

Herald Holiness

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WHOLE NO. 637

Christian Unity and Church Union

A CORRESPONDENT criticized me for saying, "In the present state of Christianity, denominationalism seems to be necessary." Perhaps he was right in one way and I should have used the word "unavoidable" instead of necessary. For indeed I know of no way for one to avoid being a member of some denomination great or small. If he says he will avoid it by just staying "outside" of them all, then in reality he becomes a denomination of one member and is, from the standpoint of organization, separated from all other Christians in the whole world. If he were in some particular communion he would be as many times nearer "one" with the whole Christian Church as there are members in the church which he joined. This would logically lead to the conclusion that if "one church is as good as another" you and I should join the largest one possible. Or to state it more practically, when there are no vital differences between people they should not separate into denominations and if they find themselves so separated they should seek to unite.

There is no real difference between the North and South divisions of the Methodist Episcopal Church and the action of the recent General Conference of the Northern body in voting so overwhelmingly for union is quite commendable. Let us hope and pray that the general Conference of the Southern Body will take a like satisfactory action at their called meeting in July.

Denominationalism is not all bad, for frequently the erroneous tendencies of one body are held in check by the well grounded fear that their delinquencies might give the competing communion an advantage. But whenever and wherever denominationalism has degenerated into sectarianism and has resulted in unholy strife in the attempts to set up "altar against altar" it can deserve no worthy effort at justification.

But the Church is an organism as well as an organization. As an organism it is composed of all who have believed on Jesus Christ to the saving of their souls and there are no divisions in it. The large majority of Christians everywhere now recognize this fact, though there are possibly a few yet who sincerely believe that membership in some one particular denomination is essential to salvation or that membership in some particular denomination is a certain bar to the kingdom of God.

Denominationalism exists simply in the Church as an organization. If complete unity of doctrine and practice is desired, there is probably no better, perhaps no other, way to accomplish it except on the Roman Catholic plan of appointing one man to interpret truth and ordain plans for the whole Church. For, while the Bible is stable and consistent in all its teaching, it is impossible for a large company of people to engage in untrammelled thinking and then in the end all agree in detail; for men see things and

interpret books somewhat in the light of their own natural and spiritual experiences. Protestantism cannot exist unitedly on a more exacting basis than that set forth in the now well known motto, "In essentials unity, in non-essentials liberty, in all things charity."

Perhaps I can set forth my conception of Christian unity and church union in as clear a way as any other by presenting it in the form of a personal statement or testimony. I acknowledge every man, woman and child in the whole wide world who has accepted Jesus Christ as his Savior as my brother or sister in the Lord. I acknowledge this without any reservations as to race, color or education; without reference to creed, denomination or any other barrier. I believe we can get along better and with less friction by having some denominations than we could if we should all attempt to work under the same polity, but I think that two hundred and two are too many denominations for this country and that such as do not have vital differences in doctrine and discipline should unite. This would eliminate much duplication of effort and would be economy of both men and money. I like to hear of denominations uniting, whether I am personally very closely connected with such denominations or not, for I consider the unity of all believers more vital and important than denominational union. And I would like to see my own denomination and others which stand for the same vital truths that it does and which are divided by no essential barriers become one in organization, as they are now one in aim and purpose. And I am ready to cast my vote for such a union whenever it can be offered on any feasible basis. If the Methodists, the Congregationalists and the Presbyterians of Canada can unite, and if the two Methodisms which have been divided since 1844 can come back together, can't the Pilgrim Holiness, the Wesleyan Methodists, the Free Methodists and the Nazarenes unite and form a "Second blessing holiness church" which will eliminate much duplication of efforts at holiness evangelism and constitute a church of such commendable proportions and promise of permanence that two hundred and fifty thousand holiness people who are not now members of any one of these denominations would cast their lot in with us and altogether we could strike such a blow that the world would feel the shock of our effort to spread scriptural holiness over the world?

Providing for Future Permanence

WE HAVE a fine little chapel, nicely furnished and free from debt. It was built as an interdenominational mission, but it must have a head. We are praying to be able to turn it over to the Nazarenes real soon."

This letter from a little town down in Kentucky describes

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a situation in which a good many interdenominational holiness missions and independent churches find themselves placed. It is no fault of theirs that they are thus situated, but in order to make such movements permanent and enable them to make any headway with our great world task of spreading scriptural holiness, it will be necessary for them to become identified with a church that is organized in all departments and alive and aggressive in the work of holiness evangelism at home and in the foreign field.

A holiness preacher who has been engaged in independent evangelism said to me some time ago, "I could make it on myself, but I am going to join the Nazarene Church for the sake of my children. They need its influence and its promise of permanence. This mission line is all right for us old and settled warriors, but I see now that the holiness people need a church home for their children." And I would add that this applies to spiritual as well as to natural children.

And it is a happy situation which enables the Church of the Nazarene to receive all the straight, orthodox holiness people whether they come as individuals or as missions and independent churches. Our position and calling is well defined and all who are like minded will find welcome with us.

A UNANIMOUS CALL

UNLESS the vote is unanimous, I will not accept." This was the hasty statement of a preacher who was being considered as a candidate to succeed himself in a certain pastorate. Probably his thought was that he should prove himself free from any possible charge of place seeking, or it may be that he thought he could not succeed unless the people all wanted him.

"One should not expect a unanimous election in our church." The speaker was an old seasoned veteran and one of the highest standing men in our church. His remark was made in connection with the election of a district superintendent, which election he said was quite satisfactory, though there was a respectable vote against him.

The more I thought of it the more I was convinced that the latter speaker was correct and that it is inexcusable egotism for any one to expect that every one should think him just the man for any important office in the church.

In the course of years, I have frequently been called upon to "recommend" for a certain place. More than once I have had churches to approach the subject this way,

"Now you know us and our situation here and you know our men, name us a man that will lead us on to victory that we may call him here." Under circumstances like that I have seldom been able to say without hesitation, "Bro. _____ is your man;" for, although there might be a man that I would like to see "try it," I could not but feel a certain reluctance, lest he should not really be the man. Now in an election in a church or district assembly the composite mind of the electors possesses this same reluctance and that reluctance shows up in the unfavorable ballots. A unanimous vote may not always be as complimentary as it seems, for it may be a result of circumstances rather than a true expression of the electors' judgment.

The sane and religious man holds some doubt about his own fitness for any worth while task and if he finds that some others agree with him in this, he should rather honor than disparage their judgment. No, I do not think that our pastors and superintendents should expect a unanimous vote. If they are elected by a liberal majority and if the people who bear the principal part of the burden of the work are favorable to them, this should be considered a good election.

HOW MUCH I OWE TO BOOKS

SOME time ago I was "browsing" in a second hand book store and ran across some sort of a book which purported to be a study of the Bible, or of some position of the Bible. The price being quite reasonable, I bought the book and on my first long train ride thereafter, I took it along to read. But I didn't like the book. Some things which it contained seemed to me to be "far fetched." It was really hard to get interested. But the book did one thing, it started me to thinking and the first time I preached after that I was a little surprised at the course I took in my rather "free" introduction, and was also pleased with the ease with which I developed my theme—which was really a new one to me. When I was through and had leisure, I thought the matter over and was surprised to find that I was indebted to that unappreciated book for such success as I had attained in that sermon. Much of what I had said was the fruit of my "resentment" against the course that the author had taken, but I owed it to him, nevertheless.

After this, I felt to musing on "How much I owe to books" and felt increasing surprise at the size of my indebtedness. I used to read the biographies of literary men and of statesmen and was impressed with the fact that in many instances the biographer could tell which was the great man's "favorite poet," or his "favorite philosopher," or historian or novelist. So lately, I tried to imagine some one's asking me about my favorite authors and was somewhat intimidated to find that I could not very well point out the man or the book that had benefited me most. But I was happy to acknowledge that I am debtor to dozens and scores of writers whose books have never been listed among the "ten best sellers" and whose names are

not household words by any means. Some of these did not say much that I can remember, but they "gave me a start." Some of them did not say what I wanted to hear nor what I did finally accept, but they "set me to thinking"—and that's the main thing.

I know a lot of things that are of no value to me because my knowledge is *dead*. Not that I have *forgotten*, but only that the force of my facts has been lost through familiarity. I must be "stirred up" and books are the best instrumentality for accomplishing this. I need more facts, also, and books are the best source for furnishing these to me. The processes of my thinking by which I have arrived at present "truth" left certain "blazed trails" which have a tendency to grow up in under brush again, books will serve to bring me over those trails afresh and make the paths so clear that I can point them out to others. And there are "truths beyond" which I long to possess, books will bring these to me as no other agency can and will.

So I must have books of doctrine, books of testimony and biography, books of travel, books, on methods, books on exposition, books which both tell me and show me how to make application to the practical needs of myself and others. I must have books which require hard study, then I must have some that will store my mind with facts and truth. I must have some that it will be a "pleasure" to read and some that will deeply stir my heart. But I must have books. There is no more acceptable gift than that of a good book—it is appropriate for any and every occasion. The man who has books to sell is the benefactor of humanity. There are bad books, and indifferent books, but there are so many essential and good ones that I will never get through reading on just these two kinds—not even if I live to be a hundred. My allowance for clothing and for food will stand reduction before the one for books shall suffer. Is there a book that I need and ought to have? Will the price of one meal a day for a week buy that book? If it will, I shall have that book, for my present debt to books makes me know that I must not attempt to do without the ones that I need and do not have.

IT DOES SEEM STRANGE

A correspondent enquires, "Why do our Nazarene preachers continue to preach too long when they know they lose by it? They plead with the people not to 'break the net' while the invitation is being given, but if the people had had a voice a little earlier they would have pled with the preacher, for the sake of souls, to 'draw the net' before the fish became so restless."

Now the preacher has many "reasons" for preaching his long sermons, and it certainly is possible for a preacher to embarrass himself and hinder his effectiveness by trying to be too brief, but if observation convinces a preacher that better results are obtained when he does not preach too long, it just looks like he would work and pray hard for ability to quit sooner.

Why We Teach the Eradication of Carnality

By A. M. HILLS, D. D.

NUMBER VI.

WE ARE DRIVEN TO THE CONCLUSION, THAT THE SANCTIFYING WORK OF THE HOLY SPIRIT ACTUALLY CLEANSETH THE WHOLE BEING FROM INDWELLING SIN, BY THE TEACHING OF THE THIRD CHAPTER OF I JOHN. It harmonizes perfectly with the first chapter. They both sing the same message of holiness in the same key, HEART-CLEANSING FROM ALL SIN.

Verse 3. "And every one that hath this hope set on him [Jesus] purifieth [hagnizei] himself, even as he [Christ] is pure [hagnos]" R. V. The definitions of the adjective hagnos are "pure, chaste, modest, innocent, blameless." The noun derived from it means, "a life of purity." The verb derived from it means "to purify morally." Fortunately we are not left in doubt as to what extent this purifying in a believing heart may be carried. He purifies himself by the help of God, "EVEN AS CHRIST IS PURE."

A book lies before me written by a man well known in the Christian world. In it I find this passage: "The holiest believer must each moment confess that *he has sin* within him, the flesh, namely, in which dwelleth no good thing." "I have read of a young lion whom nothing could awe or keep down but the eye of his keeper. With the keeper you could come near him, and he would crouch, his savage nature all unchanged, and thirsting for blood, trembling at the keeper's feet. You might put your foot on his neck, as long as the keeper was with you. To approach him without the keeper would be instant death." And so it is THAT THE BELIEVER CAN HAVE SIN and yet NOT DO SIN. The evil nature is unchanged in its enmity against God, but the abiding presence of Jesus keeps it down. In faith the believer entrusts himself to the keeping, to the indwelling of the Son of God; he abides in Him, and counts on Jesus to abide in him too. The union and fellowship is the secret of a holy life. "In him: is no sin; he that abideth in him sinneth not."

This is Keswick teaching, and the only kind they intentionally allow there. But how does this tally with the inspired Word: "THE BLOOD OF JESUS HIS SON CLEANSETH US FROM ALL SIN?" How does it measure up to the assertion. "Every one that hath this hope set on him [Christ] purifieth himself, *even as* [kathos] he [Jesus] is pure." R. V. It is in utter disagreement with the Word of God. "LIKE AS HE who called you is holy, BE YE YOURSELVES ALSO HOLY" (1 Peter 1:15, 16) R. V. "EVEN AS JESUS" had no carnality, and "like as God" had no carnality neither need we have it.

Let us now go on with our third chapter of 1 John, verse 3. We are to be pure, "Even as," "according as," "just as Christ is pure." Adam Clarke makes this appropriate comment: "The words may be understood of a man anxiously using all the means that lead to purity: and imploring God for the sanctifying Spirit to cleanse the thoughts of the heart

till he is as completely saved from his sins as Christ was free from sin."

A Keswick preacher tells us "this never can be done, for no man can be saved from sin in this life." Another says: "The holiest believer must each moment confess that HE HAS SIN WITHIN HIM." "The deepest consciousness of having still an evil and corrupt nature in the present, may consist with humble but joyful praise to Him who keeps from stumbling."

Now, we would ask those who teach this suppression doctrine, how much sin we may be saved from in this life? Something ought to be ascertained on this subject: (1) That the seeking soul may have some *determinate object* in view; (2) That it may not lose its time in praying for what is impossible of attainment.

Now as "He was manifested to take away our sins" (v 5), "to destroy the works of the Devil" (v 8), and as "His blood cleanseth us from all sin" (Ch. 1:7-9), is it not evident that God means that believers in Christ shall be saved from "all sin?" May not the "holiest believer," have a better state of heart than one full of *corruption and sin*? Is such a heart "CLEANSED FROM ALL SIN" or from anything?

How can men, in the face of such Scriptures, still dare to maintain that no man can be saved from indwelling sin in this life?

Adam Clarke observes: "It is a miserable salvo for Christians to say that they do not sin as much as they used to; and they do not sin habitually, only occasionally. Alas! for this system! Could not the grace that saved them *partially*, save them *perfectly*? Could not that power of God that saved them from habitual sin, save them from occasional sin? Shall we suppose that sin, how potent soever it may be, is as potent as the Spirit and grace of Christ? And if it were for God's glory and their good that they were *partially saved*, would it not have been *more* for their good and God's glory if they had been *perfectly saved*?"

Verse 5. "And ye know that he was manifested to take away sins; and in him is no sin." R. V. "Christ came into the world to destroy the power, pardon the guilt, and *cleanse from the pollution of sin*. This was the very design of His manifestation in the flesh. He was born, suffered and died for this very purpose; and can it be supposed that He either CAN NOT, or WILL NOT accomplish the object of His coming?"

Verse 8: "To this end was the Son of God manifested, that he might destroy the works of the Devil" (R. V.) The greatest work of the Devil was to inject depravity into the race at its fountain, to be propagated by race connection, and repeated in every child born into the world. But Jesus was manifested with this very design, that He might destroy (lou) THAT HE MIGHT LOOSE the bonds of sin, and dissolve its power, influence and connection with us.

