

HERALD of HOLINESS

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

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EDITORIAL

B. F. HAYNES, D.D., Editor
First and Second Pages

A Despised Ministry

PAUL, in closing his letter to the young preacher, Titus, used these final words, "Let no man despise thee." Paul knew that a despised ministry would be a fruitless ministry, devoid of power to influence and convict men and turn them to God. He well knew that the enemy would seek by all sorts of traps and maneuvers to betray preachers into conditions where their ministry would become despisable in the eyes of men, hence his warning to the young preacher, Titus, to so conduct himself as to retain the confidence and respect of those to whom he preached.

If there ever was an age when this warning was needed it is today. Never was the ministry so beset by temptations and inducements to become related to enterprises, institutions and engagements which inevitably prove their undoing as spiritual, God-sent ambassadors of Jesus Christ, to dying men. Men of the world know that preachers have influence and they are anxious to subsidize this influence for purposes of profit. Hence, in the multitudinous stock ventures, land companies, oil companies, and all sorts of stock promoting enterprises, it is the constant endeavor of the promoters to induce preachers to become investors in such schemes. Often they will donate to them blocks of stock and elect them to official positions in the companies in order that they may commercialize their influence and increase their stock sales to the friends of the preachers. Many people are thus led to invest in these stocks simply by seeing the names of preachers among the stockholders. They reason that these preachers are good men and naturally would be so jealous of their influence as to be unwilling to be known as stockholders unless they knew perfectly well that the stock was good and the company reliable and sound.

Generally the preachers lose all they put into such stocks but their loss does not stop here. They lose also the confidence and delicate esteem of multitudes who were beguiled into these fake concerns by seeing their names among the investors. They lose also entirely their influence as preachers of the gospel. They can not trend souls to God. Their messages cease to have point, power, and pungency. Say what you will, they lose the ability to speak "with authority" as ambassadors of Jesus Christ and they lose to an amazing degree their self-respect and largely the sense of God's presence with them and have to settle down into a sterile ministry of mere professionalism. In their hands churches invariably and inevitably die.

These sad results follow the preachers who dabble in these stocks and lose what they put in, but the tragic results follow as surely in the rare cases where they happen to make money by their investments. Perhaps there was never a case where a preacher made money by such means that his heart and faith did not leave God and go with the money, and the preachers themselves become useless as real ministers of Jesus Christ.

We heard an evangelist of national reputation say, that he held a campaign of meetings in Texas in two sections of the state, where some of the most famous oil developments in the world occurred. His meetings were held during the very time of these exciting developments. He said, that almost times without number he had received proffers of large blocks of stock in oil companies accompanied with letters full of praise and kind words. Invariably he returned the stock to the senders and declined to have anything in the world to do with it. The very men who were willing to secularize preachers in this way are the very ones in whose eyes such preachers will first become despised. They would never send for one of these preachers they had victimized to visit and pray with them in their dying hour. They would want men who they believed had stuck to God and His Word and who had kept aloof from all such entanglements, to be with them in that solemn hour. Very largely the same feeling prevails among their parishioners, at least as far as their worldly entanglements are known to them. Let preachers beware of sacrificing themselves and their usefulness on the altar of mammon. "Let no man despise thee."

An Apostolic Attitude

AMR. CIN spent seven years in school in this country, taking several degrees in colleges. After finishing last summer at Columbia College, he sought work by which to make money enough to return to China. A chemical company, learning of his marked efficiency in chemistry, offered him \$8,000 a year as a beginning if he would promise to stay with them for fifteen years, he to receive advances from time to time in salary. We give his answer. Declining the position, he said, "My education is not my own. It belongs to God and the Church. I have a very important work in China." He earned the money

elsewhere and returned to China. A few months ago he was appointed by the bishop director of religious education and social service in the Foochow province at \$30 a month. The bishop reporting of him says, "He started away happy for his work. He was seized, bound, and beaten on the way, but I secured his release last Sunday."

This devoted man is consecrating his life and his talents to the uplift and salvation of his needy race. He has both the Christian and the martyr spirit. He measures up as few do, to the apostolic standard set by Paul for Christians: "for none of us liveth to himself and no man dieth to himself — that we are the Lord's." Mr. Cin is a striking and beautiful exemplification of the realization of that high Pauline ideal of divine and holy consecration. Mr. Cin expressed a literal truth but one which applies as truly and appropriately to every educated man as to him, when he said that his education was not his own. What have any of us that we can say is our own? Have we not received all in trust from God? Is not our very life, our time, talents, culture, money, voice, hands, feet — everything — so many bestowments entrusted to us by the Father, not for our own aggrandizement, but for perpetually and exclusively altruistic uses and purposes?

Just this identical attitude — a recognition and inward conviction and outward confession of this tremendous truth and a hearty acceptance of its divineness is the very point reached in that sublime act of consecration which precedes and is a condition of our sanctification. Only when it is thus complete and radical and all-embracing does it result in the genuine thing — our entire sanctification, wrought by the power of the blood of Christ applied by the Holy Spirit.

We fear that if there be a weakness in the practical teaching and preaching of sanctification it is just at this point. It is very easy, but just as fatal to let down on this point of absolute consecration. If we hold up the standard to the high level which Mr. Cin had reached and was practicing we will have far greater and sublimer fruits in the lives of those who are sanctified under our teaching. It will require no pulling and exhorting of those sanctified under such teaching to get them to do personal work or to give liberally of their means to Christian objects. The mere sight of such opportunities will thrill and rejoice the hearts of the truly sanctified and spontaneously there will flow from their hearts, their voices, their talents, and their pocketbooks, benign and helpful influences and agencies which will be a spectacle to the Christian world indeed.

Oh, brethren, let us press the real consecration which will make our people feel and believe and practice the apostolic truth that what they possess is not their own but belongs to God and the church and will send them out to serve, suffer, and sacrifice joyfully for the salvation of souls. Such a church will be

a conquering church, thrilling the world with its power and grandeur and delighting the heart of our blessed Christ.

UNSEEN BREAKERS

A FEW seasons ago a little yacht was cruising among the western isles of Scotland, and one sullen evening a gale set in from the broad Atlantic. It came moaning over the long, rolling swell, and caught the frail craft off a perilous lee shore. There was no shelter at hand, but the old skipper had known that treacherous coast from boyhood, and he said that there was a harbor some distance away, and he thought he could make it. And so, through the darkness, lit only by the gleam of phosphorescence in her wake, the little ship went plunging on her course and the wild welter of wind and wave. At length she swung into smooth water, and they let go the anchor and, turning into their berths, went peacefully to sleep. In the morning the master came on deck, and surveyed the scene — a little loch, girt about by dark, purple mountains. It was a quiet haven; but, looking toward the entrance, he beheld a narrow channel, with sharp rocks jutting here and there, and all awash with boiling surf. To think of passing that way! The least swerving of the tiller, and those jagged teeth would catch the frail timbers and grind them to splinters, and every life would perish. He gazed a while, then he shuddered, and, turning to the old skipper he exclaimed, "Did we pass there in the darkness?" — *Exchange*.

What a parable of life! Notwithstanding the thousands of blessings and deliverances which we have seen and experienced from God along the pathway of life, we will find in that world above, where we shall know as we are also known, that there were thousands more of unseen dangers which we passed successfully under His guiding and providential hand than those which we saw along the journey. We can never know how many of these narrow escapes made in the darkness were due to kindly intervention of ministering angels. How we should praise Him for both the seen and unseen hand, which works deliverances for us, both in the darkness and in the light. Let us praise Him for His goodness and trust Him hourly to guide and keep and deliver by His power and wisdom and grace.

By sanctification or purity of heart is meant a heart in which all the graces or fruits of the Spirit exist in an unmixed state. Love exists without hate, faith without unbelief, meekness without anger, and so on — each grace without the admixture of its opposite. It means simply that these graces exist in the heart without alloy, but not that they exist in the heart in the largest development and greatest maturity of which they are susceptible. This is purity of heart.

A people who rejoice when it rains or the sun shines, in triumph or trials, in darkness as well as in light — always, everywhere hopeful, joyful in the Lord — is an invincible army dreaded by devils and honored and followed by men and blessed of God.

TOO AGREEABLE

IT may sound strange but it is nevertheless true that Christians can be too agreeable. It is a safe proposition that those who love and serve God can not agree with those whose position and teachings God condemns. That was a significant answer which a great Bible teacher made. When asked about a certain popular preacher, he replied, "The trouble with Dr. Blank is, that he is too agreeable; he agrees with everybody."

Some people are so afraid of the charge of intolerance that they commit the egregious offense of being too agreeable. They forget that our religion is an intolerant religion. The fact is, God is intolerant. Our Savior was utterly intolerant of sin and never missed an opportunity of condemning it. John the Baptist was intolerant. He refused to compromise by silent agreement to flagrant sins in a king and paid his life as a forfeit for his faithfulness. If any preacher, or Christian imagines that he can pursue his career in these evil days faithfully without incurring the charge of intolerance he is woefully mistaken. Ours is an intolerant religion. It spurns comparison with other religions, claiming to be the only religion that can save from sin and repair the ravages of the Adamic fall.

It was for this reason that we opposed so strenuously the proposition many years ago to have introduced into the great World's Fair at Chicago what certain preachers were pleased to call "the World's Parliament of Religions." At this proposed parliament representatives of all the religions of the world were to be present, to present by speeches and otherwise the claims of these different religious systems. We maintained that it was a degradation of our Christian religion to enter any such show; that it spurned comparison with the world's false creeds and cults and that only harm could come of such an attempt. The experiment was made and proved a supreme farce and was so recognized by many Christians present. The prominent preacher who was chiefly instrumental in getting up the show lived to recognize and regret his blunder, for he saw that he had compromised his Christ and His holy religion.

We are not to be brusque, but we are to be true. Where fidelity to truth compels us to disagree with those whose positions or teachings God condemns, we must do so in courteous terms but in absolute fidelity to God and truth, even if our testimony gives grievous offense and calls down upon us charge of intolerance or worse. We must be true to God under any and all circumstances. And in no age of the world's history has it cost so much to be thus as it will cost in this degenerate age. It takes heroes of the apostolic mold to stand true to God today, in the pulpit or in the pew. Rest assured, beloved, that cost what it may to be true you will never pay as big a price as was paid for you on Calvary by the Prince of Peace to purchase for you the opportunity of bearing a faithful testimony to His saving power.

ONLY VICTORS CAN BECOME DICTATORS

FROM the beginning of our movement much of our preaching has of necessity been of a denunciatory type. There is so much in others that needs reforming that we have escaped much notice that was due us because we focused attention on the other folks. Times have changed somewhat, and we are coming into the limelight ourselves. It has been much easier to point out the faults in the methods of others than it now is to demonstrate the virtue of our own by suitable results.

It is still easy to ridicule the preacher's meeting which gave such profound attention to the theoretical treatise on "How to reach the masses"; but the ridicule loses its edge when there are still empty pews in Nazarene churches in industrial centers. To justify our position in this matter there should be something so enticing in our meetings that the masses would crowd our buildings to hear our message. During the Civil War, a federal general was reported to have said that the country needed a dictator. News of this saying reached the ears of the great Lincoln. He immediately promoted the general to a higher command, rehearsed to him the instances of failures in his past work on the field, and concluded with these words: "Only victors can become dictators; now give us victories and I will risk the dictator." This is our position today. Let us fill our churches to the overflow, then other churches will listen to our criticism of the methods which they have adopted to encourage church attendance. There is a way to fill our churches; let us find what that way is and use it. We have the message that the masses should hear, but we are not preaching to more than half the people that we really should be reaching.

The methods that other churches have used with their young people are certainly open to criticism. We should be in a position to criticize them; but there are some Nazarene churches that have no Young People's Societies and but little if any work among their young people. "Only victors can become dictators." Our gospel is especially adapted to youth and there is a way to reach the young and hold them for the kingdom of God. I know a Nazarene church that is made up almost entirely of heads of families, and yet the children of these families are not active either in the Sunday school or the church. This is probably an exception, but it will be a more effective criticism that we will make of the methods of others when our own denomination shall become known far and near as a church that is saving its youth and developing stalwart Christians in the active service of winning others to Christ.

Church fairs and other worldly methods of raising money for the work of God are signs of fearful spiritual decay and are worthy of merciless condemnation; but Nazarenes who do not pay their tithe and get their souls blessed by the frequency of their offerings

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

will not be very effective in trying to correct others for financial faults in the support of the Church of God. I should not like to have to choose between a devotee of the church festival, who is the victim of a misdirected zeal, and a man who withholds his substance from the work of God, having no zeal at all. Only a well supported church can become a dictator of methods of church finances.

We must leave it for our missionaries who have promised pentecostal revivals in heathen lands to criticize the missionaries of older churches for giving undue emphasis to education, medicine, and relief work on the mission field. We do not mean to say that such means have not been over emphasized; but that only those who have truly and really shown the "more excellent way" are deserving of a hearing on the subject. As soon as we have effected our WORLD-WIDE REVIVAL we may then expect others to listen to us.

Ideals of secular education have permeated even the denominational schools of our country and we must protest in the name of Christ. But our protest will be heard more distinctly when we have provided equipment and endowment for our own work of Christian education. Education is a great, good, dangerous thing. I will not say that it is easy to find and maintain the proper mixture of religion and science in an institution of learning: I will only say that it is possible to do these things and that our Nazarene schools are approximating this ideal. Education has been likened to a dog that is very useful but has a tendency to bite. There are those who would get rid of the biting by killing the dog. That is a simple process, but the loss is too great to be afforded. The problem is to eliminate the bite, but save the dog. Others have saved the dog and suffered the bite; we have threatened to kill the dog, but when we keep the good and eliminate the evil in education, we qualify as dictators in the educational world. We need a larger success to complete our standing in this sphere.

That type which may be named *modern* evangelism, with its card-signing, hand-shaking, church-joining appurtenances is faulty indeed; but it can be successfully reprovved only by those who can gather the multitudes together, preach to them the gospel of power and pray them through at the old-time mourner's bench. The time for theorizing has passed. No further discussion of methods is needed; demonstration is the demand now. We want, and the world must have, a revival. Not merely protracted meetings, but revivals everywhere. We must have souls. Souls that no one has reached hitherto. The field is ripe and the competitors (laborers) for the honor of promoting old-time revivals are few.

The Church of the Nazarene has entered more lines of Christian service than any church of its age ever did before. We have thrown down the gauntlet to the world and to all churches in Christendom which have neglected the Holy Ghost. We have gone far and said much and now we have reached the place where results are demanded. We must put up or shut up. Some are worrying already about what is to become of us when we get big. They are solicitous about our depositum of ecclesiastical power. They are dreading a dictatorship. But let us come to the point, "Only victors can become dictators; now give us the victories and I will risk the dictator."

POLITICS

IT is a mistake to leave the power of franchise entirely to the unconverted. The privileges which citizenship in a Christian nation include are the proper fruit of Christ's work for the world. Moreover, our fathers secured these blessings for us at great price. To despise or ignore the duties that citizenship involves must certainly be treason to Christ and our fathers. Good people should think soundly on political questions, they should seek for the best decisions of their Christian judgment, and should then vote for the measures which they believe would be the greatest blessing to the people involved. The lowest Christian citizenship certainly requires that one should pay his taxes, without any desire or wish to shirk; that he should vote for good measures and good men; that he should not shrink from jury service, or fail in any way to assist in law enforcement. Satan and wicked men would be glad to eliminate God's people from the politics of the nation. But there is a privilege here that we should not ignore and a duty that we should not fail to fulfill.

