

# HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

VOL. 12. No. 11. WHOLE No. 583

KANSAS CITY, MO., JUNE 13, 1923

OFFICIAL PAPER, CHURCH OF THE NAZARENE  
Subscription Price—\$1.50 a year in advance.  
Rev. J. B. CHAPMAN, D. D., Editor

Published weekly at the Nazarene Publishing House  
2109 Troost Ave., Kansas City, Mo.

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

## The Real Cure for Evil Speaking

LIKE every other form of out-broken sin, evil speaking is not the real disease itself, but only the symptom of the disease. And yet the injuries which have been wrought by means of this far too common a form of transgression are great beyond compare. How many friends have been alienated because of some one's *tongue*! How many homes have been broken up because some one *talked*! How many a broken hearted innocent has gone to the grave because of wicked or thoughtless slander! How many a promising life has had its usefulness cut short because some one would not keep still! The wreck and ruin which has been left in the wake of evil speaking is a spectacle to make angels weep.

Still evil speaking is only a symptom of the terrible disease which eats as a canker at the heart and core of un-sanctified humanity. "Out of the abundance of the heart the mouth speaketh"; "Out of the heart proceedeth evil thoughts." What then must be the need of the heart which can send forth the terrible blighting miasma which we know evil speaking to be?

Many are the remedies which have been prescribed for those who talk too much, who talk unguardedly and who talk viciously; but many of these remedies are based upon a mistaken diagnosis and are insufficient. Many of these remedies are on a par with the therapeutics of the doctor who would scrape the tongue to remove the coat which a malarial condition of the physical system has produced upon it. The only remedy worth while is the one which takes cognizance of the deep seated and malicious nature of the disease in question and sets in to remove the CAUSE; knowing that when this is done, the results, also, will disappear.

One's conversation is but the materialization of his thoughts, and his thoughts arise from the goodness or badness of his heart; therefore, if we would make the stream pure, we must purify the source. We may suppress our words and exhort others to do so, but let us remember that "silence is golden" only when it properly punctuates speech which is truly silver. One who says nothing at all will certainly not attain to that beauty of fitly spoken words which are likened to "apples of gold in baskets of silver." We may determine to guard our words and we may exhort others to do likewise, but we must not forget that we are working backward when we would correct our thinking by beginning

on our words. It is difficult to dam a river at its mouth, but no more so than to correct evil speaking at the mouth of the tattler, the slanderer or the backbiter.

From whence does evil speaking arise but from envy or malice within? As distinguished from each other, envy is chagrin because of the good fortunes of another, while malice is the harboring of the hope that evil will befall another and, in its stronger stages, a willingness to help bring it about. In addition to these main sources, it is possible that some evil speaking arises from mere thoughtlessness on the part of some who are unconscious of any real moving cause. At any rate, the grace which will enable one to "love his neighbor as himself" will cure nine tenths of evil speaking, without taking any other factor into consideration. If one truly loves his neighbor, he will rejoice in his good fortune, even though he himself does not share directly in his neighbor's prosperity. Envy arises from one's placing too high a value on himself and too low a price on his neighbor—on one or both of these. But ability to think no higher of one's self than he ought to think depends upon the purity of the heart. So no matter which way one starts for an explanation of the situation, he soon runs into the proposition that heart holiness is the real cure for evil speaking. Men do not need to go to school to learn how not to slander their neighbors, all they need is to get sanctified wholly; this will cure evil speaking and it is the only thing that will bring a real and permanent cure.

And I must not forget to say that when sin is burned out of the inmost soul by baptism with the Holy Ghost and fire, one is saved from the dangers and annoyances to which those who seek to say what they do not mean and mean what they do not say are constantly exposed; for with the heart clean, the affections corrected, the thoughts made holy, one may safely say what is in his heart. And it is blessed to be able to think so kindly of one's friends, neighbors and enemies that he can speak well of them without especially trying to do so. Think right, then say what you think and your talk will not get you into trouble nor bring you into condemnation. If you find that you cannot bridle your tongue, don't spend much time on your tongue, get to God and get sanctified wholly and your tongue will be adjusted. All this talk about Scotch-Irish blood, Kentucky temper and red hair is just so much nonsense. The old depraved nature is the real seat of the trouble and the Holy Ghost can take that out.

## FULL SALVATION TERMINOLOGY

## NUMBER SEVEN

SO far as etymology is concerned, sanctification and holiness are synonyms. No distinction of definition is possible between holiness and Christian perfection, and holiness and perfect love can be distinguished only in a rather dim and hazy fashion.

Still, as in the case of the other terms which we have studied, holiness does have a shade of meaning which is all its own. Sanctification seems rather to emphasize the negative side of full salvation. It lays its weight upon the thought of separation from sin. Perfect love brings out the positive side into clear relief, though the separation idea suffers a little in the competition. But holiness combines the negative and positive ideas involved in all the other terms and adds to them a halo of joy and blessedness that no other term can carry. The Psalmist exhorts, "Oh, worship the Lord in the *beauty* of holiness"; and the statement, "Holiness *becometh* thy house, O Lord, forever," seems to ring with joyful music. People who have been brought into the glorious experience of full salvation usually show an unconscious favor to the word holiness. Holiness seems to be all that the other synonyms imply dressed in its Sunday clothes. "The way of holiness," "They shall call them the holy people," and such like passages of Scripture indicate that this word has been a favorite with God's people always.

The English word holiness is derived from the Anglo-Saxon "halig" which primarily means "whole, sound, healthy"; and the original color is retained when the derivative is used to designate the grace of God in the lives of His people. To be whole, sound and healthy in a spiritual sense is to be holy.

Thoughtful people are reunited in the statement that health is the greatest physical blessing; for friends and wealth and position and every other thing of value can yield but little permanent comfort to the person who is full of pain or limited by unwonted weakness. In like manner, holiness of heart is the basis of every real spiritual joy. When the "world pull" has all been taken out of the Christian's affections, and the heart is filled with perfect love, like a man who is in good physical health, the Christian is able to receive and digest "strong meat" with comfort, he is able to do his work with the minimum of fatigue and he is prepared to enjoy the sights and sounds of the Canaan life. It is said that the Hebrew sense of "seeing God" always implied to enjoy Him; hence "without holiness no man shall see the Lord," is not a harsh text, but still carries with it the thought that holiness is the preparation for the enjoyment of heaven and the fellowship of God forever more. "I delight to do thy will," "My yoke is easy," and "His commandments are not grievous" are all language of holiness.

God never intended that His religion should be a drudgery to His people. His plan and

expectation is that, being perfectly recovered from sin, His holy people should demonstrate to the world that it is possible "To be happy, though religious." Just as the attribute of holiness in God is rather a summary of all the perfections of the deity, so holiness in the heart and life of the believer is a summary of all the graces and virtues of the Christian character.

## GENERAL ASSEMBLY ISSUES

The General Assembly is not far off. The columns of the HERALD OF HOLINESS have been open for discussion of the matters which our people might think should require the attention of the coming Assembly, and they will continue to be open until about the first of September. At about that date it is our plan to begin a series of "General Assembly Specials," and as we hope that these specials will be circulated among a large number of people who would not be interested in the discussions concerning matters of polity and policy in our church, we plan to rest the discussions at about that date.

But we are not urging that the discussions shall cease NOW. "The Forum" has been an interesting feature ever since these special topics have come to the front, and no one seems to be tired yet. However, we do find indications that the discussions are about to run their course, and there is no doubt but that the principal issues for the coming Assembly have been presented. Therefore, beginning next week, the editor will discuss "General Assembly Issues" on this page. It is the intention to give somewhat of a summary of the arguments which have been and may be offered on each subject, but the conclusions will be those of the editor. Those interested are invited to look for "General Assembly Issues" on the editorial pages each week.

## Questions Answered

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

Q. Psalm 108: 9 says, "Moab is my washpot; over Edom will I cast out my shoe." What does this mean? O. S. E., Ala.

Ans. God, as the champion of Israel's cause, announces the subjugation of all enemies round about. Moab and Edom are two of the oldest and proudest enemies of Israel. God promises to reduce them both to positions of the humblest sort. The first, He said would be brought down to the place of a washpot in which one would wash his feet, i. e., to the place of the meanest vessel in the house. The second, He said He would bring down to the position of that abject household slave to whom the master threw his sandals when he required them to be borne away and cleaned. The language is, of course, metaphorical, but it was quite clear to the Jews to whom this song was taught.

Q. Does Romans 8: 1, "There is no condemnation," etc., apply to the regenerated?

And if there is no condemnation, why do we seek sanctification? E. M. W., Ark.

Ans. Dr. A. M. Hills uses splendid terminology when he says that the sinner has "conviction of guilt" which leads him to repentance and to pardon; while the Christian has "conviction of want" which leads him to full consecration and to entire sanctification. The regenerated man does not have condemnation, but he may and often does suffer deeply from the sense of his need of holiness and he is a happy man if he follows out the "conviction of want" and gets sanctified wholly.

Q. What is the "Mark of the Beast" (Revelation 13: 16, 17)? E. M. W., Ark.

Ans. I believe that the occurrences recorded in the book of Revelation from the beginning of the fourth chapter on are yet in the future; therefore, I don't believe any one knows what the "Mark of the Beast" will be. After the coming of Christ and the rapture of the church, there are to be "great tribulations" on the earth such as the world never knew before; during that time the Beast will appear and his mark, whatever it may be, will be placed upon the foreheads and in the right hands of his dupes and followers. But let us hope that you and I will escape from all this and "stand before the Son of Man." If we are ready, and go up in the rapture we will be at the "Marriage Supper of the Lamb" right at the time when the Beast is branding his dupes and the earth is passing through the throes of "The Great Tribulation."

Q. In what place in the Old Testament is the Second Coming of Christ mentioned? Mrs. W. H. L., Texas.

Ans. The subject is not mentioned under this name in the Old Testament, though there are many prophecies which were evidently not fulfilled at Christ's first coming and which are not fulfilled even yet. Some of these, at least, must refer to Christ's Second Coming. Take as examples: Psalms 2: 6-9; 9: 8; Isaiah 2: 1-5; 45: 23; Daniel 7: 26 and Mal. 3: 16-4: 3.

Q. Where in the Bible does it say that any one was ever sanctified holy (not wholly)? Mrs. W. H. L., Texas.

Ans. Sanctification is the work of grace by means of which Christians are made holy in heart; hence, naturally, the term "sanctified holy" does not appear. "Sanctified wholly" (1 Thes. 5: 23) means to be entirely sanctified—that is made perfectly holy. But it is evident that God does recognize some people as sanctified and (which means the same thing) holy. (Acts 20: 32; 1 Cor. 1: 2; Jude 1.)

The young man excused his faults and the disfavor which he brought upon the cause of God by saying, "It is just my way." Finally, his uncle said, "Henry, you made your ways and in some instances you did a very poor job, but since you made your own ways, change them and make them better."

## "The Importance of Having a Good Conscience"

By A. M. HILLS, D. D.

**A**ND herein I also exercise myself to have a conscience void of offence toward God, and men always" (Acts 24: 16).

"Love out of a pure heart and a good conscience" (1 Tim. 1: 5).

"The faith in a pure conscience" (1 Tim. 3: 9).

This was the constant aim of the self-discipline of St. Paul, that is to have a good conscience both toward God and toward men. He felt it was not enough for God to know his innocence; he also wanted men to know it.

We will notice the apostle gave the source of such a conscience. It was not a product of human philosophy, much less an evolution from dogs and monkeys, as some of our wonderful modern writers are telling us. It is the faculty put in us by our Creator, by which we perceive and affirm obligation. It is right reason recognizing itself as law, the voice of God in the soul.

And since man fell from his previous purity and his foolish heart was darkened it must be restored again by saving and sanctifying grace, and re-illuminated by the teachings of the holy Word. St. Paul couples it with *love* and *faith* which are both the fruit of the Spirit; and these must be studiously developed by the spiritual gymnastics of the Christian himself.

It seems to us more and more apparent that we all need to take a course of training in the great apostle's moral gymnasium. We are providentially located where we can hear things. Indeed we have been now a long time. A quarter of a century ago we began our connection with holiness churches, communities and schools. As human affairs go it is quite a long time. We are no longer infants in our experience. We have seen things as they ought to be; and, sad to say we have seen things otherwise.

A committee from a far distant city visited a holiness school and enquired of the president of the Board of Trade and the president of several banks about the standing of these holiness people and their influence in the community. The first said: "I said the other day to the Board of Trade that those people were worth as much to us as any one of the railroads that enter the city." A bank president said: "We trust them absolutely without any undersigning their business papers, and have never lost a dollar by them." This was just as it should have been and what always ought to be true of holiness people. But is it? Let each one answer for himself.

It is a sorry spectacle to see people shout in religious assemblies until the rafters jingle and leave their seats and perform around the church like whirl winds, when the grocer at the corner store cannot collect the bills they owe. The cool critical outside world concludes that the religion of such people is only a frenzy of worked-up emotions and animal excitement with no God in it, and the cause of holiness suffers undeserved reproach. O for a revival of conscientiousness in business transactions with the doctor, the editor and publisher, the merchant, the lender of books and tools, the tax assessor, the accommo-

dating neighbor, the pastor, the servant, the employer, and in short all along the line, until the beautiful face of the doctrine of holiness need not be blistered with shame!

Again, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." A man's reputation is valuable, as it is a condition of success and usefulness in the work of life. But how often have people in our ranks of clean lives and beautiful characters and noble usefulness, suffered in their reputations by positive misstatements, by insinuation or by expressions of suspicion, by apprehension, by partial statements and even by silence, when the circumstance required utterance! And, on the other hand, how often have people high up in our ranks from a lack of a sensitive conscience indulged in careless, foolish senseless nothings of conduct with people of the opposite sex, until in an unguarded moment they went down with a crash, that compelled every holiness person on the continent to hang his head in grief and shame.

Holiness schools are a tremendous power.

## Some Uncrackable Nuts for Whiskeyites to Gnaw At

By REV. C. E. CORNELL

**A** RECENT cartoon in the Literary Digest shows old John Barleycorn *officially dead but not buried*. The officers of the law have him on the operating table, but John is struggling and kicking furiously. But let me tell you, John is getting some fearful knocks; and he is presenting a very groggy appearance. A little more prohibition effort and law enforcement and John will have a hard time breathing. John is doomed to go; we'll bury him face down so that the more he digs the deeper he will go, until he strikes hell where he belongs.

On November 24-29, there was held in Massey Hall, Toronto, Canada, the most remarkable assemblage of men and women in the interest of world-wide prohibition, ever gotten together in the history of the world. Over ELEVEN HUNDRED DELEGATES, from every state in the United States and SIXTY-FOUR nations outside the United States and Canada. The convention was held in the interest of world-wide prohibition, under the auspices of the World League Against Alcoholism. Representatives from these nations, with uplifted hands, pledged their life service for a dry world. For six days the convention listened to eminent men and women who are giving their lives to rid the world of the greatest curse known to man. Often the scenes were dramatic and indescribable, bringing the delegates to their feet. The convention was an answer to the Brussels Challenge of International Liquor Dealers.

Here are some pertinent facts and statistics brought out in this great convention worthy of careful perusal. The whiskeyites say that "prohibition does not prohibit," BUT IT DOES. Please read these official reports and see.

*Arrests for drunkenness* in the State of Massachusetts, 1917, 129,455; 1921, 59,585, a decrease in this one state of over half over the last wet year.

The Devil's hate of them is simply measureless. But he has learned that he cannot hurt them from the outside; he must cripple or destroy them by using some one on the inside. So he inspires some one with an insane desire to control, to be first, to boss, to rule; that one begins to plot and scheme, to pervert, to upset, to disturb, to put up or put down, put in or put out. Soon his ungodly ambition has done its evil work. The calm, peaceful atmosphere, favorable to study is gone, and in its place has come a cyclone of excitement and disturbance and distraction; turmoil and strife are alike inimical to studentship and piety. The grieved Holy Ghost retires, while the troublers of Israel remain to cover themselves with unctuous, self-flattery for the ruin they have wrought. Away go the students! Down goes the school! It is followed by grief in heaven, and a carnival of rejoicing in hell.

Study the life of our holiness institutions for a quarter of a century and see if this is not their history. O for a revival of conscience among us, till we can eat and sleep, toil and rest, pray and play, do business, study and teach, and even manage holiness schools with all wisdom from above, and for the glory of God!

Philadelphia—1917, 9,456; 1921, 5,232.  
Pittsburgh—1917, 3,970; 1921, 934.  
Michigan—1917, 14,806; 1920, 8,961.  
Illinois—7 largest cities outside of Chicago; 1917, 3,601; 1920, 468.  
Cincinnati—1918, 14,070; 1921, 500.  
Saint Louis—1917, 4,958; 1921, 993.  
Washington, D. C.—1918, 10,793; 1921, 5,765.  
Cheyenne—1917, 907; 1921, 150.  
San Francisco—1916, 15,106; 1921, 5,530.

The official reports from six cities of the nation—namely, New York, San Francisco, Los Angeles, Portland (Ore.), Detroit and Des Moines—show a decrease in arrests for drunkenness of 49,201.

Judge Gemmell of the Municipal Court of Chicago, after a careful investigation of the police reports of the largest cities of the country, says that the decrease in arrests for drunkenness in the United States is at least 600,000 a year.

