

# Herald of Holiness

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## Volume Nine!

**T**HIS issue of the HERALD OF HOLINESS marks the beginning of what, under God, is to be a fruitful year in building into His kingdom. Always the HERALD OF HOLINESS has been just that. Its only theme during the momentous eight years just closed has been the gospel Jesus brought to a perishing world. And its only theme during its ninth year will be that selfsame gospel. Never was the sowing time more propitious. The world needs the gospel of a living Christ, as never in the ages past it has been in need.

Machinery is being multiplied, organization is coming to a high state of perfection, money is being asked for and obtained in staggering sums. The HERALD OF HOLINESS has no words against this activity. May it all be for His glory and the building up of His kingdom in the earth. But in the midst of all this activity we remember that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

Manufacturing difficulties have not yet reached the peak. Cost of paper, advancing wages, shortened hours, and the general world unrest have served to keep us much in prayer for divine guidance and wisdom. Thus far in its circulation the HERALD OF HOLINESS has not missed an issue nor has it been reduced in size. While we do not know all that lies ahead, yet we do know, praise God, that He who has brought us thus far will continue with us as we endeavor to do His will.

So we send forth No. 1 of Volume 9, trusting in God to make of it and all the succeeding numbers of the year a real evangel in proclaiming a Savior able to save to the uttermost all that come unto God by Him.

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

## EDITORIAL

### Our Sacrifice

As the Jews were wont to obtain ceremonial holiness through the offering of sacrifices, so now we having become spiritual heirs of Abraham are to bring a sacrifice, through the acceptance of which we shall become not only ceremonially but experimentally holy. This offering is to be ourselves—our bodies, comprising mind, spirit, and flesh. As in the offerings of the Jews, when the sacrifice touched the altar it became holy, and was therefore a holy sacrifice, so we are to bring all of ourselves and lay ourselves upon the altar. Christ Jesus, that thereby we may be made holy. This sacrifice can not be made nor accepted while we are dead in trespasses and sins, but must be after divine life has been received—a living sacrifice. Many there are who say they are willing to give their spirit to Christ, but who hold back from Him and His service their mind and their body. They will be willing for Christ to take the body after death, when they can no longer use it for earthly pleasure, but such an offering never brings the answering fire from heaven.

### The Christian's Glory

The basis of the glory of those who are in Christ Jesus is in the cross. Thus Paul declared, thus we confess. What a paradox! Glorifying in a badge of shame. Not in self-seeking, but in humility. Not in what the world calls life, but in cruel, ignominious death. Not in victory over others, but in seeming defeat. But the vision of the Christian is truer than the vision of the world. Paul saw the meaning of the cross as the eternal ages shall read it, and it enraptured his soul. All else he counted as dross that he might know and become a partaker of all that the cross means to mankind. In that symbol of shame, suffering, and defeat God rested the pardon of a rebel race. In its crimson flood was the cleansing of a nature corrupted and devilish. Standing without the gate the cross pointed with one arm to the upper room of Pentecost where divine personality was again to take up His abode in the purified hearts of men, while its other arm reached down to bring a lost world up to life at its side. Oh, surpassing wise was the old apostle in his glorying, for he chose the way of the glory of God coming to men.

### The Sufficiency of Grace

The difference between fallen man and God is that difference which separates sufficiency from deficiency. However much men may boast, the gulf is infinite, and to man impassable. Lost is his holiness; lost is his happiness; lost is his power. Only God himself can bridge that chasm, at the call of man's

need. What a stupendous failure, the race has been, in striving to raise itself from its moral abjectness without God. How its veneer of civilization strips off in the stress, and reveals the old, lost, and ruined nature beneath. There is no help for the world save in God; and there is no way for His grace to reach mankind but through Jesus. As with the race so with the individual; as we come to recognize our own failure, our inability, our lack, then He stands ready to help. And His grace is sufficient. It is not alone palliative, soothing—it goes to the root of the trouble, and changes completely. Would you be free from sin? His grace is sufficient. Would you know the blessedness of freedom and victory all the way? His grace is sufficient. Is your body weak and racked with pain? His grace is sufficient. Do your eyes behold the valley of the shadow? His grace is sufficient.

### God Ready to Pardon

To the soul who has just been truly awakened in conviction; who now sees as never before the heinousness of sin, and the extent of his own undoing, there comes an overwhelming sense of despair. His own conscience demands his condemnation; hopeless, he assents to the verdict of justice, and pronounces the sentence of death upon himself. But as he looks, weeping, the face of justice assumes the features of One thorn-crowned, and he sees a nail-pierced hand reached out to save him. The most stupendous moment in the life of any soul is that in which he learns for himself that God is ready to pardon; that where he had looked for the frown of insulted righteousness there appears the smile of pity and love; that sins which were scarlet shall be washed away until he is whiter than snow. It is not strange that the song of the eternal ages shall be in praise of the Lamb that was slain, through whose shed blood the Father was able to grant pardon to the repentant sinner, and cause him to stand a new creature.

### The Offense of the Cross

The offense of the cross is no less a reality today than it was in the time of Paul. If a man will walk with Jesus today he shall as surely suffer ostracism and persecution; for the life and words of Jesus cut square across the maxims and practices of the world. The cross stands for Christlikeness, with all that means, and the world will have none of it. If, therefore, we are to glory in Christlikeness, as every true Christian does, we glory in that which offends the world. The name Christian is no longer an offense as one continues to run with the world, talk as the world, dress like the world, and partake of the world's pleasures. But follow Jesus without the gate, bearing His reproach, and you will find the offense of the cross—where His blood sanctifies wholly. There today is where the offense and the glory lie.

*We regret to announce the serious illness of Dr. HAYNES, Editor, who has been ordered by his physician to absolute rest for an indefinite period. The editorials are being prepared by others during this period, beginning with our issue of March 24th. We ask that earnest prayer be made for the soon recovery of Dr. HAYNES to his full strength.*  
—MANAGING EDITOR.

### Call on the Name of the Lord

Here is vociferation. No supine permission that "If God wants to have me He may." There is no passivity in salvation at all. The seriousness of the case precludes that. In order that there may be any beginning on man's part to the salvation of his soul, there must be a realization of the nature of sin. This consciousness of the heinousness of sin, of the exceeding sinfulness of sin, can only come through the operation of the Holy Ghost, and without such conviction of the Spirit there can be no beginning of salvation. A recognition of the disease goes before a realization of the necessity for a cure. A knowledge of the nature of sin carries with it the certainty of the consequences of sin. It is because men have called evil good, and looked upon sin as the "striving of the forces of progress in the evolution of man" that they have come to deny the existence of hell. But the fact remains that sin is sin, and the end thereof is everlasting death in hell. We may not know all that it means to be lost, but God's Word and the convicting Spirit draw pictures so fearful that such active verbs as seek, knock, cry, and strive are needful to denote the attitude of one who would be saved. The awakened sinner realizes that he is already condemned; is waiting in the death cell. Justice has given the decree, and his only hope now is mercy.

### Man's Will

The wonder of the spiritual universe must be the inviolable will of man. It is that part of his likeness to Deity that was not destroyed in the fall, and which marks him as separated from all other creation. Man can know right. But man can—not unhindered, not unbuked, indeed—but if he wills, he may do wrong. In his fallen state, wrecked in moral strength, clouded in his mental faculties, and perverted in his affections, man is incapable of rightly choosing his way. In infinite love our God comes with an offer to meet our need, and, with His Holy Spirit, direct us into right paths. When one would seek the way of righteousness—it is the carnal mind, that inherited bent to evil, which is not subject to the law of God, that demands man shall exert his own will and refuse the will of God. That is why God must cleanse the heart from this sin, and why such provision is made in the blood of Jesus that we may commit our way unto the Lord and be led of Him in the way of safety, purity, peace, and joy.

## The Viewpoint

Our enjoyment of God and of religion and the Bible depend altogether upon the position we occupy. If we are down in the valley amid clouds and smoke and dust our conceptions will be unsatisfactory of divine things. We must occupy an altitude to get right views of the lofty and divine. In accommodation to these facts God has arranged in His providence for just the position we need to know and study Him. We must seek the way He has provided if we would study and know and enjoy Him. Illustrative of this truth Dr. James H. McConkey writes as follows:

"I had been living on the banks of the Mediterranean all winter. Many a time had I stood by its shore. Many a long walk had I taken along its white sands. But the time had come for me to leave my winter home. Taking my bicycle—for I was traveling a-wheel—I started up the mountain road which led from the beautiful villa where I had been wintering. Moment by moment I steadily climbed the steep summit until I reached the highest point of the road overlooking the water. The great inland sea lay at my feet an infinite expanse of beauty; the surf broke in snowy whiteness upon the beach two thousand feet below me; lovely islands slept half submerged in the blue haze; white sails dotted the horizon in the dim distance; the telegraph wires were droning their song in the gentle breeze; heaven seemed to brood over the spot with a holy awe. It was a scene of transcendent loveliness. As my soul feasted upon it in the hush of the afternoon hour I realized that I had never really seen the Mediterranean until I saw it from this lofty mountain eyrie on the great highway of the Corniche road."

