

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

Individual Responsibility

TWO things about responsibility should be ever fresh and impressive in our minds. This responsibility is individual, and is to God. Two mistakes are possible concerning it. It can be mistakenly supposed that our personal responsibility is wrapped up in that of the church to which we belong and is therefore not personal, but is included in the church's responsibility. This view would destroy our individual responsibility, by shifting it to the church of which we are members. The other mistake is, to suppose that our total responsibility is to our church, instead of to God. This view brings us a false sense of satisfaction when we have faithfully served our church.

As to the first mistake, we want to say that God deals with us as individuals, primarily and essentially, and not as Nazarenes, or Methodists, or Baptists. To our own Master, God, we are to stand or fall and not to our church. It is possible to be better Nazarenes than we are Christians. We are to study and pray to be personally clean, pure, true, and faithful. The better we succeed in this, the better Nazarenes will we make. The important thing is individual consecration, faith, and love as they relate to God. If we can stand acquitted to God in these respects, we do well and have cause for happiness, and will not be found lacking as church members.

We are to be loyal to our church, of course, but must not let the church usurp the place of God as our arbiter and judge and the source and center of authority over us. This mistake leads to the rankest sectarianism, and degrades Christianity into churchianity. This warning is not in the interest of guerrilla warfare instead of organized Christian work. Organized Christian work is wise and needful. We must unite in a solid phalanx, and worship and work as a body. At the same time, while seeking to be faithful to the organization, conscientiously, we must maintain scrupulously a keen sense of our individual responsibility to God, remembering that, after all, it is to Him that we are to stand or fall. In all our ways let us acknowledge Him and trust Him to bring it to pass. We must do our own praying. We can not delegate this to any church, or committee, or society. As to giving of our means to the Lord's work, this, too, is an individual obligation. Our church may abound in liberality in the aggregate and yet leave us personally stingy. Liberality is an individual obligation for us and we can not sink or lose this in a mass of membership, however re-

nowned they may be for liberality. Individually, we must bear our sorrows and suffer our disappointments. Much and kindly as our church may sympathize with us, they can not relieve us of our individual responsibility in meeting these shadows. We are to carry them to God and seek His guidance, His grace, and His help.

By this careful discrimination let us seek first to be the very best Christians that God can make out of us, and let God see to it that we are good Nazarenes. This will certainly follow if we put personal religion first.

That New Bible

THERE now comes one, H. G. Wells, in the *Saturday Evening Post*, and seriously advocates the making of a new Bible, to be prepared by a competent committee or jury. He complains that the present Bible, after bringing things down to a certain point, "leaves off," and does not go far enough on, either to cover the present or meet the needs of the future.

The stark ignorance of Mr. Wells, of our Bible, is absolutely sublime and superbly climacteric. He seems perfectly oblivious of the prophetic portion of Scripture, which is its major part. The word eschatology and the wonderful things implied by the word, he seems never to have heard or thought of. He seems equally as ignorant of the Holy Spirit, the direct and literal Author of our Bible, one of whose offices is to interpret and apply it for us. Time would fail us to make complete this inventory of Mr. Wells' comedy of shortcomings, by adding the rest. For instance, out of many, we might ask the distinguished gentleman as to the method of exposition which led him to this marvelous discovery of our need of a new Bible. We might inquire if his supposed elaborate study of the Bible was along dispensational lines, or by some other method. We are certain it could not have been dispensational study which brought him to this discovery. This dispensation study would have shown him that the Bible reveals the plan of God which covers and provides for the whole gamut of civilization's needs and mutations from the creation of Adam to the remotest of the end-times. By this system he would have learned that this blessed old Bible forecasts and foretells every problem, social, economic, domestic, and political, which vexes, startles, and alarms us today. That these

prophecies carry us on down the dim unwritten vista of all the future and show us the full flowering forth of the ripened purposes of God in Christ Jesus in the developments of the near and remote future.

This-omniscient layman, perhaps the victim of just as obtuse preachers of the higher critical class as himself, is making the same mistake which they have made all along in either not reading the Bible at all or, reading it wrongly or from the wrong viewpoint. Perhaps he never read Paul's instructions as to how to read the Bible. This learned apostle specifically tells us that we must "rightly divide the word of truth." By no other method can we rightly understand the Book except by distinguishing the dispensations. Had Mr. Wells done this, he might have spent the time he employed in writing the article referred to in the *Post*, shouting the praises of God over discovering a brand new Bible in the musty folds of the old Bible, of which he seems so stolidly and pitifully ignorant.

A SERIOUS DANGER

WE see a very serious danger to the very best people. We are evidently in the last days. It seems undeniable that the very foreshadows of the great tribulation are falling all about our feet. These shadows are manifest in domestic, commercial, economic, social, and political conditions all about us. Devout souls recognize in these conditions the "grievous times" of which Paul wrote to Timothy. The danger we see is, that the very devoutest souls may be tempted to dwell too much on these great evils. We must remember that concentration long and steadily upon one thing tends to magnify that thing and proportionately to cause other things to dwindle below their real proportions.

Herein is a delicate but important point. We must not fail or refuse to see these evils, or to treat them with vigor, promptness, and fidelity. If we do not see them, who will? We only insist that we must include in our vision, together with the dark, forbidding things, everything in sight of a contrary kind. This full orb'd view will be more just and tend to prevent morbidness or discouragement. At no time in life do we need more a lively hope and faith in Christ than when studying and treating the flagrant evils and dangers of these last days.

We are trying to be careful in this statement to steer absolutely clear of that blind, insane optimism prevalent with so many, which sees nothing wrong, but supinely accepts everything that is, as right. This optimism damns as pessimists all who see evils as they really are, and who courageously meet and seek to treat them in the just and proper manner. In spite of all such optimistic fanaticism and insanity, we are to go straight forward, seeing everything as it really is, surmounting no evils however stalwart, knowing no discouragement but making only for victory, final and complete through our all

victorious Lord, who alone will work it out in His own way and time.

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb."

SPLENDID WICKEDNESS

YES, sometimes wickedness is found surrounded by splendors. It must be remembered, however, that the rich splendor of the environment in no sense or degree mitigates the shame and depravity of the wickedness. A police officer in Philadelphia in his rounds noticed a number of fine limousines parked in front of a handsome mansion on a certain street. He rang the door bell and though not in an evening dress and without waiting for an invitation, he rudely entered and found eight women in rich evening gowns sitting around a table in the center of which were a twenty-dollar bill, several other pieces of money, and a quantity of poker chips. The police official blandly requested the women to follow him. This they did, at least part of the way. The woman at whose house the lady gamblers met was placed under arrest and released on four hundred dollars bail, to be tried later. The reporter for the daily paper, of course, failed to give the names of the gamblers, and said not a word about their giving bail or any future trial. Though as dirty a transaction as would have been the discovery of eight negroes in a back alley shooting craps, this case of gambling by the rich was carefully concealed by the press. The crap game by the negroes in the back alley would have been dished out to the public in gruesome detail by the same press.

Gambling is gambling, however, by whomsoever engaged in. The richness of the attire of the gamblers, their palatial residences, and plethora bank accounts do not lessen the offense. The evil influences flowing from the crime are worse in the cases of the rich in fashionable homes than among the down and outs and negroes in back alleys. The first are alluring and tempt the young of both sexes to imitation, while the crapshooting in the alleys is rather repulsive. There is no double standard of morals with God. Sin is sin, whether found in rich livery or in rags, or practiced in a palace or a hovel. Those guilty of both classes are headed for the same hell, however differently they may be treated by human courts, and policemen, and newspapers.

THE HOME AND ITS CHIEF ENEMY

WE fear the statement has lost much of its force, from the frequency of its use, that the home is the unit of strength in the nation as well as the church. If the home is destroyed the nation will go down with it and the church will fail. The strength and safety of civilization are to be measured in exact ratio to the strength and safety of the home. Nobody can contradict the correctness of these propositions. If they

are true it follows necessarily that the greatest dangers which threaten civilization are the perils which menace the purity and integrity of American family life. Proofs of these perils to the home abound on every side. They are seen in the headlines of all the daily papers. They pass you on every street and are in evidence in every assembly of people. They are seen in every church. They are living, active human beings. We refer to the divorcees. These divorcees number just two million, three hundred and sixty-seven thousand and two persons in the last twenty years in this country alone. This record deprived one million and a half children of home training and those wholesome moral surroundings which are the birthright of every child born in lawful wedlock.

The divorce mills of our country, it is estimated, have thus turned out about five and a half million human beings, children and grownups together, as sufferers from these engines of human destruction. This evil is on the rapid increase with little if any effort being made to obstruct the horrible devastation of home, family, and childhood, which it all means. If this does not threaten the religious life of the nation and the disintegration of the American home, we are wholly unable to read the signs of the times.

In the fact of such appalling danger, can the Church of God afford to be silent? Can legislatures, national and state, continue longer to neglect this gigantic foe of the nation's weal? Something must be done and that quickly to arrest the tide before it is forever too late.

Two boys were corrected for reading a bad book. John's mother took her boy's copy away from him, threw it angrily into the ashpan, and forbade him to read any more such books under penalty of a sound thrashing. Immediately the mother was out of sight, John got the book out of the ashpan and finished reading it. Henry's mother suggested to her boy that they read the book together. She read it aloud and somehow it didn't sound right to the boy when he heard it from her lips. "It is n't much, it is true," said the mother, "but let us finish it." But the boy protested. "Well," said the mother, "suppose we read a story like it, but which I think is better." The boy was interested, and the mother read Robin Hood. The boy thought it was great, and brought John over the next day to hear it read. Then the mother continued with the Boys' King Arthur, and J. Fenimore Cooper's Leatherstocking Tales. Meanwhile the first book lay on the library table and was never finished.

"If hope should die within our breast

Nor bear us upward on its wings,
What dismal gloom—unwelcome guest—

Would strike dismay on our heart strings!

Hope bids us wait; it soothes our fears

When shadows darkly cross our way,

Beyond is bright, though blinding tears

Hide from our view the cheering way!"

THE USE OF THE RITUAL

THIS is one of the subjects upon which "the middle of the road" is the preferable place to travel. Very few spiritual worshipers can enjoy a service that is highly ritualistic. Forms of worship have so commonly degenerated into mere formality that many find it difficult to believe the worship is real when the form is too apparent. On the other hand it is easy for liberty to degenerate into license. It is always safe to follow the Holy Ghost and nothing is irregular when He is leading. All conventionalities are very properly ignored when the power of God comes down upon the congregation; but nothing is more hurtful than the attempt to mimic the freedom of the Spirit. There is such a distinction between the work of the Holy Ghost and mere human demonstration that even worldly people can tell the difference. No preacher can truthfully claim that he is as much under the direction and power of the Spirit at all times as he is sometimes; and no church worships spontaneously every time it meets. When the worship must go forward by human direction, it is better to adhere to a sane plan than to attempt to go forward in unbeaten paths. Most worshipers do better when they know about what to expect than they do when they are likely to be surprised at some caprice of the human leader at any moment in the service. In other words, it is better to have somewhat of a program with the understanding that the program is flexible and that the Holy Ghost may set it entirely aside, than it is to have no program and be forced to pretend a spontaneousness that does not really exist.

The good of many a service has been offset by the presumptuous manner of some good worshiper. A little child running about over the house can make a good sermon powerless. A careless and noisy choir will "ground the wire" and nullify the power current. An earnest soul who opens and closes every sentence of his prayer with the name of God produces the effect of light profanity; such a one should read the prayers of the Bible (Psalm 20; Luke 11; John 17; Phil. 1), and even books of prayer written by uninspired men in order to cultivate the form of reverence. Prayer need not be the less real because couched in reverent, thoughtful, correct language. Songs with jiggy tunes may sometimes be useful in attracting a thoughtless crowd, but they can hardly promote the spirit of true prayer and devotion and (to speak charitably) there should not be very many of them in a service where depth as well as breadth is a consideration. Spectacular and unclassified preaching may do some good, but no permanent work has been able to thrive on it.

Would it not be a good plan for our churches and pastors to glean some from the field of ritualism and improve the form of their services for the sake of promoting reverence and devotion? If all the members of a church will adopt the *habit* of kneeling at their pews for silent prayer when they first

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

enter the house of God their own souls will be profited and the spirit of worship will be promoted; if the singers in the choir are encouraged to think of their singing as worship and the songs are selected with this thought in view more help will be realized for the spiritual profit of all concerned; if the prayer is announced and the congregation invited to join in with it more response will be found than where it is assumed that no one except "the elect" will be concerned. I have seen the worship in prayer greatly compromised by too frequently calling to prayer and by remaining in the attitude of prayer too long. Private prayers may well be long, and if they are the public prayers are more likely to be short. Personally, I greatly prefer to kneel for prayer, but sometimes a careless congregation shows less adverseness when the prayer is offered standing. Remembering that "All things are lawful, but all things are not expedient," every Nazarene pastor should pray and plan to make the services of his church as attractive and spiritual as possible; and experience and observation teach that neither the extreme ritualistic church nor the extreme anti-ritualistic church satisfies the most worshipers.

THE KIND OF A REVIVAL WE NEED

WE hear it from every side that we need a revival, but all do not mean just the same thing by the use of this saying. The terrible rate of the increase of crime, the economic unrest and uncertainty, the low social levels to which the world has sunk, and the fact that men everywhere are pleasure-mad, are all symptoms of a deeper moral and spiritual disease from which all good and thoughtful men would save us. The certainty and imminence of a crash, more universal and disastrous than that which befell Greece or Rome, can not be long delayed. It is evident that no half way measure is going to meet the need; whatever the remedy is, it must be a radical one. Those who contend for social regeneration are justified in asking for sweeping annulments of present systems and orders. But social regeneration is impossible and useless unless preceded by individual regeneration. A change in political and economical forms will affect the lost world no more than changing a man's clothes will give him a new heart. Legislation is powerless unless backed by public sentiment demanding law enforcement. The work devolving upon the prohibition forces of America from now on is largely a spiritual work. We have secured good legislation, men's heads are now right on the liquor question, the job is to convert their hearts. The ultimate success of prohibition will depend upon a religious revival. As it now stands, men delight in law

and good government so long as the consideration is abstract, but as soon as it touches their own "personal rights" the fact that sin is in the ascendancy immediately appears.

The revival that is needed must be based upon an awakened conscience and a new sense of responsibility to God. It must acknowledge that "From within, out of the hearts of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness"; and it must insist that men "must be born again" in order to be saved from these and their consequences.

The revival that we need must lay new emphasis upon the deity of Jesus Christ and must preach and experience His saving power, as well as to extol His teachings and example. Men can not imitate the life of Christ unless they receive His enabling grace in their hearts. Orthodoxy and idealism are as powerless to save as are heterodoxy and empiricism: Christ alone has the power to deliver from the guilt and power of sin.

The revival must preach and know the Holy Ghost as sanctifier and purifier of the affections of men, as well as the giver of power for service. The failures of Christians and of Christianity are chargeable to the neglect of the gospel of holiness more than to any other cause. Holiness doctrine is wholesome, but the revival that we need must be the means of leading tens of thousands of Christians into the experience of perfect love. Men can not cope with the present situation without holiness of heart. Preaching power for service is overlooking man's most important personal need — that of inward purity.

The revival that is needed must be born of prayer, and it must bring a new consciousness of communion with God. Forms, ceremonies, and head religion must give way to a heart melting, soul stirring, faith inspiring consciousness of God. Men will have the supernatural; or, failing of this, will accept the Devil's substitutes. This is shown by the large success of Christian Science and Spiritualism within recent months. After God left King Saul to a final apostasy, Saul sought a substitute for God in the witch of Endor. "History repeats itself." But there is a supernatural in Christianity and when the revival comes men must acknowledge this truth. Those who have tried to promote Christianity by explaining away its supernatural have been the worst enemies of Christ. An emasculated Christianity can not meet the needs of a sin blighted world. The revival must be pentecostal in type and must bring its converts into real and vital touch with God and the spiritual world. God hasten a world-wide revival.