Within 90 days after the State of Indiana went dry, the County Commissioners closed the workhouse in the City of Indianapolis because there were fewer prisoners confined than were officials employed in the place. The City of Cincinnati also closed its workhouse.

In Massachusetts, one jail was closed in 1919, five in 1920 and two others were empty though not officially closed.

The Philadelphia General Hospital, one of the largest institutions of its kind in America, reports in 1918 the number of alcoholic cases admitted 2,326; in 1920, 743.

Let the rummies try their teeth on this one: The three largest institutions treating alcoholic patients—namely, the Neal Institute, the Keeley Institute and the Washingtonian Home, Chicago—report as follows: There were 68 different Neal Institutes in

existence for 12 years before prohibition went into effect and they treated 125,000 patients; not one Neal Institute is left today. Dr. Neal reporting, "Gone out of business for Jack of patients." There were 50 Keeley Institutes in existence; only 12 are running, and they are small places mostly in rented dwelling house buildings. The Washingtonian Home in Chicago, established in 1865, had 995 patients in 1917; it has closed its doors and the building has been rented to the United States Government for other purposes. Dr. Pollock of the State Hospital Commission of New York says that there is in this country today no institute solely for treatment of inebriates.

Since the closing of the saloon—despite the bootleggers—there is health, wealth and happiness. By way of illustration, take Denver for example. Within 30 days after the closing of the saloons, the banks of Denver alone report that savings accounts had increased more than \$600,000, and at the end of the first year there had been nearly 20,000 new savings accounts opened and the total bank deposits increased more than \$29,000,000. The treasurer of one of the largest bank and trust companies of that city wrote that their savings accounts had increased more than \$400,000, during the year, and that they ascribed 80 per cent of that increase to prohibition. Everywhere the story runs parallel.

The controller of currency states that in 1921, in 623 mutual savings banks there was an increase of 173,933 depositors and \$388,336,000 in the amount deposited.

Thousands of homes have been made happy. The bread-winner has brought his wages home and the money has been saved or else spent for home comforts. Children are better fed and dressed. Oh, what a change! Everywhere the prohibition sentiment is spreading; 119 Governors, Attorney Generals, Directors and U. S. District Attorneys, out of 136, say so. About 80 per cent of the Federal Officers are faithful, and the other 20 per cent would be if they were backed by the support of the people.

Prohibition is the greatest boon that ever struck the United States. Everywhere the evidence has accumulated that prohibition promotes public health, public happiness and industrial efficiency. This testimony comes from bankers, manufacturers, teachers, preachers, public officials, lawyers, doctors, and the respectable citizens in general.

The law must be enforced, and it is the solemn duty of every American citizen to see to it that it is enforced. This is the only hope of our Republic. We must frown upon all law-breakers, or the American nation will go rapidly to her doom. The Eighteenth Amendment must be supported.

tion arises in his heart, and he *falls*—victim to lust!

We would suggest that one who hopes to retain a pure mind must cultivate his thoughts, just as a man cultivates his garden and should use every power to weed out unholy suggestions, just as a man weeds out the encumbering vegetation. Under present conditions, the undesirable thrives, and it requires effort to raise a crop of good thoughts. But only as this is done, can we hope to retain a life of victory.

*A controlled spirit is another essential to life of victory.* God has given us a greater dominion than that of Alexander, or Cæsar or Napoleon: He has given us our own spirit. And Solomon says, "Greater is he that ruleth his own spirit than he that taketh a city. A man conquers everywhere who conquers himself; but if he does not conquer himself he conquers nowhere. One of the beautiful traits of King Saul was that he controlled his own spirit. During the years of his spiritual triumph he was self-controlled and magnanimous. There was no meanness, no impatience, and no retaliation when he was criticized by the "sons of Belial." He could have resented their criticisms; but in doing so, he would have lost a greater victory in himself than that he would have gained through their destruction. Many suffer defeats by growing impatient when opposed, or criticized, or lied about. Usually one who tries to trace down and make people "face" evil things which are said about them, loses as much victory thereby as the person lost who started the scandal.

A controlled spirit means a controlled tongue. James says that the tongue cannot be tamed by man, which is quite true; but he suggests that it may be controlled by subjecting it to the bit and bridle. We should at least, then, rein it up and keep it from running away. Oh, the damage done by an unbridled tongue! Solomon says, "The words of a talebearer are as goads." I wish the time would soon come when the sin of slandering and scandal would be classed with murder and adultery, and we would unchurch people as quickly for the practice of them. Who would be left to try the cases? Because we do not so classify these sins, people are inclined to think they are minor offences; but James says the unbridled tongue is a "work of iniquity." Truly, a righteous man can not afford to keep company with a talebearer and thereby defile his soul.

*Another essential to a life of victory is a tender conscience.* It is amazing to see the "hardness of heart" that exists even among professed Christians. It is common to hear people excuse going for Sunday mail, reading Sunday papers, buying Sunday sodas and milk and other Sabbath diversions, by saying "I can do it with a good conscience." It would take a good one to stand such rough treatment as that! It takes more than ordinary insight to tell the difference between an easy conscience and a dead one. Perhaps yours is dead. But you say, "Oh these are such little things." Perhaps you so esteem them; but are they not just as little to quit as to practice? Achan's sin was a little sin, but the consequences were big. No sin is a little sin if it defiles your conscience

## The Meaning of "Victory"

By ROY L. HOLLENBACK, EVANGELIST

**V**ICTORY! What oceans of meaning in this word! This was one of the keynotes of the writings of the Apostle Paul. He was beaten and stoned, cursed and ridiculed, court-martialed and imprisoned; yet these things did not weaken him nor make him feel subdued or conquered. His last day in the Roman prison, with chain and ball on his hands, and the executor's block just outside, was just as victorious as when he was abounding in the successes of public ministry.

Paul's victory was real victory. It found its strength not in triumph of a party whim, nor in the downfall of the elements of opposition which were confronting him. Far from it; for he was conscious that he would soon go down in seeming defeat before the iron hand of his opposers. His notes of victory were not enhanced by the sight of his enemies mangled and wallowing in their own blood. *His victory was personal heart VICTORY.*

One can do many things religiously and not have the victory. We may be "Lords over God's heritage," or may preach, pray, testify or shout; but real victory signifies a triumph over self and sin within, and the three great outward enemies—the world, the flesh and the Devil.

*A life of victory is always accompanied by a pure mind.* There are many persons who think it impossible for a man to please God in his outward life; and perhaps a greater number do not think it possible for a man to retain a pure mind. But the blood which "cleanseth us from all sin" can cleanse also the thoughts of our heart. "Wicked imagination" is one of the traits of an unholy heart;

and if the blood of Jesus is applied to the heart it will cleanse it so thoroughly that the imagination ("image-room") will be as clean as any other part of the temple.

Thoughts are powerful, and largely control the actions of the man. One cannot think unholy thoughts and long keep a clean life. This is why Paul exhorts that we should think on "whatsoever things are lovely," and "whatsoever things are pure."

But do you ask how one can retain a pure mind? We would say that this may not always be the easiest thing in the world to do; but with God's grace added to our own determination, it *can be done*. We heard an incident one time which offers a good suggestion. A southern lady had working for her a colored servant girl. One morning the lady came down stairs and found the servant girl dipping water from the kitchen floor with all her might. She inquired of the trouble, whereupon the girl replied, "Missus, I've been dipping water for two hours, and it is deeper than when I started in." The mistress suggested that she go into the pantry and see if perhaps the spigot was turned on. The girl replied, "Well, bless my soul, I never thought of that!" Many wonder why evil thoughts are continually flooding the mind when the spigots are kept wide open. **KEEP THE SPIGOTS OF YOUR MIND CLOSED!** One cannot open his eyes to seeing evil, and open his ears to depravity's filth, and hope to retain a pure mind.

Oh, the power of a look to poison one's mind! David is not the only person who by one look of the eyes has gone down in adultery. A man sees an admirable woman, he permits Satanic suggestions, inordinate affec-

To keep a clear conscience, one must keep on the positive side of every question. We may not know whether it is right to do certain things or not; but we do know that it is right NOT to do them. Then we should stay on the positive side and leave them alone. I believe there are more people who begin to backslide through the practice of questionable things than any other way. Anything questionable will hinder your faith, and whatever hinders your faith, will hinder your salvation. Paul said, "He that doubteth is damned (condemned) if he eat."

Among the many things that Paul viewed with pleasure in his past life was that he had "lived in all GOOD CONSCIENCE unto this day." And he made an effort, he "exercised himself, to have always a conscience void of offense (an unstumbling conscience) toward God and man." Doubtless this is one reason for his steadfastness and hope. He kept himself free from all things that would defile his conscience. If we will thus exercise ourselves, we shall have the *victory* even though we should suffer outward reverses.

## Practical Discipleship

By REV. H. M. CHAMBERS

### II. ADAPTABILITY

There is nothing so well adapted to the varying conditions of human life as the salvation of Jesus Christ; and nothing else will so well enable success under difficult circumstances. It has been said that Christianity is designed to give us the mastery over circumstances, rather than to allow circumstances to become our masters. It is as readily adjusted to conditions of sorrow, as to the heights of happiness. Where moral and spiritual darkness is densest its light shines clearest. Now if this is true, the lives and activities of those who keep close to God should manifest much of the power of adaptation. Wisdom is at the top of the list of Pentecostal gifts, and it is the wisdom which cometh down from above that enables adjustment to circumstances.

Lord save the Nazarenes from ruts. The time was in the holiness movement when the ten-day meeting was the most popular revival plan. Now we say, not much can be done short of a siege. Is not success in any case determined rather by finding the mind of the Spirit, and then obeying Him? One may attribute his success in the ministry to his preaching, another to his personal work, still another to his management or generalship, but it is the employment of each one of these essentials in its proper place and proportion that determines success.

If in our campaigns we have but one style of attack, the Devil will readily adjust himself to that, and fortify the people against it; but if we are able to keep him puzzled and worried by our surprising ability to change our tactics, we shall win far more victories. Jesus so mastered and utilized the most trying or peculiar circumstances, that they ministered to His success. Filled with the Holy Ghost, the apostles followed His example. On one occasion preaching the most searching and convictive truth. On another they uncover Jewish hypocrisy. Again they explain the scripture. Then on another occasion the people are electrified by the healing

of a cripple. False religious systems are exposed, or next they testify before kings.

As individuals we cannot afford to have peculiar or pet notions. It is this misfortune often that makes a person hard to work with. The circle of his thinking and activity is so narrow that another can scarcely come within it without stepping on the toes of the occu-

## Led by the Spirit

By EVANGELIST E. E. SHELHAMER

HERE we have another grade of Christian Character: "For as many as are led by the Spirit of God they are the sons of God" (Rom. 8:14). There is another passage a little like unto this, recorded in Gal. 5:25 which reads thus: "If we live in the spirit let us also, walk in the spirit". Mark the Divine order. Here we find that life precedes activity. It does not say, if we walk, then let us live, but rather, "if we live, then let us walk in the Spirit." God's order always puts first things first, while the human order reverses this plan. The human says, "Be intensely active, do, do, do this and that, in order to be spiritual. But the Divine plan is, first be spiritual, take time, tarry until endued, and thus be intensely active as a result.

If we live in the Spirit and are led by the Spirit, we will do certain things and avoid certain things that will make us different from the generality of professed Christians. In what respect?

1st. We will sing with the understanding (1 Cor. 14:15).

2nd. We will avoid doing rash things (1 Cor. 13:4).

3rd. We will be saved from worry (Psa. 37:1-3).

4th. We will be saved from hurry (Isa. 28:16).

I. *We will sing with the Spirit and with the understanding also.*

If we could always keep in the Spirit what tremendous singing we would have. Instead of singing a number of songs with perhaps only an occasional one catching fire and bringing supernatural blessing, we would save this wasted time and energy and sing the Spirit-inspired-song at the beginning. We would not sing it too high nor too low, too fast, nor too slow, but keep step with the blessed Holy Ghost. For sometimes He may lead to sing very softly, while at the next moment it may sound like a mighty army charging the foe. Sometimes He may lead to omit several verses and at other times to repeat the same verse, or chorus again and again. Now, if we are trying to sing according to order, or at the direction of a backslidden leader, the Holy Spirit's leadings must be set aside. Human leadership may sound nice to musical ears, but there is no thunder-clap from the upper skies.

There is no doubt that if we were always able to sing in the Spirit, we might not need so much preaching, for we would be able to sing a revival down. Lord! save us from wasted and mis-spent time singing out of the Spirit.

II. *We will avoid rash things.* If we live in the Spirit we will avoid doing rash things. There are multitudes of good people, who, as they review the past, deplore many places where they marred God's original plan and did something out of the Spirit. They can see where they drove someone away who might have been reached. They can see where they wrote a hasty letter and broke fellowship with a brother beyond reparation.

One hasty step may require a thousand other steps to recover the lost ground, if ever it is recovered. One rash statement may require a life time to correct it. We read, "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God." Many a man has said one rash word to a loving companion from which she never fully recovered. Forgiveness may have been sought and received, the wound may have been healed, but the scar ever remained. We have known individuals who would have been glad to have parted with their right hand, or a large sum of money could the hasty and unkind word have only been recalled, but it is too late now. All this can be avoided if we will but live in the Spirit.

III. *We will be saved from worry.* And what is worry? Worry is a polite term for unbelief. We profess so much that we are not quite ready to say

pant. This may easily furnish ground for misunderstanding and division. The blessing of entire sanctification should enable one to respect the viewpoint of another, and to appreciate his suggestions. Thus by counsel we may select the plan features will the most readily fuse by the fire of the Holy Spirit into a wise and practical method.

that we are full of unbelief, but we will admit that we worry at times. John Wesley said, "I would as soon curse and swear as to fret or worry." And a greater than Wesley has said, "Fret not thyself because of evil doers." "In all thy ways acknowledge Him and he shall bring it to pass".

There are multitudes of people who have gray hairs and wrinkles that they ought not to have. These have been brought on by worry. People worry about things that never have happened, and never will happen. While so doing they not only take all joy out of present life, but unfit themselves for future opportunities. Worry burns up not only soul tissue but, physical endurance, likewise. Worry is a slam at God's providences, for it says, "God & somebody has made a serious mistake and I must chafe and complain and worry over it."

I remember my sainted mother—peace be to her memory—in western Pennsylvania, where they have untimely frosts in the spring of the year, after having visited the orchard, I can see mother now, with a distressed look upon her face as she sat by the table or fire side and with hands folded remarked: "Dear-me, I do not know what we will do the coming winter for fruit. The jars will all be empty, for the peaches, apples, plums, pears, cherries, are killed". After continuing on this strain for sometime the children looked at each other as much as to say, "my poor stomach".

But what did God do? He turned in and blessed the black berries, strawberries, elder berries and we had wagon loads of tomatoes so that before winter the jars were full and overflowing. God saw that the apple trees had borne so heavily the year before that they needed a year of rest, for a tree can bear itself to death. He also saw that we had not appreciated this kind of fruit as we should, and a year's abstinence would serve as a good lesson. He also saw that our system needed another kind of acid, such as can only be found in smaller fruits and He was doing the very best He could to prolong our lives as well as the fruit trees on the hill.

And what was dear mother doing? Chafing, complaining and worrying about the best thing that could have happened. You have done the same thing and in your blindness have fought against your best and highest good. Now, if we will live in the spirit and be led by the Spirit, we will always see God back of everything and thus "rejoice evermore, pray without ceasing and in everything give thanks". If God has commanded us to "rejoice evermore," then He proposes to give special grace to carry it out in our lives.

IV. *We will be saved from hurry.* There is a valuable passage in the Word that is seldom quoted. I have never seen it on the wall as a motto. What is it? "He that believeth shall not make haste" (Isa. 28:16). Did you hear that? What does it mean? Simply this: he who lives in the Spirit and believes God as fully as he might will never get in a hurry. You can safely set it down that when you feel a hurry spirit pressing you to do this, or that and do it now, you are about to get out of Divine order. A hurry spirit is always from beneath. A hurry spirit says, "You must write that letter now, you must go and prove that person now, you must sing or hold that street meeting now; if you hesitate you will miss your last opportunity and fearful consequences will follow." Ah! friend, this is the subtle voice of the tempter.

What does God say? "Believe me and do not get in a hurry. If, in the past your motive was pure and you did the best you knew, I stand ready to rule and over-rule and if need be, will give you another chance. If your motive was not entirely pure, and yet, if you will humble yourself in proportion to the offense, I can yet wrest victory out of the jaws of defeat and you will get a life long lesson and I will get glory, because you believed me."



I do not wish to add to anyone's domestic disappointment, but will say that about half of the best people in the world are out of Divine order, because way back there in their boyhood or girlhood days they got in a hurry, pulled away from mother, or good advice and insisted on going to town, or to a party, or to a picnic and there formed an acquaintanceship which later on ripened into a love affair and the result was a hasty marriage. This would have been averted had they sat up in the Amen corner, rather than half way back where they wrote love letters and flirted to their own undoing. Of course later on they repented and were saved and perhaps sanctified and are now on the way to heaven, but nevertheless they are more or less out of Divine order and consequently are handicapped and crippled in their effectiveness. Why? All because they got in a hurry.

