

# HERALD of HOLINESS

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

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## Forward or Fail

By J. G. MORRISON, D. D.

EVERYBODY admits that the odds are against the Church of the Nazarene. They say that this is a different age, and cannot by any manner of means be reached, as other ages were, by the Gospel of blood and mercy brought into this world by the Lord Jesus Christ. They also declare that education is getting away from the teachings of Christianity, and that business and society are fast realizing that they can get on without the resources of grace. We are further informed that the religion of Jesus is only one of many religions, and that, compared to others, it is admittedly a great advance, but that modernists have found something better still, and we are simply butting our heads against a stone wall to try to bring the people back to the religion of the Bible, and the faith of the fathers.

Much of this can be admitted, and yet the scale will tip in our direction. We can, for instance, admit that this is a very different age from that of any that has preceded it. It is, indeed, a scintillating, wonderful, marvelous age, full of invention, and rife with discovery. New things break out on our amazed vision almost every day. Nevertheless, let us never forget that underneath all the brilliancy of this wonder-working age, the needy, hungry heart of humanity is as restless, sin-torn, weary, and full of despair, as was any heart that existed before steam and electricity were ever known, or modern knowledge was ever thought of. Modern machinery, though never so cleverly constructed, cannot ease a burdened conscience, nor can the wonders of electricity salve the hurt of a lacerated heart. In the last analysis, we are all only men and women, with our transient hopes and fears, the former very frequently blasted, and the latter usually realized. Under the paint, chatter, tobacco smoke, supposed learning and what-not, that goes to constitute the greater portion of this new age, there are human hearts. Human hearts are sure to be a prey to evil, sorrow, despair, ruin and darkness. The modern age has not discovered a thing that can relieve any of these, and right there, as always, exists the great chance of the gospel of Jesus.

Then it must be remembered that with all the odds, as many believe, against us, they have not considered the resources that we have to draw on, of which the multitude do not know. First of all, there is God, and He is for us! What is a puny age like this, in His sight? Did He but desire, He could change this age over night. With one

breath He could blight, blast, and obliterate every trace of this age's greatness, and start a new regime that would have to begin again with the stone hammer and the lance. *And this God is with us.* By all the teaching of the Scriptures we have a right to claim Him as on our side. No, He cannot be claimed by the Higher Critic, the New Theology man, the Christian Scientist, the Evolutionist, the modern agnostic business man, or blood-rejecting educationalist. *The God of the Bible belongs with those who believe in, and trust His word!* Forward, with this great God! This Being who created all things! This hair-numbering Deity! This sparrow-watching heavenly One! The One who made, through Jesus, His Son, atonement for our sins, and arranged through His burning Holy Spirit, to cleanse us from all moral defilement! *He is with us!* Who then, can falter, cringe or fear?

Secondly, the Holy Ghost is with us. He is abroad in the land, convicting all men of sin, showing the unsatisfaction of all things on which this age depends; pleading, pulling, beckoning, urging, each one to change, get forgiven, and become holy in anticipation of eternity. Still further, Death is with us. It is slowly but surely on the track of every Higher Critic, every New Theologian, every Christian Scientist, every Evolutionist! It will finally lay every one of them low! In its last fearful onslaught, not one of them has a scintilla of comfort on which to pillow his head. More than one in his last hours has so confessed. Finally, the on-march of the ages is with us. Other ages there have been, which felt just as conceited as this one. In a short time that age was no more, and its successors laughed at its foolish notions, while they built monuments to its former existence, and went on to frame notions equally foolish and frivolous. *But God, salvation, the blood of Jesus, freedom from all sin, these have never changed, and they never will change!*

Forward, then, comrade of the cross. There is no such thing as turning back in this holy enterprise. Christianity was once tested by persecution, and wondrously did it stand the test. Then it was tested by poverty and neglect. Through it came triumphant. Now it is being tested by the combined assault of wealth, pleasure and learning. Will we resist these assailants and carry the banner of blood and cleansing as full high slung as the fathers who died for it, or the others who lived for it in penury and destitution?

*Forward, still forward! Anything less is failure.*

## SHORT ORDER PREACHERS AND MISSIONARIES

SOME very interesting things have been said within the last few months with reference to the making of preachers and missionaries. Some tell us that the one great need of our church is a large number of fire baptized and well educated preachers to open new fields and to pastor our churches as they are founded, and it is suggested that our schools are not doing the work that our church requires because they are laying such stress on educational standards and requiring so much time for the production of preachers and other Christian workers which are so greatly needed. It has been suggested that our schools should be able by some sort of "quick" method to develop the strong leaders which we need. A Bible course, or a few months of lectures would do the work, according to the estimates of some.

Then there are those who think that the Course of Study for Licensed Preachers should be made less difficult, or that the church should make exceptions to the rule in the matter of making the full requirements compulsory. There are many, it is said, who cannot creditably pass an examination on the Course of Study who are well qualified, nevertheless, to become elders in our church.

And now comes the argument that we have reached a place in the work of the church where we may expect God to give a "real gift of tongues" to those who are called as missionaries to people of a strange language. The fulfillment of the signs which indicate that the Coming of the Lord draweth near, and the consequent anxiety of the Lord for the completion of the Bride are made the basis for the expression of the belief that very soon we may find it possible to gather our prospective missionaries together, pray for them and trust God to give them the language of the people to whom they are to go as messengers of the Cross, and that they will immediately receive as a gift that which ordinarily requires years of study and that they will be able to begin their work within a few weeks. This is said to be the real gift of tongues, while what we have been hearing about is but a counterfeit of it.

I think all these notions are mistaken ideas. The Church of the Nazarene has more preachers, according to the number of its membership, than almost any church. I could mention; still we are confessedly not getting ahead as fast as it seems that we should. We are not organizing as many new churches nor increasing the membership of the ones we already have as fast as we all wish we could, and thoughtful people have to lay the responsibility of the lack largely at the door of the ministry; for say what we will, the regular established ministry has been by far the largest factor in the propagation of the work of the church in every age from the days of the apostles until now. But it is not so much more preachers that we need as it is better preachers; and I will not attempt to analyze the meaning of better in the sense

## EDITORIAL

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

that I use the word here, except to say that I mean preachers who can "put over" the task which is given into our hands. Suppose we should be able to organize a good strong church in each of the fifty centers of population which the General Board of Home Missions has listed, then it would be a task to find fifty pastors who could and would make a continued success of these city churches. I think we have the men all right, but we would have to dig about and get a good deal of help from the General Superintendents to be able to find them and get them into their places. What I mean is that although we have possibly five hundred preachers who are not as usefully engaged as they wish to be, we would do well to get fifty from the list who have the general all round qualifications for taking a good new church and leading it on to victory.

Of course there are many successful preachers who were not trained in a college, but I know none of whom have not at least paid considerable tuition in the school of human experience. Now a man who has spent a number of years in the marts of business has a splendid training for the ministry, but you must remember that he was (perhaps unconsciously) in training for the ministry all the time he was engaged in trade, but to take the examples of men who have served a long apprenticeship in the office, store, shop or on the farm as examples to prove that you can take boys and girls of immature years and give them a few months of Bible lectures and thus get them ready to be leaders of men in the Christian ministry is proof that there is a break somewhere in the fellow's logic. The biggest factor in the preacher's make up is not his theology, not his literary abilities, not his psychology, not his eloquence, it is his manhood, and manhood, which is but another name for character, requires time for its making. One must be tried, as well as purified and made white, before he is qualified to be a leader of men in spiritual things. It will be an evil day for us when we decide to discount the time element and when we decide to fill our ministry with novices and incompetents. I hope we will not make the requirements for the eldership any easier than they now are and that we will not attempt to "help the chickens out of the shell" in order to produce preachers faster.

As to the proposition on the gift of tongues: the whole proposition is gratuitous. It remains yet to be proven that there ever was a permanent gift of languages in the church. The instances of real speaking in tongues which people understood which occur in the New Testament were but temporary phenomena in connection with the baptism with the Holy Ghost; and this gift

was no more an essential or abiding factor than were the "cloven tongues, like as of fire," or the "Sound from heaven as of a rushing mighty wind," which accompanied the out pouring upon the disciples in the upper room at Pentecost.

"There is no royal road" to leadership in the Christian ministry. There is no substitute for the power of the Holy Ghost upon the preachers of the Gospel; but it is the power of the Holy Ghost upon the best humanity that you and I can present that really spells success; and the grinding and the filing and the scraping and the puncturing which are incidental to a good, full scholastic training is and always will be one of the necessary human preparations for safe, sound, lasting work either in the ministry at home or in mission work among the heathen. The man who does not have the patience and the grace to hold steady and "get ready" will fly the track for lack of ballast later on, anyway.

We have already suffered more from our haste in sending out untried and unqualified workers than we have from the results of over-carefulness, and our future is safer from conservatism than it is from rashness. I believe our good God will forgive us for rushing off a number of boys and girls to the Foreign Field before they should have gone, but I am not so sure that He will overlook a continued policy of substituting emotion for actual preparation for the seriousness of the task before us. Let us lay our foundation deep and well. Let us keep our standards of qualification high. Let us face the facts relative to the difficulties of our task in the spreading of Scriptural holiness over all lands, and let us not become confused by any of the impractical and untried plans which good men will present to us from time to time.

### OUR LAWLESS AGE

FROM the various descriptions of the Anti-Christ and his work (Dan. 7: 25; 2 Thes. 2: 3, 4), students of prophecy have assigned to him as one of his appellations, "the lawless one." And according to this view the nearer we come to the time when Anti-Christ is to be fully revealed the greater will be the manifestation of lawlessness among men.

Without extensive comment on this school of interpretation, we simply observe that there is a terrible spirit of lawlessness in the world today. It seems that men no more than find out that certain restrictions are imposed than they begin arrangements to violate them. And this tendency is manifest, not only with reference to the laws of the state, but also in the home and in the church. There is but little family government in the average home and news is constantly coming of both preachers and laymen who are bent on "exercising their liberty," and who in order to do this, defy the leaders in the church. Of course, any government that depends in any measure upon human wisdom will be

faulty; but there are plenty of illustrations, from some of the most minute types up to the great country of Russia, to show that even faulty government is preferable to anarchy.

I am sure you would not appreciate a lecture from me on this subject, but I do feel that many of us are in danger of being unconsciously affected by the spirit of bigotry and lawlessness which is almost universal in the world about us, and I think, therefore, it is a good time for us to make the inward vow that we will be more law respecting and law abiding than we have ever been in our lives before. Our respect for parental authority is a good place to begin; and from this we may go on to our relationship to the church, to the pastor, to the district and general superintendents and to our city and nation and the officers whose duty it is to enforce the laws. There is no better proof that our wisdom is only earthly, sensual and devilish than the fact that it produces jealousy, faction and confusion, and the wisdom which is from above is first pure, but its very next characteristic is that it is peaceable, gentle and easy to be entreated (James 3: 15-17); and "By their fruits ye shall know them."

#### IS THIS YOUR PICTURE?

A thoughtful reader of the HERALD OF HOLINESS has sent me a copy of John Wesley's "Portrait of a Methodist," and for fear that all our readers will not get a copy of the tract, I am reproducing it here.

John Wesley did not use the term Methodist in a sectarian, nor even in a denominational sense in cases like the present one. His conception of a Methodist was identical with that of a sanctified Christian, without reference to his denominational affiliations. So as many as like may read this as a portrait of a Nazarene. It is as good a description of the inward and outward life of a sanctified Christian as I have ever seen in print. Indeed, it is a description of what every Christian ought to be and may be.

"A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him, one who loves the Lord his God with all his heart and with all his soul, and with all his mind, and with all his strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath and every unkind or malign affection. His own desire and the one design of his life, is not to do his own will, but the will of Him that sent him. He keeps not only some or most of God's commandments, but all, from the least to the greatest. He follows not the customs of the world, for vice does not lose its nature through its becoming fashionable. He fares not sumptuously every day. He cannot lay up treasures upon earth any more than he can take fire into his bosom. He cannot adorn himself, on any pretense, with gold or costly apparel. He cannot join in any diversion that has the least tendency to vice. He cannot speak evil of his neighbor any more than he can tell a lie. He cannot utter unkind or idle words. No corrupt communication ever comes out of his mouth. He does good unto all men, unto neighbors and strangers, friends and enemies."

Some people are dry and dead and joyless and when any thing is said about the matter, they say, "Oh, I just have to be myself." All I have to say is that it keeps me digging to be myself.

## Questions Answered

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

Q. Is water baptism necessary to Christian experience and what mode does the Bible seem to indicate is right? C. E. R., Cal.

Ans. Water baptism is the Biblical method for publicly professing faith in Christ and *should* be observed by all truly regenerated people. It is not required as a condition of that initial justification by pardon which is received by faith (Rom. 5: 1), but it is required in that justification which comes through obedience after pardon (Jas. 2: 24). I don't think the Bible teaches *mode* very clearly.

Q. Where will the sinner be during the reign of Christ upon earth and will he have a chance to be saved then? W. B. D., Miss.

Ans. A careful reading of the first nineteen chapters of Revelation will, I think, convince any one that not many who have been sinners before the coming of Christ will live through the "Great Tribulation" to see His kingdom set up. Though the *vision* does include the sight of a company who "came up out of the great tribulation" (Rev. 7: 14). People who are born during the tribulation period and after will no doubt have opportunity to be saved.

Q. Did Christ organize a body of people and call it "The Church of God" as we find some claiming today? W. B. D., Miss.

Ans. He did not. The Bible name is simply "The Church."

Q. Please explain 1 John 3: 6. J. H. N., Texas.

Ans. The difficulty, no doubt, arises from the tense of the verb; and this difficulty is overcome in the Revised Version where the rendering is, "Whosoever sinneth hath not seen him, neither, *knoweth him*." It is almost the equivalent of the statement made in the ninth verse, "He cannot sin, because he is born of God." The simple meaning in each case is that one cannot be a Christian and commit sin at the same time.

Q. Please explain 1 Cor. 3: 12-16. J. H. N., Texas.

Ans. In brief, the thought is that one may be saved and yet have no abiding reward for work done. I believe this is possible in many ways. For instance, I think I have known some ministers who were saved men, but their grade of altar work was so poor that very few people actually found God under their direction. At the judgment, their work will be destroyed, but they themselves will be saved; "Yet so as by fire." That is they will be as a man is saved who rushes from a burning building with his own life, leaving his property to be consumed in the flames. There is not the slightest suggestion that the Apostle had in mind that a man could be saved in spite of works of *wickedness* which are to be destroyed. The works in question

cannot be sinful works, for sinners will be lost along with their works.