When the fall presented man as helpless and in need of a Savior, immediately that Savior was promised. Jesus Christ came into the world in the course of time to fulfill God's early promise to lost mankind. His very name is a voucher of success in saving men.

Our Objective, The Coming of the Lord

By REV. F. M. MESSENGER

"I press towards the mark of the prize of the high calling of God in Christ Jesus" (Phil. 3: 14).

WE are told that, as surely as it is appointed unto man once to die, and as surely as Christ was once offered to bear the sins of the many who may come to Him for pardon and cleansing, just as certainly, unto them that look for Him, shall He appear the *second time*, without sin — that is a sin offering — *unto salvation*.

Is it not a fact that few of us realize fully that our complete redemption or restoration is not, and can not be accomplished without the return of our Lord? What we mean is this, regeneration brings the greatest joy to the heart. To feel for a certainty — as one may, and as one does feel — that all his guilt has been washed away, and that he stands innocent before God, and not only so, but that divine power has been given with enabling grace to live without committing sin, is sufficient to submerge one in love and gratitude to God forever. But who having this great blessing, has not felt inclinations to anger, envy, jealousy, and possibly lust in his breast, those things from which he has been delivered? Again, how many who, feeling these emotions of carnality, have sought and found this second rest, in other words, have been sanctified wholly? What an inexpressible blessing this has brought to them, complete deliverance from the carnal mind, and yet they realize that the complete work of redemption has not been accomplished. How an honest mistake has humiliated us and proven our lack of godly wisdom! How weariness, sickness, and physical infirmities have handicapped and hindered us! Even the most robust spends half his time in rest, eating, and sleeping. Any one who has tried to ignore these facts has had to pay for it sooner or later. Of course this is all so natural that we hardly realize it, but the facts are there, the seeds of death are in our bodies even after regeneration and after we are sanctified wholly, but we are assured that "The creature itself also shall be delivered from the bondage of corruption, into the glorious liberty [freedom from all infirmities, diseases, and mistakes] of the children of God" (Romans 8: 21). We are told further, that "The whole creation groaneth and travaileth in pain together, and not only they, but *ourselves also*, which have the first fruits of the Spirit, even we ourselves groan within ourselves" (Romans 8: 22, 23.) We believe that it is a mistake to claim, because He bore our sicknesses as well as our sins, that therefore every one, at all times, may be healed of disease. Personally, we can testify to the wonderful power of God to heal diseases of the body here and now. We have seen many cases of divine healing and have been blessedly healed ourselves; but complete healing or restoration of the body, which is provided for in the atonement, is only procured by saved and sanctified souls when they are glorified at the coming of the Lord. The body is dead because of sin, that

is, the seeds of death are in the body, occasioned by the sin of Adam, and it is appointed unto us that the body shall die — except the comparative few who are alive at His coming being ready for the rapture — but thank God the Spirit is life because of righteousness, and "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [make immortal] your mortal [dying] bodies by his Spirit that dwelleth in you" (Romans 8: 10, 11).

The promise is "Unto them that look for him"; are you looking for Him? In the First Epistle of John we read, "When he shall appear we shall be like him; for we shall see him as he is, and every man that hath this hope in him, purifieth himself even as he is pure."

How plain, how simple, and yet how glorious is the fact that we may have our complete being, body, soul, and spirit, absolutely perfected; our soul and spirit here, our body

hereafter. "It is sown in dishonor, it is raised in glory." No more humiliating mistakes or failures, it is success and glory continually. "It is sown in weakness, it is raised in power." Friends, you will never make the humiliating mistake of going to the altar to seek more power after you receive your glorified body. It may be highly speculative for us to say that we see no reason why, with the glorified body, one may not fly through space with the same rapidity that our thoughts now travel. As we sit at our desk in Chicago, our mind instantly spans the continent and with the mind's eye we can see objects in Boston, Massachusetts, and Los Angeles, California, with the same impress on our mind that was made when we actually viewed these objects on the spot. We can not say how great this power may be, we do not know, but the inspired Word says that we are to be raised in power.

"It is sown a natural body, it is raised a spiritual body."

And we understand that it will be fashioned after His own glorious body, or glorified body (Phil. 3: 31). With His glorified body He could enter a building without opening a door as we read in John 20: 19. His was a spiritual body, not a spirit, as some would think, but a real body, a spiritual body in distinction from a natural body.

John Wesley said very aptly that the wholly sanctified soul should seek for nothing more in this present life but more of the fullness of that divine love which was already obtained with the blessing of entire sanctification, and we say a hearty amen, but we do believe that it is legitimate, and a proper thing to contemplate the coming of our Lord and the rich glories which must come to the saints at His coming, as the objective toward which we are hastening, and that such an attitude of mind is wholly compatible with the godly advice of Mr. Wesley; one the preparation *for*, the other the blessed hope of our finished redemption; and that a proper understanding of the subject, accompanied by the "pressing toward the mark" would have saved scores of souls from running off on new tangents of experiences, and from foundering on the rocks of third and fourth blessings, tongues baptism, fanatical lines of stressing jumping and shouting, communism, and many other fads and errors which have marked the paths of the holiness movement in these last days.

St. Paul enjoyed the experience of Christian perfection as taught in the Bible, and later by the Wesleys and others, and, thank God, as taught today by our own Nazarenes, but he denied that he was already perfect so far as resurrection perfection was concerned. This he hoped for in the resurrection out from the dead which was to be consummated at the coming of our Lord. So let us, like that sainted hero, press toward the mark of the prize of the high calling of God in Christ Jesus. "Let us therefore, as many as be perfect, be thus minded"; remembering that every man that hath this hope in him, purifieth himself even as He is pure.

CHICAGO, ILL.

SWEET WILL OF GOD

By REV. D. RAND PIERCE

*Sweet will of God! Apart from thee
Life is an empty bubble,
And ways that seem so wise to me
Lead on to doubt and trouble;
And yet how slow my heart to learn
That unblest good is ill,
And what in blindness I would spurn
So oft is His sweet will.*

CHORUS:

*Sweet will of God! Safe in Thy bosom,
O let my daily refuge be!
Sweet will of God! Safe in thy bosom,
Forever let my refuge be!*

*'Round me has flowed such mingled noise,
So many crossing wires,
I've sometimes missed the Master's voice
And chose my own desires;
But on and on — how kind of Him —
He's followed me until
Once more, with eyes from weeping dim,
I've walked in His sweet will.*

*No burden can too heavy weigh
With love so sweet upspringing;
No earth-charm draw my soul astray;
No sorrow drown my singing;
If only through the mist of tears
His smile falls on me still,
For then would fade my cares and fears —
All lost in His sweet will!*

*Should some one ask of me, today,
The place to me most precious,
How quickly my glad heart would say —
"Down at the feet of Jesus";
To look and learn and linger there
For strength each task to fill;
No matter when, no matter where,
If only His sweet will!*

The Value of Holiness Found in the Nature of God

By REV. CHARLES ALLEN MCCONNELL

GOD so loved holiness that He himself, in the person of Jesus Christ, took upon Himself, in that hour of blackness upon the cross, the horrible pollution of sin, Himself suffering the extreme penalty for sin, in order that man, His creature beloved, might be restored forever to holiness.

He took upon Himself the iniquity of us all; for us, He who knew no sin, was made sin; He tasted death for every man; with His stripes we are healed.

For man had lost the nature of God, and taken upon himself the nature of Satan. When the will of man assented to the temptation of Satan, the Holy Spirit of God—active in holiness—vacated the throne of man—soul, and carnality—active unholiness—born full grown, seized the reins of government.

God's whole concern for man is a moral concern; His love is not merely the love of a Creator for His handiwork—man was the highest expression of Infinite regard for a free, uncoerced choice of the fundamental attribute of God, holiness. It was a stupendous price that God paid for the privilege of such an expression, and that price was the possibility—nay, the foreknowledge—that man, fashioned in the image of God in holiness, and capable of existing in holiness through choice, should choose unholiness.

We have spoken of holiness as an attribute fundamental with God. It is such to God in isolation—an attribute having relation primarily to nought outside the being of God. Justice, mercy, and in the minds of some, love, have to do with modifying relations. And holiness being of such a fundamental nature, the divine scheme for the redemption of mankind must have holiness for its objective. As horrible as the state of eternal punishment must be—beyond the descriptive powers of human speech—merely in order that man might escape hell does not give sufficient reason for the divine sacrifice. Not from, but for, is the purpose of redemption.

There is an "awful unyieldingness" in God's demand for holiness. He has but one law for man, and that is the law of his own nature, the law of holiness. His own nature precludes the possibility of complacency in the presence of chosen unholiness.

Here is the great tragedy of sin: God can not yield holiness, and man of himself can not render holiness. Either the awful holiness of God must smite and blast to annihilation the unholy, or a way be found whereby man again may be a partaker of the holiness of God through choice. In other words, the impotence of natural, carnal man in the face of the law of holiness called forth the awful sacrifice of the Godhead in the atonement. Man can not make himself holy, and God can not allow unholiness. But in the humiliation of the incarnation and the fiery glow of the descending Spirit, the chasm is bridged, and Infinite power comes to the rescue of finite help-

lessness, to the end that man may be holy. The guilt, the deadness, the pollution from the committed acts of sin, God purges away in His own blood. Inability through burden of the responsible past is removed. But there yet remains the unholiness of the carnal nature. This state is not of itself a condition of personal condemnation, but because of this state the inability to present the whole man before God in holiness remains. And here is where the crowning work of the atonement is wrought. Regenerated by the Spirit, man is ushered into an ability to choose holiness. In making this choice of the nature of God, of holiness, he opens the gates of the kingdom of Man-Soul to the return of the regnant Spirit

of God, from before whose presence unholy carnality flees as darkness before light.

God's love for sinners is not the love of complacency. God loves a sinner because it is possible for a sinner to be redeemed and restored to the purpose of God in man's creation: a free moral being making choice of the fundamental nature of God. The complacent love of God toward one who refuses holiness is utterly precluded by the nature of God. The wrath of God abides upon willful sin, sinning, and sinners.

How then shall we escape if we neglect so great salvation? How then shall we escape condemnation if we proclaim not this gospel to the ends of the earth? God demands holiness, the atonement has provided the way, the Holy Ghost brings it—we testify to our choice of it and its restoration in us.

BETHANY-PENIEL COLLEGE.

Immoral Impetus Among High School Students

By W. E. SHEPARD

THE trend of immorality these days among our high school boys and girls in various places is simply shocking. And it is getting worse and worse. A writer in *The Central Christian Advocate*, commenting on the notorious outbreak in Denver, calls attention to the fact that it is quite general. We quote from the article:

"Respectable homes in exclusive residential neighborhoods have, in the absence of parents, been turned into shambles of disgusting nastiness and an immorality unbelievable among boys and girls of fifteen to eighteen years. Promiscuous and prolonged and unabashed practices of sexual immorality are not the customary sins of boys and girls—such belong to those sink holes of sin where the habitues are steeped in crime and sodden in iniquity. But the suggestive revelations which have recently come to the notice of those who have tried to rectify conditions are terrible. Lists of high school girls, for example, tearfully and tragically long, have been prepared by boys bearing the incriminating information or belief in their immorality. One need not say that conditions are worse in one city than another. They are bad enough almost anywhere to cause alarm, and we know that each city has its own dismal situation to handle."

Years ago, when things were tame compared with now, a certain evangelist in a beautiful little city in southern California, made an expose of high school conditions among the students, and thirty-five of the girls confessed to their immorality. And years before that, another evangelist in another California city threw out a statement of the percentage of students going wrong, and the result was he had to leave the city. Afterward he sued the city for damages.

Every reader that keeps abreast of the times knows full well of the awful increase of immorality among school students. It seems that our young people are not safe when out of sight. Some cities are segregating the boys

and girls in the high schools—Riverside, Calif., for instance.

Young people these days think they can take liberties with each other when out alone with impunity. This spooning, where they kiss and fondle each other, is the breeder of much immorality, is of the Devil, and immodestly wicked. No young man nor young woman can engage in these sensual pleasures without losing their ideal of purity in each other. Should a Christian attempt such a thing, his saving grace would leak out right on the spot. God will not smile on that which so closely borders upon lustful immorality.

But what has caused this fearful avalanche of unchastity among our young people? It is quite customary to blame bad conditions on the war. Doubtless that has caused a large part. From Europe come sad tales of wretched looseness, debased womanhood, unprotected virtue, and crime in general. The plague is spreading over the world. Yet in our own country we have conditions which continually augment the tragedy of immorality. Let us mention a few of these causes.

The suggestive styles of dress can not help but form a leading factor in this dreadful downfall and breaking of the moral fiber. When large girls up to their teens are allowed to wear stockings half way to their knees and then go naked up to their hips, they are losing the keen edge of maidenhood modesty. When young women (and older) will wear such low necked apparel that there is no room for the imagination, skirts up to their knees, waists and hose so thin that they might as well have none, all this boosts toward the immoral.

The bathing resorts where women have donned men's suits (and they were absolutely immodest for men) are hotbeds of temptation and shame. The eye is one of the greatest channels to cause the downfall of man. David went down on that score. The Devil knows how to lay his traps to catch the unwary.

Doubtless one of the greatest if not the

greatest factor in this wave of immorality is the moving picture show. When absolutely nude women are exploited upon the screen, and all sorts of outrageous and immodest postures are seen, what can we expect but a tidal wave of conditions such as we are now experiencing with the young people. It is the honest judgment of this writer that the moving picture show is the greatest menace to the morals of the coming generation. I have in my possession a clipping of a picture and advertisement about ten inches square, advertising a moving picture in Los Angeles, called "The Devil's Garden" showing "passion unleashed." The picture is composed of three entirely nude women in various postures, with the Devil on a hillside looking at them, and above it all the phantomlike picture of a

man as if he were in the act of grasping the nude characters. This I clipped from a Los Angeles newspaper that comes into our decent homes.

Another prime mover of immorality among high school students is the dance. And they get it in school, and the student who does not dance is tabooed. The social life of the students does not tend to purity, but the contrary. With the Bible relegated to the scrap pile, teaching that adds to infidelity, and Christianity scoffed at among the students, no wonder things are drifting onto the rocks.

Still another factor is the suggestive picture which is constantly before the eyes of the young. Papers, magazines, and bulletin boards abound in them. In show windows of

our stores may be seen the photograph of the low-down female in absolute nudity. Oh, for a regiment of Anthony Comstocks that will make war on this devil till he is exterminated! There are young women right out of our fine homes who will pose in the photographic studios and expose their feminine charms to the shame of decent womanhood. Who will raise his voice? Who will sound the tocsin? Who will jump into the breach. The world has stampeded for the pit—will you help to head it off?

With all that we see and know of conditions confronting our young people, who is it that can even squint a little out of one eye, that can not see the necessity of having our own schools and colleges to train our own people for God and heaven?

The Philosophy of Suffering and Punishment

By REV. A. G. JEFFRIES

No. 6

MATERIALISTS deny, deists doubt, rationalists reason as though hell is not as real as heaven; but the denial is vain, the doubt is baseless, and the reasoning useless.

All sensible men recognize immortality as intuitive. They feel in their conscious nature that physical death is not the terminus of human existence. No man has ever said from his heart that "death is the end of me." The image of God in which man was created includes among its features the impossibility of cessation of existence. This truth needs no buttressing. It is self-proved. The Bible, then, in postulating a hereafter for the human race, does what universal conviction sustains and conscience acquiesces to.

