

# Herald of Holiness



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## The Condemnation of False Teachers

THE New Testament is harder on teachers of false doctrines than on almost anyone else. John the Baptist received the confessions of publicans and harlots with tenderness, and admitted them to baptism without much comment; but when those came who would substitute a natural pedigree for a moral and spiritual change, saying, "We have Abraham to our father," John called them snakes, and questioned the sincerity of their professions.

Jesus reserved His severity for "blind leaders of the blind," and marked false teachers for wolves in sheep's clothing, and called them hypocrites who should not escape the damnation of hell.

Paul could brook the narrowness of those who would regard new moons, holy days and the ceremonial character of meats; he would use great patience with a weak and stumbling convert, and would admonish all without limit to restore any who should be overtaken in a fault of conduct; but he would reject the heretic after only two admonitions (Titus 3:10).

Jude, "The apostle of lightning," put down false teachers with sensualists and compared them with Cain, Korah, Balaam and the Devil.

Even John, "The apostle of love," offered small consolation to those who taught the people error, calling such by the stinging name of "antichrist."

A church is therefore in apostolic order that gives closest heed to its doctrine. An aggressive church, like the Church of the Nazarene, will always have occasion to guard against the increeping of hobbyists, and heretics, especially those of extreme types. As long as some of our preachers go into churches which have confessedly "cooled off," while others go into fanciful and fanatical churches and movements, we may feel that we are keeping pretty well in the "middle of the road." But however much it may cost us, or however much we may be charged with narrowness and with "mole hunting," we must keep our Zion clean of false teachers and of false doctrines. And if we follow New Testament precedent, we will be instantly exacting of all our preachers and teachers as to the doctrines which they hold and propagate.

It may not be altogether clear to us as to why the Church should be so rigid in its demands in this matter; perhaps that is because we have not thought of the full meaning of the words, "As a man thinketh in his heart, so is he." And perhaps it is because we have not yet realized how quickly a little leaven of heresy leaveneth the whole lump.

If our church is to remain Pentecostal and Wesleyan, we must not permit it to become a refuge for suppressionists, believers in unknown tongues, soul sleepers, second probationists, disciples of new psychology, or followers of

any other fad or fancy which parades in the dress of "deeper life" movements. Evolutionists, Modernists and Higher Critics will not trouble us, at least not for a generation or two. We must stand four square for the Word of God. And the Manual of the Church of the Nazarene constitutes a good touch stone of Nazarene orthodoxy. Let us not permit variations in its tenets of faith.

## The Menace of Spiritual Deadness

THE great task of every Christian and of every church is to keep spiritually alive. It is somewhat of a task to keep doctrinally correct and morally straight, but these are only preparatory to keeping spiritually alive. Of course a man or a church that harbors an unscriptural faith will sooner or later land in the spiritual junk heap. Likewise, either a man or a church that practices or tolerates things that violate the letter or spirit of the Ten Commandments, the Sermon on the Mount or the thirteenth chapter of 1 Corinthians will lose ability to bring down fire upon the sacrifice of worship and service. Therefore we must by all means take heed to our doctrine, and keep ourselves individually and ecclesiastically pure.

But orthodoxy may be dead and faultless, and may but mark the rest of dead men's bones. Demonstration may become a habit and degenerate into meaningless noise, and quietness may result simply from lack of life. Fanaticism burns out the spiritual tissue and leaves but ashes; formality freezes the fountain and turns the fruitful field into a desert of snow. Purposeless changing in the program of life and service results in confusion; thoughtless devotion to a set order turns prayer to rote, praise to program and preaching to recitation. Worked up human enthusiasm transforms the worthy worshiper into a vicious visionary; while studied exactitude destroys spontaneity, and turns the inspired zealot into a dreamy drudge. Utter disregard for talent and art turns the church into a rendezvous for spiritual profligates, æsthetic morons and intellectual fools; while burning incense to ability as though it were supreme makes religion a mere show and turns soul pabulum into food for sinful, worldly pride.

The path of spiritual safety and progress follows the narrow backbone of a lofty mountain range. On either side of the path is a deep and treacherous gorge. The decline from the path to the gorge is not always a precipice, but is sometimes an inviting descent, so that the unwily have been known to descend far from the level of the true path without being aware of it; while many have shunned what appeared to be a dark and terrible chasm on the one side of the way and in so doing walked down the imperceptible slope on the other. Vigilance, eternal vigilance is the price of safety here.

Some churches have been and are being destroyed by false doctrines. These may come in the form of Modernism and professions of superior scholarship, or they may come in the form of superstition and unbalanced supernaturalism. Some churches have been and are being destroyed by the inroads of dishonesty, Sabbath desecration, divorce, adultery, liquor, nicotine, lodgery, worldly conformity in dress and habits of thought, the theater, the moving picture and other products of that wisdom which is worldly, sensual and devilish. While others are just simply passing out by way of spiritual dry rot. May God awaken us to whichever and whatever danger we are most presently exposed and help us to find and keep the secret of true, Biblical spirituality. May you and I and your church and mine keep doctrinally correct, morally straight and spiritually alive.

## Ohio Is Strong for the Herald of Holiness

We observe with pleasure that the Ohio District Assembly adopted the report of its Committee on Publishing Interests in which it was recommended that the District conduct a campaign, directed by the District Superintendent, for securing two thousand new subscribers for the HERALD OF HOLINESS on the District.

The HERALD OF HOLINESS has no better friends anywhere than District Superintendent Herrell and the pastors, evangelists and people of the Ohio District. If it is possible to reach so high a goal as they have set for themselves, the Ohio Nazarenes will reach it.

The spring Assemblies everywhere are passing resolutions commending the paper and are adopting effective plans for increasing its circulation. The editor is earnestly expecting that we shall soon reach the 40,000 mark set by our Circulation Manager and that we shall increase the paper to twenty-four pages. We expect this because our people seem to be united to do it.

## The New Nazarene Year Book

General Secretary Fleming has rendered a wonderful service to our church and the cause for which it stands in the preparation of the 1925 Year Book, and our Publishing House has produced a book from the material of which we may all be justly proud. There is information, general and detailed, in this book that our people and our friends ought to have, and the representation given our work will put our church in good light wherever the book is read.

The Publishing House will send you a copy of the book for thirty-five cents. Or if you are a member of the Church of the Nazarene, your pastor will doubtless have a supply and will be glad to have you get one from him. Let us all go in to scatter the Year Book far and wide.

## Shall We Not All Go in and Have One Good Paper?

Rev. J. Glenn Gould, Business Manager of the *New England Nazarene*, writes as follows: "At our recent Assembly it was voted to discontinue the District paper. This was due to the fact that the venture could not be made to pay; but chiefly to the fact that the District paper has been hurting, unintentionally of course, the circulation of the HERALD OF HOLINESS in this territory. It was felt that no local project of ours is of greater importance than the general church paper, and consequently we have retired from the field. And we wish to pledge our District to more co-operation in the work of increasing the circulation of the HERALD OF HOLINESS in this country."

We certainly appreciate this show of interest and co-operation by our New England brethren. We have asked them to furnish copy for a special New England page for the HERALD OF HOLINESS and they have promised to do this. Their first page will appear now very soon and then it is to come on once each month after that. We shall be glad to have other Districts do this same thing. Even if it makes it necessary for us to enlarge the HERALD OF HOLINESS to a twenty-four page paper, this will be a splendid thing. In fact we need a larger paper, and when our subscription list reaches 40,000, as it will if we can get the fullest co-operation from all our Districts, churches, and people, we can publish the larger paper at the present subscription price and yet not run a deficit. And it certainly will be better for us to all stick together and make one good size paper which will be as good as the Nazarenes can make, than for us to have a number of struggling District papers which will cost subscribers, either in regular subscription charges or else in donations, about as much as the HERALD OF HOLINESS and which still do not serve the purpose of helping to keep us "one people" as we all know the one central paper does.

## The Practical Test of Consecration

SOME would reserve an application of their consecration for the time when some supreme sacrifice is required, and they would live in ease while waiting for the time when physical martyrdom is required. They would surrender to plans for self-aggrandizement while waiting for the call to a missionary's life. They would amass a per-

sonal fortune for themselves and children just because there is no immediate call for spectacular assumption of a vow of poverty. And because the time for some special word or deed does not draw them out, they live in complacency and unconcern.

But there are very present and very practical tests for those who claim to be devoted to Christ, and of these none are more valid than the one which demands a constant bringing in of the tithes and offerings for the temporal support of the work of God at home and abroad. It would be easy for one to come and give what money he now has on hand, or to surrender his bonds and titles to the Church in one supreme and final devotement, but that is not what is needed. Of course there is an ever increasing demand for young men and young women to give their time and energies to the public work of the ministry, as there has ever been. But there is also a call for those who will systematically and continuously turn the fruits of their labors into the treasury of the Church in order that the ever widening program for the evangelization and Christianization of men may be made effective.

Our own church needs more money this year than it did last and it will need more than ever next year and the year following. Spasmodic giving will not meet the needs. If our people should lay a million dollars in the treasury of the Church tomorrow that would scarcely touch the need. The money must come next Sunday and the next and the next in unbroken succession and with increasing volume. It would be foolish for our business men and others to completely dissipate their capital, even by giving it into the treasury of the Church. The call is for men and women who will pay their tithe as a minimum, make gifts as frequently and of as large proportions as the proper progress of their business and the meeting of their family expenses will permit, and then conserve their business as an auxiliary for the church in the carrying out of her spiritual program. This may sound like an easy thing, but it is really a very difficult one, as the experience of many show. Men are willing to give to God what they do not possess, but they are loath to part with the little that they actually have. And they find it difficult to pay their tithe and make their offerings in keeping with the increase of their income, but this is a practical test of consecration.

Do you give as much proportionately to the work of God now as you did when your income was less? Remember that the proof of your liberality is not in the amount you give, but in the proportionate amount that you have left.

We may not always be conscious of the presence of the Holy Spirit in our hearts, but we may always be confident of His presence. "We walk by faith, not by sight." But if we maintain this unbroken confidence, He will at least occasionally make us conscious that He is within.

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## Why Call It a Second Blessing?

By REV. C. W. RUTH, Evangelist

**A**SIDE from the term "sanctification" there is perhaps no other term used to designate Christian experience that is so objectionable and offensive to a certain class of religionists as the term "second blessing." The person desiring to avoid the offense of the cross, and the reproach peculiar to the preaching of holiness, will invariably avoid the use of these terms, and refer to the subject as "the higher life," or "deeper work of grace," or "full salvation," etc., and may be heard to say, "It is not a question of blessings: it may be the first, the second, or the forty-second blessing." They will then proceed to tell us that they have not only received a second blessing, but "hundreds of blessings." To such we reply, "If you have been fortunate enough to receive 'hundreds of blessings,' you certainly should be quite willing that others should receive the 'second blessing.' It would seem to be in rather bad taste for a person to lay claim to 'hundreds of blessings' and then become impatient when we insist on having 'the second blessing.'"

When a person speaks thus, it becomes necessary to inquire, "Where do you begin to enumerate your blessings?" As a matter of fact, a sinner might say he had received "hundreds of blessings:" and so he has,—particularly, temporal blessings,—*genuine blessings*. But the Christian is accustomed to speak of his experience of pardon, or regeneration, or justification as the *first* blessing. And it was the first blessing that changed his heart condition, and his relationship and heart attitude toward God. All the previous blessings found him a sinner and left him a sinner. While regeneration certainly was a blessing, it also was a work of divine grace that marked a crisis and epoch in his life, in that it transformed him, and changed him from a sinner into a child of God. Hence a person may have "hundreds of blessings," and yet not have what might properly be termed the "first blessing," which changes his heart and life.

So in like manner, a Christian may have "hundreds of blessings"—both temporal and spiritual,—and yet not have the "second blessing," which delivers the soul from indwelling sin, and restores it to holiness, which as Mr. Wesley has said, is "the second blessing, properly so-called."

As Dr. Chapman, in a recent issue of the HERALD OF HOLINESS, has so forcibly, and clearly stated, "Since the Bible and the Christian testimony of the ages unite in teaching that men must be justified before they can be sanctified; and yet, since that holiness which is defined as perfect love is the standard and requirement of God here and at the Judgment, *there is no way for anyone to preach holiness intelligently, scripturally, and practically, [so that people will get it], except to preach it as a work of grace to be wrought in the hearts of believers subsequent to justification . . . And this constitutes a 'second blessing, properly so-called.'*" (Italics ours.)

While we readily admit that the term

"second blessing" is not a Bible term, we insist that the Bible teaches the equivalent,—that which means a second crisis in Christian experience, and can mean nothing other,—hence we fail to see any reasonable objection to the use of this term. There are many other terms in constant use among Christians, which, technically speaking, are not Bible terms:—Such terms as "the new birth," "change of heart," "immersion," etc., but having the equivalent,—that which these terms signify,—there can be no reasonable objection to the use of such terms.

Some will admit that perhaps others may have received the grace of entire sanctification as a second blessing, but insist that they themselves received all at the time they were first converted. Again, we would insist that since God does not have numerous ways of converting the soul, and that since He does not do things contrary to His word, but moves according to certain fixed laws which He has himself instituted,—in the spiritual world as in the material universe,—we know that in the very nature of the case, the person who makes such claim is necessarily in error; while we would not doubt nor question his sincerity, we would insist that he is mistaken. The fact is, such persons never thought of professing the experience of sanctification until they heard it preached as a second work of grace, or perchance found themselves cornered in a second blessing holiness meeting.

But still the inquiry persists, "Why must it be a second work of grace, or a second blessing? Why might not the Lord sanctify a person when He justifies him?" Just why God does certain things in certain ways we may not always be able to explain: especially, when He has not told us. We know that

God *could* do many things that He does not do; and if it were simply a question of power, and according to His will, we doubt not He could justify and sanctify a person simultaneously: but such is evidently not His plan. We may give several reasons, as it appears to us, why He did not sanctify us co-etaneous with regeneration, though we do not know that these were His reasons. Suffice it to say, It is not His way: and His way is best.

Had He sanctified us at the same instant He justified us we could have had no intelligent appreciation of the same, for the simple reason that we had not felt or known our need of the same, nor besought Him to do it. What we needed and desired as sinners, was the forgiveness of the sins we had committed, and release from the guilt and penalty of the same; and I judge that was about all most of us could attend to at that time. Had God revealed to us the depth of depravity in our natures at the same time He revealed to us our guilt and lostness, the disclosure would doubtless have driven everyone of us to utter despair. But after we had peace in our hearts, and then came to see our need, and God's will concerning us, we could, at least in some measure, appreciate the importance of such an experience, and intelligently praise and thank Him for the deliverance wrought.

Or, perhaps another reason WHY He did not sanctify us at the same time He justified us, was due to the fact that we could not pay the price, and comply with the requirements or conditions whereby this experience may be obtained. A sinner must surrender and repent, in order to obtain pardon; but in order to obtain the grace of entire sanctification one must present himself as a "living sacrifice," upon the altar of God, in an unconditional irrevocable consecration of his all, and "walk in the light," in order that "the blood of Jesus Christ, His Son," may cleanse from all sin. The sinner could not present himself a "living sacrifice" seeing he is "dead in trespasses and sins;" nor could he "walk in the light as he is in the light," seeing he is yet in "darkness;" not until AFTER he is "quickened" into newness of life, can he present himself a "living sacrifice:" and not until after he has passed out of darkness into light, can he walk in the light,—and thus meet the conditions upon which a person is sanctified.

Or, perhaps still another reason WHY God did not sanctify us at the same time He justified us, was due to the fact that the work of God inwrought in these two experiences, is antipodal,—directly opposite. In justification our spiritual nature is *quickened* and made alive; in sanctification our carnal nature is *crucified* and put to death; the one a making alive process, at which time we "put on" the new man, the other a crucifixion, at which time we "put off" the "old man" (Rom. 6:6; Eph. 4:22-24).