Q. Why is it that today most of our churches do not believe or practice James 5: 14, 15? Mrs. E. L., Mo.

Ans. There are perhaps many reasons; but I think the principal one is that modern Christianity is suffering from a general failure to make faith in God a *practical* matter. Most of people who are sanctified wholly by the baptism with the Holy Ghost and fire realize the necessity and privilege of returning to many of the practices which were followed in the primitive church, hence, anointing for the healing of the body is commonly believed in and practiced by preachers and churches that stand for Scriptural holiness, and some most remarkable instances of healing are being recorded.

Q. Some teach that believers are sanctified instantaneously, others declare that sanctification is a gradual process, perfected in heaven only. What does the Bible teach? Mrs. E. L., Mo.

Ans. The Bible teaches that we are sanctified by faith (Acts 26: 18) just as clearly as it teaches that we are justified by faith (Rom. 5: 1). So that whosoever believes for entire sanctification is in that instant sanctified, just as whosoever believes for pardon is in that instant justified.

Q. Our class would like to know whether God knows *now* whether we will keep true to Him or whether we will backslide and be lost. M. F. S., Mich.

Ans. Our knowledge is not only limited, but it is also only *relative*. That is, we know things only in their relation to other things. God's knowledge is not only unlimited, but it is *absolute*. That is, He knows everything without reference to its relation to any thing else. God knows all that was, all that is, and all that ever will be. Yes, He knows what the destiny of all men and each man will be. There is no difficulty in this unless you confuse *knowledge* with *will* (power). God knew that Judas would betray Christ, but He did not will that he should do it and He did not *cause* him to do it. Judas was lost, but he was lost on his own responsibility and was as free in his choosing as you and I are. So God knows that a certain professor will prove untrue and will finally be lost. Still, God does not will nor cause him to prove untrue, and the man will be as free in his choosing as will the one be that finally gets to heaven.

Q. What two chapters in the Bible are alike or nearly alike? Mrs. R. A. S., Texas.

Ans. 2 Kings 19 and Isaiah 37 are almost alike.

Q. Since infants must be holy to enter heaven, and since they have never wilfully resisted God's will, why are they not born holy? I. W. S., Tenn.

Ans. Romans five, six and seven give a much better explanation of the matter than I can give.

## A LIFE OF VICTORY

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1: 5). "One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you" (Joshua 23: 10).

**H**ERE are two of the most wonderful promises given by Jehovah himself to Joshua, the successor of Moses the mighty law giver and leader of the people of Israel, who had just been buried by angels in the plains of Moab. For forty years the people had been guided by the hand of Moses through the trackless sea and pathless wilderness, as they followed the pillar of cloud by day and fire by night. Now they stand on the table land overlooking the Jordan and in sight of the land promised them for an everlasting inheritance.

Joshua was now called and commissioned to "Arise, go over this Jordan," and divide the land among the tribes of Israel. Just there rolls the Jordan with lashing waves covering all the low land. In the distance on the foothills of Canaan stands the city of Jericho with its impregnable walls and mighty army. Across the hills yonder, still farther on, live the sons of Anak, a family of giants as large and terrible as Goliath of Gath—the very people that the ten spies saw forty years ago, that made them tremble with fear. In the sides of the limestone mountains are the strong holds and dens and well fortified cities with their massive walls.

As Joshua looks at these giants who are so well fortified, God Almighty tells him to "be strong and of a good courage." The land is yours. Take it. "Every place that the sole of your foot shall tread upon, that have I given unto you." The land is yours according to the oath sworn to Abraham, but you must walk on it and drive out the inhabitants. "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed."

It is indeed a land flowing with milk and honey, barley and wheat, but the people are mighty men and terrible fighters; they will contest every foot of the land; they will fight you fiercely, they will swarm out of their strongholds well armed. But the land is yours, no matter how fierce they look, nor how tall they are. "There shall not any man be able to stand before thee all the days of thy life."

The situation is acute, the foe is mighty, their strong holds are well nigh impregnable, the men are of enormous stature, their looks are terrible, but the command is: "Arise go over." Take the land, make tracks every where and the land is yours. A man of dauntless courage is needed. A man of absolute obedience to every call of God. No lazy man nor coward can be used here. "What man is there that is fearful, and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart" (Deut. 20: 8). No coward ever won a battle. Jericho must be captured, the giants slain and the country taken.

God's man cannot fail. Success is sure if you obey the call of God. Hear the New

## THE NAZARENE PULPIT

Testament promises: "We are more than conquerors. This is the victory that overcometh the world, even our faith."

If you fail in the work to which you say that you are called, you have either missed your call, or proved a traitor to the Holy Ghost. "They that do know their God shall be strong and do exploits. Thanks be unto God, which giveth us the victory."

The Bible rings with the shouts of victory and triumph to those who obey the call of God; but it is filled with the groans and sad wails of the fainthearted and disobedient, from Eden's beautiful garden to the final end of the pending tribulations.

The life of Joshua was one succession of victories, from that day until the day of his death, when he called the elders and all

### Introducing the Preacher

Rev. C. B. Jernigan is one of the pioneer preachers of the Holiness Movement in the South. He was the leading spirit in the organization of the holiness people, first into bands and associations, and then into churches. He is a fire baptized evangelist, a great camp meeting preacher and a wonderful soul winner. He is an organizer of unusual ability and is a Nazarene through and through. He is now Superintendent of the Western Oklahoma District and is pushing the work with unabated zeal and undiminished success.—EDITOR.



Israel to record to hear his dying testimony: "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." What a testimony, but hear the admonition: "If ye do in any wise go back, . . . know for a certainty that the Lord your God will no more drive out any of these nations from before you."

If God ever needed a Joshua, he needs a man today who will stem the tide of worldliness and formality that has crept into the church of today, and rout the demon of lifelessness, in this pleasure crazed and money mad age. Will you furnish the man?

We read the stories of Joshua and Elijah much like we read fiction in a sort of half dazed dreamy way as though it was the ideal of some heated imagination, or the work of a super-man, that God had raised up for a special occasion, and that such men are no longer needed. But read, "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none." Ezek. 22: 30.

We used to go where we were not wanted, and stayed until they thought that they could not get along without us. We did not ask "what have you to offer?" but where can we preach? It was preach or backslide in those days. But now it is a fat place or I'll sell real estate, or write life insurance. A certain preacher once wrote me to know if I could use him on my District, and then informed me that it would require just so much salary to support him. Then he informed me that he could no longer be free to preach holiness in the church where he was. We passed several letters and his constant plea was, "What have you to offer for a man of my ability." I finally wrote him that the man needed in the Church of the Nazarene, was a man who could take the bull by the horns and break his neck, skin him and make a holiness tent out of his hide, and peddle the meat for a living while he preached holiness, and if you will come over I will show you the pasture where he runs. He suddenly decided that his old church would do for the present.

The church of this age demands men who can do things that the world calls impossible. The church of other ages did it and if we keep the faith once delivered to the saints we must do the same today.

We are beyond any doubt living in the most awful age that has ever been and with it comes the most tremendous responsibility that the church has ever faced, and the admonition to the Corinthian church holds good: "Watch ye, stand fast in the faith, quit you like men, be strong."

We can march to victory, but every step of the way leads up the path of obedience. "If you do in any wise go back" from the path of duty no more is victory yours. But if you walk the path of obedience there is no chance for a failure.

Take one glance back over these years and see the carcasses of men who started out good, and ran well for a time, but alas! they hesitated to undertake a difficult task, Jericho's frowning walls stood just ahead and the sons of Anak, boasted in the valleys, and like Saul the first king of Israel they feared and trembled. Then they tried to hire a man to kill Goliath, and afterwards went down in defeat, and called on the witch of Endor, and died in disgrace.

O brother! The land is yours. Take it, if the enemy comes in one way they will be scattered and flee seven ways, or if the days get too short the sun may be made to stand still until the battle is over. If the enemy is too great for you, hail stones will beat them to death, or if they hide in the thickets, then the hornets will sting them out.

Thank God for such a life of victory. God offers it to every child of Adam. In the old Testament, of these victors it was said, "And the Spirit of the Lord came mightily upon them." In the New Testament it is said, "And they were all filled with the Holy Ghost." "Greater is he that is in you than he that is in the world."

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, shake thyself from the dust." And in the strength of Jehovah go forth to conquer.

## Commercial Courtesy Versus Christian Courtesy

By REV. W. EVANS BURNETT

"Be courteous." (1 Pet. 3: 6.)

WEBSTER'S abridged dictionary gives the following definitions for the word "courteous": "Of courtlike or elegant and condescending manners; manifesting courtesy; obliging; civil; polite; complaisant." The larger dictionary will no doubt give even a more detailed and clearer definition. However, there is enough here for every one to get some idea of what it means to be courteous. One important thing to notice in the very beginning is that the above verse of Scripture is an unmistakable command.

It may be some objection will be made to the associating of the above mentioned kinds of courtesy together because of the fact of the great dissimilarity between the two. Really there is only one point in which the two are at all alike, and that is that both commercial and Christian courtesy expect to obtain results.

The sensible business man will not neglect you in any way; he will be obliging, civil, polite, condescending—all of which spells courtesy. For instance, many times the very day that a letter is received the answer is dictated and mailed out. Is it not uncivil, impolite and un-Christian to neglect, sometimes altogether, answering some person who writes to you in all good faith? At one time two men received each a letter from another person whom they had criticized quite severely. These letters were on entirely different subjects, but the writer never received any reply even though more than one letter was written. It seems to be quite a weakness on the part of some people to ignore and neglect their correspondence. Attend to all mail at once!

In both the religious and business affairs of life courtesy has its rewards and punishments. At one time a brakeman on a passenger train was impatient and impolite toward an elderly man who was a passenger. In a few days after this the young man had a very interesting conference with that same elderly man who happened to be one of the higher railroad officials. Because of being courteous more than one person has been remembered in the wills of diseased people, and at times the gift was wholly unexpected.

Hospitality, just another and very practical form of Christian courtesy, is rewarded oftentimes by having the privilege of entertaining angels unawares. At one time in Texas the writer was invited home from church by a widow; the dinner consisted of cornbread, a little butter, and syrup. But no one else thought enough of the other man and me to invite us home at all, and we ate what was set before us with thankfulness toward God and the widow, even though neither of us was any too fond of the food. And we didn't go to the hotel or restaurant afterward for something to satisfy our appetites better. On

the other hand we have visited places far from home where there were a number of saved and sanctified people, and strange to say all of them forgot to invite us home with them even just to visit an hour between meals.

This thing of being uncivil creeps sometimes into the very church house itself, so to speak; and then, on the other hand beautiful instances of courtesy are recorded. At a campmeeting a visiting preacher was treated so discourteously by the called evangelist as to attract the attention of others to his actions. The late Rev. W. F. Dallas told of two young preachers coming to the conclusion that they would not request a certain visiting minister to preach during the tent meeting that they were conducting. Both these wholly (?) sanctified young preachers made an effort to preach from a certain text one Sabbath morning, and made a complete failure, and to add to their chagrin, they were compelled to ask the other preacher to take the service. He did so, using a part of the same text they had used, and had seekers at the altar. Another minister at one time sent away ninety miles for a preacher of another denomination to fill his pulpit in his absence when there were two holiness preachers in his church.

In Atlanta, Georgia, during a revival meeting, the employed evangelist, who happened to be one of the bishops of that particular church, obtained permission from the preacher in charge to be excused from the altar service after he had finished preaching, in order to attend to other extremely important business. That is what I call condescending to men of low estate, and that is what I call Christian courtesy.

Ministerial courtesy is purely an act of unselfish politeness, like all real, unaffected courtesy; and does not consist in requesting some other preacher only because you are too sick, or hoarse, or are compelled to be absent. The young preachers above mentioned were not courteous, in the real sense, when they asked the other preacher to do something they failed to do.

In conclusion, let us not forget that real, old-fashioned, unselfish courtesy brings us in large dividends in our own souls, with the people, and in heaven.

LAKE CHARLES, LA.

### THE SPIRIT OF A MAN

By REV. B. H. HAYNIE

IT is the spirit of the person that makes him either very agreeable or else almost unbearable. You have met with persons whom you wished you might associate with more often, for they had a very fine spirit. Now, we as Nazarenes should seek to cultivate such a spirit. There are those who seem to be fine for a time, but if you cross them they will turn a cold shoulder to you, and will pass you without more than recognizing you.

Someone has said that the hardest word any person has to say is, "I am wrong, and you are right." I have noticed in my own case it is hard for me to make myself believe that I am wrong and the other fellow is right.

Many times one has become a critic, when, if he would look around his own door, he would find the dirt. When one becomes critical he is not in a very good condition to pray for his enemies. When we see a brother in a fault, we which are spiritual, should seek to restore him and not to criticize him. Where there is contention there is apt to be pride and where there is pride, there is sure to be carnality, for the wise man has said, "Only by pride cometh contention."

We as Nazarenes should seek to cultivate a spirit that would "in honor prefer one another." In a book written by one Mr. Roberts I find these statements:

"CRITICS. A Christian loves truth. He will not knowingly commit error, but he is not afraid of it. He does not feel called to correct everyone he finds in his own church. God's minister is a watchman, hearing the word at God's mouth, and declaring it from Him. But he is not a watch dog, barking at everybody that comes along, be he friend or foe. One such critic in a society can kill the spirit of that society. Of all the troublers in Zion, he is the most difficult to handle or manage. If he is opposed he poses as a martyr and excites sympathy and raises up a party to stand by him. As a rule the only thing you can do with him is to let him alone."

"The honey bee gathers food from flowers, but does not hurt the flowers. The vicious and useless ones it lets alone. It does not waste its time and strength by seeking to destroy them. Christians should do the same with the sermons and testimonies which they hear. If there is any good, get it; if not let it alone. He that spends his time in attacks upon articles, sermons, and testimonies will have very little time for anything else."

It is better to gather honey than to go about stinging. There is a great difference between a honey bee and a wasp. Be a humble Christian.

It certainly is sad when one is so set in his way that he cannot be persuaded to give over to the other fellow's way. If I contend that the other party is wrong to the extent that I cause a disruption in home or church, my contending for right will become a sin to me. I doubt if there is a principle that will justify me in causing a split in the church. I would rather suffer any loss than to cause the people of God to have division. When division comes the preacher and church both are losers, the world looks on with disgust, and the name of Jesus is brought into disrepute.