On the other hand, people who are too optimistic in their expectations of the benefits that will arise from politics, are sure to be disappointed. Real enthusiastic politicians are not usually noted for deep piety. Education and regeneration must enforce legislation if any great and lasting good is accomplished. We are called to promote vital, experimental Christianity and we can not expect much from anything that does not reach and change the heart. It is a subtle move of Satan's to get God's people to overlook the special work that the Church is sent to do and get them to spend all their energies in a hopeless substitute. We must devote our powers to the saving of souls. We must make everything contribute to this one supreme end. We can not be expected to become enthusiastic over anything that remotely opposes our one great purpose; but we are always glad for anything that will make it easier for men to live for the glory of God. Good men is our best guaranty of good homes, good schools, and good politics; so we must drive hard for the fundamentals.

The Promise and the Gift

By A. M. HILLS, D.D.

THROUGH all the ages people have loved to receive gifts. Abraham, the "father of us all," gave gifts to those whom he esteemed. History is fragrant with the record of the gifts of reverence and love.

The gifts of eminent people, such as kings and rulers, are specially prized. We have seen the gift bestowed by a member of the royal family of England upon a celebrity of the day; and it was very highly prized out of regard for the titled person who bestowed it.

May it not be that Jesus appealed to this principle when He "commanded them that they should not depart from Jerusalem but wait for the promise of the Father, which ye heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:4, 5). "Giving them the Holy Spirit even as he did unto us" (Acts 15:8).

These were the very last earthly words of Jesus and among the most important He ever uttered on earth. He had evidently spoken to His disciples frequently on this all-important subject, and especially in His great conversation in the upper chamber on the evening before His crucifixion. But here was His farewell message into which He compressed the tenderest love and the deepest yearning of His great heart.

In unfolding this subject, notice:

I. **THIS WORK OF THE HOLY SPIRIT IN THE HEART IS WHOLLY A GIFT.** This important fact is reiterated over and over again that we may fully grasp the idea and never once let it slip from us. Jesus said, "I will pray the Father and he shall give you another Comforter." Peter said, "Repent ye and be baptized . . . and ye shall receive the GIFT of the Holy Spirit" (Acts 2:38). "The Holy Spirit whom God HATH GIVEN to them that obey him" (Acts 5:32). "Then laid they their hands on them and they received the Holy Spirit." Again said the apostle, "Thy silver perish with thee because thou hast thought to obtain THE GIFT OF GOD with money." "GOD GAVE them the like gift as he did unto us" (Acts 11:17). "GIVING them the Holy Spirit even as he did unto us" (Acts 15:8). Jesus said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13).

All these passages converge on one point and elucidate the same blessed truth, that this tremendously important blessing is not worked up in us by our own efforts, and by an internal slow process of evolution. Much less is it ever earned by some meritorious strivings or good works. Nor can it be produced by any form of self-culture. It is a GIFT.

II. **IT HAS BEEN PROCURED FOR US AT GREAT COST AND PAINS BY JESUS.** He bought this blessing for us on the cruel cross. What

it cost Him in descent from eternal enthronement and humiliation, and shame and agony we may never know. But we are permitted to understand that we were redeemed by the precious blood of the Son of God. "Christ also loved the church and gave himself for it; that he might SANCTIFY it, having CLEANSED it . . . That he might present the church to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish" (Eph. 5:25-27).

That was the great objective that He had in mind from the beginning. That was the final end to which all the events of His life were persistently and steadily tending. "Wherefore Jesus also that he might SANCTIFY the people through his own blood suffered without the gate" (Heb. 13:12). Christ deliberately went to His cross that He might confer upon us the sanctifying Holy Spirit to cleanse us and empower us for service. Thus it is written, "Christ redeemed us from the curse of the law . . . that upon the Gentiles might come the blessing of Abraham in Christ Jesus; THAT WE MIGHT RECEIVE THE PROMISE OF THE SPIRIT THROUGH FAITH. So this great gift is no lucky accident that just happens to come along our way. It was all planned and purposed that we all might receive the cleansing baptism with the Spirit to make us holy.

III. **NOTICE FURTHER THAT IT IS FOR EVERY CHILD OF GOD.** Multitudes look upon it as a luxury for the few. They say it was needed by Samson for his divinely appointed and superhuman tasks. Yes, and it was needed by Samuel to wake up a backslidden nation, and also by Elijah for the same purpose. Moreover it was needed by Peter and Paul and John to launch the Christian Church. And it was further needed by the Wesleys, and Fletcher, and Adam Clarke, and Asbury, and Finney, and William, and Catharine Booth, and the giants that have followed them who have filled the world and leavened society with the knowledge of real and full salvation. But it is too much for the common herd to expect as their portion. The precious gifts of kings are reserved only for the favored few, the illustrious of men!

Nay, not so. It is a blessing from our heavenly Father for all the family. Jesus said, "If ANY man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his heart shall flow rivers of living water. But this spake he of the Spirit which they that believe on him were to receive; for the Spirit was not yet given because Jesus was not yet glorified." But we are living this side of Calvary and Pentecost; the Spirit has been given, and the priceless blessing is for every one that believeth on Him. "If ye be evil know how to give good gifts unto your children, how much more will your heavenly Father give THE HOLY SPIRIT to them that ask him" (Luke

11:13). "The promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:39). Every believer, every one born into the family, every one that is called to be a Christian at all, is called to be a Spirit-baptized, sanctified Christian. Our Father does not show partiality among His children.

IV. **WHY THEN DO NOT ALL CHRISTIANS HAVE THE GIFT?** It certainly is not because some are too needy. The neediest and hungriest have the best claim. It is not because God is not willing to bestow the gift. "This is the will of God, even your sanctification. God called us . . . sanctification" (1 Thes. 4:3-7).

Moreover it is not because every one does not need it. Depravity is the common inheritance of the race. We are born in it. Our descent from Adam insures it. It is a vile propensity to sin which corrupts our nature and unfits us for the society of holy beings in a holy heaven. We can not be satisfied with our own spiritual state while we have it, and God can not be satisfied with us any more than an earthly father can be satisfied with the physical condition of a scrofulous child. It must be gotten rid of before we can enter heaven, for its pollution would defile heaven itself. It was for this very reason that God promised to give us His Holy Spirit—that He might cleanse us from this inborn corruption and make us holy like Himself. But alas! multitudes of professing Christians do not receive this FREE GIFT from the heavenly Father, either because they are ignorant of it, or worst of all, because they are not willing to accept it!

V. **HOW AND WHEN CAN IT BE OBTAINED?** The Scripture is perfectly clear on this point, leaving no excuse for mistake. "That they may receive remission of sins, and an inheritance among them that are sanctified BY FAITH IN ME" (Acts 26:18). "That we might receive the promise of the Spirit THROUGH FAITH" (Gal. 3:14). The great blessing, the greatest we ever obtain this side of heaven is therefore not worked for and earned. We simply come with consciously empty hands and a needy heart, and receive it as a gift BY FAITH.

And when? "God gave them the like gift as he did also unto us WHEN WE BELIEVED" (Acts 11:17). When the trolley of faith touches the wire that connects with the dynamo of the skies the result is immediate and sure. It is not received *gradually* or at death merely, but here and now, WHEN WE BELIEVE. The assuring witness may be delayed for a time, but the promised gift comes immediately, WHEN WE BELIEVE.

How long, oh, how long, will Christians refuse this gift! What king in all the universe but our God would so patiently wait and overlook the undeserved insults heaped upon Him by those for whom He died, who deliberately and persistently refuse His promised gift?

The Hope of Christ's Second Coming an Incentive to Believers

By R. L. HOLLENBACK

THERE is no stronger incentive to holy living and ardent service for God than the knowledge that Christ is coming back to earth again. It inspires the holy heart to its deepest devotion. Its effect upon the heart of the sinner is equally weighty. It tends to awaken him from his slumber under the bond of eternal death.

In the messages of Christ we find this theme continually used as an incentive to prayer and watchfulness. It seems that using it thus gave greater strength to His exhortation. In Luke 21 : 36, He says, "Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." And again, "Watch, therefore, for ye know not what hour your Lord doth come."

The writer of the Hebrews uses the near coming of Jesus as an incentive to attendance upon the means of grace, "Let us not forsake the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching" (Heb. 10 : 25).

Again Jesus uses His second coming as an incentive to separation from revelings and worldly entanglements, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21 : 34).

The Apostle James, addressing the "strangers scattered abroad," uses the theme as an incentive to patience and steadfastness of faith: "Be ye therefore, patient; stablish your hearts; for the coming of the Lord draweth nigh."

Since it is thus used so frequently by our Lord and the apostles, it seems dangerous for us to discount it as an unimportant issue, or

place it in the dark galleries of "mystery." To reject it is to take from these exhortations their greatest impetus.

As a hope, its cheering rays brighten our earthly horizon as nothing else can. Titus holds it forth as "*That blessed hope.*"

It is the hope of the world, for in the absence of Christ, the world has not known lasting peace. Neither shall it be made safe in righteousness until the Prince of Peace himself shall come. The whole world, under the thralldom of Satan, groans for a time of deliverance. It can come only when Jesus comes to bind the adversary and judge depraved humanity.

In a more specific sense, Christ's coming is *the hope of the Jew*. For more than twenty centuries the Jews have been driven from country to country, and have still maintained their national distinction. God has promised their restoration to the land of their inheritance. But this promise shall never be fulfilled until Christ comes again, and they shall say, "Blessed is he that cometh in the name of the Lord!"

For the Church of Jesus, which is His body, there can be no greater hope than that of the coming of the Bridegroom. For when He shall sit upon the throne as "King of kings and Lord of lords," the members of His church shall be associate rulers with Him. If this shall not be true, then the cross of Christ is a lurid failure; and upon it a man went down to the grave a deceiver and an impostor. Nay, not only so, but the cross of Christ has bankrupted the faith of the world, and our future hopes are buried with Him! But the promise of the angel who stood by the wondering disciples—"This same Jesus shall come again!"—revives our hopes, and makes the cross of Christ a glorious triumph.

RYAN, OKLA.

times on the mountain sides, and His was a life of prayer unto the very last, when the climax of His holy life found utterance in that heart cry for His disciples to be sanctified and unified.

Therefore prayer, being so important and constant a factor in our Christian lives, it is well that we have right ideas as to what true prayer is, and what conditions will help the true child of God to be at his best in this holy ministry. It is not a question these days as to whether God hears and answers prayer; this is a settled fact. Nor is it in doubt as to whether it is the duty and privilege of the preacher and officers of the church only to attend to this holy matter, but every Spirit-touched soul has put upon him the necessity of being intercessor with God for man.

In all true prayer, the heart and mind will be exercised; but there is great danger of our becoming "heady" instead of a cry from the soul. Unless the Holy Ghost is the leader in prayer, the intellect will take the chief place and be gripped by the person or thing for which we are praying. All formal praying has the person or thing fully occupying the mind; and sometimes we awake to the fact that we have been merely praying *about* things, without having the sense of the presence of the divine person to whom we should be bringing them. In our private devotion, alone with God, prayer will be more from the heart than the head, while public prayer generally will be the outcome of the mind, because of the surroundings. When the Spirit is leading He will take charge of the thoughts as well as the heart. When the mind or intellect is praying, the Holy Spirit, who alone can give unction to the prayer, is in abeyance.

We have in mind a dear brother who sometimes led the congregation in prayer, and having the gift of language, would take them up the mountain slopes with its primeval forests, and then enter the valleys with their sun-kissed flowers and fruits, and up again to the stars as they twinkled like diamonds in the heavens, and sail across the mighty ocean with its heaving billows—all a grand, eloquent oration on the creations of the Almighty—and then come down to the congregation and close with, "O Lord, thou knowest us altogether, bless the people, for Jesus' sake. Amen." This exercise of the *mind* had no grip of God in it. We are reminded also of a Boston paper describing a great meeting held in that city, stating that the Rev. Dr. So and So "made the most eloquent prayer ever delivered to a Boston audience." Just so, all mind, no God. How little the general Church knows about prayer. Oh, I do not mean the form or attitude of prayer, but the vital principles of real communion and intercession with God.

When we pray, "Believing that God is and that he is the rewarder of all them that diligently seek him," we shall have more answers to our prayers. Jesus said that "men ought always to pray"—have the habitual, uncon-

Taking Hold of God in Prayer

By Rev. R. PIERCE

WANDERING thoughts" in prayer, no doubt, have been the experience of every Christian, not only when listening to the prayers of others, but also when engaged in private devotion.

The prayer-life of every true Christian occupies such an important place in our holy devotion and activities, that it is not merely an occasional exercise, but has to be the *constant* attitude of our whole being, so much so that Paul tells us to "Pray *always*, with all prayer and supplication in the Spirit," and to "watch thereunto" until we get an answer. The Psalms reveal to us the constant outgiving of David's soul; and many of them begin with the cry, "O, Lord," showing that his soul was in communion with God; "I cried with my whole heart; hear me, O Lord."

When the early Church undertook to pray, it meant real business with them; at one time

one of their leading members was in prison, so they got together and "prayed *without ceasing* unto God for him;" and Peter was delivered. Cornelius also was a man that prayed *always*, and his house witnessed a second Pentecost. The apostle saw the importance of prayer in their early experience in that they cut themselves off from all other church activities so that they could give themselves "*continually* to prayer and the ministry of the word."

Paul was a great prayer, and to the Colossian church gave the command for them to "continue stedfastly in prayer," telling them that he "*always* labored *seriously* for them in prayer," and to the Thessalonians he sent word that "*night and day*" he prayed *exceedingly* that he might "perfect that which was lacking in their faith." Our blessed Lord "continued *all night* in prayer to God" many

querable spirit of supplication — a continual outgoing of the soul to God.

Oh, how we need to see God in prayer more than the object for which we pray. This will be the case when we concentrate our souls on God; like the thirsty "hart that panteth after the water brooks" we shall lose sight of everything else. The Holy Ghost will take charge of the words of our soul cry when He leads, for we know not what we should pray for

other than He indicates. "Groanings which can not be uttered" come only as the Holy Ghost gives us a true sight of Jesus, and thus a true sight of ourselves; they are never found in a merely intellectual, polished prayer. There can be no real prayer on merely intellectual grounds, nor can we really pray without the grip of the Holy Spirit. We must go heart first to God and not head first — led by the Spirit, and not by the mind. We must sense God more in prayer.

How we need the conscious presence of the Spirit, so that the heart should always have charge of the praying, and thus the mind would be brought into subjection to it. God will clothe the thought of our prayers in suitable language, even without us having to study the phraseology of it, and sweep us on with a tide of eloquence, baptized with unction, that would be utterly impossible from the standpoint of the human mind.

LOS ANGELES, CALIF.

"If any man is in Christ, he is a new creation; the old things are passed away: behold, they are become new" (2 Cor. 5:17. Marginal reading of Revised Version.)

Springtime is the season when nature sets her millions of pumps to work, which elevate the water of life into plant and bush and tree and soon we behold its expressions in the varied hues of flower and leaf and fruit. Also we are forced to discover new creations in breakfast foods, clothing, and millinery, and why not expect something new in the soul?