But whether these are some reasons WHY God does not sanctify us when He first justifies us, we cannot tell. Sufficient to know that He did not sanctify us when He converted us; and that it is contrary to His

### CHRIST ALONE

By WM. J. BENNETT

*Come Holy Spirit, heavenly Dove,  
Within my heart Thy fulness prove  
And wholly claim it Thine;  
Reveal the Lord of Glory there  
And dwell within, no rival share  
This temple made divine.*

*O could I feel the sacred flame  
And in Thy rapt embrace remain  
An object of Thy love,  
I would, my soul infused by Thine,  
Proclaim Thy wondrous grace divine,  
The depths of Jesus' love.*

*Into the trying place of prayer  
I find my Lord alone is there  
To whisper of His love,  
I worship and adore His name,  
He tells me I, through Him, can claim  
Perfection from above.*

*Savior of love, thou spotless Lamb!  
Now Thou art mine, and Thine I am;  
Ineffable delight!  
My soul is swallowed up in love,  
And lost in worship of my God,  
His breadth, His depth, His height.*

*O wondrous joy! O grace divine!!  
Incarnate love, supremely kind!  
Thou hast for me atoned;  
No more the path of sin I tread,  
The world, the flesh, forever dead!  
And only Christ enthroned.*

word, and contrary to His plan, and contrary to the laws governing spiritual experience, and contrary to universal Christian experience, and therefore unscriptural, illogical, and impracticable. Only such as have sought and found the experience of sanctification as a

"second blessing," or second work of grace, subsequent to regeneration, can sustain their experience scripturally, declare intelligently what sanctification has done for them, and lead others into the experience.

INDIANAPOLIS, IND.

## The Ministry of Intercession

By EVANGELIST J. A. KRING

*"Therefore he said he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them" (Psalm 106:23).*

HERE is a place in the Church of Jesus Christ called the room of intercession; this place is entered by none except God's own dear people; the blessed Holy Spirit is the agent who inducts the intercessor into this holy place, teaching him what to pray for, and how to pray. The hope of the world lies in the ministry of intercession and the preaching of a full gospel. God is looking for intercessors and because He finds so few who will give themselves to this most holy of all Christian activities, He is amazed and wonders.

A careful survey of Old Testament characters and New Testament saints will reveal that prevailing prayer as a fundamental fact is interwoven with the history of the human race from the beginning of the world. The law of prayer is higher than any "natural law," so called. It is a supernatural force above all the powers of the human body, will, personal magnetism, gifts and talents. It is the mightiest weapon of God's mightiest soldier.

The Bible is also quite clear on the qualifications that one must possess, in order to fill the place acceptably and do the work efficiently, as appears in the following scripture: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart" (Psalm 24:3, 4). This makes it clear that one must have clean hands (that is, his outside life and the relations that he sustains in the domestic, social, business, political, educational, and church circle, must be morally and religiously clean), and he must have a pure heart (that is, the "Old man" of sin, with all his unholy brood must be removed, through the second application of the blood of Jesus) and his heart filled and overflowing with divine love. And it is quite evident, that, if one possesses and retains such qualifications he must walk in every ray of divine light that shines from God's word upon his pathway. Then, and not until then, can one approach God with a holy boldness, and a full assurance of faith and in substance say, as did Charles Finney, "Lord, thou knowest that thy servant is not in the habit of being denied his petitions."

But this is not all, for there is a price that one must pay, as well as qualifications that one must possess, in order to engage in this most blessed and holy work. In fine, it will cost you something to become an intercessor. The mention of a few items here may not be out of place. One is utter abandonment to the Holy Spirit, placing your intellectual, emotional and volitional energies at His com-

mand, and like David, having your heart fixed, that you will obey Him on every line regardless of the cost. And when you really take this step, do not be amazed when surprises come, for they are as certain as the sunshine and the rain. Another is a separation between you and everything that hinders, and a turning away from every questionable thing that might interfere. This leads to the question of self-denial, a thing that most of us have a tendency to avoid, as it seems to be our custom to follow the path of least resistance. Added to this is a patient waiting on the Lord, which in this day of a high nervous strain, this "a mile a minute" age, seems to be almost a lost art. It is still very important to take time to be holy and to take time to wait on the Lord. Once more, the cost of intercession appears in the actual suffering in body, soul and spirit, when one really travails in birth till sons and daughters are born into the family of God. One cannot pass through such an experience without mental disturbance, soul burden and spirit anguish. And yet it is the God ordained method, without which healthy, robust converts cannot be produced, for the divine command is, "Be in pain and labor to bring forth, O daughter of Zion," with the promise that "As soon as Zion travailed, she brought forth her children." Surely there is wisdom in following the God-ordained method of operation, the process of building up His work, and the way of attaining the desired results.

Another feature of prevailing prayer is seen in the effect that it has on God, yourself and those for whom you pray. As to the first, God will be moved upon to do things and to perform acts that otherwise He would not do, as is seen in the case of Moses when he was pleading with God to spare ancient Israel. God had told Moses to let him alone and affirmed that He would destroy that rebellious people and use Moses to raise up a stronger nation, when, lo, in response to that mighty hero of prevailing prayer and faith, God granted his petition, the nation was spared and the awful calamity was averted. As to the second, this holy exercise will enlarge your vision of the love and goodness of God, the gentleness of Jesus, the tenderness of the Holy Spirit, and bring you into a deeper sympathy with men in the issue of their sin, sorrow and suffering. It will enlarge your courage, feed your faith, deepen your piety, and increase your love for God, His work and His people. It will help you to individualize and personally utilize more of the divine life, divine love, divine intelligence and divine power and glory. It will give you spiritual force to control your propensities, to regulate your energies, to strengthen your will and to purify and ennoble your senti-

ments. And if persistently followed it will produce in you that heroic, soldierly, saintly and pious type of character that graced the church of the first century of the Christian era. As to the third, the unsaved people for whom the Spirit gives you liberty in prayer will be smitten with conviction and made to feel their lost and ruined condition and guilty distance from God; and if they yield to this holy influence they will be enabled to repent and believe and receive His pardoning love and regenerating grace.

BILLINGS, MONTANA.

## The Christian's Responsibility

By V. MAY DORMAN

THE so-called Christian who boasts of his unbelief in future punishment and in the miraculous in the Bible reveals a short-sighted vision of soul. He has yet to become acquainted with the Christ of St. Paul and the apostles. If he has Christ's Spirit working within, he has the light of that Spirit shining upon Christ's words and works. Otherwise he "may think that he loves Christ and be sadly mistaken. His Christ may be a false Christ, a figment of his own imagination, a liberalistic Christ who will save all men on their own terms, or a fragmentary Christ with justice and all the sterner qualities omitted. There is many a nominal, but only one real and saving Christ. Hence tests are required to prove whether we are really obedient to the true Christ."

Obedience to the command, "Walk while ye have the light, lest darkness come upon you" is the test that we are following the true Christ. In the language of George Muller, "Whosoever will promptly follow whatever light God gives, without regard to human opinion, custom, tradition, or approbation, will learn the deep meaning of the words: 'Then shall we know if we follow on to know the Lord'." Disobedience at this point means inadequacy of faith and light, therefore the unbelieving soul cannot hear the sound of a going in the tops of the mulberry trees, nor see the sun standing still, nor the oil and meal multiplying, nor the ax floating, nor the water in the vessel made wine. There must be a Samson who killed Goliath, and not a David with a stone in his little sling. There must be a repugnant fountain filled with blood, and not the sacrificial death, the plentiful grace and abounding hope for the sinner into which his guilty soul may plunge and wash away its guilty stains.

The time was when the church sang lustily, "There is a fountain filled with blood." But today there are those who would away with this Spirit-breathed hymn. How greatly the Holy Spirit convicted my young heart during the singing of this hymn! And later how our hearts burned within us as we sang it around the family altar! Let us not be afraid to sing it. God owns and honors whatever is of his own order. Truly the eyes of faith see beyond those or reason.

As miracle belongs to the supernatural, there is no miracle without a spiritual apprehension, there is no spiritual apprehension without faith. Only the soul illuminated by faith is "capable of recognizing the finger of God in certain given facts." "Faith is a certitude without proof. Is its point of departure intelligence? No. Thought may shake or

strengthen faith, it cannot produce it." Hence we have the thinker without inward understanding who fails to strengthen faith in the supernatural and in future punishment, and therefore to lift men out of sin.

While out walking with a friend, Carlyle met officials leading a murderer to execution. "If they only did what they ought to," said Carlyle, "they would not at least hang that man alone, but they would go also into this town and get the best man in the place and hang him also." Astounded, the friend exclaimed, "How can you say that?" "Because," answered Carlyle, "If he was half as good a man as he is supposed to be, he never would have that other one sink so low." How great and serious is the Christian's responsibility in believing the truth, and in his warfare against sin and Satan!

Without faith in the real, whole, living, saving Christ, the dynamic Christ of the Bible, and in all his words and works, and a close following of his lead, and all the new theology and all the new knowledge of the so-called new day will mean only poverty and narrowness of soul in the sense of great depths of the divine and great burdens for the lost.

Close, intimate divine fellowship—the fellowship of perfect love—knows no weakening or destructive doubt in the instruction and incitement of the Holy Scriptures.

PASADENA, CALIF.

## The Work of the Ministry

By EVANGELIST W. R. CAIN  
(Eph. 4:12)

THE above caption is inseparably related to the immediate context which refers to the most perfect development of the Body of Christ, which is an impossibility except a true foundation is laid. To be specific, we are hearing it said, "Dispense with the negative side of preaching and present the positive." To analyze, this means get people saved and sanctified on half-way terms (Get them saved and sanctified before they know it).

Suppose we illustrate by using the following: "Except ye repent, ye shall all likewise perish." Is repentance all positive, or doesn't it mean, "Bring forth fruit meet for repentance?" Doesn't the Word of God say, "Prepare ye the way of the Lord, make His paths straight?" In other words, "get ready to be converted?" Thus regeneration is preceded by preparation. Two things are conspicuous in 2 Cor. 6:14-18. The first is, "Be not unequally yoked together with unbelievers," and the other is, "Come out from among them." Thus, two classes of people are addressed; namely, those who are not yet entangled, and those who are. To the one, the command is, "Stay out"; to the other, "Come out." Then the eighteenth verse is the promise based on those two conditions. Therefore, how can we refrain from specifying conditions, and yet anticipate salvation?

Let us illustrate concerning preparedness for sanctification, using Eph. 5:11-17, and note verse 11—"Have no fellowship with the unfruitful works of darkness, but rather reprove them." The word, "Reprove" means expose and denounce. Then follows, "Be

filled with the Spirit." Another apt illustration is 1 Thess. 5:22-24; the 22nd verse reading, "Abstain from all appearance of evil," which must be complied with if entire sanctification is to be realized. "Unfruitful works of darkness" and "All appearance of evil" are collective expressions and need to be analyzed, when the itemized or component parts will inevitably come to the surface, and it will be seen what is necessary in order to be wholly sanctified. The "Late frost" and "Dead goose" theories are too flimsy for intelligent consideration. Sinners must forsake their sins or never be pardoned. Converted people must "Abstain from all appearance of evil" (not evil, but the appearance of it), or it is useless to seek to be sanctified. But must we do no preaching on "Appearance of evil"? The Scriptures are both negative and positive—doubtless as much one as the other. The Decalogue is both negative and positive. Note such statements as, "Abhor that which is evil . . . cling to that which is good," and "Ye that love righteousness hate iniquity." We do not believe Catholicism has any more subtle propaganda to keep people in ignorance than for the holiness ministry to anticipate either of the two definite and distinct works of grace without stating both the negative and positive terms. Thousands professing conversion have never met all the conditions. The same is true with reference to entire sanctification. They have been "counted," but all the more tragic. In God's estimation it is impossible to railroad seekers across the Red Sea or over the River Jordan. The seeker should have time to think (an experienced evangelist used to say, "Soak"), meet conditions, exercise faith, and pray through, for no one can know where he is unless he receives the witness of the Spirit.

The Holy Spirit is far from saying, "Develop the unborn material," for that couldn't mean anything else than the development of sin. Neither does the Holy Spirit say to develop carnality, for that would increase the magnitude of the peril. God does not build any carnality into the Body of Christ. Sins have to be exposed, denounced, and forsaken. So, likewise, carnality, and the best way to expose carnality is to expose its subtle traits.

WICHITA, KANSAS.

## Why the World Rejected the Christ

By REV. R. H. M. WATSON

TO those who know the Lord and enjoy His presence and companionship, it is most remarkable that all men are not touched by the preaching of His gospel. But some of us can remember when we were among the lost, and not so much disturbed nor concerned about ourselves.

The reason why the multitudes who hear the Gospel, reject the Christ, can be given in two words: ignorance and selfishness.

First, ignorance is holding back some of the most intellectual, and some of the most noble. This may seem like a contradiction, but let us remember that "The world by wisdom knew not God." Men may be ever so intelligent, and highly cultured, and yet be ignorant of this wonderful life hid with Christ

in God. Multitudes are in the church today who have never learned this lesson, and ministers spend long years in the ministry without ever learning this blessed truth.

If each individual in the United States could know today what Jesus would mean to them: the sweet peace of pardon, the glorious personal presence of the Spirit, a nation would be born in a day. Ignorance is shutting the multitudes out.

Not only are men ignorant of the blessedness of salvation, but they are ignorant of God's mighty power to save and to keep them from sin, and they know (some from sad experience) that they cannot keep themselves from evil. A professional man of great prominence, in conversation with the writer, while under deep conviction, confessed that he lived a very corrupt life. He said he had tried many times to reform; had made many good resolutions, but had broken them all. He condemned himself most severely; said he was unfit to be classed a gentleman; yet he was in complete bondage to an evil, that even destroyed self-respect. What was his trouble? Ignorance. He held diplomas from two great institutions of learning, but he was as ignorant of the power of God to save as a heathen.

Selfishness is the next cause for men rejecting Christ, and it operates from two main sources: First, a demand to obey popular opinion, which fills the heart with a desire to obey, and a fear to disobey. A desire to be popular has slain its millions, in the Church and out of it. Jesus said they loved the praise of men more than the praise of God. Second: Lusting for the pleasures of sin. It is true that sin affords pleasure, but it does not afford peace; and there is a bitter in all of its sweetness and a sting in every joy. How often is the cup of pleasure rung from the lips of the youth, and dashed at his feet. The expected pleasure of sin, shines brighter in the distance. The thrones surrounding its flower are hidden by its foliage. If that wayward girl, who was lured away by the false colors of Satan's flower garden, could have looked just a little farther and have seen the door of society slammed in her face and a cold heartless world laughing at her downfall, she might have escaped her ruin.

While we admit that there is some pleasure in sin, we submit that it is largely imaginary. The greatest pleasures in sin are always a step farther, and its way leads to the eternal pit of damnation.

The boy in taking his first drink does not see the gutter, the poverty, nor the shame. The gambler thinks only of winning, and the adulterer the pleasure of the moment. Suicides increase as sin increases, because sin leads inevitably to despair. "We cannot bear these burdens alone." Oh if the sinner could know that there is so much more joy in salvation than all the world can offer, public preaching would be stayed almost for a time, and altar services would be continuous, and Pentecost would be present.

MERIDIAN, MISS.

The best thing about rights is that they are our own and we can give them up.—GEORGE MACDONALD.

There is no virtue in doing right in such a way as to lead others to do wrong.—HENRY F. COPE.



# NEWS FROM THE FOREIGN FIELD

"Go Ye Into All The World"

## LIFE AT A MISSION STATION

By REV. C. S. JENKINS

**W**E begin the day with prayer, then plans are made for the day's work. Following this we have breakfast, then the actual work begins. The early part of the morning is devoted to dispensary work. The following will give an idea of the cases we handle:

Here is a girl with a sore, perhaps four inches in diameter. Yes, she has been coming a long time; the sore is doing well, but it is slow. Here is a mother who wants medicine for her baby's eyes. Here is a boy who complains that his stomach pains: needs castor oil or epsom salts. We keep a large box of epsom salts on hand all the time. for generally the bowels are the cause of most of the sickness which comes to us. Natives always need it. A girl has stomach trouble, but it doesn't seem to be the ordinary kind. The symptoms might point to appendicitis. Hundreds of miles from a doctor makes this sound interesting. We give her some medicine and pray that God will heal her. The next morning she says that she is better. Here is a boy who had his finger bitten by a snake several days ago; it is badly swollen and infected. Want a tooth out? Go to the evangelist (native worker), he will extract it for you. That gives you a little idea of what the rest of the patients will be like.

