and again. After the most noted and prolonged scrutiny, the majority of opinion was that the list as it stood represented the four hundred greatest men of the world's history. Then there was appended the age of each man when his work was wrought. Then the list was arranged according to decades of ages.

Now note the result in summary. It was found that the decade of years between sixty and seventy contained thirty-five per cent of the world's greatest achievements; between the ages of seventy and eighty, twenty-three per cent; and the years after eighty, six per cent. In other words, sixty-four per cent of all the greatest things of the world have been accomplished by men who have passed their sixtieth year of age. Also this survey shows that twenty-five per cent of the world's greatest achievements were wrought by men between fifty and sixty years of age. Thus leaving only eleven per cent to be attributed to the period below the age of fifty. Such are the disclosures made by Doctor Dorland in his "Age of Mental Virility." Dr. Haynes then adds as follows, "What a rebuke these incontrovertible facts should be to this tendency to depreciate ministers of fifty or sixty years, purely on account of their age, when it is a fact that sixty-four per cent of the world's greatest deeds were the product of men past sixty. Why should not many men, called and empowered by God to preach, do their best work at sixty or even seventy years of age? Certainly our position is immovable, and it is wholly unjust and unreasonable to retire ministers upon the mere ground of having reached fifty or sixty years of age or even more. Base your decision on merit alone."

While the writer may not have reached the limit of years referred to above, by quite a margin, yet he considers the matter of such importance that he has deemed it wise to bring these incontrovertible facts, anew and afresh, before the church at this time when our Assemblies are being held, as they may result in much good to our entire connection, and mean unity because of the many years of experience of the older men.

When Rehoboam forsook the counsel of the old men, and took that of the young men, there came the disruption of the Kingdom of Israel. Less than a century ago, when Methodism was shaking the world with her revival fire and power, we read that the young ministers were put under the older and experienced men for from two to four years, before they were given a change by themselves. My father, who was in the ministry for sixty-two years, spent his first four years in the ministry traveling under the care and instruction of an older man that had years of experience to his credit.

With all love and respect for the young men starting in the work, and with a yearning desire to help them get the experience so necessary for success in the great work of the ministry, I yet fear for the outcome of the spirit that seems to be gaining prestige too fast among us, of pushing them into the places that rightly belong to the men of years of experience.

Pomona, Calif.

J. N. HAMPE.

WHY CHANGE THE NAME?

In the issue of June 7th of the HERALD, I see some suggestions of changes in church organization by Brother Herrell. Now I have great respect and admiration for Brother Herrell and most of his ideas, but when he says the name "HERALD of HOLINESS" should be changed, I must differ with him.

In the first place, changes in names are a disturbing factor. Where the change is for the better of course no one can object, but is his suggestion a change for the better? The name "Holiness" is the distinctive feature of our movement. With it we stand. Without it we fall. As the title now reads, the whole world knows at once, what we are. There is no confusion—no equivocation. To eliminate this feature would be a distinct backward step.

Canvass, if you will, the names of the other denominational organs. Do they uniformly carry in them the names of the churches they represent? No! Some do, it is true, but many of them have for years and years continued under other designations and done their work successfully. There is some good reason why they have never seen fit to change.

Brethren, "HERALD of HOLINESS" is one of the happiest titles ever given to a journal of the Holiness movement. Its connection with the Nazarene work should be so stated in a second line of smaller type under its main title. HERALD of HOLINESS—may it ever stand and fling its glorious banner to the breeze!

LEROY D. PEAVEY.

SAMPLES FOR GOD

"The time has come that judgment must begin at the house of God" (1 Peter 4:17); "The end of all things is at hand"; and "the axe is laid at the root of all the fruitless trees. (Gal. 5:22, 23; Luke 3:9).

You do not see knotty and lopsided fruit in the show windows, but the samples are always the finest, most beautifully tinted and most perfect products of nature. Has God so had His way with you that He can put you on exhibition as a sample of what His grace can do; or must you be found in the bottom of the barrel, in the basement, or away out of sight in the warehouse? God asked Satan, "Hast thou considered my servant Job?" "Have you seen my sample in the show window?" Can we afford in these judgment days to be less than God's choicest?

We can not afford to live like other people when God has been so good to us and promises to withhold no good thing from us; and that His eyes run to and fro throughout the whole earth to show Himself strong in behalf of them whose hearts are perfect toward him.

Just as we admire fine displays of the works of nature and art, so do men get hungry for the grace of God when they see its power manifested in the lives of them that love Him. On the day of Pentecost when one hundred and twenty disciples manifested the glory of God, three thousand people declared that they wanted what they saw demonstrated. The sacrifices of the martyrs cause me to say, "My life must tell for God." Let us bear such fruit for God that passers by will become hungry and long to "Taste and see that the Lord is good."

Chrisman, Ill.

J. W. WALTZ.

Among the Churches

BROWNWOOD, TEXAS

—It can be done. It has been done. It is being done. I bought me a ticket January 31st, from Austin to Brownwood en route to Ballinger. We spent the night in Brownwood, and before leaving for Ballinger, we found that we could secure the First Presbyterian Church, a nice stone building seating about seven hundred, with a basement that will seat about three hundred, so without any funds we leased the church. Prof. C. V. Spell, of Abilene, and Mrs. Grace Perry, of San Antonio, and the writer, arrived in the city, March 11th, beginning our campaign Sunday, March 12th; and the second Sunday we raised the money to pay off the lease for sixty days. At the close of the five weeks' revival, a Church of the Nazarene was organized and we were called as pastor, at forty dollars per week and a house to live in. We have the finest people that it has ever been our privilege to serve. They know how to look after the pastor; the church and friends keep our table almost supplied. We have leased this nice church with option, and we are praying day and night that the Lord will give us great wisdom in the purchase of this property. We feel that this is the time that God is coming to this city with an old-time revival of Holy Ghost religion. We have secured Rev. S. S. White for a revival beginning June 29th. Let all the readers of this report pray that God will help us to purchase this property. We are just across the street from the city hall; the best location in the city. I say that faith wrought this work. We had no board behind us, but God has given us the hearts of the people. There are many towns and cities in this great state where we should have churches, so on with the battle.—E. W. Wells.

TALLULA, ILLINOIS

—We are still pressing on with renewed strength and increased faith and zeal for God. The revival fire still burns brightly, the glory holds and God meets with us in mighty power. We are enjoying the battle and frequently tasting of deeper joys and greater victories while in this holy warfare. Amen! President N. W. Sanford, of Olivet University was with us for one night's service. The future plans and policies of the school for this coming year were clearly presented to the people. They met with hearty approval and our unqualified endorsement was given of every plan and policy. We sincerely believe that Prof. Sanford is the right man at the right time in the right place. May God richly bless Olivet University.—C. E. Fritsch, Pastor.

BLOOMSBURG, PA.