He applies this experience in these words: "Ah, my friend, you who are living the self-centered life, you will never really see life until you see it from the lofty viewpoint of God's own highway of consecration. You may dream its dreams; you may sing its songs; you may hear the roar and tumult of its conflicts; you may grasp after its prizes; you may float at ease upon the stream of its numberless pleasures, but you will never really see life until you see it as God sees it for you, and is lovingly and tenderly waiting to show it to you. And when you stand upon that uplifted place of consecration and look out over the broad expanse of God's will and purpose for your life, what a vision it will be for you! Then will darkness flee away; then will faith grow steady; then will groping cease; then will the bewildering labyrinth of human plans and pathways vanish away, and blazed with a pathway through a great forest will lie your trail of life marked out by God from all eternity and only waiting for you to hear His word, 'Follow thou me.'"

Let us thank God that there is such a highway for our souls as is the Corniche road for the Mediterranean. The Scriptures promise us that high and lovely and revealing road. It is there. It is waiting—waiting whether or no we seek to walk thereon. There is a crimson stream up there that can cleanse from all unrighteousness. There are crystal streams where we may drink. And there is a view of life beside which Mr. McConkey's entrancing view of the Mediterranean is a mere common place. Come let us go up. Let us walk therein.

## Age of Effectiveness

There is a great tendency still to retire ministers at an early age on the plea of inefficiency. The facts of life, however, are constantly upsetting the age at which retirement is proposed. The truth is there is no specific age at which usefulness ends. Some men are useful and active in the ministry at seventy or eighty years of age. Others have their usefulness wane or even cease before they reach seventy. Under normal conditions a man ought to be more useful as a preacher at sixty than ever before in his life, because

# EDITORIAL SURVEY

[By the arrangement of the Board of Publication I am to furnish this page of editorial survey weekly in future.—B. F. H.]

of his long experience and study. The matter very largely depends upon the preacher's continuing his habits of study clear on through life. The man who does this will continue fresh and vigorous, useful, and fruitful in his ministry as long as he is able to stand in the pulpit. Illustrative of this fact we give the following from an exchange:

Memorial services were recently held in Seattle for Rev. Lambert L. Woods, formerly a Baptist minister in Boston—he came into the Congregational fellowship twenty years ago when he was past sixty years of age. He held pastorates in the Taylor and Brighton churches, Seattle, and when more than seventy years of age went as a missionary to Nome, Alaska, and did heroic work there for five years. He afterward was pastor at Snohomish, Wash. He spent his last years in California and died at the age of eighty-five while on a visit to San Francisco.

## Serving Tables

The churches seem waking up to the fatal blunder they have made in allowing their preachers to be switched off from the main line of gospel preaching into all sorts of serving tables. The churches seem powerless to arrest the tide. They adopt anything that comes along, affiliate with anything which invites them so it is something big, with a high-sounding name, and they officially commit themselves and their clergy to the support of these movements until they have allowed their preachers to become swamped with secularities, temporalities, and with everything else except true gospel endeavor. At a recent Boston ministers' meeting this subject was treated very carefully and received very broad discussion. They declared it to be "The Crisis in the Ministry at Home and Abroad." The conclusion they reached was voiced in the following words:

A world spiritually bankrupt is calling for power and the church is looked to for a supply. The alternative is Christ or chaos. Can we make it Christ? In this crisis the church is crippled by lack of competent leadership. Various causes are assigned for this state of affairs but they all head up into one cause, a failure in both church and minister to keep the ministry to the function of spiritual leadership. Ministers are tempted to be business administrators, reformers, social secretaries, even entertainers, rather than spiritual specialists. Ministers must exalt their calling, perfect themselves as specialists of the soul, and transform our churches from fields to forces.

## Giant Race of Editors Ended

The *Continent* pays a high tribute to the life and labors of Dr. J. M. Buckley, recently deceased, in saying he belonged to a race of giant editors. Perhaps no man of his generation so powerfully affected his age and church as did Dr. Buckley. He belonged to a class

of men who were born editors: for they are born and not made. The *Continent* says concerning this great man and editor:

The last of the great race of Christian editors who gave American churches their golden age of religious journalism in the two closing decades of the nineteenth century—William C. Gray, Irenaeus Prime, Henry M. Field, and James M. Buckley being the giants among them—passes from the earthly stage with the decease of the latter in the retirement of his New Jersey home at the age of eighty-three. Dr. Buckley's labors at the desk where he so long wielded a pen equally admired and feared in the realm of Methodism ceased a decade ago, and his last years were mentally a pathetic twilight in comparison with the noonday of a mind which for breadth and power was never more than equaled by the best intellects that America has produced. But his stamp on his own church will never be effaced. He himself judged rightly the strength of his editorial influence when he refused again and again to exchange the editorship of *The Christian Advocate* for a bishopric; he influenced Methodist thinking and policies in his own generation far more profoundly than any of his contemporary bishops. And meanwhile he made and unmade bishops almost at his own individual will.

Nor did his masterful ways energize his own church alone. His hatred of shams and of smug conceits ripped unrealities out of the neighboring denominations quite as ruthlessly as from his own. His torch of light was also a purifying as well as a sacrificing fire wherever he chose to apply it. All American religion is more genuine and more manful just because James M. Buckley for so many years wrote precisely what he pleased in his *Christian Advocate*.

## The Real Need

America entered the great world war without expectation of material reward. We poured out our billions of wealth, and offered our young manhood not for territorial advantage nor even for position among the nations. We were told, and we expected, that our gain from the unmeasured sacrifice would be spiritual; that with the suffering would come a clearer vision of man's responsibility to man and relationship to God. But even the most casual view of conditions as they exist now a year after the blood has ceased flowing, must show that we have been disappointed. The debauch of war has not lifted our nation Godward. There has been little recognition of our sins as a people; there has come no saving humility upon us. The pride of man in man is greater than ever; there is little sense of need or dependence upon God. Truly, the need of America, as well as other nations is a genuine, old-time revival. The Church of the Nazarene who has set her face and her forces toward this great needed awakening of spirituality welcomes the help and fellowship of such clear visioning men as Dr. HALLOCK, who says in the *Herald and Presbyterian*:

A post-war revival, nation-wide, would do more than anything else to restore to us our normal feelings, soberness of mind, and general well-being. At the same time it would serve as a balm of healing for the wounds and sorrows caused by the war. A general turning to Christ would greatly promote brotherhood and help to settle the political and industrial questions that so greatly disturb at present.

The fact is that intensified evangelistic work is the greatest need of the Church today. The minister who neglects to sound the evangelistic note at this time, who fails to press home with loving zeal the plea of the gospel upon the hearts of his hearers, or who does not seek to bring his hearers to a definite decision for Christ, is missing the greatest opportunity that has ever come to him.

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5: 7, 8).

**I**N the passover we have one of the most beautiful of all the types of the person and work of Christ in our redemption. It was instituted at the time of the exodus of the children of Israel from the land of Egypt, and was first observed on the night of their deliverance from Egyptian bondage. On that night God executed His threat against Pharaoh and his people uttered through Moses, "Let my son go, that he may serve me; and if thou refuse to let him go, behold I will slay thy son, even thy firstborn," and the passover was the sign and seal of Israel's protection from judgment and deliverance from bondage. The death angel was to pass throughout Egypt, and all the firstborn of the land were to die, from the least unto the greatest. The passover with its shed blood applied to the posts and lintels of the doors was the one thing interposed between the Israelites and destruction. There was but one pledge of safety, "When I see the blood, I will pass over you." Christ our passover, the Lamb slain from the foundation of the world, alone is interposed between the just judgment of God against sin and the lost of earth. There is hope in one, and only one, Jesus Christ whom God hath set forth to be a propitiation for our sins, through faith in His blood. Redemption by blood is the central truth of the passover; and redemption by blood makes possible redemption by power. From the beginning God has been teaching man "That without shedding of blood, there is no remission." The passover was a new unfolding of this truth. The central figure of the passover was the lamb. Christ and Him crucified is the central figure and supreme object of faith in God's great plan of redemption. The passover therefore is typical of Christ and His work in several particulars, some of which we will consider.

The first thing we notice about the passover lamb is its perfection. It was to be a lamb without blemish. The one possible anti-type of this lamb without blemish with its sacrificial blood is the Son of God. "We are not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." Christ was perfect as to His humanity—He was perfect as to His deity. Such perfection was necessary to the value of His sacrifice. Deity had been offended by man's sin, and Deity alone could make an adequate atonement for sin against Deity.

The second thing we notice about the lamb is its age. It was to be "The son of a year." Not too old. Not too young. It was to die in its strength. Christ died for us in the strength of His manhood; in the full flush of life.

The third thing we notice is the length of time the lamb was to be in the home for which it was to be sacrificed. It was brought from the fold on the tenth day, and sacrificed on the fourteenth day of the month. Many have seen in the year-day reckonings so common to Scripture, a type of the length of Christ's pub-

lic ministry in this. His ministry was ended by His death in its fourth year.

We next note that the lamb had been in obscurity until the time of its preparation for sacrifice. It had been as other lambs in the eyes of men. Christ remained in comparative obscurity until the beginning of His public ministry. His baptism was the occasion of His being recognized by John the Baptist and proclaimed to be the Son of God; the Lamb of God which taketh away the sin of the world.