I confess that our English translators made some almost criminal errors. They have confused the Hebrew word *sheol*, and the Greek words *gehinnom* or *gehenna*, with the Greek word *hades*. The Greek word *hades* and the Hebrew word *sheol* should have been rendered "grave," or "middle state." Take for instance Psalm 16:10, "For thou wilt not leave my soul in hell." Every one knows Jesus never went to hell. This translation was reduced erroneously from the Hebrew *sheol*. But there is a word that always, when used in the Bible, describes the abode of the unsaved dead; it is *gehenna*.

The word *gehenna* is used twelve times in the New Testament. I shall give here a few places where it appears: Matt. 5:22, 29, 30; Mark 9:43; Luke 12:5; James 3:6. The English word "hell" is translated from the Greek word *gehenna*, and means a place of burning. This word is never used in the New Testament, except to express the condition or place of the wicked after death, and means a place of eternal burning.

Punishment is not disciplinary nor corrective, but purely penal. It is never to lessen throughout eternity. The atonement for man must avail here and now in this life or

it will never avail. Man is guilty. The atonement for man must avail here and now in this life or it will never avail. Man is guilty. The atonement provides pardon. Man is polluted. The atonement provides sanctifying grace. Man is ignorant. "They shall be taught of God" (John 6:45). Man is weak. "For the joy of the Lord is our strength" (Neh. 8:10). Man is a child of sorrow. "I will not leave you comfortless" (John 14:18). Man in his physical nature is mortal. "This mortality must put on immortality" (1 Cor. 15:53). Man must die physically. The atonement provides a resurrection of all the dead from the grave (John 5:28). In fact, man's every need in this life and the life to come is fully provided for in the atonement. If the demands of the law are not met, the penalty of the law must be inflicted. The honor of the lawgiver can only be maintained by the enforcement of the law. If the law be right, its nonenforcement makes the lawgiver himself a criminal. The eternal punishment of the wicked and the eternal reward of the righteous are declared to be concrete facts by our Lord in Matt. 25:46, "These shall go away into everlasting punishment: but the righteous into life eternal." The duration of both is described in the verse. The word expressing duration, is everlasting. The Hebrew word for everlasting is *olam*. "The Lord shall be unto thee an everlasting light" (*olam* light.) "His kingdom shall be an everlasting kingdom" (*olam* kingdom.) "The righteous is an everlasting foundation" (*olam* foundation). Lead me in the way everlasting (*olam* lasting). The future existence of the wicked in every place in the Bible is either expressed by the Hebrew word *olam*, or the Greek word *aion*, which signifies always, duration without end.

There is no such thing as law without power to enforce law. Penalties can not equitably be adjusted until the full influence and results of the criminal are fully known. This can never be in this life because a man's influence goes on after death. The Bible informs us that there will be a general judgment. Eccl. 11:9; Isaiah 28:17; Matt. 5:21, 22; Heb. 9:27; Jude 6; Rom. 2:16. In every case a judgment is to determine the guilt or innocence of those judged. Who will dare deny that the wicked will be there? Millennial Dawnism teaches the cremation, or annihilation of the wicked. This would be no punishment at all. Nonexistence is preferable to constant suffering. If the cessation of a bad existence is the penalty of a bad existence, then millions will hail it with delight.

We are woven by something not ourselves. Mr. Tyndall gravely inquired, "What is the cause of form in organization?" There was a life working before I had form and organization and the thing that lived before physical organization will live on after physical disorganization. Biological research has discovered the existence of a remarkably subtle fluid essence, which is invisible in the medulla of the brain and nerves, and is the means whereby all the functions of both are performed. It is called the vital spirit or nervous fluid, but it is not known how it contributes to the animal actions. This remarkable mobile fluid, a spiritous vapor, which can be neither aqueous, nor glutinous, nor elastic, nor ethereal, nor electrical. The germ of life distills this fluid. It is secreted from the lobes of the brain and enters the tubes of the medullary matter and vitalizes the whole nervous system. Whatever this thing is, it is the medium between the material body and the immortal part of man.

I am not inclined to inquire into the purposes of material creation but as God saw proper to put me in a material world, in order to a perfect correspondence I must have a

material tangible body. As I am a duality, there must be communication between my two natures. As the physical has been in correspondence with the physical world, so the spiritual part of my nature must go at death to the place it is in correspondence with. Any sane man will admit that all energy and activity are working toward, and aiming at, a final permanence, good or bad. A final permanence can come but once.

The rich man had reached his final permanence when he "lifted up his eyes being in torments." Lazarus had reached his final permanence when he rested in Abraham's bosom.

Inspiration informs us that there is an impassable gulf fixed between the final permanence of the wicked and final permanence of the righteous. If the grave means hell as some grossly ignorant men say, then between the grave and God there is an impassable gulf; if hell is just exclusion from heaven, then between the throne of God and exclusion there is an impassable gulf. If hell is a guilty conscience, then between a guilty conscience and God, is an impassable gulf. If hell is a lake of fire, which it is, then between the lake of fire and heaven, there is an impassable gulf.

Science knows no such thing as annihilation. Not one grain of matter has ever, or will ever go out of existence. We know of the process of alchemy—base metals may be transmuted and refined until their old particles are hardly recognizable, but nothing has been lost by the process. No mortal will ever lose his or her identity. Man is as immortal as God. He can no more go out of existence than God can cease to exist. Man's greatness is located in his eternity. God gave the law against sin. Sin can not be winked at. The sinner must be punished. There is no escaping the truth of this statement. Annihilation is not punishment. The rewards and punishments are of equal duration. No hell—then, no heaven. No punishment—then, no reward. If not—then, no God. No law, no administration, no justice. If Millennial Dawnism be true, law is a farce, God a myth, hell a joke, and heaven a dream.

PENIEL COLLEGE RE-OPENS FOR ACADEMIC AND THEOLOGICAL WORK

Peniel College is one of our oldest educational institutions; and has a larger alumni than any other like institution of our church. Numbered among its graduates are a General Superintendent, District Superintendents, college presidents, teachers, eminent preachers, missionaries, and successful business men. Hundreds of young men and young women of stalwart Christian character have gone out from this institution well equipped intellectually and spiritually to meet the stern competition of the world.

Last spring when the information went out that Peniel College had closed, a pall of sadness fell upon our people everywhere. Why? All over the country the question of *why?* was asked. With the debt upon the property, and with limited territory from which to draw support, the trustees felt that they could not proceed and incur greater indebtedness; hence they decided to close the institution subject to the action of the Dallas District Assembly. When the Assembly met in Port Arthur, Texas, November 10-15, 1920, and the matter was presented, it was unanimously voted to unite Peniel College with our

college at Bethany, Okla., and to re-open Peniel College for academic and theological work with special departments for music, voice, and expression.

The General Board of Education, in its recent session in Kansas City, Mo., ratified the action of the Dallas District Assembly in its proposed plan for the school.

While we have been delayed in making our plans and securing our faculty on account of having to await the action of the General Board of Education, we are glad that we can now announce that the Dallas District has leased the Administration building from the General Orphanage Board for school work; and that plans are being perfected to open school September 20, 1921. Arrangements are being made for dormitories near the college campus for housing and boarding our students, as the dormitories on the campus are to be rebuilt and used by the Orphans' Home.

Rev. R. A. Thornton, who has his Ph.D. from Oskaloosa, Iowa, and who comes to us with most excellent recommendations, has been secured as principal of the academy. Our music department will be strong, as we have secured Dr. D. S. Arnold as director, with Miss Edith Arnold as first assistant; and plans are being made for another assistant in this department; Prof. Jesse S. Simpson, A.B., mathematics and Latin; Mrs. R. A. Thornton, modern languages; Miss Ola Fisher, piano, and Miss Venus Hudson, voice and expression.

Other members of the faculty are being secured, and full announcements will be made soon.

People are looking our way, and already a number of students have written us that they are planning to come here next fall.

God's eye is upon this historic place, and in His name we will arise and build, for we believe that He is not through with Peniel yet.

Mrs. E. J. SHEETS, *Publicity Mgr.*
For Board of Trustees Peniel College.

A GLORIOUS CAMPAIGN

Rev. C. W. RUTH, *Evangelist*

On November 9, 1920, the General Board of Home Missions and Evangelism of the Church of the Nazarene launched a Coast-to-Coast Convention campaign. The plan was to have a convention each week, beginning on Tuesday night and closing the following Sunday night. Although some of these conventions have been reported through the various papers, we have thought a general summary and survey might be of interest.

The writer was engaged to take charge, and make all the necessary arrangements, and program for the season. He was fortunate enough to secure the services of Rev. Bud Robinson of Pasadena, Calif., and Rev. John Norberry of Brooklyn, N. Y., as evangelists, with Prof. Kenneth Wells and wife, of Indianapolis, Ind., as song leaders. With the exception of Brother Norberry, all of these workers had been similarly associated in a convention campaign last year, under the auspices of the "National."

During this season twenty-five conventions were held, in nineteen different states, requiring us to travel about eleven thousand miles. We are glad to report that by the blessing of God the entire trip was made without any Sunday travel, and without accident or mishap—not missing a single train or train connection; thus we were enabled to reach every appointment on schedule time.

From the first convention held in Brooklyn, N. Y., to the last convention held in Mitchell, S. D., closing on May 8th, on our return from the Pacific coast, the blessing of God was upon us in a most signal manner, so that every convention was crowned with salvation results, and victory at the altar. From the beginning, our motto was, "A revival or a funeral." We proposed to have the victory or die.

The tabulated results of the campaign show that we had twenty-two hundred and eighty-four seekers at our altars for pardon and purity; secured near twelve hundred cash subscriptions for the various holiness papers; and according to the census taken each Sabbath, had representatives from seventy-two different denominations, and eighteen hundred and eighty-seven local churches in our conventions. In numerous instances we were crowded out of the churches, and were compelled to secure larger buildings, in order to accommodate the crowds in attendance.

Although the campaign was entirely under the auspices of the Church of the Nazarene, we were surprised to find that we had larger representations from other denominations than when the conventions in former years were advertised as interdenominational. Everywhere the people seemed to be hungry for the gospel of holiness. Ninety-nine official "calls" were received for conventions, with numerous other inquiries where no official call was given, because we had told them all our dates were taken. That these conventions were not sectarian may be seen in the fact that we frequently had fifteen to twenty denominations, and from seventy-five to a hundred and thirty local churches represented in one single convention.

Aside from the tabulated results, scores of ministers, and hundreds of God's best people received a fresh anointing, and spiritual uplift, and the work of holiness in general a new impetus, wherever these conventions were held. Through the freewill offerings of God's people these conventions were self-sustaining, with a handsome margin left in the treasury of the Home Mission Board for future work, through the pledges that are yet to be paid.

A word should be said about the labors of these untiring workmen; but who can describe our own original, happy, and inimitable "Uncle Buddie"? Everywhere the people thronged to hear him, and were blessed and inspired by his helpful ministry. He never fails to entertain, and bless all who hear him; and he never fails to preach "the second blessing straight and uncompromisingly, and to get sinners saved and believers sanctified. That is his job, and his greatest joy.

Our "beloved John" Norberry was with us in just fifteen conventions. At the time he joined our convention party he tendered his resignation to the church of which he had been pastor a number of years, but they absolutely refused to accept his resignation, and simply granted him a leave of absence; hence he felt constrained to resume his pastoral duties. But while he was with us, the Lord greatly used him, and gave him many souls. He would say to all, "Keep on believing!"

As every one must know, the music is an important and indispensable factor in this work. Prof. Kenneth Wells and his good wife Eunice are just the right kind of folks for this sort of a job. They are among the best and most indefatigable song leaders to be found anywhere in the holiness movement. They are always "on time," "in trim," and "ready for business"; and they stay on the job, and lift, until the last seeker has left the altar. Professor Wells simply has no peer as a trombonist, and is ready to do anything that needs to be done—and leads the congregational singing as well; and Mrs. Wells presides at the piano to the delight of all, and is a first class stenographer, assisting largely in the correspondence; then they sing a special duet in every service, and frequently one or the other (for both of them are good soloists) would favor us with an additional solo. They absolutely refuse to sing "diddies" or "jazz music," and invariably sing the blessing and glory down on the people. Best of all, they both enjoy "the second blessing, properly so-called," and are always eager and glad to witness to this experience. They win out, all the time, and anywhere. God bless them!

The writer usually averaged about one sermon a day, besides looking after all the correspondence, finances, plans, and temporalities of the work. To God be all the glory, honor, and praise, for all His abundant and faithful mercies and blessings! Amen and Amen! It was a glorious campaign!

REQUEST FOR PRAYER

Those who are personally acquainted with Rev. U. E. Harding are aware of the fact that he has suffered for many years with an affliction of the eyes. While he was in San Francisco recently, his eyes were examined by one of the Green brothers, of world-wide reputation as an eye specialist, who gave him every encouragement that a successful operation could be performed which would entirely restore his eyesight. Arrangements have been made for the operation on June 21st.

This specialist recently made a trip to Italy to perform one operation.

This will mean heavy expense and loss of considerable time for Brother Harding, and he should have the help and prayers of his many friends in the various parts of the country.

DELANCE WALLACE.

A RAINY AFTERNOON

KATHERINE ALLISON stood looking out of the window, a rather long-faced little girl. Rain was falling steadily. It dripped from trees and bushes, and gathered in tiny pools here and there on the lawn.

"Oh, I do wish it had n't rained today," she sighed.

"Why not today, Kitten? Anything special on hand?" asked Brother Dan, looking up from his book.

"Yes, indeed. Louise Douglas and I were going to have a picnic for our dolls under the trees. It's my best dolly's birthday, and sister has baked her the darriest little frosted cake you ever saw, and made some little bits of cup custard."

"They will keep until tomorrow, dear," said Cynthia.

"Turn it into an indoor party," suggested Jack.

"They can't do that," said Mrs. Allison. "Louise is just getting over whooping cough, and her mother would not let her come up here through such a rain."

And then Katherine went over and perched herself on the arm of Dan's chair.

"Please tell me a story," she begged. "Tell me some more about bees. Don't you know something more about them?"

"Oh, a few things," answered Dan, with the little twinkle in his eyes that Katherine loved to see.

"But first let me see if you remember some of the things I have already told you. How many kinds of bees are there in a hive?"

"Three," answered the little girl promptly. "There's the queen, and the workers, and those lazy males that you called drones."

"Good," said Dan. "Now try to remember another thing. There are three kinds of bees, and yet only two kinds of eggs are laid in a hive. Drones are hatched from one set—and queens and workers from the other."

"How can the same sort of egg hatch into bees as different as queens and workers?" asked Jack.

"The difference is brought about by the size of the room in which the baby bee is raised, and the food they give it to eat. Perhaps I had better explain about the rooms, and then you will understand more easily. I have already told you about the wonderful, many-storied skyscraper buildings which bee architects and workers put up. These buildings, which we dull human beings call *honeycombs*, are in reality very tall *apartment houses*, and they are built to house a great many more inhabitants than men have ever thought of providing for in their apartment buildings. First we find row after row of small rooms laid off a uniform size, and carefully finished up.

"These neat, clean little bedrooms are for the baby worker bees, and no other kind are allowed in these nurseries. The next sized rooms, a trifle larger, are for the drones. There are not so many of these. Then there are a few large, airy bedchambers which are called royal nurseries, because it is in these that the young queens are raised, and educated. And besides all these, each apartment house is well provided with large, well planned pantries and storerooms, where pollen and honey are packed away in abundance. When the bees have finished their building, and the rooms are all ready for use, the queen lays an egg in each little nursery bedroom, and the strange part is that she never makes a mistake.

Eggs for drones go into the rooms built for drones—and eggs for workers go into workers' rooms. And one of these same workers' eggs is placed in each of the royal bedchambers. But when the little wormlike larvae are hatched, the nurses bring a different food to those who are in the big rooms. All the other little fellows are fed with a mixture made mostly of honey and water, and the pollen or yellow dust which bees bring home on their legs from flowers, while those in the royal bedchamber, who are to become queens, are given a sort of jelly to eat. This seems to make them grow faster, and develop more perfectly in some respects."