The same could be said of multitudes who hastily withdrew from one church and joined another. Now, there are times when a change of church relationship may be perfectly in order, but never, NEVER, NEVER while agitated and wrought up because something has not gone to suit you. Please put this down in your notebook. Oh, the church splits and disrupted families and entire communities wrecked beyond all possibility of repair, simply because one or two persons got in a hurry and insisted on having their own way.

This likewise holds good in the business world. Here is a man who has a good wife. Of course she is not a business woman, but she has that God-given gift of intuition which enables her to arrive at proper conclusions more quickly and accurately than her husband's reasoning powers. He is about to sign up and take stock in some concern. The good wife says to him, "Now, John, go slow." He asks the reason why. The answer is, "just because". He laughs and ridicules the answer saying, "that is the old woman's reason". Later on when he is down town and she is not present to pull his coat sleeve, he meets a slick-tongued agent who talks "investments" and "dividends". As he listens he can see the big silver dollars rolling at him like wagon wheels if he only "gets in" on this wonderful opportunity. As his name goes down he says to himself: "I will happily surprise my wife next Christmas with a crisp fifty dollar bill." When she looks at it and says with astonishment, "John, where did you get it?" The reply will be, "This is part of the dividend declared on that investment", and he further says to her, "You might have had plenty of these had you not hindered me so frequently in my business adventures." "Of course," he goes on to say, "women have their place and that is in the kitchen, but men know best after all when it comes to business." Well, do you remember how your wife looked that next Christmas when you handed her that new fifty dollar bill? No! You may not remember that, but you may remember very keenly how you felt when you wished you could borrow fifty cents of her. And why all this? Simply because you got out of the Spirit and did not take time to believe God fully.

But I hear you reply, does not the Scriptures say, "The King's business requires haste"? Yes, I think it does say something along this line, but remember in order to understand the Scriptures, we must keep in mind three rules of interpretation. First, Who is speaking? Second, Who is he speaking to? Third, What he is he speaking about? Very well then, if you will turn to 1 Sam. 21:8, there you will find the account of David's fleeing from King Saul. He comes down to the city of Nob and in a hurry requests some bread of Ahimelech the priest. He also asks for a sword and of course Ahimelech wants to know the reason for his haste, and the answer is, "The king's business requireth haste". Now the fact in the case is, David is not on the king's business at all, but rather is fleeing from the king in order to save his life. He deceives the good priest and later on when Saul hears of it through Doeg the Edomite, he summons Ahimelech into his presence. After inquiring of him if he saw David and if he had pronounced a blessing upon David, he cries out with rage, "Thou shalt die, Ahimelech." Ahimelech pleads in vain for his life, but at Saul's direction Doeg takes off his head and then goes to the city of Nob and slays "four score and five persons that did wear the linen ephod". Not only so, but he slew "both men, women, children and sucklings and oxen and asses and sheep with the edge of the sword". When

David heard of it he set up a wail and took all the blame upon himself saying, "I have occasioned the death of all the persons of my father's house." So remember, when you are about to get in a hurry and in order to substantiate your position you quote David, please remember the four score and five godly priests who lost their heads because one man deceived another by getting in a hurry and failing to be led by the Spirit.

Yes, all these things could have been averted in the past, and can be averted in the future if every one will insist on being led by the Holy Spirit. This may require a siege of tarrying and dying out to everything that has a tendency to mar or modify God's original plan. Reader, will you hold yourself to it? Eternity will reveal your decision.

ATLANTA, GA.

### BABSON'S LETTER

(Under date of May 8, 1923, Mr. Roger Babson, head of the great "Babson Statistical Organization" sent out the following special letter to "Clients who are college graduates." Read this letter carefully with the thought that it presents the views of a modern business man and one of the closest observers of business assets in the world.)

"For some years this Organization has been emphasizing the importance of the spiritual factor in business. This has not been done in the interests of any church or sect. Moreover, it has at times been awkward and embarrassing to take a stand on such a question. It is only human nature that, after taking such a stand, we should be seriously scrutinized and criticized. Thus not only do we get no thanks, but we have subjected ourselves to a great deal of unnecessary criticism. On the other hand, we could not have been honest with clients without frankly telling what statistics clearly demonstrate to be the fact.

"If statistics have taught us any one thing during the past twenty years, it is that the spiritual factor is the greatest factor in the growth of communities and nations. It is well enough to talk about land, labor and capital. They all have their uses and functions, but of themselves they are helpless in bringing about prosperity. Land, labor and capital existed long before there was even civilization. Many great nations, such as Babylon, Persia, Egypt, Greece, Rome and even Spain, have possessed land, labor and capital in abundance, but fell for want of this far more important quality—the spiritual factor.

"I'm looking out my window at the highway where a map is at work with a pick. The highway is the land; the man is the labor; and the pick is the capital. This is a perfect illustration of land, labor and capital; but it also illustrates that such a combination can be used either to destroy or to construct—to break up the road, or to repair the road. The man can use the pick to make the ruts and holes deeper, or to fill them up. It all depends upon the purpose, the motive and the desire of the man. Purpose, motive and desire are spiritual factors and are all important. Land, labor and capital, and even education, are mere tools which can be used either for good or for evil. Two men graduate from the same law school and get the same degree;—one uses his education to uphold the law, and the other uses his education to help men evade the law. Two chemists graduate from the same technical school in the same class;—one uses his training to make foods pure; and the other uses the same training to adulterate foods.

"However, the purpose of this letter is not to prove our proposition. You know that this position is absolutely right. Rather, the purpose of this letter is to urge you to use your influence in having our young people at school and college taught the truth of the situation. There is altogether too much materialism in our schools and colleges. The public documents and the private reports of many professors are harmful. The talks which many professors give, sneeringly referring to the spiritual forces of life, are very harmful. This materialistic trend is distinctly dangerous and every college graduate should use his influence to stop it and check it. Those of you who are actively interested in Alumni Associations should at once bring this question to the front. Members of Boards of Trustees have a wonderful opportunity to do something effective in this connection. When asked to contribute to a college, find out what the college is teaching as to the fundamentals of business.

"Conditions are getting so bad that they must be checked. It would be far better for the country some colleges were closed up altogether than have them continue to teach the materialistic economic doctrines that they are teaching today. Failing to teach the importance of the great spiritual forces is not only doing the country much harm but is giving the students an idea which is absolutely wrong economically and statistically. The great need of the hour is more sane religion. Education, unless guided by a religious purpose, is very dangerous possession. Giving wrong economic teaching to the average man is like giving a gun to a maniac.

One thing more, do these colleges realize by who and for whom most of them were founded? If you will study the history of the college from which you graduated, you probably will find that it was originally founded by a group of God-fearing, praying men. If you will turn to the original charter of your Institution, you will probably find that it was founded to strengthen the youths in the fundamentals of righteousness. Ah! How far some of the institutions have fallen from the high ideals in which they were originally founded. Hence my appeal to you college men to use your influence to get the colleges back again on the track and have them again teach what they were originally founded to teach,—namely, the true fundamentals of propriety!"

ROGER W. BABSON.

### WORK WITH THE JUNIORS

By MRS. A. H. BAUER

THE Juniors, ranging in age from six to fourteen, should have a distinct place in our church work, with regular services all their own, and with an earnest, enthusiastic, consecrated leader to train them. I have found that 2:30 o Sunday afternoon is a good time for their meeting but many busy pastors find it best to meet with them on some week day, at the close of the public school session. The only text book necessary is a good New Testament with large, clear print, and these can be secured at a small cost.

One of the first lessons is to teach the children the number of books of the New Testament, the name of these books, and then give them plenty of drill in how to use them in finding any book, chapter and verse quickly. By having the children sit erect facing the leader, with book in their hands, the leader can ask, who can find the book of (make slight pause to insure the attention and readiness of each child) Luke? When all the children have found the book, next ask who can find the 18th chapter. Wait until each one has found the required chapter (as some will be slow, and soon grow discouraged if you do not give them an equal chance with the brilliant ones), then ask slowly, who can find the 16th verse? The first ones to find the verse may silently raise their hands, and when every child has found the verse, let the first one to find it, read the verse aloud, all the others watching for any mistakes. Then all can read it in concert, then close the books, and repeat in concert, until the verse is memorized. Always teach them, when repeating it to give book, chapter and verse, for by fixing this in memory, as well as the scripture verse itself, the child can then find the scripture texts in later life. In this way teach them to find the Lord's Prayer, Golden Rule, Beatitudes, different parables, and miracles, the names of the twelve apostles, city where Jesus was born, other cities where He spent much time, and many other facts about the earthly life of Jesus.

Now, that our Sunday school lessons will be in the Old Testament for the coming months, it will be found both interesting and profitable to link up the Juniors' lessons with the Old Testament. I am using the sixteen leading characters of the Old Testament, taking this from a text book on Teacher-Training which contains many helpful suggestions that can be adapted to Junior work. These names are what are sometimes called "memory pegs" on which we hang the connecting facts of that date, or period. For the benefit of those who do not happen to have this book, I will give the list of names of these sixteen characters, and you will note that we have nine of them in our Sunday school lessons during this quarter. Adam, Noah, Abraham, Joseph, Moses, Joshua, Gideon, Samuel, Saul, David, Solomon, Elijah, Jeremiah, Daniel, Nehemiah. Write

(Continued on page ten.)

Dear Children:

I once read the story of a young wolf as it was told by an evangelist in a children's meeting. As nearly as I can remember it went something like this: One day a little wolf was very hungry. He had roamed through the forest with his mother for hours, but they had found nothing to eat. Both were very tired and they laid down to rest.

"Mother," said the hungry little wolf, "I am tired of being a wolf, and of living in the forest where we must find our food, or go without, as we have done all day. I would like to be a dog, for I have heard that a good dog has plenty to eat given to him each time his master eats. What must I do to cease being a wolf and become a dog?"

The mother thought awhile. "You might look around near here until you find the home of some well-to-do farmer, who has children in his family. If you will slip in quietly be very gentle and kind to the children, and behave yourself wisely it may be that he will take you in. But remember there must be no snapping, or snarling, and no killing of the farmer's stock."

The next day the young wolf set off on his quest for a home, and after a few hours he found just such a looking place as his mother had described. So he crept into the yard, and began, very gently, to lick the hand of the baby girl who was playing under a shade tree.

The little one was delighted. "Nice puppy! Nice puppy!" she cried. The other children came out to see what the baby sister was talking about, and the young wolf remembering his mother's words behaved his very prettiest. He rolled on the grass with them and was so good-tempered and frolicsome that the children ran to ask their father if they might not keep the cunning little dog.

The wolf had followed them and the farmer looked down upon him curiously. "He is not a puppy, he is a young wolf," he told the children. "Oh, but father, may we not keep him anyhow? He isn't a bit like a wolf. He is as nice and kind as any puppy could be," they cried. "Well, we will keep him as long as he behaves himself. But I don't think that will be very long. A wolf is a wolf you know and has a wolf's nature," said their father.

The young wolf was very happy. Things had turned out just as his mother said, and the father had decided to let him stay as long as he was good. "Well, that will be easy enough," said the wolf to himself. "Why shouldn't I behave? I will have a comfortable home, kind treatment, and three full meals a day."

And indeed things did go well for a month or two. The wolf grew sleek and fat with good food and care, and he behaved himself as well as the best-bred dog would have done.

Then one day the farmer brought a tiny baby lamb from the field and put it in the woodshed. Its mother had died, and he would have to feed it with warm milk for some time he told the children.

The wolf felt something queer rise up inside him when he saw the lamb. It made him very uneasy. It wasn't hunger, for he had had all the dinner he could eat, and that night he was given a bountiful supper of meat, scraps. But though his stomach was quite full, and he was warm and comfortable in his quarters, he could not sleep for thinking of that little lamb in the woodshed. The very smell of it had set his nostrils aquiver. At last he could stand it no longer. He slunk quietly across the porch, crept through an open window into the woodshed and seized the lamb.

In a moment he had torn its throat and was licking up some of the warm blood. He tasted but a mouthful of flesh for he was not hungry enough to eat. Then he looked out of the window at the moon high up in the dark blue sky, and something stirred in his heart. It was the longing for the old life in the forest, and the next instant he had leaped back into the yard, and over the fence, and was running with long swift strides toward his old

## THE HOME

Conducted by MRS. J. T. BENSON

home. You see, the wolf nature had been born in him and he couldn't make a dog out of himself, no matter how hard he tried to behave like one. He needed to be changed in the inside, to have the love of tearing, and killing, and running wild taken out of him and the steady, faithful, affectionate heart of a dog put there instead. You can see that can't you children? And because you can no one will be able to deceive you about yourselves. You know just as well as grown folks do, that there is something wrong with the human heart just as truly as there is with a wolf's nature. You may not know that it is born there, but it is.

That is why children don't have to be taught to sin. The nature of it is down there within them and all they have to do is to act the thing out. And they do not have to wait until they are grown to learn how to act it out, though of course they learn much more about it as they grow older. But they begin when they are very young and little to tell stories, and to deceive their parents, and to repeat bad words and take things which do not belong to them.

You can see then that what everyone of us needs, even down to the smallest child, is to

### IN THE WILDERNESS FOR GOD

Him that dwell in the bush.—Deut. 33:16.

In the wilderness for God!

Just a common bush as I am!

Thus may I be, blessed Lord,

For the glory of Thy name.

Just a common bush to be,

Something in which God can dwell;

Something through which God can speak,

Something through which God can tell

All his yearning over men,

All his purposes of love.

Flaming with no light of earth,

But with glory from above:

God himself within the bush,

Nothing seen but just the flame;

Make me that, just that, O God,

For the glory of Thy name.

—MARGARET E. BARBER in S. S. Times.

get a right nature put in us and the wrong one taken out. We can't do that for ourselves any more than the wolf could change himself into a dog. But the Lord can do it for us. There are thousands of us who know, because we went to Him as little children, and He did a real work in our hearts which made us very different creatures from what we were. I hope that you too will go to Him, and ask Him to do the same thing for you.

### THEORIES AND FACTS

A few years ago a certain professor who considered himself very wise, said that he had discovered a great truth which the world ought to know.

It was that people who had reached the age of fifty were no longer useful to themselves or to anyone else, after that time they became a positive drag on public life, a dead weight which the others had to pull along, thus keeping the nation back so that it could not reach the highest tide of its prosperity. If I remember correctly it was his suggestion that all persons over that age be chloroformed. It was a rather severe program, he admitted, but declared it ought to be carried out for the good of the whole. Not long ago I read an article which gave the ages of some of the world's most influential men. Here are a few of them. John Wesley, who with his brother Charles turned the tide of Eng-

lish history into the course in which it runs to-day, was still preaching at the age of eighty-five. Gladstone was the prime minister and virtual ruler of England when he was eighty-four and was a splendid specimen of mental and physical manhood. Gortschakoff at eighty was the diplomatist of Russia. Russel Sage at eighty-eight was the power of Wall street. Von Moltke who was seventy-one, and Bismarck who was sixty made the Prussian Empire. Senator Hoar at seventy-eight was the oracle of the upper house of Congress. Marshall Field was the merchant prince of the world when he was seventy. Henry G. Davis was still active in business and politics in his eighties. All of these men reached the highest point of their power and influence long after they had passed their fiftieth milestone, yet the learned professor would not have hesitated to cut them off at the half-century mark.

The truth is that the experience, the tried wisdom, the sound judgment, of mature men is the saving element in the business, political and religious life of any nation.

### HIS RECOMMENDATIONS

EVEN a child is known by his doings, whether his work be pure, and whether it be right." Prov. 20: 11. Can you imagine Joseph taking any letters of recommendation down into Egypt in order to "get on in the world?"

A gentleman advertised for a boy to assist him in his office. Nearly fifty applied for the place. Out of the whole number, he in a short time, chose one and sent the rest away.

"I should like to know," said a friend, "on what ground you chose that boy. He had not a single recommendation with him."

"You are mistaken," said the gentleman; "he had a great many."

"He wiped his feet when he came in, and closed the door after him; showing that he was orderly and tidy."

"He gave up his seat instantly to the lame old man who entered; showing that he was kind and thoughtful."

"He took off his hat when he came in, and answered my questions promptly and respectfully; showing that he was polite."

"He picked up the book which I had purposely laid on the floor, and placed it on the table, while all the rest had stepped over it or shoved it aside; showing that he was careful."

"And he waited patiently for his turn, instead of pushing the others aside; showing that he was modest."

"When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth white as milk."

"When he wrote his name, I observed that his finger-nails were clean, instead of being tipped with jet like the handsome little fellow's in the blue jacket."

"Don't you call these things letters of recommendation? I do; and what I can tell about a boy by using my eyes ten minutes is worth more than all the fine letters he can bring me."

### FRET NOT THYSELF BECAUSE OF EVIL-DOERS. PSALM 37:1

John Wesley is credited with the saying, "I dare no more fret, than to curse and swear." This is a high attainment in faith and in grace. If it were as general as Wesley's hymns are in their diffusion, the piety of the Christian world would be amazingly advanced. Dare not fret? Why, there are scores of ladies who dare do nothing else on rainy days, and scores of men who are fretful and foolish when things do not move as they want them to go, and yet both these women and men are members of the church, making loud professions of faith in Christ, eminent for zeal on public occasions, and esteemed to be all but saints already by those who do not know them at all. "Dare not fret!"—CHRISTIAN INTELLIGENCER.