When the dispensary work is over we take a walk around the mission to see how things are going. First we go to the house which we are repairing. They are putting on the grass. About 350 bundles are on hand with which to thatch. Today we must put medicine (poison) on the top of the walls so that when the white ants climb up the wall to eat the grass they, eating the poison, will take it to the queen and she will die and the ants will go to other quarters. (We heard that this was so; it remains to be seen if it works.) The work is going quite well, so I will go back to my room and see if I cannot put in a couple of hours on the language. We repeat about two lines and there comes a knock on the door. "Who is there?" "Hi mina." (It is I.) "Come in." "What's wanted, John?" "There is a woman outside who wants medicine." "But doesn't she know that she is to come early in the morning for medicine?" I go out. "Mother, why didn't you come early?" "Went to my garden." "Well, today I will give you the medicine, but if you come again after hours I will refuse." We have to insist that all the people come at one time or we would have to give out medicines all day.

Back to the study. A knock! "Come in. What's wanted?" A woman appears in the doorway. "My husband sent me over to see if you would buy milk for a week, so that I could buy some cloth." "But, mother, your husband knows that I would like to buy milk from him all the time." It takes a long time to convince her that if we took milk all the time and paid him at the end of the month that she would get her money for the cloth. At last she consents to tell him to come over and talk the matter over with me. Just at this moment comes a man who wants me to sell him a lantern. He is told that the missionary doesn't keep a store and therefore hasn't any lanterns to sell. Then, will the missionary please buy one for him. We promise him that we will do as he desires. (By the way the lantern is still here and many weeks have passed.) Here comes a young man; I wonder what he wants. Will I loan him a hammer and saw and give him some nails; he wishes to make a door for his house. This request complied with, he goes away happy.

Here comes the evangelist's wife. "You want medicine, but don't you know that folks come early in the morning for medicine?" "Yes, but the baby began to be sick now." "Where is she sick?" "In her ears." "How do you know?" "She holds her ears and cries." So I put medicine in her ears. I am getting to be quite an expert on babies' diseases (at least some of the mothers seem to think

so). Now that I am at the dispensary again I will make some liniment, for we are nearly out. Just at this point my cook boy comes. (He bears the name of cook, but that is all there is about him that in any way resembles one.) He wants to know what I want for dinner. He is asked what is being cooked for the natives and is told that that will do. "What are you scratching like that for, John?" "I don't know." Upon examination I find he is covered with hen lice. My cook! After dinner, as the sun is very hot, we practice lying down for a little time; sometimes to sleep, but often to read. We have been resting about fifteen minutes when that which is never absent on a mission station comes, a knock. It has a significance on a mission station that it doesn't have in any other part of the world. Upon inquiry we find that some boys have come with thatching grass and want it measured and their tickets marked. The grass is short and not braided well. We tell them that they must do better or we will have to get others.

Will try and study a little now. I am informed presently that an evangelist has arrived with some of the women of his church, bringing food as an offering for the work of the Lord. It must be measured and he told what it is worth. We find that it is worth about \$6.00 We thank the Lord for this evidence of grace in the hearts of the people, and take courage. Now we must listen to the successes, troubles and other matters of this worker and have prayer with him. The work is going quite well but is hindered somewhat by the government forced labor. After spending a couple of hours or so with him he departs for his home.

A girl now appears who has recently been sold by her father. We find that she wishes to visit the home of the one to whom she has recently been sold by her father. "But do you remember that this is not permitted among the Christians when the future husband is still at home?" After a good long talk she sees that the whole thing is wrong and says that she is sorry and will tell her father that she doesn't want to go. If she refuses to go to the man to whom she is sold she will not be forced, as the government has decreed that no girl shall be sold against her will. Shortly after she leaves I see her father coming over the path. I say to myself, "Here comes trouble and I am in for it." I greet him and instead of scolding me he asks for medicine. It looks as if he might have dropsy. I give him a little medicine and tell him that only God is able to heal him and for him to repent and get rid of his sins. He says that he wants to. (They all say so.) It now has come time for the boys to have their tickets marked. Then comes supper; then a visit to the banana grove and garden.

It is now dark and everything will be quiet, so I will have time for some studying; have been trying all day. It has been so hot today that all my excess strength seems to be gone. I can't seem to get anything to stay in my head; it is like a sieve. I'll read the Word. Then a little time is spent with a recent "HERALD of HOLINESS," and some "New England Nazarenes" which came last week. Our hearts rejoice as we read of victories here and there. We are happier than ever to be a part of this great movement to "spread scriptural holiness over all these lands." As we kneel to pray we try to remember all the interests and the many individuals who have requested us to pray for them. As we lie down to rest our mind goes back over the days and we remember different ones with whom we have been associated in the years gone by. How rich are the thoughts of those who have helped us by their sermons, testimonies, prayers and lives! There is Milo, Maine, where we spent some precious years as pastor; then Plattsburg, N. Y., and Beverly, Mass., where we supplied for a time; there is Haverhill, Mass., Church, where we prayed through

and received the baptism with the Holy Ghost more than ten years ago now. How glad we are for these memories, but more glad for the privilege of being here on this lonely mission station. We haven't heard or talked English for weeks before wife returned. You may ask, "When do you preach?" We preach all the time. Jesus said, "As ye go, preach." So we preach, here a little and there a little; rebuking here, warning there, and comforting in another place. We back up the words which we preach as we live among the people. We have our preaching services, preaching tours, and village meetings. It all makes up the work of the Lord among this people. God bless you! Pray for us, even as ye do.

EAST AFRICA.

## GOSPEL LIGHT IN CHINA

By REV. A. J. SMITH

**A** FEW months ago I went out to an outstation to look after some important business. I got off the right road and when I stopped at a village to inquire for the place where I was going found that I was thirteen li out of my way. The noise of the motorbike immediately drew a large crowd of people around me. I planned on going right on after I discovered that I was far out of my way, but the people kept saying, "Preach to us, preach to us."

So I preached to them, and the Lord helped me. When I closed I asked how many wanted to believe in this Jesus whom I had preached to them. There were nine, and I took the names of three of the leaders. The following Sunday I sent a student from the Bible school out there to hold a service and help these men get converted. He went and had a good service, and they wanted him to come back and give them regular services every Sunday.

As a result, last Sunday we were asked to go through that village on our way home from a tent meeting to take down the idols in two homes. We sang several songs and the women from the Bible school preached to them. Then we went into the house, took the incense pots, the incense, the candle holders and broke them in the presence of hundreds of people who stood and watched with great interest what was going on. We tore the idols from the wall and made a clean-out that they will never forget. One large cloth idol, said to be very expensive, I kept to show to friends. You friends in the homeland, and we missionaries here, do not realize what it means for these Chinese to take their idols down. They have trusted in these idols all their lives, never knew any other way. And with their neighbors and friends standing by and looking on, to have that in which they hoped and trusted all these years taken away and destroyed, is no small matter. Pray for these Chinese Christians. They need your prayers. They, as well as we, have testings and persecution.

After the tent was taken down here in the City of Ta Ming Fu, the village people from Yueh Chai came with carts and got the tent. This is the first time the tent has ever been hauled without expense to the mission here at Ta Ming Fu. The Christians from that village wanted the tent enough to haul it themselves. The meetings are well attended and the results are very gratifying. The people come from the surrounding villages and the Lord is working in that territory as never before. We were out for the Sunday services and there were about fifteen with whom we prayed for salvation. We also have a school here and it did my heart good to hear the boys, who a year ago knew nothing of Christ or salvation, singing religious songs at the top of their voices. Thank God for the way the Holy Ghost is working upon the hearts of the people.

"True happiness is never superficial; the seed of happiness must be planted in the heart, or it will never grow into a goodly tree, whose branches reach to heaven."

## For All the Family

Conducted by Mrs. J. T. Benson

### THE SUCCESSFUL MAN WHO WAS A FAILURE AND THE MAN WHO FAILED BUT MADE A SUCCESS

(Concluded)

THEY were as good as their word for Margaret returned in some fifteen or twenty minutes to call them to the dining room. When they reached the door, Richard, Sr., threw up his hands. "A birthday supper! What a set you are for surprising a fellow!" he said.

It was indeed a family party upon which Tom Haggard had chanced. O, not at all like the very elaborate affairs of his own handsome establishment, but a festive occasion, none the less. The lights were shaded in little fluted cups of crepe paper, which cast a rosy glow over the room. There was nothing costly in the way of silver or china on the table yet it looked very pretty.

There was a large bowl of the fragrant white and purple lilacs in the center and a little pile of tissue wrapped parcels lay at the father's place. "Julia, it seems a shame that I should stumble in on you tonight," began Tom. She smiled, laying a friendly hand upon his arm, "Why Tom, you stupid fellow, can't you see that your presence is the crowning touch of our little party, and makes it quite perfect for Richard?" she asked earnestly. "Why, I believe I do," he said smiling back at her, the last doubt as to his welcome gone.

The girls conducted their father to his place, and they all sat down amidst much laughter, while he proceeded to untie his birthday gifts. They were not expensive: hand-made handkerchiefs with embroidered monograms from his wife and daughters, a tie from Dick, Jr., and a pocket pencil from Frank. But he was genuinely pleased with them and must examine and say something about each one. And when he put the pencil in his vest pocket saying, "Just the thing I needed, son," Frank colored with pleasure, for the little present had been bought with money he had earned himself. Tom Haggard was touched by the little scene. He had forgotten that families had simple kindly little celebrations like this. They certainly had nothing like it in his home. O, his wife always bought a present for his birthday, a silk umbrella, a new stud or scarf pin, things he didn't need. And when the others had birthdays, well it was only a time when he was expected to dig a little deeper into his pockets to pay for something his wife or daughter had selected for themselves in the way of jewels or furs. Just a few months back, there had been an unpleasant scene with his eighteen year old son because he had refused to buy the boy a car of his own for a birthday present. What is it that makes families so different about these things, he was wondering, when Richard's voice saying grace over the food they were to eat, recalled him to himself. It was a good supper. There were broiled chickens, her first young spring broilers, Julia told him, and several vegetables, hot and deliciously seasoned. There were little crisp rolls too, and old-fashioned peach pickle and home-made jelly and Tom found himself eating with an unusual keenness of appetite.

"Some treasure, this cook of yours. Keep your eye on her, or you may find her missing when I leave," he said to Julia.

She laughed. "I cooked this supper myself, with the help of the girls. We do our own work all the time," she explained.

Tom was amazed. He had not supposed women did their own work these days: that is, women like Julia, who had not been used to it before she married.

Margaret and Helen cleared the table for dessert, doing it with a grace and ease which was very pretty, Tom thought. His own daughters, used to the service of a butler, would have considered it a menial task. The birthday cake was set before Richard, and each one present took part in the

ceremony of blowing out a lighted taper and making a wish for his happiness.

In the living room, when the meal was over, the young people presented a little program they had prepared. Helen played a violin solo and her sister accompanied her on the piano. Both played very well and Richard explained to his friend that whatever sacrifice it might mean, they had managed to give the children good schooling, with music lessons for the girls, both of whom had real talent. Then Richard, Jr., read a little original poem, composed for the occasion, which was followed by a song from the four of them. Their father listened with evident pleasure and pride, which was very natural, Tom thought; any father would be proud of such boys and girls. The young people had some studying to do, but before they left the room Richard took down the Bible and had family prayers. All listened quietly as their father read from the Word, and all knelt as he led them in prayer, thanking God in a simple earnest way for His many blessings, and the path in which He had led them.

After awhile Julia went to Frank's help in his English lesson and the two friends had a pleasant, quiet hour together.

Tom Haggard looked about the room in which they talked. There was nothing fine in it: the rugs were a bit worn, the furniture old, and yet it presented a charm which appealed to him. Was it the cases full of well used books across one wall, the little stand filled with music, the comfortable old-fashioned chairs with slip covers of gay cretonne, the thin freshly laundered curtains, the pots of ferns and blooming bulbs on the window ledge? It was all of these and more. It was the atmosphere of love and thoughtfulness; the sturdy spirit of making the most of circumstances, so that culture and refinement and development of mental as well as spiritual powers had been grasped and possessed in spite of obstacles. It was home in a true sense of the word. And Tom Haggard suddenly realized that it is possible for a man to buy a handsome house for his family to live in, and yet have utterly failed to provide a home for them.

"I am so glad you got your chance out in the big world," Richard was saying. "I suppose many of the old boys would consider me a failure. Certainly I have not made very much of a success financially, and very naturally, I regret that sometimes. Yet I am a happy man, for I have Julia and the children, and while we have had to struggle with many a problem, I sometimes think it has only brought us closer together."

"Dick," said Tom rather vehemently, "don't ever use the word failure in connection with yourself. I confess that the thought was in my own mind when I found you in the same unpretentious business in the same old place. It was in you to do big things if you had had the opportunity and I felt sorry for you, sorry that life had used you rather hard. But I have changed my mind since coming into your home. Why man, any fellow who has the home and family you have is what I would call, well, a *tearing down success*. Your boys are fine: there is the making of real men in them because they haven't been spoiled by over-indulgence. Your daughters are about the dearest things I have seen in years, so sweet and gay and yet so womanly. As for your wife, well it would take the words of Solomon to do her justice. Wasn't he the one who described a good woman, saying that her children should rise up and call her blessed, and the heart of her husband trust in her? Well, that's Julia. You are a rich man, Dick Burrows. You own things which the wealth of this world cannot buy, things which I have missed because I have been too busy piling up dollars. Perhaps, my wife could have made a true home for us if I had helped her. But I didn't. I have just given her more and more money as my prosperity increased, and homes, of course, can't be built up merely of money. I am afraid she is rather spoiled for the

business of home making now; she is used to an establishment, you see. My children are spoiled too; whatever abilities they may have is smothered out by having pretty much what they want and having it come too easy. I don't know whether they will ever amount to much. I am not sorry for you any longer. I'd give anything on earth to have made the real success that you have."

Julia came back into the room at this moment, and Tom stood up to go. Richard was to drive him to the hotel and after goodbyes were said the man who had discovered that he was a failure in spite of apparent success, and the one who had made a success of life in spite of failure, went out together.

### WAS THIS MAN A FAILURE?

I heard a lady say that her father's life was a great disappointment to him. He was a man of energy and ability, a college graduate with a well trained mind. His great desire was to make money, not for himself, but that he might give his family the things he wanted them to have. But somehow financial prosperity didn't come. Other men piled up fortunes that were not as capable or industrious as he was. As the years went by he formed the habit of speaking of himself as a failure. "And I grew up with the idea that he was, because I had so often heard him say so," said the lady. "But he was devoted to his children, and having a really fine mind, took a deep interest in our studies and read a great deal with us. We lived in an atmosphere of books. And since he was not able to indulge us in many things we wanted, we had to learn how to do for ourselves and make a little money go a long way. After I was married and my father was getting to be an old man, I came to see things more truly."

"Why did you ever put the thought in my mind that you were a failure?" I asked him. "Any man who provides a roof, food, clothing, education and training for the young lives in his care; who helps to make a home life for them, and does his part toward sending them out in the world to be upright, useful, God-fearing men and women, that man is not a failure. His is the biggest kind of a success."

She was right about it. We are accustomed to speak of our great financiers, bankers, merchants, captains of industry, as successful men. But if we knew the truth about it, there are thousands of men in this country who have had to make a home, rear and educate children on a moderate salary who have made a real success of life, such as these others have never dreamed of. Isn't it a blessed thing that a person doesn't have to be rich to be successful? For if we love God, make our homes what He wants them to be, rear our children in the nurture and admonition of the Lord, we are victors, no matter what the problems have been.