"What becomes of these queens when they grow up?" asked Jack. "I thought you said only one queen could live in a hive."

"The old queen doesn't seem to know the young ones are in there for a while," said Dan. "The drones and workers come out of their rooms as soon as they become small, perfectly formed bees. But the young queens do not. Instead, the nurses seal them in their cells, with good, strong

THE HOME

Conducted by Mrs. J. T. BENSON

wax doors, leaving only a little opening through which they feed these young bee princesses."

"A bee princess! Who ever heard of such a thing!" laughed Katherine.

"By and by a princess gets restless. She begins to utter a pitiful little cry, which beekeepers call 'piping.' She is trying to tell somebody that she wants to get out. The old queen hears it, and it seems to throw her into a perfect fury. She rushes about in great excitement, determined to find the young queen and kill her. And it is just exactly what she would do if it were not for the workers. They form a guard around the royal chambers, and forgetting their respect to their queen for the time, they push her away, or even beat her off, as often as she comes near. The excitement spreads through the hive, so that continual buzzing is heard for several days. And then the queen, attended by a number of bees who cling to her, rushes out of the hive, seeking a new place to live, where she won't be annoyed by a rival queen. This is called *swarming*, and the beekeeper is on the lookout to get the swarm into a new hive, where it soon settles down and goes to work. Back in the old home the young queen has been set free. But maybe some ten days later she hears the 'piping' of another royal captive who wants to get out. Then it is her turn to become very angry and try to kill her sister queen. And when the faithful workers will not let her do it, she gathers some followers, and with them leaves the hive in high dudgeon, and thus another swarming has taken place. Two, three, and even as many as ten swarms, with their queens, have been known to leave a hive in a season."

"Do they keep leaving as long as there are young queens?" asked Jack.

"No, only as long as there are enough bees to go with them. When only enough bees remain to properly take care of the hive, the workers no longer guard any young queens who may be left. The queen in charge is allowed to destroy them, for swarming is over for awhile. The bees now get to work to fill up their numbers once more, and to gather food for the new babies."

"Talk about sense!" said Jack. "They certainly have their share of it."

"Tell me some more," urged Katherine.

"Well, I must not forget to mention that they ventilate their apartments with an arrangement something like our electric fans."

"Oh, come now," said Jack skeptically.

"It's a fact," said Dan. "It hasn't been so very many years back that men learned to cool their buildings with currents of air. If their houses were stiflingly hot in sultry weather, they stayed so. Not so with little bee folks; they have always kept their apartment houses at a comfortable temperature, even in summer. They knew the value of circulating air long before we stupid human beings seemed to catch on to the idea. You see there are thousands of bees in a single hive, and the one opening leading into it is usually rather small. Of course bees must have plenty of good fresh air if they are to remain healthy, a thing most men do not seem to have learned for themselves as yet. So a certain number of bees are told off to attend to ventilation, sometimes as many as twenty of them at once."

"How do they go about it?" questioned Jack.

"They fasten themselves to the floor by the little hooks on their feet, and then start their wings moving as if they were flying. They keep them going so fast that you can hardly see them, though you can hear them, a faint whirring sound coming from within the hive."

"Why, that is just like an electric buzzer," cried Katherine.

"Yes, and like the buzzer, each bee keeps a really strong current of air circulating in the hive."

"It is hard work, though, and the little bee fans keep at it only about thirty minutes at a time, when others take their places. Thus the

air inside the hive is kept just about as pure and fresh as that on the outside."

"That is more than we can say for our school-houses, or churches, or even our homes," said Cynthia.

"They are wonderful little creatures, made by a wonderful Creator," said Mrs. Allison. She opened her Bible and took a clipping from it. "I want to read you something I cut from a paper the other day," she said. "A writer on bee culture has this to say:

"After a bee has stung you and torn itself away, leaving its sting in your flesh, you will notice, by looking closely, a bundle of muscles which partly covers the poison bag.

"Well, the curious part about it is, that for quite a little time after the sting has been torn from the body of the bee, these muscles will keep on working, pushing the sting farther in, and pumping in poison. The bee, mind you, has disappeared, and is perhaps dying or dead, in some out-of-the-way corner. But these muscles work on spitefully, as if they had a conscious life of their own, and burned with a revengeful desire to wreak vengeance on the victim."

"The editor of a great magazine drew a fine lesson from these facts," continued Mrs. Allison. "one which you children can understand if you will listen carefully. He says:

"James tells us that the tongue is full of deadly poison. And if we consider it thoughtfully, we must realize that the words which come from it have a life, and power of their own apart from the tongue which spoke them. Many a harsh word, many a vicious lie, many a scandal from a gossip's tongue, has worked its sting farther into a wound, and continued to pump in its poison, even after the author of it has been forgotten, and even sometimes after the grave has closed over his head. And like the bee's sting, the harsh words, or the lie, or the scandal, can not be drawn back after it has been thrust into a fellow-mortal."

Mrs. Allison placed the clipping again in her Bible. "There is one lesson which the editor overlooked," she said, "and that is, when a bee stabs, the little saw teeth on the edge of the barbs catch in the person's flesh, and the sting can not be pulled out. Instead, it is torn from the bee's body, with a part of the intestines, making a terrible wound which causes the insect's death. And it is just as true that the person who stabs another with his words does not get off without a wound himself. Every time we sting with our tongues, then, we not only injure another, but we kill something in ourselves—something fine, and noble, and good."

"That is true," said Cynthia, "though I never thought of it in that way before."

"If we remember that of the two we receive the worse injury ourselves, maybe we will be more careful with our words," said Dan.

SHINE

One night a man lighted a little candle and with it in his hand started up a long, winding stair.

"Where are you going?" asked the little candle.

"I am going to show the ships out at sea where the harbor is," answered the man, "for it is a stormy night, and some ships might be lost were it not for our light."

"Alas," sighed the little candle, "no ship could ever see my light, it is so very small."

"Never mind," said the man, "if your light is small, keep it burning bright, and leave the rest to me."

Then when they were at the top of the tall lighthouse tower—for this it was—the man took the little candle, and with it lighted the great lamps which stood ready there with their polished reflectors behind them. And all the night the great light shone far out over the stormy sea, and ships that might have been lost without it found their way safely into the harbor.

A good many boys and girls are like the little candle in the parable. They think their light is so small that they can be of no use, but every one can do what the little candle did, shine. Be sure God has something for every one to do. Just shine—and trust the rest to Him.—Selected.

HOW INTERESTED THE PEOPLE ARE

[The following word picture of a meeting in the Nazarene mission at Taimingfu, China, written by Rev. A. J. Smith (brother of Mrs. Kiehn) on April 17th, doubtless gives us a glimpse of the beginning of what Brother Kiehn cabled us about on May 19th, "Thousand in meeting. Hundreds seeking salvation. Pray! Pray! PRAY!" Mrs. Osborn's sketch of a famine stricken congregation in Chaochenghsien, given below, indicates, we trust, the beginning of a like awakening in that place. Let us not fail to do our part in faithful intercession.—Editor of *Missionary Department*.]

"You may be interested in what goes on during a religious meeting here at the Nazarene mission in Taimingfu. This morning, long before the hour for service, the people were at the door anxious to get in to hear the gospel, and when the door was opened and the meeting began there were upward of a thousand people in the mat-covered tabernacle, and many standing outside. Most of the people listen very attentively. Some stay awhile and then go out. After the service has continued for an hour or so, one can see here and there some who are sleeping. This morning the native preacher stopped preaching and called on those sitting near the sleeping ones to wake them up. There were many smiling faces. The sleepers were a little embarrassed, but soon the preacher had captured the attention of his hearers by using an illustration. I also noticed, toward the close of the service, that here and there some got up and stretched themselves, holding their arms high above their heads, looked around a bit, then sat down.

"Several times the speaker made statements in the form of questions, and though he did not desire answers, he got several. It is remarkable how interested the people are. I noticed some near me who had their eyes on the preacher during the entire sermon. When the invitation was given for those to stand who wanted to follow Christ, from one hundred to one hundred and fifty stood on their feet. Of course not all of these are sincere, but I believe the majority are really in earnest and want to be saved.

"We are praying for a mighty revival, and we ask the church in the homeland to join us. I know the Lord is anxious to give us one, and we are going to keep on praying and believing till it comes.

"Oh, I praise God that He has brought me to China. I have never been so happy and so satisfied as I am now. My soul is flooded with joy. He saves, sanctifies, and keeps me, and I want my life to count for Him."

"JAPANESE PROPAGANDA"

By REV. J. A. CHENAULT

Several months ago, having the missionary fire burning in my soul and knowing the great need of such information, I decided that I would get out some advertising matter at my own expense and go to a neighboring town of about five thousand population, where we had no work, and where there was no holiness work of any kind going on, and hold a missionary meeting. This I hoped would be an entrance wedge for the opening of a good holiness work in the town. So I had the printer of our town get out a number of window cards, 12 x 14 inches. These cards were headed "Missionary Life in Japan," and read as follows: "Rev. J. A. Chenault and family, who have spent years as missionaries in Japan and among the Japanese, will lecture on 'Missionary Life in Japan,' telling of their experiences and the life and customs of those little brown folks. Children dressed in Japanese costume, the eldest of whom is a native of Japan, being born in Kyoto, the ancient capital of Japan, will join in singing missionary songs and songs in Japanese. *Lecture Free to Everybody.*" In the center of the card was a picture of myself. There was one sanctified young lady living in the town, who is now a member of my church in Artesia. She put out the cards for me and secured a large hall. Announcement was also made in the paper of the town.

When the time came we were there, but to my surprise there were only about four grown people, including the young lady, and some five or six children. We did the best we could, and while en route home the conductor on the train asked me about the lecture, and how I came out. When I told him, he replied that a leading druggist of the town told him that he ventured to tell the people that it was a piece of Japanese propaganda and he would venture to say that the Japanese government was paying my expenses. "The very fact that it is free shows that there is something behind it."

MISSIONARY DEPARTMENT

I am very sorry to see this prejudice against the Japanese so prevalent in the hearts of our American people. I really believe if we would treat them with more kindness and respect we would find them as good citizens as we have in America. But I mention this case to show the real spiritual condition in New Mexico. Oh, how we need a great awakening here in this sunny clime!

I have been in many hard places in life—in fact, most of my ministerial life has been spent in the hardest of fields—but this one caps the climax. Last year things were on a big boom here over the prospect of oil and the good crop God gave us. Now that the oil project is a seeming failure and the threatening drought, and the money panic, too—all combined, is driving hundreds of our people away to other sections of the United States. The people are being led of the Devil to believe that they must work day and night and Sundays, too, to keep the wolf from the door. No time for the worship of God, either on Sunday or at the midweek prayermeetings. Not more than one-third of the people of our town attend any church. The question arises, What shall we do? I don't know what the other preachers are going to do, but as for me, I am going after them on the streets. Thus I am reaching numbers and numbers that never attend any church. A man that can't shoot birds on the wing is no good in New Mexico, for everything here seems to be on the wing. I am not a good street preacher—wasn't built that way—but I am doing my best at it. I pray, and cry, and laugh, and shout, and preach with all the power God gives me, and then try to trust God for the results. I am casting the bread of life upon the waters and leaning on Eccl. 11: 1.

I go every week to the town where I failed with my missionary meeting, and preach on the street. Brethren, pray for us. I have a fine opportunity going and coming on the train to distribute tracts and do personal work, and after all this is one of the most effective ways of preaching the gospel. I am giving out hundreds of tracts, English and Spanish, in the town where I preach. I have two free literature boxes which I am using for this purpose.

Our little band here, though few in numbers, is a heroic set, and doing all it can—I mean the faithful part of it. Our little church here raised nearly two thousand dollars for all purposes last year, but of course we can not do so well this year. Already we have paid on the claims as follows. Foreign Missions, \$120.51; Home Missions, \$49.83; General Superintendents, \$10.50; District Superintendent, \$75; District Tent, \$50; Orphanage, \$44; Rescue Work, \$35; Church Extension, all subscribed, and \$15; Education, \$20; and the pastor's allowance a little over half paid. Glory to God! The membership of both the church and Sunday school has more than doubled during the nearly two years we have been here. The work is well organized. I have dismissed by letter a few, and a few have backslidden, but we are still living and going on to victory.

Since it is not the Lord's will for us to remain another year I trust He will lead us where He wants us to go and will fill our place here with the very pastor needed. We have no complaint to make, for God has taken good care of us, giving us good health and something to eat and wear. Having such we ought all to be content. Praise God from whom all blessings flow!

ARTESIA, N. M.

FAMINE CONGREGATION IN CHAOCHENG

By MRS. EMMA D. OSBORN

I have just come home from the regular Sunday morning services, and I wish you could have been there and seen the crowd. I could scarcely wend my way up to the organ. It really seemed as if I were not going to get through, but with the help of one of our women, by much pushing and shouting to make way for me (for shout I had to, to make my voice heard above the din and noise of their chatter), I was safely seated at my post of duty.

The native pastor announced the first hymn, and we began to sing—dare I say sing? For, oh, the terrible noises that some of these dear people make in an effort to sing, some high, some low, some screeching, some growling, some making ugly faces, and some looking very distressed. To sum it all up, it was mostly one great discord.

With the first strains of the organ, the eager crowd began to sway and push forward to get a look at that strange looking box that was sending out those pearls. There was scolding and reproof for the squeezing, for perhaps some one's toes were being stepped upon, provided they were not all turned under in the terrible foot binding; for, mind you, these scenes were all enacted on the women's side of the chapel. We have a high partition in the chapel which separates the two sexes, in keeping with custom.

Their curiosity and ignorance are amusing as they press around the organ, some stooping down to look under or at my "big feet"; and then they exclaim, "Oh, the noise comes from her big feet." Then another exclaims, "No, it comes from her hands," and still another says, "Who knows where it comes from?" And all together they are puzzled.

The pastor rises and reads the Scripture lesson, amid the hum and buzz of their voices, and then exhorts them to be still and listen to the wonderful good news which he is going to tell them. After much effort on the part of the pastor and the Bible women among the crowd, they are brought to a reasonable quietness and the pastor begins his discourse.

Now we have an opportunity to watch and read the mass of upturned faces. What a variety of faces, and the traits of character that each face represents! The most of them are drawn, haggard, forlorn, destitute, hungry-looking faces, showing deeply the marks of the famine. Some faces have such a patient, careworn, sad, meek appearance, something about them most pathetic. Others have a bold, brazen look, with gleaming eyes, which are so often the outward signs of a temper quick to take flame. Some faces have deep, hard lines, cruel, and almost criminal looking, plainly showing the imprints of the Evil One from the long service they have rendered him. Then still another class of faces are eager, bright, clear eyed, sometimes smiling as they listen to the wonderful words of life. Now and then a nod of the head shows they understand and approve of what is being said. The truth is slowly sinking into their minds. How we praise and thank God for this type, for the entrance of the Word giveth light. Some of these are hearing the gospel for the first time. Please join us in prayer that many who are coming these days, seeking temporal help, may indeed find Christ.

FIVE CENTS POSTAGE ON LETTERS

Remember that to all foreign countries (excepting Canada, Mexico, Cuba, Great Britain, and Ireland, and the islands owned by the United States), the postage on any letter weighing an ounce or less is five cents. And for each additional ounce or fraction thereof an additional three cents is required. Addressee must pay double the deficiency before he can get any underpaid letter. So if you pay only two cents on a letter to any of our missionaries (excepting in Mexico or Cuba), he must pay at least six cents before he can get it.