—We were called to the Church of the Nazarene at Bloomsburg in April. When we came, we found a church of loyal and true Nazarenes. At the time we came we had an enrollment of 84 in the Sunday school. Since that time we have increased to 125 enrollment. Our attendance last Sunday was 130, or 104 per cent. The collection, which went toward missions, amounted to nearly \$20. In our church, we have taken into full membership since April, 16 new members. This is a great increase for three months, but we are trusting God for still more for the next three months. The preaching services of Sunday morning are wonderful, God's spirit being manifested in a wonderful and glorious manner. The interest in the Young People's Society is gaining rapidly. Instead of being meetings of form, as they were for some time, where the leader was the only one who had anything to say, they are now red-hot, Bible salvation meetings. The Sunday evening evangelistic services are full of God's power. We have wonderful reason to believe that the God of Elijah still lives, and answers prayer. Since we came here in April there have been souls at the altar every Sunday night, excepting the first two. Many have sought and found God, and testify to His mighty power to save, sanctify, and keep, no matter what the surroundings. There is a real Holy Ghost revival breaking out in Bloomsburg. Our prayermeetings are gaining rapidly in spirit and in number. The first prayermeeting of our time here, there were about 25 or 30 present. Last Wednesday night there were 52 present. The class meeting of Friday night is also growing. We pray everything out on Wednesday night and shout and testify on Friday night. Such are our meetings throughout the week. Our church has adopted God's plan of tithing and we are rapidly gaining ground, both spiritually and materially. We are now ahead with our "church budget," and various other miscellaneous expenses. We are rejoicing greatly at the increase of love and unity in our membership, and God is greatly blessing us. We are trusting for still larger things in the future. We ask the prayers of all God's praying people for success in Bloomsburg.—George S. Owen, Pastor.

TILLAMOOK, OREGON

—We have just closed our second year as pastor of our church here, and want to report victory in the name of the Lord. The year has been a very busy one, but the Lord has given strength for soul and body and has been a present help in every time of need. We had three evangelistic campaigns during the year; two with the Smith Family and one with Rev. T. E. Beebe and daughter. The workers were all graciously helped of the Lord, and were made a blessing to the work. God gave souls in each campaign, some of whom are standing true. We began the year with a membership of 23, four of whom were non-resident. We close with 26, although some changes have taken place. The Lord has graciously helped along financial lines. Our treasurer reported \$8443.46 raised for all purposes during the year. We have built a neat commodious church which we plan to dedicate June 25th, after which a full report will be given. We were unanimously recalled for another year. By the grace of God we want to make it the best of all our lives. We love the way of holiness, and rejoice in the blessedness of the abiding Comforter.—Mrs. Mary T. Clink, Pastor.

WANN, OKLAHOMA

—The church at Wann is in good shape. The blessing of the Lord is upon every service. Our Sunday school is fine under the superintendency of Brother Geo. M. Hall. He is a man of God and surely knows how to make the Sunday school go for God and holiness. Brother T. A. Stockhill is our assistant superintendent, and these two men of God work together in harmony, and the blessing of the Lord is upon us in the old-time way. We have some of the best folk in the world. Our campmeeting begins August 3 and continues to the 20th. Brother W. E. Ellis, of Ada will be the evangelist. We are all praying for an old-time revival. We have a fine Young People's Society here.—H. P. Huffman, Pastor.

CHILDRESS, TEXAS

—The work at Childress is moving along nicely. Praise the Lord. On the 11th day of May Brother L. M. Payne, of Bethany, Okla., and Brother and Sister Davis, of Enid, Okla., opened a meeting against the forces of darkness. The battle waged hard and fierce for a while then God gave victory. There were about sixty professions and much seed sown. There will be several to unite with the church. I feel that the work is setting on solid footing. The Devil has fought us from the start to finish. But God is faithful and He has said that His word would not return to him void. The last night of the meeting the Ku Klux Klan visited the service and presented the evangelist with a note and fifty dollars in currency to help the work along. In the note they said that, "We endorse the kind of preaching that has been done here." All these things only cheer us and help us to see that in His own time God will bring things out to His glory. Praying the greatest of God's blessings on the HERALD Family.—I. L. Campbell.

JACKSONVILLE, FLORIDA

—Rev. W. M. Lane of Cordova, Ala., began a meeting in Gilman, South Carolina about the first of May running over three Sundays. The Lord blessed and gave him souls and the greatest of all two men of that town were gloriously saved and are now praying in public in meeting. They were considered two of the most wicked men of the town. The Sunday school superintendent of the Union Sunday school there realized her need of salvation, came to the altar and made a surrender and prayed through. Praise the Lord! After getting through she became anxious about her young men's class and went after them and the most of them were converted. Praise the Lord, we shall never know the victory of the hard battles until we shall cross over and see Jesus. At the close of the meeting Brother Lane started for a meeting at Eastport, Fla., but before reaching Eastport he was rushed to the hospital at Jacksonville, Fla. He was taken to St. Luke's Hospital and was operated upon for appendicitis. God was with him in the operation, blessed him and has brought him out again. He is on his feet, again going, but will be hindered in revival work for a short time until he fully recovers. Remember him when you pray. God was so good to him, paid all the bills and furnished him with everything needed. He tells me he saw the hand of God on every thing from the time of leaving the station until now. O praise the Lord! He is so good. We are expecting to begin a great campaign here in Jacksonville the last of this week and we earnestly ask the prayers of all that the Lord may give us a great victory. This is a very needy field and something must be done here to establish the work in this great city in order to conserve the work throughout this great state. Our District Superintendent, Brother Coulson together with Brother E. W. Holland of Alabama, expects to lead in this great fight for God and precious

immortal souls. We want an old-time revival here. A work has been started in two parts of the city but we greatly need help and although the Lord has been with us and is now, yet we are looking for a greater outpouring of His Spirit and a great turning to the Lord.—W. M. West, Pastor.

BURNSIDE, KENTUCKY

—We are in a revival here. God is blessing. Pastor doing preaching this week. District Superintendent will join us next week. Miss Leota Wegenest pianist and solo singer at her best. Interest is high. We ask the prayers of the HERALD Family.—J. A. Phillips, Pastor.

LIVERMORE FALLS, MAINE

—Second series of meetings since Assembly closed last night with glorious vindication of radical holiness preaching by Earl E. Curtis, the old-time line-hewer from New York state. It was a real battle from start to finish but the evangelist, under God, was greatly used in swinging sledge-hammer blows of God's immutable truth against false doctrine, tame religion and the modern sins of the day. Some of the biggest backers, with their presence and money in the meeting, were strong unsaved men who clearly recognized the fidelity and fearlessness of the evangelist and the last night of the meeting two of them who have attended our services for years got to the altar and to God and broke a big hole in the Devil's camp in this place. It was wonderful to see one of these men after God had saved him, go after other sinners in the congregation. I never saw some of our people traveling up the King's highway as they did in this meeting. The Devil contested about every inch as I have seldom seen it contested, but God swung loose His power, and the wind-up was positively glorious. Finances came beautifully. Brother Curtis' ministry will be remembered a long time by numerous friends in this place. God has the glory!—C. P. Lanpher, Pastor.