The completeness of Jesus' work in delivering us from the work of the Devil is shown by the meanings of the verb used (lou): they are "to loosen," "to unbind," "to disengage," "set free," "deliver," "break up," "destroy," "demolish." Not one of these definitions even hints at "suppression." But a Keswick speaker belittles all this by the following cheap comment on this passage: "It is no doubt true that Christ is going to destroy the works of the Devil. But there is nothing in those words to show that He does so in our hearts either *immediately* or *suddenly*. We must infer that the process of destruction is a *gradual* one, wrought in successive stages." That preacher betrayed either his ignorance or his dishonesty. We will let two great English scholars answer him. Bishop Westcott says, "The two objects of the manifestation of Christ cover the whole work of redemption: to take away sins (v. 5), and 'to destroy the works of the Devil' (v. 8). In this connection the works of the Devil are gathered up in 'sin' (indwelling sin), which is their spring. This the Devil has wrought in men. The efficacy of Christ's work extends both to 'sins' and to 'sin'."

Dean Alford points out that the AORIST TENSE for the verbs "take away" and "destroy" implies "TAKE AWAY AT ONE ACT AND ENTIRELY."

Dr. Daniel Steele of Boston University, in his noble essay on "The tense readings of the Greek Testament," says of the aorist tense in Rom. 6:6, "The aorist here teaches the possibility of an INSTANTANEOUS death-stroke to inbred sin, and that there is no need of a slow and painful process, lingering till physical death or purgatorial fire ends the torment." He says in closing, "We have looked in vain for one of the verbs denoting sanctification or perfection in the imperfect tense. (which would teach a progressive work). The verb *hagiazō* 'to sanctify,' is always *aorist* or *perfect* tense. The same may be said of the verbs *katharizō* 'to cleanse,' and *hagnizō*, 'to purify.' Our inference is that the energy of the Holy Spirit in the work of entire sanctification, however long the preparation, IS PUT FORTH AT A STROKE BY A MOMENTARY ACT."

This is corroborated by the universal testimony of those who have experienced this grace. The truth is, we have the most critical and scholarly commentaries, and the best Greek exegetes, the lexicons, and the Greek grammars all on our side, in this argument between ERADICATION and SUPPRESSION. If the Greek New Testament can teach anything by nouns, adjectives and verbs, and even by adverbs and prepositions, about a spiritual experience, our doctrine of SANCTIFICATION, AS A HEART-CLEANSING WORK is taught by the Word of God. "REPRESSIVE power is nowhere ascribed to the blood of Christ, but rather PURGATIVE EFFICACY." And its sanctifying work is IMMEDIATE IN THE LIFE.

A Study of the Subject of Miraculous Gifts

By REV. W. G. BENNETT

I FULLY believe that a mistaken conception of the relation of miraculous gifts to the doctrine and experience of entire sanctification has led to the propagation of serious error among the holiness people. My object in writing is to provoke serious and intelligent study of this very important subject. I wish to call your attention to the fact that there is a very clear differentiation in the Scripture between miraculous gifts and the sanctified life, although they seem to be very closely associated one with the other. That the Bible teaches the superiority of the graces of the Spirit, to the gifts of the Spirit, will not be questioned by any intelligent Bible student, but when we remember that the Bible is quite largely a record of miraculous occurrences, we must admit that the study of this subject must be of great importance. Yet one might be saved without ever having had a single miraculous endowment, but no one could possibly be saved without the graces of the Spirit (Read the 13th chapter of 1 Cor.).

When Elisha requested that he might have a double portion of the Spirit that was upon Elijah, he was not then seeking the "second blessing, properly so called." He was seeking a miraculous endowment that would qualify him for the prophetic office upon which he was soon to enter. A careful study of the first chapters of 2 Kings will easily verify what I am now saying. He received exactly that qualification, and good authority asserts that he performed exactly twice the number of miracles that his noted predecessor had performed. When Samuel placed the shoulder on young Saul's plate, it was indicative of endowment for the office of king. When Joseph gave Benjamin a larger portion, it was prophetic of the strength of his tribe as warriors. I am not saying now, that one should not use Elisha's request as illustrative of the second blessing; but I am saying, that to convey the idea that the second blessing is necessarily associated with miraculous gifts is misleading and wrong. The best thing in this or any other world, is a pure heart filled with divine love. Yet, gifts are not to be despised. Hence the exhortation, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

We wish now to state that miraculous gifts are not necessary proof of either great saintliness, or stability of character. Study the lives of the following characters: Jehu, who drove like a whirlwind; Jephthah, who made a rash vow; Samson, who was constantly mixed in his love affairs; Balaam, "Who loved the wages of unrighteousness;" Saul, who after a very checkered career, committed suicide on Gilboa's bloody slope; Simon Magus, who bewitched the people with his sorceries, until they thought he was the great power of God, and there are many I could mention in our own day, who have been marvelously endued, naturally and supernaturally, who have made serious blunders, and some who have fallen into awful sin. I presume I might go even further and establish the position that God frequently bestows special and miraculous gifts on men, who are

freakish, unsteady and peculiar. Some men who lack humility and the finer graces of the Spirit have a dare-devil faith that fits them for great accomplishments. All of this only proves that there is a certain sense in which God works everything after the counsel of His own will. Saintliness is God's best choice for every human soul, but if we become proficient in this line, it must be also our own choice, and must be pursued, persistently, determinately, in spite of difficulties, through great trials, up steep mountainsides until we stand finally on the summit, "where the day breaks soonest, and the mel-

low twilight of evening lingers longest," and then we need not be surprised if the crowds do not understand, or appreciate us, while they laud the wonder-workers to the skies.

Self-crucifixion is the price of saintliness. There may be an unsanctified thirst for gifts that feed the self-life.

Every sanctified soul will have the abiding presence of the Omnipotent Holy Ghost, sufficient power to meet all the trying difficulties that come to us in the providence of God, and to take the witness stand, and declare in unmistakable terms what God has done for their souls. After all a miracle in the moral realm is far greater than a miracle in the intellectual or physical realm.

BILLINGS, MONTANA.

Conserving the Results of the Revival

By C. E. CORNELL

REVIVAL results can be classed as spiritual and numerical. The spiritual results should quicken the spiritual life of the membership of the church, and the numerical results should add new members to the church where the revival is held. Spiritual results are not always readily discerned; the indirect results of the revival are sometimes larger than the apparent results. God often works on many hearts that we little suspect. There are often decisions made for time and eternity that outweigh the visible manifestations or the noses counted that come to the mourner's bench. A genuine revival—one that is *prayed down* rather than *worked up*—blesses many hearts, many homes and the entire community. Such a revival brings great joy to the town, city or community where it is held. The results of such a revival are incalculable.

We Nazarenes are prone to burn incense to statistics. It is a "great"—a word seriously overworked—revival, whether we have three people at the altar or three hundred. Everybody is counted no matter how often they come and some of them come very often. Our preachers and especially our evangelists have a weakness for making a *showing*. A hundred seekers in a three-Sunday campaign. But when the campaign is over not a vestige of the so-called revival can be found. There are no persons who unite with the church, no increase in the prayermeeting, no apparent spiritual life to be seen. Yet the HERALD OF HOLINESS gives the "writeup" and in exuberant description the "great" revival is displayed and the impression given to the thousands of HERALD readers that a certain evangelist held a meeting and the results were large. While all the time the pastor knew that scarcely an individual was reached aside from the usual repeaters among the members of his own church. To conserve the results of such a revival is as gigantic a task as endeavoring to conserve the foam on a glass of soda water.

Plainly, frankly, pointedly, let me say, revival results are more or less limited. Thank God! there are occasionally notable exceptions. The evangelist or the pastor reports three hundred seekers and a large number of finders, and then—put on the soft pedal—fifteen unite with the church and a part of these come by transfer. In the early days of

Methodism a revival that brought three hundred to the mourner's bench would result in 250 of these joining the church. I have held not a few revivals where nearly every convert united with the church. It is not so with us. A preacher told me that his church had held six revival meetings and three had united with the church. Six strenuous revival campaigns with advertising, personal appeal, large crowds, A-1 evangelists and the apparent results of the six campaigns and three little fish were strung. There is at least one thing to consider in conserving the results of a revival, that is, to *have some results to conserve*. It is somewhat difficult to conserve nothing.

But let us consider: The Church of the Nazarene can never become a popular church as long as we stress the doctrines that raised us up and for which we stand. Experimental religion and the subsequent grace of entire sanctification, will never become popular with the multitudes. Holiness of heart and life is not calculated to attract great hordes of church members. Those who come to us, let us hope, are substantial in their Christian life and worthy of a place among us. We are not after the riff-raff, the gadabouts, or the walker family. One thoroughly saved and sanctified church member—one *rooted and grounded in love*—is worth a whole brigade of transients, those attracted by something *new*. I know of not a few persons who have "joined" everything that has come along. They are still joining and no doubt will go on forever. Such people are unsubstantial, untrustworthy, disloyal and we are better off without them. God is a lover of *quality*, rather than *quantity*, and it behooves us to imitate Him. A few worthy, substantial, loyal people who unite with us are of inestimable worth to the church. Such persons, usually, can be depended upon, for genuine Christian service; they are a real asset to the church.

But, revival results are to be conserved for there are often such results and conservation should mark our efforts. What can the preacher and the church do?

1. If the class of converts is of any considerable size, the whole class ought to be organized and a system of instruction on doctrinal and spiritual lines given by the pastor or some one capable of giving such instruction. Here are a few suggested topics that would

furnish ample ground for teaching and instruction.

The art of soul-winning.

Reading the Bible for personal profit.

Bible study; Bible character study.

Sustaining your Christian experience and growing in grace.

What to do when the devil throws his black wing over your soul.

Never jump off a train in a tunnel.

The power of Christian testimony.

Getting acquainted with our Manual.

What can one do? Each personality adapted to some special work.

Developing latent energies.

Praying without ceasing; How?

The power of the prayer life. Praying in secret.

The business end of the church.

Wholesome books to read.

Visiting; where to go, what to say.

Faithful attendance upon the means of grace.

These topics are only suggestive; there are many others that would be of practical interest to a class of young converts. To conserve the results of a revival, the pastor must be alert, versatile and persistent. He ought to set a good spiritual table before his people. Put plenty of fodder in the rack for his sheep to gnaw at. This he cannot do unless he takes time to study and pray. Let it ever be remembered that "preaching" is the big end of a preacher's activities. When pulpit ability is mediocre the church will soon desire a change or will suffer disintegration. We preachers ought to put forth our very best efforts in the pulpit.

2. If it is thought not advisable to organize a young converts' class, plan as a prelude to your sermon to give some wholesome instruction to those who need it. The pastor can thus do a double good, instruct the converts and feed the old sheep. A normal Christian man always has a good spiritual appetite.

3. Secure books for the converts to study. There are many of these and some very good ones published by the various denominational publishing houses.

4. Study the Bible in the prayermeeting. This will make the prayermeeting both attractive and interesting.

5. Know your converts by name. Make it a point to visit them and have them visit you. Make yourself easy of approach so that the young convert can unburden himself in confidence. Invite him to the parsonage.

6. As far as possible give the young convert something to do. Tract distribution, passing out singing books, playing an instrument in the Sabbath school, distributing religious literature, visiting the sick, going to the hospital, holding street meetings under proper leadership, and where there is capability, teaching in the Sabbath school. Find something, if possible, for him to do and that will hold him to the church and assist him in spiritual development.

7. Special prayermeetings where the young convert is not embarrassed and where he can learn to pray.

Despite the very best efforts put forth some will, no doubt, lapse back into the world. But the preacher and those helping him will have the deep satisfaction that you have put

forth your very best efforts to hold them to God and the church. And this satisfaction is ample reward for all your concern and endeavors.

ONTARIO, CALIF.

"The Gospel of the Coming," and other "Gospels"

By J. N. HAMPE

ABOUT the meaning of the word rendered "Gospel" there is no question or doubt. The Greek word *euangelion* means good news, glad tidings; and these good tidings, which may be concerning various and different subjects, must be distinguished. There is, first:

1. "The Everlasting Gospel" (or Good News). This was proclaimed from the first, i. e. after the fall, and it was proclaimed by the Creator to His creatures. Its message was that the Creator was alone to be feared and worshiped, and men were to have no other gods beside Him.

He was the holy and righteous One, and He was, and is, and will be the only and final Judge of men. God proclaimed this from the first, and among its heralds were Enoch, "the seventh from Adam" who proclaimed His coming for this judgment of the ungodly (Jude 14, 15); and Noah, a herald of righteousness and of coming righteous judgment (Heb. 11:7 and 2 Pet. 2:5).

When the "calling on high" shall have been given (Phil. 3:14), and when "transgressors are come to the full" (Dan. 8:23), and before the Kingdom is set up in glory, this gospel (or good news) will again be proclaimed (Rev. 14:6). It is "everlasting," and men, as such, will be called upon to "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth" (Rev. 14:7).

This is the gospel proclaimed by the Creator to His sinful creatures after the fall; and it will be proclaimed again at the end. Hence its name "everlasting."

Then followed II. "The Gospel (or Good News) of the Kingdom." III. "The Gospel (or Good News) of God." IV. "The Gospel (or Good News) of the Grace of God." V. "The Gospel (or Good News) of the Glory of Christ." (2 Cor. 4:4). And then there is this truth, which some have not inappropriately called, "The Gospel of the Coming;" which it is our purpose to consider. And, be it remembered, it is not how much we speak about this subject, how much we write about it, how much we read about it; but it is, "How far do we make this truth our own?" and "How much do we know the power of it in our own hearts?" Only in so far as this is the case, will the truth of Christ's return make our hearts glad, keep our hearts fresh, and cause us to live lives of gladness and blessing. It is the unchangeable Word of God that is full of this truth, and if the Word of God is full of it, then we ought to be full of it, too. Ah! yes, let this truth take possession of our hearts, and it will mean a real revival of our spiritual life, and untold blessing to others. It is not "a new religion" that men need, but it is THIS SAME Jesus who was crucified by men, glorified by

God, and who is coming again in righteousness, that men need. We know Him, thank God! We must therefore testify of Him. He must be the theme of our preaching. Let every moment of the divine service be fragrant with the love of the living Lord; let burning lips tell of His faithfulness and power; let the prayers be love whispers into His ear; let the song be of the cleansing blood and the promises of God's Word and of Jesus as Lord and coming King, and every heart will be moved and warmed, and the place will soon be like the very "gate of heaven."

Such a service as this will seldom be affected by the seasons, for it will become a necessity to each believer's life, as daily meals are to the physical; and in summer, as in winter, the place will be well attended, the power of the Holy Spirit will be felt, and every department of the church life will be sustained and impelled forward to grand results.