Oh, Lord, save us from fault-finding and criticizing one another. I find I cannot restore a brother by finding fault or magnifying his mistakes, but only by loving him and showing him there is something better than to be a pessimist. We Nazarenes should set an example to others in suffering without murmuring. Say amen.

CHICAGO, ILL.



## THE DEATH OF MRS. CHARLES H. BABCOCK

ON Tuesday, March 20th, at 3:15 p. m., our precious sister, Mrs. Belle Louise Babcock, passed quietly and peacefully to her eternal reward. After the long, long months of agony in the furnace of affliction, of weakness and weariness, of intense suffering, of sleeplessness, of deprivation of all the privileges of the sanctuary, of cruel buffetings by Satan and the wicked principalities and powers, the Lord whom she loved so well and served so faithfully, said, "It is enough," and promoted her from the ranks of the church militant to the church triumphant, and in the twinkling of an eye bore her redeemed and radiant spirit through the pearly gates of the golden city of God. She is now with Jesus and the loved ones gone before, forever safe and secure from pain and partings, from tears and troubles, from sin and sorrow. Hers is now the victor's crown, the white raiment, washed in the blood of the Lamb, the heavenly harp, and the singing of the new song. She had a great soul, and with a heroism never surpassed and rarely equalled, bore without a murmur the protracted and fiery trial through which she was called to pass. During the absence of Brother Babcock, who at her insistence, left her for a brief time to conduct the funeral of an aged saint, she breathed her last. The end came suddenly while resting her head upon Sister Pirch's shoulder. She said, "Dear, I am going," and in an instant, without a single struggle, she was absent from the body and present with the Lord.

Born in a home of wealth and culture, she early gave her heart to Christ, and in her youth graduated from the Friends' Bible School, in Cleveland, Ohio. She was also a graduate of the Christian Alliance Institute, in Nyack, N. Y. She began preaching in New York State, becoming pastor of the Friends' Church, at Tarrytown, and was the means of leading her future husband to the Lord. A little more than twenty years ago they were married, and their union was happy and beautiful beyond description. It was a real partnership. They were comrades of the cross. They prayed and planned together. With perfect love, sympathy, and understanding she entered into all his labors, trials and problems. She helped him to bear life's burdens and sorrows, and rejoiced with him in the victories and successes which God gave him in his wonderful career as a flaming evangel of holiness. The last time she was at First Church, she received the greatest anointing of her life, undoubtedly preparatory for the awful ordeal which lay before her. Brother Babcock was preaching, and still has before his mind's eye a beautiful picture of her holding up her right hand, as she shouted for perhaps the first time in her history, and with her left hand tried to keep back the flowing tears. The shock of her sudden death was too much for Brother Babcock's frame to endure, debilitated as he was by the strain of the past ten months, and for some time subsequent to his wife's decease, he was on the verge of nervous prostration. But prayers were offered almost without ceasing for his recovery, and he is now much improved in health.

Many consolatory letters and telegrams have come to him since his bereavement, which he terms Christlike messages from Christlike people. Among these were letters of condolence from the Church Board of First Church, from Rev. Joseph H. Smith, Mrs. Smith, Rev. Bud Robinson, Rev. C. W. Ruth, and others, besides telegrams from Dr. H. F. Reynolds, Mrs. S. N. Fitkin, Rev. and Mrs. P. A. Gouthey and Rev. W. P. Yates. Brother Babcock was especially impressed with a beautiful poem by Solen Lauer, sent to him by a friend, the closing lines of which are as follows:

"Passing out of the shadow,  
Into the clearer day—  
Why do we call it dying,  
This sweet going away?"

Sister Babcock must have had something like this in mind when she uttered her last words in a distinct voice, "Dear, I am going."

Brother Joseph H. Smith, a lifelong friend, said among other things: "How great is her gain! How great is your loss! I am with her in hope. And I am with you in fellowship of sympathy and sorrow. Better than this, she is with Jesus. And Jesus is with you. And he seems to bid me say to you: 'Sorrow may endure for a night; but joy cometh in the morning.'" In his telegram Dr. Reynolds cited First Thessalonians, 4:13 and 14. Brother Bud Robinson said of Sister Babcock: "She was one of the most beautiful little saints I ever knew. She was one person you could have no doubts about where she stood. You could put her down on the right side of every question that ever came up. . . . Her mantle of love and faith will fall on you, and she will be your guardian angel all the way from earth to glory." Brother Ruth said: "Henceforth heaven will be richer and earth will be poorer be-

cause of her home going. . . . While I know nothing of the particulars, I feel sure that she had an abundant entrance through the gates into the City, and a joyous welcome and greeting from her Lord, and the dear ones who have preceded her." Brother and Sister Gouthey and Brother Yates said in their telegram: "We realize that nothing we can say can lift the burden of grief from your heart, but we want you to know that we share your sorrow. Your loss is also ours. We have lost a friend. May the memory of a life so nobly lived sustain and comfort you, and may the message of this Eastertime speak to your heart of that morning when the fading splendor of our day shall burn with the golden fire of an eternal sunrise."

In the church bulletin of March 18th, just two days before his wife was called home, Brother Babcock published the following: "A Word of Appreciation. To all the members and friends of First Church, the pastor wishes to thank you, one and all, for your love and sympathy during these most trying days. We have never had an experience like the one we are passing through, and can only find rest in the fact that God has the matter all in His own keeping. This gives great comfort to our hearts and confidence in His Word, regarding our affliction. 'And we know that all things work together for good to them that love God, to them who are the called according to His purpose.' We appreciate everything you have done for us to help make the burden lighter, which is all the more precious because of the love that has prompted it. During all this long illness, Mrs. Babcock has been enabled by the grace of God to endure great suffering with faith and courage that have been very remarkable. Through all the trying ordeal, there has been an unwavering trust in the Lord for complete deliverance, and for His will to be done. We thank you all for your fellowship in the Gospel of Christ, 'from the first day until now.' With the Apostle Paul we can say, 'I thank God upon every remembrance of you.' And pray 'that your love may abound yet more and more in all the work of the Lord Jesus Christ, until the day of His glory.'"

The funeral services took place in the auditorium of First Church, at 2:30 p. m., Friday, March 23, 1923. They were conducted by Rev. A. O. Henricks, assisted by Rev. J. E. Bates, Rev. Joseph H. Smith, and Dr. Frederick W. Farr, pastor of one of the leading Baptist churches in the city. The attendance was large, the music appropriate, and the floral tributes numerous and beautiful.

The following resolutions were unanimously adopted by the Church Board of First Church on April 2, 1923, and by the membership of the church, as represented at the Sunday morning service, on April 8th:

### IN MEMORY OF MRS. CHARLES H. BABCOCK

Whereas, Mrs. Belle Louise Babcock, our precious sister in the Lord, after a long and trying illness, has been called to her heavenly home; and,

Whereas, she was a woman of rare intellectual endowments, of refinement and culture, of high and noble ideals, of unwavering and uncompromising devotion to Christ and his kingdom, of intense love for souls, of tender sympathy and compassion for all who were in affliction and sorrow, of staunch loyalty to the great doctrine and experience, adorning the sacred relationships and intimacies of life as a good wife, a loving mother, a true friend, and a faithful member of the Church of the Nazarene; and,

Whereas, she was mighty in prayer, fervent in spirit, strong in faith, thoroughly equipped with the knowledge of the deep things of God, gifted as a preacher of the word, and heroic in all the battles and afflictions through which she was called to pass; and,

Whereas, during her twenty years of married life she was a real comrade and partner of her husband, with perfect love, sympathy and understanding entering into all his labors, trials and problems, helping him to bear the burdens and sorrows which fell to his lot, and rejoicing with him in his successes and victories as a preacher of holiness; and,

Whereas, her glorious promotion from the church militant to the church triumphant, where she is radiantly happy in the constant presence of the Savior whom she loved so well and served so faithfully; has brought deep agony of soul to the husband and daughter whose lives and affections were and still are so closely interwoven with hers; therefore, be it

Resolved, That these resolutions be read to our congregation next Sunday morning, and adopted by a rising vote of those present; that a copy of them be sent to the HERALD of HOLINESS; and that another copy be engrossed, signed by all the members of this Board, framed, and presented to our pastor.

E. A. GRVIN,  
MRS. PAUL BREESE,  
F. STOK SPANGLER,

Committee on Resolutions.

## BROTHER RYE GONE HOME

ON February 11, Sunday evening at eight o'clock in Nashville, Tenn., the ransomed soul of our dear brother, J. J. Rye, went home to God, to be with Jesus whom he loved so devotedly, and loved so well to tell the world. His power to sanctify. As a preacher of holiness Brother Rye had few equals, a man of keen insight to the Holy Scriptures and he never preached that the doctrine was not made plain enough for the world to understand it, and know it as a second work of grace. His every sermon was preached that the map of God might be made perfect. Physically a frail body, a cripple from birth but a master mind; a man more appreciative of kindness of any favor shown him never lived. He was born in Houston County, Tenn., 1865. He had a widowed mother, and while a cripple made his way through school and entered the Southern Presbyterian University at Clarksville, Tenn. He was ordained a preacher at the age of twenty-two, and was a much loved pastor in that church for seven years. About this time Brother J. O. McClurken came back from California to Tennessee and was asked to preach at a meeting Brother Rye was holding in his own church. Brother McClurken preached on the deeper work of grace and Brother Rye was sanctified in his own church. From this time on Brother Rye and Brother McClurken were as David and Jonathan. The present day holiness work in the Southeastern district especially Tennessee was the result of their labors together. They went everywhere preaching in schoolhouses, barns, and brush arbors the wonderful truths of holiness and organizing Pentecostal Mission Bands. Brother Rye was the first Mission preacher to join the Nazarene church and was Tennessee District Superintendent, 1910 to 1912, without salary and many times expenses. He went everywhere consummating and encouraging union with the Nazarenes. In his earlier sanctified life he was much interested in orphanage work and many orphans will call him blessed in that great day. One who came under his care was the Rev. John L. Boaz, one of the most godly missionaries ever sent out by the holiness people. While his physical condition would have been an excuse for most of us he never tired of visiting the jails, hospitals, etc., and many felt his spiritual help. One thing noticeable in his preaching was his original interpretation of the Scriptures and would he have been a writer the world would have been richer for his deep thoughts. He leaves to mourn his loss a wife, and two daughters. God bless the memory of dear Brother Rye.—C. C. Shelley.

### RESOLUTIONS

Rev. J. J. Rye, who died at Nashville, Tenn., was pastor of the Decherd, Tennessee, Nazarene church at the time he was stricken with paralysis on February 27, 1921, and this church having been blessed with a man who was one of the greatest old time pioneer holiness preachers, and who, as co-laborer with the late J. O. McClurken, did much to advance the work of holiness in the Southeastern District, feel it a great pleasure and Christian duty to offer resolutions of respect and appreciation of this holy man of God, so,

Whereas, it has pleased our heavenly Father to remove from our midst, by death, our beloved Brother J. J. Rye, who, for several years occupied a prominent rank in the work of holiness in this District, maintaining under all circumstances that godly character, and reputation above reproach.

Therefore, Resolved, That in the death of Brother Rye, we have sustained the loss of a friend and counselor whose fellowship it was an honor and pleasure to enjoy. We feel that no words can rise to the high level of the Christian life of this man, nor can express our appreciation of him as pastor of our church. His good works, his untiring and sacrificing efforts will long live in the hearts of the people at Decherd, and we feel that we were especially favored in having had this holy man in our midst, and we bear willing testimony to his many virtues, to his unquestioned probity, and stainless life; that we mourn his loss, and offer to his bereaved family, over whom sorrow has hung her sable mantle, our heart-felt condolence, and pray that Infinite Goodness may bring speedy relief to their burdened hearts, and inspire them with the consolation that Hope and futurity, and Faith in God give even in the shadow of the Tomb.

Resolved, That a copy of these resolutions be presented to the family of our deceased Brother Rye, and a copy sent to the HERALD of HOLINESS for publication, and a copy spread upon the minutes of the Nazarene church at Decherd, Tennessee.

P. L. WILLIAMS,  
J. H. GRAMMER,  
C. C. SHELLEY,

Committee.

## THE YOUNG PEOPLE'S PRAYERMEETING

By B. W. MILLER, M. A., S. T. M.

TO develop into strong Christian characters and efficient soul winners, young people must be put to work in the church. To remain idle in the Lord's work for even a few weeks after conversion means that this time is spent almost at a standstill from the point of growing spiritually. The great problem in most churches is where shall the young people be given an opportunity for service? The activities of the Sunday services are usually in the hands of the pastor and all the extra work, such as praying, taking part in the reading of the Scripture lesson, and extra speaking is done by the older members of the church. In the Sunday school but a few young people are teachers of classes or officers of the school. In the mid-week prayermeeting those who conduct such are the older members; most of the praying is done by them and often they seem to have a "corner" on the testifying.

The Young People's Society furnishes one great place for training the young folks in Christian service. This gives an opportunity for them to lead the service occasionally. Most of the extra singing and praying is done by them and the same is true of testifying. But in many cases the society is too large for all to be used enough to develop their latent spiritual powers. The young people's prayermeeting supplements the work of the Society. Usually those present at such services are all young people. And all seem to be as capable of leading or praying or speaking as the others present. Here many times timidity is cast aside and they really take hold of the service because it is their own.

The question as to finding the time and how to get the young people out arises. Friday night is the best time when there are members who attend school, for on this night they do not have to study for the next day. One hour is sufficient. Too long services will discourage the attendants and they will fail to come back the next time. As many as five young people can start and maintain a successful prayermeeting. If some good leader takes hold of the matter and plans the programs, such as selecting the leaders, arranging for the special music, etc., and really gets behind the matter with his influence it will go. Be prompt at beginning and closing. Let the young people feel free in testifying or speaking. Let the Spirit have charge of the services.

Even the weakest can lead such a prayermeeting. If they seem unable to find a suitable passage from the Bible, let the one who has charge of selecting the leaders suggest an appropriate passage. Encourage those who lead for the first time. Even though they are unable to say anything in discussion of the passage read, the mere fact that they read the passage and stood before the audience gives them spiritual strength and the next time the matter will be much easier for them. Great men and women are not made in a day. It is little by little. Staunch Christian workers must have time to be developed from the weak and young converts.