POMONA, CALIFORNIA

—Having just returned home from the Sixteenth Annual District Assembly of the Southern California District, and surveying the progress made by the Pomona Church, we have great reasons to praise God for the work done. The first year we were pastor, the receipts for all purposes were \$3704.39. The second year the receipts for all purposes soared to \$9312.11. And this, the third year, just closed, to \$10,357.13, we also had 20 new members added to the class the last year, for all of which we heartily praise God, and take courage for our fourth year. Amen!—J. N. Hampe, Pastor.

LANSING, MICH.

—Recently God has given us an old-time revival in Lansing; there were more than one hundred souls prayed through to victory. Fourteen very fine people united with the church with a number of others to follow. Since my coming to Lansing last October I have seen hundreds of people pray through at our altar, and in all forty-two have united with the church. Rev. C. Edward Roberts, my brother and the Aeolian Quartet were the evangelistic party, and I never heard them preach and sing any better; they were greatly used of God in these meetings. If you want to get a crowd to your church engage the Quartet for a meeting. We are planning for a tent meeting this summer, and another big campaign this fall. On to victory is our watchword.—C. Preston Roberts, Pastor.

LUBBOCK, TEXAS

—We have just closed one of the greatest meetings in the history of the Church of the Nazarene in Lubbock, Texas. Young and old came to the altar, wept and prayed in the old-time way, until forty-six found pardon, or entire sanctification, and amid shouts of joy, all were refreshed and encouraged to press on. Revs. Allie and Emma Erick did the best preaching we have ever heard them do. We praise God for an efficient and useful District Superintendent and a fire-baptized District Evangelist; glad to have them hold our revival. All the apportionments are paid up in full, and a class of eight were received for membership in our church. And a number of subscriptions for the HERALD of HOLINESS, which is decidedly the best church paper in America. Our church has just 21 members on roll, three of them in New Mexico, and yet we have raised \$1468.28 for all purposes.—W. B. Pinson.

CLEVELAND, OKLA.

—We just closed a fine revival meeting with Rev. C. B. Jernigan, with fine victory and many souls in the fountain; about fifty in the altar, either saved or sanctified or reclaimed, and fifteen additions to the church. We also had Brother Jernigan's two daughters, Jonnie and Margaret, with us for music and song, and they surely did render us great assistance in the meeting. Brother Jernigan gave out the gospel messages in the old-time way, and the people were reached. The songs and music by the girls drew the crowds, and we can truly say that we had the greatest meeting in the history of the church. We are more determined to go on. We

are going to win for our King. We raised \$60.00 for Home Missions. We covet the prayers of the people of God.—E. L. Looman, Pastor.

SOMERTON, ARIZ.

—We accepted the pastorate of the Church of the Nazarene here at Somerton, about June 1st. We have found this to be a big-hearted people, and they certainly know how to make one feel welcome. They also knew the meaning of real sacrifice. Our church here has suffered much from the readjustment of the past year or so, but they have maintained a remarkable courage and still believe in doing real work for God. Our services are well attended and they carry the stamp of victory and salvation. Precious souls are seeking and finding God in the old-time fashion at our regular services. Thank God! Our young people are devout Christians. Their meetings are real spiritual and times of blessing. We are striving to enter every open door with the message of God.—M. M. Summers and Wife.

MIAMI, FLORIDA

—Rev. D. M. Coulson, District Superintendent, passed through Miami recently and gave us a splendid service. Mrs. L. O. Stratton is making herself felt in our local church and also in other churches of the city. God has given us some choice spirits in Miami church. Rev. F. E. Moore and wife are at the helm with the choir work. Outsiders are complimenting the singing and taking greater interest in the church. The Eby Quartet, recently organized, is doing fine work. There seems to be a new touch on all the music of the congregation. The Sunday school has about doubled in six months. T. C. Eby is our gifted superintendent. Miss Alma Driskell still holds a steady rein on the Young People's Society—a gifted director of young life. Thank God for these consecrated lives. Though the tourists are gone, our congregation still increases. The Lord is giving us souls. Last week an old man came to the parsonage, sought and found the Lord. One Sunday recently, a local minister of another denomination was sanctified at our morning service. Tell Brother I. G. Martin, he became a street worker on the spot. Amen! The young people of last winter's revival are holding out, with possibly one exception. We need much prayer in this great field. The preacher and family are still pleased with Florida. Keep us on your prayer list.—J. L. Roby.

ORANGE, TEXAS

—We have just closed a good meeting here. Rev. I. D. Farmer, of Hugo, Okla., was our evangelist. He preached the old-time second blessing holiness way. His messages were very uplifting to the saints and at the same time carried an arrow of conviction to the hearts of the unsaved. Several were blessed at our altars. Among other great blessings of the meeting, Brother Farmer called for a pounding for the pastor, which was responded to with much interest, resulting in a splendid collection of groceries. While here, Brother Farmer felt that God was talking to him about a gospel tent so that he could enter into the work in a better way. He mentioned the fact to the people and in less than twenty-four hours, he had \$100 in cash and \$75.00 in pledges toward the payment of a new gospel tent. We feel like going on. Pray for us.—W. A. Carter, Pastor.

MIDLAND, MICH.

—Miss Patience Parsell, a licensed minister of the Michigan District, at present serving a prospective church at Reed City, and Miss Catterlin, a pianist and singer of our church at Jackson, conducted a series of meetings for us May 25 to June 4. This was the first these young women have worked together. The value of these girls tell in their acquaintance with God. From the first they seemed to have the key to the situation. Miss Parsell's preaching was very excellent; sound in doctrine and broad in scope. She reached her climax the last night. Miss Catterlin's voice is excellent, by few, for sweetness, and she is proficient at the piano. They have the burden and know how to pray. Their services here was all that we could anticipate. We consider them remarkable young women. Their prospect is bright.—Chas. H. Hare, Pastor.

SUNDAY SCHOOL LESSON REFERENCES

July 9. DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM. Lesson: Daniel 2.

Golden Text: The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

Rev. 11:15.

Devotional Reading: Isa. 11:1-10.

July 16. THE HANDWRITING ON THE WALL. (TEMPERANCE LESSON). Lesson: Daniel 5:1-31.

Golden Text: God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil. Eccl. 12:14.

Devotional Reading: Isa. 35.

July 23. DANIEL AND THE LIONS. Lesson: Daniel 6:1-28.

Golden Text: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Heb. 11:33.

Devotional Reading: Rom. 8:31-39.

July 30. THE FIRST RETURN FROM EXILE. Lesson: Jer. 29:10-14; Ezra 1:1-11.

Golden Text: And we know that all things work together for good to them that love God. Rom. 8:28.