Dr. Alexander Duff, tracing the specially missionary influences which surrounded him as a child, wrote thus of his father:

"Into a general knowledge of the objects and progress of modern missions I was initiated from my earliest youth by my revered father, whose catholic spirit rejoiced in tracing the triumph of the gospel in different lands, and in connection with the different branches of the Christian Church. Pictures of Jugganath and other heathen idols he was wont to exhibit, accompanying the exhibition with copious explanations, well fitted to create a feeling of horror toward idolatry and of compassion toward the poor blinded idolaters, and intermixing the whole with statements of the love of Jesus."

That is something that even godly fathers fail to do in this day of delegated responsibility. So how can we expect any Duffs, or Livingstones, or Judsons, or Fidelia Fisks from among our children?

"Make your offerings according to your income, or the Lord may make your income according to your offerings."

BETHANY-PENIEL COLLEGE

It is probably no exaggeration to say that the school year just closed was the most successful in the history of the institution and, too, we believe that a new record has been set in financial management. Of course the union of Peniel College with Oklahoma Holiness College has been of advantage to us, and will insure us a good constituency for the future, with a lively hope that we now may be able to look forward to supplying the needs of our people in the South in the way of college training.

President Bracken has but made further proof of his former recognized ability, and is becoming established as one of the foremost educators of our church.

Scholarship was rigidly maintained, yet not at all to the detriment of spirituality. Almost without exception all the students of both dormitories either had or were led into a vital experience of salvation.

The financial success of the school is a marvel, due to the sound business methods and persevering efforts of the business manager, Rev. J. C. Henson. When he took charge of the business affairs a year ago there was an indebtedness against the school of over nineteen thousand dollars, some of which was of long standing. On this debt he has paid \$12,500. In addition to this he has paid out, for new furniture and improvements, over four thousand dollars. The faculty has been paid in full, never having been forced to the humiliation of asking for their salary. Every dollar of the current expenses of the school has been paid. What a record! How we thank God and take courage.

The faculty for next year has been strengthened by the addition of Rev. S. S. White, recently president of Trevecca College. The high standing of this young man will mean much to us educationally and spiritually.

The Board of Trustees has voted to offer three years of college course for next year, and proposes with the consent of the supporting Districts to raise Bethany-Peniel to a full college the year following.

CHARLES ALLEN McCONNELL.

A CHURCH NEEDS HELP

[This appeal is sanctioned by the District Superintendent of the Arkansas District in which the Conway church is located.—Editor.]

The people have come through the mud and rain and have packed our large tent and our present need is a church to worship in. We are unable to rent any suitable building in the town. Eighteen have recently united with the church and the Sunday school has grown from twenty-five to seventy-one within the last three Sundays. We have purchased a splendid building spot with a parsonage on the ground. The property cost \$2,500 and is only one-half block from the courthouse.

We must go to work at once to build, but the little church here needs help to enable it to do this great work. I am sending out this appeal to ask the readers of the HERALD of HOLINESS to send us one dollar or more each to enable us to build a church that will be a credit to our denomination in this school town. There are two denominational colleges and a state normal here and we must prepare to reach the students and others with the gospel of full salvation. If we can get one thousand dollars from people outside of Conway, we can build a comfortable church.

God has laid this work on my heart, and I have canceled all other engagements to come here and help plant this work. Will not our people everywhere heed this appeal and help us with this important task? Send all donations to

REV. S. C. PRITCHETT,

Pastor and Chairman of Building Committee,
Box 237, Conway, Ark.

NEW ENGLAND DISTRICT ASSEMBLY

The greatest Assembly ever held on the New England District closed last Sunday night at Haverhill, Mass.

The keynote was struck the first night, and was sounded out in every session. We must have a "World-wide Revival of the Christian Religion." The tide ran high at times. It reached its height Sunday morning when Dr. Reynolds was bringing the message from 2 Chron. 15: 7, "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." God's presence was mightily manifested in this service.

A great spirit of harmony prevails among our preachers.

Dr. H. F. Reynolds presided with much grace and wisdom.

A beautiful scene took place Thursday morning, when the Assembly presented Dr. Reynolds with a beautiful bouquet of carnations in honor of his sixty-seventh birthday. The bouquet contained one carnation for every year he had lived. On presentation of same Dr. Reynolds made some very touching re-



Brother Bud's Good Samaritan Fund

Beloved Samaritans: I greet you this week from our convention at Cleveland, Ohio, of which our beloved Brother C. Warren Jones is the pastor of the great Nazarene tabernacle, where a little band of faithful Nazarenes has done the big-

est thing in the nation. I was with them from May 10th to May 16th, beginning on Tuesday and running over one Sunday, and closing on Monday night, making just one week. We had sixty-six at our altar seeking the Lord, and two people were put under conviction and sought the Lord at home and were saved in their own homes. We had one fine service at the Friends' Bible School, and had two at the altar over there.

We had great crowds; by actual count, we had in the tabernacle, during the week, four thousand people, and the Lord was on hand to bless them in the old-fashioned way. During the week I secured seventy-two subscriptions for the HERALD of HOLINESS. Sixty-seven families subscribed who are not members of the Church of the Nazarene. That goes to show that the good people are interested in the HERALD of HOLINESS.

We had in this convention the best and most spiritual people in Cleveland. They stood by us in a most beautiful way with their prayers and their presence and they did not fall down when it came to the offering. I never saw people give with such cheerfulness and with such joy.

We had with us on Sunday night our beloved Brother T. C. Henderson, and he said that we had the cream of all the holiness people of Cleveland in that Sunday night service. It looked like everybody was trying to get there.

When we think of it that nine months ago we had neither church nor people in Cleveland

and now have one of the greatest tabernacles that we Nazarenes have in the United States. Think of a beautiful wooden tabernacle 100' by 110 feet, heated by two fine large furnaces and lighted with such fine lights that it is almost like daylight in the big tabernacle. It was built at a cost of \$22,000. That little band of faithful Nazarenes has raised and paid out more than \$10,000 in nine months. With our beloved Brother C. Warren Jones and his faithful wife at the head of the band, with Dr. H. R. Brownlee to stand by them with his money and prayers, and with the goodwill of the city of Cleveland, they are going to do a wonderful work for God.

Some one had said that such a tabernacle would never be filled and that it would never be said that any were turned away, but on Monday night when I told my life story, all the seating capacity and standing room were taken, and scores and scores turned away who could not get in at all. Well, surely we had a great convention.

On Tuesday morning, May 17th, Brother and Sister Jones and Brother and Sister Albright, our pastor and wife from Canton, and several delegates boarded the train for Pittsburgh, for the Assembly, and on Tuesday night, with shouting and singing, the Pittsburgh District Assembly opened. I had Tuesday and Wednesday with them. We had a most glorious opening. Dr. Reynolds was on hand and Dr. Sloan and wife, and about all the preachers of the District, and a large delegation attended the big rally on Tuesday night. We have many fine workers and preachers in the Pittsburgh District. Brother Arthur Johnson and wife were there to sing the glory down and also Brother Frank Watkins and wife, and also Miss Flora Ruth, one of our very best evangelists among our young ladies. Miss Ruth has something doing for the Lord wherever she goes. Miss Barnard, from Haverhill, Mass., was there also to sing and shout the battle on.

I secured thirty-two subscriptions for the HERALD on Wednesday and left at 12:40 Wednesday night for Olivet, Ill.

UNCLE BUDDIE.

GEORGIA DISTRICT

Clearly enough our work is dwarfed, for the time we ought to be strong we are weak, and in need of help. However, we have some life and are growing a little. God has been very patient with us, and blessed us every time our condition would allow it. Some of our churches and pastors are succeeding gloriously now. Others are not. Some of our evangelists are doing good work, and we have a promising flock of young preachers coming on.

We need workers who have strong convictions for organized holiness.

Georgia is thickly settled. We have the people. They need the gospel as we preach it, and many of them want it. But we can never give it to them, and if we could, they could not keep it without organized churches, and a strong pastorate.

The success of evangelism in our movement depends on organized churches, and a pastoral ministry that is able to feed and care for the flock, without which it is a waste of time and money to organize churches, and the time has come in this District when we must have pastors before we can get the churches to successfully use the evangelist. Hence the need of mission work in Georgia.

We therefore need missionary pastors to go before and prepare the way for the evangelist, and care for the work after the evangelist is gone.

A movement like this by our mission boards will bring success for our work here.

I doubt if we have a field open to us that holds out a greater promise to our general church, and that would mean more to our general missionary work than the Georgia District, if we had the money, and men to organize our work. If you really believe in missions invest in organizing our church in the Georgia District, which will mean thirty, sixty, and a hundredfold for the foreign field. Brethren, let us lay off our coats and go to digging. We that are on the field can make it go some, and by the blessing of God we will do it.

W. R. HANSON.

marks. Afterwards he called Brother Riggs forward to lead in prayer. The Spirit that came upon us at that time was indescribable. All of the General Boards had representatives present, each bringing messages which were well received.

Rev. S. W. Beers was re-elected District Superintendent. The statistical report showed an increase on all lines. The amount per capita for all purposes was \$60. The average salary paid to pastors this year was \$950. The missionary banner went to the Old Town, Mo., church, they having raised over thirty dollars per member. The pastoral reports were very encouraging. Revival fires are burning and breaking out in some places. We thank God for what He has helped us to do the past year, and now we face the new year to accomplish more for Him. Amen.

R. J. KUNZE, Reporter.

[A copy of the pastoral arrangements was received with report, but on account of lack of space, these had to be omitted.]

RECOMMENDATION

We have just closed a revival in the Church of the Nazarene, Greeley, Colo., with Rev. N. J. Hepburn of Kansas City, Mo., as evangelist. I take this opportunity to recommend him to our pastors and campmeeting committees as a safe leader in our work. He is an excellent preacher, uses tact in handling his congregations, and gets results. His preaching is close and searching, but not of the destructive type. I consider him a constructive evangelist. He carries on no foolishness but begins at the bottom and lays a solid foundation, and proceeds to build. He stands by the pastors with whom he labors. I gladly and cheerfully recommend him to my brethren in the ministry. Keep this man busy and he will do his part to build up our work. His address is 3333 Troost Avenue, Kansas City, Mo.

C. H. LANCASTER.

A SONG LEADER WANTED

We have a church established in the city of Jacksonville, Fla., and expect to put on a continuous campaign with a tent, in and around the city all summer, and need a good song leader, or a man and wife who can sing, play, and pray. Write Rev. D. M. Coulson, Pastor, -502 West Duval St., Jacksonville, Fla. C. B. JERNIGAN.

Evangelists' Reports

Belmont, N. H.

I closed a good campaign in Haverhill, N. H., April 22d. We had the village hall for two weeks. The first week was given to prophetic truths, and the signs of the times, illustrated with large charts. It attracted a large company, and many who had not been in a church or meeting for years. The attendance was unusual for that place. We had from fifty to one hundred unsaved people in every night. Several were saved, restored, or sanctified. Owing to the hall being engaged for other purposes, we were unable to continue the meetings. We believe that we would have seen a great revival if we could have continued in the hall for two weeks more. They said that the town had not seen anything like it in years. Seed was sown that will bear fruit in the days to come. To God be all the glory! We are invited to come again later on. Sister Place of our Portland, Me., church, rendered valuable aid in song and prayer. I am open for calls for evangelistic work, and prophetic teaching on all Bible lines. Would be glad to get in touch with our western churches. Can give best of references, from the District or General Superintendents.

F. W. Domina.

San Francisco, Calif.

On Sunday, April 17th, we closed a revival campaign with our church at San Francisco, Calif. It was a good meeting in many ways. The church was greatly strengthened and blessed, and 104 seekers were at the altar. Rev. Donnell J. Smith is the pastor, and he is one of the most energetic and wideawake pastors in our movement. He and his people are doing a great work in that wicked city. They have a beautiful gospel auto which they use for noon hour meetings among the factories, and for street work. They are sowing down thousands of tracts and advertising the gospel. They have a large electric sign in front of the church which attracts the attention of the people. God bless Brother Smith and his people. I can say with Paul I believe they would have plucked out their eyes for me.

Our song leader was Brother Frank Cooper of Pasadena, Calif., and he knows how to sing the sweet story in song. I certainly enjoyed laboring with him. Several of the pastors of our nearby churches attended the meetings, among them my old friends, Rev. L. E. Berger of Oakland, Rev. S. M. Lehman, of Berkeley, also the District Superintendent, my old friend from the East, Rev. Charles A. Gibson. At the close of the meeting I ran down to San Jose had spent Monday night with Brother Gibson, and on Tuesday night preached for Brother Lehman and his people in Berkeley. Many of the Oakland and San Francisco folks were present and we had a great service.

Sister Edith Whitesides of Portland looked after our church for us while we were away, and the people were much pleased with her service. Sister Whitesides is one of our good deaconesses. May her kind be multiplied many times in our church, and may God bless all of our precious women who wear the little bonnet. We are now within four weeks of our District Assembly, and besides doing pastoral work this year I have conducted or helped in eight revival campaigns. I find the best way to keep out of the Devil's clutches is to keep busy. My soul is stirred, my faith is increasing, I am believing for a world-wide revival.

U. E. Harding.

Velva, N. D.

We began our revival meetings in First Church of the Nazarene, at Velva, N. D., with many things against us, but from the first service to the close of the meeting, God favored us with His presence and blessings. The pastor and wife, Mr. and Mrs. C. B. Prine, are jewels, God's chosen people. Brother Prine himself is a real evangelist. Although he has been right there in that town for some six or seven years, still he holds the people as one much beloved.

Our meetings lasted for twelve days and nights; attendance splendid, interest good, conviction deep

and pungent, saints much built up, town brought to feel that the Church of the Nazarene was there to stay, and do business for eternity, and, best of all, that God is with her. In this meeting there were thirty-four who claimed to be converted, reclaimed or sanctified. Praise the Lord. Amen!

The last Sunday night of our meeting, Rev. W. L. Brewer, District Superintendent of North Dakota, dropped in on us, and found the church packed, every seat full, and additional seating capacity taken. The children then came up all around on the platform, and people filled up the entrance to the church, and were standing clear outside, and a number went home.

Brother Brewer, District Superintendent, preached for us and several came to the altar and four got to God. Brother Brewer returned home to Minot, N. D., while we stayed and closed our revival on Monday night, with more folks at the altar, and others through to salvation. Glory!

Tuesday, while in the home where we were entertained during the meeting, there came a knock at our door. We opened the door and found the wife of the home standing there crying, who said to us, "I want you and my husband to come into the parlor and pray for me that I may now be sanctified." We all went to prayer, and in less than twenty minutes she said, "The burden is gone, I am sanctified." Well, glory to God! Oh, let the revival go on and on and on. Amen!

Rev. George W. Marine.

Ellis, La.

We have just closed a successful revival in South Mansfield, La., where we saw some twenty or twenty-five souls pray through to definite victory, either in pardon or sanctification. God honored His Word and the old-time power was manifest, for which we give Him all praise. The Methodist pastor kindly gave us the privilege of using the Methodist church. They are old-time Methodists and love the way of holiness. My collaborator was Rev. Thurman Spinks, who had charge of the singing. He is recently from Olivet. He is a Spirit-filled young man with the call of God upon his heart. Pray for us in Louisiana, for this is a needy field. Saved up to date,

J. A. Fruett.

Indianapolis, Ind.

My last meeting in the West was held with Rev. C. E. Cornell, in the beautiful city of Pasadena, Calif. One will travel a long time to find a body of people more zealous in prayer and personal work. The meeting was preceded by much prayer, there being as many as thirteen different prayermeetings in one night.

Seekers came at every altar, call and at times the altar and front seats would not hold the seekers. People were turned away for lack of room.

Brother Haldor Lillenas and wife were the engaged song leaders. Sister Lillenas preached at the afternoon services. There are no better workers in the field than Brother and Sister Lillenas.

Many preachers from the surrounding towns attended the meeting.