A fifth thing to be noticed is whence the lamb comes. It was not of the home for which it was sacrificed, but from the fold. It was introduced into the home for the express purpose of being sacrificed as a substitute for those otherwise condemned to die. Jesus came

## The Passover

By H. O. Fanning

### A Morning Prayer

BY C. B. STRANG

*Lord, I look to Thee today,  
Will you guide me in Thy way?  
Keep my feet from falling, Lord,  
Keep them where Thyself hast trod.*

*Keep my eyes still sanctified.  
Seeing Jesus, nought beside.  
Seeing things to help my brother,  
Seeing things to help another.*

*Keep my ears from hearing, Lord,  
Nothing but Thy precious Word.  
Hearing not the evil spoken,  
Having but Thy love my token.*

*Keep my lips still speaking praise  
Of my Redeemer all my days.  
Saying things to injure none,  
Saying things to help each one.*

*Keep my heart pure in Thy sight.  
Ever, always clean and right.  
Watch Thou o'er me all this day,  
This with all my heart I pray.*

from another world for the express purpose of making a sacrificial offering of Himself as a substitute for those otherwise condemned to die. He came to die that we might live. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him."

A sixth thing we notice is that the lamb was not only without blemish, but that it was blameless. Christ is the only person of whom it could be said, "He did no sin, neither was guile found in his mouth." He alone could say in the face of gainsaying enemies, "Which of you convinceth me of sin?" Christ was free from all obligation to suffer on His own account, that He might be able to suffer on our behalf.

Seventh, we note that the lamb had to undergo scrutiny. From the beginning to the end of Christ's public ministry He was under the scrutiny of men, demons, and of Beelze-

bub, the prince of demons. The first words that greeted His ears in the wilderness temptation were the words of the Devil, "If thou be the Son of God, command that these stones be made bread." During His earthly career He was hated without a cause, and wicked men were constantly seeking His destruction. On the night of His betrayal He was brought before the Sanhedrin, and, no accusation being proved against Him, He was unjustly condemned as a blasphemer, though He had uttered no blasphemy. He was taken to Pilate's judgment hall, and, after examination, Pilate declared his verdict, "I find no fault in him." Herod found nothing worthy of death in Him. When Pilate sought to release Him the people cried, "Let him be crucified."

His blood be on us, and on our children." On the cross His ears were assailed with these words, "If thou be the Christ, save thyself and us. . . . He saved others; let him save himself; if he be the Christ, the chosen of God."

Again, we note that the day of the Lamb's death was fixed. For centuries the day of Israel's deliverance from Egyptian bondage had been determined, and God brought them out the selfsame day, even as He had promised Abraham. The day when Christ our passover should be sacrificed, and our redemption actually accomplished was as definitely fixed in the purpose of God from the foundation of the world.

Not only was the day of the passover fixed, but the very hour of its sacrifice was determined: "Between the two evenings." Josephus tells us that the passover lamb was slain in the temple court between three and five o'clock in the afternoon. Three o'clock therefore was the first evening and five o'clock the second evening. At what hour did Christ die? "And about the ninth hour Jesus cried with a loud voice . . . My God! My God! Why hast thou forsaken me? . . . Jesus when he had cried again with a loud voice yielded up the ghost." John tells us that this last cry was, "It is finished." Between the two evenings then Jesus died. At the appointed time the Lord of glory offered Himself for our salvation. It was not the lamb simply, but the lamb slain that was the ground of their safety. It was not alone the perfection of the lamb, but the blood of the lamb that was the basis of their security. The lamb without blemish was necessary to the acceptance of the sacrifice, but the lamb sacrificed was the one ground of their salvation. It is not alone the perfection of Christ's person, the beauty of His life, the completeness of His obedience, the loftiness of His ideals, the force of His example, or the helpfulness of His teaching (all these were necessary and valuable in their places), but the death of Christ that makes salvation possible to a lost soul.

It is interesting to note that the sacrifice was to be made, not by Moses, or Aaron, or any selected individuals, but by "The whole assembly of the congregation of Israel." It was the act of the entire people. It was not the chief priests and elders, nor the scribes and Pharisees alone—eager though they were to slay Him—but the whole multitude of Israel that said, "Let him be crucified. . . . Away with him, away with him, crucify him." God could get the ear of a heathen governor

and his wife, and of a heathen king, but He could not get a hearing with His own people. Peter rightly charged the multitudes with the death of Christ on the day of Pentecost, and those who reject Him take their places with His murderers.

While thousands of lambs were slain on that night, it is remarkable that the word lamb occurs in the singular alone. There was but one lamb typified; the work of but one lamb was magnified, "The Lamb of God which taketh away the sin of the world."

The Israelites took shelter behind several clearly indicated blood marks. Some of the best expositors of this passage hold that the

lamb was slain at the door of the house, and that the blood was shed upon the threshold. Thence it was carried by the bunch of hyssop to the lintel and two side posts of the door. If no more than a blood mark was required, the most natural place would have been the door itself. But the door was not sprinkled. If it be true that these four marks were there, does it not remind us of the cross where Jesus died, of the blood where the thorns were pressed into His brow, of the wounds in His hands, and of His pierced feet? What emblem could more fitly set forth our great Passover who died to save us?

CLARENCE, MO.

## Lay Aggressiveness

By JAMES, B. CHAPMAN, D.D.

FROM the standpoint of New Testament history there were preachers before there were churches. But it can hardly be said that there were pastors before there were churches; for the preacher must have a church before he can properly be called a pastor. From this we may gather that all pastors are preachers, but that all preachers are not pastors; and that the pastorate is an office, not an order. The minister may be apostle (missionary), prophet, evangelist, or pastor according to the office which he fills; but all the time he is an elder according to his order. The divine call is always understood to be a call to devote one's life to soul-saving work; but the exact form of the service to be rendered may not always be indicated. God guided His ancient people on the general road to Canaan by means of the pillar of cloud by day and the pillar of fire by night; but they needed the services of Hobab to direct them in the choice of the least hazardous passes and the most desirable camping places. In like manner today God calls men and women to the ministry, but the place and manner of ministerial employment is largely a care for the church to bear. Without, by any means, reflecting upon the reality and perspicuousness of the divine leadings we must all admit the qualifying effect of human influence. Human dictatorship in the Church of God is deplorable, but not more so than its antipode—ecclesiastical nonchalance.

Modern ministers of Christ, like the apostles of old, must go out uninvited to preach the gospel to those who are lost. They must take the initiative in the organization of believers into churches and in the general work of "Setting in order the things that are wanting." But in the fully organized and Spirit-filled church there is a certain aggressiveness which properly falls to the laity. The minister is the leader in the carrying out of the plans and purposes of the church, but the large majority of the church members are laymen and upon these fall the brunt of the moral and financial force of the church. There are, therefore, many instances in which the required aggressiveness is proper only to the laity. Instances of this nature arise particularly in the matter of relations between the church and its minister.

Aside from the endowment with power from on high the most vital thing in the work of the church is the securing and retaining of proper pastoral relations. In some sections

of the country our own churches can scarcely secure pastors; in other sections all our churches have competent and devoted pastors. Then some individual churches, without respect to their general geographical location, may be classed as churches with good pastoral care, or as churches with inadequate pastoral care. This is to say that they are so generally in one or the other of these classes that their standing is indicated in this way. That some useful MINISTER had had the care of a certain church is frequently considered recommendation enough for the church. When some churches are without a pastor they set to work at once to secure one. Having found a man that is desirable they set to work to make him *available*. They pray God to send him and they send representatives to him with inducements to secure him. They even recognize the material side of the proposed relation and they openly and frankly appeal to their man in the matter of salary and other such inducements. It is no exaggeration to say that nine-tenths of the sacrifices of which the ministry is heir are of a financial nature of one sort or another; and that these sacrifices could be reduced to the vanishing point by an aggressive laity. We do not here speak solely of the amount of salary which the minister receives, but also of the manner in which that salary is paid; that is, as to whether it compliments or humiliates the minister—for it always does one or the other.

But to return more directly to our subject, there are some churches, on the other hand, which, being in need of a pastor, set out to find an AVAILABLE man. But the Elishas are all busy plowing, the Simons are at work in their fisherman's boats, the Levis are engaged at the receipts of customs; in fact, all who are worth anything are busy for some one else. The church we are now describing is too timid to walk right up and cast its mantle upon its man. It *gallies*, and quibbles, and invites. Finally, not being able to get the man it needs, it takes the one it can get and begins a pastorate that is unsatisfactory to both pastor and church. I am not arguing theories, I am just stating facts. Some churches get pastors, some do not; hunt them up and see if the former are not the churches which are composed of consecrated, Spirit-filled, aggressive laymen.

It is as great, if not a greater, art to keep a pastor than to secure one. Some churches

have a kind of sense of honor, like some families have, which impel them to be loyal to, and appreciative of their pastor. I know a church which makes frequent love offerings to its pastor and is always keen to show its appreciation of him. The members are glad to clasp the hand of the pastor and tell him how his sermon or his prayer has helped them. This church pays its pastor a good salary, and pays him promptly every week; but all are aware that this is not all that is due the pastor, and they scrupulously avoid considering him a hireling. They know that more ministers are hindered by discouragement than by the honestly expressed appreciation of the members of his flock. This pastor is planning to stay right on with his people. The church raised the pastor's salary without waiting to be requested to do so; the pastor is doing an earnest work, stirred on by gratitude and strengthened by the confidence and prayers of his people.