### JEWISH FAMILY LIFE

Through all the centuries the chief glory of Judaism has been its family life. Israel's entire social structure was built upon this institution as its chief corner stone. Jesus accepted the teaching of the Old Testament regarding the homes. For he devoted fully thirty years of His brief life to the faithful discharge of duty towards parents and younger brothers and sisters. In other words, He did His part toward making and supporting a home for the family of which He was a member.

### 'NO HOME LIFE

Ninety per cent of the I. W. W.'s move constantly from place to place, never having a home. Does this fact account for them?

"The destiny, the greatness of America lies around the hearthstone. If thrift and industry are taught there, and the example of self-sacrifice oft appears; if honor abide there, and high ideals; if there the building of fortune be subordinate to the building of character, America will live in security, rejoicing in an abundant prosperity and good government at home, and in peace, respect and confidence abroad. If these virtues be absent there is no power that can supply these blessings. Look well, then, to the hearthstone. Therein all hope for America lies."—CALVIN COOLIDGE.

# Nazarene Young People's Society

"Let No Man Despise Thy Youth"

## DISCUSSION OF N. Y. P. S. TOPIC FOR JUNE 7

By D. SHELBY CORLETT

### Divine Guidance

Scriptures: John 16:13-15; Rom. 8:14; Psa. 73:14; 119:105; Acts 16:6-10.

It is evident from the Scriptures that it is the purpose of God that His people should know what they ought to do, not only in the important crises in their lives but also for the ordinary duties that come day by day. If this is His will, it is our privilege to enjoy this guidance.

### I. THE IMPORTANCE OF DIVINE GUIDANCE.

We are travelers through an unknown land. We need a guide who knows the way to guide us. We are going this way only once and a mishap would be irreparable. The time in which we must travel is limited so we must not waste time in seeking the way alone or night will overtake us before we have reached our desired resting place. God has promised us guidance and assures us of His care of us as we travel through this land in which we are pilgrims and strangers. "Thou shalt hear a voice behind thee, saying: This is the way walk ye in it," and many more promises of similar character are given for our encouragement. We are called upon to choose between different courses in life and as "There is a way that seemeth right unto a man, but the end thereof are the ways of death;" (Prov. 14:12) it is important that we have a Guide to lead us in our choices. We note:

1. It is God's will to guide His children. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Psa. 32:8).

2. It is His purpose to make known his will to us. "Wherefore be not unwise, but understanding what the will of the Lord is."

3. It should be our purpose to know God's will for us.

### II. God's METHOD OF GUIDANCE.

1. By the Holy Spirit. John 16:13-15; Ezek. 36:27; Romans 8:14. We have at least four promised offices of the Holy Spirit for the purpose of guiding the children of God.

(a) "He will bring all things to your remembrance" (John 14:26).

(b) "He will teach you" (John 14:26).

(c) "He will guide you into all truth" (John 16:13).

(d) "He will show you things to come" (John 16:13).

2. He guides by the Written Word (Psa. 73:14; 119:105).

The general principles, precepts, promises and commands of God's word are directions plainly written out for our guidance in all of the ordinary affairs of life. The Psalmist well said, "through thy precepts I get understanding." And one thing is of great importance in this connection, that is, the Holy Spirit never leads contrary to the revealed will of God.

3. He leads through sanctified judgment (or common sense) (Phil. 1:9).

A clear case is given how God may proceed unto guidance in judgment in Acts 16:6-10. "Note, (1) they were forbidden of the Holy Ghost to preach the Word in Asia: (2) They assayed to go into Bithynia, but the Spirit suffered them not: (3) A vision appeared to Paul in the night; and (4) putting all these things together, the Spirit's prohibition, the Spirit's withdrawal, and the Vision, 'they assuredly gathered that the Lord had called them to preach the gospel in Macedonia.' Now the expression 'assuredly gathered,' represents a process of judgment in putting things together, weighing them, comparing them, relating them and reaching a conclusion from them. And this is what is proved—'The meek will He lead in Judgment!' (J. H. Smith.)

4. Through the testimony of others and the preaching of the Word.

The Lord sent Ananias to Saul—Peter to Cornelius—Philip to the Eunuch; evidently for the purpose of carrying out His purpose for each. So we should have our spiritual ear open to the leadership of the Spirit through the testimony of others and the preached word.

5. He guides through His Providences.

If impressions come to our mind, however strongly they impress us, if they are of the Lord He will open the way to carry them out. We may be reasonably sure that God does not call, lead, or impress us to do something and then close the way for the carrying out of that call. We should be just as susceptible to the leadership of the Spirit when "the Lord blocks the way," or "Lets something come to prevent it"—as we are to walk in the way as He opens it. Make sure that if God wants us to do something, He will make it plain what it is, and in His providence open the way for us to do it. Don't make a god of your feelings and follow every peculiar impression that comes to your mind.

### III. HINDRANCES TO GUIDANCE.

1. Predetermined action on our part. Having our minds made up before inquiring of God. Jehoshaphat in his alliance with the king of Israel did this, and was reproved by Elisha (2 Kings 3).

2. The mind of the child of God being confused by the Devil. He transforms himself into an angel of light to deceive the very elect, and if he can bring reproach on God's cause by having us take his voice for the leadership of the Spirit he will do it. Thus we are told to "believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world" (1 John 4:1).

3. Coming to a hasty conclusion hinders guidance. Samuel would have anointed Eliab instead of David, had he not waited for a revelation from the Lord about the matter. His personal judgment and experience inclined him to Eliab until God spoke (1 Sam. 16:6, 7). When David told his thought of building a temple to the prophet Nathan, a splendid man of God, the prophet said, thinking it was an excellent plan, "Go, do all that is in thy heart; for the Lord is with thee." He answered on general principles, but out of his own judgment. When the prophet got quiet that night God spoke to him and gave quite a different view of the situation, and Nathan was obliged to go back to David and correct the impression he had left (2 Sam. 7).

4. The most subtle hindrance, perhaps, is leaning to our own understanding. Hence we have the Scriptural admonition, "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5).

"In all thy ways acknowledge him, and he shall direct thy paths."

## N. Y. P. S. KANSAS DISTRICT

The Southeastern Kansas Group rally of the N. Y. P. S. was held at Coffeyville, Kansas, April 30 to May 3, 1925. The meeting was called to order by Mrs. L. W. Hall, chairman of the Southeastern Group, who gave the address of welcome, Brother E. L. Askins giving response. We were also favored with special song, which was followed by prayer, and Brother L. E. Wright, Neodesha pastor, brought us a very stirring message on the parable of the "Ten Virgins" and God gave us a good altar service. Friday morning services were opened at ten o'clock with our District vice-president, Mr. Holland London, in charge, and must say he is certainly capable of the office, and is an all round talented young man and our convention was certainly encouraged and uplifted by the two great sermons he gave us. We also had his father, Prof. A. S. London, with us and will state for every young person and pastor of this Group that we will never be the same after hearing his great soul stirring lectures

which will stay with us as long as we live. He was with us only on Saturday night and over Sunday, but certainly gave us three great lectures. On Saturday night he had for his subject, "The Task before us as Young People," and on Sunday evening for the young people's service, he talked to 105 young people on "The Elements of Success," his three main points being, "A strong arm," "A clear mind" and "A pure heart" which greatly encouraged all and in the Sunday night service he spoke on the great subject of making a man. We were all greatly benefited by this convention and God was with us and greatly blessed us all. One of the pastors on this Group said if he was able he would give a hundred dollars if his whole society could have heard Prof. London talk on Saturday evening. We are looking forward to a great work in this Group and ask the prayers of all N. Y. P. S. that there will soon be a society in every church in our Group. We had six societies represented out of the thirteen churches which shows there is a good work for someone. This is our first rally and we believe the Lord is going to do a great work for us in this District.—(Mrs.) L. W. Hall, President.

## N. Y. P. S. IN OKLAHOMA CITY, OKLA.

The N. Y. P. S. of the First Church, Oklahoma City, is pressing forward. God has graciously blessed us in every effort put forth.

Due to the co-operation of the various committees of our Society with the regular program committee, we have a varied outline of programs. On the second Sunday of the month the Missionary Committee has charge. Every two months the Evangelistic Committee conducts an evangelistic service. We also have a musical committee which renders a program every two months.

On Mother's Day a special program was prepared for our mothers. We feel that we, ourselves, were blessed in seeing them cheered.

God abundantly blesses us in our prayermeeting through the week. Souls have been saved, sanctified and called to the mission fields.

We are giving God all the glory and are trusting for a new church in the near future, to accommodate more young people.—Ruby Rogers, Corresponding Secretary.

## NEW MEXICO DISTRICT ASSEMBLY

The Twelfth Annual Assembly of the New Mexico District convened at Hagerman May 6th to 10th. Our beloved General Superintendent Dr. H. F. Reynolds, though nearing his seventy-first birthday, was never more blessed of God in his administrations than here. His unique way of presiding was very pleasing to the Assembly. He certainly gives the Holy Ghost the pre-eminence.

Occasional avalanches of glory broke in on the business sessions and the wheels of business would stop and give place to the manifestations of the Spirit. Our presiding officer said that he had never seen a larger number of seekers in proportion to the size of the Assembly than here.

The morning lectures to preachers by our General Superintendent were very inspiring.

Rev. Allie Erick, Rev. J. Walter Hall, and President W. H. Phillips of Hamlin, were present, and each brought great messages.

The educational anniversary Friday afternoon led by President Phillips, stirred our people, and a liberal offering was given for the Hamlin School.

Sunday was a great day. An old-time love feast opened at 9 a.m. following by a stirring message from General Superintendent Reynolds. The afternoon was occupied with a baptismal service in which several children were dedicated to God, a deacons' consecration service, a great missionary rally, at which Dr. Reynolds took the Assembly around the world, and barely got us back to Hagerman for supper.

At 6:30 the District Young People's Society rendered an excellent program, and the closing evangelistic message of the Assembly was brought by Rev. Allie Erick, which resulted in a large number of seekers and some finders.

Rev. John F. Roberts was unanimously re-elected District Superintendent, and he with the pastors, evangelists, and laymen of the District, are entering the new year with renewed courage and stronger faith to fight the battle of the Lord in this great western field. "The chariots of the Lord are twenty thousand, even thousands of angels," and they are all here on the New Mexico District right with us, so victory will be ours in the name of Jehovah. Praise the Lord!

W. A. HUFFMAN, Reporter.



# News and Notes From New England District

Under the impetus and inspiration of our District Assembly at Lowell, Mass., Apr. 15-19, we are pressing into another year with strong courage. God was with us at our annual gathering in sweet love and fellowship as well as salvation.

At this writing we are getting a vision of our great opportunity among the Portuguese people in New Bedford, Mass. Already quite a number have knelt at the altar seeking Jesus. There is every reason to believe that ere long a good church will be here to welcome all who come from the homeland to America.

After this meeting we go to Keene, N. H., with the assistance of Brother L. C. Messer to help our local church to get a new hold. Keene has had a struggling existence for years. The city is saturated with Unitarianism and unbelief, even Moody himself refused to accept an invitation to hold a meeting there. We must put our church on the map there or give it a decent burial. Pray for Keene. We will be there three weeks beginning May 31.

Following our campmeeting at North Reading we go to Springfield, Mass., a city of some 200,000 for a Home Mission campaign. We plan to stick until something breaks. There are other open doors and we intend to step in as God permits and by His grace intend to plant holiness in several centers this year. We covet your prayers for wisdom and unction from the skies.

*Yours for victory,*  
H. V. MILLER, District Superintendent.

## HAVERHILL, MASS.

The Lord has graciously put his seal on our work here since the Assembly. The Holy Spirit is overshadowing us with tender wooings, and gracious manifestations of His power and glory. We have had seekers at the altar the past two Sunday nights. Last Sunday night a young man who had been backslidden for more than two years, and going the way of sin, got back to God. Over eighty at both prayermeetings last week. Our God is for us, and we purpose to take on new territory this year and accomplish more for God and souls. There are battles to fight, and discouragements to face, yet we believe God is able for them, and us.—F. W. Domina.

## LEICESTER, VERMONT.

How God honors the faith of His children was verified here with our little band of Nazarenes at Leicester. We have just closed a most successful year both spiritually and financially. We have good congregations, and a number of souls have been saved and believers sanctified. We paid all three of the budgets in full raising more than double the amount of any previous year. We are looking for bigger things this coming year. Our God is able and gloriously helping, and our people are responding, Amen. "Faith, mighty faith the promise sees, and cries it shall be done." Our Sunday school has increased in attendance, and we have organized a Woman's Missionary Society, and we have a newly elected local Deaconess. Pray for us. We have a real Church of the Nazarene.—F. D. Reynolds, Pastor.

## HARTFORD, CONN.

We have just closed a very profitable revival meeting conducted by Evangelist Mable R. Manning. The meeting continued for only eight days. On the closing night we had a full house. Extra seats were brought in. The church was blessed and some new people reached. There were several people at the altar. Some were saved, others sanctified. We regret that Sister Manning could not have remained longer as the meetings were continuing in interest. We intend to push the battle harder than ever this year.—N. H. Washburn.

## PORTLAND, MAINE.

We are entering the new church year with hope and expectancy. A few Sundays ago we reached

our goal in Sunday school with 151 present, and for the last two Sabbaths we have been registering over one hundred present. Our prayermeeting is numbering between thirty and forty each week and are times of refreshing from the presence of the Lord. I never saw some of our folks getting ahead in their experience better than they are today. We are just installing a piano in our auditorium and contemplate making some other improvements on our splendid church building. We must see a better year this year than we did last, and to this end is our faith reaching out.—C. P. Lanpher, Pastor.

## MALDEN, MASS.

May 3rd was an excellent day. The gracious Spirit of God was richly poured out upon the people. We received thirteen members into the church, a portion of these came as a result of the revival campaign recently concluded with Rev. Geo. B. Kulp of Battle Creek, Michigan. Brother Kulp is a warrior of the old school, and certainly brings the rugged message of the gospel with power and effectiveness. The attendance was excellent; truth is attractive, and many sought and found the Lord. The church has a new vision of its possibilities and we propose to make this the best year of our labors here.—Orval J. Nease, Pastor.

## LOWELL, MASS.

The blessing of God is upon the Lowell church. In every department of the church there is vision and determination to push the work. The department now showing the most vigorous growth and containing the greatest possibilities for future advance is the Young People's Society. The leadership being discovered here is an argument conclusive in favor of young people's work. The missionary spirit is also a prominent feature of our work. God is giving us a few definite victories as we go in the salvation of souls. New faces are constantly seen in our Sunday services, and the glory of God very frequently bursts forth to shine resplendently in the hearts of the people, while real shouts of abounding joy impress us that the Lord is in the midst of His people.—E. E. Martin, Pastor.

## NEW BEDFORD, MASS.—Portuguese Nazarene Mission.

Last August God wonderfully opened the door for a two weeks' tent meeting among the Portuguese people of this city. Through the result of this meeting, we now have a Mission located in the very center of the Portuguese population, numbering 17,000 or twice as many as are in Brava. Our Mission is crowded at all services. At present we are holding revival services with District Superintendent Miller and his wife and expect to organize next Sunday. We have great possibilities here, for including the Portuguese from the Azores and Lisbon we have 40,000 altogether. Among them are some of the best doctors and lawyers. They need Jesus. And it is up to us to give them the Gospel. We covet your prayers for this work.—Benjamin M. Duarte, Pastor.

## NO. ATTLEBORO, MASS.

God's presence is upon our work and our confidence is in Him. We held a special week of services preceding Easter, preaching each evening on "The Events in Christ's Last Week." Wm. Bastow the blind song evangelist of Pawtucket sang to the delight of all, and attracted the largest audience we have had this year. There were eleven seekers during the week and our people took a new hold on spiritual things. Anderson and Haas, the college boy evangelists, were in charge of the services Assembly Sunday, and proved a real blessing in sermon and song. Sunday, May 3, we observed National Music Week with a fine program of music in the evening. The pastor preached on "The Power of the Gospel in Song." We believe in employing every good thing that comes our way to the advancement of the Kingdom.—Ralph D. Schurman, Pastor.