It is this kind of a revival that is needed today. May it come upon us now, Amen! The subject itself—the Lord's return from heaven—is not speculative. The New Testament contains two hundred sixty chapters, and in these chapters, the Lord's coming, in one aspect or another, is named over three hundred times. The Apostles and early Christians never tired of waiting, watching, and bearing testimony to the faithfulness of Christ, who said, "I will come again," and "Behold I come quickly;" and the same may be said of many who have lived since, and in our own days; and we join them, and say, Even so, come, Lord Jesus."

POMONA, CALIFORNIA.

"Some Pointers By the Wayside"

By MRS. FANNIE ERB

Distrust makes the cross heavier, faith makes it lighter.

We can judge God's wrath against sin by the punishment that follows.

Folks would rather deal in spiritual wood, hay and stubble, because their bulk looms higher on the horizon than in gold, silver, and precious stones, for they are so small, that they cannot be seen only at close range, and usually are laid away from public gaze.

Selfishness makes the cross galling, self-forgetfulness makes you rejoice in it.

The man that bends his back and submits to the load, can lay it down the sooner.

Suffering is the furnace, the Christian is the gold, how are they to be refined and polished unless they go in?

David was walking in the paths of righteousness when he suddenly found himself in the, "valley of the shadow of death." Fennelon calls it, "the night of pure faith," Peter, "The trying of your faith, as though some strange thing had happened unto you."

The soul that tries to serve God, only so he can escape hell and make heaven, will never get to heaven.

The one who counts himself the weakest of God's saints, is the strongest, for he leans hard on God.

The man who tries to dodge Good Friday will never have any Easter Day.

God hasten the day when the Mote Hunters Society will go bankrupt.

"NOR TAKETH UP A REPROACH"

By JOS. N. SPEAKES

IN A LITTLE afternoon service in a revival meeting the evangelist said, "A person that repeats another's lie is as much a liar as he would be if he started it." The remark was spoken rather casually, and no thought given it further. After the service was over the preacher went to the home where he was to take supper. Just before the meal a little son of the mother where he was being entertained came after him to return to the house as soon as he possibly could, saying that his mother wished to see him at once. The man of God enquired rather anxiously if any one were sick or if any accident had taken place, and when the boy replied that there was nothing of this kind the matter, he was sorely puzzled to divine what the trouble might be. He promised to come just as soon as he could finish the meal to which he had been invited. On returning to his place of entertainment he found the mother in an agony of soul, crying and wringing her hands. "What is the trouble, Sister, he asked?" "O," she said, "I don't know how many lies I may have told on Mrs. So and So. I don't know that the things that are being told on her are true, and I have been repeating them to others. What shall I do, what shall I do?" The evangelist told her that there was but one thing to do, and that was to go to the woman and confess her wrong. "But," she replied, "she will use it against me, and against our work." He replied that possibly she would, but that wasn't for her to settle, but what she must do was to obey God and confess to the woman, and let the results be what they would. "Well, I will go if you will pray for me while I go." That was readily assented to, and while the one went on the sad and humiliating errand the other held a private prayermeeting. It was a bitter dose, and swallowed with a wry face and a revolting stomach, but it gave one soul relief. What the one confessed to did at the time is not known, but in after days she became beautifully reconciled to the other woman, and they became like Jonathan and David in the love for and fellowship with each other. Also she became deeply interested in the cause that the confessing one feared for. God will take care of His cause if we will take care to obey His will.

"It is the truth, it came straight." That may be so, but you are not straight, neither in heart nor practice, by spreading it. Then that is not the way to speak of truth. Truth is beautiful, clean, wholesome. The truth blesses, enriches, both the giver and receiver. A thing may be true, in the sense that it is not a lie, and yet not be "the truth." "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" In other words, "Who is fit to be a church member, a real Christian, and who will get to heaven at last?" "He that *taketh not up a reproach* against his neighbor." The original word means "receive, to endure." God's man will not *take up* a reproach when it has been laid down at his feet, will not *receive* a reproach when offered him, will not *endure* a reproach—will not listen to, harbor, nor stand for—when it is told him. "Nor taketh up a reproach against his neighbor."

KANSAS CITY, MO.

OUR SOVEREIGN GOD

By REV. GEORGE W. BUGH

"Seek ye first the kingdom of God (Matt. 6:33).

Although God is a Spirit (John 4:24), His kingdom extends to the temporal as well as to the spiritual, to the necessities of the body as well as to those of the soul. But our Lord enjoins us to attend to the spiritual first and promises that if we will, God's general goodness shall not fail. The thought is that there is no safety of possession of actual wealth without the blessing of God—therefore seek Him first.

We must be "born of God" in order to see the kingdom of God, we must be sanctified wholly in order to enjoy its blessings, we must be progressive in order to possess its fulness. We must be just in order to have peace with God, we must be cleansed from all sin in order to possess soul health and we must become mature in order that we may judge and know the will of God.

NEEDE, ARKANSAS.

POWER FROM ON HIGH

By REV. W. T. BREWER

There is everywhere a cry for "power." Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you." Our need, then, is the Holy Ghost. As the body is dead without the spirit, so the Church is lifeless without the Holy Ghost. If we have Him, we have power. "Have you received the Holy Ghost since ye believed?" Does He dwell with you now?

In the early Church they looked out men who were "Full of the Holy Ghost and wisdom" to attend to the work of the Church, and only this same type of men can do the work of God today. Let us search them out to teach in our Sunday schools and to carry forward the program of the Church of the Nazarene.

DAVENPORT, OKLA.

Questions Answered

No questions will be answered unless the name and address of the one asking the question appears in the correspondence.

Q. During the summer months a good many of the city churches will unite in union open air services on Sunday evenings. The chief reason for this being that it is too hot to worship in the church buildings. Should Nazarene Churches join in these union services and close our churches on Sunday nights?

A. Wherever this has been tried the results have not been very satisfactory. No doubt there are some places where we would do well to join in an arrangement of this kind, but such places are exceptions. It is usually quite a task to get the people to coming again when the hot weather is over. In ninety-five instances out of the hundred it will be better for us to "sow beside all waters," right on through the hot weather, maintaining our own Sunday evening services on evangelistic lines.

Q. Should a person be recommended for license to preach who is not a tither?

A. Perhaps he might be recommended "with reservations."

Q. Please explain the difference between Post-Millennialists and Pre-Millennialists.

A. Post means *after*, pre means *before*, and the question relates to the time of the second coming of Christ, as to whether it will be before or after the Millennial or "Golden age." The Pres hold that He will come before the Millennial age, the Posts that He will not come until after it.

Q. Has the man who has been born of the Spirit, but not yet sanctified wholly been made partaker of the Holy Ghost in any degree?

A. Certainly he has.

Q. Does the Church of the Nazarene teach that a person must be sanctified wholly by the baptism with the Holy Ghost before he is partaker of the Holy Spirit in any manner or degree?

A. It most certainly does not so teach.

Q. Would gathering for a birthday party and then playing horse shoe, flinch, took and ball on Sunday be desecrating the Sabbath?

A. If it would not, then I would not know how to go about it to desecrate the Sabbath.

Q. How does any one know that God has called him to a special work?

A. Some one has suggested that God guides us by His Spirit, His Word, and His Providences. His Spirit operates especially upon our hearts, His Word upon our intellects and His Providences upon our bodies. In his book "Impressions," Martin Wells Knapp suggested that all impressions should be catechised as to whether they are scriptural, reasonable and right. God's call to a special work is usually signified to the individual by an inner "urge" which we call an "impression." This is distinguished from a mere "burden" for the work in question, though the impression is of no value unless it is born of and accompanied by such a burden. This impression, being a perfectly personal matter, varies in both nature and intensity in different persons, though all express it by saying, "I feel that I should do this thing." If this impression is strong enough to satisfy the inner consciousness of the individual, then he and he alone can *know* that this is his calling. But while we are letting the whole matter rest upon this inner "impression," we would not overlook the fact that every one is expected to test out his impressions by the Bible and by God's providences. God never calls one to do something that is contrary to the Bible and if the impression in question conflicts with this, it should be discarded at once as of human or satanic origin. Then God never calls one to an impossible service and, this may be determined by His providence. God never called me to be a singing evangelist, though I think that is an exceedingly important field—but Providence has not provided me with a singing ability. And duties do not conflict, therefore God does not call a mother to leave her children and go into the evangelistic work. I know they tell about what a stammerer Demosthenes was and how "un- oratorical" he was and how he overcame it all and made the greatest orator of antiquity, still I think it is unsafe for one to take up a calling for which he is entirely unfitted by nature—especially if he is beyond the "plastic" age. If one will keep a willing heart at all times, God will find a way to make him *know* what his work in life is and will help him to succeed at it.

Q. A girl in my Sunday school class asks the following questions:

- (1) If the presence of God is everywhere, how could Jonah flee from it?
- (2) Why did the storm cease as soon as Jonah was thrown into the water?
- (3) How did Jonah know that it was the Lord who had sent the storm?
- (4) How did the Word of God "come" to Jonah? Please answer in the HERALD of HOLINESS.

A. "Going out from the presence of the Lord" is the very forceful Bible expression for willful disobedience. It is used in Genesis with reference to Cain. It means going out from the "favor" of God. We use the word with the same meaning when we speak of "the presence of God" in a meeting. Of course, God is present everywhere in the perfection of His attributes, so that no one can ever go where God is not, in that sense. But any one can go out from the favor of God in the sense that Jonah did. The storm was a judgment upon Jonah for his disobedience and when he was thrown from the ship the judgment, mingled with mercy, was transferred from the surface of the sea to the "prison" under the sea into which the prophet was cast. Jonah's conscience was his proof that the storm was for his sake. God has always had a way of making His will known to His prophets and we are not told whether Jonah received his *Word* in a vision or dream, or whether it came in audible voice or through the medium of inward impressions.

THE WORK OF THE WHOLE CHURCH.

The General Board

HOME MISSIONS

A Presbyterian paper contains the following as a home missions "ad":

THE HOME MISSIONARY

IN 1912 John Viking went into the backwoods of Montana. There was no church. He built one. There was no manse. He bought a shack and transformed it. There was no congregation. He drew one, some white men, some Indians. He preached the gospel; they listened. He was their friend. He could handle a shovel, set dynamite under a stump, and give first-aid to the injured. He saw the economic pressure and introduced new agricultural methods. He chopped the wood for the kitchen stove, and helped with the family washing. And he sang, to keep his courage up; and raised chickens to pay his bills.

"Hundreds of Presbyterian pioneers are doing what he did. They need help."

This is one of the most concise, clear, nerve records of human achievement ever offered the reading public. This does not savor of the gory glory that clings to the hero of a battlefield, but it does speak of that holy glory that crowns the hero of pioneer Christian achievement—the glory of the battleground of the Church Militant. His heart burned with the glow of godly desire. He caught the "Vision of Transformation." He put his hand to God's plow. He was "all things"—carpenter, pastor, preacher, friend, laborer, nurse, farmer, woodsman, laundryman, poultryman—unto that community of "white men" and "Indians." "By faith he saw the victory ahead." He "came, he saw, he conquered."

"Hundreds of Presbyterian pioneers are doing what he did." Hat's off to them! God bless them! Heaven crown them!

Are there no more places to be transformed by the preaching of the message of Full Salvation?

THREE SURE RULES

DID YOU ever hear of a church having trouble to raise all the money it needs?

That church failed to get the money desired because it did not do one of three things—perhaps because it did none of them!

Here are the three steps of a successful church money-raising—so far as human help goes:

1. Make a church budget well before the first of the church year. Put in this all the regular items of the individual church and the church's share in the denominational work at home and abroad, and some extra for emergencies.

2. Obtain pledges to cover the budget proposed.

3. Collect the pledges.

Very often the last step creates the most difficulty, but if the first step is taken and the second carefully organized, the third will come.

Pastors have been sent suggestions for making up a church budget, in case they have not thus organized their finances previously."

One of our exchanges contains the above selection. How would it be for every Nazarene pastor who must succeed to sit down quietly and thoroughly analyze his situation in the light of these three rules and endeavor to arrive at some clear, definite conclusions about the successful financing of the local church in all its relations—local, district, general?

Remember, that the church that is repeatedly tinkering with its "money matters" is wasting much precious time. That waste is unnecessary. It robs of time, thought and energy for spiritual things. That waste can be cured. What can be done and what ought to be done, should be done. So much of Rule 1.

The next step is to secure personal, honest live-or-die pledges. The unforeseen circumstances that arise must be subject to just such exceptions or cancellations as God would except or cancel—no more.

Many most excellent Christian people do not like to make pledges for systematic payments except to buy furniture, automobiles, stocks and bonds, homes, pay the rent, and a few others. But there is by far greater joy—real soul pleasure—in making pledges to be paid on a systematic basis for the operation of the Church in accomplishing her mission in God's holy economy. If God were as spasmodic of the bestowment of His grace as some of us are of the bestowment of our "earthly things" upon heavenly business where would we be? How it comforts the soul to realize that "come sorrow, come pain, come loss or come gain" God is always on hand with ready grace for our every need! Wonder if it would not cheer God's heart to realize that "Come sorrow, come pain, come loss or come gain" His children—His Nazarenes—were always on hand with that which they pledged—the ready grace of their stewardship—to meet His every need in the Church?

Some may not pledge but enough will be pledged by those who delight to cover the proposed budget. So much for Rule 2.

The third Rule will depend upon several things: (1) The conscientious carefulness with which those in trust of the funds use the same for the exact purposes for which subscribed or given. Money subscribed under promise to be used for the budget (or any particular business) cannot be diverted without striking a blow at the confidence of the giver. Confidence lost is not easily restored. (2) Regular means instituted for collecting money. Haphazard collections invariably result in failure. (3) The conscientious scrupulousness with which subscribers regard their duty in being systematic. The regular current of local, district and general accomplishment is made possible only because a certain percentage of God's people are personally, conscientiously, and continuously systematic.

FOLLOWING GOD'S PLANS

A pastor writes that his church, which is an average society of fifty members, for five years has given from \$61.00 to \$130.00 per capita for all purposes. They have never asked for a dollar outside their congregation. They have built a neat church and a commodious parsonage besides carrying forward all other financial needs. The secret is "We heartily believe in God's method of financing His work—the tithe and offering method."

He has been pastor three years and but recently preached his first sermon on "Giving." He says, "I enjoy preaching on it once in a while." His theme was "God's Plan Provides Plentifully," and his text was 1 Cor. 16:2. He outlined his theme as follows, and passes the suggestions down the line:

I. GIVING IS RELIGIOUS, "Upon the first day of the week," Sabbath.

- (1) Periodic; Every first day.
- (2) Worshipful; A part of our day's worship.
- (3) Habitual; Not spasmodic, not occasionally.
- (4) Prayerful; Sunday is a day of prayer, give prayerfully.
- (5) Cheerful; On the first day we are filled with resurrection joy. "God loveth a cheerful giver!" "Not grudgingly."