I know of another church which paid the pastor's salary every week and met its obligations in a strictly mechanical fashion. This church "hired a preacher." In two years they never gave the pastor an extra offering, never raised his salary, even when the growth of the church fully justified it, never risked causing the minister to become "puffed up" by any expressions of love and appreciation. This preacher received a call to another work, and after he had agreed to accept was surprised to find out that his church was well pleased with his ministry and would have been glad to have had him continue as pastor. A church after all is very much like a home and will not thrive on mere legalities and can not be held together by the mere performance of duty. There must be love and appreciation and these must find expression in becoming tokens. The pastorate is more than a business contract—it is a heart relation. Many a pastor has changed parishes because of the irresponsiveness of well-meaning but ill advised laymen. On the other hand, there are not wanting instances like that in the life of the author of that matchless hymn of Christian communion, "Blest be the tie that binds." He recalled his agreement to accept another parish and ordered his goods unloaded, because of the insistence of his people that they could not give up so useful and beloved a pastor.

Another proper place for lay aggressiveness is the public sanctioning of the Word of God. May the old-fashioned men never become obsolete in the Church of the Nazarene! Sanction the minister's faithfulness and approve his spoken truth, not only when the tide is rising, but also when the man of God is struggling to recall the wandering word or endeavoring to make clear the fading vision. Let the occasions be few that call you from your own fold to that of another. If your pastor preaches be there to hear him. He will do better for knowing that you are there.

ALMOST ANY CHURCH CAN MAKE A PASTOR SUCCEED.

SOME CHURCHES WOULD MAKE ALMOST ANY PASTOR FAIL.

BETHANY, OKLA.

Jesus is a perfect Example. But before that He is a perfect Savior. Before we can profit by His example we first must profit through Him as our personal, perfect Savior.



## Holy Living

By F. M. MESSENGER

**H**OLY living is not altogether holy doing. It may seem strange, and it is strange, that persons have been known whose outward lives were irreproachable so far as eye could see or ear detect, and yet their mind was shockingly full of unclean thoughts. A holy life must be a holy inward life. If the inward life is pure, the outward manifestation will care for itself. Some one may say, "If the inward life is unclean it must show in the outward life," and to a large extent this is true; but cases are not lacking where a person has been looked upon as a model of excellent living, who has confessed that he was a whited sepulcher, full of dead men's bones.

A holy person can not entertain a brood of impure thoughts. Owing to early environments he may be harassed by the presentation of such thoughts more than another person, but while we can not prevent their suggestion we can resist and through prayer close the door of our minds to them.

We seriously doubt that a person can live a holy life without much prayer. We mean by this that the average practice of praying carelessly, infrequently, or even at stated intervals and set times without waiting on God for His recognition and answer is inadequate to the maintaining of a holy life; and moreover, that in order to make the prayer life effective and the prayers intelligent it will require a constant study and a fairly good understanding of the Word of God.

It is said of the sainted Fletcher that he spent two whole nights each week in prayer to God. John Wesley said at this man's funeral that he was the holiest man he had ever known.

If we read the life history of holy people we will find they were all men and women who spent much time alone with God. Reader, it is a great thing to be sanctified wholly and made holy; but it is a mighty thing to read, and pray, and walk in the light and maintain a pure, clean inward and outward life to the end.

There are many things that enter in to hinder holy living. Instead of Satan abandoning a sanctified soul, he doubles his diligence to deceive and ruin such a one. As a convicted sinner he will come to you with jeers and laughter and deride you, and when you attempt to yield to God he will try to discourage you and prove to you the futility of the life you are attempting to live. As a justified soul he is on hand to play upon your carnal mind, upset and turn you back into sin, always attacking you at your most vulnerable point; but as a sanctified soul he appears to you as an angel of light, tries to make you sour and critical, get you to violate the most precious fruits of the Spirit, making you think you are doing the will of the Master while you injure and stab the feelings of others in an attempt to force them to walk in your light. He will tempt you to be envious, to discuss others in a critical manner which, if tolerated, will turn you into a busybody in other people's affairs, a backbiter, one of the most dangerous characters that can be found in a holiness body. We should not be dogmatic, but

we doubt if holiness people should gather together socially very much, or when doing so should permit their intercourse to run on to any considerable extent without interspersing it with frequent seasons of prayer.

Much that passes as good and commendable is far from being conducive to holy living. The holy man or woman can not be what is popularly called "a good mixer." The duties incumbent upon a person in the busy affairs of life, the duties involving on one in his efforts to help those in need of temporal and spiritual help, together with those which must be observed in the family relationship, leave but little time for social intercourse, pious chit-chat, and religious gossip to the person who would live a holy life.

Again, a secluded life, unless it is spent in exhaustive prayer, study, and meditation on holy things, is a most dangerous one. The old saying that "Satan always finds some work for idle hands to do" is equally true of an idle mind. A holy life is not necessarily an abnormal life. God in His providence has placed us where we are (if you are in His will) and do not think it will be easier to live a holy life in some other environment. The higher your ideal of holy living the greater opposition you will meet with, not so much

from "flesh and blood"—people and things outside yourself—as from "principalities and powers, and the rulers of spiritual wickedness in the heavenlies."

Reader, holiness as a real fact of acquirement is a marvelous thing, and the retaining of a holy life once having acquired it is the greatest thing God has ever vouchsafed to human beings while inhabitants of this world. What a great thing it is to do the work of an evangelist, leading souls into the blessed experiences of justification and sanctification; but what shall we say of the great responsibilities resting upon the man who is left to conserve the work, shepherd the flock, and assist them, by doctrine, reproof, correction, and instruction in righteousness, to retain and develop the holy life which God has implanted in them? and what shall we say of the responsibilities resting upon the laity when God sends them such leaders and teachers?

The world is dying for holiness—not for theories; not for eloquent restatements of these truths, not for the threshing over of the old straw of the Wesleys, of Fletcher, and Inskip, but for the real wheat that should come down out of the spout of our elaborate holiness machinery. May God send us the real sharp threshing instrument having teeth, in flaming evangelists who can if necessary live on blackberries like Wesley or grasshoppers like John the Baptist while the good work is going on.

## Pentecostal Fulness

By OSCAR HUDSON

**A** REMARKABLE statement is found in Romans 15: 29. It reads, "I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ."

Paul's aspirations reached up into Jehovah. His ideal Christian—his standard of equipment for a soldier of the cross—was one filled, thrilled, and enveloped by the Holy Ghost. He saw that the Lord could "fix" a fellow up; that it was useless to be empty; determined to enjoy God's best at any cost; and wrote the brethren, "I will come in the fulness."

This is the indispensable prerequisite to a satisfactory, successful Christian. It is the only thing that will prevent our embarrassment at the great white throne. Fame, popularity, pride, and money may attract the mind and delude the soul for a day into believing that one is a success; but Paul's idea was waiting, tarrying until equipped with holy lightning. "When I come [I positively will not come without Him] I shall come in the fulness." It was not enough for him to just be free from condemnation: he must have the fulness of the blessing. Others possibly talked of "the blessing," but his heart cry was the fulness.

This is the great need of our people today. An army, great or small, so equipped will set demons to raging and shake the mudsills of damnation as they march. It is not enough to just feel the blessings of God or to be conscious of a call to preach or to enter some other line of special service, or to even profess a second blessing. These things are in-

cluded in Paul's life and experience; but he swings beyond them in his ministerial faith, and testifies to something grander. He says, "I am sure." He is not hoping merely. He did not ask them to pray that he might reach this state in his Christian experience. Thank God, he had already fought it out and his soul was dancing in the liberty that the fiery unction of the Holy Ghost brings. His soul was all aglow. There was no tightness, no impediment in his heart. The wellspring of salvation was bubbling in his inner being; rivers of living water were bursting from his soul and compromise and human weakness were swept away. No wonder he sings it out: "I am sure that I shall come in the fulness." Hallelujah!

Every soul should tarry for the mighty flaming baptism that sweeps them out of formal ruts and above the pitfalls of Satan. A vast army gets into the twilight of salvation; but what we need is to get into the noonday light of the Holy Ghost and fire. When every fiber of our being is charged and surcharged with holy Dynamite one moves with the authority of God himself. Worldly pleasure, worldly applause, and worldly gain become obscure, and one thing only fills the life—to please Him. Let this qualification be lacking, and although there may be a desire to please Him, so many things modify the course of action and all effort becomes so completely human that but little fruit is borne to perfection.

# WITH OUR READERS IN THE HOME

CONDUCTED BY

MRS. J. T. BENSON

Dear boys and girls and fathers and mothers of the HERALD OF HOLINESS family:

**T**HOSE who have charge of our paper desire very much that it shall be the greatest blessing possible to the greatest number of people. Not only to our pastors, evangelists, and Christian workers, but to every person in each home which it enters, even the smallest child there. They want every boy and girl in those homes to feel that it is *their* paper, that there is something in it especially for them. They want parents to know that the HERALD OF HOLINESS has them upon its heart, and desires to help them in the great work of rearing their children in the nurture and admonition of the Lord.