## CHANGES IN THE MANUAL

By REV. THEODORE LUDWIG

Since uniting with the Church of the Nazarene eleven years ago, we have tried to be a close observer of the working policy of our church. Having had some little experience as pastor, District Superintendent, and evangelist, it seems to us that some changes in the Manual would be a part of wisdom. As a whole our manual has been moulded and shaped into a workable plan for our present need and any radical change is not to be desired. But as our work develops and becomes well settled and established and better systematized, some minor changes will be necessary from time to time. We do not need more machinery (rather less and more concentrated and centralized), but more of the Holy Ghost power to keep what we have well oiled and in running order. We desire to suggest a few changes in our Manual which, in the writer's opinion, would be for the betterment of our system.

First, the matter of the voting power of our church should be remedied. There should be an age limit set by the next General Assembly as to when the children who are members should become eligible to vote on the important problems and questions that come before the church. Children are not well enough developed to pass judgment on important questions and must depend upon parents, pastor or others to direct them, and thus the danger of their being influenced one way or the other and carrying the balance of power to the detriment of the church and our holy cause. To our mind the age limit should not be set below sixteen years of age and better at eighteen years. This we believe would greatly eliminate some of our difficulties and divisions caused in the calling of the pastor.

Then again we believe a probationary system of three to six months would be an improvement over our present system of receiving members, especially during revival meetings. This would give those uniting with us a chance to prove the church and also the church an opportunity to prove them and if not satisfactory on either side they would drop out before being taken into full membership and thus relieve the church of having the very unpleasant duty of bringing charges against the unworthy individuals later on, or filling our ranks with people who are not Nazarenes at heart.

Again, we believe, that a change as suggested by the memorials from the Alabama and Dallas Districts called attention to in April 4th issue by H. G. Cowan, would be an improvement over our present arrangement. In brief the change there suggested would be as follows: That "a candidate for ministerial license be required to have served as a local preacher for one year and to have passed the first year of the course of study before being granted ministerial license; and said candidate having received ministerial license, becomes a voting member of the District Assembly next following the one at which he was licensed." "Further, in order to become an evangelist one must have served one year as a local preacher and two years as a licensed minister." In connection with this we would suggest that he serve three years as a licensed minister and be ordained before he is commissioned as an evangelist. A change of this kind would have a good and healthy effect upon our work and guard against some difficulties we have had to meet in the past with people not properly qualified to be true representatives of the meek and lowly Nazarene, for whom the Church of the Nazarene stands.

Again, it seems to us that the Manual in the matter of the calling of the pastor should be changed. Our experience has been that only too often has our present plan of calling or recalling the pastor brought serious difficulty and division into a church. This should be remedied at our next General Assembly. Would it not be better to have a stationing committee, composed of the General Superintendent, District Superintendent and Advisory board in consultation with the delegates of each church to settle the matter of arrangements with pastors and churches? This would give the churches an opportunity to present their case to the stationing committee through their delegates. Thus with the information of the District Superintendent and advisory board and delegates matters could be settled to the best advantage of all concerned and to our mind it would relieve us of much of the trouble we are now experiencing in the calling of the pastor.

In conclusion I must call attention to another important matter. In April 25th issue appeared an article on the lodge question by Rev. Gussie Morris calling attention to a previous article stating that, "persons carrying insurance in oath-bound secret orders, but nonattendants on said society meetings should not be barred from church membership." We wish to heartily endorse what Sister Morris says in her article. There seems to be a desire by some to let down the bars along this line. To our mind

## THE PEOPLE'S FORUM

it would be a sad mistake and would open the gates to other tides of worldliness which could make their plea on the same basis as the sister suggests, with the tobacco growers, and others, such as renting buildings for dancing halls and picture shows, etc., and yet themselves having nothing more to do with these places of sinful amusements. We dare not compromise or we will be shorn of our power and become a "hiss and a by word" and "Ichabod" will soon be written over our portals. God has called and raised up the Church of the Nazarene to proclaim the gospel of full salvation to a lost and dying world in a dead, formal age. If we would keep the glory on us and establish lighthouses and soul-saving stations all over the world, we dare not compromise, but must walk obediently with the Lord and be true to our God-given call in blazing a path of holy fire wherever we go to the ends of the earth in proclaiming this great and glorious gospel. We have our Mutual Benefit Society and each member can enter into two of the three classes and thus have the best protection possible for his family in case of need and free from the worldly trend in the lodges. Let us keep clean, walk with God and unfurl to the world the banner of "holiness unto the Lord" and God will take care of the increase and add to the church daily those who are being saved and sanctified.

Your for purity, stability and growth in the Church of the Nazarene.

## PROVIDING FOR DESERVING MEN

By REV. J. G. MORRISON

WE have noticed with great interest the discussion in the HERALD OF HOLINESS concerning the Course of Study in the Manual, and the suggestion that there be made provision for the admission to the ministry of deserving men who have not been able to pass the regular course of study.

We would venture to express a hope that the course itself might not be weakened any, but that on the contrary if anything, it should be wisely strengthened. The Nazarene church cannot afford to make a bid for its ministry for anyone who is not alert mentally. The best that the church can do is to lay down a good course of study, and then wisely hold its young men to the task of familiarizing themselves with it.

There still remains the question, however, of the deserving men who have not had a chance to take the course of study, and who are now advanced in years beyond the time when it is possible to take it; or they are so engaged in the work of the evangelistic field that they cannot get the necessary time to master the course. There are a few such, who have demonstrated their ability to win souls in the field, and who are in every way deserving of the privilege of the eldership. They have lifted themselves to the top of field achievement by their ability in the soul winning task, and to refuse them the privileges and rights of the eldership because of the fact that they failed to acquire the habits and ability to study when they were young is, in our judgment, a great mistake for the church to make.

In order to keep them in the ministry at all, they must be re-licensed each year, and to do this year by year, when they cannot report any of the studies completed is a violation of the Manual. Which is better to continue to violate the Manual year by year, or to make a well guarded provision for their admission to the eldership, and thus establish them permanently in the ministry? There are many who must be re-licensed each year, and this not because of indolence, or refusal to do work assigned, but because of downright inability on account of devotion to the work of evangelism. These men should be cared for, permanently by the church, but in such a way as not to make a loop hole for the admission of the mentally indolent, or the designing man who desires a place in the eldership without paying the necessary mental price.

JAMESTOWN, N. D.

## NON-RESIDENT MEMBERS

By W. S. PURINGTON

Just a word about non-resident church members, that is, those who have united with one of our churches and then moved away, and who for one reason and another do not desire to transfer their membership. Our manual says, (page 35) "on removing their residence they are required to report to

their pastor at least once in six months." I am wondering if this completes their entire obligation to their church. Or what about their obligation to assist in the support of the church to which they still belong? If they have been tithers before they moved, what becomes of their tithe after they move? Malachi says: "Bring ye all of the tithes into the storehouse." Surely their first duty is to assist the church to which they have united and still belong. Yet this seems to be the exception instead of the rule.

As an illustration, we have about twenty non-resident members of the local church here. Only four or five of this number have ever given us financial assistance since moving away, and only one contributes regularly. All of them have moved into localities where there is no Church of the Nazarene. I suppose that many other pastors could give instances quite similar. Some have written that they are helping to support some local work of another denomination where they live, but if there is no church in their community that is straight and clean enough for them to join, how can they give the church their entire financial support and entirely neglect the church to which they belong?

One reason I am raising these questions is the fact that most non-resident members seem to be ignorant of the fact that district apportionments are based on the number of members in each church. On our district, if all apportionments are raised, it will amount this year to \$14.25 per member. This means that for every non-resident member who does not support his own church, his local church must bear the extra burden of raising \$14.25 for him because he still carries his membership where he formerly lived. If there are twenty or more such members the burden is considerable. It would seem that some effort should be put forth to impress the non-resident members with the fact that their church vow to support the work "according to their ability" does not end when they remove to another locality but make no change in church membership. Some other good work might receive some assistance but let us meet our obligation to our own church first.

GRAND JUNCTION, COLO.

## THE VITAL IMPORTANCE OF CALLING PASTORS

By THOMAS S. MASHBURN

We have thought much, and prayed over an article by Dr. B. F. Haynes under the caption, "Great Need." Now we wish to offer a suggestion.

FIRST. The District Superintendent, after consultation with his advisory board, begin at the first of the last quarter of the church year, or no later than two months previous to the Assembly meeting, and call a church meeting, giving notice that this meeting is of vital importance, as it has to do with the call of the pastor. All members are in duty bound to be present if possible, and take some part in this great and responsible matter.

SECOND. Open the meeting with a sacramental service, or an all day meeting and a love feast closing with a short address by the Superintendent pressing home the object of the meeting.

THIRD. The Superintendent now takes the chair and calls for a business meeting. A printed sign and a door keeper announce that the public are barred from this church meeting. Tellers are appointed, ballots are prepared, and a black board is put in position.

FOURTH. The chairman announces that we now proceed under parliamentary rules, and we want no less than five (5) nor more than ten (10) names or the board, and we will now recognize nomination from the floor. We will vote by our accustomed rule.

FIFTH. The two persons receiving the highest numbers of votes are elected as candidates to be voted on at the regular church board meeting. The Superintendent presiding should open the meeting with some appropriate scripture lesson, with song and prayer for God's revealed will and leading. Voting should be by ballot and our regular rule in every case.

SIXTH. The party receiving a majority is duly elected pastor. In case of a tie, the Superintendent after consulting both the church board, and advisory board, will cast a deciding vote, after which he will call a church meeting to ratify this action.

To the mind of this writer, such a course would tend to reinforce and strengthen, rather than weaken the power of the superintendent. It seems that it is not altogether Democratic, or Congregational, neither is it Episcopal, nor Autocratic, and we think American, and if adopted would help us on to better things.

We are aware that this is an age of Democracy, and we wish to in every way, help our young people. By this plan they can vote, and not embarrass any one, and help to relieve the pastorless church, and the churchless pastor.



## OUR HOLINESS COLLEGES

By PROF. A. S. LONDON

THESE is a sentence on one of the government buildings in Washington that reads like this: "The foundation of every state lies in the education of its youth." I want to ask this question: Does our American system of education give us a safe foundation for our State? I affirm that it does not. A safe foundation is assured only so long as it seeks to give the student the right ideal toward himself, his neighbor and his God.

There has never been a time in the history of our movement that we needed to support and patronize our holiness colleges as now. State schools cannot meet the demand of the holiness people. Their ideals are different. "An education without Christ is dangerous to the individual and to society." Wrong ideals given to a young man in his education, make a dangerous citizen upon society. School days to the young life are critical days. The individual passes through a change physically, mentally, socially and religiously. It is a doubting age and education should be saturated with vital Christianity.

The average denominational college will not meet our demands. The schools are saturated with worldliness. Many of the teachers are only nominal church members. They have but little interest in the salvation of the students. Their aims are for scholarship and high standing in the educational world. It seems to me that we have a peculiar mission to fill in the educational world. Primarily, we are not called to make great scholars. I do not think that we will be able for some time to come to compete with great state institutions. We are called as a people to give to our children a well-rounded Christian education. We want good, noble, high-type Christian men and women as teachers in our colleges. To be sure, we want them well trained mentally and as highly educated as possible. We want teachers of strong character and high ideals. We have no place for the gaudy and worldly professor in our schools.

I have been connected with our schools for nearly fifteen years. They have not always met my ideal. They do not now meet my ideal in many ways. We want better buildings. We must have our dormitories fixed up nicely and the best equipment that we can get to place in our school rooms and on the campus. We need to have everything neat and tidy around our buildings. This, has not always been the case. We need experienced teachers and especially do we want good strong teachers over the graded rooms.

We do not want teachers that will skim over and have no conscience in the work assigned them. We need men and women who feel a specific calling to devote their time and study to the welfare of students entrusted to our holiness institutions.

It seems to me that every church that is blessed with the privilege of having a holiness school on its district could go in and fix up a nice class room or beautify a room in the dormitory and all this to be above the budget that is placed on each church for education.

Our schools are doing a great work. I know they are. But they are hampered. Many of the districts do not pay their apportionment on education. Teachers are unpaid. And many of our best teachers have been driven from our institutions as a result. No teacher will be at his best that does not get sufficient salary to meet his living expense. This expense does not just mean barely enough to exist upon. A teacher should have a salary that is sufficient to pay his actual living expense, but, there should be an allowance for books and more books, for magazines and journals that will help him in his work.

It is said by one of the members of our educational board that more than one hundred of our missionaries that have gone to the foreign field have been trained in our colleges. Our superintendents have received most of their training in our schools. The leaders in almost every part of our work have been educated in our colleges. We should be aroused. We are not half awake. Our schools are vital to the growth of our church.

Another thing: some think that because our schools are small, they are naturally of little importance. The associations of small college life, the personal contact between student and teacher under a wholesome Christian atmosphere—all give possibilities for the development of great strength of character. It is a true saying that the essence of a great school is not in marble and architecture. The teacher is the hub of any school. No college is greater than its faculty. May God save us from cheap teachers. A cheap teacher is high at any price. A good teacher is cheap at any price.

One more item: look out for schools that have teachers that are poisoned with the teaching of Evolution. The atmosphere is polluted. Many church schools are gone. State schools are filled

## EDUCATIONAL DEPARTMENT

with this teaching. Has there ever been a time when we should rally to our colleges more than right now. We need money. We must pay bills of many years standing. We must clear up our colleges of debt and then steer clear of this awful monster. But, when the debts are paid, will we be satisfied to stop giving? We need improvements. We should get ready for a campaign that will be world wide in interest of holiness education.

We must train men and women for leadership. In carrying forward the work of the church, God has always sought the trained man for leadership. When He saw the needs of a Christian reformation He selected Martin Luther, a university professor, to lead the work. When England was in great need of a nation wide revival, John Wesley, graduate of Oxford was commissioned to carry forward this movement. When our own country faced a great crisis, Woodrow Wilson, a great scholar was chosen to lead us to safety.

We must have trained men and they must be trained rightly. And our schools must give the training. We must have revivals and get every student saved and, if possible, settled in a Christian experience. Let all our people pray for our schools. Criticize but little. Our men are going through heavy burdens and trying to do their best for our institutions. God bless every college president and every teacher in our colleges.

## A CHANNEL OR A MARSH

By C. A. MCCONNELL

IN the early days of our movement a community revival of Bible religion would inevitably discover those in whom there were, in greater or less degree, the qualities which make for leadership. Men of vision, these were, above their fellows; alive to the condition and needs of humanity, their consecration not shrinking from the demands, and their faith full in the power of the Christianity they professed, to lift a fallen world.

Thus, wherever the gospel of holiness went we soon developed "centers," each in its own way bravely essaying to do the work, and all the work, of the Church Universal. Generally we founded at each center, in connection with the church or band (with licensed or ordained preachers and sent out missionaries), a paper, a college or "university," a rescue home, and an orphanage.

There was little unity of effort among these various centers; in fact, the conviction fiercely held that each and every institution had been divinely called forth, developed a local loyalty that upon occasion savored little of perfect love toward the institutions of other holiness centers.

In the beginning our people were slow to accept the idea of organic union. The many having been thrust out from the various denominations, did not take kindly to the thought of being again bound, even together with the great body of the sanctified. Herein lay the work of the Church of the Nazarene—and its work is not yet finished. Unity of effort, through which alone efficiency may be found, demands a clearer understanding of the purpose of God and in our calling forth as a body. Unity demanded elimination of some of the local institutions, and a loyalty wholeheartedly transferred to other like institutions which can better serve the whole church. Efficiency in carrying out the purpose which God has for us will require us to concentrate our forces upon "this one thing."

This one thing, there can be no doubt, is to clearly and definitely, quickly and efficiently give to the world the gospel of the kingdom—salvation from all sin through the blood of Jesus Christ. Unto this one thing we are called, and to this one thing we are pledged. At the risk of giving offense I am bold to say that recent years have forced me to the conclusion that the Church of the Nazarene, as an organized body, must for the sake of its own efficiency, as courageously lay aside its humanitarian or strictly social-service programs, as our local centers have loyally given up their own institutions for the good of the whole church. I would go even further and say that there are many precious truths of the Book which must not be allowed to take the place of our one Great Truth. Holiness, heart purity, perfect love, through the baptism with the Holy Spirit, must fill our horizon as a church.

The world will aid other Christian bodies in maintaining orphanages and rescue homes and help-

ing to ameliorate civic distress—but the world will not help spread the gospel of holiness. This one thing we do—and do alone.

You are ready now to say, "What about our schools?" And about our schools is my purpose in writing.

As a school man I welcome the same test I would apply to any other institution of the church. Does the school exist primarily to spread scriptural holiness? If it cannot honestly answer in the affirmative, then set it aside with the orphanage and rescue home. God's money from the hands of the sanctified must go for the spreading of holiness.

First, as a school man, I am unable to conceive of a time to come when the Church of the Nazarene will have any real need for a university of its own. That for that.