## DISTRICT SUPERINTENDENT'S REPORT, NEW YORK

*To the 18th New York District Assembly now in session:*

Since my last report at a District Assembly, I have been in labors abundantly and constantly. My first campaign was at Capitol Hill, Oklahoma City, then at Cincinnati, Ohio, and after this at Kingston and Henryetta, Okla. After which I came to East Rockaway Church, and John Wesley Churches for revival meetings.

Since the last District Assembly at Saratoga Springs, I have been in five revival campaigns, at Binghamton, Beacon Camp; Arkansas District Camp at Little Rock, Ark.; the big tent meeting in Brooklyn, Springfield and Fort Lee. Two of these have been Home Mission campaigns, at Binghamton, and Fort Lee. In these revival meetings I saw over three hundred people pray through to victory.

\* These campaigns took a large portion of my time, which ought to have been given to District work, but they were a help to our churches.

I have visited every church on the District twice except two, and many of them several times as need arose. Two churches have been disbanded at their own request, Stamford and Mount Vernon. There are yet several weak churches that are struggling for an existence, and must have help if they survive.

There have been five new churches organized this year with a combined membership of 115 brand new Nazarenes. These churches are Binghamton, Bellmore, Rochester, Barnes Corners all in New York and Jersey City, New Jersey. The churches at Jersey City and Barnes Corners both have good church buildings well equipped.

A fine revival spirit has prevailed throughout the entire District and many of the churches have had real times of refreshing. I have traveled 14,053 miles this year. 7,653 miles of this was in attending the General Board Meeting in Kansas City, and going to the Arkansas District Campmeeting. The total expenses for the year including carfare, hotel, telegrams, stamps and stationery, etc., has been \$411.48. I have preached 285 times. I have a loyal band of Nazarene preachers to work with, who know how to show their appreciation, and love to their District Superintendent, and make him feel at home among them. My entire salary has been paid in full.

I came here a stranger, from the West, but in spite of all of my Western ways, they loved me and I have become a real New Yorker, in the fullest sense. I have ridden their subways, climbed to the top of the Woolworth Building, went through the Hudson Tubes under the river, drove through the Catskill Mountains, and climbed to the top of the Adirondacks, plowed through snow four feet deep in a New York Central train and saw an automobile cross Lake Champlain on the ice, went through Fort Ticonderoga, looked on the Niagara Falls, and drank sap from a maple tree.

I have done my level best in the sight of God, and have a deep consciousness that I am sanctified wholly now. I have made many mistakes, but my brethren have freely forgiven me, and love me any way.

We have the greatest problems of any District in the Church of the Nazarene. We have over fifteen million people in this District, and many of them are foreign born, many of them Jews, Roman Catholics, or Greek Catholics. With this comes the greatest responsibility on our shoulders, as well as the greatest opportunity to carry the gospel to the ends of the earth, through this cosmopolitan population. Ellis Island is the dumping ground of apostate Europe, and New York City is the Melting Pot of the world. There are in our District many great centers of population with no Church of the Nazarene.

We are in the midst of a people who do the biggest business in the world, and naturally they expect some great churches. I cannot get away from the fact that New York City ought to have a few great centers of fire to counteract the tide of Modernism that is flowing out from that great city, and put Pentecostal enthusiasm into our church work, to counteract dead formalism.

We have the greatest Home Mission Field in our connection, among the foreigners from every nation under the sun, who need the gospel as much as those in darkest Africa.

## The Sunday School Lesson, June 7

By M. EMILY ELLYSON

LESSON SUBJECT: Peter's Broadening Vision.

LESSON TEXT: Acts 11:5-18.

GOLDEN TEXT: *Of a truth I perceive that God is no respecter of persons (Acts 10:34).*

**T**HAT God is not limited in His resources is very clearly shown in this lesson. Also, if there were no other portions of scripture, teaching the impartiality of God and the universality of the atonement, it is so very clearly demonstrated and taught here in the vision of Peter, that every narrow, prejudiced mind who reads or makes a study of this lesson, will be shorn of all of their flimsy excuses. No one could have been more thorough and careful about keeping all of the requirements of the Jewish law, than was Peter, and though probably not very high in the social scale, yet he was a rigid and narrow Jew, and required the vision which he rehearses here, and which the Lord gave him, before his exclusiveness could be broken down sufficiently for him to go to the home of Cornelius and preach the mighty transforming truths of the gospel of Christ.

The preaching of the gospel, as far as Peter was concerned, up to this time had been among the Jews only, or at most not farther removed than the Samaritans who were a Jewish mixture. Doubtless he knew the command of Jesus as to the great commission, but seemed to think that it meant that they were to preach to the Jews who were scattered throughout the world. The exclusiveness of Peter reminds us of some Christians who occasionally meet in this age, who have but little in common with any who do not see in every detail of belief, just as they do. They will not accept spiritual food unless it is fed to them from some particular dish, perchance a Methodist, Presbyterian, or even a Nazarene, dish must be used; otherwise there will be something wrong in the mixing, cooking or serving.

How many rich feasts we miss, how much of blessed service we forego, and how many splendid harvest sheaves we might have added to our load of golden grain, had we not been narrow in our vision, and critical in our attitude toward others, who like ourselves, and just as honestly, are aiming at the same mark, running in the same race and for the same goal. Please do not misunderstand us. We are not speaking here of fundamental truths, but of those nonessential externalities upon which we all have a right to our opinions. May we, as in the case of Peter, get a vision that will broaden us if any of us, like him, need such an experience in order to increase our sphere of activity and service. What God hath cleansed, called and ordained to serve Him, we have no right to call common or unclean, though it may be but a creeping thing.

Just here we would speak of Cornelius. Not only are there two very remarkable men in our lesson but each one has a very remarkable vision, and each an important place to fill. At first we will look at some of the evidences of Cornelius' experience. We learn he was a devout man, genuine in his piety. He was also a faithful man whose entire household had been won through his faithfulness. Again he was a man of broad sympathies, for his charities were large. There was nothing sordid and miserly about him, for generosity characterized his gifts. We observe also that he must have been well

acquainted with God, for his was a life of deep communion and when addressed by the angel he (the angel) called him by his name. It was while he was fasting and praying that he received the heavenly visitor. Not only did he pray, but his prayers were answered. God must have had great respect for this Roman officer, this Gentile man, for the wonderful statement of holy writ is, "that his prayers were heard and his alms were had in remembrance in the sight of God." Splendid the vision granted to this man, and what comforting assurance is given relative to his labors.

However, Cornelius had perplexities in his experience and doubtless was a bit confused over the attitude of Jewish Christians. It is very probable that he was praying at this time over these difficulties. If we, like Cornelius, would always resort to fasting and prayer in our perplexities, instead of trying to reason them out, how much sooner we would gain the victory and go singing on our way, and how much more effectively would the mouths of gainsayers be closed, and people be led to glorify God because others were coming into the fold of Christ.

While Cornelius was praying and being shown what to do, Peter was praying and being prepared for a broader field of labor. Is it not beautiful to note how God manages all these intricate problems when His family are confiding in Him, and willing that He should regulate things according to His plan and purpose?

In this lesson we are taught to be moderate in our censures, be very stingy with them. It is a weakness with many to sit in judgment upon the actions of others before they know anything about the case. Why should we not put the best construction upon a matter that it will bear until we know something of it? How much misunderstanding and pain others would be spared if we would but be guarded at this point. We note that the Jews who were ready to, and did contend with Peter at first, after he rehearsed his experience held their peace, and were made to glorify God. They saw he was working under divine orders. Let us not judge anything before the time to judge has arrived.

We have no right to exclude from church fellowship and communion, those whom God has taken into communion with Himself. We have noted some sad cases in this regard. If God has visibly placed upon anyone's service His sanction, and clearly approves of it by blessing others through their ministry of preaching, intercession, song or visitation, who are you that you should withstand God, and keep them from the free use of their gifts in His service? What! able to forbid God, to oppose the councils of high heaven? You poor little narrow, prejudiced, jealous man or woman, do you not hear God saying, "what I have cleansed," or placed My hand upon, "call not thou common"? Beware! unless you cease from such activities, your poor dried up soul will sink back into its narrow little case in that day when you stand before the Judge and hear the pronouncement, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." God grant us vision that will broaden us and enlarge our sphere of usefulness. No compromise of essentials or fundamentals but a vision that will deliver us from smallness.

### PITTSBURGH DISTRICT ASSEMBLY

The Eighteenth Annual Assembly of the Pittsburgh District Church of the Nazarene convened in East Liverpool, Ohio, in the new house of worship of the Church of the Nazarene, May 6th to 10th, 1925. Dr. J. W. Goodwin, General Superintendent, in charge; Prof. and Mrs. A. H. Johnston, song evangelists of Akron, Ohio, leading the singing, assisted by the large orchestra of the local church.

Fifty congregations were represented and from these churches there were at least three hundred delegates and many visitors, totaling on Friday and over Sunday at least five hundred persons from the District which covers Eastern Ohio, Western Pennsylvania and the Panhandle District of West Virginia, this being the largest Assembly ever held on the Pittsburgh District. The crowds were so large that we were compelled to move from the basement of the new church, which seats approximately 600 people, to the High School Auditorium, which seats about 1,000, and the latter was filled to capacity. Reports given by the different pastors showed the

District to be in a high state of spirituality and having a net increase in membership of over four hundred during the past year.

The District, as a whole, is enjoying unity between pastors and people and the District Superintendent, Dr. J. H. Sloan, is held in high esteem, this being proved by his unanimous election on nominating ballot for the seventh successive year. The membership, under his leadership, has been almost trebled, many new churches as well as parsonages having been built, while the outlook for the future was never better.

The election of the Advisory Board was complete on the second ballot, resulting as follows: Elders, Rev. H. B. Macrory, Akron, Ohio, pastor; Rev. O. L. Benedum, East Liverpool, Ohio, pastor; Laymen, Albert Welch, New Galilee, Pa., and S. S. Bennett, East Liverpool, Ohio. Rev. C. Warren Jones, Cleveland, Ohio, pastor, was re-elected secretary for the fourth year, and Rev. O. L. Benedum was re-elected treasurer.

The Assembly was preceded by a Missionary Convention on Monday evening and all day Tuesday, these services being held in the Newell Nazarene Church in charge of Miss M. Jessie White, District Missionary President.

The following missionaries were in attendance: Mrs. Laura Ferree, Rev. and Mrs. Frank Ferguson, Miss Alice McClellan, Miss Eva Carpenter, Miss Stella Hitchens.

The Missionary Convention was full of interest and inspiration and reports showed \$4,565.55 raised by them during the Assembly year. During the Assembly a Hallelujah March was conducted and an offering of \$198.00 was laid on the table for foreign missions, also an offering for ministerial relief, amounting to \$55.00.

The Spirit of God was poured out on the Assembly and it was a time of great refreshing from the presence of the Lord.

The following visitors were in attendance: Rev. J. C. Henson, Business Manager of Eastern Nazarene College; Dr. E. P. Ellyson, representing Sunday School Work and the Publishing House; Rev. A. B. Riggs, of Lowell, Mass.; Rev. W. F. Miller, Rev. M. M. Bussey, Rev. W. W. Loveless, Rev. Jas. Miller, Rev. and Mrs. G. Howard Rowe, Rev. and Mrs. Frank Watkin, Rev. John Gould, Rev. E. W. Hill, Rev. Geo. Archibald, Rev. and Mrs. R. J. Keifer, Miss Helen Pritchard and Mrs. Anna B. Haynes, J. A. Duryea, and R. B. Cramer.

The Assembly closed Sunday evening with Rev. G. Howard Rowe bringing the closing message, "What will ye do then with Jesus, which is called the Christ?" and several seekers found the Lord.

Pastors and people returned to their respective fields of labor, with a determination to make the ensuing year the best in the history of the Pittsburgh District, by the help of the Lord.

MARIE WOLF, Reporter.

### LOUISIANA DISTRICT

We are glad to report that the Lord is blessing the work in this section of the country. Our people are in love with one another, and, as a whole, the churches are in better condition, spiritually, than they have been in for two years. We rejoice with joy unspeakable over the harmony, unity, and love among our preachers and laymen. And, so far as I know, there has never been one hard feeling or misunderstanding in any of our official or devotional meetings. We have never seen a people anywhere that we love any better than these Louisiana Nazarenes.

Since we reported last, we have visited all the churches once and some of them several times. Most of them are full of expectancy, hope, courage, and faith. They are few in number, comparatively speaking, but, they love the church, and believe in the program outlined by the General Board, although they are not always able to put it into practice. They will come to it, however, by and by; for they see the wisdom of the budget system.

The church at Lake Charles is in the best condition of its history. Rev. C. E. Woodson, the faithful and successful pastor, is being greatly used of the Lord. His local, district, and general budgets are paid in full every week. Of course, his good people co-operate with him; it is just like them to do so. It is very likely that they will keep him for a number of years; for it is quite evident that God's sanction is on the church as well as the pastor.

Ebenezer is being greatly blessed under the leadership of Rev. Richard Moore. Brother Moore has come to us recently from the M. P. Church. He is very much loved by the church as well as the community. We feel that Brother Moore's strength added to our District is worth a whole year's work. The attendance at his church is very encouraging. He has had many professions since the Assembly, and has received several into the church. We had a fifth Sunday Rally with his church in March.

The northern and western part of the District has scarcely been touched with our work, and it is a most inviting field, that will yield great returns if worked.

The most damnable heresies of all ages, had their origin in this District. Mormonism was born near Palmyra under Joseph Smith. Modern Spiritualism was hatched out in Rochester, by the Fox Sisters, and Russell, the apostle of no-hellism once held sway in Brooklyn, and today New York is the hot-bed of evolution and Modernism, under Fosdick, Potter and Grant. Surely our God will hear our cries and give us some mighty revivals of old-fashioned religion to counteract all these apostate cults. There is a great future before us, and as God told Moses every foot of land that you put your foot on is yours, let us go up at once and possess it.

I never had a better experience than now, nor more faith in God to bring things to pass.

Yours in the Master's service.

C. B. JERNIGAN.

Ellis and Lake Charles co-operated. God was there in great power, and a number of souls were saved. The saints were encouraged and celebrated their spiritual freedom with shouts of victory.

Ellis is doing splendidly. God is certainly blessing Brother Cook and his good people. Any man can succeed with such men as Brothers Reed, Amos, Henderson, Keene, and others behind him. He preaches to a full house almost every Sunday night. His prayermeetings and Sunday school are well attended, and the interest is the best it has been for years.

Brother S. D. Slocum is doing well at Alexandria. He is a Christian gentleman in every respect, a number one preacher, and one of the best mixers I ever saw. He wins his way into the hearts of the people and gets them to church, where most of us would fail. The attendance at his services is the best in the church's history. His Sunday school superintendent, Mr. J. J. Thompson, is one of the best in the country; in fact we need many men like Brother Thompson all through the church. They have had a most precious revival there recently. Rev. L. R. May did the preaching. God greatly used Brother May and gave him many souls. Several joined the church. The District Preacher's Convention, which followed the revival, was fine, although the attendance was not as good as was expected. Some of our people had sickness, and others were not financially able to attend.

Our little church at Mira (Scotts Slough) is holding on faithfully, hoping for better days. Brother W. M. Sweringin, one of our local preachers is preaching for them. Brother Sweringin and Brother L. L. Jackson are doing their best to keep things going, and we hope and pray that they shall see the desire of their hearts.

Hudson is without a pastor now, but Rev. W. M. D. Gaar lives there and he will hold things together until we can make permanent arrangements for them. We have several good people there. Mr. C. H. Clayton and Jim Payne are among the number.