Let the leader call upon the ones that are the most inefficient in praying in public. The timid members who are young in the Lord will not pray, the chances are, when volunteers are called for. But when asked to lead in prayer they gladly do so, until finally they become able to volunteer to lead in prayer. The same often times is the case with testifying. Children and many others will refrain from speaking for Jesus when others are present who are more able to testify well. But if called upon for a word they will soon be able to testify as well as any others. If they are not asked to testify and to pray and even to conduct the services within a short time they will be backslidden. Otherwise they will grow in grace and become strong Christians.

Get the prayermeeting started and keep it going. Get some young person that is a good leader of the other enthusiastic over the matter and then the problem is solved. Within a short time development is easily seen in those who attend such a prayermeeting. The weakest become bold and able to speak well for the Lord. One of the richest services at our local church at present is our young people's prayermeeting. God never fails to meet with us and our young people are growing in grace.

HOLTVILLE, CAL.

Nazarene  
Young People's Societies

## CHRISTIAN LIFE SERIES

## Pitfalls to be Avoided—Pride

FOR MAY THIRTEENTH

B. W. MILLER, M. A., S. T. M.

- I. PRIDE IS A SIN. Prov. 21: 4.
- II. PRIDE IS HATEFUL TO GOD. Prov. 16: 5.
- III. PRIDE:
  1. Is forbidden. 1 Sam. 2: 3.
  2. Defiles a man. Mark 7: 20, 22.
  3. Hardens the mind. Dan. 5: 20.
- IV. PRIDE IS A CHARACTERISTIC OF:
  1. The devil. 1 Tim. 3: 6.
  2. The world. 1 John 2: 16.
  3. False teachers. 1 Tim. 6: 3, 4.
  4. The wicked. Rom. 1: 30.
- V. PRIDE LEADS MEN TO:
  1. Contempt and rejection of God's word. Jer. 43: 2.
  2. Wrath. Prov. 21: 24.
  3. Contention. Prov. 13: 10.
  4. Self-deception. Jer. 49: 16.
- VI. THE PROUD SHOULD BE:
  1. Resisted. Jas. 4: 6.
  2. Subdued. Isa. 13: 11.
  3. Abased. Dan. 4: 37 with Mat. 23: 12.
- VII. EXAMPLES OF PRIDE:
  1. Pharaoh. Neh. 9: 6.
  2. Israel. Isa. 28: 1.
  3. The scribes. Mark 12: 38, 39.
  4. Herod. Acts 12: 21-23.

"Be not wise in your own conceits."

Topics for discussion:

  1. Pride is a certain step toward destruction.
    - (1). It makes enemies.
    - (2). It destroys the spirit of "others."
    - (3). It saps spiritual vitality.
    - (4). It is contrary to the spirit and example of Jesus, who was always meek and lowly.
    - (5). It is contrary to the message of "in honor preferring one another."
    - (6). "Pride goeth before destruction and a haughty spirit before a fall."
  2. The life of Jesus and that of a proud person—a contrast.
    - (1). Jesus was the embodiment of humility; the proud are arrogant, flaunting their own selves and desiring their own ways.
    - (2). Jesus was pure in heart; the proud have a heart that is black with the destruction of pride.
    - (3). Jesus said love your enemies; the proud say love only those that love you, only those from whom you can expect something in return for your love.
    - (4). Jesus said "Not my will, but thine"; the proud have but one will and will not submit it to the will of God. They are haughty, highminded, wise in their own conceits, puffed up with vanity.

## SUNDAY SCHOOL LESSON REFERENCES

April 22. MOSES: LIBERATOR AND LAWGIVER.  
Lesson: Exodus 2: 1—19: 25; 32: 1—33: 23;  
Deut. 34: 1-8.

GOLDEN TEXT: Fear ye not, stand still, and see the salvation of the Lord.—Ex. 14: 13.  
Devotional Reading: Psalm 70: 1-5.

April 29. RUTH, THE FAITHFUL DAUGHTER.  
Lesson: The Book of Ruth.

GOLDEN TEXT: Thy people shall be my people, and thy God my God.—Ruth 1: 16.  
Devotional Reading: Psalm 91: 1-7.

May 6. SAMUEL: JUDGE AND PROPHET. Lesson: 1 Samuel 1: 1—4: 1; 7: 3—10: 27; 11: 12—13: 15; 15: 1—16: 13; 25: 1; 28: 3-20.

GOLDEN TEXT: Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you.—1 Sam. 12: 24.  
Devotional Reading: Psalm 33: 1-9.

May 13. DAVID, THE POET-KING. Lesson: 1 Samuel 16: 1—31: 13; 2 Sam. 1: 1—24: 25; 1 Kings 1: 1—2: 12.

GOLDEN TEXT: Surely goodness and mercy shall follow me all the days of my life.—Psalm 23: 6.  
Devotional Reading: Psalm 1.

3. Spiritual pride will lead to spiritual fall.

(1). The devil can make a Christian proud of his spiritual attainments—because he can pray better than others, testify better, work better for the Lord.

(2). Such pride will eat the very soul out of one, destroy all spiritual power and purity and fill one with sin and evil.

## Pitfalls to be Avoided—Selfishness

FOR MAY TWENTIETH

B. W. MILLER, M. A., S. T. M.

- I. CONTRARY TO THE LAW OF GOD. Matt. 22: 39; Jas. 2: 8.
  - II. THE EXAMPLE OF CHRIST CONDEMNS SELFISHNESS. John 4: 34.
  - III. GOD HATES SELFISHNESS. Mal. 1: 10.
  - IV. SELFISHNESS IS EXHIBITED IN:
    1. Being lovers of ourselves. 2 Tim. 3: 2.
    2. Pleasing ourselves. Rom. 15: 1.
    3. Seeking our own way. Phil. 2: 21.
    4. Seeking gain. Isa. 56: 11.
    5. Seeking undue precedence. Mat. 20: 21.
    6. Living to ourselves. 2 Cor. 5: 15.
    7. Serving God for reward. Mal. 1: 10.
    8. Doing our duty for reward. Mic. 3: 11.
  - V. SELFISHNESS:
    1. Is contrary to Christian love. 1 Cor. 13: 5.
    2. Is inconsistent with the communion of saints. Rom. 12: 4, 5.
    3. The love of Christ should move us to avoid selfishness. 2 Cor. 5: 14, 15.
    4. It is forbidden to saints. Phil. 2: 4.
    5. Christians are falsely accused of selfishness. Job 1: 9-11.
    6. Is characteristic of the last days. 2 Tim. 3: 1, 2.
  - VI. EXAMPLES OF SELFISHNESS:
    1. Cain. Gen. 4: 9.
    2. James and John. Mark 10: 37.
    3. The multitude. John 6: 26.
  - VII. GOD'S CHILDREN ARE FREE FROM SELFISHNESS. 1 Cor. 10: 33.
- Topics for discussion:
1. All sin is essentially selfishness.
    - (1). Lying is selfishness in that it withholds the truth for the sake of self.
    - (2). Evil speaking and backbiting and slander are selfish.
    - (3). Murder is selfishness; hate is selfishness.
    - (4). Sins of omission are sins of not doing what one should do because of a desire to please self.
  2. It is so easy to let self slip into one's actions.
    - (1). For personal gain; for personal pleasure; for honor; for ease; shirking the load.
    - (2). This destroys the power of losing one's life and thus saving it. It leads to self exaltation instead of self debasement. For its motive it has only self and those deeds not for the welfare of self are omitted.
  3. Not once was Jesus selfish.
    - (1). His birth was an emptying of self of glory and praise.
    - (2). He became human for our sakes.
    - (3). He suffered shame, ignominy, personal hatred and ease for us.
    - (4). He died that we might live.
    - (5). He healed and helped and saved those from whom He could receive no blessing in return.
    - (6). His life, His teachings, His death were an outpouring of self for the salvation of others.
  4. Are we willing to do as much for Him?
    - (1). Will we live for others? Help others? Teach others? Pray for others? Send others? Prefer others? Honor others? Praise others? Love others? All for the sake of Jesus? In the smallest deed? In matters where we ourselves are deserving of the honor and praise and reward?
    - (2). If we are unwilling to do this we shall be none of His.

## YOUNG PEOPLE'S SOCIETY, WRAY, COLO.

This society was organized during the revival meetings which were held here for four weeks. We have about twenty members and before we are through, with God's help and our mothers' prayers, we will have many more. We hold our meetings at our church in the good old-fashioned way.

In these meetings we sing songs, pray, read the Word of Jesus Christ, and testify. One testimony was, "I have only had salvation for two weeks, but they have been two of the happiest weeks that I have ever experienced. There is an old saying, that we get out of life what we put in it, so I am going to put as much of my time in Christian work as I can so that I may get all that Jesus Christ holds for me."

We are trying to help our pastor, T. C. Ethern, win the lost souls to God that their joy and peace may be as everlasting as ours.—Gretta Gentry, president.

## CHANGES IN THE MANUAL

By REV. GUSSE MORRIS

In a recent article in the HERALD by a brother minister on the subject of "Changes in the Manual," we noticed this suggested change: "Persons carrying insurance in oath-bound secret orders, but non-attendants on said society meetings should NOT be barred from church membership."

We believe in legislation changes, amendments and annulments only as they tend to bless and conserve our Zion, and only as they protect the individuality of our membership. Now if we should allow our membership to continue yoked with the unbelievers in the lodge just for the financial benefit derived therefrom, then we would be obliged to compromise on other lines. In the tobacco states the tobacco grower could apply for membership under the same ruling; he could say, "I grow tobacco, but do not use it myself"; the dealer in tobacco could say, "I sell it but do not use it myself." They would have the same right to membership in our church as the man that promotes the unholy, ungodly, blood-curdling oath-bound secret order of this country.

There is a legitimate plan for every man in business to pursue and there is also a legitimate insurance company for our church membership, namely, the Mutual Benefit Society. We have been preaching the doctrine of the Church of the Nazarene on the Eastern Oklahoma District for twelve years and in all our work we have never seen a single soul weep out into the experience of holiness until (if he was lodge bound) he was willing to sever his relationship with said order. We have on the other hand seen men walk the floor and wring their hands and cry out to God for a clean heart, who were oath bound, and testify that they could not get the blessing of holiness and remain a member of the lodge.

Nay, brother, we cannot let the bars down and let the wolf on the inside of the fold. If we do we will pay an awful toll. The Nazarene movement is what she is today because of the sweat, blood and sacrifice of those who have put their all into it and we must look well to the individual spirituality of our church. We have the biggest job this side of eternity. God will give us good, clean men and women to fill our ranks if we will continue to lift up the standard.

Let me say in conclusion that we will become a ~~him~~ and a byword to the nations round about when we begin to seek members instead of the complete salvation of men's souls, and we pray that at the close of our General Assembly articles three and seven on page twenty-six and twenty-seven will remain unchanged.

KINGSTON, OKLA.

## WORKING THE LAYMEN AND MANUAL SUGGESTIONS

By AMOS C. GRIFFIN

OUR ministry are a hard worked people endeavoring to carry a burden for a lost world, to preach convincing and convicting sermons and to act in the capacity of business and financial agent, of our local and general church. It seems that this is a foregone conclusion among the church in general that this must be.

There are good laymen getting lean in their souls from lack of some responsibility in the labors of the church, while good ministers are jeopardizing their deep spiritual life, as well as their talents, burdening themselves with the temporal things pertaining to the church which would be a blessing to faithful laymen.

I have known pastors to even feel that they must act as church treasurer. This practice undoubtedly places a pastor in position to receive an enormous amount of undue criticism, which could be avoided by using reliable laymen.

Inducements and opportunities should be offered the laity of our church in order to keep them properly interested in the local church work, without which we are running an incubator for hatching small undenominational missions where they can have the privilege of a part in the work.

Encouragement should be also given our laymen who are willing to launch out in the work of the church by the General church as well as the District and local branches.

That was a timely article in a recent issue of the HERALD of HOLINESS by brother O. F. Scott of Elwood protesting the practice carried out at some of our Assemblies just preceding our last General Assembly of allowing persons who had requested or been granted Ministers License to withdraw the request or cancel the action taken in order that they could become candidates for lay representatives to the General Assembly.

Referring to the minutes of the last General Assembly we find that the Manual Revision Committee

## THE PEOPLE'S FORUM

was composed of at least ninety-five per cent ministers, and this after an extended debate on the assembly floor led mainly by the lay delegates in order that by virtue of a large committee they would have some opportunity of having representation on this important committee. Shall we permit this condition to exist at the next General Assembly?

Memorials from several districts requesting that when a layman is elected District Secretary he become a member of the District Assembly by virtue of the office, were readily voted down in the committee room, but were afterwards adopted in the assembly session on a motion from the floor. Should we not use some of our able laymen in such places as the District Secretary, Treasurer, Board of Real Estate and Titles and other such offices and thus relieve the ministry of these temporal burdens in the Master's field of labor.

In a great many of our local churches we have licensed preachers who preach only occasionally during the year and depend upon temporal labor for their means of support, in fact, they only fill the place of a layman. In some cases we find that there are those among this class of ministers who have all the privileges of the District Assembly, as a pastor in charge.

This man who claims to be called of God into His work, receives a minister's license comes to the annual assembly, has entertainment for himself and wife, has a voice and vote on all subjects coming before the Assembly, while our faithful laymen who have labored in the local church and also in the capacity of a district official throughout the entire year, must needs be elected as a delegate by his local church in order to receive the privilege accorded the licensed preacher previously mentioned.

Let us go to our next General Assembly determined to rectify these errors. Let us be more stringent in renewing ministers licenses and be more liberal toward the faithful laymen who by their fidelity to God and to the church have proven that they are worthy to receive a prominent place in the church during their term of office.

We are all making a united effort for one general cause and purpose, why establish such strong lines of demarcation that we can only see the man who professes to be called into the ministry, regardless of the attitude he manifests toward the church with its leaders and governments. Why not advance and encourage every man regardless of the title or classification he may have in the church.

INDIANAPOLIS, IND.

## "SO MANY EVANGELISTS"

By J. A. WELLS

The above was the title of an editorial in a recent issue of the HERALD of HOLINESS that accords with my way of thinking.