Second, dare we maintain colleges? Are they worth the sacrifice they call for, measured in results of spreading holiness? Do not understand that I am pleading for the good old days when we bought degrees from paper colleges, granted A. B.'s to high school students, and D. D.'s to laymen. Not so. I rejoice that at last some, and perhaps all, of our colleges are doing standard work, and students from our schools who go to other and more pretentious institutions take high rank. We have become in truth educational institutions—but for what purpose? I intend to put the question fairly to the college with which I am associated: What is its product? What dominant purpose has been fixed in the mind and heart of its students during the years of college training? Are its graduates looking forward to the service of the church as well-equipped, fire-baptized preachers of holiness, and sanctified Christian workers? Or, are we training our youth to become teachers in secular schools, and for business positions, and for the professions? The need of the church for well-qualified workers is tremendous, and if our colleges have the intense spirituality, along with educational training, which will produce graduates able and eager to meet the needs of the church, then no sacrifice is too great for us to make for the maintenance of these schools. And I dare to say, as the church holds a clear vision of God's purpose for it, it will both demand and uphold a college of this type.

Rescue of the outcast, gathering and housing of orphans, and secular education, are good and necessary—but this one thing we shall do, put all there is of us to the spreading of scriptural holiness, if we are to make a mark upon our generation that can be seen by those who shall come after us.

What shall our work be? Intensive or diffusive—a deep-cut channel or a shallow marsh?

BETHANY-PENIEL COLLEGE.

## COMMENCEMENT AT BRESEE THEOLOGICAL COLLEGE, HUTCHINSON, KAS.

The Commencement at Bresee Theological College this year was one of peculiar blessing and interest. Throughout the time the students showed by their mannerism and delivery of programs the training that had been so conscientiously given them. There was a noticeable lack of that roughness or unholy hilarity that is so apt to come at that season.

The Commencement opened with the annual program of The Die Beste Literary Society. The program showed the careful and painstaking training of the Society Sponsor, Prof. Miss Mahard. This program was followed by four music recitals, three by the Junior students, and one by the Senior students, which too showed the training of the teachers of the department, Prof. E. L. Mulkins, B. M., head of the piano department, Miss Ruth Ellyson, assistant in piano and Mrs. Inez Dodds Barbour, teacher of voice. On Sunday afternoon, Mrs. Barbour presented her pupils in the sacred cantata "Ruth" which was very greatly appreciated by the audience. Surely the school is extremely fortunate in obtaining the services of one who is so well able to handle the work and has the "blessing" as Mrs. Barbour does.

The baccalaureate service in which the president, Dr. Ellyson, preached was truly honored of God. As Dr. Ellyson strove to inspire into the hearts the "purpose" of Daniel our hearts were lifted heavenward and we felt as though we were in the presence of the Holy One. The service ended with the graduating class kneeling at the altar with the faculty surrounding them and prayers ascending to heaven. The formality of the occasion was forgotten when the Lord poured out His blessing upon our hearts.

The class program was given on Tuesday night. As these fifteen members of the Academy class were rendering their various numbers and we could see and hear what the school meant to them our hearts went out to God that he would long spare Bresee Theological College to send out consecrated young men and women to be a blessing in this world.

The closing service of the Commencement was the address given by Prof. S. S. White, of Bethany-Peniel College. He took as the theme of his ad-

## Uncle Buddie's Good Samaritan Chats

### To the Beloved Samaritans:

I greet you this week from Cincinnati but this week's letter is a description of the great camp at Olivet, Ill., as my last letter left you just as we had closed the touring of the Chicago Central District. We had one of the best camps if not the best in the history of the camp. We had a very large crowd as we often had not less than two thousand people on the ground and many at the altar, and on the first Sunday Dr. Williams raised almost enough money to run the camp this year. Plenty was raised to pay every bill for the camp and on Monday night after the closing on Sunday every bill for this year was paid in full. The Board of Trustees for Olivet met in their annual session and made some good plans for the school. All were hopeful and cheerful and many thousands were raised for the school at this great camp. One thing that made the outlook bright for Olivet is the fact that President Sanford has run the school this year free from debt. No new debts are being made and as fast as the money can be raised the old debts are being paid off. That makes the outlook very encouraging for the coming year and no doubt but what we will have a very large attendance this fall. Another interesting fact about this camp this year was that we had Mr. Alvin York the great war hero with us part of the time. His experience as to his conversion and sanctification was unusually interesting and his war experience was the most thrilling thing that I have ever heard. His pastor from Pall Mall, Tenn., was with him and he was a most excellent gentleman. They made a fine impression on our people, God was with them and made them a blessing to us, for which we thank the Lord and take courage. We had with us five of our district superintendents: Brothers Kinzie from Iowa, Dees from Missouri, Short from Indiana, Herrell from Ohio, and Chalfant from the Chicago Central. We looked for Brother Starr from Michigan but he failed to come and also Dr. Morrison from the Dakota-Minneapolis District but he did not come. We had many of our best pastors from various parts of the country. This was my first ten days meeting with Dr. Williams in many years. Dr. Williams has made one of the greatest preachers of the nation. No man preaches a greater gospel than Dr. Williams and the most beautiful brother that I ever worked with. He is a prince in the pulpit or in the chair. At the camp I gathered up by the help of the other brethren 145 subscriptions for the HERALD of HOLINESS and from Olivet I ran down to Indianapolis and rested up on Monday night in the home of Brother S. D. Cox, who is the pastor of the West Side church there. We had a packed house on Tuesday night and

several at the altar. We got twenty-five subscriptions for the HERALD and on Wednesday night I was at the Ray street church with Brother Kerst. Here we had another packed house and twenty-one more subscriptions for the HERALD. On Thursday we took dinner with Mr. James Oaks and wife, the mother and father of Mrs. Eunice Wells, who is well known to the HERALD readers of course. There are no finer singers and workers on earth than Eunice and Kenneth Wells. We had a most delightful day but at 3:15 I boarded the Pennsylvania line for Richmond, Ind., and gave Thursday night to our beloved brother, E. E. Robinson. We had another packed house and I took fourteen more subscriptions for the HERALD and this was the last day of May and that finished my three years work for the HERALD of HOLINESS. My book shows that I have turned into the Publishing House 5318 subscriptions, and in cash \$6493.20, that is my record for three years work for the HERALD of HOLINESS. While in Indianapolis in the two nights there were a number of our pastors in attendance and they are planning for some great tent meetings in this place. Such pastors as Brother Montgomery, Brother Cox, Brother Kerst, Brother Frank Robinson and Brother E. E. Turner and we have one or two other pastors that I do not remember their names. One of them at this time is in a great tent meeting and by the time that this letter reaches the press Brother E. O. Chalfant of the Chicago Central District will have at least a dozen or maybe more tents going in full swing. He is planning to put on a great tent campaign of some twenty or twenty-five tents for at least five months making at least 100 big tent campaigns for the summer season and at 250 a night they will preach to over one million people this summer and early fall on this district. Let the work go on and on and let us make the battle this summer the hottest for the Devil that the Nazarenes have ever pulled off. Let us come up to the General Assembly this fall with the best annual report from the field that we have ever made. We ought to organize at least 100 good churches between now and September 27, or at the opening of the General Assembly. It can be done, we have the openings and the people are now calling for Nazarene churches faster than we can organize them and get strong pastors to take them. It is easier to organize than it is to get good pastors but it is wonderful how God is helping us in that respect. We might stop and say with Morse, "Behold what God has wrought." We have the finest field in America, in fact an open door, and it will be a sin to fail to go in and take possession and give the hungry people a full gospel. In love.—UNCLE BUDDIE.

dress a comparison of the teachings of the Philosopher Netche and those of Jesus Christ. Our faith in Jesus was strengthened as we were made to realize how well the teachings of Jesus fit every need of mankind. We were made to think that not all the "Netches" are dead but the teachings of Netche are very prevalent in many schools up and down the land. Surely there is room in this world for a few schools like Bresee Théological College which stand four square for God and the teachings of the Bible.

School closed with every one feeling that it had been a blessed year. God met with us so many times that we were loath to separate. With most of us the separation is just for the vacation time for a very large per cent of both faculty and students plan to be back next year.

PROF. R. RAYMOND HODGES.

### WORK WITH THE JUNIORS

(Continued from page six.)

the names in large letters, in a row one beneath the other, and as the children memorize them, bring out the fact that when we think of Adam, we also think of the Creation, when we think of Eve, we think also of the Serpent, Sin reminds of Cain, Abel, and the Garden of Eden. Write these facts alongside the name. Then Noah leads us to think of the Flood, the Ark, Noah's sons, the dove, and the animals of the Ark. Abraham recalls Sarah, Lot, Sodom, Isaac, and Jacob. It will require some real Bible study on the part of the leader, to select the few important events to connect with each one, for too many points will confuse and discourage the child. Assign your work ahead, giving each child some one or more facts to learn, giving them slips of paper on which is written where the scripture

passages are found relating these facts, and request that the parents read and explain these passages to them.

### A SUNDAY IN SHANGHAI

By C. J. KINSE

Our first Sunday in China was spent in the City of Shanghai. This city contains many things of interest. The foreign city has many fine buildings of modern architecture. Passing along the "Bund" one might easily imagine himself to be in Europe or America, except for the multitude of Chinese everywhere present. It is not our purpose to write about the foreign things in China. We are chiefly interested in the things of the Kingdom. On Sunday we looked in upon a number of missions any one of which would furnish material for an interesting letter. The one institution which we saw in the morning round which made the greatest impression was the "Door of Hope." This is a refuge for unfortunate Chinese women and girls which was opened in the year 1901 by the faith and devotion of five missionary women. The history of the work which grew up under their hands is a constant succession of miracles and rewards of sacrifice labor. Beginning with nothing but faith and willing hearts and hands they now have a large group of buildings costing many thousands of dollars. Their chapel alone cost \$7500.00. In that chapel we saw two hundred girls assembled for their communion service. The home conducts industries by which the girls become either partially or altogether self-supporting. They are taught in the school so that they become intelligent women. More than 2500 were received in the home during the first twenty years of its history. Something of the nature of its atmosphere may be gathered from the words of one poor girl

whose stay was very short, she being called to pass on to the "house of many mansions." She was asked if she were afraid to die. Her reply was, "No, heaven will be like this place and Jesus will be like you." The character of the women who founded the home is well illustrated by the closing incident in the life of one. When Mrs. G. F. Fitch was dying she requested that no flowers be brought to her funeral but that those who would otherwise bring flowers should bring the amount of money they would spend for flowers and put it into an offering for the work which was so dear to her heart. The trustees set that money aside and it became a nucleus of the fund from which was erected the Mary Fitch Memorial Hospital and infirmary of the home.

The other institution which impressed us most was "Bethel Mission" which we visited in the afternoon. This mission was founded quite recently by Dr. Mary Stone and Miss Jennie V. Hughes. Dr. Stone is that remarkable little Chinese woman who has for years been known as one of the famous physicians of China. Miss Hughes is the daughter of Rev. Geo. Hughes of the *Guide to Holiness*. These godly women have had much experience in Bible school and hospital work in China. The history of their separation from the mission to which they gave so much of their lives, and their opening of the truly great work, will one day be considered as an epochal chapter in the history of Christian Missions in China. They have thirteen acres in the Chinese city near the arsenal and near the factory district; although the work is but young they have a beautiful brick school building and are preparing to build a Bible school. They have a hospital and five dispensaries, also a nurses' training school with a hundred girls in training. The dispensaries are located in suitable centers where many find relief and Christian sympathy.

Their tabernacle will seat from four to five hundred and the Chinese fill it every time they ring the bell. The work of salvation is foremost in everything. Their talented and devoted pastor, Rev. Hu, has baptized nearly three hundred persons.

This mission has no board or society behind it but its capable managers are well known to a host of Christian people in America and better still they are known in heaven and in answer to their faith God supplies every need. Bethel is surely one of the brightest spots in this dark land and we count it a high privilege to have been permitted to visit Miss Hughes.

### OLIVET CAMP MEETING AND COMMENCEMENT

The Campmeeting and Commencement of Olivet College were said by many to be the best in their history. We had the presence of God in a signal way. We had a fine attendance from the very start. There was a beautiful spirit of harmony and co-operation. There was such good order on the grounds that we did not need a policeman. About every state in the middle-west was represented. There was a constant stream of salvation.

Dr. R. T. Williams, our much beloved General Superintendent, was at his best with the anointing of the Spirit of the Lord upon him, and his words of counsel, and his brotherly spirit were a great inspiration to all of us. In fact, many stated that Dr. Williams did as good preaching as we had ever heard him preach in this section of the country. No one knows how much President Sanford, the Board of Trustees, and our entire constituency appreciate the sane leadership, and the untiring and persistent efforts of this good man. We especially appreciate this great and good man, because of the great service he has rendered to the Publishing House drive and the other various interests of our church. Our middle-west says ten thousand blessings on Dr. Williams.

Then dear old "Bud" Robinson never preached better in his life, never worked harder in his life than he did during the Olivet Commencement. Uncle "Bud" seemed to be more beloved and seems to be growing in the hearts and minds of all people as the years come and go. We, that are in connection with the school, cannot say how much we appreciate Brother Robinson's visit with us. Also Sergeant Alvin York, the great war hero, was no disappointment to us, and the story of his wonderful exploits in the great world war magnified God. This humble Tennessee mountaineer who was recognized by General John J. Pershing as the greatest war hero of the world war refused to sell his services three days for one hundred fifty thousand dollars. He said he would rather retain his standing with God than to sacrifice all to the gold in the world. Sergeant York is a pronounced second blessing holiness man and testifies to it every time he gets up to speak.

We have run Olivet College one year without deficit, God has certainly helped us. Professor Sanford has exercised the most rigid economy through-

out. As an example, we note our coal bill was less than half of last year, and the faculty cost us much less and there was a general economy on all lines.

As far as I am able to know personally, and I speak with some knowledge of the situation, the spirituality of the school was fine. President Sanford tries to keep God in the midst of the people, and in all of the school work. As to discipline, you could want for none better than that of President Sanford. He is much beloved by the students and by his faculty. With our spirituality, and the careful oversight of President Sanford, I am safe in saying we have had one of the best school years in the history of the institution. The attendance was nearly two hundred, and this year we had no grade students in connection with the school with the exception of the eighth grade. Just a word as to our future financial policy. There is no use to mince words—we absolutely are facing the greatest financial crisis in the history of our school. We owe about one hundred fifty thousand dollars, besides we have several thousand dollars in annuities. While the annuities are not debts, yet it takes money to pay interest on annuities. We are fully aware of the fact that only God can help us solve this problem, and we must have the prayerful co-operation of all good people.

The Board of Trustees and our Treasurer, T. W. Willingham, have devised some plans by which we are going to make a desperate effort to pay our debts in two years. We have some very hopeful things to present to our people at no great future date. We are hoping and praying that all who may read these lines will make this a matter of constant prayer.

The new school year opens September 4th. Write President Sanford, Olivet, Ill., for a catalog.

E. O. CHALFANT, Secretary.

#### PROGRESS ON MANITOBA-SASKATCHEWAN DISTRICT

We are glad to report some fruitful revival work on this District within the past three months. Brother Julius A. Tench, ex-Ensign of the Salvation Army and now a member of our Winnipeg church assisted the writer in a revival at Mortlach, Sask., after which a nice church was organized and a pastor secured in the person of H. F. Vogt from MacDowall. The District Assembly will be held at this point and indications point to a glorious revival in connection with this annual gathering.

Brother Tench went from Mortlach to Morse and held a short campaign with good results, following which he held a blessed revival at Ernfold, one station east of Morse. The little town was stirred and more than a score of souls knelt at the altar for pardon or purity. After this meeting brother Tench took our old district tent to Hodgeville, south of Morse and is pressing the battle there. We expect to hear of a good awakening and ingathering of souls at this point. Then away down in the southern part of the province toward the U. S. line Brother H. B. Lewis from Montana has been having a revival with splendid results at Sunny Crest, near Wood Mountain post. He went to Macworth from this point and is now in special meetings there. We hope to hear of a good sweep of victory at Macworth. Brother Silas Parkes is the new pastor at Sunny Crest and we are pleased to note that since he took up the work there a new Sunday school has been started at Bayard school district and the people in this vicinity are calling for a preaching service.

Away east in Manitoba the tent belonging to our Winnipeg church has been pitched at Poplar Point and the folks there are going in for a regular camp-meeting. May the Lord give them a great revival and permanently establish full salvation work at that point.

The writer is getting over the district on a flying trip prior to Assembly in July. Am finding the work generally in good spiritual condition. Some of our preachers have migrated during the year and some of the laity have moved to other parts, which has noticeably thinned our ranks here and there, but the remnant are not discouraged and have good faith and vision for the coming days. We are looking forward to a great Assembly, July 4-8 when Dr. Reynolds and wife are to be with us.—W. B. Tait, District Superintendent.

#### THE HAMLIN DISTRICT

We praise God for full salvation and for a wide awake church that stands for a whole Bible, full redemption, deep spirituality and practical godliness.

The Lord is pouring out His grace, power and blessings upon pastors and churches of our District. Many gracious revivals are gracing our churches and reaching the multitudes of unsaved and unsanctified friends.

The evangelists and pastors are forging ahead and are planning great things for our Zion and for hun-

#### SUNDAY SCHOOL LESSON REFERENCES

June 10. NEHEMIAH, THE BOLD BUILDER.