Jonesboro is full of faith, hope, good works, and brotherly love. They have had their battles, and still have them, but they are the most courageous Nazarenes in the country. Mrs. Akin and I are looking after these good people until we can arrange for them permanently. They are worthy of the best care, and we hope to get them a good pastor as soon as conditions will permit. The Sunday school is growing under the superintendency of Mr. J. D. Jeffries. The prayermeetings are occasions of spiritual power, and the services (two Sundays each month) are well attended. Rev. J. E. Gaar is to hold their revival meeting for them in July. We need a Pentecostal revival at Jonesboro, as well as all the other churches on the District.

Brother Drummond keeps the work going at Oak Grove. He and his wife are two of the most lovely saints we have met. They love God with all their hearts, and he is a splendid preacher. We have some mighty fine laymen at Oak Grove. We were over there not long ago and had one of the best times of our lives, preaching to those big hearted Nazarenes. The Lord's presence in the services was so great that it was beyond our expectations. We are to go back in August to hold their summer meeting. They never fail to look after our needs.

Shreveport is getting along beautifully. Brother Theus and his most excellent wife are doing a most worthy work. Last Sunday was a great day with them. The power of God came upon the pastor while he preached, and the people were held spellbound by the mighty presence of the Holy Ghost. Their revival with the Ghafields was great, indeed. I was told that many hearts were blessed at the altar. The church was greatly encouraged under the ministry of these great evangelists. It was not my privilege to meet them, while they were on the District. I was in a meeting and could not get away, but we were glad to have them with our church at Shreveport, and hope that they come back some time. They are always welcome.

Rev. J. A. and Nora Pruett of Roby, Texas, have been on the District, holding some meetings recently. We were not able to see them, because of misssent mail; but they are as welcome as the flowers in May. We have known Brother Pruett for many years. He and Sister Pruett have many friends in this part of the country. We hope they come back and spend the summer with us.

Mrs. Akin and myself have held a number of meetings since the Assembly and most of them have been fruitful. Our Summer slate is filling up fast and we hope to make this the best year of our lives. We are not taking this country by storms or sections, but we do try to leave a good taste in the mouths of the people where we labor in any capacity. We love God and the church, and our hearts are encouraged along the way.

G. M. AKIN, District Superintendent.

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

I left you last week at the closing up of our great convention at Bentonville, Ark., where we had crowds so large that it would be like exaggeration to try to describe them, but on Monday morning of April 6 we were up at an early hour. Brother and Sister Oliver were at the home of Brother and Sister Berry where I had been staying and Brother and Sister Collins and this old soldier had been having the time of our lives for several days. By six o'clock Sister Berry had a fine breakfast and we ate together and had prayers and all got blessed and cried and shouted and told each other goodbye, and left Bentonville at 6:30, headed for Little Rock where I was booked to preach at night in Brother M. E. Borders' church.

Our trip back over the Ozarks was one of perfect delight, such scenery, towering mountains and lovely valleys dotted with the orchards in full bloom. We finally left the Ft. Smith highway and turned toward the lovely city of Ozark and we had a trip that is unsurpassed for beauty. We traveled all day over one of the finest highways in the state known as the Ft. Smith and Little Rock State Highway. We pulled into Ozark at 12:15 and drove up to the Nazarene parsonage as though we owned the outfit, and such a dinner as Sister Ramsey had for us. Oh my, this Nazarene bunch! What would we do without them. Just a few years ago the people looked at us Nazarenes out of the corner of one eye, but the Lord bless your heart old boy, when we go to town now they look at us out of both eyes and say, "Well, the Nazarenes have come to town to stay."

There is no church on the face of the globe that has the outlook of the Nazarenes. We have the United States open to us and with over 2,200 preachers and nearly sixty thousand people and not one in our crowd that thinks that his granddaddy ever did swing to a limb by the tail, my judgment tells me that other denominations have more preachers and more members than we Nazarenes but think of this: Not a monkey man in our crowd and not a single preacher that keeps up the tobacco factories or rides the goat. To me that is simply great. We are better off with sixty thousand clean people than we would be with a million

dirty ones, and God is going to give us many thousands of good clean people during the year 1925. We are growing and must grow to keep up with the great tide of good people that are wanting a clean church in which to make their church home. For the past twenty-five years the good holiness people of the United States have paid one good man well for preaching holiness ten days and they have paid another man for 355 days to preach against the thing that they had paid the other man to preach, and if holiness is worth anything it is worth everything and if it is worth paying for ten days it is worth paying for 365 days, and thank the Lord, they are going to do it. If we Nazarenes will keep the fire burning in our hearts there is nothing on the face of the earth in our way.

Well, back to Arkansas after this little detour. At 3 p. m. on Monday the sixth, I got out of the auto at Clarksville, Arkansas, and took the train into Little Rock where Brother Borders had advertised me for Monday night. He met me at the train and we drove to the nice parsonage and Sister Borders had a fine supper waiting for me, and after supper we went into the church. I had supposed that a Monday night in a city like Little Rock we might not have a very large crowd and Brother Borders said that he had not put a notice in the papers or anything of the kind, but we had the church packed to the limit and we got twelve subscriptions for the HERALD of HOLINESS right where we had worked it thirty days before. Brother Borders almost sold out my stock of books and took a nice offering for me. When it comes to standing by an evangelist I judge that Brother Borders is at the head of the list. There is nothing small about Brother Borders but his appetite. We had with us our beloved Brother Tucker from our North Side church. All of our Arkansas pastors have some marks of greatness, but if you want to see where Brother Tucker shines just call on him to pray. He is one of the ablest young men in prayer that I ever heard. When Brother Tucker says amen there is nothing else to be said on the subject. Our short stay in Little Rock was one of the best we had. Many hands raised for prayers, and Brother Borders has a revival all the time.

In heaps of love,  
UNCLE BUDDIE.

### REPORT OF THE SEVENTH OHIO DISTRICT ASSEMBLY

The Seventh Ohio-District Assembly convened April 28 to May 3, at the First Church of the Nazarene of Marion, Ohio, of which Rev. F. H. Watkin is the efficient pastor. A W. M. S. Rally was the feature of the Monday evening preceding, at which time their District officers were elected. Tuesday evening services were characterized by enthusiastic addresses of welcome from Mayor Buckley on behalf of the city of Marion, and Rev. O. E. Knepp, for the Marion Ministerial Union, with an able response by General Superintendent Goodwin. The regular opening of the Assembly was graced by appropriate and edifying remarks on Psalm 45 by General Superintendent Goodwin. After the organization of the Assembly was completed reports of the pastors were heard. The evening sermon was delivered by Rev. Howard Rowe of Brooklyn, N. Y., several souls responding to the appeal. Thursday was a day of devotion, edification, and business, a day of reports and regular business. Committee reports were ready and called for. In the afternoon Olivet was ably represented by President Sanford and Revs. O. E. Chalfant and T. W. Willingham. Missionary interests were represented by Missionary Superintendent J. E. Bates, Geo. Archibald, Eva Carpenter, Miss McClellan, Mrs. Ferree. Many visitors were introduced from time to time from different states and cities. The evening sermon was preached by Rev. Geo. Biernes, former missionary to South America, and there were several at the altar.

Friday a splendid report by District Superintendent Herrell, was given in which he showed that eight new churches were organized on the District last year which alone increased the membership 223, making sixteen new churches in two years, or nearly one-third of the present number of churches; followed by election of District Superintendent, and Rev. Herrell was again elected. The evening sermon was preached by Missionary Superintendent Bates and was instructive to all who heard.

Saturday was a busy day of hearing reports and finishing up the business of the Assembly. District officers elected were: Secretary, Rev. S. Kelly of

Cincinnati, Ohio; Treasurer, F. T. Shipton, Ironton, Ohio; Adv. Board, same as last year; District President Y. P. S., Rev. H. H. Stahl, Coshocton, O.; and District Sunday School Superintendent, Rev. H. H. Stahl.

The Saturday night sermon was by Rev. E. P. Ellyson, to which a number responded at the altar. Rev. Ellyson also gave us several inspiring addresses during the Assembly on publishing interests and General Sunday school work.

Sunday was a great day. At the morning service Dr. J. W. Goodwin preached on "The Divine Presence," a most edifying and inspiring sermon. In the afternoon service five received elders orders and were ordained, and one was consecrated as a deaconess, which was followed by a missionary service, and a divine healing service. The closing sermon Sunday night was by Rev. Henson, field agent of Eastern Nazarene College, which was unique in presenting church organization by putting the scriptures together on the subject. Several responded to the altar call.

Pastoral arrangements were read by General Superintendent Goodwin, when he remarked that in perhaps ten years he had not read a more complete list of places supplied by pastors. This was the largest and best Assembly in many respects. All concerned with the entertaining of the Assembly, showed by their sweet spirit of unity and kindness that they had done all in their power to make us welcome. We were accorded the privilege of passing through the tomb of the Ex-President W. G. Harding and wife. The crowd at the Assembly was so large that it was necessary to move the evening and Sunday services to the Prospect M. E. Church. We are looking to our Conquering Leader Jesus, to make this the best year we have ever seen or known on the Ohio District.

H. H. STAHL, Reporter.

I hope I shall not have to miss one single copy of the HERALD of HOLINESS. I enjoy the paper more than I can express.—Nellie M. Pert, Mass.  
The HERALD of HOLINESS is all the spiritual food I get aside from the Bible.—Mrs. Georgia Meadows, Ark.

## REVIVAL AND CHURCH NEWS

"AT AVON PARK, FLORIDA a Church of the Nazarene was organized on May 10th by District Superintendent Norcross, assisted by Rev. John Tompkins of Ohio. Dr. N. B. Shade was the evangelist, assisted by Mrs. Bessie Bussey as song leader and soloist. Brother Buck a Methodist evangelist preached four nights in the early part of the meeting and his wife played the trombone, for which we were grateful. The best citizens of this city, compose the new Church of the Nazarene who wrote Dr. Shade to come and give them a holiness meeting. Rev. John Tompkins accepts the pastorate. Subscriptions were taken for the HERALD OF HOLINESS. Dr. Shade has some open dates for this summer and can be reached at Avon Park. For his services he requests nothing but a 'love offering' at the close of the meeting."—Reporter.

SUBSCRIPTION LISTS this week include the following: Pastors: G. E. Gallup, Springfield, Ill., 10; J. W. Brown, Joliet, Ill., 12; Haldor Lillenas, Indianapolis, First Church, 3; C. M. Harrison, South Bend, Ind., 7; E. J. Ewell, Vallejo, Calif., 11; Lewis J. Rice, Auburn, Ill., 10; H. B. Garvin, Champaign, Ill., 3; G. W. Cornelius, Arenzville, Ill., 4; Mrs. Wm. A. Bast, Tallula, Ill., 10; H. J. Eason, Lyons, Ga., 3; J. A. Tench, Claresholm, Alta., 4; H. H. Wise, First Church, Nashville, Tenn., 8; W. G. Schurman, First Church, Chicago, Ill., 14. Evangelists: Lawson M. Brown, 17; Harry Morrow, 6; W. W. Lovelass, 4; W. F. Cleghorn, 8; N. B. Shade, 3; J. W. Lowman, 18; Lewis E. Hall, 4; J. E. Aycock, 19; W. H. Minor, 7; C. W. Ruth, 27; Oscar Hudson, 4; "Uncle Buddie," 36. Others as follows: J. H. Willis, Kingston, Okla., 4; District Superintendent Hipple, 12; Mrs. Annie Tetrick, Shawnee, Okla., 6; Jas. N. Cooper, Ft. Worth, Texas, 4; Mrs. Linnie Bunker, Watscka, Ill., 5; A. J. Stacy, Halfway, Mich., 6; M. L. Garrett, Thomasville, Ga., 10; E. T. Harris, Webb City, Mo., 3; Mrs. Dora E. Thorne, Sullivan, Ill., 5; District Superintendent Chalfant, 26; District Superintendent Montgomery, 6.

PASTOR HORACE IRELAND, Webster City, Iowa: "For the second time in its history our church has been blessed by the ministrations of Evangelists D. and M. Devoll. In a five weeks' meeting that tested faith, courage and determination; these splendid workers were rewarded in seeing souls pray through to victory. One young woman battled at the altar for a long period last Sunday a.m. Nobody seemed able to diagnose her case. It was obvious to everyone that a terrific battle was on, when she confessed that God was calling her to the mission field. A soul-deep 'Yes' brought relief to her distraught spirit. During this meeting some old in the experience, testified to new light and blessing. If you have a real hard field and need evangelists of the tenacious 'stay by it till it comes' type, you will make no mistake in securing Brother and Sister Devoll. Toward the close of the meeting we were blessed by a visit of Uncle Bud Robinson and T. W. Willingham, who are touring the District in the interests of Olivet College."

PASTOR ALFRED CHRISTENSEN, Muscatine, Iowa: "We just closed a ten days' revival with Rev. Warren Lowman and Wife as special workers. A goodly number were saved and sanctified and some were healed, among whom was the pastor's wife. Nineteen united with the church, of which several were heads of families. This brings our membership to eighty-six. Twenty-five subscriptions were taken for the HERALD OF HOLINESS. Four bushel baskets of food-stuff were given to the pastor."

"NEWMAN GROVE, NEBRASKA, CHURCH is moving forward. Two splendid services yesterday. House two-thirds full last night and a very attentive audience. Two were saved at the close of the service, after the benediction. We are praying and expecting a revival of old-time power here. We kindly ask the prayers of the brotherhood. This is a hard field, but God is able. I am acting as pastor while Sister Mable Vaage is holding meetings in Omaha."—Thomas J. Bilyeu.

PASTOR L. G. NEES, Elmdale Circuit, Poplar, Mont.: "The Lord has led us into greater things in His vineyard. While we cannot report great numbers yet God has added to our number from time to time those that were willing to pay the price. This has been a year of settling down and getting into the deep things of God by the church. We have some as fine a people as you will find anywhere who are the backbone of the church, who pay as well as pray. God is wonderfully blessing them. We have built a little church twenty miles south of Poplar and on last Sunday District Superintendent Bennett, was with us and dedicated it. The Holy Spirit was present in the morning and afternoon service, with seekers at the altar. We had a blessed day because of the presence of God. Three united with the church. Three children were baptized. We have a large Sunday school, a class of fine young people of twenty-one between the ages of twelve and twenty. We dedicated our little building free of debt, valued at \$1,500. The people gave as the Lord prospered them. We just closed a very good revival with Brother Wesley Armstrong of Mitchell, S. Dakota, as evangelist. He is a powerful preacher, is not afraid to declare the whole counsel of God. He is a man of prayer and faith. Just now he is helping us in a schoolhouse meeting. The Devil is stirred but our God is the God of battles. Brother Armstrong helped us in a revival in Poplar where several found God. While there were some good cases of salvation, the majority of the people turned down the call. Pray for this town that seems determined not to hear the gospel. In many ways this has been a blessed year. The Lord has blessed us with temporal blessings as well as spiritual blessings, and we feel more determined to win the prize than ever before. Pray for this place. It is an open door to those who will make the sacrifice. It is not easy, but blessings scattered all along the way make it worth while. This is the field we came to three years ago, making the journey of sixty miles in a bob sled. Did it pay? I say yes."