II. PERSONAL: "Let every one of you."

- (1) Every man.
- (2) Every woman.
- (3) Every child.
- (4) No proxies.

III. BUSINESS LIKE AND SYSTEMATIC: "Lay by him in store."

- (1) Forehanded; (See Dictionary) Plan to give!
- (2) Deliberate; Give on purpose; Give because you have planned to.
- (3) Systematic; Keep books with God.
- (4) Intelligent.

IV. PROPORTIONATE: "As God hath prospered you."

- (1) Generous. In proportion to your ability, or income.
- (2) Each responsible for his or her share whether small or large.
- (3) Tithe and Offerings; Not a hardship to any.
- (4) Faithful.

V. PREVENTIVE: "That there be no gathering when I come."

- (1) No Special Drives and Campaigns.
- (2) No Deficit, or Shortage.
- (3) No Worry about Money; Needs supplied!
- (4) No Retrenchment; Not halting, nor going backward.
- (5) Advancement!

CONCLUSION: The above Outline put into practice by "every one of you" Nazarenes will solve our every financial difficulty. The Budget will more than "budge," it will be raised with a handsome surplus.

Let us preach it! Believe it! Practice it!

LET US HONOR GOD'S MINISTERS

By MERRITT VANDERBILT (A Layman)

I am glad that I am a member of the Church of the Nazarene. I believe in it and am standing loyally by it. I love its God called, fire baptized ministry. It has always been God's plan to reach a lost world through the preaching of the Word.

In Mark 16:15, 16 we read, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved and he that believeth not shall be damned." The ministry is a high calling and involves a great responsibility, and the Bible enjoins laymen to "Remember them what have the rule over you who have spoken unto you the word of God." And "obey them that are over you in the Lord" (Heb. 13:7, 17). Failure to truly honor the ministry is, in our opinion, one of the greatest evils among the people of God today.

And in Psalm 105:14, 15 God warns that He suffers no man to do His ministers wrong; yea He reproved kings for their sakes, saying, "Touch not mine anointed and do my prophets no harm." The church or the individual that sits in judgment on the pastor and seeks to dominate him will not escape. As we come up to the end of the Assembly year, how many have already begun in an underhanded way to get rid of the faithful pastor who has given his very best for the church and for souls? How many are there who rejoice in the truth instead of craving compromise? How many are there who once were zealous for God who can now lie down and sleep soundly on prayermeeting night? "Watchman, What of the night?"

MONTROSE, IOWA.

PARENTAL RESPONSIBILITY

By Mrs. M. M. HUMPHREY

In a vision I saw a lost mother surrounded by her five lost children who were holding up their hands and looking at her as though to say, "Mother you did not teach us to pray, you led us here." Oh, Mothers, where are you going to spend eternity and where are you leading your children? I have reared four children to be grown and married. I taught them to pray and they were every one converted and baptized before they were fifteen. The oldest is now a missionary to the Spanish-speaking people and the youngest desires to take up the same work. May God bless our mothers and help them to teach their children to serve God in the beautiful way of holiness.

KANSAS CITY, MO.

COLERIDGE says: "The act of praying is the very highest energy of which the human mind is capable."

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

ELEMENTS OF A SUCCESSFUL LIFE

By ANNE B. MATHEWS

ONE may be successful in life and still not attain a successful life. Prominence in business, society or politics is not proof that one's life is successful. We are not to undervalue the material things of life, but no life is successful if God is left out. "If a man gain the world" and lose his soul the result is an eternal loss. The greatest tragedy is the loss of a soul.

To be washed in the blood of Christ and consecrated to God is to possess the essentials of a successful life and this true greatness will express itself in gentleness, quietness, sincerity, mercy and peace.

We should realize that life is short and, therefore, serious, and that eternity is long. Eternal life depends upon our choosing Christ here; for here is where destiny is settled. Many souls are lost for want of courage to choose Jesus Christ. And every day we must make choices. We must reject some things and select others. Satan and sin, God and holiness are always before us, who and what are you choosing?

A successful life must be a separated life. Sin separates from God, but we must be separated from sin and from the world. To flirt with the world is to lose your strength. You can never win the world by compromising with it. "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you."

And a successful life must be surrendered to God. "The road to anarchy is the unsundered will." Christ gave His life to save us and we must give our lives unreservedly to Him in order to be saved. We limit the fulness of the Spirit by our incomplete surrender.

Service is another element in a successful life. True service must spring from our love for God. "Who then is willing to consecrate his service this day unto the Lord?" (1 Chron. 29:5.)

God is calling and at the point of choice, He will give courage; at the hour of separation, He will give strength; at the altar of surrender, He will send His indwelling Spirit; and at your offer of service, He will equip your life.

SPRINGFIELD, TENN.

N. Y. P. S. TOPIC DISCUSSION FOR JULY 13

By D. SHELBY CORLETT

The Temptation of Jesus—Luke 4:1-13

This world has been the battleground between sin and righteousness. It is a spiritual warfare and one of the Devil's most successful implements of warfare is temptation. The first Adam fought this battle and fell. The second Adam whose mission it was to redeem man from the fall, was as truly tempted but was victorious. As he was truly man he could be truly tempted. Though being a sinless person suggestions of evil could not arise within, but must be presented from without. If he is to "succor them that are tempted;" He must know and experience their temptations, and thus he did. In this interesting discussion we study the temptation of Jesus.

I. THE FIRST TEMPTATION, vs. 3-4.

This temptation was an appeal to the physical nature; the normal, legitimate, fleshy desires. Satan had used the same bait on the first Adam. It had worked so well that he tries it once more. Hunger in itself has nothing to do with right or wrong, but it may, like all physical cravings, lead to sin. Most men are greatly tempted through physical desires.

The temptation is two-fold. It is a temptation to doubt his Sonship, and if He was the Son of God, to prove this Sonship by an act of distrust. Satan appeals thus: "How do you know you are the Son of God? There have been some interesting and extraordinary narratives told about your birth,

but they may be fables. There was the voice and the dove at your baptism, but that may have been an ocular illusion. If you are the Son of God you possess miraculous power, and you now have the opportunity to prove this Sonship. You are hungry from your fast of forty days, command these stones to be made bread."

To have done as asked by Satan would have been to distrust the God who had said, "Man shall not live by bread alone;" and also to have used those powers given Him for the ministrations to others in self-gratification. He as a man is fighting the battle of temptation as a man must fight it. To have used any powers not possessed by all men in successfully overcoming the temptation would have reversed the very purpose of his incarnation and defeated His whole work. He must not separate himself from his brethren and provide for Himself a way not open to them. His temptation "was in all points as we are tempted" and his method of overcoming must be with such means as we possess.

Christ successfully overcomes this temptation by using the "sword of the Spirit, which is the word of God" as his weapon. He uses a passage which especially emphasizes his dependence and confidence in God.

II. THE SECOND TEMPTATION, vs. 5-8.

This temptation is an appeal to Ambition. Satan knew that Christ was destined to be the ruler of the world, and suggests an easier route than the sufferings of Gethsemane and Calvary. It was a blow at the foundation of our religion,—the exclusive worship and service of God.

The Devil was mistaken both in the assumption of his ownership of the world and its kingdoms, and in the nature of Christ's kingdom and its establishment. Christ's kingdom is a rule over men's hearts and wills, impelling them to righteousness and exclusive worship and service of God. His kingdom is "within" men. His method of establishing his kingdom was through suffering.

Christ again successfully defeats the tempter by quoting Scripture. This time he adds force by the command, "Get thee behind me, Satan."

III. THE THIRD TEMPTATION, vs. 9-12.

This temptation is placed second in Matthew's account. It is an appeal to misuse His confidence in God, as shown in his answer to the first temptation, by an act of presumption. This is his appeal: "If you are the Son of God, and rely upon the word of God for your sustenance and life; throw yourself down, for God has said, 'He will give His angels charge over thee, to keep thee, etc.'"

The Devil quotes Scripture for his purposes. He did it with Eve, "Hath God said?" It is quite noticeable, however, that Satan has left out the clause "in all thy ways," as given in Psa. 91:11 from which the quotation is taken. "This clause Satan chose to leave out, as not quite suitable to his design. That God has promised to protect and support his servants admits of no dispute; but, as the path of duty is the way of safety, they are entitled to no good when they walk out of it." (A. Clarke.)

If God had commanded Christ to cast himself down, to do it would have been right. But as he had not thus commanded him, to do it would have been self-will and presumption. "To cast himself into dangers needlessly, and then to trust God, (whom he had not consulted about going into them) to get Him out, was to 'tempt God.'" God's protection is promised only as we walk in his ways and not in paths of our own choosing.

Again Christ uses the Scriptures successfully as a means to overcome temptation. The Devil being defeated, his quiver being empty, "departed from him for a season."

Practical Thoughts

FIRST TEMPTATION—Don't look out for yourself when to do so is wrong. Trust God and His word.

SECOND TEMPTATION—Don't take the apparently shortest road to success. It is not usually the right way. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

THIRD TEMPTATION—Don't be presumptuous. God promises protection only as we walk in His ways. Know the Scripture. It is our most powerful weapon in the fight with Satan.

Note, How Christ's temptation helps us (Hebrews 4:15-16).

(Note—Dr. R. T. Williams' book, "Temptation, A Neglected Theme" is an excellent book to read in preparing this topic.)

NEW YORK DISTRICT YOUNG PEOPLE'S RALLY—WESTERN ZONE

The first Young People's Rally of the Western Zone, New York District, was held in New Berlin, N. Y., May 29 and 30. We were privileged to have with us the District President, Rev. G. Howard Rowe of Brooklyn, the Zone President, Rev. L. B. Byron of Canastota, N. Y., Prof. L. C. Messer and wife of Bethany, Okla., Rev. C. E. Shaw and wife of Richmond Hill, N. Y., Rev. David Keeler of Gouverneur, N. Y., beside thirty delegates. After the address of welcome by the pastor, Rev. Helen S. Traver, and response by Rev. G. Howard Rowe, a stirring message on "Where is the Lord God of Elijah?" was given by Bro. Byron. Friday morning was devoted to interesting discussions; papers were given by W. G. Hawthorne on the importance of Bible Study, and by Mrs. Traver on the importance of trained leaders. After a short business meeting in the afternoon, Mrs. Byron brought a heart-searching message, followed by an appeal by Bro. Rowe. About fifteen young people came to the altar, consecrating their lives to God's service, and several testified they received a definite call to service. Bro. Rowe brought the evening message on "The All-sufficiency of God," and about twelve young people lined up at the altar seeking saving or sanctifying power. One young man, who had been under deep conviction in Gouverneur, bought a new Ford, and he and his wife drove nearly 200 miles to get to the Rally. We are glad to say that he was blessedly saved and his wife sanctified before leaving. "God is still on the Throne," Praise His name. All expenses were more than covered.—REPORTER.

ZIGZAGGING

The old farmer unconsciously taught a great truth when he explained that his dog, who had just returned with the carriage from a little drive and seemed thoroughly exhausted as he lay down on the grass panting for breath: "Taint the road that tires him," said the farmer, "but the zigzagging. The team has only gone about ten miles but he's run more than fifty. There wasn't a gate open on the way but he had to go in and examine the whole premises. There wasn't a cat appeared but he had to chase it. There wasn't a dog barked but he just wore himself out barking back again and showing fight, so that while we were keeping on the road he was running over the whole country. No," he concluded, "taint the straight traveling, but the zigzagging that tires him." How true the old farmer's words are about many of our spiritual walks. The real tasks and trials of life are not too hard to bear, but the round-about that we make for ourselves, the cares we imagine, the needless waste of life and energy in things we have no need to say or do, this is where the wear and the worry come. Most of us are like the old lady who said she had many trials in life, especially those that never came. Beloved, God is able to keep you from stumbling, to lead you in a straight path and to save you from "zigzagging."—C. M. A.

Years ago Mark Twain having been introduced to many kings and queens, to say nothing of dukes and earls, was introduced to the German Kaiser. When he came home, his little daughter, commenting on it said, "Pretty soon you will know everybody but God, won't you, papa?"

At the roundhouse they do not steam up just to whistle, but to pull cars.

NEWS FROM THE FOREIGN FIELD

"Go Ye Into All The World"

INCIDENTS IN THE WORK AT SABI

By MISS LOUISE ROBINSON

SOME have asked about our Sabi work. I have often told others, but perhaps you never read those letters, so I will tell you. Here at this station Brother and Sister Penn and myself are stationed. We have an evangelist as well, Titos. This is a big station. It is the headquarters of the bushveldt work of this section, and we have the Zulu printing press here. From here we have three preaching places. We take turns going. There are three services, with daily prayermeetings here at the central station, and then three services in these three outposts. Mr. Penn has charge of the station and the bushveldt work. We all preach—he, the evangelist and myself. Mrs. Penn does the medical work that comes here to the station and has charge of the night school. I have the medical work outside and all the calls, the printing and the day school. Mrs. Penn teaches for an hour and a half in the day school for me, and I take half of her night school for her. I do most of the sewing as she has her own little ones to look after.

We have a native man who works all the time on the printing. He does very well. We print five hundred copies of a Zulu paper once a month, and songs, tracts, cards, stationery and catechisms in numbers. This is a very needy work. Brother Shirley is the printer, but I am taking it for him while he is away. It makes my work heavy, but the man does very well, and I oversee, proofread, mail, look after the business part, and select material.

Our medical work is quite extensive. In December I had over a hundred cases and many calls, beside all Mrs. Penn's patients. There is much fever and complications, the children are raw with itch, and lately we have been having pneumonia. We do not have many accidents, but occasionally some very bad ones. The greatest part of the cases are fever and over-worked stomachs. They eat much when they have anything to eat, and then starve when it is gone. There are numbers hungry now. I am feeding quite a number of old people and a few sick ones and some children now. I take care of quite a few of them all the time.

The day school is very interesting and trying. Most of them are children. We have a few young men, and once a week I have the women. They also come to the sewing classes. It takes them a long time to get things straightened out in their minds. I have talked and preached so much about Jesus, and I thought they all knew. At Christmas time I told them the story about His birth and then asked who could tell me about his death, and one little fellow raised his hand, so I told him to tell the others and he said, He died of "Umkuhlane omkulu" (the big fever), malaria. Poor little tots, almost everybody dies of that here in Africa, so of course, he thought Jesus did too. I had been preaching on Sunday about the coming of Jesus. God gave us a very good service and souls, and afterwards one of the boys, about thirteen years of age, asked our boys that were going to Bible school in Swaziland if they were not afraid to go away and stay so long. They wanted to know why. He said, "Why, what would you do if Jesus should come while you were gone?" We had quite a time getting him to see that they would see Him, too, in Swaziland, if he came in the clouds at Sabi.