I came from Pasadena to Franklin, Ohio, with Brother and Sister D. L. Brandenburg as pastors, and truly they are pastors in every sense of the word. My wife and baby, whom I had not seen since the first of the year, joined me here. The Lord gave a good meeting here. The altar and front seats were filled with seekers. We seldom see so many young men and women pray through. A number of young men and women have gone out as good workers from Franklin church and we trust that many more will soon go. I am just entering the battle at Indianapolis.

Bona Fleming.

Atwood, Okla.

These are good days for us. Just closed an eight days' revival near Citra, Okla. God sent deep conviction, and twenty-one souls prayed through to victory. The leading people of the community were saved.

There is not an organization at this place, and we are asking God to give us a good Nazarene church here. To God be all the glory. Pray for us.

E. M. West and W. F. Green.

Peniel, Texas

I have just closed a very profitable revival meeting with the Church of the Nazarene in Wichita Falls, Texas. Our pastor there, Rev. Thomas Ahern, is doing a wonderful work in the Lord's service in Wichita Falls, a city of forty-seven thousand people.

J. L. McLendon.

Converse, Ind.

We came here March 30th and opened a mission. The enemy was against us, but we preached the old-time gospel until the walls of prejudice gave way. Several have been saved and four sanctified. Interest is increasing, and we feel that if this work can be followed by a tent meeting as soon as the weather is fit, we can establish a good Nazarene church.

We hope our District will be able to furnish a tent and some good workers in this needy part of Indiana. We go from here to the preachers' meeting the 27th, then to Winnipeg, Canada, May and June. Pray for us.

Rev. E. E. Wiggins and Daughters.

Pittsburgh, Pa.

We have just closed five very fruitful days in Everybody's Mission at 518 Wylie avenue. The Lord gave us about thirty good seekers. His presence was there, who saves, cleanses, and heals in answer to prayer.

Rev. Mr. Watson, for whom I have held several successful meetings here, asked me to come and give them my seven special addresses on "Lessons on Faith." These lessons were well spoken of by Rev. H. C. Davis, pastor of our First Nazarene Church in Portland, Ore., when I held the meeting for him in which God gave us fully one hundred souls.

The people in Pittsburgh were kind to me, and they gave me a warm invitation to return at some future date.

Rev. F. W. Cox.

Scotland

It gives me pleasure to submit a report to our great paper, of the dealings of God with us in the British Isles District.

Our first meeting, after being warmly welcomed by Brother George Sharpe, and family, was in Blantyre, near Glasgow; a Romanized place, but God gave us a gracious time with souls finding God.

Our great campaign commenced January 2d, at Parkhead, Glasgow. For five Sundays we battled against all kinds of forces but victory came. I found the Scotch, because of natural Calvinistic training, hard to move. Their natural reserve and concealment of feeling made it doubly hard. I was given full latitude and preached as though I were in the States. Things melted up and forms were broken sufficiently to revive souls and we were victorious. The weather was very disagreeable all through the month, but the crowds were wonderful, and souls came flocking home to God. The relish they had for good meetings was evident from the start, and I found the Scotch could act like every one else when given the opportunity. Everything considered, the campaign was unprecedented.

We then went to Paisley with Brother J. D. Lewis, a splendid brother. Crowds were satisfactory; church greatly revived, with sixty souls for God.

Then we came to Uddingston with Brother Peter Clark. Crowds were tremendous; strangers attracted to preaching and here forty-three souls sought God.

Our next meeting was in Perth. This is a wonderful church, blessed by the ministry of Brother W. E. Smith. Our crowds were again large and the meeting continued for three Sundays. The people seemed to fall in line from the start, and seventy came to God. I shall never forget Perth.

I was again in Blantyre and our street meetings excelled anything I had seen for this place, and the meetings in the building the greatest I had had in Glasgow.

We then came to Gildersome, England, with Brother Roach, a very fine coworker. The church dates back to 1805, built by the Methodists, and dear Brothers H. F. Reynolds and E. G. Anderson being in this old place, made it easy to fall in line, and for ten days we battled here. The church is small but was always filled, and thirty-four fell at Jesus' feet.

I am now closing up in Morley with Brother J. K. Hynd. I shall never forget laboring with this precious young man. Our congregations are large; conviction is deep; glory is upon us; singing wonderful; salvation rolling in; twenty-five in the fountain, and the end is not yet.

I want to thank the Lord and dear Brother Sharpe and the District for all their kindnesses shown me during this remarkable campaign. Four hundred and sixteen sought salvation during this series of meetings. To our God be glory.

Will O. Jones.

THE "ALL THINGS"

By S. B. RHODES

One of our leading preachers said in his sermon that the "all things work together for good" was one of the hardest for him to be reconciled to, at times. The following history shows how God the Father causes "all things" to work for good.

One of our pastors and former District Superintendent of the Nebraska District, the Rev. Q. A. Deck, became a T. B. subject—had to flee for his life to a dryer climate. The atmosphere of New Mexico and Arizona proved to be the remedy, so much so that he took up the pastorate at Phoenix, Ariz., quite healed of T. B. trouble, after which he felt led to accept an urgent call to Bethany Home Sanatorium as superintendent, of which the readers remember Brother "Buddie" wrote so highly.

We are led to add to "Buddie's" commendation by personal experience of a month in the home, associated with Brother Deck in the "good work." The writer has been known as an asthmatic throughout the years of his evangelistic work; has found various climates in which he was entirely free from it, but none better than the dry climate of Arizona. We gladly say to such there is no finer place for comfort—if as fine—as Bethany Home Sanatorium; beautiful for situation, in a fine eucalyptus grove, splendid atmosphere, both physically and spiritually.

When we first saw it we said, "This represents *Holiness unto the Lord* as it should be represented." We have always thought that holiness should have the best. We asked a T. B. physician—on his bed—"what of this place?" having had experience in various places, he said, "This is the best and finest of all." We heard the same testimony from others also. The place deserves an additional title, "*Best of all*." However, the home is in need of good sanctified nurses, and helpers. We found Brother and Sister Deck overworked. The workers were overheard to say, "Where is there a home where the mistress of the home will sleep on her cot by the side of the house of a dying man, out in the open, as Sister Deck did last night—for want of help? Surely here is heroism." "No," we said, "*holiness personified*." Now do not all come at once, but write Brother Deck and so arrange.

Such is Bethany home, seven and one-half miles out from Phoenix, Ariz., on a street car line.

Each subject has a house 12 x 14, quite separate from others, comfortably provided for. This home, by the providence of God, is to become, at next Assembly in June, the property of Arizona District, Church of the Nazarene.

The above history of Brother Deck's life is certainly one of the "all things that work together for good to them that love God."

Works for His good and the good of others, giving Brother and Sister Deck a gracious ministry among the needy of earth's sick and afflicted. The fruit of holiness is here *graciously* manifest in loving your neighbor as yourself. We found one of Bishop Taylor's "elect" missionaries here, who spent several years in Africa. The writer is glad to add this to the good of others and the glory of God! Hallelujah! "All things work together for good—conditionally—to them that love God!"

ALAMEDA, CALIF.

HOME MISSIONS AND EVANGELISM WASHINGTON-PHILADELPHIA DISTRICT

[The following paper was read at the Washington-Philadelphia District Assembly and was submitted for publication in the HERALD of HOLINESS.]

It is with profound gratitude to God, who has prospered our people within the last year, and a feeling of appreciation to our folks who have so nobly stood by the work, that we, the Committee on Home Missions and Evangelism, submit the following report.

Certainly every member of the Washington and Philadelphia District has very great reason to thank God for the most excellent work done the last year. No more vital and serious concern is upon us, than the spread and conservation of the work in the home field. The work in the home land is the foundation of that in other lands. No structure is stronger than its foundation, hence the imperative need for pushing home missions.

To help home missions is to aid every other cause for which we stand as a church. Therefore definite and broad plans should be at once formulated, for such a mighty and immediate drive on the powers of darkness as we have never before undertaken. Through the efforts of our beloved District Superintendent, assisted by the Advisory Board, our faithful pastors and untiring people, home missions on this District during the past three years has been increased over 1,000 per cent. To God be all the glory!

Many oppose home missions on the ground that it hinders our foreign work. This is not true but rather he who opposes home missions is unquestionably hindering the work in the foreign field. In order that all may understand the wonderful effect the home work has on the foreign, we submit the following: Through the aid of five hundred dollars home missionary money, the District Superintendent has put four new churches on the map this last year. These churches, though organized late in the year, have returned for home missions approximately two hundred and fifty dollars and three hundred dollars for foreign missions, making a total of over five hundred and fifty dollars. Our District Superintendent, a few years ago took fifty dollars of home missionary money and planted what is now known as West Philadelphia Church. That church last year gave \$90.25 for home missions, \$179.82 for foreign missions, \$49.70 for education, a total of \$319.77. During the last year that church has raised for all purposes \$1,907.87.

Brethren, we your committee sincerely believe that when the last battle has been fought, and victory won, when this smoke covered battlefield shall be exchanged for the glad homecoming beyond the stars, that many poor benighted heathen from dark Africa, from vast and populous China, and faraway India, will strike hands on the golden shore with the contributors of that money.

We, your committee sincerely believing that the growth and prosperity of our church in all of its various branches has been, is now, and must ever be contemporaneous with the growth and development of home missions. We have no fear of it being given too large a place, but rather too small a place. Realizing the great need along these lines, and feeling quite sure that if we as a church shall go into Africa, India, China, Japan, and other lands, we must first go into New York, Philadelphia, Baltimore, Washington, and other great cities in America. Feeling this need, we your committee appeal to every member of this District in behalf of the eleven million unreached souls on this District that we unitedly, heroically, and enthusiastically devote ourselves to the business of pushing home missions this coming year.

Realizing this imperative need, we submit the following recommendation in the hope and belief that our District Superintendent and Advisory Board will efficiently put them into operation.

We recommend, first that we shall set the sum of five thousand dollars for our slogan, this coming year. Two thousand to be apportioned to the churches, the remainder to be raised by special campaigns conducted under the auspices of the District Superintendent and other special meetings to be held from time to time by the pastors.

We further recommend that the District Superintendent and Advisory Board, if possible, shall meet at this Assembly and devise some means of visiting all the churches on the District in the interest of home missions.

We further recommend that this Assembly ratify the action of the General Board of Home Missions and Evangelism, which met in Kansas City, Missouri, last February, who recommended that 25 per cent of all home missionary money, raised by the various Districts, should be forwarded to the General Board of Home Missions and Evangelism for their general use.

We further recommend that, if possible, each pastor shall secure a number of little books entitled "A Plea for Home Missions," and see that at least one is placed in every home. This little book contains a stirring message on home missions, and should be in every family.

We further recommend that the District Superintendent, together with the Advisory Board, shall, if possible, meet at this Assembly and effect some plan for conducting tent meetings this year, in Laurel, Del., and surrounding vicinity, with the object of organizing some new churches in that section of the country. It is the belief of your committee that great opportunities await us there.

We further recommend that the District Superintendent shall employ suitable workers and select locations and as soon as possible, place the tents now owned by the District, and also purchase others, should he deem it necessary, and run them a reasonable length of time, with the prospect of organizing a Nazarene church, at the close of each campaign.

We also recommend that great care be taken, and much wisdom exercised in the selection of both workers and locations, also that when our churches are organized that church buildings, whenever possible, shall be secured, and our folks properly housed.

We submit the foregoing recommendations, in the hope and belief that if carried out they will result in much good, not only to Washington-Philadelphia District, but to the entire church.

D. E. HIGGS, Secretary.

HAMLIN DISTRICT

All glory to Father, Son, and Holy Ghost for the power, the gospel, for grace and victory that sweeps over the lands and through His church and people at this time. These are grand, good days with the Church of the Nazarene on the Hamlin District. We hear the shout of triumph and ring of victory up and down the embattled ranks of the onward marching host of our God!

It has been some time since we reported through the most excellent columns of the greatest holiness journal in all the world, the HERALD of HOLINESS, but that only indicates that we have been too busy, blest and abounding in His glorious work of winning souls, building up the walls of our Zion and strengthening the things that remain and spreading scriptural holiness over these lands.

Many far-reaching revivals have graced our church, blessed our people, and inspired our host since our last report. There are some most fruitful campaigns of salvation work in progress at this writing at various points on our District. Abilene, Eula, and Buffalo Gap are marching on with grace and growth under the wise and spiritual leadership of Brother and Sister Mulanax. Mineral Wells church and pastor are realizing substantial progress and enlargement of interest and attendance. We recently gave Pastor Pinson a lift and his church and many friends are delighted with the present and future outlook. Bridgeport enjoyed a gracious revival under the able ministry of Pastor Jarrell of Marlow, Okla., about fifty souls saved and sanctified, and a good class came in the church. At Shannon, Pastor Whately was refreshed to witness the church there move along under the touch and call of God. Our visit with these points was fruitful to our own souls and to the cause of organized holiness.

Gainesville is on the stretch with new life and inspiration. Pastor Stanfield is in a revival there now. The church has been floored and otherwise beautified of late. Our visit here was crowned with salvation and added blessing to the church. Hillsboro church had a great revival recently, over one hundred and fifty found God.

Wichita Falls work is rejoicing over splendid advancement on all lines pertaining to the power and progress of the Nazarene purpose and plan. Pastor Ahern has the love and confidence of his people and a host of the city. We had salvation and victory attending our visit and ministry recently with his church and people.

Canadian church has been reorganized and put on a solid, workable foundation. Pastor Cooper of Amarillo will supply until the Assembly. Some of the best folks on earth live here. We will conduct a revival meeting here under a big tent, June 17-27. Write Albert Liske, Canadian, Texas, if you wish to attend and enjoy it. Amarillo work is growing by leaps and bounds under the wise and spiritual leadership of Pastor Cooper. That church is wide awake, aggressive, and determined to win. Plainview shared in the joys of a Holy Ghost revival recently under the helpfulness of the District Superintendent, Pastor Cooper, and Brother Ingle. A goodly number found God and some excellent folks came in the church.

Brothers Wood, Cornelius, and Lewis are pressing the battle for God and souls at Childress. They have the house packed and blessed victory coming down from heaven upon the people. We hope to get this work on a better and more solid foundation, as a result of this revival. We must give our attention to weak churches and save them, rather than organize some other small ones to suffer.

Brother and Sister Fretwell are in a tent meeting at Booker, Texas, and we hope to plant our Paradise church in the town of Booker, and thus increase our field of power and usefulness in that section of the District.

Wellington church moves on and grows with the days and weeks under the valuable pastorate of Brother and Sister Phillips. A glorious revival swept through that church and a good class came in to help carry the work on.

Pilot Point church and people are plowing through for greater things. Mrs. Erick, pastor of this noble vine, and her loyal band are marching up and down in the land. A revival fell from the skies and ten souls were at the altar this Sunday morning and we continue the meeting. Some very great things are going on at Hamlin church and with the college. Pastor Rutherford is doing great preaching and is building up the work there. The college is closing its best year in its history. Rest Cottage is full and running over. We expect all the Nazarenes on the Hamlin District to be 100 per cent loyal Nazarenes to all claims of the church. On with revivals and larger victories.

ALLIE IRICK, Superintendent.

Among the Churches

WALLA WALLA, WASH.

—Next Sunday, May 22d, will close my year's work in the church at this place. In looking back over the year, we are bound to give thanks to God for His manifold blessings on the work. During the year, we have held and assisted in eight revival meetings; have seen 1,200 seekers at the altar; have made 465 pastoral calls; have preached 189 times; have received 40 into the church. We set our stakes for at least to average one member a week, but lack twelve of reaching the mark. In all, it has been a busy year. We have never labored with a finer class of people than in this church. They surely stand by a pastor. Aside from the \$2,000 salary, with parsonage and furniture, they have loaded our pantry and cellar with good things. God bless them! We received a unanimous call and even a petition signed by the official members of the church to remain. If we felt clear to remain in the pastorate, we would look no farther for a good field of labor. Our congregations have increased gradually from the beginning of our pastorate here, but the evangelistic call keeps looming up before us. Fields are opening, calls are coming. God has always blessed us in that line of work. So by the time this report is in print, we will be in our first revival campaign in our church at San Diego, Calif.; then a few days at the Southern California District Assembly. My family will remain for the present in Walla Walla. When you think of us, pray for us. My soul is burning with a love for the lost of earth.—U. E. Harding.