After prayer and counsel together they have decided to set aside a page which is to be devoted to the home and its interests and ask all of you to pray that the Lord will make it a blessing.

## A BIG FAMILY

Sometimes we will talk to the older people through this page, but none of us will be surprised if the boys and girls get the larger share of space. And after all, this is most likely to please and interest the grown folks in the home.

We are going to have some good times in this corner of ours, young folks. For one thing we will get to know each other better. We are a big family of people, we Nazarenes, living all over this great country of ours—from Florida to Michigan, from Maine to California. Besides, there are members of our family in Canada, the British Isles, in India, China, Japan, Africa, South America, Central America, Mexico; in fact, all around the world! Wouldn't you like to see them all together at one time?

You know this is a great day for clubs. Men have clubs and women have clubs, and school children have clubs. When they can get enough money they have a clubhouse, where they can meet and talk about the things they are most interested in. Well, we can't have a clubhouse, but we can have a meeting place for our big Nazarene family. It is in the pages of our own HERALD OF HOLINESS. Don't you think that in our minds and hearts we can just draw our chairs up close together every week and have a talk among ourselves, a sort of visit with one another?

This week we are going to talk about FEET.

What a very strange subject! you are thinking. And yet it isn't so strange after all. Do you know, dear young people, that never in the history of the world have people paid so much attention to their feet as now? Never was so much money spent in dressing them up in all sorts of styles, and never did people feel that they must own so many pairs of shoes at one time. A few years ago a girl felt proud of a pair of new shoes and had no thought of another pair until those were worn out. But not so now. Thousands of women and girls feel that they can not be happy, or well dressed, unless they have ever so many pairs of expensive shoes. They want a pair of walking shoes of finest leather, and perhaps a pair of delicate light gray, or bronze ones with high French heels and pointed toes. And again, if a person has on a certain kind of dress it is thought she must have some slender, shining pumps to wear with it or perhaps a pair of dainty black satin slippers with a tiny beaded spray worked on them.

And it isn't only rich folks who feel this way, either. When it comes to the sure enough rich, well, they spend fortunes on their feet. Stopping to think about it, you get the idea that the vanity of the human race has dropped from its head and arms and hands right down to its feet! So you watch and study the crowds who pass you on the streets daily? If so, you have

## The Master's Touch

*He touched her hand and the fever left her.  
Oh, blessed touch of the Man divine!  
So beautiful to arise and serve Him  
When the fever is gone from your life  
and mine.  
Whatever the fever, His touch can heal it;  
Whatever the tempest, His voice can still.  
"There is only joy as we seek His pleasure;  
There is only rest as we choose His will."*

found out that the most noticeable thing about the women you meet is not their hats or dresses, but their shoes. Oh, so many kinds, such fancy shoes, such dressy shoes, such expensive shoes, such vain and useless shoes! It isn't strange that people should want to have nice looking, well-fitting shoes. But to be so vain of the feet, to dress them in so many costly styles, to show them off in such fine array, this is something of a wonder, isn't it?

Yet the foot is a most important part of the body and is wonderfully made. All my boy-readers know how careful architects are about the foundation which they put under a large, handsome building. You have watched the large force of men at work for weeks, drilling and digging until they have reached a place where it is safe to put in the heavy stonework. It may be that some of you have seen a bridge engineer and his crew of men build the big stone piers upon which the spans of a large bridge are to rest. No expense or time is spared to make these pillars a strong and safe foundation for the bridge. Now the most wonderful Architect and Builder in the universe designed and built the human body. And as we study the feet, that part which carries the weight of the whole body, we find that God used marvelous thought and wisdom in planning the foundation for the building He was going to put up.

## PLAN OF THE FOOT

Suppose we stop for a few minutes and study the plan of our feet. You will find it more fascinating than the study of anything the finest engineers ever made. Some of you who are in school have learned that the foot itself has twenty-six bones in it, fitted into one another and bound together in a wonderful way. Have you ever thought of the clumsy, heavy feet we would have if they were made of one solid bone? You see these little bones fit into each other so snugly and yet move so freely that our feet are light and have a spring in them as we walk. The twenty-six bones are divided into three groups. The bones of the heel are the short, thick ones, and another group is found in the toes and ball of the foot. Now these two groups, one at the back, the other at the front of the foot, are exactly like the pillars of a bridge. The third group, the twelve instep bones, rests its two ends upon these pillars, springing into an arch between them like the span of a bridge. All of you boys know how builders use tie-beams and girders to strengthen their buildings and bridges. Well, the Lord has fitted this piece of living masonry with the most wonderful system of tie-beams or girders that is to be found in the world. They are called ligaments, and possess an amazing strength and toughness yet they are as elastic as a rubber band. The largest of these girders runs from the bottom of the heel to the ball of the foot. That is, it stretches between the lowest points of the two bone pillars, holding the instep arch firmly in place. These tie-beams of the foot have advantages which no engineer has ever been able to copy. They hold the bridge securely,

yet when we stand or walk or run or jump they give so perfectly that the foot can move easily and quickly in any way that we may need. Twist your foot, move it up and down, and sideways, cup the toes and heels toward each other, and you will have some idea of its abilities. You see, then, that long before man found out how to build and gird his bridges, the Lord had done that very work in man's own body—only a thousand times more skillfully.

Men have built some immense bridges, spanning wide rivers and holding up tremendous weights. Yet the finest work of this kind can not compare with the pillars and bridge work in your foot. Men dig and blast and go still deeper until they can rest the pillars of their bridges upon solid rock. They must be immovable, or the whole thing will come tumbling down. But the Lord has so built His pillars that *we can pick them up and walk off on them*, and the tie-beams in our feet shorten or lengthen as we move, yet the instep bridge is not thrown out of place or wrecked. We speak of some people having big feet. In reality no one has large feet when you remember the weight they carry above them. Think how small the foundation is compared to the building, the body, which rests upon it. These four pillars and two spans of twenty-six small bones each and their ligament tie-beams will hold up the body of a large man whose muscles, flesh, blood, and bones weigh several hundred pounds. In addition to this they will support any heavy burden he may carry in his arms or on his back.

In Georgia some years ago I saw a man who weighed six hundred and fifty pounds, yet the pillars of bones in his feet and the two small arches held him up, nor did the girders give way.

## ITS NATURAL POSITION

We have studied just a few of the wonders of the foot and yet we can easily see how important it is that a shoe should let it stay in a natural position. Look in the encyclopedia or a physiology for a picture of the bony framework of the foot. You will find the largest, thickest bones in the heel. Just a glance shows us that the heel is made to rest pretty squarely on the ground because it gets the heaviest weight of the body. Isn't it foolish, then, to prop the heel up on a little spindling, wobbling stool several inches high? Not only is the heel pillar tipped up from its good strong base, but the arch is thrown out of position and jammed downward in a steep slant against the smaller toe pillar. Ligaments, muscles, and nerves, too, are pulled in the wrong direction. When a foundation is tip-tilted the building above it must slant in the same way. The human body, thrown out of its level position, tries to straighten itself, but in spite of its efforts every organ in it is more or less out of plumb. Surgeons say this is the cause of many of the operations they are performing constantly.

Isn't it a pity that so many people should look upon the foot as something to be pinched into shoes too small for it?—silly, frivolous shoes which tilt it out of balance and do not allow it to be comfortable in summer or keep it warm in winter? We ought not to mistreat it in this way. Why, children, the foot is a perfect piece of the most skillful workmanship. It is light, strong, and built for splendid service and usefulness. It really deserves our deepest admiration and respect and we should see that it is properly cared for in every way.

There are two places in the Bible where we find these five words, "How beautiful . . . are the feet." Won't you try and find them between now and next week? Perhaps it will help you to look forward to our meeting together at that time.

## Funeral Services of Mrs. P. F. Bresee

The impressive and beautiful services following the death of Mrs. P. F. Bresee, so greatly beloved by every member of the Church of the Nazarene, took place at the First Church of the Nazarene, Los Angeles, on the afternoon of Monday, March 15, 1920. Between 12 m. and 2:30 p. m., the casket containing the remains, chaste and beautiful in design and workmanship, and the last loving gift of the sons of the deceased, was placed in front of the altar rail, and a multitude of the friends of Mrs. Bresee viewed her face, which was very restful and lovely in death. She had the appearance of one reclining upon an elegant couch, enjoying refreshing sleep. One of the most touching scenes connected with this part of the service was the placing upon her silent form of a beautiful rose by each of the students and members of the faculty of the Pasadena University, an institution which was always very close to her heart, and to which she was a liberal donor.

Miss Minnie Dixon, Miss Irene Stephens, and Miss Clemmie Gay, almost lifelong friends of the deceased, took charge of the decorations, which were profuse and in exquisite taste. The number, diversity, and unusual beauty of the floral tributes attracted general attention and comment. The family of Mrs. Bresee, as a whole, and her different children individually, contributed lovely floral tokens as a last sad testimony of their tender and undying affection. The First Church and its different departments gave evidence of their love in the sweet language of blushing floral emblems, and large numbers of friends also betokened their regard and sympathy in the same way. A more detailed description of all this blossoming beauty will be found in another paragraph of this report.

The large auditorium of the church was filled with worshippers, and the galleries were also pressed into service to accommodate the people.