The story is told of a Scotch girl who was converted under the pungent preaching of the great Whitefield and, on being asked if her heart was changed, her true and beautiful reply was, "Something I know is changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure, for everything is different from what it once was." She had had a resurrection and had experienced "the new creation." Let us consider—

I. *The condition of it.* "In Christ."

If any man is in Christ, he is a new creation. I look yonder and see a man running with all his might; he seems well nigh fagged, but he keeps on running. Presently I see another man coming with a sword in his hand. The first man has accidentally killed a relative of his, and the second man is the avenger. The first man is running for his life to the City of Refuge, and lo, he enters the gates and is safe. The avenger can not go in and as long as the happy man remains in that city he lives in peace. That is the meaning of being in Christ. If you have ever felt guilty of wrong-doing and that your life of unbelief and worldliness had brought down upon your poor condemned soul the wrath of an offended God, you then felt the need of a refuge. Until you felt that need you were not concerned about your state but, when you felt it, you surrendered all, left everything behind, and ran for your life to the Refuge — Christ.

You are in Christ as the branch is in the vine, not stuck in or fastened on, but grafted in, for strength and supply. You are in Christ as the finger is in the hand, for sympathy and service. You did not get into Christ by going forward and shaking hands with the minister but by entering through the gates of prayer and repentance. Amen.

II. *The nature of it.* "A new creation."

It is indeed a reformation and in a very radical sense, "For we are his workmanship created in Christ Jesus" (Eph. 2:10).

The New Creation

By REV. ARTHUR F. INGLER

1. There is a new life. But not the result of being born of royal blood, or of the will of the flesh, or of the will of man, but being born of God, from above. (See John 1:13.)

2. There is a new mind. "Be renewed in the spirit of your mind" (Eph. 4:23). Again in Rom. 12:2, "Be ye transformed by the renewing of your mind," that ye may be able to comprehend something of the character and power of God in Christ Jesus. New thoughts will now occupy your mind and enable you to make new plans and adopt a new rule of action.

3. There is a new heart. "From all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you" (Ezek. 36:25, 26). The affections that were alienated from God are now centered in Him. Your desires, your joys, your hopes, are all new, because you are new.

4. There is a new spirit. "A new spirit will I put within you . . . I will put my spirit within you . . ." The Spirit of God now bears witness with our spirit that we are His children, by regeneration. Being God's children by the new birth, you have the same purpose as He has, and your service and testimony will be given out of love for Him.

5. There is a new song; because there has been a new revelation of divine mercy and grace. A young friend of mine in Denver years ago lost his voice while singing in a cheap theater. He wandered into Trinity Methodist Church one Sunday afternoon where I was conducting the singing in a holiness meeting and, before the evangelist preached I announced Frances Havergal's consecration hymn, "Take my life and let it be consecrated, Lord, to Thee," and made a few comments on the import of it. The Spirit held me to the couplet, "Take my voice and let me sing, always, only, for my King," and I remarked that if you do not use your voice for Him only, you may lose it. The Spirit shot it like an arrow to its mark in that young man's heart, making him angry at first but finally causing him to see his rebellion and his misused talent, and he came forward at the close of the service, repented of his mis-

spent life and vowed eternal allegiance to His merciful Lord. His voice soon returned and he used it to sing the new song of deliverance from sin. Amen.

It is the song of the poor miner, who had almost been given up as hopeless but who was brought under the power of the gospel and gloriously saved. After his conversion he said, "I praised God with all my heart for what he had done for a poor sinner like me. Everything looked new to me — the people, the fields, the cattle the trees. I was like a man in a new world; and I was so joyous that some said I was a madman, but what they might well mean was that I was a glad man; and, glory be to God! I have been glad ever since."

III. *The results of it.* "The old things are passed away; behold they are become new." With the new creation there come new views of sin. Sin is now seen to be a crime and a curse. The old view of it merely being a debt, or a misfortune, passes away. The so-called pleasures of life such as card playing, theater going, horse racing, love of the moving picture show, dancing, etc., now appear in their true light as misleading, worldly, and sinful, and are revolting to the new creature in Christ.

There come also new views of self. Self is now seen to be a worthless, unclean thing, and it too becomes an "old thing" only fit to pass away. The old unscriptural views of Christ pass away, and new Spirit-inspired views take their place. Jesus is no longer a Savior waiting for us at a deathbed, but a present, personal reality in the daily life. Bless Him! In the old life the pleasures and profits of the world were the objects of our desires, but now the desire is for the salvation of the world. "The world used to be the place of amusement for self; now it is a workshop for Christ and the new creation."

He who once was a child of the Devil is now a child of God. He who was a slave of the habits of sin is now free indeed and has his fruit unto holiness, and the end everlasting life. He who was full of pride and wrath is now meek and humble. He formerly had his portion in this life, and lived for the world alone; he now has God for his portion; he looks not at the things which are seen, but at the things which are eternal. Therefore, *old things are passed away*. The man is not only mended, but *made new*. God spoke to his benighted soul and said, "Let there be light,"

and at once the Sun of Righteousness arose upon his life beaming in love and mercy. The habits of sin's night were changed to the pursuit of righteousness with a glad welcome. Instead of worshipping idols, the new creature serves the living and true God. The evil things that were once loved and desired are now hated and repulsed. Those, once captivated and held by the fascinations of the ballroom, now detest the familiar embraces of its devotees; they abhor "hugging set to music." (And this is an apt definition of the modern sensual dance.) Some who once lived in tobacco smoke are now made nauseous by its fumes. Those, who used to spit red, now hate the sight of the poisonous weed.

Mr. H—, of Denver, was an elderly man and had chewed and smoked tobacco all his life. One day his son Jim went to prayer and begged the Lord to take the appetite from his father at any cost. In a short time Jim came home one day and found his old father ill. The physician was called in. After examining him he said he did not know what was the trouble but advised that he be subjected to violent perspiration; he advised better than he knew. The following day the bed sheets were yellow with nicotine from the moisture that had seeped out of the tobacco-soaked body. God was answering Jim's prayer. The hot drinks and the sweat scheme were continued until there was no more discoloring of the bed clothes. When the patient recovered he abhorred the sight and smell of tobacco. Physically, at least, he was a new creature. (He had been a professing Christian for years.)

IV. *The privilege of it.* "If any man."

The door into this new and better life stands open for all. Think of it! *Any man*, no matter how weak and helpless, no matter how sad and sinful; *any man*, no matter how old and forgetful, if he steps out of his ruined self into Christ, will instantly become a new creation. For, in Christ, God is reconciling the world unto Himself.

CONVERSION IS THE WATER-SHED OF LIFE

Some of you have seen a water-shed. There was one on grandfather's farm in western New York. Rain that fell on the north slope of the divide found its way into the brook and thence into the river which emptied into Lake Erie, not many miles away. Those waters went tumbling over the falls and on down through the seething gorge into Niagara river and eastward through Lake Ontario into the great St. Lawrence, hunting their way through the Thousand Islands of that scenic river and on down into the gulf, and finally were lost in the Atlantic ocean.

Now, back again to grandfather's farm. On the other side of the divide the rain and melting snows trickled down to the tiny streams and into the brooks and presently found their course into Conewango creek, which flowed southward into the Allegheny river, and thence into the Ohio at Pittsburgh, and onward into the great Father of waters, then southward again to the Gulf of Mexico, and were lost in the tropical sea.

While walking up the northern slope of the divide, the brook has been meeting us; but, the moment we step over the crest, a newborn rivulet runs along before us, down the sunny side, and hastens toward the tropics. There is a moment when the soul is on the frigid side of decision but another step takes him over the crest of repentance and he is in Christ. At once new scenes greet his vision and welcome voices cheer him onward. He finds that other travelers have crossed the great divide and found the better way. And, thanks be unto God, *any man* can find it!

Any man who wants to flee from his sins may find a refuge in Christ. Any man who is tired of the old life may "rest in the Lord." Any man who is sick of the world and self may call on the Great Physician and experience a cure. Any man who is crippled by sin may become "strong in the Lord and in the power of his might." Any man who is filled with sorrow may have the joys everlasting. Any man who is old in years may find the fountain of perpetual youth. Any man who is dissatisfied with his experience may bask in the sunlight of Eden. Any man who is poor may become "rich in faith" and add to his wealth until he walks into heaven and treads the streets of gold.

Any man. ANY MAN! ANY MAN!

Horns Like a Lamb

By WALTER C. BRAND

Ever since Eve disobeyed in taking fruit that was to be desired to make one wise, men have indulged in pride of intellect, thinking of their own brains more highly than they have just cause to think. The opinions of philosophers and scholars are too often received in the present era as of more importance and authority than God's Word itself. This may be the meaning of Rev. 13:11, "I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon." Commenting on this text over fifty years ago students of prophecy describe well the modern worship of human brains, which is shown in the great influence of such ideas as evolution, destructive criticism, Eddyism, German Kultur and other notions of undevout scholarship.

I condense from Fairbairn: "The name *beast*, and its origin, 'out of the earth,' show it is from beneath, not from above. It sprang not from the sea — image of the world in its disordered and tumultuous state — but from the solid earth, indicating that it was to possess earthly elements of a high order, refined and distinctive of humanity in its advanced and orderly condition. Horns symbolize power, those of a lamb, power that will be used, in deeds of violence, but by methods of a suasive kind, perhaps even a studied imitation of the virtues of the Lamb of God. But despite this lamblike form, 'he spake as a dragon.' It was by speech that this beast showed what it was; its speech proved it to be earthly, sensual, devilish.

"The power here symbolized is that of worldly wisdom, everything in learning, science, and art which human nature in itself can attain to — the worldly power in its more refined and spiritalike elements. In Rev. 16:13 it is called 'the false prophet.' It exerts its power by speech, belonging to the intellectual and moral, not to the physical or political sphere. This beast is the world's *gnosis* personified, the 'science falsely so called,' of Paul. It investigates nature in a state of divorce from God and salvation, as if nature alone were sufficient to bless and satisfy the soul. Even when setting forth what is itself true in nature, it ignores the existence or belies the testimony of what is emphatically *the truth*.

"The world's prophets ever breathe its spirit, work for its interests, and ignore the most essential truths of the gospel. The speech well befits a dragon's mouth; and its grand tendency is to lead men to worship the beast, to make a god of this present world. It is, as Auberlen has excellently interpreted, 'The new heathenism, sinking down again to the deification of nature and of humanity; and it is impossible to predict what foolish and beastly forms it may yet assume.'

"Its lofty pretensions rival those of the real witnesses of God. Compare Rev. 13:13 with 11:5. With extreme eagerness and great success this last and highest form of the worldly spirit will drive after its object. Who that has any discernment can fail to perceive how much the tendency of the world's culture is in this direction; how little it commonly sets by the interests of salvation! Constantly rising in its achievements and consciousness of power, growing in its command over nature and the materials of earthly comfort and enjoyment, who can but fear that it may bring in times yet more perilous, more audaciously opposed to the gospel! The world's culture may make the carrying out of the heavenly spirit of Christianity in the various relations of life a matter of constant sacrifice, and of virtual exclusion from the more prominent positions of worldly life.

"This warfare of the Church with this dragonlike power is far from being ended; although it is against the nature of the symbol to connect it with acts of external violence. The later conflict is more likely to be in the higher region of thought and feeling, and to be primarily a war of opinions. The tactics of the Adversary will grow in subtlety and refinement. The more he succeeds in transforming himself into an angel of light, and the more he can lead his servants to exchange obsolete notions and brute force for weapons more suited for cultivated minds and less directly opposed to the gospel — the more disastrous is likely to be their effect in hindering genuine Christianity."

"However, Christ will ultimately triumph, both the beast and the false prophet going down in irretrievable ruin."

July 21st to 31st
Headquarters Campmeeting
Kansas City, Mo.

HOW THE QUESTION OF CLEANSING WAS BROUGHT HOME TO ONE GIRL

Laura had spent the morning in the city doing some shopping for an out-of-town friend. "Oh, but I am glad to get home," she said to her mother, dropping wearily into a chair. "It seems to me I never was so warm and tired and wilted."

"Take off your hat and stretch out in father's easy chair and rest a bit," said Mrs. Warren.

"No, mother, dear, I could not possibly rest until I get some of the city's grime off me. I feel fairly sticky with perspiration mixed with dust. It's awful for a self-respecting individual to be downright dirty, isn't it?" asked the girl with a laugh as she gathered up her bundles and started out of the room.

Later she came back in a clean house dress, hair brushed smoothly, her face fresh and rested.

"I do feel so good," she said, "not like the same girl, and in place of resting I am going to work on my blouse. Isn't it wonderful what a bath does for one? Really and truly, mother, there is one thing for which I believe I am sure enough grateful, and that is water. It is such a luxury to have plenty of water, pure, cleansing, and refreshing, and I don't know a more delightful sensation in the world than that of being clean."

Laura sewed in silence for a few minutes and then she said:

"That was one thing I could never understand about the room-mate I had at school last year. She was the dearest girl, as bright as she could be, and the soul of honor. Yet she was really careless about her person. Sometimes we would go into the city, a twenty-mile trip in a rather dirty little day coach. And of course we came back more or less laden with city and train dust and soot. I could hardly wait to get my hat and dress off, that I might bathe my face, neck and ears, and plunge my hands and arms into a big basin of clean, soapy water. And I could not settle down to do anything else until I had cleaned up at least that much. But Marie never worried. 'What's the use?' she would ask, and go contentedly about her business, when her face and hands really were not clean and fresh. I don't see how she could stand it."

"All people are not as dainty in their habits as you are, my dear," said Mrs. Warren. "I don't call that being dainty," said Laura. "It is just plain, old-fashioned being clean. I simply can't stand the feeling of dirt, and I do love the sensation of having it washed off and the knowledge that I am free from it. Why, mother, it rests, and refreshes and puts a glow all over me."

"I should think then that you would be able to understand what sanctified people mean then, when they testify with such joy and gratitude to having a clean heart. And yet I have heard you say that you do not."

"Well, mother, I am perfectly sincere in saying it. Somehow I have never seen the need of it."

"And that is exactly your trouble, my child. If you ever get a vision of your need of an inward cleansing, you will not be able to rest until you plunge into that fountain which has been opened for sin and uncleanness. Oh, there are many people who are exquisitely clean as to their bodies; who can not bear to come into contact with any kind of filth, and who are not easy until they have washed away every secretion from their own persons which might mar the purity and freshness of the flesh. If they only had the same appreciation of cleanness and purity for the inner man! And you, my dear, if you but valued the precious cleansing blood of Jesus as you do the clear, abundant supply of water which you so delight in, what a difference it would make. You would wash, and be clean, and experience a glow, and exhilaration of heart which no sense of physical cleanliness has ever brought you."

Laura looked very thoughtful as she said:

"Somehow you have brought the question a little closer home to me than it has ever been before. It may be that I should not try so much to understand this matter of cleansing, as to ask God to show me my need of it."

"That is what I am asking Him for you," said her mother.

And I have learned, the weakest ones
Are kept securest from life's harms
And that the tender lambs alone
Are carried in the shepherd's arms.
—PROBIE CARY.