BAKERSFIELD, CALIF.

—Just a word to let the HERALD family know of the revival that is in progress and to ask that all join in prayer for great victory. Sunday was a great day for us. The evangelist, Rev. B. A. Fleming, preached two great sermons that were owned of the Lord. Six souls prayed through to victory. Best crowds that we have ever seen in this church. We are looking for greater things.—J. Leslie Freels, Pastor.

LIVERMORE FALLS, ME.

—I am glad to report that the church at Livermore Falls is marching on in victory. We have proven that prayer is the key to success. We put in five weeks of prayermeetings, praying definitely for the salvation of the lost and sanctification of believers; and we have seen wonderful results, and God is still moving in the town as never before in our five years among this dear people. We are closing our pastorate here after five years of labor among this dear people. Both Mrs. Mann and myself have enjoyed our work here very much, and are not leaving because we or the church desired us to, but because we felt definite leadings of God. A few nights after my resignation, about fifty members and friends gathered at my home and after singing and praying, the church presented us with a purse of money. We should have liked to have stayed here until Jesus comes, but divine leadings were too strong to disobey. Brother C. P. Lanpher succeeds me, and I congratulate both Brother Lanpher and the church on their choice. I want to say there is as fine a body of loyal Nazarenes at Livermore Falls as we ever met. I feel I owe my success in the ministry to a godly companion and a godly, praying, sacrificing, loyal band. Our new field is in Providence, R. I. We covet the prayers of all the saints.—Rev. L. E. Mann.

MADILL, OKLA.

—We are on the firing line here at Madill. Yesterday was a good day for us. Four prayed through to victory, for which we praise God. Our Sabbath school is doing nicely under the godly leadership of Brother C. R. Maxey. We begin this week to build an addition to our church building. Pray for us that we may be used of God to bless this wicked town. We had the privilege of having our General Superintendent, Rev. R. T. Williams, with us May 5th, and also our dear District Superintendent, Rev.

Mark Whitney was with us on the same date. May the God of all grace abundantly bless them both in their field of labor. May God bless the HERALD of HOLINESS and its staff.—J. W. Dodd and Wife, Pastors.

OWASA, IOWA

—These are precious days for us at Owasa while we labor and pray for this work, and as we watch and long for our permit from the British government. We were all ready to sail last October, for India, our chosen field of labor, but our permit being delayed we took charge of the work at Owasa the first of January. Some of God's tried and true are at this place, and though few in number they are mighty in faith and prayer. A few years ago some of them left the church that opposed holiness, and began to hold services in their homes. This was continued until last March when a little church was purchased through prayer and sacrifice. It was dedicated at the close of a three weeks' meeting held by Brother L. N. Fogg. We believe that this is a vine of God's planting and that eternity will reveal a rich harvest for the faithfulness of the people here. Pray that this time of delay for us may be a time of sinking into God, of mighty divine girding for the mission field, and that we may be soul winners in this part of the Master's vineyard while we wait for the opportunity of going to India.—Ralph and Ethel Baucle.

FRANKFORT, IND.

—The Church of the Nazarene at Frankfort, Ind., is one of the new churches on the Indiana District. The church was organized one year ago. Since that time the church has purchased a fine lot centrally located, erected a concrete basement roofed over to afford a temporary place of worship. Within the last four months God has given us two gracious revivals. Rev. L. E. Burger of Oakland, Calif., was our evangelist during a four weeks' meeting. Several souls were saved. With one week intermission, George and Effie Moore came to help us in another meeting and for four weeks we did our best to advance on the enemy, with good success. Some twenty have united with the church in the last three months, and many friends have been made who regularly attend our church. We are encouraged to continue the battle. Pray for us.—Guy C. McHenry, Pastor.

WEST SIDE, INDIANAPOLIS, IND.

—We have closed recently what is considered the best revival in the history of our church. Some two hundred and fifty seekers and much new material. Two things were mainly responsible for the success of the meeting—Holy Ghost praying and the gospel preached with Holy Ghost sent down from heaven. Brother Bona Fleming was our evangelist and God did help him wonderfully. The meeting was only fifteen days long. We had fine congregations, very little special singing, not very extensive advertising, just a prayed down revival. We are now receiving many additions to our church. Our Sunday school is on the increase, and in fact every department of our work is on the move. We are getting our plans pretty well matured to start in for our city campaign. We are determined that the gospel shall be in easy reach of every person in this city. It is our plan to have a colored Church of the Nazarene here. We are trying to reach the people. Our next general campaign with our church will be with C. E. Roberts and party, in August.—Everette O. Chalfant, Pastor.

BLEVINS, ARK.

—We are sorry to have to report that Bellschapel church was blown to pieces by a cyclone. We can not tell why God would have our building destroyed, but we know "the earth is the Lord's, and the fullness thereof; the world, and they that dwell therein" (Psalm 24:1). Praise His holy name. We are trusting Him to give us a larger and better church in the place of it. I am greatly rejoicing over the cottage prayermeeting Sunday. There were many weeping on account of sin, while others rejoiced in the love of God. We are looking for greater things than ever before. To Jesus be all the praise. Pray for us.—Erah Irwin.

HOUSTON, MISS.

—We had a good time in the Lord last Sabbath, May 8th. Rev. J. N. Speakes was with us and brought the message of the hour. The Lord blessed wonderfully. Some of our people decided to move up the ladder. Thank the Lord for men like Brother Speakes, who can encourage us along the way. Times are hard but we need to work harder and remember that the battle is not ours. Pray for us.—V. L. Nabors, Pastor.

WINCHESTER, IND.

—Our revival services closed Sunday, May 15th.

For two weeks Rev. P. F. Elliott of Lansing, Mich., preached untiring, soul stirring sermons. God was with us. The Devil was intrenched but through the searchlight of the Truth, and prayer, and faith, he was driven back and about thirty definite experiences of either pardon or entire sanctification were received. The church was strengthened and encouraged to press the battle till Jesus comes.—Frank and Tillie Winniger, Pastors.

MITCHELL, IND.

—On April 10th, Rev. W. R. Cain came to us for a two weeks' revival meeting. God wonderfully blessed his messages to the edification of the saints, the sanctification of believers, the reclamation of backsliders, and a few who had never been saved prayed through to victory. Many attended the services and received light and were convicted, but felt they could not pay the price, and went away, and were not seen again in the services. Many children and young people prayed through in the old-fashioned way. At the close of the two weeks of the meeting every one felt we should continue, and Brother Cain stayed two more weeks, closing on May 7th. Brother Cain is certainly a man of God and preaches with power and authority, and without compromise. The revival did not close with the closing of the series of meetings, but the very next evening at the parsonage a backslider was reclaimed and during the same week in another home two young people prayed through to victory. Also two little girls cried and asked the Lord to save them, on their way home from a service. On Sunday evening, May 15th, Sister Mattie Wines preached on missions and six of our young people acknowledged that the Lord had been speaking to them about missionary work. The Lord is blessing the labors of our beloved pastors, Rev. and Mrs. J. M. Wines, and we expect as a church to keep the standard lifted high and do our very best to help enlarge the kingdom of heaven.—N. M. Smith, Reporter.

SHREVEPORT, LA.

—Sunday, May 15th, marked the close of a successful seventeen days' revival effort in our church at Shreveport. There were eighty-nine professions, with twenty-two received into the church. Finances came with ease and cheerfulness. The Lord's presence was very specially manifest the last Sunday morning of the meeting as those recommended for membership were being identified as "Nazarenes." The joyful solemnity was beautiful and impressive. Rev. T. W. Sharp of Little Rock, Ark., did the preaching, while Rev. J. J. Douglas of Dallas, Texas, assisted by Mrs. Douglas in special songs, led the singing. We feel that Brother Sharp's forceful, logical, unanswerable Bible preaching, with an eye to assisting the pastor and building up the church, has been of permanent worth to our work. The sweet special songs by Brother and Sister Douglas, with Brother "Johnnie's" delightful skill in getting both the people's mouths and hearts wide open during the song service, had much to do with the success of the meeting. Preceding the meeting the church was much in prayer. We feel that God has answered and that we are in a position to make better progress in the future, for which we praise Him.—E. G. Theus, Pastor.

GRAND JUNCTION, COLO.

—We are glad to report victory and progress. We are just completing our new brick tabernacle, size 40 x 60 feet, and believe that we have a building well

**YOU CAN'T AFFORD
TO MISS THE GREAT
TENT CAMPMEETING
AT KANSAS CITY, MO.
JULY 21-31**

An Open Letter

To Every Nazarene, Greeting:

I have just read the book, "TEMPTATION," by General Superintendent H. T. Williams, and I am very desirous that every Nazarene in the connection should read it. You simply must read it. It is scriptural, spiritual, educational, philosophical, psychological, and tremendously practical. It is food for the most thoughtful, and yet so simple that a child can understand it. Be sure and have the boys and girls read it.

This letter comes from my heart spontaneously, and of my own accord. But if you do not read the book you will have a harder time with your temptations, mark my word. Yours in earnest,

W. E. SHEPARD.

Brother Shepard is here referring to our new book, A Neglected Theme (Temptation) written by General Superintendent H. T. Williams. The price is 60c, prepaid. Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

A Golden Opportunity to attend a Worth-While Campmeeting (Nazarene)

This call is sent out to Nazarenes, their friends, and all who love the cause of holiness, everywhere, to make a pilgrimage to *Kansas City, Mo.*, where the great interests of the Nazarene church are centered, for a spiritual "feast of fat things, full of marrow."

July 21-31, embracing two Sabbaths A Strong Corps of Workers Engaged

CUT OF REV. M.
E. BORDERS AR-
RIVED TOO LATE
FOR INSERTION.



REV. M. E. BORDERS of Chicago, Ill. A Spirit-filled and fire-baptized evangelist of national reputation, whose messages are always unctuous and convincing. Don't fail to hear him preach.

REV. J. B. CHAPMAN, D. D., of Bethany, Okla., one of the editors of the *HERALD of HOLINESS*, and one of the strongest exponents of entire sanctification in the Nazarene ranks.



PROF. B. D. SUTTON AND WIFE will have charge of the musical program of the Camp. These sanctified musicians need no introduction, as God has richly blessed their ministry wherever they have been called to serve.

While these eminent preachers and singers, and a host of the outstanding men and women in the church will be the human leaders, yet we are depending on the leadership of the Holy Ghost to bring a tide of pentecostal power and glory.

An opportunity of a lifetime to visit Kansas City, Mo., the metropolis of the Middle West; see the great Nazarene Publishing House; get in touch with the executive officers of all of the General Boards of the church and at the same time get that fresh touch of spiritual power that your soul is crying for.

Kansas City needs a thorough spiritual awakening. Who knows but what this is God's time, and this city the appointed place for the great world-wide revival to begin.

Put this Campmeeting on your Prayer List

THURSDAY, JULY 28TH GREAT MISSIONARY RALLY

Many returned missionaries will be present on this day with fresh message: from "the ends of the earth."

For further particulars as to arrangements for tents, camp furniture, etc., address REV. E. J. FLEMING, PRES., or MR. CHARLES SWIM, SEC'Y, 2109 Troost Ave., Kansas City, Mo.

located and well adapted for our present need. We begin revival services next Sunday with Rev. F. P. Kerst of Delta, Colo., as evangelist. Pray for this meeting.—W. S. Purinton, Pastor.

CAMPMEETING CALENDAR

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

SPRINGFIELD, ILL. (WHITE CITY PLACE)—Illinois Holiness Association campmeeting, June 10-19. Workers: Rev. J. L. Glascock, Rev. W. R. Cain, Mrs. Rebecca Helt 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 services. Address Mrs. Julia Short Hayes, Sec'y., 2217 E. Capital ave., Springfield, Ill.

FT. WAYNE, IND.—Church of the Nazarene Tent Meeting, June 12th to July 4th. Workers: Rev. B. T. Flanery and Aeolian Quartet. Tent will seat 1,000 people. Three services on Sunday. Come for all day. Address, Rev. Howard Paschal, 1215 Orchard St., Ft. Wayne, Ind.

MUNCIE, IND., July 10-31. Workers: Rev. C. E. Roberts and wife and their evangelistic party. There will be plenty of room on the grounds for living tents; any one desiring to may bring a tent, or tents may be rented at a reasonable rate. We invite the churches near by to lay plans to attend this Holy Ghost revival. For further information, write the pastor, E. E. Turner, 315 Columbia Ave., Muncie, Ind.

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, KAN.—July 28th to August 10th. Workers: W. O. Nense, evangelist; S. T. Clark and wife, Press Vanmeter and daughter, Rev. C. J. Garrett, Pres. For information write J. H. Vorth, Sec'y., Paola, Kas.

WICHITA, KAN.—The thirty-second annual campmeeting 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.

NORTH READING, MASS.—First Annual Campmeeting of the New England District, June 24-July 1. Workers: Rev. James B. Chapman, D.D., Rev. C. B. Jernigan.

KANSAS CITY, MO.—First Annual Headquarters Tent Campmeeting (Nazarene) July 21-31. Evangelists: Rev. M. E. Borders of Chicago, Ill., and Rev. J. B. Chapman of Bethany, Okla. Prof. B. D. Sutton and wife, song leaders. For particulars, address Rev. E. J. Fleming, Pres., or Mr. Charles Swim, Sec'y, at 2109 Troost Ave., Kansas City, Mo.

MALDEN, MO.—Southeast Missouri Nazarene Association Campmeeting, Aug. 21-31. Workers: Rev. Burton A. Hall, evangelist; Prof. A. S. London, musical director; Mrs. London and Mrs. Anna Irwin, pianists; Miss Virginia Shaffer, soloist. For information, address Rev. W. A. Menneke, Pres., or A. L. Underhill, Sec'y, Malden, Mo.

LINCOLN, NEB. (ERWORTH PARK)—The forty-ninth annual campmeeting of the Nebraska State Holiness Association, June 17-26. The National Holiness Association will have charge. Workers: Thomas L. Henderson, of Ohio; Joseph Owen, of Alabama; Prof. Kenneth Wells and wife, leaders of song; 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. O. Prescott, Sec'y, 1417 O st., Lincoln, Neb.

SAWYER, N. D.—District Campmeeting of North Dakota-Minnesota District, June 30-July 10. Workers: W. P. Jay evangelistic party of Nannu, Idaho. Every one on the District, as far as possible, plan to be present.—W. L. Brower, Dist. Supt.

FREERPORT, N. Y. (Camp Roosevelt)—annual campmeeting of the Long Island Holiness Campmeeting Association, July 15-24. Workers: David Anderson, George N. Buell, Soloist and song leader, Miss Ruth Harris, assisted by Howard S. Hurd, Paul Hill, E. L. Simpson. Children's meetings, Mrs. Albert Glick. Representing the National Missionary Department, Miss Grace Plumb, address, Mrs. John A. Duryea, Secretary, Huntington, N. Y.

GROVEVILLE PARK, BEACON, N. Y.—Twelfth annual campmeeting, New York District, July 8-18. Evangelists: Rev. C. B. Jernigan, Rev. J. B. Chapman, Rev. Wm. Howard Hoople, Rev. D. Grant Christman in charge of Bible study. Music in charge of M. B. Carey, Mrs. John Norberry, pianist. Secretary, W. A. White, Spring Valley, N. Y.