I am a member of the Mississippi conference, Southern Methodist, but a reader of the HERALD of HOLINESS. I organized the first Church of the Nazarene in Mississippi, without withdrawing from the Methodist church, and I believe in and preach what the Nazarenes do; though have felt all along that God wanted me to remain in the Methodist fold. But to the editorial in question. God calls pastors and He calls evangelists, and I believe exactly as Dr. Chapman: "If you are about to quit the pastorate for any reason other than the clearest, most definite calling from God—don't." I have read just recently Dr. Charles I. Goodell's "Pastor-Evangelist" and Dr. Chas. E. Jefferson's "The Minister as a Shepherd," and they have re-fired my soul to continue the work that God called me to as a child: "The work of an evangelist." Not necessarily to be a regular evangelist, but to do the work of one, be an evangelist-pastor.

From the beginning of my pastorate in 1907 everywhere I've been scores of friends advise me to go into the regular traveling evangelistic work, and calls come for every month of the year, so that it is a sacrifice, in a sense, not to cut loose and go, but I have felt that I definitely received a call from God to "do the work of an evangelist" and be a pastor—be an evangelistic pastor—and until the "clearest and most definite call from God" comes I will remain in the ranks of the pastorate. It's a man size job to do the work of an evangelist and be a pastor all at the same time. I mean from a human stand point. It divides your energies and

strength; but, oh, what a glorious job! To see people genuinely converted, filled with the Holy Ghost, built up, become towers of strength in the church and community, all under your pastorate; to have your closest official and personal friends to say "we want you to hold our meeting and we will stand by you." I believe we need evangelists, but I believe we have too many for the number of evangelistic pastors we have. I want the evangelist to help me, but I have a holy ambition to see sinners come home to God all along through the year—to see revivals break out at the regular services—and this will be the case when pastors are willing to pay the price, and the pastor who does this work, under God, is the most tenderly loved individual in the world! How I long to be an evangelistic pastor—a ministering shepherd—feeding the flock and keeping them in the fold! Pray for me, HERALD readers!

I am co-pastor here in McComb, Miss., with our good Brother E. F. Tate, pastor of the Church of the Nazarene. Our work is in opposite parts of town and we meet up very seldom, but we love each other and work together and expect to sit down at the marriage supper together.

## THE EVANGELIST AND THE PASTOR

We have said repeatedly that the Church of the Nazarene is getting too many evangelists. It is a well known fact that from many view points the work of a pastor is much more difficult than that of an evangelist, hence, many of our pastors are not willing to endure the many difficult problems that come daily in the life of a pastor, but are entering into the evangelistic field. The writer well knows, and so does every evangelist, that it is easier to hold a revival of two or three weeks, get a good offering, and move on to some other place, and thus escape the trials and difficult problems that go with the work of a pastor. Having spent fifteen years as an evangelist, and ten as a pastor, I speak from personal knowledge. I am now in the evangelistic field, God is blessing my labors, sinners are being saved and believers are getting sanctified, but every day we are made to see and feel the need of more good Holy Ghost filled pastors that will stand by the gospel of full salvation from all sin by a two-fold work of grace. As I look matters in the face, and know that I have a sanctified wife and a sanctified daughter that are of untold value to me as a pastor, and who are willing to endure hardness as good soldiers of Jesus Christ for the lost, I feel led to believe that our place is in the pastoral work, and should any church desire to give us a call as their pastor, I will consider a call to this field of labor. For reference, I refer you to Rev. E. O. Chalfant, and Rev. H. L. Kinzie, District Superintendents, of Illinois and Iowa. My address is found among the evangelists.

REV. J. H. VANCE.

## TITHING

I have been a Nazarene less than four years and during that time have greatly enjoyed every article written by our beloved brother, B. F. Haynes. The article "Why this Silence?" lies before me. One thing that has impressed itself upon me, during the last few months of financial depression in many parts, is that we should make tithing obligatory. Tithers claim it is a good business investment and any close student of the Bible must recognize that God has a definite plan. 1 Cor. 16: 2. Some may say that the New Testament does not command the tithe to be given but the only thing that Jesus commended the Pharisees for doing was their tithing the little packages of herbs that they laid aside in the fall for medicinal purposes. Luke 11: 42. I am sure that the converts from our altars will not hold back from affiliating with us because of this question. The only ones that might be hindered are those received by letter from other denominations. When we read our church manual on church membership and general rules we find we are to avoid reading secular papers on the Lord's Day. Now is not tithing a weightier matter? I understand that some of our pastors do require tithing of the candidate for membership. I have noticed that the tithers are generally the real backbone of the church in visiting, prayer and all church life. This being true, please just imagine a church with every member a tither. If we sow bountifully shall we not reap bountifully?

We enjoy reading reports of churches and revivals but would it not be more appropriate to have these reports come from the church reporter than the pastor?—E. E. Cady, Cal.

"We love the HERALD of HOLINESS as no other paper. Thank God for its contributors everywhere."—J. E. T.



## THE SIXTH ANNUAL ASSEMBLY AND FIRST ANNUAL MEETING OF THE MISSIONARY COUNCIL OF CHINA

By REV. H. F. REYNOLDS, General Superintendent



CHINESE EVANGELISTS, LOCAL PREACHERS AND TEACHERS AT THE ASSEMBLY IN TAIMINGFU, DECEMBER, 1922

THE assembly was held at Taimingfu, December 20, 1922, to January 1, 1923. Our Chinese work was not sufficiently advanced in church organization to be made a Chinese missionary district, however the principles of our new policy were observed. Our missionary field being wholly in the interior makes it very difficult to carry on the work. Before the assembly Mrs. Reynolds and the writer, with Superintendent Kiehn, visited the entire field, holding revival services. The more advanced and established converts we organized into baptized Christian classes and the others into probationary and inquirers' classes.

We carried on evangelistic services together with the district and mission council work. There were seventeen missionaries present, Mrs. Reynolds (representing the W. M. S.) and the chairman making nineteen in the mission council.

A mission council was set in order, the district was organized, and its work will be carried on by the mission council. Rev. A. J. Smith was appointed president and treasurer, and Rev. F. C. Sutherland, secretary.

The statistical secretary reported five regular mission stations and four outstations, about five hundred Chinese Christians, and 625 Sunday school scholars in eight organized Sunday schools; six churches and chapels, four modern and three modernized Chinese houses for missionaries, seventeen foreign missionaries, eleven evangelists, seven Bible women, twelve grade schools with about three hundred students, one small hospital, one American doctor, one Chinese doctor, one American nurse, two Chinese women nurses, two men nurses, sixteen grade school teachers and eight students in training. We have church property valued at \$81,000, with only a small indebtedness.

The Lord was pleased to graciously pour out His Spirit upon all of the religious services. The missionaries were greatly blessed and encouraged to press on in their great undertakings, and the Chinese evangelists, pastors, Bible women and farmer-preachers went back to their work with new zeal and determination to press on.

The missionaries from the other stations, together with the chairman and wife, were most royally entertained in the homes of the missionaries residing at Taimingfu, and ample arrangements were made for the bodily comfort of the Chinese representatives.

Mrs. Reynolds and our missionaries were able to organize several Woman's Missionary Societies and also to arrange for a district missionary society, with Mrs. R. G. Fitz as president.

Let us continue to pray for our missionaries and this needy field.

### JAPANESE DISTRICT ASSEMBLY

By REV. H. F. REYNOLDS, General Superintendent.

IN keeping with the desire of the General Board of Foreign Missions it was the privilege of the writer to organize and preside at the first assembly of the Japanese Missionary District held at Kyoto, November 1 to 9, 1922. By invitation all our meetings were held in the Kamycho church, Rev. I Isayama, pastor. This was not a large gathering, as may be seen by the picture herewith, but it was duly organized in keeping with our foreign policy, and the business was conducted in harmony with our Manual.

Why did so small an assembly require so much time? One reason was that in connection with the assembly we had a three-day holiness convention, and another was that all the business of the assembly had to be carried on through an interpreter. Our policy and Manual had to be explained as we proceeded with the business, and we had to have the minutes of the Japanese secretaries translated into English.

The writer and Mrs. Reynolds visited each of the churches and organized the same, so our assembly was a delegated body. We had present three American missionaries, Mrs. Reynolds representing our Woman's Missionary Societies, the chairman and thirty-three Japanese members of the assembly.

Statistical reports show that there are in the district five churches and about five hundred church members, about twenty Sunday schools with fifteen hundred scholars. We have one church build-

ing and one parsonage, value \$8,000, free from indebtedness. Each of our churches has a Japanese pastor. Rev. J. I. Nagamatsu is District Superintendent, Rev. Hiroshi Kitagawa is president of our training school and Rev. Isayama is pastor of our church in Kyoto.

Under our policy the Japanese Mission District controls such property as they may have purchased or as may have been given to them by the General Board. The mission council has charge of our training school, of the Gojo mission in Kyoto, and of all other missionary work that has not been given over to the Japanese district assembly. Mrs. I. B. Staples is president and treasurer of the mission council, Miss Bertha Karns is secretary, Mrs. Staples is assembly evangelist and also matron of our training school.

The devotional services and the convention were times of spiritual blessing from God and were very fruitful. The entertainment was nicely handled. The Americans were generously entertained in the home of Sister Karns, and the Japanese members were entertained in connection with Brother Isayama's home and church.

Mrs. Reynolds perfected arrangements with the women of the district for a Woman's Missionary Society, with Mrs. Nagamatsu as president. They assured Mrs. Reynolds that they would organize the women of their several churches.

The District Superintendent anticipates attending the General Assembly. Rev. Isayama is the alternate. Let us pray that God may greatly bless this the first organized foreign missionary district of the Church of the Nazarene.

### RESTORED BY PRAYER

When the son of a wealthy Christian in Liu Chow, in southernmost China, was captured by brigands and held for ransom, the father was in such despair that he thought of consulting "witch doctors." But the local Christians persuaded him to try prayer instead. Each night a group of Christians met to pray for the release of the boy. The pirates had him bound upon a ship, anchored out in the strait a long way from land, and kept him lashed to the mast all night while they slept. After two weeks, one night they left him unbound but warned him that the next day would be his last. The boy then resolved on desperate measures. Thinking it better to drown than to be shot by the pirates, he jumped into the water. His hand fell on to a rope. He pulled himself along it to its end and there was a little dory at his service. In this he made his way to safety and stood before his father as the living answer to his prayer.—MISSIONARY REVIEW.



MEMBERS OF THE JAPANESE DISTRICT ASSEMBLY, KYOTO, JAPAN. DR. AND MRS. REYNOLDS IN CENTER

### DR. CARRADINE COMING BACK

*Dr. Goodwin visits Dr. Carradine in Fort Scott, Kas.*

The many friends of Dr. Carradine, the well known evangelist for many years, will be glad to know of his present condition and the possibilities of the future. As the writer was visiting in Fort Scott to dedicate our new church there, it was my unbounded joy to learn that Rev. B. Carradine, D. D., was living at the private home of Mrs. Della G. Strong. Arrangements were made at once for a visit with Dr. Carradine on last Saturday.

This beautiful home is situated in a most ideal residential section of Fort Scott, Kas. It is a large brick building, worth doubtless more than \$40,000, which was secured by Sister Strong as a home for the aged. Sister Strong is a member of our church in Fort Scott and a woman of rare qualities and abilities. She has marvelous faith in God and a very tender, compassionate heart to make the closing days of aged people the most pleasant. I fully believe that this home has a most useful future in its purpose to care for and make happy God's chosen people in their declining years. As I came near this magnificent building and beautiful grounds I was led to exclaim, "What hath God wrought in a few brief years, and how wonderful His works in deep mysteries!"

As Sister Strong ushered me into Dr. Carradine's room he arose so kindly, with his dignified smile and gentlemanly bearing, and greeted me with extended hand. He knew my face at once and remembered where he saw me last. While he has grown aged with the passing years and his hair has become as white as snow, he still retains his beautiful, erect form and kindly manners. He retains his refined habits of personal appearance and seems very happy indeed. In the conversation which followed he told me so clearly his own personal experience, how he was sanctified and called to the ministry, in the same interesting manner as I have heard him relate it in the pulpit. As the tears came to his eyes he exclaimed, "And the divine presence has never left me."

Our dear Dr. Carradine has suffered from a severe accident received while in Seattle, Wash., a few years ago. But it will be glad news to his many friends that this great and good man seems to be rapidly coming back again to some measure of his former strength. There has been a very marked improvement in the last few months, and he now seems to be gaining physical vigor with every passing week.

After a pleasant time in his room we were together in one of the hotels in the city, where we spent a most lovely hour at the dinner table. He inquired about the friends and co-workers of other years and I remarked to him, "Doctor, you are surely coming back," and he laughingly said, "Yes, I am, and I am back again." After this pleasant meal we went out on the streets, where he did some shopping in several stores. His step is still light and quick and his mind retains the former humor and wit which have characterized this great preacher in Zion. He seemed greatly refreshed as we returned to his room and expressed in his gentlemanly manner his sincere appreciation for the hours we enjoyed together.

He has been busy in these last weeks and months writing books. He has a number of books already well arranged, waiting for some typist to put them in shape. He has one book written on "The Definition of Sin"; another on "The Women of the Bible"; and another on "The Herods of the Bible," also several others which interested me very much. Dr. Carradine seems so anxious to get back into the field and help push this gracious gospel of full salvation to the ends of the earth. The sweet blessing of heaven is upon his soul, and I have never enjoyed a more pleasant day than this one with Dr. Carradine.

The writer would not be surprised if Dr. Carradine came back to the pulpit with a measure of his former vigor. If this could be possible would it not be one of the great marvels of this age, and would it not be a great blessing to our holy cause? Let us all pray for this great man of God, who swung across the country with a blazing message of full salvation, creating a glorious light in which many are walking in blessed victory at this present time. Should any of his friends, out of the kindness of their hearts, want to remember this great and good man they can do so by writing the Christian Witness Company, Chicago, or Mrs. Della G. Strong, Fort Scott, Kas.

J. W. GOODWIN.

### GEORGIA DISTRICT PREACHER'S MEETING

The preachers of the Georgia District and the members of the Advisory Board were called together, April 3, by the District Superintendent, Rev. W. R. Hanson. The meeting was held with First Church of the Nazarene, Macon, Georgia. This church, which is the youngest on the district, is certainly a wide-awake church and one of the most promising on the district. Rev. G. L. Irwin, the consecrated pastor, is doing well and is loved by his people. The preachers and delegates were delightfully entertained by the Nazarenes of Macon. The business sessions were very hopeful. We believe our preachers are more encouraged to press the battle for God and holiness than ever before. Each one manifested a burning desire to take the field for the Lord. Papers were presented on the following subjects: "Finances," "Tithing," "Missions," and "Organized Holiness." Those who brought messages in preaching were Rev. A. B. Anderson, Rev. W. E. Melton, Rev. Nina Dean, Rev. Olive Rife, and Rev. H. J. Eason. The mission board voted to buy two tents to be used exclusively in new fields during the coming season. Rev. H. L. Parrish was elected District Tithing Secretary. He is to be assisted by a local secretary in each congregation in promoting tithing over the district. The field is truly white unto harvest in Georgia and we are expecting great things in spite of sin and Satan.