THE HOME

Conducted by Mrs. J. T. BENSON

HER BEST

In Florence, Italy, is a manufactory for hand-made lace. It was founded and endowed by Robert Barrett Browning as a memorial to his father and mother. Hundreds of women in the villages scattered about Florence bring their work to this Browning Memorial. Most of it is very beautiful, for the workers are paid not for the quantity but for the quality of their lace. The rare and costly pieces are eagerly bought by those who delight in such things, and can afford them.

One day a poor woman more than eighty years of age came to the Browning Memorial to sell her lace. Her husband had been drowned at sea, her son had been killed in the war, and alone in her old age she was struggling to care for two grandchildren. She brought an elaborate piece of lace upon which she had worked steadily for three months, but her eyes were failing and her fingers unsteady, and the lace was crude and uneven.

"What shall we do with it?" asked the superintendent, showing the lace to Mr. Browning. "It is worthless, but I dread sending the poor old woman away."

"Pay her for it, and give it to me," said Mr. Browning. "She has done the best she could."

So for several years, the old woman came, each three months, hobbling on her cane and bringing her lace, and with comfort and gladness in her heart she went hobbling away again carrying her silver tied in the corner of her handkerchief.

Only when we have continued to the end, doing our utmost and doing our best, may we be comforted by the knowledge that it is the effort and not the results which will win the reward. Then we may go confidently into the presence of the Master of the works and present the lace which we have made with so intricate a pattern and so much labor. There will be many faults, many uneven, and broken, and tangled threads, but through it all, if we have been faithful, the Master will be able to trace the design, and He will look it over without reproach, saying, "Pay her for it, and give it to me. She has done the best she could."—*The Christian Herald*.

DOES-HALF-WILLIE

A long time ago the *Sunday School Times* told a story about a little boy who was sometimes called by the peculiar name of Does-Half-Willie. Can you guess why he was called this? The writer says:

"It was because he was not faithful. I am sure you would not want such a name. He had a habit of doing only half of what he was to do. The wood box he filled only half full, the row of potatoes he was to dig in the garden was only half dug and many small potatoes were scattered about, and so on. One day he wanted very much to go on an excursion."

"But I am afraid 't would be a waste of money," said his father. "I'm afraid you would only get half of the pleasure of the trip. You know—"

"If you'll let me go, papa," interrupted Willie, "I'll never do anything by halves again—never."

"His father promised to let him go. The day of the excursion came. In the morning his father sent Willie to oil the carriage, and then he drove him down to the station. Half a mile from the station one of the wheels gave a dismal sound and would not turn. His father turned and looked at Willie.

"I—I did not oil that wheel. I was in such a hurry."

"Run to the next house, and borrow a wrench and oil can. You'll have to hurry!"

"When they had oiled the wheel so that it would turn they drove as fast as they could but when they came in sight of the station they saw the train starting. Willie thought of the ocean, the rowing, and the clam-bake that he had missed, and he could hardly keep back the tears.

"Now, Willie, what do you say?" asked his father.

"I'll never be a 'does-half' boy again, papa—really and truly."

"And Willie was faithful after that."

Did you ever know any boys or girls who deserved such a name?

DOES THIS MAKE YOU FEEL ASHAMED OF YOURSELF?

"Why, Mrs. Tsan, where did you come from?" exclaimed the missionary, as the woman entered. "Oh, Miss Kan, I'm so tired, I'm so tired! I've walked fifteen miles today (her feet were bound and encased in shoes not more than three inches long, and she carried a child huddled in her coat) because I heard that you were going to the city soon, and I have not learned the Lord's Prayer yet."

"But why did you not wait till I came back again?"

"Who knows whether I'll be living when you come again? I want to learn it now."

"But you can't learn it tonight, and I am going to Peking tomorrow morning."

"I must learn it tonight. I will learn it tonight. I'll learn it right now, you begin."

And so the missionary began, and the woman repeated it after her, nor would she go to bed, nor allow the missionary to retire until she could repeat the prayer from beginning to end.

This is a true story told by Dr. Isaac T. Headland, and "Miss Kan" is Mrs. Headland.

WATER

By RICHARD JEFFREY BROWN

"Water is a lovely thing:
Dark and ripply in a spring,
Black and quiet in a pool,
In a puddle brown and cool;
In a river blue and gay,
In a raindrop silver-gray;
In a fountain flashing white,
In a dewdrop crystal bright;
In a pitcher frosty-cold,
In a bubble pink and gold;
In a happy summer sea
Just as green as green can be
In a rainbow, far unfurled,
Every color in the world.
All the year, from spring to spring,
Water is a lovely thing."

SELECTED THOUGHTS

"Unless Christ is Lord of all, He is not Lord at all."

It is not a blessing to know the things Christ teaches and then go on living as if they are not true.—VAN DYKE.

The best preparation for the future is the present well seen to.—MCDONALD.

DID HE HAVE FAITH?

During the Civil war a man manufactured what he called a bullet-proof vest. He brought it to President Lincoln and tried to interest him in providing the soldiers with such vests. "Put it on," said Lincoln, "and stand the required number of feet away and allow a man with a loaded rifle to fire at you, and if it stands the test we will consider it." He had to admit that he was not willing to do this, and he had nothing more to say.—Sel.

A leaf may hide the largest star
From love's uplifted eye;
A moat of prejudice out-bar
A world of charity.

—JOHN B. TABB.

"Our solace in suffering is that the Man of Sorrows is sure to walk that way."

If we know our brother as God knows him, we should never dare to despise him.—G. H. MORRISON.

Men are many, but humanity is one.—HENRY VAN DYKE.

SIX short months in a foreign land has pressed home to my heart the conviction that old-fashioned, heaven-born, Holy Ghost inspired, pentecostal evangelism is by far the most crying, paramount, and overwhelming need in foreign lands today. I once thought that nearly every one held this view, but discovered that, in many quarters, modern missions have come to mean almost everything but gospel evangelism. They have come to mean secular education, social uplift, political reform, financial adventures, agricultural experiments, and nameless other philanthropic undertakings, which may greatly benefit the people materially and intellectually, but which positively do not satisfy the spiritual hunger of millions of precious souls for whom Christ died. Effective evangelism, preaching by mouth and by proxy the old-fashioned gospel truths, real pentecostal revivals and outpourings of the Holy Ghost, these constitute the care and burden of Nazarene missionaries around the world.

I. The Very Spirit of the Missionary Call and Message Emphasizes this Need

Many of us will never forget the first time the foreign mission problem faced us as a personal problem. A foreign call is a hard thing to explain for it never comes to any two individuals the same way. But at least one thing is common to every call, the individual is brought to the keen consciousness of the lost condition of the heathen and personal responsibility for their evangelization. A vision came to my heart of the dusky phalanx of earth's unevangelized millions trooping past in endless train out into the dark, dark beyond. I pray God that that vision may never grow dim in my consciousness. There is no room in the true missionary call for that pleasant doctrine that the heathen are all ultimately saved. Some of them may live up to what moral light they have, and thus come under the atonement, but most of them are hopelessly and eternally lost, unless the message of life reaches them in time!

I can never banish from my mind a scene I witnessed soon after I landed in Japan last October. It was the first time I had ever seen a Buddhist pray. There under the ice cold "purifying" temple waters, hands clenched until the nails must have almost pierced the skin, with agonized countenance, and anguished, fervent prayer, she cried over and over to the god for a clean heart and a well body. Oh, such praying I had never heard, such soul hunger, such desperate need! I have seen folks at the altar at home, but I have witnessed few people in America seeking salvation with such earnestness as that with which this poor woman sought the favor of Buddha. Tears are uncommon with me, but that time I could not keep them back. They were not tears of pity for that soul alone, but more of pity, and sorrow, and penitence, for myself, and for the great Christian world which could know these things for whole centuries and yet fail to act. May God have mercy upon the professed Christian Church when she is called to stand in the presence of the Judge. "As ye have not done it unto the least of these, my brethren." Surely America can not be Christian while any other foreign land is heathen!

The tremendous burden that comes to the heart of a new missionary is the thing, even more than adverse climate and living conditions, that crushes the very life out of your foreign workers, and sends some of them home hopelessly broken in body and mind. That sharp pain which comes with our first sight of a hungry, darkened soul grows into a grim, stern conviction that not one, but millions of human beings are living and dying in these lands, in the most desperate need of our God and of our Christ. God is helping us mightily with this great evangelistic message at home, and your foreign missionary rejoices when he gets these great reports. But we must have this same thing all over these foreign lands. We must have an evangelism which preaches and labors in the holy power of

MISSIONARY DEPARTMENT

Pentecostal Evangelism

The Crying Need in Foreign Lands Today!

By PAUL GOODWIN

Pentecost, with a soul on fire with a divine message, and with a heart burning with a passion to see men and women brought to Christ. I sometimes feel like spending all my time praying and crying only, "O God, give me souls, give me souls, give me precious souls, if I have to live in a dugout, and on one meal a day, and preach out under the stars, at any cost, give me souls." I believe that is the spirit of Christ's gospel, and of Christ's message.

II. The Religious Condition of the Heathen World, and the Spiritual Condition of the Workers, Emphasize this Need

I would like to face every reader of these lines afresh with the tremendous problem of the evangelization of the non-Christian world. We must face the appalling fact that at the rate we have been going during the past years we are not even keeping up with the growth of population in many lands. Each year there are more people who have not heard the gospel than there were the year before. We are struggling simply to keep "the white wedge" open. The world missionary map is darkened all over its surface by the black spots of unoccupied areas. There are few fields that do not have from three to ten times as many souls to a missionary as can possibly be reached in a lifetime. The task which the Master gave us to do is not yet done, nor is it being pushed forward as fast as His great heart of love and pity must long to see.

What is the matter? Has Christ given us too big a task? I can not believe He would do so. He has not asked us to bring every soul in the world to salvation in this dispensation. But He has called us to disseminate the gospel so completely throughout the world that the people of all nations may have an opportunity to accept the salvation proffered to them through the atoning blood of Calvary. And in the performance of this task it is my conviction the holiness movement must have a very large place.

The Christian Church at large is putting millions into foreign missions, if she is not seeing the tangible results that she ought to see in the evangelization of the heathen, there must be a very definite reason. That reason has to do largely with the spiritual condition and outlook of Christian workers in foreign lands.

If the missionary movement in the twentieth century has been a "broadening out" of activity, it has also experienced a lowering of spiritual standards, and a consequent turning from direct soul saving work to other indirectly religious and purely secular undertakings. Many workers in all connections, of the "old guard," are heart and soul in the work of salvation. But in the younger generation of missionaries the low tide of spiritual life in the churches at home is almost pathetically reflected. Those hotbeds of German higher criticism and American unitarianism have not only blasted our ministry at home, but they have undermined our ministry abroad. There is a multiplicity of machinery and organization, but a lack of unction and power that brings spiritual results. There is a multiplication of mission schools and colleges, but an atmosphere laden with deadly higher criticism and unfaith in Christ and the Bible.

The missionary movement seems to be drifting away from the original goal of evangelizing the individual to indefinite "social service." One worker recently remarked sneeringly, "We don't believe in saving souls, we are saving society." And so the workers are turning to social, philanthropic, and educational work, leaving the work of direct evangelism undone. A few workers sense the situation. Says one, "We all need a baptism of the Holy Spirit that will give us a greater zeal to save souls." Again, "The entire missionary movement needs a thorough shaking up, cleansing, spiritual awakening, and new realization of what we are after."

The young missionary is told that he must "restate the Bible in terms of modern thought and thus answer the objections of the intelligent heathen." Or, his message must be a "social message," and he must strive to Christianize the social order, and not bother about saving the individual soul. But thank God there are a few of the younger missionary generation who are determined to adhere to the simple gospel of the pioneers. Dr. Zwemer said before the Foreign Missions Conference of 1920, "The good news I would still interpret in the words of that great missionary who did turn villages and the world upside down, 'I delivered unto you first of all that which I received, that Jesus Christ died for our sins according to the scriptures . . . I have worked in a very hard field, I have buried two of my children in a very hard field, but if I had any other gospel than that which Paul summarized for us I would never leave America to go to any land and try to interpret the Christian message.'"

The reason we are not evangelizing the heathen world as we ought, is because we have drifted away from the old-fashioned idea of a "soul saving gospel." May God help us to get back to it, in that direction only lies hope for the Christian movement in foreign lands.

The Church of the Nazarene at home has been peculiarly called of God to mighty evangelistic effort, and for this work the small but courageous army of Nazarenes abroad will gladly lay down their lives. No sacrifice will be worthy of notice, if only we can see mighty, Holy Ghost sent revivals and the salvation of souls on our foreign mission fields.

What is the crying need in mission fields today? Not just "more missionaries and workers," but more Holy Ghost filled missionaries and workers. Missionaries with heaven inspired passion and vision for the evangelization and salvation of the people to whom God calls them.

Until our altars are filled with hungry seekers we will have no young men and women knocking at the doors of our Bible schools whom we may educate for Christian work. Until evangelism works out lasting results in the life of our people, all the much talked about effort for social reform will be useless, for we will have no public opinion to back up our efforts. As Dr. Norman of Japan points out, "Evangelism is the great work, and all other divisions and departments must of necessity be cramped and limited until evangelism has been more widely as well as intensively promoted."

Missionary equipment is necessary, buildings are vital, the Bible schools we must have, and in some sections medical work is imperative, but all must be devoted to the one great object—the spreading of the "soul saving gospel." Other churches may sink millions in secular education, and other philanthropic undertakings, which are not directly evangelistic. But let us keep this idea clearly in mind: our great evangelistic movement has no time or money for any kind of undertaking in foreign lands which does not contribute directly to personal, spiritual evangelism. If we as a movement will continue to concentrate our whole effort, increasingly each year, in this one direction, I prophesy that in the next decade, if the Lord tarries, we shall see a harvesting of souls in foreign lands, unparalleled in genuineness and power, since the days of the fathers.

SAVE THE TENDER LAMBS

It would be difficult to find another crowd as large as the Church of the Nazarene, and as well organized, who do not have a creditable home for their orphan children. We profess great grace and are making much progress along other lines of ministry; are making a great effort to save the boy and girl after they have grown up in neglect and become dissipated, and depraved, but we are doing nothing to prevent our own children, whose parents are called away by an untimely death, from drifting into the same cesspool of iniquity from which we are striving to fish others. Does not sound judgment teach us that it is better to save these before they go over into this cesspool than to try to fish them out after we have permitted, not to say forced, them to go over?

One Paul, trained from childhood in the religion of Jehovah, without knowing the dissipations of sin, is a greater force in the kingdom of Jesus, than scores of Gadarenes, even though the legions of devils by whom they have been possessed are cast out, or other publicans and sinners whose faculties have been dwarfed through the influence of satanic powers.

If we save and train these tender plants, facilities must be provided. The General Orphanage Board is making a heroic effort to provide these facilities, and they need and earnestly solicit your co-operation. There is nothing else that offers such returns for our money as this. A few thousand dollars more will equip the institution and provide accommodations for about three hundred. Their average life in a home like this is ten years. Your money, invested here, will not only provide a home and Christian training for these three hundred, but when they have gone into Christian work and the activities of society, another three hundred will take their places, and thus your money will go on blessing helpless children until Jesus comes.

Then just think of the joy that comes from the knowledge of helping a beautiful little girl or bright little boy whose heart and life has been clouded by the untimely death of papa and mama! If you have never felt this thrill, you do not know all the joy that this life holds out. Just to know that we have put sunshine into a human life, is more to be desired than riches. They are near the great loving heart of Jesus and their care is ministering unto Him.