At 2:30 p. m. the casket was closed, and Rev. A. O. Henricks, pastor of First Church, opened the service with a few appropriate words, after which the choir sang "Jesus, Lover of my soul." Then Rev. C. E. Cornell, for seven years the pastor of Sister Bresee, read with deep solemnity a number of appropriate passages of Scripture.

Rev. Howard Eckel, Superintendent of the Southern California District, then led in prayer, as follows:

Dear Lord, we have come to realize more and more that we have a great deal more for which to thank Thee than perhaps we ever dreamed of. Thou hast been blessing us in so many and marvelous ways. But one of the great privileges that has blessed our lives is that we have known and have been associated with this queenly woman. She, who for more than half a century, stood so nobly by the side of her princely husband, but who has now joined him in the church triumphant which is without fault before the throne of God.

The burden and prayer of our heart now is for these sons and daughters who have inherited such a goodly heritage, who have had handed down to them the richest legacy, not silver and gold or worldly possessions, but the influence and example of holy parentage. We pray that they may walk so carefully within the path marked out by this holy mother that they too may make a safe trip—entering the holy city and there forever stand about their sanctified parents. And the great Nazarene church, O God, may none of us prove the traitor. But help us to muster all the strength and wisdom we have with the spiritual power that thou dost give to us that we may hurry on to the ends of the earth with the message of salvation; and when time shall be no more and all the faithful shall have entered the excellent glory may there come also from the four corners of the earth great multitudes of redeemed Nazarenes who shall gather around our great and sainted leader and hear him say, if such a thing can be: "Behold, these whom thou hast given me. And this great First Church the work of his own hands. O God, may it be all that he had hoped and anticipated that it should be, a real center of fire and power for the salvation of the lost.

Now, Lord, bless this great congregation, and may some gather from this scene the inspiration and power that shall enable them to go out from here to live the life of the righteous. Keep us humble and under the precious blood and Thou shalt have all the glory. Amen!

Professor John E. Moore, assistant to the pastor, and leader of the choir, sang with touching pathos and expression, "The Golden Bells Are Ringing."

Rev. E. A. Girvin, who has been an intimate friend of the Bresee family for more than thirty years, then read the following obituary:

She whom we all loved so well, and whose memory we honor today, was born a little more than eighty-three years ago in the state of New York. Her parents were near Davenport Center, and

overlooked the beautiful Charlotte valley. Her maiden name was Maria E. Hibbard. Her father and mother were devout Christians, and prominent members of the Methodist Episcopal church.

In the taking from our midst of Mrs. P. F. Bresee, we have lost for the time being a great and good friend. Singularly unselfish, at all times glad to sacrifice her own convenience, comfort, and welfare for others, her habitual attitude to her loved ones was that of yieldingness. It was not, however, the enforced surrender of a weak nature, but the voluntary acquiescence of a powerful personality, which when occasion required was fully capable of being dominating and masterful.

The embodiment of gentleness and sweetness, her bright smile, her cordial greeting, her ready sympathy, and her wise counsel, were a real benediction to us. Her moral and spiritual loveliness grew more marked as the years went by, and her countenance shone more and more with the heavenly light that always irradiated her spirit. Truly, Sister Bresee was one of the fairest flowers ever plucked and transplanted to the garden of God.

Throughout her career she lived to serve, and until her last illness was entirely free from those infirmities of mind and body which almost invariably accompany an advanced age. She had no follies, oddities, or eccentricities of any kind. Her mind was keen and clear; her powers of reasoning unimpaired; her memory retentive. Her physical senses served her fully to the end. She never fretted, worried, complained, or sought the sympathy of others. Invariably compassionate, considerate, and sympathetic toward those with whom she



MRS. P. F. BRESEE  
1837-1920

came in contact, she never asked for pity or special consideration for herself. Hers was the divine way, to give, rather than to receive.

Converted in her girlhood, she began that close walk with God which continued to the end. United in marriage to Phineas F. Bresee, in 1860, she became his constant helpmeet, his life companion, the loving, intelligent sharer of all his joys and sorrows. Well did she deserve the touching tribute which he paid her in my hearing a few days before his death, when he said, "The greatest blessing I have ever had is my wife." To this she modestly demurred, but I heartily assented.

Although endowed with abilities of a very high order, and possessing remarkable force of character, she strove not for success on her own account, or the accomplishment of purely personal ambitions, but invested her time, her strength, her thought, her prayers, and her devotion in the great work of her gifted husband, and the rearing for God of her noble children, who now rise up and call her blessed. By thus subordinating her own individuality to the furtherance of Dr. Bresee's ministry, reinforcing his energies, encouraging his efforts, and multiplying his usefulness, she contributed more to the building up and prosperity of the kingdom of Christ than she could possibly have done by independent activities. Without her constant co-operation and unflinching sympathy and love, the career of the founder of the Church of the Nazarene would not have been so illustrious, nor could he have wrought so mightily in the cause of holiness.

For more than thirty years it has been my privilege to be admitted on terms of intimacy to the charmed circle of Sister Bresee's home, made indescribably bright and beautiful by her own winsome presence and personality. I have listened with rapt attention to the story of her Christian experience, her trials as a young preacher's wife, her struggles with poverty, the grief of her mother heart when death robbed her of a little daughter, and of how she was led into the sanctified life. With our Bibles in our hands, we have often delved together into the deeper truths of the Word of God. Thus and in other ways, I came to know her well, and to prize and appreciate the marvelous perfection of her sainted womanhood.

In all the vicissitudes of a life history which

was sometimes tempestuous, and about which dark shadows often thickly gathered, she maintained a cheerful serenity. She was not impassive and unfeeling. Her strong nature was vibrant and buoyant with exuberant vitality. She felt deeply. Her emotions were intense. Her affections were fervent. She was conspicuously loyal in her friendships. She was capable of keen suffering and equally keen enjoyment. But the springs of her life were not superficial. They were like a great and silently flowing subterranean river. The power was there, but it was far beneath the surface. She excelled all others whom I have known in her poise, her balance, her freedom from extremes, her wonderful self-control.

Temperate in her expression, tactful in her conversation and demeanor, charitable in her judgments, she was also altogether free from vanity, affectation, and ostentation, and habitually depreciated her own ability, righteousness, and achievements.

She possessed a queenly dignity, inborn and unassumed. She was a regnant woman, with a courage so peerless that nothing daunted her. Unafraid, she met every emergency, and was unanswered by every temptation. Although graceful, tender, and easily approachable, her personality commanded and received deference and respect. There was a subtle atmosphere about her which forbade undue familiarity or flippancy.

With a steady faith which shone with undimmed luster in all the exigencies and afflictions of her seventy years of Christian experience, she overcame every assault of Satan, and all the blandishments of a wicked world. She meditated much on the Scriptures, and lived always in the spirit of praise and prayer. In every way she adorned the doctrine of Christ, her Savior. Only a few hours before her translation, when asked if Jesus was precious to her, she immediately replied, "Oh, how precious!"

It is very difficult to fully realize that Sister Bresee has left us for the upper sanctuary; that "Mamma" is with her children and grandchildren no more; that this great mother in Israel will no longer go in and out among us, to brighten and exalt our lives by her hallowed presence; to inspire us by her saintly example, and to assist us by her wise counsels. Yes, she has really left us for a little while, to rejoice in the radiant glory of the great Captain of her salvation, and to meet with tenderest embrace at the eastern gate him who was wont to lead us on to victory, and to whom in the long ago she pledged her beautiful young womanhood.

Truly, she has fought a good fight, she has finished her course, she has kept the faith. God grant that all the children of Brother and Sister Bresee, these regnant saints, may share with them the raptures of immortality.

Rev. A. O. Henricks, the pastor, made a brief address, and said, in substance:

There are many things that I would like to say concerning the moral and spiritual greatness of this noble mother in Israel, whom we all loved so devotedly, and whose memory we shall always revere, but most of them have been already well said by Brother Girvin in his obituary. It was my priceless privilege twenty years ago, and in my youth, to enter into relations of close friendship with Dr. and Mrs. P. F. Bresee, which ripened into still more intimate fellowship as the years went by. Sister Bresee was always the same. Her unselfish love, her unflinching sympathy, her unbroken cheerfulness, shone on with a soft and beautiful luster which was undimmed by adverse circumstances or trying conditions. Her composure, which rested upon the sure foundation of an unwavering faith in Jesus Christ, never deserted her, and amidst all the storms of life, she has maintained an unaffected calm. Another marked trait of this dear saint of God was her hospitality. Her home was a place where the brethren and sisters of the church were always welcome, where friends of other days, when they came to Los Angeles were gladly received, where ministers of the gospel, when in need of help, could without exception find shelter and assistance. Whenever one of the friends came unexpectedly to the house, there was always room for him at the table, and he was cordially invited to partake of the good cheer which Sister Bresee knew so well how to prepare and serve. Her hospitality was so well known, that her home was often spoken of as the "Bresee Hotel."

There never was a more devoted wife and mother. In his last years, as Dr. Bresee's physical strength waned, he leaned upon her more and more, and she accompanied him and ministered to him in his long and arduous journeys. Her tender love for her sons and daughters was returned by them with all the intensity of their hearts, and they all looked up to her as a perfect example of Christian womanhood. Nor did they ever lose an opportunity to show their affection for her in practical ways, and by making liberal provision for her temporal needs.