H. J. EASON, Reporter.

### WASHINGTON-PHILADELPHIA DISTRICT ASSEMBLY

The Sixteenth Assembly of the Washington-Philadelphia District convened in the Lansdale, Pa., church, April 3-8, Dr. R. T. Williams presiding. Everyone seemed to be highly pleased with the entertainment that the local church gave. There was a good representation of ministers and delegates from the various churches and they seemed to be agreed that this was the most spiritual and profitable assembly yet held. The session was marked by the most blessed unity of spirit and the business sessions had the stamp of holiness upon them.

The reports of the District Treasurer and of the District Missionary Treasurer showed blessing and success along financial lines, our offerings to missions having exceeded last year's giving.

Rev. John N. Nielson was elected District Superintendent. The assembly gave its vote of thanks to Rev. J. T. Maybury, retiring Superintendent for his faithful service during nine years past and pledged its prayers and support to the new Superintendent, who immediately enters upon the duties of his office. Brother Nielson has the prayers and esteem of the preachers and churches of the District and is qualified to succeed in the Superintendency of this great district of eleven millions souls.

There were a number of visitors present who represented the various interests of our church. We first speak of Dr. R. T. Williams who so well represents the general church. Our appreciation of his presence, his counsel and his ministry cannot be told in cold type. We do thank God for our safe, sane, and spiritual leaders and love them with a growing affection. Dr. Williams very touchingly presented the Publishing House situation and we were made to feel that we could never do without this great institution of our church. Five Hundred Dollars was pledged by individuals and every church is going to join in giving to the special offering on the third Sunday in May. We are in for it heart and hand.

Rev. E. J. Fleming was a welcome visitor with us. Ministerial Relief was presented by him in a very acceptable way and we made it one of the items of our budget. We believe in it and are back of it.

Rev. W. E. Riley, of New York District came in for one day to present Church Extension. We praise God for this great branch of our church and have it in the budget also.

The Educational Anniversary was in charge of the committee on Education and President J. F. Shields and Business Manager Brother Siefarth spoke in behalf of Eastern Nazarene College. We are glad for the success this school is having both spiritually and financially. Looks very much like "Victory Ahead" to us. These brethren have worked hard and sacrificed for the institution but not without results. The college is in our budget and a number of churches and individuals are giving Individual Endowments besides.

It was a great delight to have Rev. W. A. Eckel from Japan and Rev. L. C. Osborn from China with us. Miss Cove also was present and looked after the interests of the Woman's Auxiliary Work, holding sessions Tuesday and Saturday afternoons. The Auxiliary was better organized and is in fine shape to do business for God this year. Mrs. J. A. Ward of Darby, Pa., was re-elected president. Brother Osborn spoke on China to the delight of all Tuesday

afternoon. The Missionary Anniversary was held Sunday afternoon in charge of the District Board of Foreign Missions. Brother Osborn spoke for a few moments and then Brother Eckel sang a Japanese song in a Japanese way and gave a very interesting address on Missions.

The anniversary is over and the missionaries are gone but—the end is not yet. Information and inspiration were given that will bear fruit throughout the year.

The evening services were evangelistic and were a great blessing. Dr. Williams preached three evenings and Sunday morning. Rev. A. A. Price who came to us from the Pilgrim Holiness church at this assembly preached the opening sermon. Rev. E. J. Fleming and Rev. W. A. Eckel preached once each. Pulpits of other denominations were filled with our preachers on Sunday. Osborn and Eckel, missionaries gave missionary addresses in other churches also.

The assembly closed with seven souls seeking the Lord. We are praising Him for this, the best assembly yet, and are looking forward to next year when we shall (D. V.) meet in Baltimore.

W. D. SUELOS, Reporter.

### CENTRAL NAZARENE COLLEGE

Brother Gaar's meeting at Central Nazarene College was a great success. He was not a stranger here. He served this church as pastor for four years and is loved here. He is a great biblical preacher. He does not abuse the people, but his messages are about as close as any minister's preaching in our movement. In fact, I have never heard it just as searching. He feeds the church and he gets the people to praying. He not only talks about praying, but he prays. I have been in school work for fifteen years and I have been in many kinds of revivals, but I never was in a revival just like this one. It was altogether different.

Many who were saved and sanctified found their heart's desire away from the public altar. In dormitories and homes around the campus, were altars made by hungry people. Students were saved and would go after other students whether they were at church or not at that particular time. Boys were pulled from their beds at mid-night and prayed with until the early morning hours. Prayer meetings were held all over the college community by students and always with good results. Several students were called to the ministry.

Our crowds were large. The evangelist was given two hundred dollars and we all felt that the revival was well worth the money.

Horace Mann once stood up and said that Christian Education was worth fifty thousand dollars to any boy or girl. An old gentleman said that was too high an estimate to place on Education. Mr. Mann said, "No, not if it is my boy or girl!"

No place like our holiness school where boys and girls can find help to get to Jesus Christ. No substitute here.

Commencement exercises begin at Central Nazarene College, April 29th. Rev. A. P. Gouthey will deliver the baccalaureate sermon on above date. He will also give us several days for revival and lecture work. Would appreciate our friends visiting us at this time, April 29th-May 20th.

A. S. LONDON.

### DALLAS DISTRICT

Another great victory has been realized in the securing of good church property at Orange. Our church has bought the old Presbyterian church and parsonage (rather the Presbyterians gave us the buildings, worth four thousand dollars and sold us the lot at a reasonable price) located one block from the court house square. We have been praying for a larger and permanent place of worship for these months, as the church has been cramped in a small mission hall and the pastor living in small upstairs apartments. Now he will be in a nice five-room parsonage, with all conveniences, with a church building that will seat four hundred people. Now that little band of heroes of faith have a chance to grow; surely the Lord gives us "houses that we builded not." Pastor King is proving to be God's man for this important place.

Pastor Nelson writes me that the Lufkin church and parsonage are being treated to a new coat of paint and the parsonage being finished inside with paper, stain and varnish. The scourge of "flu" being over the church services are greatly improving.

Cofscana has bought a good piano for their mission church. Paynes Chapel is enjoying a new tabernacle church just completed a few weeks ago. The newly organized church at Beaumont have arrangements for the building of a tabernacle church which they hope to occupy in a short time. Rev. J. L. Spencer has been appointed pastor.

These material improvements are encouraging, but better still is the spiritual blessings attending our church work.

Rev. J. E. Threadgill has been in a two-weeks' meeting with the Mexia Mission with good results. Brother Gafford and local workers are continuing the meeting with prospects for a regularly organized church in the near future.

Evangelist C. E. Roberts and wife are in the beginning of what promises to be a great meeting with the Dallas church. Pastor Waddle and local workers had the meeting started when the evangelists came, and already the altar services are fruitful.

Many of our pastors are reporting souls in the fountain at their regular services. I was with the Valdosta and Ash Grove churches lately and approved an arrangement by which Sister Lettie Moore will be relieved of the Ash Grove appointment in order to serve the Valdosta church. Brother H. A. Gregory will serve Ash Grove in connection with his church at McKinney.

Our co-operative crop plan is taking on encouraging interest; I have reports totaling about fifty acres of cotton to be planted for the church work. Let others fall in line and make it one hundred.

Let all our pastors take notice of the District Campmeeting date August 2 to 12, at Peniel. We had a great meeting last year, and indications are that we will have a greater this year; we will have a strong team of workers, in addition to our pastors and workers of the District. We are expecting that most of them will be on hand for this annual feast.

P. L. PIERCE, Superintendent.

#### KENTUCKY PREACHERS MEETINGS

The preachers meeting, April 3 to 8, which convened at Lexington, Ky., was a source of much blessing, encouragement, and of untold value. Many papers of value were read and discussions of much interest followed. Through the holy zeal and wise counsel of our beloved Superintendent, Rev. J. W. Montgomery, plans to keep five or six tents going in Kentucky are being made, from which efforts we expect to organize many Churches of the Nazarene, where there will be centers of holy fire where men may learn of the old time way.

Perhaps the most interesting event to Brother and Sister Montgomery during the meeting, was a big seven pound girl coming to bless their home. Brother and Sister Montgomery think this is the finest girl in Kentucky.

Our dear Dr. Goodwin, General Superintendent, was with us during the meeting. His messages and talks were of much interest and I am sure none of us will be the same again. May the dews of heaven be upon him.

Brother Cassidy, pastor of Lexington, and his people entertained us royally and at the last service Dr. Goodwin raised \$700.00 to free Lexington church from debt, at which time the glory of God was on.

When you bow your knees to the God of our fathers, please remember old Kentucky. By the grace of God we expect this to be the greatest year in the history of the work of the Church of the Nazarene in old Kentucky.

ELWOOD TAYLOR, Reporter.

#### SAN ANTONIO DISTRICT

Since our last report, we have been on the go. We have been with the Ballinger, Coleman, Goldthwaite, Pearl, County Line, Temple, Waco, Austin, Live Oak and San Antonio churches.

God has been giving many of our churches precious victories. We were privileged to have with us at three points on the District, Rev. Bona Fleming, and I wish to say that he is a great preacher and revivalist. He was with the Austin, Temple, and Ballinger churches. At Temple they received a fine class of members and the last place being the Ballinger church, the last day of the meeting the pastor received a class of eighteen into the church. God bless Brother Fleming. He is one of our greatest evangelists.

Since our last report we have organized two new churches on the District, Prospect Hill church, San Antonio, and the second Church of the Nazarene, Austin, Texas. Rev. N. E. Tyler has been called as the pastor for the Prospect Hill church, and Rev. Sam Bozarth for the second church at Austin. We are having some real battles on the District this year, but the Lord is helping us and we feel that He will give us a great victory. We are planning several revivals in new fields, and are praying that the Lord will help us to dig out some six or eight new churches this year. We feel that the time has come when we must evangelize the San Antonio District, and plant churches in every town and city on the District. In the larger cities we should have several churches. A city of one hundred and fifty or two hundred thousand should have six or eight churches. And a city of forty or fifty thousand should have more than one church. We notice in the towns and cities over the country the Methodists and the Baptists have as high as twelve or fifteen churches each, and in the small towns they have two

## One Hundred Thousand Dollars

ONE YEAR AGO we commenced the campaign to raise ONE HUNDRED THOUSAND DOLLARS to pay the debt of our Publishing House. It has been, in many respects, one of the most strenuous years we have ever known. Thousands of letters have been received and answered regarding the Publishing House and its financial problems. I think our people generally understand the reason for this large debt; and I feel confident that our statements in the paper from time to time have encouraged our people greatly by giving them to know that through the reorganization of the Publishing House we are confident that with the debt paid we shall be able to operate on a self-supporting basis. This assurance in itself has made hundreds of our people feel like sacrificing even beyond their limit in order to pay the debt and give the Publishing House an opportunity to do the work that it is so well equipped to do.

### One Year Ago

One year ago the actual debt of the Publishing House was \$104,515.74. Since then the debt has been reduced until at this writing it amounts to \$41,351.93. We have been able to pay the sum of \$63,163.81. We feel this is a most wonderful record and a source of much encouragement and an indication that God hears and answers prayer. Bless His name!

### Our Present Problem

Our present problem is to secure \$41,351.93, which amount will pay every cent of debt against the Publishing House. The unpaid subscriptions, according to our records, will almost cover this amount; and with the additional pledges and contributions to be received the next few weeks we hope to have the whole amount.

### May Twentieth

May twentieth is the day fixed by the General Superintendents and the Committee on Reorganization for the final collection of pledges and contributions to pay the balance of the debt. This means that we have about five weeks left in which to pray and work in order to get the sum of \$41,351.93. It is a gigantic task, and can only be accomplished if each one of us will do his best. May we urge you to make it a matter of daily prayer. IN UNITED FAITH AND PRAYER THERE IS VICTORY.

### Appreciation

We wish to assure you that we are not unmindful of the fact that hundreds of our dear people are toiling and sacrificing in order to help us in this emergency, and it is our sincere desire to be as conscientious as possible in handling these sacred funds. We are endeavoring to eliminate every possible item of expense, and we believe that under the blessing of the Lord we shall be able to get our Publishing House affairs into a condition that will not only be commendable, but will assure us of success; and we sincerely hope that never again will it be necessary to ask our people to sacrifice as they have been called upon to do recently in order to pay a debt against the Publishing House. Will you therefore earnestly strive with us to liquidate the entire debt of \$41,351.93 by MAY TWENTIETH?

E. G. ANDERSON, Treasurer.

Fill out plainly and send with remittance.

## VICTORY CAMPAIGN

### NAZARENE PUBLISHING HOUSE

E. G. ANDERSON, Treas., 2905 Troost Ave., Kansas City, Mo.

As my part in the campaign to raise the remaining \$41,351.93 of the \$100,000.00 for the Nazarene Publishing House, I subscribe the following:

Pledge \$..... Payable .....

Name .....

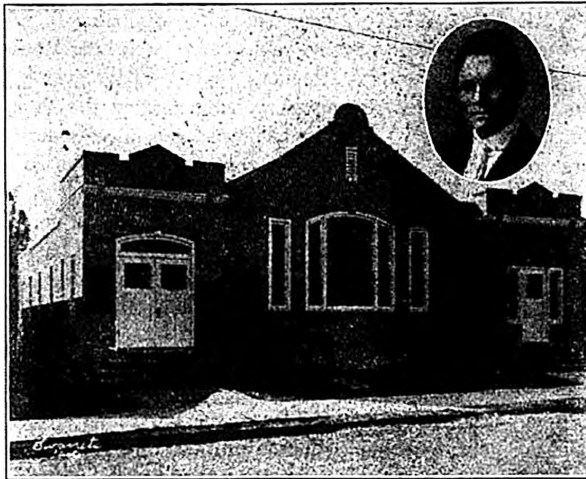
Address .....

Date ..... Church ..... District .....