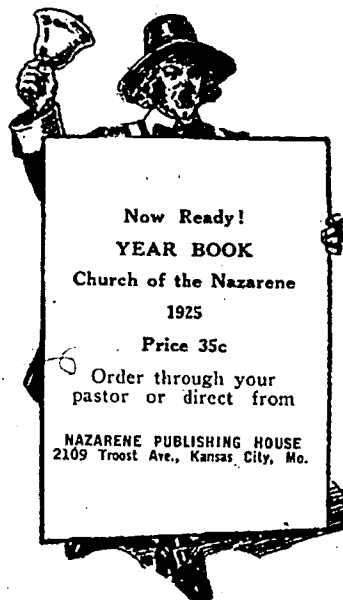
EVANGELIST H. B. LEWIS: "The Alexander, No. Dakota, meeting was very good because three or four precious souls were saved and the Lord was glorified. The Todd schoolhouse meeting was more than we could ask or think, more than we thought were saved and sanctified. The next battle fought was at Estes schoolhouse fifteen miles from the other, and it was real face-to-face fight with the old Enemy. But thank God, we came out with certain victory. Many were saved, reclaimed or sanctified, and five came in the church and more to follow at one or two more places. Glory be to God, the good work is going on up here. Keep on praying. George Rider, the pastor over these places was right by my side and proved a great blessing to the people. We need some more like him to go out and suffer for the Lord's work. May God bless a thousand fold. I am now in Northeast-

ern Montana, out among those big-hearted German people, twenty miles from Frazer, and we are expecting a big time here. They are hungry and willing to be helped to holiness and righteousness. Pray for this meeting, that many of these people will be saved and sanctified. Lastly I will say to the regular evangelists and the preacher students: all over this great state of Montana there is room for salvation work to be done. Come on and do like I do: put your trust alone in God and he will supply all your needs. Promises—See Phil. 4:19 and John 15:7. These and the real Holy Spirit in your life will bring souls out of darkness into light. Praise God, he will give us souls if we prevail in prayer. Write to W. G. Bennett and he will tell you where to start in. Amen. Please pray for this needy field."

PASTOR J. L. ROBY, Miami, Fla., North Side Church: "Praise the Lord! Seekers at every Sunday night service for several weeks. We are still under the tent but the two corner lots are now freed from mortgage so we can make arrangements for loan for the building. It is our plan to begin building at an early date. All winter we have made a steady pull upward. We have a splendid Sunday school with ninety enrolled and seventy in attendance. All financial obligations to the church in good shape, \$3,400.00 paid on lots in six months and we have so far had nothing but a tent. Of course that will soon be cured with a new building, if God wills. It is a very deep and sweet conviction to us that He wills it. Pray that it may be speedy as possible! We have a loyal and splendid little crowd of Nazarenes at the North Side Church, some as fine material for the future Church of the Nazarene as I have ever known. The N. Y. P. S. is a blessing to all. The Woman's Foreign Missionary Society was organized with eighteen members, and the missionary spirit is strong among our people. We recently had a visit from District Superintendent Norcross, who preached a very fine sermon at the eleven o'clock hour. Brother Norcross is a very brotherly, sweet spirited man. Our people fell in love with him. Well, when the Nazarene laymen in our connection wake up to Florida there will be hundreds of churches spring up in this unparalleled field. Would to God He would thrust some of them into this territory who have or would really get the vision. My heart rejoices at the coming of every ordained elder and God-sent minister. Won't you please pray for us? DO IT NOW!"

PASTOR S.-L. WOOD, Lubbock, Texas: "Our town is growing almost equal to an oil town. Great preparations are being made for the opening of the Technological College here next September, and a campaign is on for the locating of the terminal and shop grounds for a line of the Fort Worth & Denver Railroad to be built here in the near future. And we feel that Lubbock is soon to become a great city. And we as a church of the Nazarene are trying to avail ourselves of the opportunity. and keep pace with the spirit of progress to the best of our ability. There is a beautiful spirit of unity in our midst, and I've never enjoyed serving so many people more in my life. God has given us some great services, and twenty-four have prayed through at our altar since our Assembly. We took in five new members last Sunday, with others to follow. Our congregations are growing all the time, and our Sunday school has nearly doubled since the Assembly. The night District Superintendent Irick was with us, there were six in the altar, and three prayed through to definite victory, and we praise God for the outlook. We are expecting a great N. Y. P. S. Rally with us to begin the 28th. and run over the fifth Sunday of this month, and we urge all who are near us to be sure and come, and enjoy a great time in the Lord. Our District President, Rev. R. M. Hocker, is very enthusiastic in getting up a good program for the occasion, and we are expecting a great time. Write us a card and tell us that you are coming, and we will furnish you free entertainment. We have secured the services of Rev. J. Walter Hall and wife for our summer meeting, June 26 to July 12. Plan to be with us, and be sure and pray for us."

"OAKLAND, CALIF., FIRST CHURCH has just closed a most satisfactory ten-day revival series, Rev. and Mrs. U. E. Harding being the workers for the meet-





ing. Such workers are few and far between. After preaching the first four nights with accompanying power and conviction, (attended by seekers and salvation) Brother Harding was stricken with an acute attack of intestinal flu. But the meeting continued with unabated interest and salvation. Brother J. R. Hunter preached five times with a generous sweep of revival tide, while Brothers J. W. Farr, Russell C. Gray and Graves each preached once and the pastor twice during the series. Mrs. Harding sang the gospel story with such delight and blessing that her hearers were moved toward heaven. There were about fifty or sixty seekers. Brother Harding was able to preach the closing Sunday morning. And like Samson of old, the tremendous power of his final opportunity will not be forgotten. A class will be received into church fellowship Sunday. We are closing the year with a forty per cent increase in membership and everything paid in full. By the choice of the people, whom we love, we continue to serve them."—Fred M. Weatherford, Pastor.

PASTOR C. C. SELLARDS, Hurdland, Mo.: "I went to Milan, Mo., and preached over last Sabbath, May 10th. God gave us three good services. The work at Milan is run down, having no preaching there since last August, but I feel under God we can get a good strong work at Milan. This is the county seat and we should have a good church where the full gospel can be preached. Milan is where Brother Jolly and his good wife labored for two years. The folks speak well of them and like them fine. The work here is moving slowly. Pray for us."

PASTOR M. W. BURGESS, Corsicana, Texas: "We had Brother S. M. King of Orange, Texas, for a meeting commencing the 17th of April, closing May 3. We sure did have a great meeting. Brother King is a man of God, and all round preacher. He is a great help to the pastor and church. Thank God for such men. Give us more of them. We are going on with the meeting every night. I am doing the preaching. The Lord is blessing wonderfully."

"EVANGELIST FRANK CASSIDY came to Harris Chapel Church, Muncie, Ind., in March. After fasting and holding on to God the fire fell. Many were at the altar to be saved or sanctified. Brother Cassidy is a man of God and true to every soul. He preaches to high and low alike, and in the power and demonstration of the Holy Ghost. Our pastor, Brother Robert Johnson, has been on the sick list since our revival, but is recovering slowly. He was with us last Sunday morning for the first. We praise God He is still on the throne and answering prayer, and we are looking for greater victories."—Mrs. Jane Priddy, Secretary.

EVANGELIST J. W. HIEP: "I have come from Chillicothe, Texas, to the Arkansas District. I am at Hartford holding a revival with Brother N. F. Dalton, pastor. He is a godly man and is giving his time and talent to the work. Souls are getting saved and sanctified and we are having an old-time revival. I am in a series of meetings."

PASTOR E. J. EWALL, Vallejo, Calif.: "We have just closed a gracious revival in this new place. More than fifty souls were at the altar—not all prayed through to victory, but God has established holiness in this city of awful sin. We organized a Church of the Nazarene with fourteen members and expect more to follow; took eleven subscriptions to the HERALD OF HOLINESS; and are planning to build a church soon. Pray for us."

"THE FIRST CHURCH OF THE NAZARENE of Glendale, Calif., is still on the map and doing things for the Lord. One of the greatest campaigns in the history of the church came to a close Sunday, May 10. Rev. John T. Hatfield was the evangelist in this campaign. Nearly one hundred persons, both old and young, knelt at the altar in the four weeks of meetings. Rev. Hatfield is a preacher who believes in people getting a deep experience of salvation. Our Mother's Day program, which was held Sunday evening, was well rendered and enjoyed by all present. We might state in passing that our Sunday school had the largest attendance in its history on May 10, there being 103 present. All de-

partments of the church are in a flourishing condition. Our beloved pastor and wife, Rev. and Mrs. Henry Scheideman, are tireless in their efforts to build up the kingdom of God in Glendale and they have the hearty co-operation of practically every member of the church. Please pray for the Glendale Nazarenes."—D. L. Anderson, Reporter.

"THE CHURCH OF THE NAZARENE at Danielson, Conn., with their faithful pastor, is on the victory side. Last Thursday our District Superintendent preached his matchless sermon on Intercessory prayer and the Holy Ghost stirred the whole church in a wonderful manner. Last Sunday morning the pastor, Rev. A. T. Gallup, failed to get a chance to preach, so great was the glory upon the service. In the evening the writer, being booked to preach, also failed for the same reason. A husband requested that his wife be anointed with oil for her healing, which was done around the altar. It is most certainly encouraging to witness so much glory upon a church, and we bespeak a year of wondrous victory and triumph for this church, (it's our home church) if pastor and people will continue to walk humbly and within the glory. Pastor Gallup is now entering upon his seventh year as the under-shepherd of this church. God has blessed him in his work, and his people love him and work in harmony with him. His work can the better be appreciated if one understands that years ago fanaticism destroyed the work of holiness in northeastern Connecticut and created a deep prejudice which nothing but time could overcome. The way seems to be now open for a forward push ahead. The pastor and people are also carrying on work in Plainfield and in Canterbury where many souls have been saved and sanctified; among them a Protestant Methodist preacher."—Rev. Joseph Richardson, Reporter.

EVANGELIST H. LUTHER WILLIAMS: "For the last three weeks, I have been in a revival campaign at the Church of the Nazarene of Sioux Falls, S. D. We experienced some achievement there in Jesus' name. We found a little band of people somewhat discouraged, but it was our privilege to see them get into the harness and work under the inspiration of holy fire. As a result, three adults joined the church on Sunday, May 10, and every member seemed right at his place to push the battle on. During the campaign we got under the burden of the finance and the Lord allowed the people to bring the money so that the pastor's salary was paid up to date, having been in arrears for several weeks; and also some money was raised for the church budget, together with a liberal offering for two evangelists. Sioux Falls is a progressive city and the church now realizes that they are a part of it and we look for them to bring up a real report at our next Assembly."

"PASTOR STEPHEN C. JOHNSON, Indianapolis, Ind., North Side Church: The first six months of this Assembly year was anything but encouraging, but we made our prayer unto the 'God of heaven.' The unsaved would not come to our services, so we followed the command of our Lord, 'Go.' We opened up street meetings and put cottage prayer meetings in this section of the city this spring, and many souls are getting under old-time conviction. Our house was well filled last night and we are expecting an

old-time revival to break out any time. We have received word from folks over the state telling us that God had put burdens of prayer on them for our work here, and surely the good Lord is answering their heart cries. A good Methodist lady: who was sanctified on her sick bed, through the ministry and prayers of our church gave the first cash donation on our new church which we plan to build soon. We have a community of four thousand souls for which we are responsible, and we purpose to 'earnestly contend for the faith once delivered to the saints.' Holiness must be established in this section. Our people are standing by us, and we mean to push on. Finally brethren, pray for us."

PASTOR W. D. GODFREY, Kennewick, Wash.: "We have just closed a good four weeks' meeting with Brother and Sister J. A. Kring as evangelists. Rev. and Mrs. Kring are certainly Spirit-filled, fire-baptized people of God and will prove a delight to those who are fortunate enough to secure them for a meeting. Brother Kring's messages were full of fire and power and God blessed them to the hearts of the hearers. Mrs. Kring has some splendid talks for the children which she illustrates on the blackboard. They are such as to leave a lasting impression on the old as well as the young. Counting only those who really prayed through, we had eighteen seekers, some praying through to both blessings. Our meeting was peculiar in that we had but little attendance from the town people, the crowds coming from about fourteen miles out in the country, driving back and forth every night in Ford cars. Our church is just a few months old but we are going strong for God and expect to accomplish much for His kingdom in this place. Please mention Kennewick in your prayers."

EVANGELIST A. O. HENRICKS: "We just closed a good series of meetings last night with the Monrovia, Calif., Church of the Nazarene, where Rev. Frank B. Gowland is the faithful and beloved pastor. The meetings were held in a tent in the heart of the city, and in this way many strangers were attracted into the services from time to time, and an opportunity given for reaching new people. The visible results were not as large as we had hoped for, but this is a new work, and considering everything it was a splendid meeting. There were quite a few who prayed through to real victory during the three weeks and the last Sunday there were nineteen or twenty at the altar, and all seemed to pray through, but possibly one or two. Both pastor and people are much encouraged to go on with God in the battle for full salvation. Our next meeting is at Livingston, Calif., with Rev. Claud Parker, one of our former Pasadena students as pastor, and we look for victory in this new field. We may be reached at our home address in Pasadena till after the District Assembly which closes June 14th."

PASTOR C. WARREN JONES, Cleveland, Ohio: "This finds us enjoying blessed victory. In April, at the close of the Assembly year God gave us a gracious revival with Evangelist John Fleming. In the ten days 180 seekers lined up at the altar and at the close of the meeting we were privileged to take in a class of seventeen new members which enabled us to report two hundred members at the District Assembly. Brother Fleming knows how to stand by the pastor and work for the church and string the fish. He can come to Cleveland again. On the closing Sunday of the meeting the church responded to the call from the evangelist and in a few minutes gave enough money to buy a new Chevrolet Sedan for the pastor and his wife. Within four days we had a certified check for the full amount of the purchase price and had the car in our possession. It is needless to say that we are going to remain at least for another year. Sister Esther Williams of Iowa who is teaching in the city and Song Evangelist C. C. Conley had charge of the singing and helped greatly in the meeting. The church has enjoyed a good year having seen 550 seekers at the altar and raised for all purposes \$14,125.00. We look forward and purpose to press the battle and go in for another year with great faith and anticipation, believing that God is going to give us unusual victory."

## The Book's Own Story (Two Volumes)

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**PASTOR CLYDE E. GREEN**, Newport, Ky.: "Evangelist George Beirnes of Kingswood, Ky., came to our church last Thursday night for a week end meeting. He preached with good liberty and the Lord honored his messages with seekers. His five messages brought twenty-four forward to the altar for prayer and some of them prayed through to glorious victory. One young woman who has been seeking God for four years came through with a light on her face that was heavenly. Last night we received three into the church, making six new members for the first two Sundays in May. To God be all the glory. We did not let Brother Beirnes go away empty handed. Tomorrow night he begins a meeting at the Scott Street Mission in Covington just across the Licking River from Newport. Rev. Washington Sherman an elder of the Nazarene Church is the Superintendent of the Mission."

**PASTORS B. V. AND CATHRYN SEALS**, Holtville, Calif.: "We just recently closed a revival with Mrs. Cora Isham as evangelist. She is a strong preacher and holds the people. About fifteen were definitely helped and since the meeting we have received twelve into the church. We now have a beautiful spirit and people are seeking the Lord almost every service. Last Sunday we baptized six and in the evening Rev. T. L. Rye preached a powerful sermon that brought the glory down and people were blessed and two were sanctified. Any church wanting a revival this summer will do well to secure Brother Rye, as he is open for calls. Our Sunday school, under the superintendency of J. Howard Smith, has a regular attendance of above eighty and in every way is keeping pace with the other departments of the church. We also have a good live N. Y. P. S., who are helping many to Jesus in their jail work, etc. Rev. Iven Mathis is their president."

**EVANGELISTS J. WALTER AND BESSIE HALL**: "After being confined to our bed for thirty-four days and unable to be about for eight weeks, we again undertook our pastoral duties, soon to find ourselves unable to carry the load. The good people of our church (of Guthrie, Okla.) and our District Superintendent gave me relief from my duties as pastor March 10. Taking our leave for Roswell, New Mexico for evangelistic meeting our first stop was at Hamlin, Texas, our old home for the first twelve years of our ministry. At the Sunday morning service we had the happy privilege of preaching to many of our neighbors and friends. God gave us a very precious service. We arrived in Roswell, N. M., on time April 1. We found the good pastor and people expecting a gracious time in the meeting and God did not fail them. Several were converted or sanctified. Brother Gunstream and wife are appreciated by many good people who are not of our church. Some valuable members were received into the church. From here we attended the New Mexico Assembly which was truly owned and blessed of God. Many souls prayed through. We are now at Tularosa, N. M., in a battle. Pray for us. We are getting stronger physically as the days go by. We covet the prayers of all the saints."