Devotional Reading: Ps. 85:1-9.

MOREHOUSE, MO.

—We are praising God for His many blessings and victories He has given us. Since our last report several have been saved at our altars. All the glory belongs to God. We are moving on to victory and with Jesus as our Captain, we are sure to succeed. We are planning for a revival in the near future with Brother W. W. Hanks and wife from Ashland, Kentucky. Saints, may we have an interest in your prayers that our God will open the windows of heaven and, pour out His Spirit in a wonderful way. I thank our heavenly Father that He permitted me to attend the Olivet camp this year. We had a great time; wonderful preaching. "Uncle Buddie" and Brothers Matthews and Weigle are great men in the Lord's work.—C. C. Sellards.

BROOKSMITH, TEXAS

—We are glad to report victory. Sunday, June 18th, was a great day with us at Placid; two in the altar Sunday morning; baptized one in the afternoon, and God was in our night service in much power. The church was blessed and built up. We are expecting the greatest meeting in the history of this church, July 12 to 23. Rev. E. W. Wells will do the preaching. Pray, pray for the success of this meeting. Our revival at Brooksmith will convene June 23 to July 9. Rev. Chester Wilkerson, of Novice will hold this meeting. Everything is pointing to success. At Cross Roads the church is on fire, and ready for the revival the first two weeks in August. Rev. Chester Wilkerson will hold this meeting also. We are looking forward for a great summer, and a good harvest. Pray for us.—A. M. Mason, Pastor.

HAVERHILL, MASS.

—Praise the Lord! for continued victory in the Haverhill Church. God is faithful who has promised to be with us, to furnish grace and power,

FAMINE IN CAPE VERDE ISLANDS

Rev. T. M. Brown

Mrs. Domingues, whom Brother Dias wrote about, is with us and tells a thrilling story of the famine conditions in Brava. There are scores and hundreds of children whose parents have all died of starvation, and many of them are hunting for grains of rice and corn to eat out of the sand and dirt around the custom house, and most of these are stark naked, without a rag to cover them.

Her husband, Jose Domingues, is captain and part owner of the barkentine *Amos Peggs*, which is to sail for Brava from here about July 20th.

He has offered to take all relief material, such as clothing and provisions, free of all charge, and with Brother Dias see that it is properly distributed.

They need flour, cornmeal, hominy, etc., more than anything else.

We are gathering contributions of clothing here and some money, and if some notice were made of it in the *HERALD of HOLINESS* some of our people would probably like to send something along.

They are also hungry for the Word of God and for the gospel, and we are hoping to get a supply of Portuguese Testaments and portions to send.

Whatever you desire to give for their relief, please send it promptly to Rev. T. M. Brown, 113 Willis St., New Bedford, Mass., so that it will reach him not later than July 15th.

E. G. ANDERSON.

supplementing all of our efforts to save them that believe. We had eight seekers Sunday night, five new ones, one a man of 66 years of age, seeking for the first time. Our God is still able to save in the old-fashioned way. Hallelujah! We are doubling up during the summer months holding open air and cottage meetings. The Lord is opening doors for us in a marvelous way to reach new people. The work is great, and only a few on the job. May the Lord enlarge us, and increase us. The time is short, Jesus is soon coming. On with the fight!—F. W. Domina.

LISBON, OHIO

—We were called as pastor of the church at Lisbon during our District Assembly in May and accepted, feeling that we were in divine order. The manifestation of the Spirit in our work has confirmed this feeling since arriving on the field. We found a loyal band of Nazarenes here who know God and who are ready to push forward for Him. The parsonage has been repaired from top to bottom. The unstinted use of wall paper, paint, etc., by the good people of the church has made a comfortable and attractive home for pastor and family. The pastor's salary was also increased at the last meeting of the Board. All these tokens of love and co-operation are appreciated beyond expression. We are firmly believing God for a real Holy Ghost revival in this aristocratic county seat. Amid a population of nearly 4,000 people, we are the only representatives of clean cut, second blessing holiness. We earnestly solicit the prayers of the Nazarene family for a mighty awakening in this place.—J. C. Albright.

PASADENA, CALIF., FIRST CHURCH

—The writer has been the pastor of First Church, Pasadena for four years. The church has prospered and during that time we have purchased the Universalist Church that cost \$56,000 to build, for \$35,000 and a big lot next door. The church could not be duplicated for less than \$100,000. The old church was entirely too small hence we just had to purchase this church for better accommodations. We have been able to pay \$20,500 on the purchase price. The old church was recently sold for \$10,000 thus practically reducing the indebtedness to \$15,000 including paying \$6,500 for the parsonage. During the four years the pastor has received 556 new members and the church raised in cold cash over \$91,000. Some giving! Over \$18,000 of this was given to the Pasadena University. The Sunday school has had an average attendance of 403, with 667 names on the roll. I leave the church with 529 members after we have dismissed to the recently organized Church of the Nazarene about 60 members. During the past two years the church gave over \$59,000 and the past year nearly \$30,000. I received 107 new members the past year despite a number of difficulties. I left the church on the crest of the wave. The last Sabbath before Assembly, I had a great audience overflowing into the gallery. I baptized one baby, received four new members into the church, preached a red-hot gospel sermon, subject, "The Sure Foundation,"

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WANTS

WANTED—A sanctified car top trimmer and general repair man on tops and cushions. Apply immediately. A. F. Bolland, 322 E. Main St., Norman, Okla.

There is an opening for good tire man with The California Rubber Co., Fresno, California. Wages \$150 per month. Must be Christian, preferably Nazarene. Would consider partnership with right man. The Business clears as high as \$800 per month during busy season. Thomas J. Scantlen, 1229 Van Ness Bldg., Fresno, Calif.

made the altar call and two men came promptly and both prayed through. The friends gathered one night and gave us a "pounding," beside, the church board gave the pastor a superb leather pocketbook and Mrs. Cornell received a beautiful and useful parasol. We also received a small purse of money. For all of which we are very thankful. We believe we leave many devoted and faithful friends. Their names are in the Book of Life. We did not please everybody, but we believe that we have pleased God and the larger majority. Rev. U. E. Harding is our successor. We bespeak for him a successful pastorate. He has no small job. We have accepted a call to Ontario. This is a growing city of 8,000 or 10,000 people. The church has 130 members and is out of debt. A loyal, generous, devoted people and ample opportunity to enlarge. We purpose giving the Devil's tail another twist and hope to see the kingdom of God advance. Pray for us.—C. E. Cornell.

BEVERLY, MASS.

—Though we have no great report to give at this time of great things being done, yet we are glad to report that we are getting ahead a little and having some very precious meetings. On the 25th of May about 50 members of the church and friends came to the parsonage and gave us a reception. A very beautiful program had been prepared of music and readings, one reading including an original poem. A very pleasant evening was spent together. Refreshments were served and at a late hour the people went home feeling we had had a profitable time. The pastor's wife was presented with a lovely bouquet of carnations and the pastor was presented with \$30 in gold. These things encourage us and we feel like rolling up our sleeves and fighting the Devil harder than ever. We thank God for the harmony that prevails in the Beverly Church at this time. We do not have a disgruntled person worth mentioning. Amen!—R. J. Kunze, Pastor.