Lesson: Nehemiah, chapters 1 and 2; 4-6; 8:9-12; 12:31-13:31.

GOLDEN TEXT: Be not ye afraid: remember the Lord.—Nehemiah 4:14.

Devotional Reading: Psalm 46:1-7.

June 17. ESTHER, THE PATRIOT QUEEN. Lesson: The Book of Esther.

GOLDEN TEXT: Who knoweth whether thou art come to the kingdom for such a time as this?—Esther 4:14.

Devotional Reading: Psalm 124.

June 24. REVIEW: GREAT MEN AND WOMEN OF THE OLD TESTAMENT.

GOLDEN TEXT: Let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Hebrews 12:1.

Devotional Reading: Psalm 99.

gry souls for spring and summer. Brother and Sister Collier are at Childress in the beginning of a great outpouring. They will conduct a string of revivals on their home district. God bless them. Brother and Sister Cagle are taking splendid care of Buffalo Gap church and are waging a glorious warfare of holy evangelism on the district too.

Hillsboro recently witnessed a great week-end convention by the District Superintendent and Mrs. Irick. Much fruit and progress mark the steps of steady work under leadership of Pastor King.

Ft. Worth work grows in grace and power and fruitfulness with the passing of days. Quanah work is under much strain at this time, as some of the best paying members have moved away. The church building that has been secured by our people will have to be vacated soon and with all these conditions, it was thought best by church and board that the pastor, Rev. D. J. Waggoner, be relieved and permitted to return to the evangelistic work. No friction between pastor or church. Let our people on the District engage Brother and Sister Waggoner for revivals and camps. Address them at Quanah, Texas.

Rev. Will H. Lynn is serving the Quanah church as pastor until other arrangements can be perfected.

Central Nazarene College at Hamlin, Texas, closed a very successful year in its history. An encouraging class of talented graduates crowned the work of the president, faculty and affiliating districts, in this, our own Nazarene College.

Rest Cottage at Pilot Point continues to serve the Lord in the beauty of holiness and receive the out-cast and down-trodden, weeping daughters of our day. God is with them in holy power and salvation. Consider your own institutions, Church of the Nazarene, when you pray and when you give. Amen!

The Lord is giving us a gracious revival with Pastor Pool at Electra. We will give our entire summer and fall to revivals on our District. Pastors, please give your attention to raising the apportionments and thus save yourself and your church from deficits at the Assembly. The Preacher's Meetings at Plainview and Bowie were times of blessing and inspiration to our church and work. Pastors, please give one service, soon, to the HERALD of HOLINESS, and make it count for hundreds of new subscribers and also to renew of all the old ones. Don't fail in this important matter.

Write me at Pilot Point, Texas, when in need for counsel, help, prayer, workers, preachers, evangelists, tents, revivals, camps, organization of churches, and the like. Let all preachers and deaconesses who are taking the course of study get in touch with the Board of Examiners, and be sure and have your list of questions assigned you. Address Rev. J. N. Cooper, Secretary Board, Bowie, Texas. Revivals, additions, spirituality and payment of all apportionments, form our slogan.—ALLIE IRICK, District Superintendent.

#### "OUR NATIONAL CHURCH"

WASHINGTON, D. C.

The Washington church greatly appreciates the action of the Board of the Kansas City church as stated in the HERALD of May 23, 1923, in that they propose to be one of twenty churches to give \$10.00 a month towards the indebtedness of our church.

We are now face to face with the greatest struggle that has ever confronted us. Not having received the help that we had anticipated, we have gone ahead as best we could, but now have notes, interest and bills due and to be paid by July 1st amounting to over \$1900.00. We have a small part of this in hand and our local church is sacrificing it seems to the limit, but the heavy indebtedness coming due at this time almost staggers our faith.

If we can get the relief as suggested by the Kansas City church, we will be able to make the repairs needed to the building and also to support a pastor who can give his entire time to the church.

L. B. WILLIAMS.

905 Monroe St., N. W.

#### Among the Churches

LAUREL, DEL.

—The Lord has been blessing us here in an unusual way the past few Sundays. We haven't put forth any special efforts in the way of revival, but we try to make our regular Sunday services times of salvation. Several of our young people have prayed through just recently and have a clear testimony of the saving power of the Lord; and they are proving a great blessing to the church and especially to the young people's society. Some wish to unite with the church who will be taken in next Sunday. We have a fine Sunday school and the interest is growing. Our attendance has been doubled in the past few Sundays. We surely have some real saints here who will stand by the work and the pastor under all conditions. We are expecting to hold a tent meeting in the near future with Rev. J. N. Nielson as evangelist. We are expecting a great time of salvation. Pray for us.—H. I. Basham, pastor.

MEXICO, MO.

—The Church of the Nazarene here has just had a ten-day revival held by Brother Balsmeier of Topeka, Kas. His godly wife came with him and we certainly enjoyed her beautiful songs about God and what He can do for the soul. We did not have the results we expected in spite of the fact that several souls were at the altar and some claimed to have gotten saved. One soul got gloriously sanctified and is still shouting His praises. Brother Balsmeier was one of the best preachers we have ever heard. He was not afraid to preach the truth and God was with him. Even the backslider had to acknowledge that. We fasted two days and prayed from 11 o'clock through the noon hour. The last night of the meeting conviction was so strong upon the people that some had to hold to the backs of their chairs to keep from going to the altar. The greatest hindrance to the revival was that those who got under conviction one night would stay away the next, making almost a new crowd every night. This made it hard for Brother Balsmeier. However, we are not discouraged and are still praying that a revival may break out any time. Pray for us for we need your prayers.—Mrs. Ralph Hutcherson.

SHREVEPORT, LA.

—The church here is much rejoiced over having cleared their lot and tabernacle of debt. Today, May 28, we paid off a \$2,600.00 note. With the exception of a small paying bill at the parsonage which will be paid in full in a few days, our entire property is clear of debt. This includes a nice seven-room parsonage, and a splendidly located lot and tabernacle. The total value of our church property isn't less than \$13,000.00. About two and a half years ago a little church not so well located, which we later sold for \$4,000.00, was the only property this congregation owned. We then had sixty-four members. We now have about one hundred and twelve or fifteen members. The spiritual atmosphere is blessed. We rejoice and praise God for it all, and are looking forward to the time when we will be able to build a neat modern church on the splendidly located lot in this thriving southern city where our tabernacle now stands. Rejoice with us and pray for us.—E. G. Theus, pastor.

WICHITA, KAS.

—There has occurred again in the Church of the Nazarene, Wichita, Kas., one of those revival events which we deem and consider was equal to or surpassing any revival we have ever assisted in our helped to promote. The saints of the local church know how to get under the burden when momentous questions confront them and the salvation of the people depends upon their untiring efforts. The conflict was real but heroic faith and dauntless courage and tireless diligence gained the victory. The revival ran over three Sundays and the first week not a great deal was accomplished and part of the second week the rains decreased our congregations. But toward the last the front lines of the opposing forces of evil were broken through and souls began to find God, until the last night there were twenty-five sought the Lord and most of them were happy finders. There were not a few who wept and cried, and died to the trifling, worthless things of time.

The engaged workers were Rev. I. M. Ellis and Prof. B. D. Sutton. The former is an earnest fearless, uncompromising preacher of the Gospel. He spends much time in prayer and is a genuine soul

winner, much loved by the people, and became a real friend of the writer although we had never known or met each other previous to this meeting. Many blessings upon Brother Ellis. The latter, Prof. B. D. Sutton is a deeply spiritual man of God and is not a whit behind the chiefest of singers in the holiness movement. He would be a real blessing to any church and pastor who may be led to secure his service. He is a fine altar worker. Both he and his wife are to be at the big State holiness camp here in Wichita in August and lead the people on in song. We shall be glad to meet them again and welcome them into our midst. The church gave them splendid remuneration for their services among us. There were over one hundred seekers during the revival, many backsliders were reclaimed and many who had never been saved before found the Lord. There were thirty-seven subscriptions taken for the HERALD of HOLINESS and a number of books were sold. We expect to take a goodly number into the church. The church is coming along fine with all of the district apportionments and we purpose to meet all the obligations of the district that we may obtain a gold star from our district treasurer at the Assembly this fall in September.—J. E. Kiemel, pastor.

#### GREELEY, COLO.

—Since receiving my appointment to the pastorate here last February, we have been planning on a series of special services with our District Superintendent, D. I. Vanderpool. On account of other churches holding revival meetings, we postponed ours, and began on April 29. Providence favored us with pleasant weather for the most part and the blessing of God fell upon the church. Brother Vanderpool is one of our aggressive and successful evangelists and has done an acceptable work on the district this year as superintendent, and we expect he will remain the coming year. The church in Greeley has had some discouraging handicaps. Several of our men have died; several families have moved to California, and other members disappeared elsewhere. Satan has put up a big fight against us in various ways but God has not cast us off. The church is hopeful and practically a unit in calling us to remain as pastor for the ensuing year. There are great possibilities ahead of us here. There are numerous families that need a church home who do not attend any church, and many children who can be gathered into our Sunday school. The Woman's Auxiliary to the Foreign Missionary Board met last week and elected officers for the coming year, and we are getting onto a better working basis for aggressive work. Amen. We expect to have a splendid program by the school and choir on our Children's Missionary Day next Sunday, June 3, and receive a good offering. The outlook is as "bright as the promises of God." During the revival meetings recently, there were twenty-five seekers and finders; some came from other churches and were blessed definitely. Three adults joined us at the closing service and we look for others to come in soon. Brethren, pray for us.—Arthur F. Ingler.

#### MINNEAPOLIS, KAS.

—Just closed a revival meeting with Rev. Aaron Hulse. Closed with a good spirit. Brother Hulse is a good old time religion preacher and preaches it in the old first century style. We recommend him as an evangelist as he is a blessing to both pastor and people. Yours in His service.—E. H. Williams, pastor.

#### CHICAGO HEIGHTS, ILL.

—The work is moving along nicely here in all departments of the church. On May 30 we had a get-together meeting of the six churches of Chicago. As our house was too small for this occasion we secured the auditorium in the Masonic temple. Rev. Schurman, Rev. H. E. Vona, Rev. Haynie, Rev. Strong, Rev. Pope and Rev. Howe and a goodly number of their folks were with us. The out of town preachers with us for the day were: Rev. C. A. Geeding and family of Racine, Wis., Rev. L. G. Milby and wife of Decatur. Preachers of the day were Rev. Schurman, Rev. H. E. Vona, and Rev. Haynie. At eleven a. m. Rev. Schurman brought a stirring message on Christian living; at 2:30 Rev. Vona brought us a message on true worship and the message was honored by three seekers; at 7:30 Rev. Haynie brought a stirring message on holiness. All of these services were favored with special singing and large crowds attended. The day was enjoyed by all and a goodly number of subscriptions were taken for the HERALD of HOLINESS. On Sunday, June 3rd, was another good day. In the morning service we received a few new members into the church and in the evening was our missionary program which was well attended and greatly enjoyed by all. The committee had the children well trained and at the close of the program a nice offering of \$19.00 was received for missions. We have a fine crowd of folks and we believe God has a great future for Chicago Heights.—C. A. Condon, pastor.

#### SHERMAN, TEXAS.

—We have just closed a great meeting here. Many of our Nazarene people unhesitatingly say that this meeting was the best in the history of the church here, all circumstances and surroundings considered. The church board secured the services of Rev. L. A. Miller as evangelist and the meeting began May 3 and ran till May 18. The meeting seemed to take fire from the first service and the old-time power of God was manifested in every service. Thirty-two persons prayed through to either pardon or purity. Brother Miller is a fine evangelist. He had great power and ability to stir the hearts and consciences of men. The burning messages he brought were owned and blessed of God and many souls were brought under deep conviction. It was easy to get folks to the altar, and with a few exceptions it was easy for them to pray through. The meeting wonderfully helped and encouraged our people. They are beginning to believe that God will help them to do things. The finances came easier in this meeting than at any time since I have been here. On the second Sunday morning of the meeting I asked for an offering of \$100.00 for the evangelist, and in about five minutes \$110.00 had been subscribed. More could have been raised but the evangelist himself stated that under the circumstances the amount was sufficient. On the last night of the meeting an offering of \$55.00 was taken in a very few minutes for the pastor. Everybody seemed surprised that this little church could do this so easily. Four members have been received into the church since the meeting. Others say they expect to join in the near future. We praise God for this great meeting and for what it has done for the Nazarene church in Sherman. Amen.—B. F. Harris, pastor.

#### HILLSBORO, TEXAS.

—The work of the Lord here being done by the Nazarenes was never more flourishing. The church of about fifty members has some as tried and true and loyal Nazarenes as can be found. They are faithful attendants upon the means of grace, giving and working as one man, in two weekly prayer-meetings, Sunday school and regular services. It is not surprising to see and hear the shouts of new born souls, and believers hungering for holiness and some getting sanctified. Our pastor, Rev. J. H. King and his consecrated companion have most certainly proved themselves to be people called by God. Our District Superintendent Allie Irick and Mrs. Allie Irick were with us May 19-21. Our crowds were enlarged during those services and the two messages of truth given out by each of them were so freighted with fire that they burnt their way to the hearts of the hearers giving the church such a grip on the people who came, that Brother Irick and wife will never realize until the final day what their songs and messages have done for us. Sister Irick having conducted a rally in the interest of Rest Cottage at Pilot Point, Texas, on the last

night received \$20.00 in cash for that work and \$100.00 in pledges to be paid this fall. We gladly welcome them back again. May God bless His people.—Mrs. Mattie McMahan, secretary.

#### MILTON, CAL.

—Our meeting here closed Sunday night. The F. B. Smith evangelistic family were at their best, preaching and singing and playing in the Spirit. The meeting was good, a few were saved and the church stirred. We had some melting up, and breaking up times but no general break. Conviction was on but was fought off. We go to Assembly with victory. Over the top on finances.—W. F. and Ida Gibbons, pastors.

#### COFFEYVILLE, KAS.

—This is a great year here. It pays to hang on and pray until the victory comes. This church has done this, and God is richly rewarding us and advancing the work on all lines. The church has caught the vision, pastor and people are working in harmony. Divine love is wonderfully manifested and our services were never so well attended. We have a beautiful parsonage worth \$2500.00, three lots down in the center of town valued at \$2000.00 and a well built church tabernacle 40 by 60, well seated and lighted. It has been given two coats of paint and two flues built and other improvements are being added to make the church attractive. April 1 we began a meeting with home workers, Brother W. E. Vannest our song leader and a large choir rendered good music. Rev. Wm. E. Menneke the pastor is a strong evangelist. He preached some powerful sermons. He puts the gospel plow in deep and uncovers sin. The sermons in a condensed form were broadcasted through the papers and reached many in the vicinity who did not attend. The crowds were good and many men, especially, were attracted by the straightforward fearless preaching and a number of them were saved and brought into the church and more are coming. At the close of the six weeks' meeting seven were baptized and eleven joined the church. Brother A. E. Tunnel preached for us several times and he dedicated the tabernacle. He gave us wonderful encouragement. He is a fine preacher and we are always glad to have him visit us. On dedication day we went over the top with our offering amounting to \$665.00. The altar was filled many times with seekers and souls went to the bottom and came up shouting. The young people are doing a great work. A "Workers Association" composed of seven called workers, headed by the pastor has been organized and their monthly meetings are times of inspiration. They are sent out by the pastor for special work, assist the pastor in visiting and fill the pulpit at times. The church showed its appreciation of the faithfulness of Brother Menneke and his untiring efforts by presenting him with a new suit, shoes, and complete outfit, this week. Tent meetings are planned to be held in other places or parts of town and then close up with a great revival in the tabernacle. Rev. T. M. Ellis has been called to hold this meeting August 3-19. Our aim is 100 members, each member a 100 per cent Nazarene. We propose to keep clean as we grow.—Mrs. Mary Levan, reporter.

#### HAVANA, ILL.

—We haven't written you for so long we feel we have something worth while. J. W. Centers and wife, two dear old saints of God, and Nazarenes, prayed a revival down on Havana, Ill. In February we came here and tried to find a place to hold a meeting, but failed. We walked over the town and looked at it. God came upon us as we walked and like to have blessed us to death. We shouted and praised God. When he would meet an unsaved man he would cry and tell us to come to that town for a meeting without fail. Brother Chalfant told me he wanted my church at Bethel to buy a tent. On May 8 we went to Springfield and bought a fine 40 by 60 brand new tent and shipped it to Havana, a town of about 5500. On May 15 we spread its wings and opened fire on the Devil. Brother Morgan just got right down in the Devil's nest and just tore it all up, and left him without any place to sit. Brother Morgan does not fear the Devil. The first night it was raining and cold. There were thirty-two out and the next night one hundred, the next two hundred and the crowds have been increasing ever since. Up to May 26 there have been thirty-four seekers at the altar, some as bright cases as I ever saw. I feel this is one time the Devil gets a black eye. They are asking us already to please organize a church. I will tell you some more when the meeting is over.—Rev. Wm. Beever, reporter.