We solicit bequests, annuities, loans, and donations of any denomination. Large donations are needed, but small ones are always welcomed. There is no excuse for any one failing to do what he can—"his bit." We are always glad to answer questions and give desired information. Address,

Rev. OSCAR HUDSON,
Supt. General Orphanage Work,
Peniel, Texas.

NOTICE

The many friends of Brother and Sister G. W. Siefarth, who were formerly of Ontario, Calif., will no doubt wonder what arrangements have been made for Brother and Sister Siefarth. They fully expected to sail for the French West Indies some time ago, but at the meeting of our General Board, held in February, the matter was very carefully and prayerfully considered, and the board thought it best to postpone the opening of this work, at least for the present. This change in the arrangement seemed to indicate that Brother and Sister Siefarth should not go to any other field, at least for the present. They are therefore continuing in evangelistic work in the New England states. It is hoped that at some future date some definite announcement will be made regarding their plans.

We regret very much that it was necessary to make this change, but it seemed to be for the best interests of all concerned. We trust the many friends of Brother and Sister Siefarth will understand our position in the matter and will continue to pray that the Lord may give divine guidance in this important matter.

GENERAL BOARD OF FOREIGN MISSIONS,
E. G. ANDERSON, Secretary.

Unheard, because our ears are dull,
Unseen, because our eyes are dim,
He walks the earth, the Wonderful,
And all good deeds are done to Him.
—WHITTIER.

GOOD NEWS FOR THE SAINTS

A meeting of more than ordinary importance to the church at large, was held on Thursday evening, May 12th, at the Publishing House in Kansas City, Mo., at which time an organization was effected that will be of intense interest to every Nazarene throughout the world.

We refer to the "Headquarters Campmeeting Association of the Church of the Nazarene." For some time it has been upon the hearts of the members of the different boards, centered here in Kansas City, that the great spiritual awakening that the church is praying for, should have its birth here in the center, or heart city of the United States. As this city is the Headquarters for all of the official activities of the Nazarene church, the Nazarene world has its windows open toward this "city set on a hill." Surely no more advantageous place could have been selected to gather together the saints of God in a great tent campmeeting than here at Headquarters.

The organization is officered as follows: President, Rev. E. J. Fleming; vice-president, Rev. O. E. Enos; secretary, Charles Swim; treasurer, D. L. Rice. Strong committees have been selected to handle the details of what we are believing and expecting will be the greatest Middle West, old-fashioned, Holy Ghost campmeeting of the season.

Further announcement of particulars as to dates, workers, etc., will appear in subsequent issues.

It is not too soon to begin to pray for a mighty outpouring of God's Spirit upon the movement.

HOME CAMPMEETING, MITCHELL, S. D.

We greet you this week from Mitchell, S. D. Our convention there May 3d to 8th was one of our best conventions on the whole trip. It was a wonderful success. Brother Brandyberry, our beloved District Superintendent, and our little pastor there, Sister Cora Ryan, had everything in fine shape. They had planned to take care of the preachers and their wives and delegates and some days they fed as many as one hundred people at a time, and almost all the provisions were brought in by the good people and at the close of the convention they scarcely owed anything on the grocery bill after feeding so many for almost a week.

Brother Brandyberry had secured the large City Hall for the convention and the preachers had their regular services every morning and Brother Ruth and the reporter came on for the afternoon and night services. During this convention we had 120 at the altar. We had one great healing service where we anointed thirty-two more for the healing of their bodies, and many of them were touched by the Lord and the service was one of beauty and power.

Brother Ruth was entertained in the home of our beloved Brother Truax and the reporter was entertained in the home of Brother and Sister Brandyberry. We had large crowds at the convention and the interest was surely good.

This was the only convention in six months where we did not have Prof. and Mrs. Wells to lead the singing and when we separated at Kearney a week ago, we all felt "sorter" like we were orphan children. Well, what a wonderful chain of conventions we have had and how beautiful the fellowship.

We have, in six months, held 26 conventions in 19 different states and traveled not less than 12,000 miles. Well, here is the amount of work, when we put in figures: 26 conventions, 12,000 miles of travel, 72 different denominations in attendance, 1,887 local churches attended, 2,284 seekers at our altar, and 1,166 subscriptions for the HERALD of HOLINESS. Not one of us missed a service on account of sickness. We never missed a single train; got to every convention on the time that we were to arrive; never had one accident. As a rule the finance came unusually easy, and in no place did so much money come as easy as at Mitchell. How those Nazarenes and Methodists did shell out and shout, and praise God, and then shout some more and then give more money. For the number of seekers and as to the finance, Seattle, Wash., was the banner convention. Brother G. S. Hunt, the District Superintendent and Brother G. A. McShane the pastor, are entitled to the banner. But if we were to take the number of churches represented in each convention, Mitchell, S. D., is ahead and would deserve the banner for in South Dakota we only have four small churches, but what they did to the Devil was a-plenty. He surely was sent out of town on the rim, with several punctures.

The last service in Mitchell closed up the coast-to-coast campaign and with the above report I think that our Board of Home Missions and Evangelism should throw their hats in the air for we have the goods. This has been one of the best chains of holi-

ness conventions that I have ever had anything to do with, and I helped Dr. C. J. Fowler put the two first coast-to-coast conventions that the National Holiness Association ever put across the United States. We opened the first one in the Broomfield Street M. E. Church on November 3, 1902, and closed in the First Church of the Nazarene in Los Angeles, Calif., in April, 1903. But our conventions in those days were not as large as the one that we have just closed. We opened this last campaign in Brooklyn, N. Y., with our big fine Brother W. H. Hoople on November 9, 1920, and closed at Mitchell, S. D., on May 8, 1921.

In our first trip across the nation we were led by that faithful warrior, Dr. C. J. Fowler, and our last leader was Brother C. W. Ruth. I judge that we have never had two finer leaders in the holiness movement than Dr. Fowler and Brother C. W. Ruth. Brother Ruth is now one of the finest leaders in the nation and he is also one of the clearest teachers on the doctrine and experience of scriptural holiness as a second work of grace, that we have in the United States. And when it comes to singing the gospel of Jesus Christ, we have no one in the holiness move that can sing more beautifully than Prof. Wells and his wife. They are among the best in the nation. For six months these beautiful young people never missed a single service and were never late and never asked one time to be excused. When it comes to doing the thing, they are just about world beaters.

Well, I had forgotten to say that in our great convention in Mitchell that Brother and Sister Brandyberry led the singing and were assisted by a splendid band of several musical instruments. Our music there was simply great, and wonderfully owned of the Lord. Brother and Sister Brandyberry are very fine leaders, in fact they used to lead singing at many of our largest camps. Well, the fact of it all is just about this, a real Nazarene is a success at anything that you put him to. Well, I feel like I was getting religion over again. Brother Ruth and the reporter left Mitchell on Monday morning of May 9th and traveled together as far as Chicago and there separated. Brother Ruth was on his way to his home and the reporter to Cleveland, Ohio.

In perfect love and in the fullness of the blessing,
REPORTER.

THE PITTSBURGH DISTRICT

The work on the Pittsburgh District has been progressing nicely and the spirit of expectancy seems prevalent among the churches. As the Assembly year draws to a close reports indicate a victorious year for the pastors.

In many localities the financial depression has been keenly felt, yet the spiritual interest has been maintained and the suffering occasioned by the lack of work, has drawn the attention of the people to spiritual things.

A number of excellent revivals have been held over the District. At Newell, W. Va., Evangelist Ash, of Huntington, W. Va., held a four weeks' campaign which proved the best meeting the church has ever had. The building was too small to accommodate the crowds, and the pastor of the M. E. church kindly offered the use of their church for the last week of the meeting. Night after night the altar was filled with seekers and the climax was reached the closing night when twenty-five or thirty souls swept into the kingdom amid the rejoicing and praying of God's people. The finances came easy and the pastor, Miss Lulu Kell, received a number of substantial additions to the church. Rev. V. H. Fisher, pastor of the Pittsburgh church, reports an unusual meeting held by Dr. John Matthews in which large crowds attended. The spiritual tide ran high, and a gracious ingathering of souls resulted and the presence of the Lord continuing in their midst.

At the Cleveland Tabernacle Rev. C. Warren Jones is grappling with some weighty financial problems yet asserting his faith that our God is equal to all emergencies. Evangelist C. E. Roberts and wife held them a successful meeting and a number joined their ranks and the people were greatly encouraged and strengthened.

The Canton church had a fine meeting the last of March with W. W. Hanks as evangelist and the Mackey sisters as song leaders. The crowds were the largest they have ever had and the people encouraged to press on to greater victories in the name of the Lord.

Evangelist W. R. Cain recently closed a three weeks' campaign in the East Liverpool church. The interest and attendance increased until the last Sab-

bath, when the pastor, R. P. Fitch, planned to dedicate their fine new brick church. It was indeed a "high day" in Zion, and the glory of God filled the temple. The people gave in cash and subscription about \$2,500. Brother Cain brought a closing message that stirred the people and the altar was filled with penitent hearts and the shout of victory was heard and the people departed saying, "It was good to be here."

We were privileged to spend a few days with Pastor E. A. Girvin and his good people at the First Church, Nashville, Tenn. Brother Girvin had called the people to prayer and they were in an expectant mood ready for a revival. The day services were largely attended and seasons of gracious visitation. Mrs. Sloan had been storming the fort for ten days when I arrived and things were on the move. The interest deepened and prayers ascended until the last Sabbath when the saints gathered together, some from Springfield, Clarksville, and other places, and from the opening prayermeeting till the close of the sermon at night, God graciously manifested His presence.

The heavenly gales blew, the showers of blessing came, and some of the scenes that followed were unusual, and they reported about fifty seekers for the day.

We were delighted to have with us in the services Dr. B. F. Haynes and Dr. E. P. Ellyson. Also our General Superintendent, Dr. R. T. Williams was with us one night. Brother John T. Benson, assisted by Miss Essie Morris, led the host in song.

We closed a week's meeting Sabbath night with Brother H. B. Macrory at our Akron church. We planned to help him raise his home mission pledge and budget money. We went over the top on finances and wound up the day with over twenty at the altar and the people rejoicing in the Lord.

J. H. SLOAN, Dist. Supl.

THE HOME-GOING OF W. W. DANNER

In the infinite wisdom of God, our beloved pastor, Rev. William W. Danner, passed triumphantly to his reward on March 22d, leaving the memory of a devout and good man, and a great preacher of the gospel, whose labors are a living monument to the cause of holiness.

For the last eight months, our precious Brother Danner has faithfully served as pastor of the Church of the Nazarene at El Paso, Texas, during which time he impressed himself deeply upon the hearts of the people, with his strong, Spirit-filled messages, which were always fraught with that inimitable quality of life and power that never failed to feed the hungry soul. The members of this church have come into a deeper appreciation of the riches of God's grace, through Brother Danner's splendid zeal and constant adherence to the highest standards of spiritual life. He was truly a great pastor, a scholarly leader, and a wise counselor; a man whose life, wherever it has touched, has wrought blessing and carried inspiration.

Rev. SADIE M. LEWIS,
Rev. E. J. MALONE,
Rev. WM. A. HUFFMAN.

IN MEMORY OF W. W. DANNER

I was startled to see in the HERALD of HOLINESS the brief mention of the death of Rev. W. W. Danner.

We were quite closely associated with Brother Danner in the work of the Iowa Holiness Association from about 1898 to 1903. A good part of that time we were together on both the executive council and the evangelistic committee. Our associates on both committees were Isaiah Reid, M. L. Haney, and Sister Phebe J. Epperson, and part of the time, on one or the other committee, were J. M. O'Brien, J. W. Martin, J. R. Allen, Sister Laura Terrell, and others. When he and I met at one time to take up some task which had been assigned us, he remarked: "They are putting us together again."

Brother Danner and I were together in one tent meeting, all too short, at Lacona, Iowa, I think in July, 1902. He was strong, clear, and logical in preaching; fervent and tender in prayer; sound in altar work, always calm, but always alert in mind. I greatly valued his friendship and fellowship. His associates in the work referred to above esteemed him highly as a counselor.

Rev. HENRY C. ETHELL.

SPRINGFIELD, ORE.



Brother Bud's Good Samaritan Fund

Beloved Samaritans: I greet you this week from our beautiful convention at Mitchell, S. D. As I have already written the report for the home campmeeting department, we will this week stick to our job of spreading holiness by circulating the

HERALD of HOLINESS. This is one of the best ways possible to spread holiness and at the same time let the nation and the world as far as we can, know about full salvation and there is no better way to do it than to circulate the HERALD of HOLINESS and at the same time let the world know about the great Nazarene move. To us little folks, we think that we have the best thing in all the wide, wide world; a church home where we can sing and shout and nobody can come around and tell us to get out; we can preach and pray and stay all day and the Devil has n't anything to say, and we can laugh and cry and pull on the sky and get blessed and tell it to the rest that we have the best. Thank the Lord!

Well, in our last convention we got twenty subscriptions, but you must remember that we only have four small churches in South Dakota, but they are the gamest little band that you ever met. Our four pastors are: Brother U. B. Arnold, Brother H. B. Carvin, Brother L. W. Collar, and Sister Cora Ryan, and then with Brother M. T. Brandyberry as their District Superintendent they are going to forge ahead. I think by September when their District Assembly meets, that they will have not less than eight churches, and perhaps ten, for I never saw a more faithful band of Nazarenes in all my travel, and with their hearts filled with the perfect love of God and their souls shining through their faces, they are bound to win.

Think of the great outlook for the Church of the Nazarene with our forty Districts now in working order and if each District Super-

intendent was to just organize four churches on each one of the Districts, that would mean, 160 new churches a year and what will it mean by the next General Assembly? Sure we can do it, and thank God, we are doing it and we are just now getting our feet down where we can do some good running.

Now we have put the HERALD of HOLINESS into more than two thousand homes and charitable institutions in the past year and the "End is not yet," but with tongue and pen we are everlastingly at it, and you just wait until you see our letter next week and you will see what we have been doing this week. We will have a fine line to send in next Monday, for we are here in the heart of old Cleveland, Ohio, and the crowds are coming and the Lord is meeting with us in every service. Glory to His great name! Amen! Precious souls are finding the pearl of greatest price.

Well, now, beloved, you must not forget that offering for the missionaries on the foreign field, for we can do nothing better for a missionary than to send him or her the HERALD of HOLINESS every week, and you know that we are planning to start a world-wide revival, in fact it has already started and we want to keep it up and tell the world about a full salvation and we want the missionaries to help us pray for such a revival, and they will do it. The only business of a missionary is to work for the salvation of lost souls and they can not know what we are planning unless we send them the HERALD of HOLINESS and let them see what we are planning, and it is up to us Good Samaritans to do the job, and bless God, we will do it. Glory to Jesus for what He has helped us to do in the past twelve months. Then just think of this, with the start that we now have, what ought we do next year! Why, beloved, we should put the HERALD of HOLINESS in not less than 3,000 homes next year. I say we can do it, and then I will go you one better, you are going to help me to do the job. You have never failed yet and I never expect you to fail. We have our banner now flying and the glory is on, the fight is hot, and the Devil is on the run, and we are fighting a winning battle. Glory to God!