ARTESIA, NEW MEXICO

—We are beginning our second Assembly year as pastor of the Church of the Nazarene, in Artesia,

N. M., and we have no evil report to bring. God has greatly blessed our hearts as we have labored for Him in this part of His vineyard. He has increased our number in every department of the church. The Sunday school has almost doubled in attendance, and we have seen about thirty-five souls pray through to a definite experience in our regular services. Sunday, June the 18th, was a great day with us, we had all-day services and dinner on the ground. In the afternoon the Missionary program was rendered and a nice offering taken. There were some attended these services who had never attended our services before, and all the services of the day were greatly blessed of God. Last prayer-meeting evening, God gave us a wonderful prayer service, and after the meeting when we returned to the parsonage and turned on the light, to our surprise, we found the dining table loaded with groceries and other useful things, and about twenty-five of the good people silently waiting for us. And then two large freezers of ice cream were brought in and we had another good time together. We have some as loyal Nazarenes here as can be found anywhere, and our young people are among the best. We are to have the State campmeeting here in August, beginning the 17th, and we are expecting a great ingathering of souls. This will be the first District campmeeting of the New Mexico District, and we earnestly ask all the readers of the HERALD of HOLINESS, to please join us in prayer, that God will give us a real revival of Holy Ghost religion, where many souls shall find pardon and purity. The workers for our campmeeting will be, Rev. W. E. Shepard, and Rev. J. E. L. Moore, as evangelists, and Prof. A. S. London and wife in charge of music. We are inviting all who wish to attend the campmeeting to please drop us a card and we will send any information you desire.—T. V. Cox, Pastor.

TELEGRAMS

HERALD of HOLINESS: Spokane, Wash.
Organized fine new church on Northwest District at Boville, Idaho, after revival by Budd Parry. Pastor to be on work within a week. Also reopened work at Diamond, Washington, after splendid revival. WLL H. NERRY.

HERALD of HOLINESS: Austin, Texas
Closed great meeting, C. C. Cluck evangelist. Twenty-one professions last night. Good class in church. Sunday school growing. I. L. FLYNN.

HERALD of HOLINESS: Greeley, Colo.
Eastern Colorado-Wyoming Assembly closed with nearly score at altar. Seventy-two dollars per capita; twenty-five per cent membership gain. Rev. E. A. Sanner closes five years successful Superintendency. Rev. D. I. Vanderpool elected District Superintendent. General Superintendent Reynolds great inspiration. Strong messages of Dr. Henricks brought splendid results. WILBUR H. PARKER, Assembly Reporter.

HERALD of HOLINESS: Clarksville, Tenn.
Revival on. Great crowd. Evangelist Neely at his best. Souls praying through. The end is not yet, praise the Lord. A. L. PARROTT, Pastor.

HERALD of HOLINESS: Elwood, Ind.
I have completed my theological course at Olivet, Ill. Am now in the evangelistic field, open for calls. Have had three years in evangelistic work, five years pastoral. In home mission work now on the Indiana District. God is blessing our work. CHAS. M. HARRISON, Olivet, Ill.

NOTES AND PERSONALS

"Greetings from dark Africa" have been received from H. F. Schmelzenbach and in the communication he states he is holding revival meetings in all their outstations in the Bushveldt, preparatory to the mid-winter campmeeting which will be held early in July. The blessing of the Lord is in all these meetings, much conviction seems to be gripping the raw heathen, while some are finding Jesus as their Savior for the first time in their lives, and the churches are launching out with greater faith in God. May God bless our faithful missionaries and workers.

Rev. J. A. Chenault, formerly of Greensboro, N. C., is located at Gallatin, Tenn.

Rev. I. F. McLeister, General Secretary and Editor Sunday School Department, of the Wesleyan Methodist Church of America, called at the Publishing House, June 24th. Rev. McLeister of Syracuse, N. Y., is a delegate to the Sixteenth International Sunday School Convention which is now in session here in the city.

We note the following in a communication to the House from Evangelist S. B. Rhodes: "Good results all along the line at Assemblies for the Publishing House . . . General Superintendent Williams increased in strength, is as usual a great blessing to the Assemblies—Yakima, Portland, and Oakland." Brother Rhodes also states he has recently had a good meeting with Brother Hunter, pastor of our mission at Salt Lake City, Utah.

Evangelist Frank Daniel, after being called home in January on account of the serious illness of his wife, is now en route to the east for his summer revival campaigns. He is engaged until Sept. 3d, after which time he is open for calls. His address is, 222 E. 42d St., Los Angeles, Calif.

Brother George Kramer, member of our church at San Francisco, Calif., recently called at the Publishing House. He reports that the church there is aggressive in all departments, with much of the manifest blessing of God upon all the services. Their pastor, Rev. Donnell J. Smith is highly esteemed by all, and the church has given him a unanimous call for next year. They have decided to "Arise and build" and their new church edifice is in process of construction.

Rev. J. L. Sanders, pastor at Rutherford, Tenn., announces the Uba Springs Campmeeting of the West Tennessee Holiness Association has been abandoned for this summer, and a tent meeting instead will be held at Fulton, Ky., Sept. 3 to 24. Rev. Geo. B. Culp as evangelist, and J. McR. Meagham and wife will have charge of the music. Those desiring further information, may address, Chas. E. Mackey, Fulton, Ky.

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ANNOUNCEMENTS

NOTICE—Rev. and Mrs. J. L. Schell, who recently came into the Nazarene church, are personally known to me as excellent, Spirit filled singers. They are capable of leading the song services at either camps or regular revivals. The blessing of the Lord accompanies their singing. Their slate for the summer is nearly full, but any church needing singers for fall or coming winter will make no mistake in calling them. They may be addressed at 80 Howard St., Akron, Ohio.—H. C. Little, Sec. Ohio Dist.

NOTICE—Rev. R. T. Williams, D. D., General Superintendent, will hold the tenth annual Assembly of the Iowa District, Church of the Nazarene, August 23 to 27, 1922, at Marshalltown, Iowa. Let much prayer be offered for this gathering, of the people of God.—H. L. KINZIE, District Supt.