On one of my pastoral visits, the subject of the Pasadena University came up, and she said, "I will go upstairs and make out a check in favor of the university for fifty dollars." She returned in a few moments, and I noted that her lips were quivering, and that she had difficulty in restraining her emotion. She handed me her check, and I saw that it was made out for \$100. I called her attention to that fact, and asked if she had not made a mistake. She replied that she discovered that her balance in the bank was \$103, and that it was impossible for her to make out a check for so small a sum as \$50. At the time when the university was in direct straits, Sister Bresee, who held the note of the institution for \$1,000, gladly canceled the debt.

Her last comforting message to her sorrowing children—given only a little while before she passed away—was the consolatory words of Jesus, "Let not your heart be troubled," found in the first verse of the fourteenth chapter of the Gospel of John. She was patient, and in her tongue was the law of kindness. She serenely looked in the bright side of life. She was the personification of gentleness. I know of no one who had a better right to say with the psalmist: "Thy gentleness has made me great."



She has left us only for a little while. God grant that we may all so truly obey God, so able in Christ, and so live and love, that when we are called to leave the fleeting scenes of earth, our glad spirits, like hers, may wing their way with unerring flight, attended by angelic ministers, to the far-away, beautiful home of the soul, to the glorious mansions prepared for us by our Redeemer.

Mrs. Mattoon and Miss Arnold, friends of the children of Mrs. Bresee, and by their request, sang with a pathos and tenderness that touched every heart, "Nearer my God, to Thee."

The solemn and inspiring service closed with an earnest, fervent prayer, by Rev. C. J. Kinne, an old and tried friend of Dr. and Mrs. Bresee,

O God, our Father, we come to Thee with hearts burdened with sorrow. In common with all humanity we are subject to bereavement. A great heart which has been wont to beat in sympathy with the sorrows of us all is still today. That heart which gladly beat with joy for all those who have found the joy of the Lord has stopped forever.

In the midst of our sorrow we thank Thee that we sorrow not as those who have no hope. We shall meet again. While we are mourning here, our beloved sister is rejoicing in a land that knows no sorrow. She has joined the loved ones who were waiting on the other side.

We pray that Thou wilt comfort the sorrowing family. Our words of sympathy are too feeble to help them, but Thou canst comfort and heal the broken hearts. We pray that Thou wilt touch each one just now with that tender comfort which Thou alone canst give. Grant that they may all so follow in her footsteps as to be gathered home at last.

Bless us as a congregation. Help us to live lives of self-sacrifice and devotion as did our sister who is gone from us. Bless our denomination, whose every interest was hers. Help us as a people to so live that we shall honor God while here, and be gathered with His saints in the end.

## RESOLUTIONS

By FIRST CHURCH, Los Angeles

WHEREAS, Mrs. P. F. Bresee, who during the entire period of our existence as a church, almost a quarter of a century, has meekly, quietly, and unobtrusively gone in and out among us, her very presence a benediction, is no longer with us, but has been summoned to her heavenly home by the providence of God; and,

WHEREAS, During nearly fifty-six years of wedded life she so lovingly and faithfully ministered to her sainted husband, Dr. P. F. Bresee, that on the verge of eternity he exclaimed that she was the greatest blessing he ever had;

WHEREAS, Her six children delight to honor her memory, and while she was living revered her as the most perfect example of Christian motherhood they had ever known, gladly acknowledging the fact that what was best and noblest in them was largely inspired by her holy, heavenly life; and,

WHEREAS, She made an indelible impress upon the experience and character of the entire membership of this church, aiding us by her prayers, encouraging us by her own victorious life, stimulating our faith by her quiet confidence in the Lord Jesus Christ and the cleansing power of His precious blood, and comforting us in all our afflictions and sorrows by her sympathy and compassion; and,

WHEREAS, In the sacred circle of her hospitable home, in the missionary activities of our church, in the prayermeetings and other devotional services of our congregation, and at the altar when she lovingly pointed seekers to the Lamb of God, she proved herself to be a faithful and efficient laborer for the Lord; now, therefore, be it

Resolved, That the hallowed memories of our association and fellowship with Sister Bresee will linger with us while life lasts; that we devoutly thank God for the rare privilege of being in the same company of Christian believers as this sweet and lovely handmaiden of the Lord; and that we are determined to so follow Christ in holiness, and trust the efficacy of His precious blood, applied to our hearts by the Holy Spirit, that when our earthly probation and ministry ends, we shall surely meet Brother and Sister Bresee, and the host of other saints who have gone on before, at the Eastern Gate of the city of God; and, be it further

Resolved, That we extend to the bereaved family of Sister Bresee our heartfelt sympathy in this hour of sorrow, and unite our prayers with hers that all her children and grandchildren may have living and dying grace, and be so undegraded, guarded and guided by our heavenly Father that they shall meet father and mother in the shining mansions, unshuffled by sin; and, be it further

Resolved, That two copies of these resolutions, adopted this 21st day of March, 1920, by a standing vote of the congregation of First Church, at the morning service, be suitably engrossed and framed, one of these copies to be presented to the children of Mrs. P. F. Bresee, and the other to be hung in a suitable place in First Church tabernacle; and, be it further

Resolved, That copies of these resolutions be sent to the HERALD of HOLINESS, and to the different daily newspapers of the city of Los Angeles.

[SIGNED] A. O. HENRICKS,  
Pastor, First Church of the Nazarene.  
E. A. GIVIN,  
C. E. McKEE,  
F. STOT SPANGLER,  
Committee on Resolutions.

By PASADENA UNIVERSITY

At a meeting of the board of trustees of Pasadena University, held at the administration building,

Bless us all today. Comfort our hearts. Keep us true to Thee, and finally gather us around Thy throne, and we will praise Thee world without end, through Jesus our Lord. Amen.

At the conclusion of the service, some twenty-seven Nazarene ministers preceded the casket, as it was borne to the hearse by the four sons of the deceased—Ernest, Phineas, Paul, and Melvin—her son-in-law, Dr. J. Tyler Parker, and her grandson, Dr. J. Tyler Parker, Jr. The funeral procession wended its way in automobiles to Evergreen Cemetery, and a large number of the friends went there in street cars. The weather was propitious. The family plot, containing the graves of Dr. Bresee and his parents, was green, the air balmy, the sky blue, and nature was arrayed in all her springtime loveliness. Above and around the massive stone, on which were inscribed the names of Dr. and Mrs. Bresee, and the father and mother of the former, the tall trees stood as mute

## OUR SISTER BRESEE

By Rev. JOHN W. GOODWIN, D.D.

Fifteen years ago next October I entered the home of Dr. Bresee and there met his devoted wife and other members of the family. This visit I can never forget. Longing for true Christian fellowship, my soul found its haven of rest in the presence of these two godly characters, Dr. Bresee and Sister Bresee. In the early days I was so much in the home with them until their home seemed like the welcome of a tender father and mother to me. The memories of those precious days linger with me as the most priceless gems, flowers of the richest hue sending forth the sweetest aroma to comfort and cheer in hours of meditation.

News has reached me in my travels that our Sister Bresee passed on to the unseen holies to greet her Lord and be united again with her earthly lover, Dr. Bresee, at the Eastern Gate. My own birthday will now become more marked on my memory than ever as I understand she passed to her heavenly home on March 13th. And what a meeting and what a greeting must have taken place on the other side as this saintly woman entered heaven's gate.

She was one of the most saintly women I have ever met. In all these years I never heard an unkind word from her lips or a hasty, thoughtless expression of unkind thoughts about any one. She was not only full of service for her family and loved ones, but ever exerted a tender sympathy and careful watchfulness over all who came within the home. She was so true to Christ and the church she loved. The closing days of her life were a continual example and beautiful illustration of the experience which she professed for many years, and gave sparkling radiance to the Scripture which she so often quoted in her testimony, "The blood of Jesus Christ his Son cleanseth from all sin."

Modest in her dress, retiring in her manner, meek and quiet in her spirit, consecrated and devoted in her life, loyal and true to her convictions of right, constant in her attendance at worship, true as steel in friendship, with a devoted passion for the lost; Sister Bresee will stand out in the history of our church as an example of true Christian womanhood, and a beautiful illustration of a holy woman. She has gone on to be with her Lord, but her memory will ever be with us to inspire hope and courage, and the influence of her life will send forth a holy fragrance unto the ages of ages.

The following resolutions were read and adopted:

WHEREAS, God in His wisdom and providence, has seen fit to call from our midst Maria E. Bresee, the saintly wife of our late leader and founder of Pasadena University, Dr. P. F. Bresee; and,

WHEREAS, In the translation of Sister Bresee Pasadena University has lost one of its staunchest friends and supporters, one who was always ready to give as well as pray; and,

WHEREAS, She was one of the most queenly mothers in Israel, a woman of sweet and tender sympathy; and,

WHEREAS, Our university has sustained a loss which will long be felt, though our hearts rejoice in hope that her many years of prayer and toil and sacrifice for us will prove fertile seed that will bring a glorious fruitage in the coming years to the great and abiding joy of herself and Dr. Bresee as they behold from the other world what their hands have wrought; therefore, be it

Resolved, That, while we keenly deplore the absence of this saintly woman from among us, far more than we are able to express in words, yet we rejoice in the consciousness that she is safe

sentinels of the scene, their verdant foliage gently swept by the soft breeze; fragrant with the breath of flowers, while here and there the birds twittered their testimony of the goodness of God. Rev. C. E. Cornell gave the committal, and Rev. A. O. Henricks uttered words of fervent prayer, and pronounced the benediction.