**PASTOR O. W. CONLEY**, Clarksville, Ohio: "On the last Sunday in March we were sent by our District Superintendent through our pastor N. C. Canary, to take charge of the church here. Being about thirty-two miles from our home in Middletown, Ohio, we considered it a long drive in a car. But we had promised God to go anywhere so we said yes and went. Brother N. C. Hoff and the writer being local preachers, started on the job. We found them having service in a union church building, with some people who really know God. But we have always found it hard to establish a real work in a union community. But God is giving us victory. There has been one backslider reclaimed so far. We are preaching old-time Holy Ghost salvation. Oh some don't like it, but we are going to keep pouring on the sledge hammer blows. Brother Chas. Dye at Troy, Ohio, will hold us a revival some time this summer. We expect to have some real Nazarenes at Clarksville, Ohio."

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## TELEGRAMS

### LITTLE ROCK, ARK.

Meeting with Dr. John Matthews of Kansas City greatest in our history. Large tabernacle packed to capacity. Twenty-five hundred people in attendance. Sunday a day of gracious victory. Large altar lined with seekers morning and evening. Wonderful missionary meeting in charge of E. G. Anderson of Kansas City. Meeting continues. We are praying and believing for a real old-fashioned Holy Ghost revival.—M. E. Borders, Pastor.

### HARVEY, ILL.

Harvey Church paid up to date on general budget at ratio of two to one, nevertheless we want to have a part in the present campaign in the interest of foreign missions. Board unanimously voted to raise additional amount equal to two dollars per member.—Laurence H. Howe, Pastor.

### DECATUR, ILL.

Revival closed, three hundred seekers. Received over five thousand dollars cash and pledges for church debts. Great meeting, reached five hundred new people. Sunday school running over five hundred. Nease thorough evangelist, great prayer and builder. The singers did splendid work.—M. F. Grose.

### MANSFIELD, ILL.

After meeting at Trenton, New Jersey, which closes June sixth, I have two open dates in June and July. Any brethren who can use this time, communicate Mansfield, Ill., or 172 Passaic St., Trenton. Prefer to fill it east of my home.—Roy L. Hollenback.

## ANNOUNCEMENTS

**NOTICE**—I was appointed Missionary to the colored people at the last Dallas District Assembly and can give the first half of any month until fall for a meeting anywhere in Texas or Oklahoma, to any church, white or colored. All I ask is hungry hearts and a freewill offering. Reference: J. W. Bost, District Superintendent, Dallas District or P. L. Pierce, 321 Sunset Ave., Dallas, Texas. I need the books of the second year course of study and am not able financially to buy them. Will appreciate it if someone will kindly lend them to me.—Chester C. Christian, Albany, Okla.

**NOTICE**—The Miami Valley Holiness Association will hold its annual all day meeting on Decoration

Day, in Germantown, Ohio, on Center St., opposite the city library. A large spacious hall has been secured by the Pilgrim Holiness Church of West Corrolton, and a light lap lunch will be served to all present. Several ministers are expected to be present. Everyone is cordially invited to this great feast.—J. L. Kennett, Dayton, Ohio.

**RECOMMENDATION**—Rev. C. R. Chilton, former pastor of our church at Warren, Pa., has entered the evangelistic field. Rev. Chilton is a strong, clear cut, sweet spirited, humble, second blessing preacher of the old rugged type. He is well adapted for campmeeting work. His address is Warren, Pa.—N. B. Herrell, District Superintendent.

**NOTICE**—I would like to correspond with some good Nazarene preacher who has a tabernacle and who would go with me to evangelize in the dark corners where there is no work. Address me at Lockesburg, Ark.—J. A. Broomfield, Evangelist.

**SPECIAL NOTICE**—Just now we have received the information that Prof. B. D. Sutton and wife will complete their engagement at Jonesboro, Arkansas, June 21, and that following that they have June 23 to July 5 open, on account of a recent change in their slate. Their engagement following that is in Oklahoma, so they would like to fill this open date in Arkansas, Oklahoma, or Texas. There are no better singers and no better people than the Suttons—Get them for this date.—Editor.

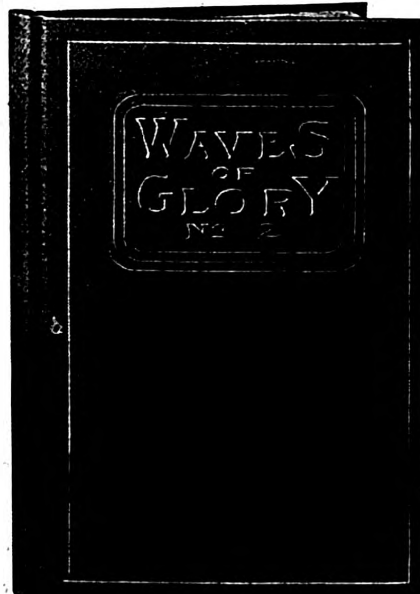
**CORRECTION**—In the report of the work at Berwick, Pa., given in the **HERALD of HOLINESS** for May 6, it was said that A. A. Price is pastor. It should have said that J. M. Price is pastor. A. A. Price is an evangelist on the Washington-Philadelphia District.—Editor.

**PRAY** for a sister that she may be healed, for a mother that she may be healed in body and mind, for a brother that he may be healed; for a son who is afflicted in mind.

**RECOMMENDATION**—Rev. H. C. Little has entered the evangelistic field, and is now in a meeting with Rev. S. L. Flowers at Sidney, Ohio. Rev. Little has been our pastor at Troy, Ohio for the last five years. He is well able to do efficient work either in church, camp or tent. His address is Troy, Ohio.—N. B. Herrell, District Superintendent.

**NOTICE**—A group meeting will be held at Shawnee, Okla., June 4 to 7, with the opening service on Thursday night. A good program has been arranged, closing with a missionary program on Sunday night.—Joe Bishop, Secretary, Shawnee, Okla.

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**SPECIAL NOTICE**—Word has just now reached us that Dr. J. E. L. Moore, so well known to our readers, has cancelled some of his summer dates in the West and that he has this time that he could give to churches and camps in the Midwest and Southwest. Address him at 242 North Walcott St., Indianapolis, Ind.—Editor.

**A CARD**—Rev. and Mrs. H. F. Reynolds wish to express through the HERALD of HOLINESS their appreciation to their many friends who gathered at Headquarters the night of May 12, and their sincere and heartfelt thanks for the delightful surprise, splendid program, delicious refreshments, lovely Bible and unanimous congratulations on the 71st birthday anniversary of General Superintendent Reynolds.

**TO OUR FRIENDS**—We wish to state to our many friends and also the friends of our deceased daughter, Miss E. Belle Reynolds, that owing to the strenuous trip necessitated in the interment of the precious remains of our loving daughter; and owing to the long and serious illness of Mrs. Reynolds on our return from the East, and the pressure of the work of the Church in general, we have been unable, as we had hoped, to write a personal letter to each of our many friends for their kind, loving and Christian sympathies, so manifest in the gifts of beautiful flowers, and letters of sympathy, which have been coming to us not only from the various parts of our own country, but from nearly every one of the foreign mission fields. It is in a time like this that words seem so empty when we wish to express our heartfelt appreciation of the loving sympathy in the hearts of those who were prompted to send us these expressions of their sympathy and love, not only for us, but their love for our precious daughter. Our sincere prayer is that Jesus, who speaks of the reward given those who give a cup of cold water, will abundantly bless and reward each for their great kindness manifest to us.—Rev. and Mrs. H. F. Reynolds, 2901 Troost Ave., Kansas City, Mo.

**SPECIAL NOTICE**—Rev. Ural T. Hollenback, until recently pastor of our Second Church, Toledo, Ohio, is now entering the evangelistic field again. He has some open time the last of June and first of July. Interested persons are invited to address him at 2109 Troost Ave., Kansas City, Mo.—Editor.

**NOTICE**—The Assembly of the Manitoba-Saskatchewan District will be held June 10-14, at Mortlach, Sask., with Dr. R. T. Williams presiding. The annual District campmeeting will continue from the 14th to the 21st. Dr. H. Orton Wiley and Rev. W. P. Jay will be the evangelists. Everyone in a radius of 500 miles ought to be there. Drop a card to Rev. W. B. Tait, Mortlach, Sask., and tell him you are coming. "There shall be showers of blessings."—A. C. Metcalf, District Superintendent.

**RECOMMENDATION**—Ronald Hoffman of Sunfield, Mich., a senior student in God's Bible School of Cincinnati, who has been my orchestra leader during this school year, will be available for camp and revival meetings after June 7th. He is preacher, singer and musician. Organizes and leads choruses for revivals, leads with his trombone, sings special songs, and is excellent on a musical saw.—Clyde E. Green, Pastor, Newport, Ky.

## CAMPMEETING CALENDAR

June 3 to 12. The Whetstone Valley Interdenominational Holiness Campmeeting Association will hold their first campmeeting near Corona, S. D. Workers: Rev. W. W. Jeffries, a missionary from Mexico in charge.—James Cameron, Wilmet, S. D.

June 18-28 Camp Carmel, Marion, Ohio. The 7th annual campmeeting of the Marion County Holiness Association will be held in Garfield Park. Workers: E. E. Shellhamer, L. N. Fogg, Frank and Marie Watkin, James Jones and Dorothy Doby.

June 24-25. Wilmington, N. Y. Workers: Fred Suffield, Earl Curtis, evangelists. Mrs. Suffield, song leader. Address Mrs. Frank Warren, Secretary, Haselton, N. Y.

June 26 to July 5. North Reading, Mass. Fifth Annual campmeeting of the New England District, Church of the Nazarene. Workers: B. F. Neely, Bud Robinson, J. Warren Newman, wife, in charge of the music. Howard V. Miller, District Superintendent in charge. For rooms, address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass., other information, El. T. French, 10 Story Ave., Lynn, Mass.

June 25 to July 6. Sawyer, N. D. The North Dakota District campmeeting, Church of the Naz-

arene. Workers: D. S. Corlett of Yakima, Wash., Mrs. J. J. Larson and other local workers. For information, write to J. J. Larson, Sawyer, N. D.—L. E. Swaney, District Superintendent, Fessenden, N. D.

July 16 to 26. The Miami Valley Holiness Association will hold its thirteenth annual campmeeting in Dayton, Ohio, on the Gospel Tabernacle Grounds, corner of W. Third and Ardmore Streets. Workers: W. R. Cox, Jesse Whitcotton, Charles Mourer. Address J. L. Kennett, 33 N. Kilmer St., Dayton, Ohio.

July 17 to August 2. Poteau, Okla. Workers: G. F. Haun and wife, evangelists. Everybody invited.—H. H. Sherrill, Poteau, Okla.

July 24 to Aug. 2. Columbus, Ohio. Ohio District Nazarene campmeeting. Workers: Rev. J. B. Chapman, General Superintendent Goodwin, Rev. C. E. Hardy, Rev. Frank Watkin, song leader, Miss Barnard and Miss Wilcox, special singers. For information address Rev. L. N. Fogg, 146 King Ave., Columbus, Ohio.

July 31 to Aug. 16. Oregon, Wis. Third annual campmeeting. Hallelujah campgrounds. Workers: Rev. O. L. King, Rev. Geo. Peckham, Prof. Edson Crosby, Mr. and Mrs. Jack Linn and others. Oregon, Wis., is 115 miles northwest of Chicago. Splendid railroad and auto road facilities. Large tabernacle, dormitory, tents and every convenience. Board and room, country style \$1.00 per day. Pure spring water. Preachers and Christian workers entertained free of charge. For further information, send for folder. Address Rev. Jack Linn, Oregon, Wis.

August 6 to 16. The Ohio State Campmeeting Association at Camp Sycar. Workers: W. G. Nixon, John Owen, E. W. Petticord, C. F. Wimberly, Prof. W. B. Yates, song leader; Miss Anna McGhie, young people's meeting; Miss Mae Gorsuch and Miss Ollie Tanner, children's meeting.—Address E. E. Shultz, Secretary, Shadyside, Ohio.

August 13-23. Wichita, Kansas. The thirty-sixth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers: Jos. Smith, Chas. Babcock, C. W. Butler, Mrs. Joseph Smith, B. D. Sutton and wife.—W. R. Cain, Secretary, 515 So. Vine St., Wichita, Kansas.

August 21 to 30. Normal, Ill. Thirty-ninth annual camp of the Central Illinois Holiness Association. Workers: Andrew Johnson, John Hewson, Mr. and Mrs. Chas. Buss, song leaders; Mrs. Della B. Stretch, children's leader. Order tents

from John Bare, Normal, Ill. For information write Mrs. Bertha C. Ashbrook, Secretary, 451 West Allen St., Springfield, Ill.

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EVANGELIST E. ARTHUR LEWIS,  
341 West Marquette Road, Chicago, Ill.

The address of J. R. Hill who bought a lot at Central Nazarene College, Hamlin, Tex., is wanted. Very important! Will anyone who can supply this address please communicate with Rev. J. C. Henson, care of Eastern Nazarene College, Wollaston, Mass.

## WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50¢.—Publishers.]

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## Sunday School Scholar's Bible

### THE GOSPEL ACCORDING TO SAINT MATTHEW

#### CHAPTER 1

1 Genealogy of Christ. 18 His conception and birth. 19 Joseph's misleading thoughts are satisfied.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 A-brah-ham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zerah of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Uriah; 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Jotham; and Jotham begat Achaz; and Achaz begat Ezechias; 10 And Ezechias begat Manasse; and Manasse begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon; 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Euseb; and Euseb begat Joseph the husband of Mary; and Mary bare him Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away secretly.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife;

25 And knew her not till she had brought forth her firstborn son: and he called his name Jesus.

#### CHAPTER 2

1 Visit of the wise men. 14 Flight of Joseph and his family. 19 Death of Herod. 23 Christ brought to Nazareth.

NOW when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold,

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Northern Calif. (Stockton) ..... June 2 to 7  
Southern Calif., (Los Angeles 1st Ch.) ..... June 9 to 14  
Evangelistic service Tuesday night preceding the Assembly  
which will open at nine a. m. Wednesday except Southern California District which will have opening service Monday night and Assembly open eight-thirty a. m., Tuesday.

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## SPRING ASSEMBLIES

North Dakota-Minnesota (Sawyer, N. D.) ..... June 3 to 7  
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## SPRING ASSEMBLIES

Northwest, (Walla Walla, Wash.) ..... May 27 to 31  
Idaho-Oregon (Nampa, Idaho) ..... June 3 to 7  
Manitoba-Saskatchewan ..... June 10 to 14  
Nebraska (Grand Island) ..... June 17 to 21  
Montana, (Billings, Mont.) ..... June 24 to 28

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Up a Little Higher, You Won't Fall; Drifting—That's  
All and Across the Great Divide; Just a Glimpse of  
His Face and He Is More Than a Friend to Me; Jesus  
Stood By Me and Jesus Filled My Life With Sunshine;  
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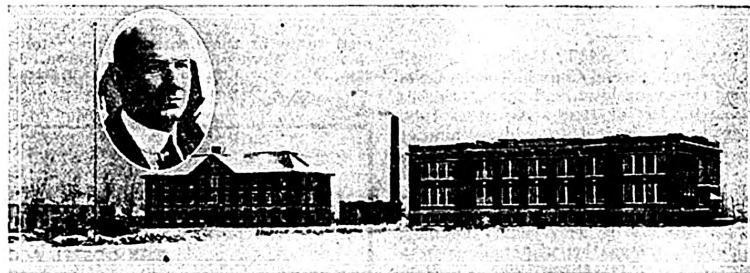
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ciples, saying unto them, Whom  
do men say that I am?

28 And they answered, John  
the Baptist: but some say,  
E-l'as; and others, One of the  
prophets.

29 And he saith unto them,

concerning Elias. 30 Christ foretells  
his death.

AND he said unto them,  
Verily I say unto you,  
That there be some of them that  
stand here, which shall not taste  
of death, till they have seen the

58

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