DEATHS

JOHNSON—Solomon Johnson was born in Broneyard community, Province of Smoland, Sweden. He united in marriage to Christine Magnus of the same place, May 25, 1866. Both were born March 25, 1841. To this union were born nine children. There are twenty-four grand children and five great grand children. Many will know grandfather Johnson as the father of Mrs. W. E. Fisher of Kansas City, Mo. He was a most humble, devout Christian, and an ardent supporter of his church. He thoroughly believed in his religion, and lived a consistent godly life. He was confirmed in the Lutheran church of Sweden, at the age of fifteen, but when twenty-one years of age, he experienced a radical conversion which entirely changed the current of his life. After coming to this country, both he and his wife united with the Methodist church, later becoming members of the Church of the Nazarene. Since the death of his wife, May 31, 1914, he has resided at the home of his daughter, Mrs. Alma Balfrett, of Hamlin, Texas. During his illness he was always patient, and seldom mentioned his suffering. When visited by a friend a few days before he passed away, he looked up, smiled and said, "Well, I'll soon be home." He fell asleep in Jesus, May 3, 1922. The funeral was conducted by the pastor, the sermon being delivered by one of the former pastors, Rev. W. F. Rutherford, of Meridian, Texas. The body was laid to rest by the side of his wife in the Swedenia cemetery.—A. M. Terrell, Pastor.

HUNTER—Albert M. Hunter was born Jan. 26, 1884 and went home to be with Jesus April 19, 1922. He was united in marriage to Cornelia Bolls July 31, 1902. He was converted under the ministry of Rev. Jos. N. Speakes at Caney Hill schoolhouse in 1901, and in 1920 the Lord sanctified him wholly at Main Springs Campmeeting. Later on he united with the Church of the Nazarene, and lived a true Christian life until his death. He was in feeble health eight months, but bore his afflictions with patience. How I miss my dear companion, miss him in our family prayer, but how sweet the thought to know he is at rest just inside the Eastern Gate. The funeral services were held at Mt. Moriah by Rev. Albert Lambert.—Mrs. Hunter and children.

PENDLETON—Ellie Pendleton was born Sept. 3, 1875 in the state of Missouri, died near Willis Point, Texas, March 16, 1922. She was converted twenty-seven years ago. She united with the Church of the Nazarene Sept. 4, 1921. She was a true Christian and a loving mother, and leaves a husband and seven children. The funeral service was conducted by the pastor, Rev. W. I. Hart.—Mrs. Alice Evans and Mrs. W. F. Burch.

JINNINGS—Little Charlie Milburn, son of Rev. L. P. and Clara Jinnings, age 2 years, 7 months was drowned in their cistern May 23, 1922. Little Charlie was playing by himself and no one knows just how it occurred. Our loss is heaven's gain. He was a sweet child and loved by all who knew him. He was a child of prayer. He leaves a broken hearted father and mother, one sister and four brothers, other relatives, and a host of friends. His presence in the home will be missed, but he is seen in glory with Jesus. The funeral service was conducted in the M. E. Church at Cleveland, by the writer, assisted by Rev. Chester Wilkerson and Rev. E. R. Gentry.—A. M. Mason, Pastor.

PIERCE—The saddest event in the history of the church here, occurred May 12th, when the home of Brother and Sister John Pierce burned and their little fourteen-months-old baby boy burned to death in the home. The mother had left her babe asleep in his crib, and stepped across the street to one of the neighbors, when the cries of her five-year-old child attracted her attention. Heroic efforts were made to rescue the child, but to no avail until the little form was badly charred. Brother and Sister Pierce are members of the Church of the Nazarene and are doing all they can for the cause of holiness.—Pastor.

THOMAN—Emanuel Thoman, born April 19, 1829, lived nearly a century, being 93 years of age at his death. Among the blessings promised the righteous in the Word of God, is, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season," which was graciously fulfilled in the life of our deceased brother. He married Miss Ann Erb in 1850, she died fourteen years ago. About twelve years ago

he joined the Church of the Nazarene at Connersville, Ind., and remained a member of the church until his death April 14, 1922. In his later years his relation with his Redeemer was most satisfactory and his life exemplary as a Christian. The funeral services were held in First Church of the Nazarene, Grand Rapids, Mich., of which he was a member. Rev. I. E. Miller officiating.—Geo. E. Gretzinger.

HATFIELD—Mrs. Blanche Neville Hatfield, beloved wife of Rev. O. F. Hatfield, pastor of the Church of the Nazarene of Waco, Texas, left the little parsonage home at noon on Sunday, February 19th, 1922, to dwell forever with Him who loved her and redeemed her, and we believe, to be presented by Him according to Jude 24. She made an appointment with her loved ones before slipping away, to meet them "just inside the Eastern gate." Born, October 11th, 1874 at Boston, Mass., the daughter of Cyrus A. and Elizabeth Sharpe Neville, she came to Texas with her parents in early girlhood and was definitely and clearly converted at the old Elskville Camp. She entered the Texas State University in 1896, graduating in 1900 and later did work in Chicago University toward her Master degree. She taught 15 years in Texas Public Schools, chiefly as a High School teacher, a Principal or Superintendent. On July 12th, 1910 she was united in marriage to Rev. O. F. Hatfield who was at that time pastor of the Methodist Church at Kenedy, Texas. Following this pastorate they served the Kingsville Church four years and the Pearsall Church two years, when on March the fourth, 1916 Brother Hatfield suffered a complete breakdown in health. It was then that the duty of breadwinner was added to that of wife and mother and she returned to the schoolroom. Standing beside her casket, Rev. J. D. Scott paid a rare tribute of praise to her ability as a teacher and moulder of character, and disseminator of high ideals. In San Antonio in 1918 they first came in contact with the Church of the Nazarene, of which they later became members, and on the morning of April 27th, 1920 at a little gathering for prayer in her own home, the Holy Ghost came in His transforming power, and with a face radiant with joy she testified to the sanctifying grace of God in her soul. December the 4th, 1920 they accepted the pastorate of the Church of the Nazarene at Waco, Texas. Joyously she set out for this field of labor, their first pastorate in the Church of the Nazarene, anticipating many happy years of service since her husband was restored to health. How faithfully and effectively she filled her place during the fourteen months she labored there, many will love to tell and the day of awards will show. She awaits the coming of her husband, Rev. O. F. Hatfield, two sons, A. P. Hatfield and Lowery D. Hatfield, a brother, Oscar Neville of Havana, Cuba and a host of friends.—Mrs. Nellie A. Griswold.

WAY—Mrs. Alice M. Way was born in London, England, came to Ottawa, Canada, with her parents, when a girl of 11 years. After her marriage to A. M. Way she removed with her family to Spokane, Washington, where she came in touch

with the Nazarene people and was wonderfully converted and sanctified. Sister Way was loved and esteemed by all as a true Christian woman. She suffered much during the last years of her life, and yet with a patience and tenderness which proved that God's sustaining grace was underneath her constantly. Her godly life and ringing testimony will ever be an inspiration to those who knew her. She loved the Bible and the great old hymns of the church. Her special choice of hymns and Scripture were used in the service. Her husband, one son and four daughters remain to mourn their loss, but we mourn not as those who have no hope for we shall meet her some glad day by and by.—Weaver W. Hess, Pastor.