UNCLE DUBBIE.

UNIQUE PRAYERMEETINGS

By REV. FRED BENNETT

The writer has been attending some unusual prayermeeting services during the past week, at the South Bend Evangelical church. Seventy to one hundred people are found at these midweek services. Children come. Young people come. Old people come. It is as it should be.

We could not discover the secret of prayer for some time until it was made clear to us. They come to pray.

I have been in prayermeetings where, apparently, the people came to testify, but here they come to pray. When the meeting is opened a short devotional service is held, at which the leaders of the evening are appointed: one for the children; one for the young people; one for the ladies, and one for the men. There are really four or five prayermeetings going on at the same time. The prayer classes go to different rooms and enter into intercession for God's work and for the various interests of the church, of which there are many.

The children were praying the other night for the men in their Friday night work. On this night they meet to go out in communities throughout the town, working for the spiritual interests of this spiritual church.

At about 8:45 o'clock all prayer classes return to their central prayer room, each with their respective personal prayer victories. The testimonies that follow for fifteen to thirty minutes are backed up by the Holy Spirit and the prayer crosses and victories of the evening. The time is not lost and all are ready to talk, and with quick and inspiring notes they give God glory.

This is like a Sunday school. It is a prayer school. The praying and singing of the children is unusually inspiring. Of this it might be said, they are "with Christ in the school of prayer."

SOUTH BEND, IND.

THE AWFUL VOID

By W. B. WALKER

"God is departed from me, and answereth me no more, neither by prophet, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do" (1 Sam. 28:15).

Saul once had spiritual life and he once abode in the truth, walked in the light, and had a good experience. He was anointed by divine direction. God gave him another heart, he was a new man and had a new company. "There went with him a band of men whose hearts God had touched" (1 Sam. 10:26). The Spirit of God came upon him, and he prophesied and other people knew he had the Spirit; for they said, "Is Saul also among the prophets?"

There are many people who can see their picture in this. Once they enjoyed spiritual life; could pray and testify, but sad to say they have done like Saul; compelled God to leave. The Word of God tells us why God left him. He repeatedly disobeyed God. He spared the cattle of the Amalekites, and old King Agag. He failed to recognize that "To obey is better than sacrifice, and to hearken than the fat of rams." When God moved out an evil spirit moved in. For twenty-three years this man was doomed; the glow of health was on his cheeks, the light of life in his eyes, and yet he was forsaken of God.

Man can reject God so often that He will depart forever. Jesus says, "Behold I stand at the door, and knock; if any man will hear my voice, and open the door, I will come in to him, and will sup with him and he with me" (Rev. 3:20).

Reader, if you have once known God, and have backslidden, hasten to the outstretched arms of Calvary.

DUNCAN, OKLA.

GOD IS WILLING, DO WE WANT A
WORLD-WIDE REVIVAL?

NEBRASKA DISTRICT CONVENTION

The preachers' convention that was held in Kearney, Neb., April 26th to May 1st, was very helpful to pastors and laity. Many interesting and instructive papers were read and the discussions were helpful and inspiring.

The home campmeeting party seemed to be at their best. Brother Ruth's preaching was straight and convincing and it was a privilege to see his "million-dollar smile" that neither rubs off nor wears off.

Brother Robinson preached in a way that is all his own and God used him to bless the folks in a wonderful way.

As for talented, Spirit-filled singers, we decided that Prof. Wells and wife can sing the glory down, if anybody can, and the Holy Ghost surely did sing through them.

There was a healing service on Saturday afternoon conducted by the District Superintendent, Rev. Theo. Ludwig.

REPORTER.

MISSOURI HOLINESS COLLEGE

Rev. I. W. Buchanan arrived in Clarence with his family Friday. He was here looking for a house while our administration building was burning, and has come right on, believing that God will see that our building is replaced and that the work of the Lord in the Missouri Holiness College will go forward. Several other families have written in signifying their desire to avail themselves of the advantages offered in our school. Providential happenings all point toward the establishment of the work, and there is a feeling of confidence among the people that this great work, so nobly begun, will be carried on to glorious success by our blessed Lord. The Lord has need of this institution on this promising field, that He may make the Missouri District the center of salvation, power, and blessing it should be to the whole world. Missouri has rare possibilities for the development of a great holiness work, and presents a field of opportunity for the Church of the Nazarene second to no other within the confines of our movement. The work will go forward in accordance with the will of our God.

H. O. FANNING.

DALLAS DISTRICT

Since my last report we have had a good meeting at Orange, Texas, which is a new field for our work. This meeting was made possible by Mrs. W. T. Stocum, who is one of the Lord's elect. She rented and furnished a beautiful mission hall and invited us to hold the meeting; the crowds soon overflowed the mission and the county judge tendered us the use of the courthouse. This large auditorium was filled to capacity almost every night. During the meeting there were about fifty souls blessed in pardon or purity. My wife was with me through the entire meeting. Johnnie and Jackie Douglas sang for us one week. Rev. and Sister Bost, of Port Arthur, were with us two days. Brother Malone, of Port Arthur, led the singing the last two days. All these were greatly used of the Lord in the meeting, as was also Captain Watkins, of the Salvation Army, who is a full-fledged Nazarene in experience and doctrine. The mission will be continued as a lighthouse for holiness in Orange.

Captain Stocum, the husband of the "elect lady," has charge of the government shipping board at this port, who in keeping with his early training, pays his tithes, and kindly consents for this to be used in the mission work.

Leaving Orange, we spent two pleasant days with Port Arthur church, with good services and souls in the fountain; then to Houston for one night. Wife returned home from here while I went on to Payne's Chapel, Milano, Mt. Hope, and Grand Saline, and enjoyed seasons of refreshing at each place.

The revival fires are burning in many places throughout the District. Houston church is in a siege meeting with that pioneer war horse, Rev. John Thredgill as evangelist.

Rev. C. C. Cluck is just beginning a meeting with Grand Saline church; prospects for a great revival.

SOME ENCOURAGING REPORTS FROM PASTORS

"The court has given us a clear title to Sherman church property; contract let for remodeling our church building and work will begin at once. Three souls in the fountain at prayermeeting and Sunday we had a real 'smash-up,' altar filled and seven prayed through. We feel like the 'world-wide revival' has struck us.—M. V. and Bessie Dillingham."

"At last the Lufkin church is papered and furnished with new pews, and all paid for. Great grace is on the saints. Rev. Oscar Hudson and wife begin meetings May 19th.—V. B. Atteberry."

"Fruitful altar service, and five new members received at my last appointment for Shilo church. Rocky Point has a live prayermeeting and fine Sunday school.—J. A. Sharp."



OVER THE TOP!
FOR
WASHINGTON, D. C.,
NAZARENE CHURCH
A \$20,000 OFFERING
SUNDAY, JULY 3

"Dallas church is in a great revival with Mrs. Bessie Williams, evangelist. Thirty-two in the fountain Sunday. About fifty professions to date.—G. E. Waddle."

"Texarkana church was behind on finances. We called a meeting of the church and agreed to tithe and adopt the budget plan. We have nearly doubled our offerings the three Sundays since, so the church is greatly encouraged.—R. B. Gilmore."

"Johnson's Chapel is enjoying spiritual services; people are getting saved and sanctified and the sick healed.—I. T. Williams."

"The Blossom church gave the pastor a big pound- ing last week; Sunday school growing, ninety-two present last Sunday and eighty-nine stayed for preaching; souls getting to the Lord almost every week.—Arthur L. James."

"The meeting starts off well at Denison. Already souls are praying through; great crowds to hear Evangelist A. G. Jeffries. The revival spirit is on our people.—G. M. Akin."

Well, amen; on with the battle. Keep the fires burning.

We are glad to note that the Peniel school is getting lined up for work next September; many young people planning to enter. Those desiring information about the school may write Mrs. E. J. Sheeks, Peniel, Texas.

P. L. PIERCE, Dist. Supt.

CO-OPERATIVE CHRISTIANITY

The Mutual Benefit Society of the Church of the Nazarene provides the following membership privileges:

Class "A" for elders and licensed ministers only, up to sixty-five years of age next birthday.

Class "B" for lay members of the church only, between the sixteenth and sixtieth birthdays.

Class "C" for both laymen and ministers between the ages of fifteen and seventy years.

Members of either "A" or "B" may take a membership in class "C" in addition to "A" or "B" memberships.

May we send you by-laws and application blanks?

E. J. Fleming, Sec'y,
2109 Troost Ave. Kansas City, Mo.

BRITISH ISLES DISTRICT
FIFTH ANNUAL ASSEMBLY

A Time of Spiritual Feasting

By Rev. Wm. TURNBULL, Secretary

I have been appointed to write a summarized report of our Fifth Annual District Assembly, the inaugural meeting of which was held at Parkhead church, Glasgow, on Wednesday evening, March 23d. These meetings were held daily right on until Monday, March 28th, when the Assembly officially closed.

For those privileged to attend the series of meetings in which business, prayer, and praise were strangely yet harmoniously blended, these meetings will call forth recollections tinged with the sweetest memories.

Parkhead church is a very convenient center. It is easily reached by road and rail, and has in the past been the Mecca of many pilgrim feet. Its altar has been the birthplace of many souls who have gone forth to bless peoples of lands beyond the seas.

We were specially favored this year by the presence of our beloved General Superintendent, Dr. H. F. Reynolds, and Brother E. G. Anderson, General Missionary Secretary-Treasurer. Rev. Will O. Jones, too, who is doing a good evangelistic work among our churches, received a welcome into the Assembly.

We will never forget the memorable day of the great war, now a hideous nightmare of the fast retreating past, when our British papers came out with

the glad news "U. S., with US" and we rejoiced to know that at last our American cousins had thrown down the gauntlet to German arrogance. In a new spiritual sense we felt in our hearts that U. S. was with us, and that although we are separated by thousands of miles of ocean, in this great battle against sin, and in our efforts to promulgate scriptural holiness, we are all one in Christ Jesus.

All through, a spirit of love characterized our meetings; no friction, no jar, and I feel that language is a poor vehicle with which to convey to others the incidents and events of perhaps the best Assembly we ever had.

From first to last, friends and delegates had a time of deep spiritual experience and seasons of uplift when the weighty words of Dr. Reynolds fell on the gathering or the rapturous language of Brother Anderson inspired the listener to higher and nobler endeavor. The reports from the various boards and committees showed progress numerically and financially, revealing the guiding hand of Him whose we are, and whom we joyfully serve.

Our beloved District Superintendent, Brother George Sharpe, who, Paul-like, has the burden and care of presently organized churches and those yet to be, was at his best, as he always is when he is planning big things for God and holiness. Except in the business sessions, when Dr. Reynolds presided, he most frequently occupied the chair.

Business is always more or less of a prosaic character and does not frequently call for eloquence or enthusiasm, but in the various reports submitted and in the aggressive work planned and discussed, we truly felt the inspiration of a work begun and continued in the power of the Holy Spirit.

All our churches were represented, Ardrossan, Blantyre, Gildersome, Morley, Paisley, Parkhead, Perth, and Uddingston, and the delegates evinced the keenest interest in the progress of the work in the various spots and places near our hearts as one by one they were brought up for report and discussion.

Dr. Reynolds makes an ideal chairman. He intersperses business (which to the uninitiated might prove a little dry) sandwichlike either with personal testimony, or enlists the services of a friend or delegate to testify or sing, so that all through we had a delightful blending of necessary business with spiritual joys. We only wish we could in this summarized notice give a report of the beautiful addresses given by Dr. Reynolds and Brother Anderson during the course of the Assembly.

Reports from the various pastors submitted showed that continued progress for the most part was being made, and where the ground was hard and stony, and where statistics told a tale of spiritual ambitions unfulfilled or land ahead still unconquered, pastors and members were unanimous in their determination to hold on until victory was assured.

The Sunday school reports especially showed that young people were being brought in, and if these remain faithful the future of holiness in Scotland and England is assured.

Rev. J. D. Lewis of Paisley, a licentiate from another church, whose presence in Paisley has been a blessing to many, was received as an elder of the church, for which we all rejoice.

Brother S. J. Hinton, who traveled from Grays (near London), received a ministerial certificate, and has been appointed official colporteur for all the Nazarene publications on this side.

Rev. H. E. Jessop, Manchester, who is meantime pushing the battle under the auspices of the International Holiness Mission, continues his relationship with the church.

The character of all the elders was duly passed, and the resulting examinations of the students announced. All have passed and have been continued in their studies.

The District Secretary submitted his report, collated from the respective reports of the churches, showing the following totals: Church members, 453; members Young People's Societies, 281; Sunday school members, 737; Sunday school officers and teachers, 86; elders, 8; licensed ministers, 6; deaconesses, 3; Sunday school superintendents, 9; elected delegates, 18; total membership of Assembly, 45; church buildings, 7; value of church property, £12,675; indebtedness, £675; buildings and improvements, £1,427; support of General Superintendents, £14.10; pastors' support, £1,239; home missions, £106; foreign missions, £284; church extension, £19; rescue work, £5; other benevolences, £20.10; rents, £77; evangelists, £57; current expenses, £580; Sun-

day school expenses, £207. Total raised for all purposes, £4,059.

The various church boards and committees for the ensuing year were appointed and reports were given dealing with the aspect, progress, or hindrances of the work. It was arranged that, in view of Sabbath desecrations, representations be made to civic and district authorities where encroachments had been made, or special facilities granted along these lines.

With reference to the missionary report, it was arranged to send particulars for publication in *The Other Sheep*, so that our churches everywhere would be enabled to rejoice with us in the steady progress made, and our missionaries would be glad when they realized that we had caught the vision.

The work of the Sunday schools was fully covered by report and an afternoon was set aside for a spe-

cial conference in which the various aspects of the work were discussed and arrangements made for the furtherance of our interests in the foreign fields. It was ultimately arranged that we take over a boy preacher in Africa, a Sunday school in Japan, and an orphan in the Hope School, India. Special arrangements were also made in connection with temperance, and literature.

Amidst enthusiasm, Brother Sharpe was re-elected District Superintendent, and he and Sister Sharpe pledged themselves to do everything possible for the work of scriptural holiness in the British Isles.

Fraternal greetings were, through the medium of Brothers Reynolds and Anderson, sent to the various American churches, and a cable was sent to the *Other Sheep*, conveying greetings to our brother and sister missionaries in the foreign fields.

And so, too soon for many, the Fifth British Isles District Assembly passed into the realm of history hallowed in our thoughts by many precious memories.

Many of us, tied by commercial bonds or District charges, can only meet in such a capacity once a year, but we do realize it a privilege to gather with those who love the Lord, and, like the Jews of old who looked forward to their meetings in Zion, we, too, look forward to this annual feast of good things, and times of spiritual refreshment.

For the young there may be many Assemblies ahead, but for others of us on whom the mellow hand of age is beginning to rest, we are looking forward to the Greater Assembly when the day dawns and earth's shadows have forever disappeared. Amen and Amen.

Three Good Investments

The investment of funds is a matter that should receive prayerful and careful consideration by all to whom money has been intrusted. There never has been a time in the history of the world when money could be invested to greater advantage in the cause of the Lord than today. We desire to submit for your prayerful consideration three good investments.