## Church of the Nazarene, Santa Rosa, Calif.

Rev. W. L. Fear came to Santa Rosa in 1919, when there were but eighteen members in the church. Under God's blessing the church has grown to sixty-four in membership, including ten probationers. Our Sunday school outgrew our old quarters, so we have enlarged the church by building on two side wings, dividing them into class rooms with accordion doors, which fold back, giving us a seating capacity of three hundred when needed. The evening of March 18th closed a good meeting with Dr. Henricks and the Aeolian Quartet, in which forty-five were saved and many more helped and blessed.

The church was dedicated the afternoon of the last day of the meetings. District Superintendent Gibson and Rev. Donnell Smith were with us afternoon and evening. At the Dedication service the offering for the new church amounted to \$899.50, bringing



ENLARGED CHURCH AND PASTOR W. L. FEAR

the total up to \$4744.00, leaving a deficit of only \$556.00, which we expect to reduce speedily. A cash offering was taken for the workers and a love offering of \$50.00 was given the pastor.—Reporter.



## Emancipation!

THE WORD Emancipation should strike a responsive chord in the soul of every true Christian. How much that word means to every one who has been freed from the shackles of sin and liberated from the chains of evil habits. We need not strain the imagination to draw a parallel in connection with the needs of the Publishing House. From money already received as a result of the Victory Campaign and by practicing the strictest economy in conducting our business we have been able to pay something over \$60,000.00 on our indebtedness. Those conversant with the situation feel that this is remarkable. Now, wouldn't it be a pity to leave the balance of \$40,000.00 as an impediment to further progress and as a dead weight to pull the Publishing House under? We must finish the job! We are assured that with the entire debt lifted, the Publishing House can pay its own way and operate on a self-supporting basis. But it must be unincumbered with debt, which acts as a deadly viper, sapping its vitality and draining its very blood. We are in sight of victory! Let us make one more tremendous effort! Let us all put our shoulders to the wheel and boost the Publishing House clear out of the ruts of debt. Then the "full gospel by means of the printed page" may be sent forth to the ends of the earth. May 20th is the day set for finishing the job and bringing in the last penny of the balance. Exact figures are given elsewhere in this issue. Be sure to read the article by Rev. E. G. Anderson, Treasurer of the Finance Committee.

MAY 20TH—VICTORY DAY

or three each, and they are all doing the work. The truth is that in the towns and cities where we have churches, we are only reaching the people near us. If we are on the north side we never touch the south side, and if the south we never touch the north.

The writer and Rev. H. G. Land and his son, Herbert, are now engaged in a revival under a tent in the City of Gatesville and we hope to be able to organize a church before we leave. More later.

E. W. WELLS, Superintendent.

### NEW BUILDING AT TREVECCA COLLEGE

The Faculty, student body, members of the Board of Trustees, and friends of the institution, assembled at eight o'clock on the Trevecca Campus to break ground for the new building. The program included music by the Trevecca band, invocation by Prof. S. W. Strickland, song by the ladies quartette, short addresses by Mr. John T. Benson, President of the Board, Mr. Tim H. Moore, Secretary of the Board, and Dr. C. E. Hardy, President of the College.

The President of the Board, in his address, expressed his pleasure in assisting in the ceremony of breaking ground for another building on the Trevecca Campus. He said that he was delighted to learn that on yesterday the faculty and student body subscribed \$2,200.00 towards the fund, and urged everybody present to see that the entire amount was raised speedily. He pledged himself to do all he possibly could, and said that he thought with the good start the funds ought to be secured without much trouble.

Dr. Moore, Secretary of the Board of Trustees, said he was glad to be present, but thought it was not a time for speech-making but rather for "digging in the earth."

Dr. C. E. Hardy referred to the opening of the school originally in Nashville by J. C. McClurkan, and paid a very high tribute to Brother McClurkan. Said the school outgrew its quarters on Fourth Avenue and was moved to its present location at the Warner Place, Gallatin Road. He mentioned the fact that while they were preparing the buildings for the first opening here that Brother McClurkan asked him to drive him home in his car as he was sick. The day set for the opening Brother McClurkan died. Dr. Hardy in his opening words referred to the message in Exodus where God spoke to Moses and told him to "go forward." Said that was the motto of Trevecca, and that the future was bright.

The new building when completed, will include class rooms for college work, a magnificent auditorium seating seven hundred, dining room, laboratories, music studios, practice rooms, and will be thoroughly modern in every respect.

R. J. KELLEY, Vice President.

### Among the Churches

#### ABERDEEN, WASH.

—We are glad to report victory at Aberdeen. About five months ago we organized with eight members. We now have fourteen members and our crowds are increasing. Last night our cottage prayermeeting had the largest crowd yet with twenty-five present and three seekers. We expect to begin a revival May 6 with Sister Louise Pinnell of Salem, Ore., evangelist. Please pray for us as we are in the midst of holiness fighters.—H. J. Pontius, pastor. MEXICO, MO.

—It is truly wonderful how God is blessing the work at this place under conditions and the opposition we have. We are getting along just fine; occasionally we have seekers at our altars and some happy finders. All the praise and glory belong to God. We have some as true Nazarenes here as you will find anywhere. We are planning to begin our spring revival next month. We are praying and trusting God for a mighty outpouring of the Holy Spirit and a great ingathering of souls into His kingdom. We have a hard fight but our God is able. Almost everybody here belongs to church but few have salvation. Brethren, pray for us.—C. C. Sellards, pastor. PEORIA, ARIZ.

—We have just recently had a splendid revival meeting. Not in great numbers of conversion and sanctification, although there were a few, but great in blessing and encouragement for the church. Dr. Goodwin was the evangelist. He did some of the greatest preaching I ever heard. We all love him dearly and appreciate his ministry among us. We gave him a nice offering. Pray for us.—G. M. Akin and wife, pastors. OSAGE, OKLA.

—We have just closed a good meeting with Evangelist Lee L. Hamric, and he is a good one. God blessed us and we had a fine meeting. Several



prayed through and the church was blessed. Brother Hamric is a great man of God and knows how to preach and let the gospel plow down deep. A good offering was given for the evangelist and a good "pounding" for the pastor. We are going on and God is blessing us and we have some of the best people in the world. Brother J. A. Sison did the singing and he truly knows how to sing. Pray for us.—Tommie Hayes, pastor.

#### AUSTIN, TEXAS.

—Great day at First Church Sunday. Our pastor, Rev. I. L. Flynn, preached a spiritual and inspiring sermon at morning service. Church was well filled at night. Almost doubled amount money raised during the same period last year.—Eunice Spruce, secretary.

#### CHESTER, W. VA.

—Splendid revival just closed with Rev. Earl Dulaney of Ashland, Ky., as the evangelist. God blessed us in a marvelous way. About forty prayed through to victory. Brother Dulaney is a young man with unusual ability, and puts his whole soul and heart into his messages. He won the hearts of the people with his sympathetic way in his presentation of the truth. Finances came easily! A love offering of \$116.00 was made up for the pastor on the closing night. The pastor took seven young people into the church. The outlook for the Chester church is good. Miss Marjorie Thompson of the Newell Nazarene church presided at the piano and did some special singing, besides others who sang some special songs.—B. H. Pocock, pastor.

#### KANSAS CITY, MO., GRACE CHURCH.

—This church was organized last August by the present pastor, Rev. Jos. N. Speakes, under the direction of the District Superintendent. Rev. E. J. Fleming accepted the pastorate and served efficiently and acceptably until the first of January. But feeling that he could not give the work the time and attention that he felt it deserved he resigned, to the sad regret of all the members. We all wanted so much to have him remain. After this the pastorate was offered the present incumbent, which he agreed to accept if he might appoint an assistant. Miss Nettie Neff, a member of First Church was given the place and has served faithfully and efficiently, as far as her health and other work would permit. In February the church building which was being rented from the Odd Fellows lodge was purchased for \$5000. A lovely chapel is being made of it, some \$600 being spent on repairs, painting and remodeling. It is well located in a good residential section of the city, but a few blocks from the Montgomery Ward and the National Cloak Co., establishments, thus giving a good working class of people to draw from. The attendance is increasing, and the Sunday school growing right along. The building is being fitted quite nicely for Sunday school purposes. And best of all a constant revival is maintained, there scarcely being a Sunday but what some one or more are saved or sanctified. With all the expense of buying and remodeling, the district and general budgets are being looked after. We propose to be a 100 per cent Nazarene church, not a hybrid nor half breed. We have W. R. Cain for tent meeting May 31-June 17.—Reporter.

### "Get Acquainted Offer"

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THIS is a suggestion of one method by which you can help us reach our goal of 25,000 subscribers by the General Assembly. We want to get the HERALD OF HOLINESS into hundreds of new homes that its messages of full salvation may bring hope to many hearts and that many may learn of the work of the Church of the Nazarene.

Perhaps several of your friends, relatives, etc., might be induced to take advantage of this special "Get Acquainted Offer." Or you may wish to send the paper to a list of such people.

Help us to get the gospel out by means of the printed page.

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#### GREELEY, COLO.

—While visiting friends in Denver, I received the appointment to the pastorate of our church in Greeley, Colo., and came here on February 2nd to finish the Assembly year. I found that the church had been pastorless for four months and was quite discouraged. Some members had left and joined other churches, and others were considering going; several families had moved to California, and a few members had died. The outlook was not bright, but we pushed into the mists and trusted the Lord, and He has undertaken the seemingly impossible for us. New faces greet us nearly every Sunday at each service and the people seem hopeful and courageous. The daily press favors us with notices of our meetings every Saturday and prints synopses of our messages during the week following. There seems to be a spirit of good fellowship among the churches and a revival effort in some of them, and we are anticipating a good meeting with our District Superintendent, D. I. Vanderpool, from April 29 to May 14, or longer. What Greeley needs is a genuine revival of old time Christianity and consistent living among professors of religion, and we are praying for it. Our Sunday school and choir gave a splendid Easter program which was enjoyed by an appreciative audience on April 1. Then we were encouraged and blessed by the coming of Dr. and Mrs. Reynolds who spent April 3 with us, and held two meetings of special import. Sister Reynolds captured the people with her simplicity and devotion and tender sweet spirit, and organized a Woman's Auxiliary to the Foreign Mission Board. We now have sixteen members and several honorary ones. May the Lord help us to move into aggressiveness in this great field. Personally, we felt that it was a mark of God's goodness and favor to send these blessed Nazarenes our way at this season. Blessings on them, galore! We are now planning for a great Children's Day Missionary Program to be given on June 3, and have given the children the mite boxes for their offerings for that day. We have an average attendance now in Sunday school of 65 I think. We found the church badly in need of a good song book and we have secured 120 "Waves of Glory, No. 2" from our Publishing House. It is the best book for our people for all kinds of meetings that I know of.—Arthur F. Ingler, pastor.

#### GRAND SALINE, TEXAS.

—Rev. G. R. Dosier, the pastor, has just closed a meeting at Selfs, Texas, near our new church El-nurrah. The Christian people opened the church for us to use and people attended the meeting for miles around, hungry to hear the gospel. Conviction was upon the audience but so much prejudice against holiness that it kept quite a few from plunging into the fountain. The Devil fought us hard but God gave us a few seekers and helped us to sow the seed. Pray for us.—G. R. Dosier.

#### BLOOMSBURG, PA.

—We surely feel we have reason to praise God for the victory that has been ours in the church here the last year. God has surely been with us and given many tokens of His favor. Easter Sunday beside a home missionary offering a subscription was taken to buy a tent for evangelistic services this summer. Bloomsburg church in eastern Pennsylvania, is the only Nazarene church in this section within a radius of 100 miles, and having a wide awake pastor, intensely interested in missions, has concluded to reach out and plant some new churches in near by towns. Hence the decision to buy a tent and hold services in surrounding towns. We have a number of consecrated brethren who will help the pastor, and with God's blessing something will be accomplished. We raised for all purposes \$4035.21. Our net increase in church members has been 19, in Sunday school 59, and in young people's society 10. During the last five months sixty people sought God and ten united with the church. The money will be raised to buy a tent as already more than half has been subscribed.—Alice E. Wilson, secretary.

#### NEWCASTLE, PA.

—Our little band of Nazarenes here surely are pressing on to victory for God and holiness. We have had our trials but are pushing on over every obstacle and God has blessed us. We have done what we thought was impossible the first of the Assembly year. Glory to God. We pay \$50.00 per month for our hall to worship in and have our budget over paid, and our pastor receives her salary every week. We are only a small class and only eighteen months old but we are growing gradually in numbers. We held our revival in February with Brother Wm. Deal of Ashland, Ky., the evangelist. We paid Brother Deal \$208.00. Brother Deal raised the last Sunday he was here over five hundred dollars for our tent meeting, which will be the last week in June and the first week in July. Brother Deal and Brother John Fleming of Ashland, Ky.,

will be the evangelists, while George and Effie Moore will be the song evangelists. We are looking forward to a great ingathering of souls in this meeting. The revival fire has kept burning since our revival in February. There are seekers at almost every service. We surely had a treat this week as Brother Will O. Jones dropped in and preached two sermons for us also gave us his experience while in the Holy Land. We surely welcome all who come this way to help us along. We are expecting in the near future to have a church of our own. Sister Sadie McNeese is a good leader and a real preacher.—Mrs. Margaret Walls, reporter.

#### CAPITAN, N. M.

—The Lord continues to bless us here. We have just closed a good revival with Brother M. M. Lowrey as the evangelist. Brother Lowrey is a strong, earnest preacher and has greatly endeared himself to the people of Capitan. At the closing service we received three splendid young people into the church. This makes a total of fourteen new members received into our little church here during the ten months we have been here. We have some of the best people on earth and though there are many difficulties to surmount we are sure God will bring us out victorious. We are going on.—J. H. Thompson, pastor.

#### DREXEL, MO.

—At this writing, and after several months of severe testings and the breaking down of much prejudice we are glad to report victory. We are very few in numbers, but thank God we can say as John Wesley could truthfully say, "The best of all is, God is with us." At the close of the Southwest Missouri Group Meeting, Carthage, Mo., Rev. E. C. Dees, District Superintendent, will commence revival meetings, May second. Our little band of true and faithful warriors are believing for and looking forward to a genuine old time revival.—Herbert Hunt, pastor.