Well, they are promising and wonderful children, and I love every one of them, Picinin, Matches, Tail, Trouble, Cave, Dogs, Let-you-build and all the Baraphenes and other funny-named little youngsters. We teach them Zulu and English reading and writing, spelling, sums and other minor subjects. Everyone studied out loud although I am breaking them of it to try an experiment. All native schools around here have them study this way. I do not know about the government schools.

I have to use the whip quite freely some times, for it is about the only way they know to make children good. They say they like it, and sometimes

when I ask them what I shall do with them to cause them to remember another time, even big ones say, "Don't make us stay home, whip us." Their home surroundings are so terrible that it is a wonder that any of them love the Lord. They all profess to be saved. I have to look after them just as if they were mine, and hear all their troubles and burdens and decide all their matters. The parents bring them for me to reprove, if they are not good, and I try to tell them that it is their place to look after their children at home. But they say, "No, they are yours and you know how to make them good." It is quite an undertaking. Even the old witch-doctors rule their children by telling them they will take them to the Inkosazana—and they all want to live with me. We have great times in the sewing class. Everyone was so delighted with the sewing bags that we got from Miss Tullis' girls' class. They are so proud of them and try so hard to sew. The men, women and children all try—those who are in my day classes. It is so much easier now since I got the sewing bags, and it will mean very much to these little ones. I keep them all in the schoolroom and they have sewed their names on the ones they use.

The night school is for men and boys. We have a big class. They work hard all day and then walk long distances for school in the evening. They begin with their letters and rarely get farther than the second grade. Some are very bright and learn to read the Bible in a few months, and many of them give their hearts to Jesus. We always sing and pray with them before we dismiss at night and they are very good singers. Wish you might hear them sing some of their favorite songs. I have taught in the night school since I first came here, with the exception of a few months, and I like it very much. We get most of our Christians directly or indirectly from the schools and the medical work.

I have a little two-room house, very small. The walls are of mud, and it falls off about as fast as one can put it on. Every vacation time I clean house, and it is one of the strangest things the natives ever saw. This January vacation I did it quite thoroughly and took out and fixed things over, much to the consternation of the people. So many insects come in the low windows and others work in the mud walls that it is necessary to take off the mop boards and clean bugs and other things from their holes. One day after we had worked quite a while I had one of our men take one of my doors, that dragged, off its hinges to fix it, and when he carried it out I saw some girls and women in the yards, wringing their hands and looking like the world had suddenly stopped. I listened to see what they were saying, for they were looking with all their eyes at my house. They said, "Maye Babo, u ya kipa amafastelo neminyango." "Horror of horrors, she is taking out the doors and windows even." I was so tickled. They thought if it was necessary to take off mop boards, doors and windows, what would become of the rest of the house. They never house clean, but never have anything to clean.

After all, I am fast learning that Americans have many things they do not really need. When I first came here I was handicapped about everything. I couldn't buy what I thought I absolutely needed, but now I never miss many things that were a necessity to me before. Everything is very expensive here! I had some screens fixed for my doors and windows. Brother Penn did the work, but the screen for two doors, two small windows and two small openings cost about twelve dollars, and the planks about five dollars. Isn't that scandalous? I think there surely must be some mistake about that little bit of screen, and I am going to try to find out.

I must go to my people now. May the Lord bless you all. Remember our Sabi work much in your

prayers, and remember that I need someone to pray personally for me. There are many hard things to face and battles that do not pass quickly, but God has never failed one of us yet, has He? Remember all of our workers and work in this dark, sin-cursed land. I wish that you would especially pray that God will give us victory for some of these demon-possessed people. We have run into so many cases here in Sabi and several come to church and get possessed when they try to seek God at the altars. We have had some remarkable victories, but there are so many, and I believe if God will drive them out of these who seem to be seeking it will break down this terrible demon stronghold that we have around this place. I do not believe usually one finds so many in one place. Our other missionaries have not run across so much, they say. I have been in the homes of many of them when they were screaming out terrible things or lying like dead under their power. Pray much for these.

REPENTS AT THE JESUS CHURCH

Mrs. WIESE, Puchow, China

ONE bright morning last spring, if you had been walking along the big north street of Pu Chow you would have heard voices, angry voices. It was the usual Chinese family quarrel. This time it was a father and his oldest son.

The oldest son, a lad of twenty, had completed the schools here at Puchow and now had nothing to do. The custom of China is that if one has been to school he does no manual labor. So you find the educated rich idling away their time. This boy, having nothing else to do, was spending his time in gambling. This morning the father had stood it as long as he could. No doubt his son was losing a great deal of money. So in a loud angry voice he is scolding and threatening his son and telling him he must stop this gambling.

The boy has heard the gospel, so he turns to his father and says, "I am going up to the Jesus church and repent. They say that they can keep us from gambling and drinking." His father, being very angry and only thinking of his son's gambling, replies, "Go, I don't care what you do, but you must quit gambling."

True to his word, that night he seeks out our personal teacher, Mr. Chong and repents of his sins. A few days later we hear the Wu family is having trouble. This time their son has disgraced them a thousand times worse than by gambling. They, a wealthy family, merchants by trade, have a son who has left the family gods and is following those foreign devils and worshipping their gods.

This time they threaten to disown him and turn him penniless into the street. But the boy has seen Jesus and tasted of His goodness. "Kill me, and I will still be a Christian," is his reply to the angry family.

He held out, and slowly the anger died. He is a bright educated boy, so we spoke to him of the Bible school this fall. His father refused to pay his way, saying, "If you go there, you will become a worker, and what money can you ever make? I want you to be a merchant." We felt the boy was growing strong by the persecution at home so said no more. The boy says that he is coming to our Bible school next year even if he has to tell his father to divide the home. A bad thing for a son to do, in Chinese eyes.

Seven months have passed now since he first repented. Four in the family have repented since then, and I understand his father has expressed a desire to repent.

Old grandma is a Christian and it will make it easier now for the others to repent since they will not disgrace her by turning from her gods. Her testimony is "I never thought it would be as good as this. Such peace! Such joy!"

They are never alone who are accompanied by noble thoughts.—SR PHILIP SIMEX.

The Sunday School Lesson, July 6

By M. EMILY ELLYSON

SUBJECT—The Birth of Jesus.

LESSON TEXT—Luke 2:7-20.

GOLDEN TEXT—*For unto you is born this day in the city of David a Savior, which is Christ the Lord.*—Luke 2:11.

THE associations of our Lord's nativity were all of the humblest character, and the very scenery of His birthplace was connected with memories of poverty and toil. It would seem on this wonderful night the heavens would burst with their ministries of song, but in the few thrilling verses of the Evangelist no record is made of any but the watchful shepherds having heard the angel songs. These shepherds, inhabitants of an obscure village, amid the chill dews of winter night, were guarding their flocks from ravenous beast and robber in fields where the ancestress of our Lord, and theirs, had gleaned amid the alien grain; and where David, the despised one of a large family of boys, had attended to the same calling as guardian of his father's flocks.

Let us look at the announcement as recorded in Luke 2:9-11, inclusive. The first indication of this marvelous birth is the sudden appearance of an angel sweeping down from heaven and surrounding them with a halo of glory insufferably bright. This glory was probably the Shekinah or cloud of brightness which symbolized the divine presence. Accompanying this remarkable angelic visitation and fearsome burst of glory, a proclamation is made by the angel: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Then follows the token by which they shall know this remarkable babe. "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Two thoughts arrest our attention in this statement, namely, how the child would be dressed and where it would be cradled. Poverty combined with inattention compelled the young mother, with her own hand, to wrap her first-born child in swaddling clothes. That was all she had. Her love, not less than other mothers could do no more. Again, they might search the whole world round and they would not find another case of a young babe lying in a manger. The designation was quite sufficient to guarantee certainty. In the rude limestone grotto attached to the inn as a stable, among the hay and straw spread for the food and comfort of the cattle, weary with the day's journey, far from home, in the midst of strangers, in the chilly winter night,—in circumstances so void of all earthly comfort and splendor that it is

impossible to imagine an humbler nativity—Christ was born.

On an eminence, distant but a few miles, towered the palace-fortress of the "Great Herod." The humble wayfarers as they passed near it might have heard the voluptuous music with which its feasts were celebrated, or see the rough soldiers whose arms enforced obedience to its despotic lord. But the true "King of the Jews" was not to be found in palace or fortress. "They who wear soft clothing are in king's houses." The cattle-stable of the lowly was a more fitting birth-place for Him who came to reveal that the soul of the greatest monarch was no dearer or greater in God's sight than the soul of his meanest slave; for Him who had not where to lay His head; for Him who, from a cross of shame, was to rule the world.

"And suddenly," the world had long been waiting for His coming, centuries had been allowed to pass, prophecy after prophecy had been fulfilled, every event transpiring being a testimony to the near approach of the coming Messiah to the world, and yet, "Suddenly, amid the indifference of a world unconscious of its Deliverer, these watching shepherds hear the melodies of an unnumbered host who swept down from heaven to sing their exulting anthems over the manger hallowed to contain the world's Redeemer.

Glory to God in the highest.

Peace to men of good will on earth"

(Farrar's Version).

Thus they heralded to the world the Mighty One; thus the most stupendous event of the world's history had taken place. The healing of the nations was issuing forth, but nothing was seen on the surface of human society but a slight ripple of the waters, the course of human events went on as usual each person taken up with projects of his own. But a group of humble men, wide awake and watchful, saw the glory, heard the proclamation and the wondrous anthem of celebration, and, doubting, started at once to see that "which the Lord hath made known unto us." And having seen, it must be passed on, for the angel said the tidings was not to them alone, but to all people, and they faithfully performed their duty, true to the trust committed to them. The people wondered then, they wonder still, but there are some who, like the shepherds of old, behold by faith the light that shineth in the darkness; for the Dayspring from on high has visited them. He dawns only in hearts willing to receive Him. May the reader be in this shepherd class to whom this light may come.

THE SCANDINAVIAN ASSEMBLY

Our Assembly opened with three great services on Sunday, May 25th. In the morning Dr. Goodwin preached in the American speaking Nazarene church in Vancouver, Wash. God gave our Gen. Supt. much grace as he preached on Hab. 3:2, "O Lord revive Thy work." Hearts were melted down. In the afternoon we dedicated our new church at Heights, a suburb of Vancouver, Wash., here the church was filled, having about two hundred people present. Again Dr. Goodwin preached on, "Holiness becometh Thine House Forevermore." After the preaching service he raised almost \$200.00 to cover the outstanding debts. In the evening we had another blessed service and again Dr. Goodwin preached to our great edification.

Monday morning the business sessions were opened in our Glad Tidings Mission at Vancouver. This District started only one year ago; we owned at that time only one church building. During the year we have organized three new Sunday schools, organized two new congregations and built two new churches; also opened our Glad Tidings Mission. The District has now about fifty members, we have raised during the year about \$3,750.00 for all purposes, have seen about 250 souls at our altars, we are preaching now regular in seven different fields.

The writer of these lines was again elected Dist. Supt. for the coming year. Instead of having a

church to serve in connection with the district, he will now devote his entire time to the district. We have thousands of Scandinavians out here on the Pacific coast who must be reached with the gospel of Full Salvation and we are going right into the field with our new tent. If any one reading these lines lives in a community where there are many Scandinavians will you kindly let me hear from you. We will be very grateful to hear from any who are interested in this matter. Pray much for us. In conclusion let me say that we enjoyed so much to have with us our dear Brother Gen. Supt. Goodwin. He took such an interest in our little Scandinavian district and put his whole soul into our Assembly and made us feel like pushing on in the great battle as never before. We shall not soon forget the address of our Gen. Supt. on "For who hath despised the day of small things" (Zech 4:10)?

H. O. Jacobson, Dist. Supt.

NORTHERN CALIFORNIA DISTRICT

The District Assembly at Sacramento, Calif., which just closed was without question, the most spiritual, the most aggressive, and marked the greatest advances of any this writer has ever seen.

Numerically we have added 177 new members and three churches, increased the Sunday school enrollment nearly five hundred, and made marked advance in building and reduction of indebtedness.

Dr. Williams presided with all his usual vigor and

sweetness and his Sunday morning sermon was the clearest presentation of holiness we have ever heard and resulted in fifteen seekers, nearly all of whom prayed through. Sunday evening the newly elected Dist. Supt. Frank B. Smith preached a stirring message on "Rejecting the call of God" which resulted in over twenty-five seekers, including an altar service in the gallery. Down at the altar six or seven Mexicans prayed through to victory, including some direct from the darkness of Catholicism. Four young men were ordained at a most impressive service Sunday afternoon; W. R. Ingram, J. T. LaRose, C. Ellis Carver, Joseph Gray.

The retiring Dist. Supt. C. A. Gibson, who takes the pastorate of the Fresno Church, was given a love offering of nearly three hundred dollars. The pastor who entertained us so royally, Brother E. E. Meiras was given a love offering of about fifty dollars. Two hundred dollars was raised on the missionary deficit at a great missionary rally Saturday evening. Returned missionaries and prospective missionaries, and Dr. Williams, fired our zeal for greater efforts on these lines.

We wish to refer again to the Sunday morning service. Starting with a prayer-meeting at eight-thirty, in which the fire fell, it mounted to heights of blessing like the richest service of an old-time campmeeting. The love-feast was a real feast. Men and women from all stations of life made the air ring with their testimonies, and the glory swept over the audience in gales. Then Dr. Williams preached that matchless sermon on "The Baptism with the Holy Ghost." This is the time we feel superlatives are in order. The sermon was logical, penetrating, and tender. It left no loophole for heresy and put men and women face to face with the supreme question. May God give us more men like Dr. Williams who can preach with the anointing of God and yet make the truth compelling from an intellectual standpoint.

We go into the new year expecting greater victory and blessing than ever before in the history of the District. JOSEPH GRAY.

NORTHWEST DISTRICT ASSEMBLY

The twentieth annual Assembly of the Northwest District of the Church of the Nazarene convened in Dayton, Wash., June fourth to eighth. Gen. Supt. Goodwin presiding. Rev. B. L. Simmons, acting pastor, and his noble people at Dayton gave us a hearty welcome and assisted by the donations of the many friends of our work in the town, entertained the Assembly splendidly. The Ministerial Association also made us welcome, inviting our pastors to preach in five of their pulpits on Sunday morning, and joining with us in two large union meetings in the evening.

Reports showed that the blessings of God have been upon the district during the past year and a spirit of sweet harmony prevailed throughout the deliberations of the Assembly. Two new churches have been organized, five new buildings have been built and nearly all departments of our work have made progress within the last year.

Rev. J. N. Speakes was unanimously elected district superintendent, and under the leadership of this noble man of God the Northwest District is expecting the greatest year in its history.

The several messages of our returned missionaries, Mr. and Mrs. Paul Thatcher, Mr. and Mrs. Arthur Anderson, Miss Eugenia Phillips and Rev. W. A. Eckel were times when our vision was broadened and our sense of responsibility increased.