#### FINDLAY, OHIO.

—The Church of the Nazarene at Findlay is in the midst of a great revival campaign. Rev. H. W. Welsh District Evangelist is in charge and the glory is on. Prejudice is broken down and the crowds are coming. Some have already been at the altar

### NORTH PACIFIC, NORTHWEST AND THE NEBRASKA ASSEMBLIES RESPOND TO THE PUBLISHING HOUSE APPEALS

A telegram from General Superintendent Reynolds states that the North Pacific Assembly unanimously voted to raise the balance of their pledge for the Publishing House. The same action was taken by the Northwest Assembly. Both of these Assemblies have just been in session. At the Assembly held a year ago the North Pacific District pledged \$6,000.00 and the Northwest District pledged \$4,000.00. A part of this has been paid in and they now purpose to pay the balance within the next few weeks.

General Superintendent R. T. Williams has just reported from the Nebraska Assembly, which has been in session during the past week. They sent in an additional subscription of \$500.00 for the Publishing House.

The Assemblies that are now in session are taking favorable action in reference to the Publishing House and we trust that when the final reports have been received we will have the entire amount needed. It will be a wonderful victory. We are getting good reports from the special offering May 20th, but we have not heard from all of the Districts. We must continue praying until the whole amount of ONE HUNDRED THOUSAND DOLLARS has been received. We greatly appreciate the co-operation of our people.

E. G. ANDERSON, Treasurer.





## Review of New Books

"Next to acquiring good friends, the best acquisition is that of good books."—Colton.

**THE DEVIL'S RELIGION.** By Basil Miller. M. A., S. T. M. Nazarene Publishing House. 64 pages. Price 25c.

We have just finished reading "The Devil's Religion." Brother Miller has not studied and gained all of these degrees from educational institutions in vain. He is using his knowledge in writing books against error, and in defending the Word of God, and "the faith once delivered to the saints."

"The Devil's Religion" is the name he gives to MODERN SPIRITUALISM. The book is a fitting companion to his first book, "EVOLUTION HAS FAILED." The author shows by a graphic setting forth of the frauds and fakes proved against hundreds of the most eminent modern spiritualistic mediums, that Spiritualism itself is the most silly and baseless humbug of modern times. No tricks of mediums, attributed to spirits can endure scientific examination. The author shows that all the phenomena of "The Devil's Religion," which are not consciously fraudulent, can be explained by the laws of the mind, and reproduced by others, who openly do anything that the mediums do, without any help of spirits.

The book is intensely interesting, and invaluable. It ought to be in every Christian family to shield its members, and the people generally, from this sham religion, which is sending multitudes uncoun- ted to the Devil's hell.—A. M. HILLS.

**THE HEBREW PROPHET AND THE MODERN PREACHER.** By Henry J. Pickett. Geo. H. Doran Co. 284 pages. Price \$2.50.

This book is not, like many books appearing to-day—a repetition of what has already been written, viewed from a slightly different angle. Part I deals with the prophets of early Israel, their call, training, contribution to revelation, their part in moral reforms and their connection with the Messianic Hope and Ideal. Part II has to do with the modern preacher considered in the light of Old Testament prophets. The last chapter on "The Preacher's Joy and Crown" will bear several rereadings by every earnest preacher.

**HENRY MARTYN: CONFESSOR OF THE FAITH.** By Constance E. Padwick. Geo. H. Doran Co. 304 pages. Price \$1.50.

This is the first volume of a series of missionary biographies, which will be published at the rate of three a year. The aim of this plan is to give to the world a fresh interpretation and a richer understanding of the life and work of great missionaries. The fact that this series is being published by the Student Christian Movement of Great Britain and the United Society for Missionary Study guarantees the authenticity and worthwhile character of these biographies.

**ONE HUNDRED BEST SERMONS FOR SPECIAL DAYS AND OCCASIONS.** By Rev. G. B. F. Hallock, D. D. Geo. H. Doran Co., 552 pages. Price \$2.50

The preacher searching for suggestion and material will find in these one hundred sermons by well known preachers, a genuine treasure house. An extremely valuable feature of this work is an extensive collection of apt illustrations for all special days.

**THE RED MAN IN THE UNITED STATES.** By G. E. E. Lindquist. Geo. H. Doran Co., 461 pages. Price \$3.50.

An intimate study of the social, economic and religious life of the American Indian. Every phase of the American Indian is adequately treated and fully illustrated. Anyone interested in this subject cannot realize the value of this book without giving it an examination.

Any of these books may be secured from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

## WANTS

WANTED—Distributors for my two books: "Entire Bible on Holiness" with Wesley and Clarke; "Your Heart and Mine and What God Says About It." J. C. Capehart, Seymour, Ind.

## Gleanings From the Field

### STONEWALL, OKLA.

Since my last report a few months ago, I have been very busy working new fields and digging out some new work. Since the first of the year we have organized two new churches, one at Guymon, Okla., the county seat of Texas county. Brother H. H. Hagermeier assisted me in this meeting and was called as pastor. He is a promising young man full of faith and determination and has a loyal band of Nazarenes, most promising young people. The other church was at Wawaka, Texas. This is a new railroad town with a great country around it. We have the opening for two more new churches before Assembly. My last meeting has just closed at Stonewall, Okla. This was my third meeting in this community and a successful one considering we were rained and stormed out about half of the time. The second Sunday night the power fell, sinners and backsliders wept and cried unto God for salvation. Some were sanctified. It was a glorious time with shouts in the camp. Then we were rained out completely until Thursday night. But then the tide gradually rose till Sunday night and we closed with a salvation time. The pastor, W. P. Sibley is a man of God who lives conviction on folks and knows how to pray things to pass. He has a devoted people and bright prospects in way of Nazarene preachers. Our group meetings in this Panhandle country are proving a great blessing and inspiration to our people. Our first was at Hooker. Our District Superintendent, C. B. Jernigan was present with his inspiring messages and helpful suggestions. The subjects were discussed with much interest and enthusiasm. It was an uplift to all who attended. The next meeting was at Guymon and was much owned and blessed of the Lord and great encouragement to the young church. Our third meeting begins tonight with the Wawaka church. This Panhandle country is a ripe field for evangelism and the organization of Nazarene churches. Those who are willing to endure hardness as good soldiers of Jesus will find an open door. The people are hungry for old time gospel preaching. My next meeting is at Dalhart, Texas. I have an open date in July.—J. W. Crawford.

### MARTINTOWN, WISC.

We are having a great meeting here. There were four at the altar last night. This meeting is certainly one of the greatest meetings this town has ever had. We are preaching the good old gospel truth and letting the Holy Ghost have his way. The fire is falling and the folks are coming our way. The meeting closes here June 10 then we go to Oconto, Wis., where the folks are fitting up a large hall for us. It is a town of six thousand people. We need your prayers.—F. L. McDonald.

### WACO, TEXAS

The good Lord gave us a good meeting at Baton Rouge, La. The professions were very bright. Our meeting here is great. Many have prayed through to definite victory.—J. E. Threadgill.

### ILICO, TEXAS

I have just closed a meeting here with the Church of the Nazarene. God came on the scene in old time conviction and souls fell at the altar and prayed through in the old time way. They really got saved and sanctified and came up with the shine on their faces and shouted around. We went on the streets Saturday and God gripped the people and held them spell bound, they listened with attention. The full length of the side walk for one block and the walk became so jammed that they came out and surrounded us to the middle of the street. I believe there were a thousand people gathered and we preached and sang and beat the drum and often wicked men would weep and after the service we would lay the drum down and they would crowd through the crowds and one night they laid \$10.15 on the drum.—Dudley Lotspeich, evangelist.

### DYERSBURG, TENN.

I am praising God for victory through the blood just now. Sunday, May 27, was a great day in the service of the Lord. I filled my regular appointment at Kelly's camp grounds where the holiness people have a great campmeeting every summer. The fourth Sunday in April three or four of the leading merchants and citizens of Burlington, Tenn.,

came to our services at Kelly's camp ground and invited us to preach in the Methodist church the fourth Sunday in May in the afternoon. I accepted the invitation. The house being too small for the large crowd which gathered, the seats were arranged out under the large shade trees and I had the privilege of preaching a full gospel to a very attentive and large crowd of people, who are a fine class of people. Arrangements are made for service there every fourth Sunday in the afternoon. We are planning for a tent meeting sometime during the summer. I am planning several meetings during the summer and fall. The dear Lord is blessing in the ministry of His word. Almost every appointment is a real time of praise, victory and joy. Large crowds are hearing the word wherever I go, I am free to do His will, and go where He wants me to go. The Lord will take care of His word. Bless His name.—J. L. Sanders.

### A BANNER YEAR

As I have not reported much during the last year, I will now give a little summary of my work for Jesus. I am home for our annual Assembly which was held in Cleveland, Ohio. Our beloved Dr. Williams presided wonderfully. Dr. Sloan and his faithful wife were elected unanimously for their fourth year on the District. The ministers gave glowing reports, and the entire District made a swing heavenward. All praise to the Lamb.

Personally it was my "banner year." Free from all boasting, I wish to say, God has kept me cleansed and in good health. I have traveled in 13 months some 38,000 or 40,000 miles; my dear wife has been with me much of the time. We have seen some 3,000 souls seek the Lord, and only wish there had been more.

God has kept me in the enjoyment of heart holiness, and has given me friends and work and supplied all of our needs, and of our income we have given about forty per cent back into the Lord's work.

We have grateful reasons for saying that our God has helped us to assist in building up the work of God in our Nazarene church this year. In some places too where we have been engaged outside of our church, some have found the Lord in our meetings, and have been led to join us, and have made good Nazarenes, and some of them are now headed for the ministry among us. In other places we have been used of the Lord in helping to put some of our struggling churches on their feet, or have helped them to secure church property, which was very badly needed.

The Lord and the people have been kinder to us than we deserved and for this we feel grateful. A little later on, I hope to see a good Nazarene church from part of our labors in Cedar Rapids, Iowa. While in Minneapolis, Minn., holding my second meeting with dear Brother Dooley, I had the pleasure of visiting our beloved General Superintendent, Dr. Goodwin. He was holding a very successful meeting with Pastor Wordsworth. We all three had prayer and a good shout together. Hallelujah! How good the Lord is. I have been invited back to about every place again for the past year, and to some of them for the second, and third time. Such kindness is enough to humble any man.

Two great passages of God's Word have been my stronghold for a long time. First: "The Lord is the portion of my inheritance," or more literally, "the Lord is my portion of the inheritance," Psalm 16:5, and second, "By this I know that thou favorest me, because mine enemy doth not triumph over me," Psalm 41:11.

I love our Nazarene church, and her people. We have some of the finest saints in all the earth, and yet we can all improve. Should it be God's will, I desire to be used more among them.

In closing dates between now and August 21, viz., June 7-24 and July 11-28. Slate is open from then on.

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## NOTES AND PERSONALS

In a recent flood which filled the basement of our church at Hoxie, Kas., chairs, furniture and song books were ruined. Their loss is heavy and the prayers of the HERALD readers are requested in this their hour of need. The pastor, Brother Chas. R. Dick, writes: "In spite of the Devil and high water, we are repairing the walls and going on to greater things for God and holiness. Hallelujah! Thank God for holiness that cannot be drowned out. We recently closed a good revival meeting with thirty-five professions and six new members. Since this sudden and sad misfortune, the spiritual tide has been rising."

Rev. W. R. Cain who is engaged in a tent meeting with Grace Nazarene church of this city, brought a very helpful message at the Publishing House at the noon hour service on Saturday, June 2nd.

Sister Elsie M. Wallace has recently held two excellent meetings at Alsea and Monmouth, Ore.

Rev. J. W. Bost, pastor at Port Arthur, Texas, writes: "We are having a great meeting with Dr. J. E. L. Moore as our human leader. The meeting commenced last Friday with victory and victory has been ours thus far. Thirteen have prayed through to definite victory."

We have received announcement of the marriage of Rev. A. M. Wells, pastor at Hammond, Ind., to Miss Nina Feece of that place, on June 4th.

Rev. J. T. Maybury of Philadelphia, Pa., who has served the church there for ten years as pastor has accepted the pastorate at Norfolk, Va. The following resolution was passed by the congregation at Philadelphia: "Be it resolved that this congregation with deep regret accepts Brother Maybury's resignation and extends to him their best wishes in his new field of labor for the Master, and that our prayers will go with him that the good Lord will bless him and his family and give them many souls. We therefore as a congregation give Brother Maybury and his family a rising vote of appreciation for their faithful and self-sacrificing service for the Master.—R. E. Bower, chairman Board of Trustees.

Brother J. H. Benson, pastor at Princeton, Fla., expects to hold a meeting at Limona, Fla., while visiting his parents, to begin June 11th and asks the prayers of HERALD readers that God may get glory to Himself in the saving and sanctifying of souls.

## ANNOUNCEMENTS

**RECOMMENDATION**—I would like to recommend Brother J. E. Gaar of Olivet to the pastors of my own District, and also the pastors of the Northern states. Brother Gaar has many calls South, but he has failed to have the number of calls he desires in the North. Brother Gaar is one of the best preachers and evangelists in our movement. He does a very thorough work. His life and everything that he does graces the beautiful gospel he preaches. Let us use this good man and keep him busy in the North.—E. O. Chalfant, Superintendent, Chicago Central District.

**NOTICE**—The Western Colorado Utah District—The District Assembly will meet with the Delta church, June 20 to 25. Let all delegates and visitors who expect to attend the Assembly notify W. T. Mason at once.

**NOTICE**—The District Convention of the young people of the San Antonio District will meet with the Gonzales church, Gonzales, Texas, June 22-24. Let our pastors appoint delegates from the Y. P. S. to this convention as it is a district convention. We hope to make this one of the greatest conventions in the history of the District. Send the names to the pastor, Rev. Jason Dean, Gonzales, Texas.—E. W. Wells, Superintendent.

### ATTENTION

#### Licensed Ministers and Licensed Deaconesses

New license blanks will not be issued hereafter to the above parties. The former license will be indorsed on the back with the annual renewals, thus saving much expense and labor. Be sure to send your license to the District secretary at least two weeks before the meeting of your District Assembly. New blanks will be furnished newly licensed persons, and lost blanks duplicated.

E. J. FLEMING, General Secretary.

## SCHEDULE FOR BROTHER ECKEL FOR NEW YORK DISTRICT

June 15, Saratoga—Evening  
 " 17, Altona—Morning  
 " 17, Wilmington—Afternoon  
 " 17, Plattsburg—Evening  
 " 19, Gouverneur—Evening  
 " 20, Otto Creek—Evening  
 " 21, Clintondale—Evening  
 " 22, Beacon—Evening  
 " 24, Danbury—Morning  
 " 24, South Norwalk—Afternoon  
 " 24, Bridgeport—Evening  
 " 25, Mt. Vernon—Evening  
 " 26, Stamford—Evening  
 " 27, Spring Valley—Evening  
 " 28, Bedford—Evening  
 " 29, Flushing—Evening  
 July 1, Springfield—Morning  
 " 1, East Rockaway—Evening  
 " 3, Patchogue—Evening  
 " 4, Sag Harbor—Evening  
 " 5, Richmond Hill—Evening  
 " 6, Beulah Church—Evening  
 " 8, John Wesley—Morning  
 " 8, Atlantic Ave.—Afternoon  
 " 8, Utica Ave.—Evening

## REQUESTS FOR PRAYER

Pray for our tent meeting to begin June 12th, Rev. J. G. Demoret, evangelist. We are expecting God to give us a real old time revival.—Rev. Harry Doerle, pastor, McPherson, Kas.

Will the HERALD readers please pray for the sanctification of my husband and for me that I may be able to get books needed, and finish the course of study in preparing for the pastorate.—Ethel Mae Hickman, Mo.

A sister from Illinois who is partially blind requests prayer that her eyes may be healed.

A sister from Washington desires prayer for her brother who is soon to have an operation, that he may be spared, also that he may be saved.

## TELEGRAMS

**HERALD OF HOLINESS:** Kansas City, Kas.  
 Splendid revival in progress. Dr. John Matthews, evangelist. The additional sum of \$1250.00 was raised for new church building work on which is to begin soon.  
 ELMER D. RUSSELL, Pastor.

**HERALD OF HOLINESS:** Fresno, Cal.  
 Northern California District Assembly closed Sunday night, Dr. Goodwin presiding, Acolian Quartet present. Beautiful harmony prevailed throughout. Chas. A. Gibson re-elected District Superintendent. Reports indicate progress. Four churches organized and six church buildings bought or remodeled this year. Substantial increase of membership on the District. Over the top last year for missions and Publishing House.  
 ASSEMBLY REPORTER.

I notice my subscription for the HERALD OF HOLINESS has just about run out and I do not want to miss a single copy, because it is soul food. It is worth its weight in gold to Christian people. I am sending \$3.00 so please renew my subscription for two years. Wish everybody would read this paper and love it just like I do.—J. P. Cooper, Georgia.

## NEW BOOKS

of interest to every Christian, regardless of denominational affiliation. Every one is worth-while. Read these good books yourself, then pass them on to others.