I. Annuity Bonds

The question is often asked, "What is the annuity plan?" The answer is as follows: The General Board of Foreign Missions of the Church of the Nazarene will receive money and pay an annual interest or annuity for life. At death the money belongs to the General Board of Foreign Missions without further obligation. The annuity or interest is paid semi-annually or quarterly. The rate is determined by the age of the person giving the money. In the case of a man and wife, they can both be included, both of them receiving the income as long as they live. As an illustration of the annuity plan, suppose John Jones turns over to the General Board of Foreign Missions \$1,000. The Board sends him a properly executed bond binding itself to pay him a certain amount of money each year, payable semi-annually during all of his life. The fact is, the interest or annuity is sent without the necessity of the annuitant notifying the Board. There is absolutely no expense at all. The income is net, as there is no deduction for taxes. Annuity bonds are always exempt from taxation. At the death of John Jones the interest continues to go to his wife as long as she lives, in the event he has a wife, and she survives him. It will be readily seen that the annuity plan is business and benevolence combined. The Board will receive any amount from \$50 up.

II. Life Loans

There are persons who have money that they desire to invest, but they are unable to invest it on the annuity plan as they have loved ones dependent upon them for whom they feel they should provide and to whom they desire to give a part of their money at death. However, it is their desire to invest the money in some safe investment during their lifetime and to so arrange it that at their death it will be paid to the loved ones, for whom it is intended. To persons in this class we desire to suggest our life loan plan, which makes it possible for you to loan your money to the General Board of Foreign Missions of the Church of the Nazarene, and receive a stipulated rate of interest payable semi-annually or quarterly during your lifetime, with the understanding that at your death it will be paid to the persons mentioned in the life loan contract, or as directed by the last will and testament of the person making the life loan. This is a splendid way to invest money in the Lord's work while you live, and at the same time carry out your plan for the distribution of your money after death. The financial standing of our Board is the very best, and your money will be absolutely safe while invested with us. Your interest will be paid promptly and your wishes carried out regarding the disbursement of the money at your death.

III. Time Loans

The great amount of work done by our Board necessitates the most careful financing. There are seasons in the year when we find it necessary to borrow money for a limited time. Knowing that many of our friends have money to invest, we desire to say that our Board is in a position to borrow your money and pay you the regular legal rate of interest, notes to be drawn for any length of time desired by the party making the loan. If you have money that you desire to invest for a term of three, six, nine, or twelve months, we will be glad to hear from you, as we believe you will be interested in our loan proposition.

Why not invest your money in the Lord's work and not only receive the interest that you need, but have the joy of knowing your money is doing good? For further information, write to Rev. E. G. Anderson, General Treasurer, 2109 Troost avenue, Kansas City, Mo.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

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CHICAGO HOLINESS
CAMPMEETING
AUGUST 4-14, 1921
107TH AND RACINE AVE.
ALL ROADS LEAD TO CHICAGO**

**INDIANA DISTRICT PREACHERS' MEETING
MODOC, IND., APRIL 26 TO MAY 1**

The meeting opened with a note of victory. This was the order of the day throughout the entire convention. We passed from one service to another without a single break. The glory was on continually. The "how" of this is a characteristic of the holiness people.

The convention swung into action at 7:30 Tuesday evening by a stirring song and praise service led by Rev. Earl Albee. Following this was an address of welcome by the pastor of the Modoc church, Rev. Lyle O. Green. The response was made by District Superintendent J. W. Short.

Dr. Matthews being fatigued, the opening sermon on Tuesday evening was delivered by Rev. Joseph N. Speakes. In his own unique way Brother Speakes brought a pointed, practical and very helpful message.

The morning, afternoon, and evening devotional services were times of victory and glory. The papers and round table discussions throughout the day were interspersed with special songs which eliminated any tiredness of a regular program. Every preacher on the District was given a place on the program. The papers and discussions showed forethought and careful preparation, all of which added to the success of the convention.

Dr. John R. Matthews

The ministry of Dr. Matthews was one of the special features of the convention. He spoke at 11 o'clock each morning and at 8 o'clock in the evening. His messages truly were in the power and demonstration of the Holy Ghost. The appreciation of his ministry was evidenced by the fact that following the regular service on Thursday evening, almost all the preachers remained from 11 to 12 o'clock to hear Dr. Matthews in the closing of a series of sermons on "Holy Ghost Revivals." The days were so full that in order to get in some of the "extras" the meetings ran into the midnight hours. There were seekers praying through, or a prayermeeting going on at midnight and after almost every night during the convention.

Rev. Mattie Wines

Another interesting feature was the helpful and instructive ministry of Rev. Mattie Wines. She spoke each afternoon on "The Prophecy of Daniel" as it relates to "The Second Coming." Few preachers have devoted the time and study and are as well

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versed in prophecy, relative to the coming of our Lord as is our beloved Sister Wines.

Great Healing Service

One of the most precious services of the entire convention took place at 11 o'clock Thursday morning, when twenty-nine were anointed for the healing of their bodies. As preachers laid on their hands and Dr. Matthews anointed, almost all who desired to be healed felt the divine touch and the quickening power of the Holy Ghost. The glory came down and those who were not sick almost wished that they were, in order that they might enjoy what some were enjoying who were marvelously healed.

An Aggressive Home Mission Campaign

The planning of an aggressive home mission campaign, gave momentum to the closing services of the convention. A number of tents are being purchased. These will be placed in new fields just as soon as the weather permits. We propose that the people of Indiana shall hear the message of full salvation. As a result of this we are confident that a number of new churches will be organized before Assembly.

Wednesday night, May 11th, was set apart as the night in which the entire District would engage in a half night of prayer. The object for this extra session of prayer was to especially remember the great oncoming campmeeting and commencement at Olivet, the campmeeting at Chicago, and the local and District work.

The closing Sunday of the convention was a great day of victory. A number prayed through in the old-fashioned way. Thus closed one of the greatest preachers' meetings ever held on the Indiana District.

R. C. GRAY, Reporter.

Among the Churches

DES ARC, MO.

—The work here is progressing nicely. Brother Roach, our pastor, is certainly a man of God and a true shepherd and one who dares to proclaim the full gospel. We can truly say the Lord prepared a table before us in these days of unrest. We are learning more and more to appreciate real salvation. Our dear Sister Ernsion organized a missionary society while here with a good membership of about twenty-nine members. The study of the different fields is certainly inspiring and helpful.—Mrs. Bertha Stevenson.

CLARITA, OKLA.

—We have just closed a revival meeting here in which God was in our midst. Rev. Wade L. Nelson was the evangelist and God helped him to preach great messages which brought light to the saints and conviction to the unsaved and some were gloriously sanctified. The Devil tried to defeat us but glory to Jesus, we won the victory. We are praying and expecting a great revival beginning August 18th.—Rosa Stratton, Reporter.

MILL CREEK, MO.

—We closed our meeting which was held for the Mill Town Sunday school, May 11th. We preached, prayed, and sang and the Lord gave us eleven souls who were reclaimed or sanctified. We were all blessed and greatly encouraged. Sister Effie Cooper organized the Sunday school here and is having good success. The Lord is blessing her work. Her fidelity to God, the church, and doctrine can not be disputed. She was rewarded by having her husband reclaimed. May God bless Sister Cooper and her family.—Clyde D. Bennett.

CHICKASHA, OKLA.

—It is marvelous the way the Lord is leading in the home missionary campaign at this place. The Lord is helping Rev. F. R. Morgan to do some old-time gospel preaching. Souls are praying through in the old-fashioned way. The opposition is strong, but God is giving the victory. We had with us Rev. S. H. Owens, District Superintendent, who preached one night. This is the first Nazarene meeting in the city, and we have been misunderstood by some, but God is giving us the hearts of the people, and we are coming out on top. We desire the special prayers of the HERALD of HOLINESS family for the success of the campaign.—Reporter.

JASPER, ALA.

—We have just closed two great revivals with Rev. Oscar Hudson as evangelist. The first was at Cordova, where we ran about twelve days. This meeting was very fruitful in many respects, there were a number saved, reclaimed, and sanctified, and a nice class of young people received into the church. We began April 28th at Cordova and closed last night. Many said this was the greatest meeting our Cordova church has had for years. In almost every service souls prayed through in the old-time way. The good people did their best in a financial way; in addition to paying the evangelist, the Cordova people gave Brother Hudson over two hundred dollars for his Orphanage work. They also presented the pastor with a nice milch cow which was much needed, and greatly appreciated. We also received a class of very

fine folks into the church at this place and received a number of subscriptions to the HERALD of HOLINESS. We give God all the glory. Amen! Brother Hudson is loved by our people and we all look for a day in the future when we shall have him with us again for another battle on each of these battlefields. Best wishes for the HERALD of HOLINESS.—J. W. Heathcock, Pastor.

KUSA AND SMELTER CITY, OKLA.

—Brother and Sister Tetrick, from Shawnee, have been preachers and soldiers of the cross for years. They have conducted two revival meetings, one each at Kusa and Smelter City. Many found the Lord and quite a number were sanctified, some of whom will unite with our church at Henryetta. God has given them great victories along their way. Any one desiring workers of the uncompromising spirit would do well in securing them.—Mrs. Ethel Haun.

SANTA FE, TEX.

—We are pushing on, expecting victory. As a circuit we have set aside the first Friday of each month as a regular fast day, and we are praying for an old-time streak of revival fire to come on our work. Will you join us in prayer? We were blessed in having with us at our rally which was at Atkins Chapel, April 22d to 24th, District Superintendent Dr. E. P. Ellyson, who inspired us much with his messages. The rally was a blessing to all. The business of the circuit was up in rather good condition. The Women's Missionary Society of the circuit is doing a splendid work. We will have in the near future 250 young chickens for sale; have just disposed of a nice lot of rugs that the society has made. The mite box band at Fly church opened their boxes last Sunday and had \$30.95. The Children's day program was beautifully rendered at Fly last Sunday, and enjoyed by a very large congregation. Will have Children's day at the other churches on the circuit in this month.—E. T. Col.

CHICAGO HEIGHTS, ILL.

—The Lord is blessing the Nazarene church here. These are great days, for the Lord Jehovah still reigneth. Amen! We had the privilege of having some visiting preachers with us in the last month or so. Dear Dr. Goodwin, our beloved General Superintendent, gave us one service. It was just wonderful. Then Brother Brown, our District Superintendent, came along and preached a most wonderful sermon under the inspiration of the Holy Ghost. Then Rev. Grisby, from Sidney, Ill., was with us three nights. Then on Sunday, May 8th, Evangelist C. F. Warner, of Chicago, preached at morning and evening services. Our church is in an excellent condition spiritually. The attendance is good. To God be all the glory. The writer went to Racine, Wis., to fill the pulpit there over Sunday. They have a noble band of Nazarenes who know how to pray the glory down. I never met a sweeter spirited crowd of believers. God gave us a wonderful time together. The house of God seemed to be surcharged with the very presence of the Holy Ghost. Thank God for this wonderful salvation and His faithfulness.—Alfred Lorenzo Ford, Pastor.

HEMLOCK, ORE.

—We have just closed the best revival ever held in this place. Brother C. D. Norris, the pastor of our Newberg church, was the evangelist, assisted by Brother Culbertson. Several were saved and sanctified and the church encouraged to press on to greater victory. The communities around were stirred as never before, and the people know there is a Nazarene church at Hemlock. The meeting closed with great victory and four united with the church. To God be the glory. This has been a good year. The work here is moving on nicely and we have opened up two new places. We expect by God's grace to start revival fires at all these points during the summer months. At the close of the revival we held our annual church meeting and were unanimously called back for the coming year.—Samuel Salmen, Pastor.

Ten Little Sermons

By REV. J. B. CHAPMAN, D.D.

These ten sermons are little in size but big in the themes they discuss and the truths they present. They represent brief addresses given during the noon hour in shop meetings in different cities where the author has conducted evangelistic campaigns. This is a busy, hurrying age, and if you would interest others your message must be brief, hotted down to essentials, and come straight from the shoulder. This book of ten little sermons is one that you may read with profit and pass on to others.

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BEVERLY, MASS.

—We can truly report a year of blessed victory. Our God hath done great things for us, and enabled us to take our stand for holiness. Our foreign missionary offering for the year has been the largest we ever had, about \$500. Our Sunday school supports a Sunday school in Japan, and a Sunday school in South America, the Peter M. Waldie Memorial Sunday school. Our class meetings are deeply spiritual. God meets with us. A gracious spirit of prayer has been upon our prayer services. Seekers saved and sanctified at our altar and a number have united with the church. Our pastor, Rev. John S. Perkins, has done faithful service and God has blessed his messages and his faithful ministry. We expect to see results and look for greater things. We are praying mightily for a gracious revival.—Mrs. Margaret Waldie.

BROWNWOOD, TEXAS

—We are glad to announce that the Nazarene mission is climbing the upward way by leaps and bounds, under the leadership of Brother and Sister Hill. There have been four or five saved already and the end is not yet. Mission crowded to capacity last night. Pray much for the mission as this is a needy place, and a wicked city. A fifth Sunday meeting will be held here the 29th of this month. All who can, come.—Orby Taylor.

BROOKLYN, N. Y.

—We got home this week from our District Assembly which was held in Syracuse, N. Y., and found Dr. Matthews holding a good meeting in the John Wesley Church, which we had planned for before going to the Assembly. All who know him, know of his rugged preaching. He is doing good work, as he did some weeks ago, when he was here. The writer is back to John Wesley Church for another Assembly year. The outlook is good; several new members are to join this month; a number of people are hungering for God's great salvation. The last Sunday of May we are to have the Rev. Theodore Elsner with us for an all-day meeting, and perhaps Evangelist Jennie Cooper. God is graciously blessing the ministry of this earnest and spiritual young evangelist. He came from a good family. Rev. and Mrs. Henry Elsner, his godly parents, have been in the front ranks of the holiness work in Brooklyn for the past twenty-five years. We had the honor of helping them when they first entered the holiness work. Well, praise God for full salva-

ANNOUNCEMENTS

NOTICE—The District Board of Examiners will meet in the Church of the Nazarene, Lindsay, Calif., Tuesday, June 7th, at 9 a. m. Let all licensed ministers and deaconesses appear there for examination at the above stated time.—Charles A. Gibson, Dist. Supt.

NOTICE—The San Antonio District convention will be held May 24th to 29th at San Antonio, Texas. Let all take note of the change of location of the convention from Temple to San Antonio, Texas.—E. D. Messer, Asst. Dist. Sec.

NOTICE—Having accepted a position on the faculty of the Pasadena University at Pasadena for the coming year, I will have my summer months open for revival and campmeeting work. If any churches prefer a week or two of Bible study and conference work, will be glad to arrange. Write me at 868 Twenty-third street, San Diego, Calif., until June 15th, then at Pasadena, Calif.—Rev. C. B. Widmeyer.

WANTS

FOR SALE—Secondhand printing outfit; hand press complete with type, etc. Rev. A. F. Knapp, Leighton, Pa.

WANTED TO RENT—Tent for two or more meetings in southern Kansas after July 15th; prefer size 50 x 70. O. B. Ong, Stafford, Kas.

WANTED—Position as primary teacher in good Nazarene school. Have taken special normal course; also had fourteen years' experience in teaching. References given. Mrs. A. G. Jones, Irwinton, Ga.