The evening evangelistic services were times of refreshing from the presence of the Lord. The messages were delivered by Dr. Goodwin, H. B. Wallin, N. J. Hepburn and J. B. Creighton and were of high order, indeed. There were about twenty-five seekers during the Assembly and a number of happy finders. MRS. FRED SAMM, Reporter.

THE WACO ENCAMPMENT

By GEN. SUPT. WILLIAMS

I have learned with deep interest of the plans of Rev. W. E. Fisher, District Superintendent of the San Antonio District, and Brother O. F. Hatfield our pastor at Waco, for a District Encampment to be held at Waco in July.

This means a forward movement in our work in that section of the state and should encourage our people throughout the state to undertake better and bigger things for God and the Church. This encampment should have the hearty co-operation of our people and friends. All should plan to attend, if at all possible, and remain throughout the convention. It should be an occasion of salvation and victory, a time of inspiration and encouragement for greater undertakings.

All will want to hear our Brother Bud Robinson. There is only one Brother Robinson, and those who have heard him are always anxious to hear him again.

A WORD TO EVANGELISTS

Feeling that we would like to do more for missions than we ever have, we began some time ago to take one night in each meeting to represent and secure individual yearly subscriptions to the *Other Sheep*. In the six meetings in which we have done this we have averaged twenty-eight subscriptions at each place. We have found every pastor heartily in sympathy with it, and we have been able to secure just as many subscriptions for the *HERALD of HOLINESS* as we did before.

Brother Anderson tells me that individual subscriptions will be a great blessing to the work, why can't every evangelist take one night in a meeting to present this paper? This will not hinder any other department of the church and will greatly help our missionary work. Urge folks not only to have it come to their home but to send it to their friends. If every evangelist will lift, we can double our present *Other Sheep* subscription list.

Yours for the General Interest of our Church.

JARRETTE E. AYCOCK.

CHRISTIANS AND THE KU KLUX KLAN ORDER

The program committee of the Union Ministerial Convention and Bible Conference, by and between the ministers of the Ohio District of the Church of the Nazarene and the Church of Christ in Christian Union, fully realizing that the relations of Christians to the Ku Klux Klan was a live issue, felt that it would be doing the Christian public a service to have some able leader outside of the two denominations mentioned to write a paper on the following subject, "What Should be the Attitude of the Holiness Churches Toward the Ku Klux Klan?"

Looking the field over the committee did not know Rev. Butler's conviction nor did they enquire, but sought to have the subject treated in an impartial and free way. The message was delivered in a meek and humble spirit that becometh holiness. It was voted to have it printed in a tract so those who could not attend the Convention might get the message and read it. The message is Scriptural, sane, and will prove a help to all who desire to look into this question. In ordering, address as follows: Rev. C. W. Butler, 3219 Cedar Ave., Cleveland, Ohio. Per hundred \$1.25. Per dozen twenty-five cents.

N. B. HERRELL, Supt. Ohio Dist.

REVIVAL AND CHURCH NEWS

EVANGELIST BONA FLEMING, WRITING FROM ASHLAND, KY., his home, says, "My last report was from Redlands, Calif. From there I went to Xenia, Ohio, where God gave us a mighty revival and more than twenty united with the church. My next meeting was at Monongahela City, Pa., where Rev. Strickler had recently opened a new work. They have purchased a brick church there and it seems to me that the Lord has worked wonders for them. People came from twenty miles away and were saved. I never saw money raised so easily as at this place. We went right on to California, Pa., to another nice church which Bro. Strickler built last year. A union revival was on in town and the pastor had to leave, so we battled away until the close. My next meeting was at Pittsburgh, Pa., where we were just getting a good start when I was called home on account of the serious illness of my mother. I had been away from my home six months, and remained at home two weeks, which was the longest rest from preaching I have had in twelve years. Then I was off for Olivet Camp where the Lord certainly gave us a great meeting. Dr. Chapman was my co-laborer and Prof. Rinebarger the song leader. I have never labored with men with whom I enjoyed more blessed fellowship. While at this camp, I received more than twenty calls which I could not accept."

"EVANGELIST I. G. MARTIN and Miss Edith Dearmin soloist recently closed a good meeting with us at Marion, Ind. The attendance was good and the splendid preaching of Bro. Martin was greatly appreciated by the citizens of Marion. Miss Dearmin sang the glory down upon us, often 'punctuating' her singing with tears and shouts of victory. Bud Robinson and Kenneth Wells are to be with us for a service in the near future."—P. P. Belew, pastor.

DIST. SUPT. METCALF OF MANITOBA-SASK. DIST., says, "Please send me a roll of *Heralds* to Sintaluta, Sask., where we opened a tent meeting June 15. Our

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you last week just as I had crawled down off the Cascade Mountains and had landed in the beautiful Yakima valley, and the reader will see that I have just arrived at the place where I have been traveling toward in my last three letters. I was called to Yakima to hold a meeting at Selah near Yakima, by the Rev. John B. Creighton. This brother has two churches, Union Gap and Selah, both near Yakima. He preaches at Union Gap in the mornings and Selah at night over each Sunday.

Brother N. J. Hepburn, as many of our readers know is our pastor at Yakima and he was out to Selah quite a great deal and helped us much in pulling on the skies. My judgment is that John B. Creighton and N. J. Hepburn are two of the greatest prayers that I have ever met in my life. We have many great preachers and both of these brethren are great preachers but when it comes to praying they are ahead of any two men that I have ever met in all of my travels for the past forty-four years. May God increase their tribe for we are greatly in need of some great prayers. Hepburn and Creighton are both big enough to be small and are too big to be little. What wonderful men they are and how they blessed my poor old heart! What companionship and fellowship we had there in and around Yakima and Union Gap and Selah for ten or twelve days.

Brother Creighton is along about my age just old enough to have good sense and to be beautiful in his life, but Brother Hepburn is a young man and has many useful years before him and he will make us one of the great men of our beloved church. He is a man over six feet tall and weighs over two hundred pounds and his hair and eyes are as black as a raven and he is all out for God and lost humanity. What a work he can do in the next fifty years if Jesus carries and he is spared to us and the cause of holiness and full salvation. While at Selah my home was with Brother Charlie Bridenstine. There are simply no finer people on earth than Charlie and his wife and their two beautiful daughters almost grown, now in High School but well saved and so beautiful in their young lives. Sister Bridenstine is the daughter of Brother Stephen Johnson and wife. Brother Johnson and Brother Charlie are both large apple and pear growers. Their great orchards could not be more beautiful than they are; a number of our little Nazarene band out at Selah are apple growers.

We had a good meeting, large in attendance but not many saved but some good work done and we preached holiness to them as hot as we could put it down and as straight as we could put it as a definite second work of grace. My judgment is that no person that attended the Selah meeting will ever accuse this old soldier of putting it tame or rounding off the corners. Our church there is not large in membership but they are as fine a set of people as can be found on the face of the earth.

As many of the readers know, the Yakima valley is one of the greatest apple centers in the United States. Tens of thousands of acres in apples and pears; some eighty thousand people out there in that valley engaged in raising apples and pears. The Yakima valley is one of the beauty spots of the globe filled up with as clean and as happy a set of contented people as can be found on the face of the earth. God seemed to have smiled on the Yakima valley before the

white man ever settled out there and went back to those great mountains and tapped those beautiful rivers and cut their canals along the mountain side and turned that sparkling water loose on that valley until it is a paradise on the face of the earth. A man ought to praise God till his dying day that God ever allowed him to raise apples, pears and cherries and Elberta peaches in the Yakima valley.

I had one delightful day while in the valley out on a fishing trip and I caught two very fine ones not as large as I have seen but awful good, one was four inches long and the other six inches so when I put the two together they were ten inches long, don't you think that was doing well for an old fellow like myself? The best trip was on the last Saturday when Brother Stephen Johnson and wife and Brother Bridenstine and family and the old soldier got in their cars and took a great dinner with us and made a journey to the Rim rock some forty or fifty miles up into the great mountains where the Government is putting in a great dam to store more water for the Yakima valley. I don't see how the trip could have been more beautiful than it was. The sun set on one of the most beautiful days of my life. We ate dinner on one of those beautiful mountain streams where the water came tumbling down over those great rocks cold as ice and so fresh and sparkling and perfectly beautiful.

We built a great fire by the big rocks and boiled coffee and fried eggs and ham and heated up the baked beans and said grace and ate as long as we could eat another bite and got into our cars and by five o'clock we were back home ready to rest up a little while and go to church and found the house packed. For one hour and a half we gave them our hospital experience; well what a day and what an experience and how good God is anyway. The people that really know and love God have the best times of any people on earth. While in the valley I got a fine list of subscriptions for the *HERALD* and I preached eleven times at Selah and twice at Union Gap and three times for Brother Hepburn in the Yakima church. We had fine crowds at every service in each church where we preached. God was faithful and He never lets us preach without His blessed presence with us and our hearts were made to burn as we preached on the doctrine and experience of entire sanctification. Everything was well taken care of as to money matters. We said nothing to any man, and no man said anything to us on the subject and everything came out beautiful.

Well, glory to God, it is about time for somebody to raise a shout and celebrate, and I am right now ready to do my part of the work and my part of the shouting. I don't intend to lay down on the rest of the folks and let them do my part of the shouting; but to say that my visit to the valley was a delightful one is putting it tame. While in the valley I had three nights out at the home of Brother Creighton and little mother, one of the beautiful mothers of the nation; also one night in the home of Brother and Sister Hepburn which was a delightful one. I had dinner one day with Sister Ruby Creighton Clark and supper with little Ruby Creighton Sanford. My two girls and Brother Creighton's two youngest girls used to be great chums, and I was glad to meet them again.

In love,
UNCLE BUDDIE.

camp at Poplar Point, Man., will be held July 4-13. Then we go to Regina, Sask., to open a work in another new place. 'If God is for us, who can be against us?'

EVANGELIST A. F. DANIEL OF ARNOLD, NEBR., says, "The Littrells are great workers and souls are praying through in the meeting. I have served as supply pastor here for five months, but will be ready to re-enter the evangelistic field at the close of this meeting. Am ready for calls any where God may lead. Am a commissioned evangelist of the Kansas District."

REV. W. C. CANARY, writes, "We have accepted the pastorate at Middletown, Ohio, moved to the work right after the Assembly. The church is large and well kept, the eight room parsonage is strictly

modern and best of all we have a fine spiritual people who rejoice in the truth. Have not had a barren altar service since we came. Twenty-seven have been saved or sanctified in the regular services. Nine have united with the church. Sunday night, June 8th, we did not finish the sermon. The power of God fell on the people and three were brightly converted."

REV. C. P. LANPHER's address is changed from 119 High St., Waltham, Mass., to 1040 Congress St., Portland, Me.

"EVANGELISTS E. E. AND ORA TURNER OF INDIANAPOLIS, IND., closed a splendid Home Mission meeting with us here at West Frankfort, Ill., on June 8. There was a good number of seekers and twenty-one professions." Bro. and Sister Turner preached the

Word backed up with the power of the Holy Spirit. The people were deeply convicted. We have about twenty prospective members."—Mrs. T. L. Gleaton, reporter.

BRO. AND SISTER TURNER say, "We did our best to put out good literature. Samples of the HERALD were gladly received and read by the people. We are now sending a nice list of subscriptions. Rev. Fitch, pastor at Benton, Ill., is arranging for four or five Home Missionary meetings in Southern Illinois where there is a great need for holiness churches."

"OUR CHURCH AT CEDAR HILL, TEX., is on 'The victory side.' Our pastor, G. H. Dosier, and his good wife are leading the hosts on. These dear people are giving their lives for Christ and His Church. The Lord is blessing in every department of our work. Good progress and bright prospects in both Sunday school and Young People's Society. We are doing our best to lead every young person we come into contact with into the blessed experience of holiness."—Mrs. H. K. Plummer, reporter.

PASTOR IRA F. STEVENS, PITTSBURG, KANS., says, "Our revival will be held June 15-July 6. The workers are A. F. Balsmeier and wife of Topeka, the Brewer Sisters of Davenport, Okla., and Roy F. Stevens, who will be the song leader."

PASTOR ERNEST ECKELS, JANSEN, NEBR., says, "We are nicely located back at Jansen after having served in this field three years on a previous occasion. We find the people in a sweet spirit of love and zeal and we are expecting that God will make us a blessing to church, town and community. On the evening of June 10 the church gave us a 'pounding' in which the town took part. Also Pastors Major from Beatrice and Drake from Fairbury were present and brought messages of love and cheer in speech and song. Dr. Murry gave a splendid speech of welcome in behalf of the town."

"THE PREACHERS' CONVENTION AT CORDOVA, ALA., was an occasion of great blessing. A large number of preachers and workers were present; many fine papers and splendid addresses were given and the sermons and addresses of Gen. Supt. Williams will never be forgotten. The dedication service on the last Sunday afternoon was full of interest and enthusiasm. Dr. Williams preached a great sermon and there were splendid addresses by Dist. Supt. Hooker, Pope M. Long and others. The night crowds which came to hear Dr. Williams preach

were splendid, the people of the town entertained the delegates in a most hospitable manner and all concerned felt that it was really 'a great meeting.'—Reporter.

THE CIRCULATION MANAGER sent a note to my desk saying that among others, he has received lists of subscribers as follows: Twenty for the HERALD of HOLINESS and twenty-six for the *Other Sheep* from Jarrette Aycock from Indianapolis; seven from Mrs. Albert at Ashtabula, Ohio; fifty-three from C. C. and Mrs. Chatfield from their meeting at Kent, Ohio; twenty-three from "Uncle Buddie" from the Cincinnati Camp; thirteen from Prof. C. C. Rincbarger from Grand Rapids, Mich.; Camp; fifteen from Dist. Supt. Hooker from his revival at Phoenix City, Ala.; fourteen from Pastor Schurman of First Church Chicago; six from Pastor Pollard, Huntington, W. Va.; thirteen from Geo. Howard, Centralia, Kans.; five from Rev. F. C. McPeck, Fresno, Ohio; eight from Pastor Looman, Yale, Okla.; fifteen from the Young People's Society at Guthrie, Okla., per Elizabeth Kelley, Secretary; and just as I was about to close this note, he sent a note saying that he had another list of sixty-nine from "Uncle Buddie" with a note saying, "This brings my list up to over seventeen hundred since the General Assembly and I am now pulling for eighteen hundred." Everybody has to admit that the HERALD of HOLINESS is getting the subscriptions, and while we are doing our best here in the office to get out a good paper, the credit for our phenomenal increase in subscriptions is principally due to our loyal, hardworking evangelists, pastors, and devoted laymen, who seem never to sleep at all.