TRACY—Mrs. Adella E. Tracy was born October 20, 1849 at Victoria, Canada; was converted at the age of 18, and sanctified 16 years later. She lived a victorious life in her blessed Savior. She was a charter member of the East San Diego Church of the Nazarene in which she labored faithfully until called to rest. The joy of the Lord was her strength. She is survived by two children, Rev. Leighton Tracy of Burns, Oregon, who is serving the church as pastor, and has spent 14 years in India as a missionary. Mrs. F. C. Smith who resides in this city in whose home she passed away. Her faithful Christian life fulfills Rom. 14:17, 18, "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men." I often heard her remark, "My work is done, I won't be able to go to the church any more, I am just waiting for Jesus to take me home to heaven."—Chas. B. Dameron, Pastor.

RICE—James W. Rice, was born in Jackson county, Ohio, July 24, 1849, died May 16, 1922. He was married to Miss Sarah Bowrum, August 31, 1875. To this union were born five children, three of whom survive him. Brother Rice was converted at the age of seventeen and not long after his conversion he was sanctified wholly and for fifty-five years he stood firmly for the doctrine of holiness. He also helped to organize and became a charter member of the Church of the Nazarene in Artesia, New Mexico, and until his death he stood loyally by the church in every respect. His last testimony at the church a few weeks before his death, was of rich grace, faith, and victory, and we were all greatly blessed as he testified to the wonderful graces of God. We feel that our loss is heaven's gain.—T. V. Cox, Pastor.

HUNT—Mrs. Lee Hunt was born at East Radford, Va., December 24, 1890, and died in the Bluefield Hospital at Bluefield, W. Va., Sunday, May 21, 1922. She was a patient sufferer for five years with chronic nephritis. She never complained or faulted. She went up around the family altar and surrounded by religious influence. Her end was peaceful. She is survived by her husband, father and mother, three sisters, and three brothers, who sorrow not as they who have no hope. She was a member of the Presbyterian church and her funeral was conducted by Rev. S. W. Moore, her pastor.—W. D. Shelor, a brother.

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Nebraska August 2 to 6

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Evangelists desiring their slates published in this column must furnish statement as to what District their Evangelist's Commission has been granted, or indorsement of one of the General Superintendents of the Church of the Nazarene.

Evangelists' Slates

Aeolian Quartet, 9—804 W. 63d St., Chicago, Ill.:
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I. D. Archibald, 50 Pelican Rd., Quincy, Mass.:
Janette and Del Aycock, Atwood, Okla.:
A. F. and Lenora T. Balsmeier, 1018 Fillmore St., Topeka, Kas.:
Rosedale, Kansas June 18 to July 9
Wister, Okla. July 15 to 30
M. L. Ballezore, Milton, Ore., Box 0107:
T. E. Beebe, and Prof. David Lytell Hutton, Singer, 333 Orange Ave., Long Beach, Calif.:
Mohali, N. D. June 22 to July 9
Velva, N. D. (District Assembly) July 12 to 18
W. G. Bennett, Grandview, Wash.:
Henry Bell, 220 West Newell, Syracuse, N. Y.:
P. P. Belew, Frankfort, Ind.:
M. R. Bishop, Bethany, Okla.:
J. E. Brasher, Crestview, Fla.:
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
Elmer L. Buck, 2219½ East Ganson St., Jackson, Mich.:
Lyman Brough, Potterville, Mich.:
Mrs. Mae Bud, 420 W. A. St., Moscow, Idaho:
L. R. Butcher, Nampa, Idaho, R. R. No. 4:
M. M. Bussey and Wife, 1298 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 515 South Vine St., Wichita, Kas.:
H. C. Cagle, Buffalo Gap, Texas:
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Lonnie Cargill, 532 West F. Ave., Oklahoma City, Okla.:
Frank Catanese, Hagerstown, Md.:
Whitcomb, Ind. July 28 to Aug. 13
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
Pasadena, Calif. July 6 to 16
Yakima, Wash. July 21 to 30
C. C. & Flora Ruth Chatfield, 528 Welsh St., Kane, Pa.:
Hamilton, Ohio June 25 to July 9
W. F. Cleghorn, Bethany, Okla.:
Chas. C. Conley, Song leader 729 College Ave., Columbus, Ohio:
E. M. Cornelius, Morristown, Ind.:
J. L. Cox, 7570 Woodland Ave., Maplewood, Mo.:
F. W. Cox, Lisbon, Ohio, Box 441:
Ernest Coryell, Wilmet, S. Dak.:
J. H. Crawford, and W. C. Huddleston and Wife, Hooker, Okla.:
Earl E. Curtis, 14 Stewart St., Lowell, N. Y.:
Vermontville, N. Y., (Camp) July 14 to 23
Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3, Box 51:
Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.:
Frank Daniel, 222 E. 42nd St., Los Angeles, California:
Atwood, Okla. July 8 to 23
Johnnie and Jackie Douglas, Blugers, 624 Melba St., Dallas, Texas:
Texarkana, Texas July 14 to 30
I. M. Ellis, Bethany, Okla.:
Bentonville, Ark. July 1 to 16
Wellington, Texas (Jolly Church) July 21 to 30