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### BEST THINGS IN THE BIBLE

By D. Grant Christman ..... 50

### THE NIGHTINGALE OF THE PSALMS

By Jarrette E. Aycock ..... 25

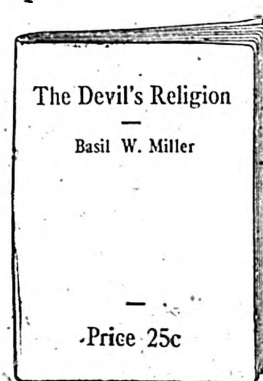
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By Basil Matthews ..... 25

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Several orders now on hand cannot be filled and we are wondering whether the demand for more year books will warrant printing a second edition of 1,000 copies. We dislike to have anyone disappointed. If you can use more Year Books will you not please send your order by return mail so that we can be governed by the needs of our pastors and people?

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## DEATHS

**BURCH**—Dennie Newton Burch was born August 10, 1851, at Stanford, Ind., and died at his home in Hopkins, Mo., May 11, 1923. He came to Missouri in 1872 and lived there the remainder of his life with the exception of five years spent in California. He was converted when a young man and later sanctified under the preaching of Father Breece at Los Angeles, Cal. He had been in failing health for years but was patient through it all. One of his most welcome visitors was the HERALD of HOLINESS and while shut in his Bible was his comforter. He leaves to mourn for him his wife, two daughters, one son, two brothers, and four sisters. Funeral services were conducted Sunday, May 13 at the M. E. church by Rev. E. C. Wright and burial was in Hopkins cemetery. Our loss is heaven's gain.—Mrs. Fay Whitney, a daughter.

**HENSELEY**—Mikel Roy Hensley was born at Bakersfield, Cal., May 15, 1905. He moved with his parents to Boston, Ind., when nine months old and lived there until June, 1920, when his parents moved with their family to Durkee, Ore., residing there for a time when in September, 1920, they purchased a home at Summerville, Ore., where he lived at the time of his death, May 15, 1922, being 17 years, 11 months and 20 days of age. He leaves to mourn their loss, father, mother, four brothers, Ray, Frank, Clarence and Denber, and one sister, Nora, a number of relatives and friends. Funeral services were conducted by Rev. N. C. Peirce of the Nazarene church.—Rev. N. C. Peirce.

**AKRED**—Mrs. Lillie L. Akred was born October 12, 1851, in the state of Ohio and later moved with her parents to Shellrock, Iowa. In October, 1898, she was united in marriage to John Akred and soon after in company with her husband moved to Oregon. She was a member of the Congregational church and lived a consistent Christian life until the Lord called her home. She leaves an aged mother, husband and one sister to mourn their loss. She departed this life in Summerville, Ore., November 6, 1922, age 71 years. The funeral was conducted by Rev. N. C. Peirce of the Nazarene church at the cemetery chapel. His text was James 4: 14.—Rev. N. C. Peirce.

**NEIGLE**—Sister John Neigle was born May 16, 1869, and died at her home, Warren, Pa., April 9, 1923. Sister Neigle had been married to John Neigle for twenty-five years. They had no children. She was a true and loyal Christian though denied for the privilege of attending worship at her church, the Nazarene, on account of much suffering and affliction. She patiently bore her suffering in the sustaining power of a living faith. As the morning of April 9 drew near she realized that soon the Savior would come to translate her from her suffering condition into one of glory. This He did and she passed up into His presence victoriously, leaving sorrowing loved ones, who nevertheless are not left to sorrow as those who have no hope.—A. F. Haynes, pastor.

**KNOFF**—Brother Fred Knoff was born November 28, 1839, and died at his home, Warren, Pa., April 30, 1923. He was the oldest member of the Nazarene church, being 84 years of age. He had enjoyed for years a rich and rare experience of grace. He gave largely of his means to the support of the church particularly to Foreign Missions in which his heart was deeply interested. He fought in the Civil War in the Federal army and was a member of the famous Bucktail Regiment. He leaves his wife and two children, a son and daughter, to survive him. His going was peaceful and quiet as his life had been as a Christian. Without pain or struggle after a brief illness he went, literally falling to sleep in Jesus, being as certain of his future heavenly home as could be. Indeed we may say "Blessed are the dead who die in the Lord."—A. F. Haynes, pastor.

**SKINNER**—On the morning of May 18, 1923, the heavenly chariot swung low and took on board Brother W. M. Skinner, the father of the Church of the Nazarene, Brewton, Ala., and carried him to that heavenly home for which he has long been preparing. Brother Skinner was born January 25, 1863. He always being of a pious mind was saved in early life and united with the M. E. Church South. He was united in the holy bond of wedlock to Annie Josephine Shofner, September 17, 1882. This union was blessed with ten pre-

cious children, seven of whom are living. While living in Pensacola, Fla., he came in contact with the Apostolic people (a branch of the Cincinnati work by Brother Knapp) and worshipped with them while there. On moving to Brewton, Ala., there being no Apostolic work there he worshipped again with the M. E. Church South being their faithful Superintendent. He firmly believed the Bible precept Hebrews 12: 14, "Follow peace with all men and holiness without which no man shall see God." His heart longing became so intense, that he counted not the cost unto himself but opened the door of his own home and paved the way for an entrance of the Nazarenes into Brewton in April, 1921, which resulted in the organization of the Brewton Church of the Nazarene. His heart was in the work, no sacrifice was too great. His heart and home were open to every passerby. Not only will he be missed but we feel our loss is irreparable in the church. He served as Bible class teacher since the organization of the Sunday school in May, 1921, and only a very few times was he ever absent. At prayermeeting his chair was scarcely ever vacant. It is hard to give him up but we bow in humble submission to Him who doeth all things well. We weep not as those that have no hope, for blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Marjorie G. Tousley, pastor.

**DANIEL**—Ollie Ruth Daniel was born October 29, 1911, died March 27, 1923. She was converted at the age of nine and united with the church. Ollie Ruth was a sweet, good girl, and though our hearts are broken and bleeding as a result of her home-going; yet we bend our wills to the will of God, realizing that our loss is heaven's gain. All through her sickness she kept her mind and heart centered upon God. One day getting under such a tremendous burden for her backslidden father and brother that she called them to prayer and

kneeling beside her bedside her father was reclaimed, and her brother also who was sick in another room. Before her death, God pulled back the curtain and gave her a vision of heaven, and the angel band that had come for her, and then strengthened her voice until she could tell us about it. While this was going on, a beautiful pot of hyacinths was brought in from the green house. Holding them down to her, she was asked, "Don't you think they are pretty?" "Yes," she replied, "but not half so beautiful as what I see yonder," pointing upward. She told the writer good-by and said, "I want you to preach my funeral in the Nazarene church, but while you are preaching it I will be walking the streets of gold." The funeral was carried out according to her instructions, and a profound impression was made upon the great crowd that taxed the church to its capacity.—A. L. Parrott, pastor.

**WASHBURN**—Howard Harland Washburn was born at Marshall, Ill., August 30, 1853. Came to Jonesboro, Ark., some twenty-five years ago, and has been a citizen of that place these past years. He was a good man and loved God, His cause and His people. He was a member of the Church of the Nazarene and one who was willing to do his might to make the work a success. He departed this life, May 4, 1923. His death was caused from a fall to the pavement, causing a fractured skull. The writer was called from El Dorado, Ark., soon after the accident. When we arrived he was unconscious and in a few hours went away. He left four daughters and one son and many friends in this world to mourn his absence. The funeral service was conducted by the writer in the Church of the Nazarene at Jonesboro, Ark. We laid his body to rest in the Ransom Cemetery and decorated the upturned sod with many beautiful flowers. As we stood by the open grave we felt that one of our best friends was gone. Pray that God may bless and comfort the bereaved ones in this time of sorrow.—J. E. Linza.

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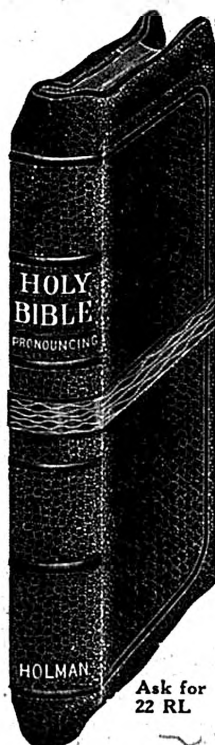
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Alberta, Can. (Red Deer, Can.) ..... June 28-July 1  
Montana (probably Billings) ..... August 1-5  
Man.-Sask., Can. (Morse, Sask.) ..... July 4-8

Dakota-Minn. (Ellendale, N. D.) ..... Aug. 8-13  
Indiana (Indianapolis, Ind.) ..... August 21-26  
Chicago Cen. (Olivet, Ill.) ..... August 29-September 2  
Kansas (Ottawa, Kas.) ..... September 5-9

The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

**J. W. GOODWIN** ..... Pasadena, Cal.  
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## DISTRICT ASSEMBLIES

Eastern Colorado-Wyoming (Denver, Colo.) ..... June 13-17  
Western Colorado-Utah (Delta, Colo.) ..... June 20-24  
Iowa (Sioux City) ..... August 28-September 4  
Michigan (Detroit, Mich.) ..... September 5-9  
Tennessee (Sparta, Tenn.) ..... September 12-16  
Southwest (Mexican), Deming, N. M. .... September 18-23

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Missouri (Eldon, Mo.) ..... August 28-September 2  
Kentucky (Huntington, W. Va.) ..... September 5 to 9

## DISTRICT ASSEMBLIES FOLLOWING GENERAL ASSEMBLY

Western Oklahoma ..... October 17-21  
Eastern Oklahoma ..... October 24-28  
Little Rock ..... October 28-September 4  
Arkansas (Sparta, Tenn.) ..... November 7-11  
Dallas ..... October 17-21  
Hamilton ..... October 24-28  
San Antonio ..... October 31-November 4  
Louisiana ..... November 7-11  
Mississippi ..... October 24-28  
Alabama ..... October 31-November 4  
Georgia ..... November 7-11  
Florida ..... November 14-18

## GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 27

## DISTRICT SUPERINTENDENTS

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ALBERTA—James H. Burr ..... Collihuas, Alberta, Canada  
ARIZONA—E. G. Roberts ..... Phoenix, Ariz.  
ARKANSAS—G. H. Harmon ..... Conway, Ark.  
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## CAMPMEETING CALENDAR

June 3-17. Lyons, Kas. Annual tabernacle meeting of the K. C. Co. Holiness Association. Workers, Dr. E. P. Elyson of Hutchinson, Kas., as evangelist and Mrs. R. E. Young of Topeka as leader in song.—Mrs. N. B. Bean, secretary.

June 7-17. Texarkana, Texas. Tent meeting. Workers, Rev. A. G. Jeffries of Peniel, Texas, and Prof. Andrew Pruitt of Nashville, Tenn. If you are passing through be sure to stop and hear this great preacher.—C. C. Cluck, pastor.

June 7-17. Loretto, Minn. Annual campmeeting of the Hennepin Co. Holiness Association of Corcoran, Minn., sixteen miles from Minneapolis. Workers, Theo. and Minnie E. Ludwig of St. Louis. For further information write to G. A. Wolpf, Loretto, Minn.—G. A. Wolpf.

June 9-24. Dunkirk, Ind. Tent meeting. Evangelists, M. T. Brandyberry and wife.—Loren R. Pendry, pastor.

June 15-24. Jamestown, N. D. Beulah Campmeeting. Workers, Henry C. Morrison, Joseph H. Smith, Mrs. Anna Murphy, J. G. Morrison, S. A. Danford, Jack Linn and wife. F. W. Gress, secretary, Steele, N. D. Young People's Bible Conference, June 14-15. For general information write The Layman Press, Jamestown, N. D.

June 15-24. Lincoln, Neb. Fifty-first campmeeting of the Nebraska state holiness association at Epworth Lake Park. Workers, A. P. Gouthey, Rev. M. Vayhinger, Professor C. C. Rinebarger and Miss Marie Danielson.—W. G. Prescott.

June 15-24. Aberdeen, S. D. Fourth annual campmeeting of the Dakota conference of the Wesleyan Methodist church will be held on camp ground one mile east of Aberdeen on the Yellowstone Trail. Special workers. For dormitory accommodations write Mrs. J. F. Jenkins, 308 N. Lincoln St., Aberdeen, S. D. Other information write R. J. Eling, Willard, Mont., or J. F. Simpson, Houghton, S. D.—R. J. Eling.

June 17-July 1. Burlington, Colo. A sixteen day campmeeting at Burlington, Seventeen and one half miles southeast from Stratton, Colo., fifteen and one half miles southwest of Bethuna, Colo. Workers: Dr. A. O. Henricks as evangelist. Bring camping equipment with you. Pray for this meeting.—Archie Wilson, member of committee.

June 22 to July 1. Marion, Ohio. Fifth annual Campmeeting will be held at Garfield Park. Workers, P. E. Elliott, evangelist, R. A. Shank and wife singers. Rev. Mrs. C. M. Brown and Mrs. Nell Fies in charge of young people's work. Tents and meals at reasonable prices. For tents or other information write V. O. Shaw, 346 Boulevard, Marion, Ohio. Write for tents before June 10. Come, pray.—S. A. Hill.

June 22 to July 4. North Reading, Mass. Third annual campmeeting of the New England District Church of the Nazarene. Workers, I. M. Ellis and John Thomas, Mabel R. Manning, song leader. Rev. S. W. Beers, District Superintendent in charge. For rooms address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. Other information E. T. French, 10 Story Ave., Lynn, Mass.

July 1-15. Hartford, Ark. (Tent meeting.) Rev. J. B. Chapman and family are the special workers. Let all those who can, hear this great preacher. Those who wish to camp will find good camping grounds. We also have a large church that can be used for sleeping quarters. For further information address W. H. Sherrill, pastor.

July 6-15. Jena, La. Beulah Holiness campmeeting. Workers: Mrs. M. E. Bartlett, Mrs. M. E. Perdue, and W. T. Marthvin, song leader. Address Mrs. J. A. Riley, secretary, Trout, La.

July 6-16. Plainview, N. M. An old-fashioned campmeeting. Workers, Rev. A. G. Jeffries, evangelist, and Rev. Verge McCanlies and wife and daughter and Rev. Fred Powell will be in charge of the singing. Come to this great feast and hear one of the greatest preachers, Rev. Jeffries.—Verge McCanlies, pastor. Home address, Bronco, Texas.

July 12-22. Blackwell, Okla. Oklahoma holiness campmeeting at Blackwell. Workers, T. C. Henderson, J. E. Williams as evangelists, W. B. Yates, song leader, and Mrs. J. E. Williams as plant. We are looking forward to a better camp than ever this year.—Mrs. A. L. Wright, state secretary.

July 19-29. Pasadena, Cal. Nazarene campmeeting at the University grounds. Workers, Dr. James B. Chapman, Rev. L. B. Swaney, Miss Virginia Shaffer, Rev. Haldor Lillenas, Rev. Mrs. Haldor Lillenas, Rev. J. E. Bates and Rev. W. C. Frazer. For information send to Rev. J. E. Bates, 1179 Breeze Ave., Pasadena, Cal.—C. E. Cornell.

July 19-29. Freeport, L. I. Long Island Holiness Campmeeting Association at Roosevelt Camp. Workers, Rev. A. L. Whitcomb, D. D., and Rev. Joseph Owen as evangelists. Tents to rent, board and entertainment at reasonable rates. Send for booklet address, Mrs. John A. Duryea, Huntington, L. I.—Mrs. John A. Duryea.

July 29-August 12. Winchester, Ind. The Randolph County Holiness Association campmeeting. Workers, Rev. C. R. Pearson, and Rev. H. Hays, evangelists, and Burl Sparks, song leader.—Gail H. Shaffer, corresponding secretary.

August 2-13. Dayton, Ohio. The Miami Valley Holiness Association will hold its annual campmeeting in "Berkeley Heights" grove just south of Dayton. Evangelists P. F. Elliott, I. M. Toole and B. D. Sutton and wife; address J. L. Kennett, 28 Louis Block, Dayton, Ohio.

August 10-19. Leslie, Md., fifteenth annual campmeeting, Washington-Philadelphia District, Church of the Nazarene. Workers, District Superintendent and pastors with Evangelists Jarrette and Dell Aycock of Atwood, Okla. For information, write Rev. John Nelson, North East, Md.—W. D. Shelor.

August 15-26. Wister, Okla. Shiloh campmeeting. Workers, Rev. J. E. Gar evangelist. The eight acres of camp ground, abundance of water, are free for everybody and we want to see a good number of campers on the grounds at the beginning of the service.—I. L. Harris, secretary.

August 16-26. The thirty-fourth annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kas., August 16-26, 1923. Workers: Rev. Jos. Smith and wife, Rev. Chas. Stalker, Rev. A. D. Zahniser and Professor B. D. Sutton and wife. Address Rev. W. R. Cain, secretary, 515 South Vine St., Wichita, Kas.

August 17-28. Normal, Ill. Annual campmeeting of the Central Illinois Holiness association. Workers, J. B. McBride, Jack Linn and wife, Mrs. Della B. Storch. For further information address Mrs. Bertha C. Ashbrook, secretary, Tallula, Ill.

August 24 to September 2. Circleville, Ohio. Annual Holiness Campmeeting of the Churches of Christ in Christian Union, at Mount of Praise camp ground. Workers, Evangelists T. M. Anderson, John Thomas and wife, J. L. Schell and wife. Address, Rev. E. A. Keaton, secretary, 431 N. High St., Chillicothe Ohio.



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