"THE SAN FRANCISCO CHURCH received fifteen members as the result of the Lowman meetings held under the direction of the late pastor Donnell J. Smith. The prayermeeting last Wednesday evening was in point of attendance and spiritual blessing one of the best this church has ever had. The people are learning to let God bless them in His own way, resulting in 'A diversity of operations but the same Spirit.' There is wonderful freedom in the Holy Ghost, the saints are making progress along all spiritual lines and God is sending us some truly choice spirits."—Reporter.

DIST. SUPT. HOOKER OF ALABAMA says, "God gave us a great meeting at Phoenix City. Seventy-five prayed through and we organized with a good class. We begin at Nauvoo, Ala., tomorrow night. Pray for us there and send us a roll of HERALDS."

EVANGELIST L. E. WRIGHT, WICHITA, KANS., says, "In company with H. W. Anderson and wife, evangelistic singers and Pastor E. R. Shook of Ottawa, Kans., we recently held a meeting in the Nazarene mission at Paola resulting in eight or ten professions and there is a good prospect of a church growing out of the mission."

PASTOR J. L. ROBY OF MIAMI, FLA., says, "The HERALD is filling a great mission these days. Organized holiness will stay in the earth longer than any independent form. History repeats itself. The HERALD of HOLINESS is the movement's greatest golden link." On with the printed page!"

EVANGELIST CHATFIELD AND WIFE, sending in their list of fifty-three subscriptions said, "We are now in a meeting at Durand, Mich., and will do our best to get a good list of subscriptions. We will work for between five hundred and a thousand new subscriptions this year."

EVANGELIST FANNIE PAYNE, says, "Held some services at Longworth, Tex., received six subscriptions for the HERALD of HOLINESS, a good offering and an invitation to come back and hold a meeting at a more seasonable time of the year."

PASTOR E. L. LOOMAN, YALE, OKLA., says, "I am doing my best for every department of the Church of the Nazarene for I know that God is looking after it. We began our tent meeting June 6 with Arthur Green of Hollis, Okla., as evangelist and Prof. Willard Davis and wife of Enid as song leaders."

EMMANUEL CHURCH, DALLAS, TEX., reports as follows: The revival fires are burning, God is blessing the work under the leadership of Pastor H. A. Gregory. The spirit of unity prevails among us. In the regular services, prayer meetings, Young People's Society and Woman's Missionary Society people are being saved and sanctified. Last Sunday (June 8) eleven prayed through during the day and six joined the church. This makes twenty who

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Topics with suitable Scripture references for July, Aug., and Sept. We were not prepared for the demand for 1st Quarter cards, but were delighted with the manifest appreciation accorded these helps, by our N. Y. P. Societies.

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- 7—"REDEMPTION'S STORY."
- 8—"THAT WONDERFUL HOME."
- 9—"WHAT WILL YOUR RECORD BE?"
- 10—"SINCE JESUS CAME INTO MY HEART."
- 11—"JESUS IS A FRIEND OF MINE."
- 12—"WHAT ARE THEY DOING IN HEAVEN TODAY?"
- 13—"IS THERE ANY THING BETWEEN YOUR SOUL AND JESUS?"
- 14—"THE HIGHWAY HOME." Arr. to the melody of "When You and I Were Young Maggie."
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have found the Lord in the regular services within the last month. Also many of our members have trusted God for healing. Let all the people praise Him."—Chester C. Christian, reporter.

AMONG CALLERS AT THE PUBLISHING HOUSE during the past week were Mrs. O. W. Conley and Mrs. Clifford Hawkins of Middletown, Ohio, en route by automobile to Los Angeles; and Mr. Bell, who is Supt. of our Sunday school at Oakland, Calif., and was returning from a business trip to the East. Also Evangelists Ray Davis of Bethany, Okla., and Kendall White of Hamlin, Tex., who are in special meetings with Pastor E. D. Russell in Kansas City, Kans., were over to see us.

"OUR NAZARENE CHURCH AT GOUVERNEUR, N. Y., has just recently closed a three weeks' revival campaign. Prof. L. C. Messer of Oklahoma led the singing for us all the way through, Lloyd B. Byron of Canastota was our evangelist for the first two weeks and G. Howard Rowe of Brooklyn the last week. The attendance was good, a number were saved or sanctified and five new members were received into the church, which brings our number up to thirty. The finances came easy, besides Bro. Rowe raised a hundred dollars to apply on mortgage and church expenses. The revival spirit is still on and people have been seeking God since the evangelists left. 'God is still on the throne.'—David H. Keeler, pastor.

"EVANGELIST J. A. WILLIAMS is here in a great meeting. Nine at the altar last night. The greatest soul burden I have ever seen in a church."—Geo. L. Dech, pastor, Modoc, Ind.

PASTOR LEWIS H. BACHELLER, LOOMIS, S. D., says, "We are enjoying a blessed revival with Evangelist W. R. Cain. No church should secure the services of this man unless it desires the unadulterated gospel; for if there is any sin around God will enable him to uncover it. Any church from the largest to the smallest will be helped by his messages." This note accompanied a list of five subscriptions which Bro. Bachelier was sending.

"THE MARRIAGE OF MISS PANSY SNYDER AND J. HERBERT MORGAN was solemnized Wednesday, June 4th, at Evansville, Ind., Rev. Belle Snyder, mother of the bride, officiated. The couple are graduates of Olivet College and licensed ministers of the Indiana District. They left immediately for their home at 1208 Belfontaine, Indianapolis."

MILTONVALE COLLEGE, a Wesleyan Methodist school located at Miltonvale, Kansas, has recently had a change in administration. H. W. McDowell, who has been the president for the past eight years has resigned and has been succeeded by William McCann. McCann has been an active worker in the Prohibition movement. I first met him when he was still in College and even then he was organizer for the Intercollegiate Prohibition League. After graduation he was lecturer and organizer for the Anti-Saloon League for a number of years. He is a sound holiness man and a true friend to his cousins, the Nazarenes. We shall rejoice in his prosperity and in that of the school he is called to direct.

PASTOR W. H. BARLOW, HOMINY, OKLA., says, "Our work here is moving along nicely. Just closed a fine meeting in which there were about forty-five professions. F. R. Morgan was the evangelist and Prof. Lawson Brown and wife the singers. They make a great team and are boosters for the church and pastor. Received a nice class into the church and all are encouraged to do greater things for God. This is a great people with whom to labor. We have been unanimously called to the pastorate for the third year, with increase in salary."

GEN. TREAS. ANDERSON, says, "Miss M. Miensersman, a native of Germany and a faithful member of our church in this country for a number of years, is leaving early in July for her native land where she expects to be used of the Lord for the spreading of Scriptural holiness. Sister Miensersman is one of our splendid women and has been a great help in the work of missions, as well as of the regular work of the church. Please ask the readers of the HERALD of HOLINESS to pray for her that God may prosper her work among the people of her old home." Bro. An-

derson also says, "We are in receipt of a letter from Mrs. Chas. T. Pinkham, Canim Lake, B. C., Canada, in which she states that she is in a very needy field and requests prayer that God will send in a good holiness preacher to help them this summer."

PASTOR MARVIN S. COOPER of First Church, Detroit keeps something unusual on the program all the time. His June Bulletin says, "Dr. Howard Jerrett will be with us in June. Bud Robinson and Kenneth and Eunice Wells will be with us in August. Gen. Supt. Williams with a selected corps of workers will be with us for a special campaign in September." Cooper is one of the most tireless and successful workers that one will find in a month's travel.

TELEGRAMS

HERALD OF HOLINESS: Paris, Tenn.
Revival on, six hundred present half hour early. Fifty to three hundred turned away nightly. Souls finding God. Cox great pastor, carries burden for lost. Trevecca Male Quartet unexcelled. Camp or church extremely fortunate to secure them, address Quartet, Trevecca, Nashville. All graduates of that college. Ought never stop. J. W. MONTGOMERY.

HERALD OF HOLINESS: Evansville, Ind.
Just closed meeting with Jarrette and Dell Aycock evangelists, 123 seekers, 47 HERALD subscriptions, offering for pastor, 10 joined church, 33 subscriptions to *Other Sheep*, 600 dollars raised for all purposes, 12,429 chapters in Bible read during meeting.
RALPH W. HERTENSTEIN.

HERALD OF HOLINESS: Jackson, Mich.
Just closed one of the greatest meetings in the history of First Church, many seekers at the altar. Twelve united with the church, others to follow soon. Thirty subscriptions for HERALD OF HOLINESS. Evangelist Balsmeier and wife at their best.
A. J. BUSIR, Pastor.

"A good friend had the HERALD OF HOLINESS sent to me and I have been very thankful for it, and it has been a blessing and a comfort to me. Such reading strengthens one's faith and teaches us to know God is near us in all our troubles."—Mrs. W. S. Troutman, Indiana.

"I am sending in my renewal for the HERALD OF HOLINESS, the best paper in the world. It is such a comfort to me, and it is not only food for my soul each week; but it keeps me in touch with the whole church and what she is doing. May it continue to spread full salvation to the end of the earth."—S. J. Grace, Alabama.

"I do not know how I could do without the HERALD OF HOLINESS, for I have been a subscriber since before I was a Nazarene."—Rev. David Seevers, Ohio.

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ANNOUNCEMENTS

NOTICE—The Church of the Nazarene at Burr Oak, Kans., is planning a four-day convention July 17-20 to commemorate the organization of this church in 1914, and hereby extends an invitation to all the old friends to be present.—K. L. Malpass, secretary.

SPECIAL NOTICE—The Iowa District Assembly will be held at Farmington, Iowa, Sept. 3-7, 1924. For further information write Rev. G. B. Williamson, Farmington, Iowa, or H. L. Kinzie, 1318 West 8th St., Des Moines, Iowa.—H. L. Kinzie, Dist. Supt.

RECOMMENDATION—The Church Board at Canton, Ill., takes pleasure in recommending J. S. Wallace of 905 S. 2nd Ave., Canton, Ill., to any church desiring a wide-awake pastor or evangelist. He has been our pastor for two years and any church, we consider, will be fortunate to secure him.—Mrs. John Kruschinsky, secretary of church board.

SPECIAL REQUEST—Will the readers of the HERALD OF HOLINESS please pray for Rev. A. S. Clark, pastor of the M. E. Church at Goddard, Kansas. Brother Clark has preached holiness in many states during the past twenty-five years, but is now suffering greatly and is not able to preach. His faith is great. His family and the church need him. God is the Great Physician, the Healer Divine.—William D. Gray, evangelist.

NOTICE—A CORRECTION—In the report of the Pittsburgh Assembly published in the issue of June fourth we said that \$300.00 was raised on the last night for a portable tabernacle for the district. We should have said \$3,000.00. The mistake was ours, the original copy was correct.—EDITOR.

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NOTICE—My Church Board has been kind enough to grant me a three months' vacation during the year and I expect to take it while every department of the church is at high tide and several tent meetings are going with a swing. As God leads, I shall be free to hold a few meetings over the states—A. G. Crockett, Pastor Denver Church of Nazarene, Denver, Colo.

REQUESTS FOR PRAYER

Please pray that the Lord may sanctify me wholly—R. E., Calif.

Pray that my husband who once knew the Lord may be reclaimed and that I may be healed of nervousness.—Mrs. A. S., Tex.

Pray for the healing of my wife. We have five children and live thirty-eight miles from a Nazarene church. God has undertaken for the healing of our bodies three times in the past.—R. T. P., Tex.

I am in a new field, have organized a Sunday school. But my health is bad, please pray for me.—Mrs. E. C., Mo.

Please pray for my niece, who is in poor health, that she may be saved and spared to her children.—Mrs. W. F., Mich.

I want to ask prayer for my family, especially for one brother who is deep in sin and away from home.—Mrs. L. W., Kans.

Pray for my daughter who is bordering on insanity.—A Mother, Philadelphia.

A REQUEST FOR PRAYER—If ever we needed the help of God and the leading of the Holy Ghost we are in need now. Mrs. Bussey has been in the hospital two weeks. She had to have an operation. Thank God she is improving nicely. Our children are at a neighbor's. Our Hallelujah Chariot is too small and hot to live in during the summer season in Florida. The District has no parsonage and no funds for one. All I want is for God to lead. Please join us in prayer.—M. M. BUSSEY.

TESTIMONIES

I have been a child of God going on three years and I am still happy in Jesus. I have taken the HERALD of HOLINESS nearly all of the time and it has been a Christian companion to me. I read it through and sometimes twice and always pass them on to others, also the *Other Sheep*. I am very much interested in the Good Samaritan Chats, also the Questions and Answers. They are so much help to me, as I live in the country and the nearest Nazarene church is about twenty miles from here, at Portland, Oregon. I am thankful to report victory in my soul. God is with me and is near every time I call on Him for help to overcome some temptation. I do not remember the time I did not love and reverence the name of Jesus, but it is only in the past three years that I have been led out in the clear light of holiness. I accept everything through faith, and trust Him fully to answer prayer. Will all the Nazarene people remember me in their prayers that I will stand four square for God and holiness.—Myrta Byers, Oregon.

Typhoid fever had paralyzed the bowels and any attempt to do hard work exhausted me, sometimes making me helpless for days. Although life itself was a burden I managed as best I could to do my work, always looking forward to a victory ahead.

When after three years of entire helplessness the doctors gave me up to die, I could but look up and lisped, "The great physician will heal me." Surely God in His love and mercy would spare me for my little children's sake. And then with no longer delay I received faith. Having faith I went to sleep that night, so peaceful and happy, but O how disappointed to wake up that night in misery worse than ever. Why? There was no mortal work. Then these words came, "Faith, if it hath not works, is dead" (James 2:17). I got up and walked around and knelt down praising God, for right there while on my knees was I healed. Healed of that awful paralysis of the bowels that had not only kept me down three years but had made me an invalid for twenty years. And right then I resumed my family duties and have not failed once since.—Mrs. H. W. Amis, Neb.

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WANTS

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CAMPMEETING CALENDAR

June 26 to July 6, Viola, Wisconsin. Beulah annual campmeeting of Laymen's Holiness Association. Workers, Rev. Preston Kennedy and others. Address, John J. Armstrong, secretary, Gillingham, Wisconsin.

June 20-29, Jamestown, N. Dakota. North Dakota Camp Meeting Association at Beulah Camp. Workers, J. L. Brasher, Rev. Charles M. Dunaway, Dr. S. A. Danford, Fred Canady, song leader; Stella McNutt, children's leader. Young People's Conference, Thursday and Friday, June 19-20. Free food and meals for all young people attending at the Bible Conference. \$1.00 Registration fee. G. A. Finch, Superintendent of the grounds, Jamestown, N. D.; F. W. Gress, Secretary, Steele, N. D.

June 25 to July 6, Wilmington, N. Y. Annual Camp Meeting of Wilmington Holiness Camp Meeting Association. Workers, Geo. J. Kunz, Fred Suffield, J. C. Long, John Weightman, evangelists; Mrs. Fred Suffield, leader in song; Belle B. Burns in charge of children's meetings. Address Mrs. F. Warren, secretary, Haselton, N. Y.