PORTLAND, ORE.—Oregon State Holiness Association 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., Portland, Ore.

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

HEDLEY, TEXAS—July 22-31. Workers: District Superintendent, Rev. Allie Irick and wife, and singers. Everybody invited. Meeting will be held under big gospel tent. Pray for us. Address, Rev. S. I. Wood, Pastor.

CHURCH EXTENSION NOTICE

On account of having moved to California, Rev. E. A. Clark has resigned as Treasurer of the General Board of Church Extension. The Executive Committee has appointed Rev. Joseph N. Speakes as Treasurer and hereafter all money is to be sent to him at 2109 Troost Ave., Kansas City, Mo.

Mr. Mervel Lunn, who has been for some time past the Assistant Manager of the Publishing House, will take care of the funds, and also the correspondence of the board in the absence of the General Secretary, thereby insuring prompt replies to all mail received. Brother Lunn is one of the most competent men in the church, and the board considers it providential to have been able to secure him.

Let all District and Church Treasurers take notice of the above.

DR. EDWIN BURKE, Pres.

JOS. N. SPEAKES, Gen. Sec'y.

TELEGRAMS

HERALD OF HOLINESS: Columbus, Ohio.

Ohio Assembly indorsed plan to adequately capitalize the publishing interests; District will circulate five hundred subscriptions to the HERALD of HOLINESS as an evangelizing agency.

ERNEST G. ROBERTS, Supt.

HERALD OF HOLINESS: Houston, Texas

Great service last night; thirteen bright professions; about thirty since the meeting began; fifteen have united with the church; J. E. Threadgill doing great preaching; meeting will continue few days.

W. D. MCGRAW, Pastor.

HERALD OF HOLINESS: Olivet, Ill.

Olivet campmeeting went far beyond expectations, words can not describe the wonderful scenes; between four and five hundred seekers; nearly four hundred anointed for healing; people healed 200 miles away; 5,000 in attendance, 150 preachers; an offering of \$62,000 for Olivet; Dr. Matthews and "Bud" Robinson were invincible; Bilhorn and Aeolian quartet at their best; hundreds said it was the greatest display of God's power they had ever witnessed.

M. E. BORDERS, Chairman Publicity Committee.

HERALD OF HOLINESS: Sylacauga, Ala.

Great meeting here with Rev. A. B. Anderson and Prof. John A. Romine. Multitudes coming, altar filled every service; organized church today with thirty members; others coming. Rev. A. C. Stegman called as pastor; assurance of place for worship another week yet. Pray for us.

J. J. DAVIS.

HERALD OF HOLINESS: Seattle, Wash.

North Pacific Assembly delightful; wonderful harmony; great revival spirit throughout. Altar packed closing service. General Superintendent Goodwin's Sunday morning sermon memorable. G. S. Hunt re-elected District Superintendent; ten thousand foreign missions last year, fourteen thousand target for this. Five thousand aim for home, two thousand raised for Northwest College.

ALPIN M. BOWES, Secretary.

HERALD OF HOLINESS: Webb City, Mo.

Greatest revival ever held in Webb City just closed; theaters and dance halls closed; about one hundred and forty prayed through to victory; Deboard and Childers evangelists; church organized and pastor on the job.

L. W. DODSON, Dist. Supt.

HERALD OF HOLINESS: Columbus, Ohio

Spiritual tides high throughout Ohio District Assembly. Dr. Reynolds greatly used in preaching and presiding over Assembly. Marked advancement on all lines over last year. Ten thousand dollars pledged for home missions; fifteen thousand for foreign missions. C. R. Chilton elected Superintendent. Great plans laid for advancement coming year.

H. C. LITTLE, District Secretary.

WANTS

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

WANTED—Two pianos for the Arkansas Nazarene Seminary at Vilonia, Arkansas. For information write to William O. Hardy, 910½ Main St., Little Rock, Ark.

CONRESPONDENCE SCHOOL COURSES—Bible Text Book—Homiletics—Greek Shorthand—Moral Science (Finney)—Personal Evangelism—New Testament Greek (Beginners). E. Wayne Stahl, contributor to the Herald of Holiness, is one of the instructors in the correspondence school. Terms very reasonable. F. E. Bennett, Dept. 3, 412 Dean Bldg., South Bend, Ind.

GOSPEL SINGERS AND PIANIST would like to get in touch with those who might need her services. E. G. Ferguson, 316 So. Martinson Ave., Wichita, Kas.

FOR RENT OR LEASE—Stock ranch, sixty miles west of El Paso, Texas (home of the late Rev. W. W. Danner). Main line of Southern Railway and Borderland Auto Route passes through ranch. Climate healthy and delightful. Good house, other improvements, livestock. Rent and terms very reasonable. Christian man interested in a good proposition, write S. D. Athans, 3907 La Luz St., El Paso, Texas.

NOTES AND PERSONALS

Evangelist R. H. Edwards has sent in the following postcard notice: "Rev. S. S. Frazier, pastor of Nazarene church at Gravette, Ark., has just met with a serious auto accident. Earnest prayer is requested for his recovery."

The following note was received in a communication from Evangelist Andrew Johnson: "At the close of the Nazarene State Camp at Pasadena, July 14-24, Rev. Andrew Johnson, D.D., has an open date of twelve days which he can give to some church before he leaves the coast."

A very urgent request for prayer has been sent in by Mrs. Carrie Wunderlich of Marion, Ill., for the healing of her mother, Mrs. Jim Enis. Reader of this request, breathe a prayer in her behalf.

A fine ten-pound boy, Waldo Emerson, arrived at the home of Rev. Homer E. and Mrs. Elliott of Middletown, Ohio, May 18th.

Rev. J. W. Frazier, pastor of the Church of the Nazarene, Mukilteo, Wash., announces a revival campaign conducted at his church, June 26th to July 10th, by Rev. Donnell J. Smith, pastor of the First Church, San Francisco, Calif.

Emma Mills of Wabash, Ind., requests the prayers of the readers of the HERALD of HOLINESS that God may touch her body and that she will be able to attend church.

Evangelist J. L. McLendon reports a good revival in the Nazarene Mission, Brownwood, Texas, and that souls are getting to God.

Rev. William A. Terry of West, Texas reports great victory in his evangelistic work the last year. He states he has some open dates in June—1st to 15th. Any one desiring his service, address him at Stamford, Texas.

The following request has just been received: I would like to correspond with some live second blessing holiness man in view of holding our summer campmeeting from July 29th to August 7th. Address all communications to Mrs. W. H. Phillips, Church Secretary, Box 425, Wellington, Texas.

WOMEN PREACHER'S MEETING, NEBRASKA

A state association, auxiliary to the International Association of Women Preachers, was organized in Lincoln, Neb., a few days ago. It was a most enthusiastic gathering, the result of the earnest effort of the Rev. Lida Herrick, an ordained Congregational minister. Mrs. Marie Burr Wilcox, evangelist, Nelson, Neb., was elected president of the State Association, Miss Herrick, vice-president, Miss Ida Fenton, of University Place, general secretary, and Mrs. Kelley, Lincoln, treasurer. Miss M. Madeline Southard, president of the International Association, was present to organize the state.

A similar meeting will be held in Wichita, Kas., June 13th to 15th. All women who preach are invited to attend. Those desiring information may address Miss Madeline Southard, Winfield, Kas. Those who come direct to Wichita, report at Y. W. C. A. The meeting will open Monday night, close Wednesday noon.

The purpose of the International Association is to develop fellowship among women who preach, secure ecclesiastical rights for women in all denominations, and encourage young women who are called, or may be called, to the work of the ministry.

M. MADELINE SOUTHARD.

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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

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

Subscription Price—\$1.50 a year in advance. Entering Subscriptions—A maximum allowance of three weeks is necessary from the time subscription is received until first paper is mailed. Same allowance should also be made in change of Address.

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

RESOLUTIONS

Whereas, Our beloved pastor, Brother O. L. Benedum and family have been with us and led us to victory for the past four years, and

Whereas, It has been God's will to call them to the pastorate at East Liverpool, Ohio, to a larger field, be it

Resolved, that we, the Mannington church, W. Va., hereby express our heartfelt appreciation of the benefits we have received from their ministry, and that we hereby tender them our hearty acknowledgment of their services, and that we covenant to pray for God's blessings upon them and upon their work at East Liverpool and may they be as great a blessing to their new work as they have been to us.

Trustees,

G. N. WALTERS,
S. H. JONES,
H. L. WATKINS,
L. J. YOSTITMAN,
J. C. GRUBB,
S. L. MOORE,
P. D. LOOMAN,
D. H. THOMPSON.

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"I am reading your paper as well as the *Pentecostal Herald*, which are to me wells in a desert land. I look forward to their coming with more eagerness than I would to a personal letter. My heart is always hungry for the food which these two papers bring. May the Lord bless you as you ring this gospel truth from shore to shore."—John L. Cupp, Colorado.

"May God bless you is the prayer of this church, with its pastor, and Sunday school workers. And in every way we can, we intend to help to make our Publishing House the best in all the land, which I am sure we can do with hearty co-operation, much prayer and sacrifice. May grace, mercy, and peace be to thee, is the earnest prayer of your brother in Christ."—John R. Patrick, Washington.

DEATHS

Rev. W. L. McRoberts

Rev. W. L. McRoberts departed this life April 25th at the age of eighty-three years. He was converted while in his teens and was at once made a class leader and continued to be to the end of his life. He was ordained local M. E. minister in 1882, later ordained elder. His Christian life like his domestic life was of great activity.

He had a severe illness in the winter, from which he had sufficiently recovered, through the faith and prayers of God's children, as he frequently expressed both privately and publicly, to attend the means of grace. On Sabbath preceding his death he had attended Sunday school, teaching his Bible class, and in the evening attended preaching service, at the close of which the minister called for testimony. He was the fourth one to speak and while testifying to the wonderful power of God, he was stricken with paralysis. He was taken home and the physician called. He lived several days. He could only speak a few words at a time, but recognized the children and only surviving sister when they came. The following Thursday at 9:30 p. m., after lying unconscious all day, he opened his eyes, gazed into heaven with a smile, closed his eyes, and was gone. His four children and his sister were at his bedside. The funeral was conducted by Rev. J. A. Ward, District Superintendent, assisted by present and former pastors. Rev. Mr. Ward assured the family that he had never witnessed such respect. We sorrow not as those who have no hope. He leaves four children, eleven grandchildren, and six great-grandchildren. Our precious mother preceded him fourteen years.—Mrs. R. M. Kell, Daughter.

White—Ralph Allen White passed to the great beyond April 15th. He was a member of the Church of the Nazarene at Henryetta, Okla. He was loved by every one and will be greatly missed. Brother White was born October 6, 1889; was married to Miss Anna Lamberson, October 9, 1910; was converted and united with the Church of the Nazarene in 1911. He was in the hospital at Kansas City when God called him home. He leaves a wife and baby, also father and mother, one brother, two sisters, and a host of friends to mourn his loss.—Guy Radabaugh, Church Secretary.

Remon—Josephine Remon died May 9th at the age of twelve and one-half years. She was one of our best Sunday school scholars. She was saved about three months ago and has lived her experience and was loved by all who knew her. She not being well from her birth was given great care and will be missed all the more. Our sympathies and prayers are with the father, mother, brother and sisters who mourn her loss, but their loss is her gain.—Rev. A. H. Higgins, Pastor, Salem, Mass.

Rev. F. M. Simpson

Rev. F. M. Simpson was born March 24, 1846, and died May 13th. Father was a loyal member of the Church of the Nazarene. He was converted when only a boy and called to preach while in his teens, and finally answered the call. He was united in marriage to Miss L. E. Settle, who was a faithful companion. Some years ago, after having preached for years, the best he knew, and living a godly life he learned the wondrous secret of the "second benefit of grace," or the second blessing. After an earnest sermon delivered by Rev. J. G. Roby at Taylor's Chapel, father stepped out and passing by

his son, as was his custom, reached out his hand, saying, "Come on, son." They both bowed at the altar and were sanctified wholly. Every one who visited his bedside during the last six months knew that he not only professed when well but really had the joy even in a dying condition. Just a few hours before his flight, he was heard to say, "I'm still saved."—T. M. S.

Mason—J. P. Mason was called home on the night of April 10th, while conducting prayermeeting. He was converted when a boy of fourteen and sanctified in 1903 at the breakfast table, and has lived a sanctified life for the last eighteen years. Mother passed to the home prepared for her four years ago. Father's last words were, "If the Lord calls for me now, I am ready to go," and he passed on to his reward. The remains were shipped to Tucson, where he will rest until the resurrection. Rev. L. V. Jennings conducted the funeral service. He leaves six children, five boys and one girl, one brother and sister, a host of relatives and friends to mourn our loss, which is heaven's gain.—A. M. Mason.

Pritchett—Erna Pritchett, the infant daughter of Rev. and Mrs. B. F. Pritchett of Phoenix, Ariz., was born February 20th, and went to be with Jesus March 30th. Brother Pritchett is the pastor of our church at Phoenix. The funeral services were held in the Nazarene church, the writer officiating. The presence of the many friends and the beautiful floral offerings expressed the deep sympathy felt by all.—L. T. Wells.

Jay—Mary J. Jay was born in Georgia, April 26, 1860. She went to be with Jesus, her mother, and her father, "Uncle Tommie" Jay, who was an old-fashioned Methodist preacher. On November 29, 1881 she was united in matrimony with W. H. Jay, to which union six children were born. The oldest son is a Nazarene preacher, and one of the daughters is the wife of a Nazarene preacher. She was a tender and true companion and mother, and a member of the Nazarene church at Nampa. The funeral service was conducted by her pastor, Rev. W. E. Shepard.—W. H. Jay.

Ulrich—Frances Ulrich, age four years and fourteen days, went to heaven early Friday morning, April 29th, at Cornell, Wash. She had slipped out to play in the yard with matches, and was not discovered until her mother saw her run by the window with burning clothes. She was hurried to the hospital and in answer to prayer began to recover after the doctors had no hope. Later she was taken home and was doing nicely, but suddenly grew worse and passed away. God has spoken to the community in a very impressive manner. She was a member of the infant Sunday school class.—Rev. Wm. M. Irwin, Pastor.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Office, 2109 Troost Avenue.
Residence, 10 Summit st., Haverhill, Mass.

District Assemblies

Foreign Mission Assemblies or Annual Meetings
South Africa, Swaziland.....(about) August 10, 1921
India, Western.....(about) September 22, 1921
India, Eastern.....(about) October 19, 1921
China.....(about) November 16, 1921
Japan.....(about) December 22, 1921

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

Spring District Assemblies

Northern California (Eldorado).....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 (Fortale).....July 13 to 17

Fall District Assemblies

Indiana (Seymour).....Aug. 31 to Sept. 4
Missouri (St. Louis).....September 7 to 11
Kentucky.....September 14 to 18
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 26 to 30
Hamlin (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

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. (Strome, Sask.)
Assembly and Campmeeting.....July 13 to 24
North Dakota, Convention.....July 26 to 31
Nebraska (Hastings, Neb.).....Aug. 3 to 17

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 (E Lansing).....September 21 to 25
Convention (Detroit, Mich.).....September 28 to October 2
Western Oklahoma (Bethany, Okla.).....October 5 to 9
Eastern Oklahoma (Henryetta, Okla.).....October 12 to 16
Arkansas (Beebe, 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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14 Mulford Drive, Parkside
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IOWA—D. W. Dobson.....Marshalltown, Iowa
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SAN ANTONIO—E. W. Wells.....1503 Trinity St., Austin, Texas
SOUTH DAKOTA—M. T. Brandyberry.....Mitchell, S. D.
SOUTHERN CALIFORNIA—J. E. Bates.....Pasadena, Calif.
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WASHINGTON-PHILADELPHIA—J. T. Mayberry, Philadelphia, Pa.
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