## Gleanings From the Field

#### PLAINFIELD, IND.

—Since our last report to the HERALD God has been blessing and giving us victory in the salvation of souls. We are in the midst of the battle here and the Lord is answering prayer. Conviction is on and souls are praying through. We are expecting an old fashioned revival. Amen. Praise the Lord. Brother and Sister George Brinkman are the faithful pastors here and they are doing a good work.—Evangelists A. M. and Minnie Morris Morehead.

#### OLIVE HILL, KY.

Just closed a good revival meeting at this place with several praying through in the good old-fashioned way. The house was packed to its capacity, and many were turned away, there being no room for them in the building. They are planning on building a new Nazarene church there, as they have already a car of brick on the ground. Rev. Hunchell, the pastor is doing good work at Olive Hill. We were only with this pastor and his people nine nights, but God saw fit to give us a good meeting. I am now in a good meeting in the Church of the Nazarene, Chester, W. Va. God is blessing. Pray for us.—Rev. Earl Dulaney, evangelist.

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## Children's Day Helper

A 64 page booklet containing exercises, dialogs, playlets, recitations and songs for Children's Day. This is not intended for use as a complete program but it should be used as a supplement to the programs furnished by the General Board of Foreign Missions. Every Sunday school planning for a Children's Day service will find valuable material in this "Paramount Children's Day Book." Price 25c, prepaid.

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## BRECKENRIDGE, TEXAS.

Am just home from Breckenridge where we had a real fight. The Devil contested every inch of ground, but God gave victory. A few souls were blessed. We have no church there but hope to have one when we get through with a tent meeting there in June. I have been in four meetings since our assembly. I was in bed one month with the "flu," but God saw fit to spare me, through it all. I am now ready to go anywhere my services may be desired as evangelist, can give for reference Rev. E. W. Wells, my beloved District Superintendent. I am very anxious to see a Church of the Nazarene in every town, city and village in the land. Yours for scriptural holiness.—A. M. Mason.

## PAOLA, KAS.

In January, we had a revival at Clearwater, Kas. We found Brother Will F. Kiemel the pastor, with the work well in hand; his wife is also a great help to him in his work as pastor. His children are a real example of Christian training in the home. Surely God has a great place in this world for such a noble family. The church there is on fire and are real Nazarenes and may keep their pastor till Jesus comes. The crowds were good; a few souls were saved and sanctified. From there we were called home by sickness, my wife and children being down with the flu. Then we had a two weeks' meeting in Paola for Pilgrim Holiness people. Some ten or twelve were finders at the altar. Then I went to Merwin, Mo., with Brother Orie Rottenberg and wife of Wichita as my singers. We were called there by the Methodist pastor and his board. The second night he flew the track and the first Sunday he closed his church doors. We secured a picture show hall and went on. His church board and all members stayed by us, and paid rent bills and all. We had large crowds but only four found God. When we left they loaded our car with seventy quarts of canned fruit, preserves, and other things and money and gave us a call to come back. We are now in a meeting four miles west of La Cygne, Kas., and until April 22. Brother Orie Rottenberg and wife (my singers) are fine. We will appreciate your calls.—C. J. Garrett and Bottenberg Party.

## CROSBY AND BACKUS, MINN.

I am reporting two meetings at once. The first meeting closed at Crosby, Minn., January 17th, in which God gave us close on to seventy five souls for either salvation or sanctification. The second meeting we closed was at Backus, Minn., in which God gave us close on to thirty souls, although hindered on account of sickness, yet God gave victory. I write this report to show that God is still able and to glorify the blessed Holy Ghost. I am licensed in the Nazarene church of the Indiana District, and am open for calls where a full gospel is wanted preached.—Walter A. Fleagle, Deerwood, Minn.

## CHICO, CAL.

We are greatly pleased with the outlook in the future of the Northern California District. This is a great open country for real sacrificing men with plenty of optimism in their make up, there is no place for a pessimist up here. The work here at Chico was started last November after a revival meeting with the District Superintendent, Rev. Chas. A. Gibson with ten members which gave the church a beginning, and by the time the arrangements were complete and the pastor could reach here five members moved away leaving one half of the charter members on the field. Three days after the pastor arrived, wife and I also arrived on the ground and found that the pastor had already a meeting begun with Rev. Joseph Gray, pastor from Red Bluffs and Baryville. Rev. Gray continued to preach for ten days and the writer was pressed into service and we are still going with seekers at the altar. We had some very good cases of salvation and sanctification, and a healing service which was owned of God. Rev. Joseph Gray was healed of eye trouble. We are going to take in a class of members into the church next Sunday and expect to swell the membership far above that of the charter membership. They have classed us with the Holy Rollers, Mormons, and what not, so it is up to us to prove the facts to the people. We have a fine pastor here, Rev. Willard R. Ingram and his good wife and they are the kind that will make the baby church grow and thrive. On Easter day at 3 o'clock under the spreading branches of an oak tree, but five miles from Chico, and which gives standing room for more than 7000 people under its shade, occurred the marriage ceremony of Rev. Joseph Gray, pastor at Red Bluffs, and Miss Ruth Felker of Chico, by Evangelist J. R. Hunter. There was estimated to be 300 in attendance from various parts of the country. We solicit the prayers of all the Nazarene people and all who are interested in getting the gospel to the world to especially pray for us in this needy field.—J. R. Hunter, evangelist.

## NOTES AND PERSONALS

The Wesleyan Methodist of April fourth contains a notice of the death of Rev. C. W. Sherman who was for many years editor of "The Vanguard," published at St. Louis, and with whom many of our people were acquainted.

Because it may be of interest when the matter of our own course of study for Licensed Preachers is being considered, we note that the Allegheny Annual Conference of the Wesleyan Methodist Church has proposed to the General Conference that Miley's Theology be eliminated from the course of study in the Wesleyan Methodist Church, "On account of its un-Wesleyan teaching on the doctrine of holiness, and that Lee's, or some better book be substituted in place thereof."

"We are pitching a tent in our yard and will begin a revival Sunday night, April 15th. We must have, and will have victory in this place. Please every one pray for us."—A. M. Sprague, Aline, Okla.

Evangelist M. M. Bussey and wife in a meeting at Portales, N. M., write: "God is putting His power on meeting here. Some have found the Lord. Interest is excellent and conviction is very deep. Our next meeting is at LaLande, N. M. Pray for us."

Col. S. L. Brengle, well known holiness preacher and author, together with Major Norris and Ensign Corliss of the Salvation Army, visited the Publishing House last week. Col. Brengle brought a very helpful message at the regular weekly noon day service.

A mother from Montana, very much burdened over the backslidden condition of her son, requests the prayers of HERALD readers for him. He once preached holiness and God's hand has been upon him for the ministry since childhood.

We are glad to announce that after a much needed rest Brother T. E. Beebe is again able to take up the evangelistic work, beginning with a meeting at Phoenix, Ariz., April 22d. His slate is fast filling up for summer and fall work.

## CORRECTION IN GENERAL TREASURER'S REPORT

In the April 11th issue of the HERALD of HOLINESS the report of the General Treasurer of the General Board of Foreign Missions was published. A typographical error appears therein. The total decrease from 1922 over 1921 is shown as \$30,073.55. It should read \$39,073.55. From this total is subtracted the increase shown in a number of the districts, amounting to \$7,334.90, leaving a net decrease for the year 1922 over 1921 of \$31,738.65. We regret very much this mistake. Please re-read the comparative statement with this correction in mind.

E. G. ANDERSON, Treasurer.

## Material For

## Mother's Day Programs

Mothers Day will be observed on May 13th. Mothers Day Programs: Songs, recitations and exercises. Just enough for a short, interesting service. Sample copy 6c; 25 or more 5c each. Mothers Day Post Cards—Printed in colors and carrying an invitation to the special service. Price, 15c a dozen. Mothers Day Buttons—To be distributed as souvenirs. Price, 20c a dozen.

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## ANNOUNCEMENTS

**RECOMMENDATION**—To whomsoever should need a pianist, I wish to recommend Brother Roscoe Carroll, Cedar Hill, Texas, as one of the best I have ever met. He is a fine, clean spirit filled boy. You will find him well on to his job. If you need anyone don't fail to write or wire him.—F. R. Morgan.

**NOTICE**—The eleventh annual District Assembly of the Iowa District of the Church of the Nazarene will be held August 28 to September 2, 1923, at Sioux City, Iowa. Pray, plan and work to the end we may have the greatest yet.—H. L. Kinzie, District Superintendent.

**NOTICE**—Directions to those coming to the "Preachers Meeting" of the Michigan District held at Midland, Mich., May 1-6—The church is situated on the Michigan State Highway number 20 about the center of the city, corner of Ashman and Ellsworth streets. Those coming by auto from the south, east or west will come right in on the highway number 20 as likewise those from the north and northwest, stay on the paved street and you will reach the church. Gravel roads from the south and west lead to Main street where direction can be readily had to the church. Two trains each way reach Midland every day on the M. C. R. R. and P. M. roads. Let all who plan on coming please notify Mrs. Cary Graves, 212 W. Buttrick Street, or the pastor, Chas. H. Hare, 512 W. Ellsworth Street.

**NOTICE**—The North Pacific District Assembly will convene in the First Church of the Nazarene, Seattle, Wash., May 23 to 27. Dr. Reynolds presiding. A preliminary reception and evangelistic rally will be on the program for Tuesday evening. It is desired that every delegate possible will be on hand for the opening session at 9 a. m., Wednesday morning. Will every pastor please mail to me their statistical (church) report by Friday, May 18, or at least a list of all who are classed as delegates from their church. These are needed to prepare the assembly roll. Pastor McShane will announce later the location of the church and how to reach it. Chairman of the entertainment committee wishes to have all the names of those expecting to attend the assembly sent also. Let every church make a determined effort to bring up any deficit in the General and District Superintendents' apportionment. Also let us pray and expect a wonderful assembly.—D. Rand Pierce, Secretary, 422 Jefferson St., Portland, Ore.

**NOTICE**—Have some open dates after middle of May. Have a tent, can possibly furnish a song leader. Any one desiring my service with or without tent write me at 321 South Reed, Lyons, Kas.—Rev. Thos. Keddle.

**ANNOUNCEMENT**—North Pacific District—The Board of Examination will meet at the seat of the Assembly, Seattle, Wash., Tuesday, May 22, at 9:00 a. m. All ministers, and deacons in the course of study should be present at said time and place, as there will not be any examinations given after the Assembly convenes.—H. C. Baker, Secretary, Albany, Ore., 1315 E. 2nd St.

## TELEGRAMS

**HERALD OF HOLINESS:** Indianapolis, Ind.  
Closed fine meeting Sunday, Springfield, Tenn., with W. F. Rutherford, pastor. Seventy professions, good class received. This is strong church, splendid Young People's Society. On account of conflicts I have two open dates, Summer. Address 242 North Walcott St., Indianapolis, Ind.

EVANGELIST J. E. L. MOORE.

**HERALD OF HOLINESS:** Yuma, Colo.  
Just returned from holding a five-day meeting in Pioneer Home Mission Field. Fifty converted, several sanctified, two healed. Prospects wonderful. We re-enter this field next month in our gospel chariot to help take it for God and the Nazarene church. Pray for us. M. R. DUTTON.

## WANTS

**WANTED**—Woman printer to take charge of a good printing plant in connection with a Mission among the Negroes of the South. Particulars by addressing Rev. F. C. Blundon, Baton Rouge, La.

**WANTED**—Woman to do cooking in Nazarene Home for Girls. Write for particulars. Miss Florence M. Ripley, 145 Essex St., Swampscott, Mass.

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## CHAPTER I.

John writeth his revelation to the seven churches of Asia. The coming of Christ. His glorious power and majesty.

**THE** Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must

ch. xx. 16.  
ver. 9.  
ch. 6. 9.  
Cor. 1. 6.  
Gal. 1. 12.  
ch. 11. 7.  
1 Tim. 1. 8.  
John 3. 32.  
ver. 3.  
ch. 22. 6.  
ch. xx. 1.

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## SPECIMEN OF TYPE

And they answered, Let the ark of the God of Is-ra-el be carried about unto Gath. And they carried the ark of the God of Is-ra-el about thither.

9 And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and 'ho

B.C.C.  
Ex. 7.  
& 8. 11  
& 14. 1  
2 or,  
repro-  
July.  
1 Ex. 11.  
1 Heb. 1.  
Deut. ch. 7.

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Office, 2905 Troost Ave.

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Northwest (Colfax, Wash.) ..... May 30-June 3  
Idaho-Oregon (Buhl, Idaho) ..... June 6-10  
Alberta, Can. (Red Deer, Can.) ..... June 28-July 1  
Man.-Sask., Can. (Morse, Sask.) ..... July 4-8  
Dakota-Minn. (Ellendale, N. D.) ..... Aug. 8-12  
Indiana (Indianapolis, Ind.) ..... August 21-26  
Chicago Cen. (Olivet, Ill.) ..... August 29-September 2  
Kansas (Ottawa, Kas.) ..... September 5-9  
The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

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1850 N. Sierra Bonita Ave.  
Office, 2905 Troost Ave., Kansas City, Mo.

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Northern California (Fresno, Calif.) ..... May 30-June 3  
Southern California (Pasadena, Calif.) ..... June 6-10  
Eastern Colorado-Wyoming (Denver, Colo.) ..... June 13-17  
Western Colorado-Utah (Delta, Colo.) ..... June 20-24  
Iowa (Sioux City) ..... August 29-September 2  
Michigan (Lansing, Mich.) ..... September 5-9  
Tennessee (Sparta, Tenn.) ..... September 12-16

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Ohio District (Dayton, Ohio) ..... May 2-6  
Pittsburgh (Cleveland, Ohio) ..... May 9-13  
Nebraska (Kearney, Neb.) ..... May 30-June 3  
North Dakota-Minnesota (Mojave, N. D.) ..... June 20-24  
Missouri (Eldon, Mo.) ..... August 29-September 2  
Kentucky ..... September 5-9

## DISTRICT ASSEMBLIES FOLLOWING GENERAL ASSEMBLY

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

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

## ATTENTION

## Licensed Ministers and Licensed Deaconesses

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

E. J. FLEMING, General Secretary.

## Evangelists' Slates

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M. L. Baltzore, Milton, Ore., Box 0107;  
Miss Lida Barnard, 60 Sixth St., Lowell, Mass.;  
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813 E. 8th St., Long Beach, Cal.;  
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Earnest E. Wiggins, 30 Laurel St., Richmond, Ind.;  
J. E. Wigfield, Burr Oak, Kas.;  
Earl F. Wilde, Highlands, Calif.;  
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