June 25 to July 6, Sawyer, N. D. The North Dakota-Minnesota District Camp Meeting will be held on the beautiful camp grounds. Workers, Rev. W. I. Swaney of California, and a strong company of workers will be in charge of the services. Those desiring tents, floors, bedstead springs, strawticks, or any other equipment write at once to W. L. Brewer, P. O. Box 362, Minot, N. D. or J. J. Larsen, Sawyer, N. D.

June 27 to July 6, North Reading, Mass. Fourth Annual campmeeting of the New England District, Church of the Nazarene. Workers—General Superintendent J. W. Goodwin and H. F. Reynolds. Rev. F. C. Smith of Portland, Maine will have charge of the music and singing. For rooms address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. Other information E. T. French, 10 Story Ave., Lynn, Mass.

June 27 to July 6, Chandler, N. Dakota. Cedar Valley Camp. Workers, B. T. Flanery and Robert Young.

June 27-July 6, Fletcher Grove Holiness Camp Meeting, Delanco, N. J. Workers, Dr. Chas. H. Babcock and Rev. and Mrs. G. S. Pollock.—Rev. George Q. Hammell, President, Delanco, N. J.

July 4-13, Old Orchard Maine. Campmeeting under auspices of the "National Association for Promotion of Holiness." Workers, Rev. J. B. Chapman, D. D., Editor HERALD of HOLINESS; Rev. John Thomas, Korean Missionary and evangelist; C. W. Ruth, evangelist; and singers. For information address Rev. I. W. Hanson, 5 Tenth Ave., Haverhill, Mass.

July 4-13, Letts, Indiana. First Annual campmeeting of Decatur Co. Holiness Association (Interdenominational). Workers, Rev. John E. Hewson, evangelist, Miss Edith Dearmin, song leader, Miss Thelma Atkinson, pianist. Tents 10x12, \$3.00 for ten days or \$1.50 for five days, meals twenty-five cents. All who plan to come to tent please notify as soon as possible, Mrs. Lena Holcomb, R. F. D. No. 1, Westport, Ind., secretary.

July 4-14, Ebenezer Camp, Crowley, La. J. E. Gaar, evangelist, C. J. Martin, song leader. A boarding house will be operated. Come and bring your friends.—T. H. Hoffman, Crowley, La.

July 8-20, Warwick, N. Dak. B. T. Flanery, evangelist.

July 10-20, Allentown, Pa. The Annual District Campmeeting of the Pilgrim Holiness Church of the Pennsylvania and New Jersey District will be

held at Beulah Park. Workers, Seth C. Rees and U. Arnold Hodgins, evangelists, with the workers of the District. You are invited to enjoy this feast with us. For further information write, W. J. Crider, Nelson Ave., Allentown, Pa., and S. J. McIntyre, 719 Center St., Bethlehem, Pa.

July 11-20, Beacon, New York. New York District Annual Camp Meeting. Workers, C. B. Jeronigan, D. S., J. A. Ward and Prof. L. C. Messer. For further information address Rev. Joseph Fletcher, 2712 221 St., Queens, L. I., New York.

July 11-20, Smith Mills Holiness Association Camp, Dartmouth, Mass. Workers, Rev. and Mrs. John Thomas and E. E. Angell, evangelists; Mable E. Manning, song leader; Gladys Beers, pianist. For further information address Abram Boomer, Jr., 70 Ocean St., New Bedford, Mass.

Dayton, Ohio: July 17-27. The Twelfth Annual Meeting of The Miami Valley Holiness Association will be conducted on the Gospel Tabernacle grounds on West Third Street in Dayton. Workers: W. R. Cox, T. P. Roberts, Charles Mourer, evangelists; and Rev. C. B. Ralsch, Rev. C. T. Moore, Rev. Atville Haines, Rev. Prince Riley, and other local talent will assist in the meeting. Address: J. L. Kennett, 33 North Kilmer Street, Dayton, Ohio.

July 17-27, State Holiness Association Camp, Blackwell, Oklahoma. Workers, Joseph Owen, Doaz, Ala., Martha Krahl, Oklahoma City, evangelists; Kenneth and Eunice Wells, Indianapolis, singers. For further information address Mrs. A. L. Wright, 307 E. College St., Blackwell, Okla.

July 18-27, Aura Holiness Camp Meeting, Aura, N. J. Workers, John F. Owen and Rev. and Mrs. G. S. Pollock.—Rev. George Q. Hammell, President, Delanco, N. J.

July 24 to Aug. 3, Columbus, Ohio. The Annual District Campmeeting of the Ohio District will be held at Oak Park in the southeast portion of the Capital city. Workers, Rev. J. B. Chapman, D. D., Rev. C. R. Chilton, Rev. Frank Watkin, song leader. Rev. C. W. Ruth, will be able to be with us as a worker for a part of the camp. For information write, Rev. L. N. Fogg, 146 King Ave., Columbus, Ohio.

July 31-Aug. 10, Nazarene State Camp, Oklahoma City, Okla. Workers, Drs. C. E. Hardy and Andrew Johnson, evangelists; Prof. John E. Moore, song leader and soloist; Bethany-Peniel Girl's Quartet, special singers; Miss Ola Fisher, pianist; Mrs. G. W. McClusky, special children's worker; Mr. M. M. Snyder, leader of Young People's services. For further information address Mrs. M. V. Dillingham, 726 W. Reno, Oklahoma City, Okla.

Aug. 1-10, National Park Holiness Camp Meeting, National ark, N. J. Workers, John F. Owens, John Norberry, Mrs. Eliza Comrie, Clara Boyd, and Ruth Norberry.—Rev. George Q. Hammell, President, Delanco, N. J.

August 1-17, The South Plains Camp will be held at Grassland, 16 miles west of Post, 12 miles east of Troski, Texas. Workers, L. L. Hamrie, Evangelist, M. C. Riley, song leader. Many campers expected. For particulars address Rev. C. C. Montandon, Post, Tex., Route A.

August 7-17, Northwest Kansas Holiness Association Camp, Alpin's Grove, south Palco, T. F. Maitland, evangelist, A. L. Crane, song leader. For information write R. A. Lee or A. T. Darnell, Palco, Kans.

August 7-17, Bowersville, Ohio. Workers, J. P. Roberts and B. T. Flanery evangelists; R. A. Robinson, song leader.—Rev. Q. F. Andrews, pres.

August 15-24, California, Ky. Carthage Camp. Workers, B. T. Flanery and J. E. Redmon and wife.—Joseph Moore, president.

August 7-24, Elm Grove Interdenominational Camp, five miles east of Cement, Okla. Workers, Oscar B. Lyon and N. E. Wood, evangelists; Miss Bertha Potts, song leader; Mrs. J. G. Payton, pianist; Mrs. J. E. Wood and Mrs. Oscar B. Lyon, children's workers. For further information write Mrs. H. A. Bartlett, R. 3, Cement, Okla.

August 8-17, Wheeling Camp, Hazleton, Ind. Workers, C. C. Brown and James Miller, evangelists; Kirby Fields, song leader; Chas. B. Kolb, representative of Home Mission work. For further information address Miss Stella E. McRoberts, Hazleton, Ind.

August 8-17, Leslie, Maryland. The Seventeenth Annual Holiness Camp of the Washington-Philadelphia District, Church of the Nazarene will be held in Copson Park. Workers, Evangelist J. C. Henson, District Superintendent J. N. Nielson and the pastors of the District. Write to D. E. Higgs, 500 Woodley St., Baltimore, Md., or W. D. Sholor, Lansdale, Pa. for information.

August 8-17, Glassboro, New Jersey. Holiness Campmeeting. Workers, Rev. Jack Thornton, Thornton, Indiana, Rev. G. L. Helsby, Denton, Md., Rev. R. W. Ives and wife, returned missionaries, Rev. John Hanks, Millville, N. J., Rev. Raymond Hanks and wife, Glassboro, N. J., and others of the District.—H. B. Marshall, Glassboro, N. J.

August 14-24, Wichita, Kansas. Thirty-fifth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers, Rev. H. C. Morrison, Rev. Geo. B. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Professor Kenneth Wells and wife.—W. R. Cain, secretary.

Aug. 15-24, Groveville Camp Meeting, Groveville, N. J. Workers, A. L. Whitcomb, Mrs. Eliza Comrie and Ruth Norberry.—Rev. George Q. Hammell, President, Delanco, N. J.

Aug. 15-25, Bonnie, Ill. Workers, Allie and Emma Irick, Elmer McKay, Missionary Etta Innis Shirley and Prof. John E. Moore. For further information address W. T. Lawson, Box 229, Benton, Ill.

August 21-31, Sharon, Okla. Camp Meeting under the direction of the Woodward County Holiness Association. Workers, Miss Clara A. Meeker of Enid, Oklahoma as evangelist.—C. Grunewald.

Aug. 21-31, Thirteenth Annual Holiness Camp Meeting (Interdenominational) Hopkins, Mich. Workers, John Fleming, Chas. Slater, Bud Robinson, C. W. Butler, Mrs. Fred De Weerd, Chas. Maurer and Lillian Scott. For further information address Dr. L. E. Heasley, Holland, Mich., or Rev. A. Buege, Wayland, Mich.

Aug. 22-31, Mount of Praise, Circleville, Ohio. Annual Holiness Camp of the Churches of Christ in Christian Union. Workers, John Owen, John Hewson and J. L. Schell and wife. For further information address E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 22-31, Normal, Illinois. Annual campmeeting of the Central Illinois Holiness Association. Workers, Rev. J. B. McBride, Rev. Andrew Johnson, evangelists; Rev. Frank Watkins, song leader, Mrs. Della B. Stretch, children's leader.—Mrs. Bertha C. Ashbrook, Tallula, Ill.

August 28 to September 7, Eldorado, Ill. Twenty-first Annual Campmeeting of the Beulah Park Holiness Association. Workers, Rev. Charles Babcock, Joseph Owen, R. A. Shunk and wife, Rev. Mayo Bowles in charge of platform work. Address J. W. Kessler, Omaha, Ill. for information.

Aug. 29-Sept. 7, The Loyal Preachers' Camp, Delanco, N. J. Workers, Howard Sweeten and Earl W. Sparks.—Rev. George Q. Hammell, President, Delanco, N. J.

CAMPMEETING SUGGESTIONS

By REV. JOHN NORRIS

1. Be holy, 1 Peter 1:16.
2. Be kind, 1 Cor. 13:4.
3. Be charitable, 2 Peter 1:7.
4. Be obedient, Isa. 1:19.
5. Be courteous, 1 Peter 3:8.
6. Be submissive, Eph. 5:21.
7. Walk in the light, 1 John 1:9.
8. Rejoice evermore, 1 Thess. 5:16.
9. Pray without ceasing, 1 Thess. 5:17.
10. Be pure in heart, Matt. 5:8.
11. Speak evil of no man, Eph. 4:31.
12. Keep your eyes on Jesus, Heb. 12:1, 2.
13. Be careful for nothing, Phil. 4:6.
14. Be a blessed peacemaker, Matt. 5:9.
15. Rejoice in the Lord always, Phil. 4:5.
16. In everything give thanks, 1 Thess. 5:18.
17. For everything give thanks, Eph. 5:21.
18. Speak the truth in love, Eph. 4:15.
19. Be content with everything, Phil. 4:11-13.
20. Grieve not the Holy Spirit, Eph. 4:30.
21. Quench not the Spirit, 1 Thess. 5:19.
22. Render evil for evil to no man, 1 Thess. 5:15.
23. Be filled with the Spirit, Eph. 5:18.
24. Love and pray for your enemies, Matt. 5:44.
25. Do good to your enemies, Rom. 12:20.
26. Do all things without murmuring, Phil. 2:14, 15.
27. Let the mind of Jesus be in you, Phil. 2:5.
28. Don't give place to the Devil, Eph. 4:27.
29. Be kind and forgiving to all, Eph. 4:32.
30. Let your conversation be heavenly, Phil. 3:20.
31. Owe no man anything but love everybody, Rom. 13:8.
32. Act out the Golden Rule to everybody, Matt. 7:12.
33. Let brotherly love continue, Heb. 13:1.
34. Be not envious of others' possessions, Jas. 3:16.
35. Obey the Lord's new Commandment, John 13:34, 35.
36. Love God with all your heart, Matt. 22:37, 38.
37. Love thy neighbor as thyself, Matt. 22:39.
38. Love worketh no ill to his neighbor, Rom. 13:10.
39. Don't be seeking a reputation, Phil. 2:6-8.
40. Don't backbite your absent brother, Jas. 1:19.
41. Keep a bridle on your tongue, James 1:26.
42. Keep your thoughts on spiritual things, Col. 3:2.
43. Overcome the Devil by testifying, Rev. 12:11.
44. Be in subjection to campmeeting ordinances, Rom. 13:1, 2; Heb. 13:17; 1 Peter 2:13.
45. Abhor all evil and cleave to the good, Rom. 12:9.
46. In honor, preferring one another, Rom. 12:10.
47. Receive the preached word, Acts 17:11.
48. Shun the very appearance of evil, 1 Thess. 5:22.
49. Do all to the glory of God, 1 Cor. 10:31.
50. Hold fast that which is good, 1 Thess. 5:21.
51. Be not conformed to this world, Rom. 12:2.
52. Take heed how you hear the sermons, Luke 8:18.
53. Forgive and ye shall be forgiven, Matt. 6:14, 15.
54. Condemn not and ye shall not be condemned, Luke 6:36.
55. Judge not that ye be not judged, Matt. 7:1, 2.
56. God giveth more grace to the humble, James 4:6.
57. Possess a meek and quiet spirit, 1 Peter 3:4.
58. Don't fuss over your food, 1 Cor. 10:27.
59. Stand up for the preachers, 1 Thess. 5:13.
60. Don't fret over people's wrong doings, Psu. 37:1.
61. Pay up your Camp Meeting pledges, Eccl. 5:4.
62. When at the dinner table think of others, Phil. 2:4; 1 Peter 3:8.
63. Have the faith that works by love, Gal. 5:6.
64. Manifest the graces of the Spirit to others, Gal. 5:22, 23.
65. Be not high minded nor conceited, Rom. 12:16.
66. Esteem others better than yourself, Phil. 2:3.
67. If possible, live peaceably with all, Rom. 12:18.
68. Be doers and not hearers only, Matt. 7:24, 25; James 1:22.
69. Resist the Devil and he will flee from you, James 4:7.
70. Avoid foolish talking and jesting, Eph. 5:4.
71. Sing and pray with the Spirit and with the understanding also, 1 Cor. 15:14.
72. Before attempting to take the mote out of thy brother's eye, see if there is a beam in thine own eye, Matt. 7:3-5.

DELANCO, N. J.

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