W. E. Ellis, 323 North Ash St., Ada, Okla.:
Durant, Okla. July 14 to 30
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:
Goshen, Ind. July 2 to 30
Harry Joseph Elliott, 914 Riverview Ave., Nampa, Idaho
Big Bend Camp, P. O. Parula, Ore. July 6 to 18
James Elliott, 937 W. 10th St., San Pedro, Calif.:
Theo. Elmer and wife, 214 Reach 145 St., Nenahaw, L. I. N. Y.
Toronto, Ohio June 18 to July 10
Reading, Pa. (Camp) July 2 to 31
Henry C. Ethell, Springfield, Ore.:
I. D. Farmer, Hugo, Okla.:
Cilleoka, Texas July 14 to 30
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:
Vincennes, Ind. June 22 to July 9
B. T. Flisney, 3016 Norton Ave., Everett, Wash.:
Connersville, Ind. June 22 to July 16
Graham, Ky. July 18 to 30
Some open dates for camps.
Bona Fleming, Ashland, Ky.:
Seymour, Ind. July 16 to 30
L. M. Fogg, Sanbornville, N. H.:
J. E. Gaar, Olivet, Ill.:
Hamlin, Texas July 20 to 30
Open date in August
C. J. Garrett, Paola, Kas.:
Philo Getter, 220 W. Newell St., Syracuse, N. Y.:
W. R. Gilley, 531 N. Butler St., Lansing, Mich.
California, Ky. (Carthage Camp) August 17 to 27
Burkhart, Mo. August 4 to 14
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:
Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:
Lee L. Hamric, Hamlin, Texas:
Bowie, Texas. (Camp) July 14 to 30
G. M. Hammond, Willmore, Ky.:
Flinn Hill, Va. July 20 to 31
Mineral Springs, La. (Camp) Aug. 10 to 20
September open for calls.
R. A. Harris, Red Rock, Texas:
W. W. Hanks, Box 308, Ashland, Ky.:
Edna Wells Hoke, 417 Barr St., Cartersville, Ill.:
R. T. Hodges, Bethany, Okla.:
A. Columbia Hudon, Groverville, Park, Beacon, N. Y.:
Ural Hollenback, Bethany, Okla.:
Roy L. Hollenback, Clarence, Mo.:
Iola, Kansas June 29 to July 16
Redford, Mo. July 13 to August 6
Open August 10 to 27
J. E. Hughes, Kingswood, Ky.:
Hagerstown, Ind. July 5 to 30
Oscar and Nettie Hudson, and Miss Hester Fisher, Penel, Texas:
Lytton Springs, Texas July 20 to 30
Allie Irick and Wife, Pilot Point, Texas:
Canadian, Texas July 7 to 17
Dalhart, Texas July 21 to 31
Roy J. Jacobs, Allen, Okla.:
W. P. Jay, Nampa, Idaho:
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:
Millsburg, Ohio July 27 to August 13
Lum Jones, Kingston, Oklahoma, Box No. 3:
Mansfield, Ark. July 6 to 23
Thomas Keddie, 321 S. Reed, Lyons, Kas.:
Robert and Pauline Kennedy, 3021 S. Stonewall, Greenville, Texas:
Perrin, Texas July 11 to 19
Blossom, Texas July 19 to 29
H. R. Lee, 518 E. Rears St., Denton, Texas:
D. B. Lee and Daughter, 1010 W. Noble Ave., Guthrie, Okla.:
Belleville, Ark. June and July
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
H. B. Lewis, Holly St., Nampa, Idaho:
M. F. Lienard, 546 Main St., Lawrence, Kas.:
E. J. and L. N. Lord, Kalama, Wash.:
Jheo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:
Westerville, Neb. July 9 to 23
W. W. Loveless, London, Ohio:
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J. E. L. Moore, Olivet, Ill.:
Little Rock, Ark. July 2 to 16
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P. F. Moore, 131 W. 8th Ave., Columbus, Ohio:
Minnie E. Morris, 1015 Belleview Pl., Indianapolis, Ind.:
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Sallisaw, Okla. July 11 to 30
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
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B. F. Neely, Bethany, Okla.:
Pasadena, Calif., (Camp) July 6 to 16

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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

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R. A. Shank and Wife, 2687 West Broad St., Columbus, Ohio:
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Indianapolis, Ind. July 11 to 30
J. D. Thompson, 148 West 14th St., East Liverpool, Ohio:
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We believe that at times there has been some real, genuine sacrifice made on the part of some in order to help bring the thermometer where it now is, namely: \$50,000, but we are just half way through this great battle and we have not yet won the victory. It will only be a victory if we get the whole amount, namely: \$100,000.00. Plans are being made to visit the Districts that have not yet pledged to this fund and as we consider the conditions existing in the remaining Districts we confess to a doubt as to the outcome, but we realize that our people are in back of the Publishing House with their prayers and with their money and we believe that the remaining Districts will do their best and will not be a disappointment in this particular.

May we urge that our friends everywhere make this important matter a subject of

VICTORY
\$100,000.00
\$90,000.00
\$80,000.00
\$70,000.00
\$60,000.00
\$50,000.00
\$40,000.00
\$30,000.00
\$20,000.00
\$10,000.00

daily prayer. It is impossible for us to express in words how critical the situation is. Just now we are desperately in need of money. We want you to pray that the Lord may continue to lay this upon the hearts of the people, so that those who have not yet contributed toward this need will feel they must do so at a very early date and may we also urge that those who have subscribed make arrangements to pay their pledges as soon as possible. Within the next few weeks we must have \$20,000.00 in cash to meet promises made to our creditors, and we must not fail them. Our creditors have been more than patient with us and we desire to keep faith with them and meet our obligations promptly. We praise God for what has been accomplished. We look forward full of faith and courage, trusting Him for ultimate success and victory.

E. G. ANDERSON, Treasurer.

GOOD NEWS FROM EASTERN COLORADO ASSEMBLY

General Superintendent H. F. Reynolds has just wired us that Brother A. E. Sanner is chairman of the Publishing House Campaign Committee for this District and that \$2300 of the \$2700 pledged by the Assembly is lined up; including \$700 that was pledged by the churches at Gray and some other place a few weeks ago when they were visited by General Superintendent R. T. Williams. This is good news that we are glad to get. If this struggling District can give this amount I feel confident that others that are stronger and have been organized longer will exert an extra effort and sacrifice a little more, if necessary, in order to get the \$100,000.00 for the Publishing House. We must win the victory in this battle.

E. G. ANDERSON, Treasurer.

Say, Fellow-workers:

The Nazarene Publishing House is sending out the S. O. S. call. That means our own "flag ship" is in distress. Our Great Power House is needing help. It has been sending out this piteous call to the "Great Ocean Liners" but, alas! they have been in too much of a hurry to catch the message. Now is our chance to do some valiant work and the prize is beyond price. None of us little fellows can do much alone, but the Master can use a lot of us just now. We can't preach like Dr. Chapman, but we can hide away in our closets and pray that he may have divine power and wisdom to move the people for God. Neither can we write like Dr. Haynes, but we can carry the water, keep up the fires and distribute these life-giving leaves to the waiting, hungry multitudes. We can never hope to stand at the helm and guide this grand old ship, but praise His Holy Name, we can stand like men

and shovel the black coal into this mighty engine that is sending her on through shot and shell to victory and safety.

This call is not to the rich or great, but rather to us fellows who must necessarily make great sacrifices in order to follow Him who said, "Except ye deny yourselves daily, take up your cross and follow me ye can not be my disciples." Now let about twenty thousand of us "little fellows" go to the rescue of our Publishing House and hold it up while it is sowing the earth down with precious seeds that will bring forth fruit to the glory of our King. We will send Brother Anderson by next mail \$1.00. On the first of next month we will send him another dollar, this is to be repeated until we will have sent in five dollars. This will give him \$20,000.00 per month to be used for Jesus, \$100,000.00 in all. This will call for a daily self-denial on our part, perhaps

an occasional meal, may be a pain, a tear. But, Oh! Fellow-workers, we'll be laying up a treasure; we'll be sending something up to furnish our eternal home, and we'll be mighty proud of this little investment when we cross the bar, as Uncle Buddie would say, "We can do it and not half try." If you are really in earnest about wanting a world-wide revival, and I believe you are, and want an experience that will "ring true" get this proposition on your hearts, then you will get under the load with us and we "Little Fellows" will go over the top with a shout for Jesus. Here is believing! This mail carried my dollar. Come!

Your fellow servant,
W. H. BLANTON,
Little Rock, Ark.

Send your dollar to
E. G. ANDERSON, Treasurer,
2905 Troost Ave.,
Kansas City, Mo.