CORRESPONDENCE SCHOOL COURSES—Bible Text Book—Homiletic—Greek Short Hand—Moral Science (Finney)—Persian Evangelism—New Testament Greek (Beginner). Terms very reasonable. F. E. Bennett, Dept. 3, 412 Dean Bldg., South Bend, Ind.

WANTED—Dentist: Nazarene. Good western Nebraska town. Live church. Big territory. Particulars upon inquiry. Address D. H., HERALD OF HOLINESS.

FOR SALE—A number of houses located in Olivet, Ill. For information write or call on W. C. DeWitt, Olivet, Ill.

tion and all other blessings that come with it. Amen! "Keep on believing."—John Norberry.

HARRINGTON, DEL.

—We have finished one hard, but blessed year, in the Harrington pastorate. A year ago we found the church depleted and without reputation in the town. Our efforts have been humble, prayerful, and according to faith and not without their reward. God has moved upon hearts and has given us the confidence of the people. We have a nice Sunday school and two preaching services, well attended on Sundays and our prayermeeting is a means of grace to all. We met our every obligation to the District and went over the top for home and foreign missions. We praise God and take courage! We are planning for a tent campaign for July which promises to be a real victory for our work. God is on our side and we are in the fight on the winning side. We are praying for a world-wide revival, and asking God to send some of it via Harrington, Del. Amen! We praise God for the Church of the Nazarene and her institutions, also the HERALD OF HOLINESS, which we read with much interest each week. Nothing else just like it to be found in print.—W. D. Shelor, Pastor.

DAYTON, OHIO

—We wish to report for the Sabbath school of the Nazarene church at Dayton, Ohio, that we are on the onward march with victory perched on our banners. Greater interest has been shown during the past year than any time since its beginning. Our average attendance has been 120 with a record-breaking offering last Sunday—\$65.32; \$42.62 for foreign missions and \$22.90 for benevolence. We have had special services for the children and many prayed through and heard from heaven. The spirituality is increasing and by faith we see a still greater future for our Sabbath school.—Vernon J. Dimbath, Sec.

VALLEY CHURCH, W. VA.

—Have just closed an old-fashioned revival that has greatly blessed this community. This revival was an unusual one because of work done by one sanctified man previous to the meeting. The brother referred to was A. E. Morgan, member of the Nazarene church at Warren, Pa. For about two years Brother Morgan had lived in this community. On his arrival here he found that spirituality was at a very low ebb. For over a year he passed tracts, leaving some in every home, and praying when permitted. He also sent the HERALD OF HOLINESS to several homes in the community, paying the subscription himself. When he felt the time ripe he came to us at Mannington asking us to come over and help them. We obeyed the call and was with him, with wife and daughter, for twelve days, and God gave us forty-five souls, some of which were sanctified. It was one of the best meetings of our ministry because of the way in which God was present from the first to the last service. It only goes to show what one person can do with tracts, HERALD OF HOLINESS and the abiding of the Holy Ghost. To God be all the glory.—O. L. Benedum, Pastor.

RACINE, WIS.

—We closed our pastorate with the Racine church May 1st. The Lord certainly gave us a good time with the dear people of Racine. Had forty-seven additions to the church during the twenty months we were there, and many souls were saved and sanctified. The last prayermeeting was indeed wonderful, about 60 present and 15 at the altar; 6 additions to the church the last Sunday. The Sunday school numbered 47 the first Sunday of our ministry and the last Sunday it numbered 109 with an enrollment of 135. Racine is a city that is not easy to work, and to get a crowd is not at all easy as there are four large brick churches within three blocks and nearly all the people in Racine belong to some church, and are not easy to reach, but we believe that the Church of the Nazarene is in the beginning of the best days and they seem to see that they as Nazarenes have a place to fill that no one else can fill and we do believe they will go forward in the things of God. My health is improving since I have gotten out from under the responsibilities of pastoral work. We are in a battle in the Church of the Nazarene at Benton; have had a good beginning. Pray for us.—J. O. and Edna Wells Hoke.

SOUTH MANCHESTER, CONN.

—God wonderfully blessed in a three weeks' revival conducted by Rev. W. O. Nease, whose God-given messages were great blessings to all who heard them. As a result souls were saved and sanctified and we have a strong desire and determination to push the battle on against sin, that many souls may be saved for time and eternity. At our recent annual meeting our pastor, Rev. C. F. Austin, received a unanimous call for another year. We thank God for the many blessings He has bestowed upon us, and all departments of our work are steadily marching on with victory.—Miss Glenney, Reporter.

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PRAY FOR A WORLD-WIDE REVIVAL

NOTES AND PERSONALS

Correction: Evangelist W. E. Shepard's slate was given as Pittsburg, Kas., but should be Pittsburgh, Pa., May 15-20.

Rev. U. E. Harding, of Walla Walla, Wash., will be with the First Church of the Nazarene, San Diego, Calif., for a revival May 29th to June 12th. Prayer is earnestly requested by the pastor for this revival.

In a communication from Rev. Frank Daniel, of Los Angeles, Calif., he states: "I will be continuously in the field from now on. My first meeting will be Cedar Hill, Texas, July 29th to August 14th."

Rev. A. B. Bracken, of Sapulpa, Okla., sends in the following request: "We wish to request all the saints to remember the meeting beginning June 3rd, opening a work here in Sapulpa. Rev. Charley Robinson and band will be in charge."

A series of interesting articles have been appearing in *The Sunday School Times* by the editor, Charles G. Trumbull, about the remarkable Christian commander of China, General Feng Yu Hsiang. A notice calling attention to these articles states: "He is not yet thirty-nine years of age and had his first contact with Christianity in 1900 . . . but he was not converted until 1911 under the preaching of Dr. John R. Mott, in Peking. The general's control over his men seems absolute. They would die for him." It is announced that this series concludes with an article under the significant title, "May Christian Generals Be China's Salvation?"

Mr. and Mrs. W. S. Hill are in mission work at Brownwood, Texas, and desire the prayers of God's people. They give their address at 505 Turner street, and invite any one passing through to visit them in the work.

In a communication from Rev. S. D. Slocum he states: "I have accepted the pastorate of the church here (El Paso, Texas). My present address is 3215 Sacramento street."

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Rev. B. F. HAYNES, D.D.,
Rev. J. B. CHAPMAN, D.D.,
Editors

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Mr. J. B. Ramsey, president, and Mr. William
Fields, secretary, of the Y. P. S., of Flower Memorial
Church of the Nazarene, St. Louis, Mo., were re-
cent visitors at the Publishing House.

Rev. E. Y. Davis and family, missionaries to Cuba,
spent a few days at Headquarters recently and gave
interesting messages at the Kansas City First Church
of the Nazarene Sunday night, May 15th. God
bless them in their work of carrying the "good news"
to the many hungry hearts in that needy field of
Cuba.

Rev. Q. A. Deck, manager of Bethany Home San-
atorium, Phoenix, Ariz., was a welcome caller at
Headquarters this week. He was present at the Sun-
day services at the Kansas City First Church of the
Nazarene and brought an interesting and instructive
message at the Junior Y. P. S.

CAMPMEETING CALENDAR

SPRINGFIELD, ILL. (WHITE CITY PLACE)—Illinois
Holiness Association campmeeting, June 10-19.
Workers: Rev. J. L. Glascock, Rev. W. R. Cain, Mrs.
Rebecca Bell Griffith, Rev. J. B. Lutz, song leader;
Mrs. O. W. Rose, leader of children's meetings; Mrs.
Julia Short will conduct the Young People's serv-
ices. Address Mrs. Julia Short Hayes, Sec'y., 2217
E. Capital ave., Springfield, Ill.

WINCHESTER, IND.—Annual campmeeting of the
Randolph County Holiness Association, August
11-21. Workers: Rev. Bona and John Fleming.
Everybody welcome. Come praying. Carl Tucker,
Sec'y.

CHARITON, IOWA—Annual Tri-Church Nazarene
campmeeting, July 1-10. Workers: Evangelist,
Rev. Bona Fleming, Ashland, Ky.; Prof. and Mrs.
R. A. Shank, singers, Cincinnati, Ohio. Address,
Rev. E. R. Borton, Chariton, Iowa.

PAOLA, KAS.—July 28th to August 1st. Workers:
W. O. Nease, evangelist; S. C. Clark and wife, Press
Vanmeter and daughter, Rev. C. J. Garrett, Pres.
For information write J. H. Vierth, Sec'y., Paola,
Kas.

GRONOVILLE PARK, BRACON, N. Y.—Twelfth annual
campmeeting, New York District, July 8-18. Evan-
gelists: Rev. C. B. Jernigan, Rev. J. B. Chapman,
Rev. Wm. Howard Hoople, Rev. D. Grant Christ-
man in charge of Bible study. Music in charge of
M. B. Carey, Mrs. John Northey, pianist. Sec'y.,
W. A. White, Spring Valley, N. Y.

PORTLAND, ORE.—Oregon State Holiness Associa-
tion campmeeting, July 21-31. Workers: Charles
Stalker and David Hill, evangelists. Prof. Kenneth
and Eunice Wells in charge of music. Address
Catherine L. Dickey, Sec'y., 293 E. 34th st., Port-
land, Ore.

CANADIAN TEXAS—Tent meeting, June 17-27.
Workers: Rev. Allie Irick, Dist. Supt., and wife in
charge. Everybody very cordially invited.

BONNIE, ILL.—Campmeeting August 18-28. Work-
ers: Revs. Allie and Emma Irick, Pilot Point,
Texas; Prof. John E. Moore, Los Angeles, Calif.;
Rev. S. T. Baird, Pres., Bell-River, Ill.; W. T. Law-
son, Cor. Sec'y., Whittington, Ill.

WICHITA, KAS.—The thirty-second annual camp-
meeting of the Kansas State Holiness Association,
August 18-28. Workers: Rev. Charles Stalker,
Rev. W. H. Huff, Rev. R. T. Williams, Miss Stella
McNutt and Prof. A. H. Johnston and wife. W. R.
Cain, Sec'y., 515 S. Vine st., Wichita, Kas.


LINCOLN, NEB. (EPWORTH PARK)—The forty-
ninth annual campmeeting of the Nebraska State
Holiness Association, June 17-28. The National
Holiness Association will have charge. Workers:
Thomas L. Henderson, of Ohio; Joseph Owen, of
Alabama; Prof. Kenneth Wells and wife, leaders of
songs; Mrs. Minnie E. Ludwig, leader of children's
meetings. For tents or cottages, write Rev. John
H. Hall, Crab Orchard, Neb. Other information,
write W. G. Prescott, Sec'y., 1417 O st., Lincoln, Neb.

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BROTHER GEORGE PAWSON HAS PASSED AWAY

Since preparing the report on our visit to the
British Isles District published in *The Other Sheep*
for June, we have received the sad news of the
death of Brother George Pawson, of Morley, Eng-
land. The report of our visit refers to Brother Paw-
son and his great interest in our work and the
splendid gift of the church property at Morley. The
letter received indicates that Brother Pawson con-
tracted a cold which developed into pneumonia, and
passed away within a few days. This was a great
shock to all of us. May God bless the bereaved
wife and loved ones.

E. G. ANDERSON, Secretary G. B. F. M.

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Residence, 10 Summit st., Haverhill, Mass.

District Assemblies

Ohio (Columbus, Ohio).....May 23-29

Foreign Mission Assemblies or Annual Meetings

South Africa, Brazilland.....(about) August 10, 1921
India, Western.....(about) September 28, 1921
India, Eastern.....(about) October 10, 1921
China.....(about) November 18, 1921
Japan.....(about) December 28, 1921

R. T. WILLIAMS.....Dallas, Texas
309 North Rosemont Avenue.
Office, 2109 Troost Avenue, Kansas City, Mo.

Spring District Assemblies

Arizona (Phoenix).....June 1 to 5
Northern California (Lindsay).....June 8 to 12
Southern California (Los Angeles).....June 15 to 19
West Colorado-Utah (Grand Junction, Colo.).....June 22 to 26
Eastern Colorado-Wyoming (Colorado Springs).....June 29 to July 3
New Mexico (Portales).....July 6 to 10

Fall District Assemblies

Missouri (St. Louis).....September 7 to 11
Indiana (Beymour).....Sept. 21 to Sept. 25
Tennessee (Clarksville).....September 21 to 25
Alabama.....Sept. 28 to Oct. 2
Georgia.....October 5 to 9
Mississippi.....October 12 to 16
Florida.....October 19 to 23
Dallas (Denison).....October 20 to 24
Hamilton (Abilene).....November 2 to 6
San Antonio (Waco).....November 9 to 13

J. W. GOODWIN.....Pasadena, Calif.
1850 North Sierra Bonita Avenue.

Spring District Assemblies

North Pacific (Seattle, Wash.).....May 23 to 29
Northwest (Spokane, Wash.).....June 1 to 5
Idaho-Oregon (Nampa, Idaho).....June 8 to 12
North Dakota (Place Given later)
Campmeeting and Assembly.....June 15 to 20
Alberta (Red Deer, Alta., Canada)
Assembly and Campmeeting.....June 28 to July 10
Manitoba, Sask. (Morse, Sask.)
Assembly and Campmeeting.....July 12 to 24
North Dakota (Compton).....July 26 to 31
Nebraska (Hastings, Neb.).....Aug. 3 to 7

Campmeeting

Frankfort, Ind.....August 11 to 21

Fall District Assemblies

Iowa (Des Moines).....August 22 to 28
Chicago Central (Olivet, Ill.).....August 31 to September 4
Kansas (Hutchinson).....September 7 to 11
South Dakota (Mitchell).....September 14 to 18
Michigan (Lansing).....September 21 to 25
Oregon (Astoria, Ore.).....September 28 to October 2
Western Oklahoma (Bethany, Okla.).....October 5 to 9
Eastern Oklahoma (Henryetta, Okla.).....October 12 to 16
Arkansas (Searcy, Ark.).....October 19 to 23
Little Rock (Little Rock, Ark.).....October 26 to 30
Louisiana (Lake Charles, La.).....November 2 to 6

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ALBERTA—James H. Berry.....Collinsville, Alta. Can.
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14 Mulryland Drive, Parkhead.

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NEW MEXICO—Charles W. Davis.....Lafayette, N. M.
NEW YORK—E. E. Angell.....Plattsburg, N. Y.
NORTHERN CALIFORNIA—Charles A. Gibson.....San Jose, Calif.
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NORTH PACIFIC—G. S. Hunt.....1414 Kilbourne st., Seattle, Wash.
NORTHWEST—J. O. Bringsdahl.....Portland, Ore.
644 Northview street.
OHIO—E. E. Wordsworth.....78 S. Market st., East Palestine, Ohio
PITTSBURGH—Dr. J. H. Sloan.....East Liverpool, Ohio
514 Jackson street.
SAN ANTONIO—E. W. Wells.....929 N. 11th st., Waco, Texas
SOUTH DAKOTA—M. T. Brandyberry.....Mitchell, S. D.
SOUTHERN CALIFORNIA—J. E. Bates.....Pasadena, Calif.
1117 Breese avenue.
TENNESSEE—E. P. Ellyson.....East Station, Nashville, Tenn.
WASHINGTON-PHILADELPHIA—J. T. Maybury, Philadelphia, Pa.
3928 Parrish street.
WESTERN COLORADO-UTAH—A. F. Balsmeier, Grand Junction,
Colo., 445 Chipeta avenue.
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