E. A. GIVIN.

## FLORAL TRIBUTES

To those who have desired to express their sympathy with bereaved friends and their respect and admiration for the departed there has come that helpless sense of inability to give expression to the feelings in words. Happily the Father has put into our hands the fragrant flowers so suggestive of the exquisite fragrance of a life devoted to the happiness and welfare of others.

If the fragrance of flowers of exquisite beauty could express to the bereaved family the sympathy and love of the multitude that thronged the church, and the deep esteem and affection in which they held the dear one who has lately departed, then surely the expression was eloquent. Such profusion and variety the writer has never before seen on a similar occasion. There were more than one hundred floral offerings. Among them were twenty-seven rarely fine and very large pieces. There were gates ajar, cross, broken wheel, wreaths, and sprays from First Church; exquisite offerings from the churches on the District, the university, and various other organizations, including the Undertakers' Association. Personal friends sent numerous choice sprays, wreaths, etc. One of the most beautiful was a spray of pink rosebuds that nearly covered the casket. This a silent tribute of the devoted sons and daughters to a mother who was a mother indeed.

In the excellent glory, basking in the sunlight of the presence of Him, whose she was and whom she served so faithfully through all her years; and be it further

Resolved, That we extend to the bereaved children and grandchildren, our heartfelt sympathy in their great loss, assuring them of an interest in our prayers, and trusting that there shall not be one vacant place in the home circle beyond the skies. Be it also further

Resolved, That a copy of these resolutions be sent to the family of our precious Mother Bresee, and that a copy be spread on the minutes of our board meeting.

[SIGNED] HOWARD ECKEL, Pres.  
C. E. JONES, Vice-Pres.  
E. A. RUNQUIST, Secy.

## MISCONCEPTIONS ABOUT MISSIONS

By R. G. CODDING

A FEW suppositions commonly held in this country and believed to be true concerning people and conditions in mission fields are contrary to facts. The most of them have come by inference, doubtless, from stirring appeals for missions, spoken and written.

One of these is the idea that the heathen are eager for the gospel, almost clamoring for it. Imagine one who has never heard of surgery desiring an operation for appendicitis, when he does not know that he has an appendix, much less what is hurting him! No, not only do they not want the gospel, but the most of them on first hearing, and even after a fuller presentation and a clearer understanding of it on their part, say to themselves—if not out loud—"I don't want it. I like our own way better." For let it not be forgotten that the words of Isaiah's prophecy are still true, "a root out of a dry ground, no form nor comeliness, no beauty that we should desire him." We should not expect them to immediately discard all that they have been taught through the impressionable years of childhood and to accept instead this strange and very contrary innovation. We must patiently, diligently, give them "precept upon precept, line upon line; here a little, and there a little." And that is not all. The really essential part remains, viz., the convicting work of the Holy Spirit, brought down by prevailing prayer of the missionary. Then only, and by those means alone, followed by submission and faith on the part of the hearer, can Christ become to him the one "altogether lovely."

Nevertheless, in comparison to preaching Christ to those who have heard of Him all their lives, and are deliberately rejecting Him, how much more blessed the privilege of preaching Him to those who have not heard!

Another misconception is that the converts in heathen lands are in a class by themselves; that the religion from which they have broken loose is so horrible, and the change that has come over them

so radical, that not only can they never think of turning back, but also there must have come into them such a deep, abiding, and all-consuming appreciation of the marvelous transformation which has taken place in their being that as a matter of course they become ("flame, all flame" in the service of their new-found Master. But apart from the vileness and debasing influences of idolatry and the mind-warping power of error, is there any real difference between their state before conversion and ours? And even as for those things, when we consider how slow we have been, *even since our sanctification*, to get any right appreciation of the heinousness of sin and the beauty of holiness, have we not expected too much from our brother who has just turned to God from idols, especially as he has not had the Pauline-Timothian pedigree (2 Tim. 1:3, 5) that has come down to the most of us? Let us remember, too, the atmosphere in which he lives, and the public sentiment in a land where there seems to be scarcely any conscience against lying, stealing, and sins of lust. The by-products of the gospel, the benefits which come to those in Christian lands who reject Christ, how little we appreciate them!

Human nature and human need are much the same the world over. Thank God, His grace is equal to them. May the words written above help some to pray more intelligently and effectually for the converts in our mission fields, and their purpose will be accomplished.

## OUR VISIT TO KYOTO

By MISS BERTIE KARNS

WE were met at Kobe by Brother Eckel, our missionary at Kyoto, accompanied by Mrs. Eckel and Brother Isayama, native pastor. We, the Japanese missionaries, had expected to go to Kyoto and from there be stationed, but Brother Eckel insisted that all, including the India missionaries, should return with them for a visit over the Sabbath. After some little delay occasioned by baggage, we were on our way to the former capital city. It was very late when we arrived at Brother Eckel's home, but not too late for us to admire and exclaim over the novelty and daintiness of a Japanese native house arranged by our missionaries for their home.

The next day we spent in sight-seeing. Our first place visited was the large temple at which the former emperors worshipped. It was an amusing spectacle to see the missionaries removing their shoes. No one must enter with shoes on, so the next thing to do was to unlace our high boots and put on the soft shoes brought us, as we had forgotten to bring house shoes. This consumed some time, as it was a new experience to all of us. However, since then this one missionary, at least, has learned to do this oft-repeated act much more quickly.

We entered the large chamber at the head of the flight of steps. It was, truly, a heathen temple. The appointments were very splendid and costly. A railing ran around which prevented our getting too near the "holy" place, but we could view it from where we stood. This was our first glimpse of heathenism at worship. Worshipers came in in their quiet way and knelt with bowed heads and hands clasped in front of them. Their reverence was touching. America, with all her light, might well learn a lesson of reverence and humility from these benighted hearts. How we wished they might know the true way! We were loath to turn away, and there came into our hearts again that aching burden intensified—if it could be—and we resolved more deeply to do everything possible to help destroy this monstrous thing called heathenism. From here we made our way to other parts of the temple. We trod over the "singing floors" that made queer little sounds as we walked; visited (the "prince's barber shop," and viewed artistic panel-paintings that were done many, many—some hundreds of—years ago.

The next place was the Golden Temple. It also is very old, about five hundred years. Formerly it was covered with gold plate, but this had been removed until there was only a little bit at the top. The grounds were very beautiful and carefully kept. The ever-present shrine was in evidence in a sheltered nook. We could not help thinking what a splendid place it would be to steal away and get close to the heart of Him who came to bring light to these dark places.

In another part of the grounds was another temple

where a priest was instructing the worshipers in a monotonous chant, while they reverently knelt and listened. In these grounds, also, was the "tree-boat." The Japanese are very skilful in shaping the young pine into whatever form they wish. The branches of this one had been carefully formed into a perfectly shaped boat.

The next day was the Sabbath, which was the best of all. Miss Muse preached at the morning service, while Brother Isayama interpreted. It was a stirring message, which blessed both the Japanese and the missionaries.

I can not fail to mention the splendid dinner which awaited us when we returned. This was a special dinner—a chicken dinner. Our thoughtful hostess informed us that this was her birthday, but we could not help thinking that the reason for this bountiful feast was the fact that she had seven hungry missionaries to dine with her. We did full justice to the chicken and the other good things, and when we had finished there was not enough left to remark about.

In the evening we went to the downtown mission. Brother Kauffman brought a good message from Matthew 16:26. It was well received by the Japanese, and there were several inquirers at the close of the service.

The next day we took a meal at the Japanese hotel in native style. This was the famous "nika-nabi." We sat on the floor, three or four around the *hibachi* on which our meal was cooked. Chopsticks were used for holding the food. It was very appetizing and we were so glad we could eat it.

Miss Privat remained at Kyoto, from whence she went to her station at Okayama; the India missionaries were to continue their journey, and I accompanied them to Nagasaki, the nearest seaport to Kumamoto, my destination.

Pray that He who led us out will make us the greatest blessing possible in our respective fields of labor.

## GENERAL BOARD OF SOCIAL WELFARE

By MISS LUE MILLER, Secretary

THE board held its meeting at the time of the meeting of the correlated boards, held in Kansas City recently.

The change made at the General Assembly from the General Board of Rescue Work to the General Board of Social Welfare entailed somewhat a change of plans. The latter board covers a much larger scope than that of rescue work—though it includes it.

For some time those who have labored most ardently in the redemptive work have felt so keenly the need of the work of prevention. To safeguard the innocent is the problem. To build a fence about the precipice that they come not to the sorrow of a blighted life.

To begin this work the General Board desires to create in each local congregation a committee on social welfare, who will work in conjunction with the District boards of social welfare, and to co-operate with other societies for the furthering of this particular interest.

It is desired to secure the names of those who are especially interested in the present-day problems on this moral question of the *single standard*. Only those whose hearts are stirred can effectively work in this line.

The board makes this request of our pastors, that they preach one sermon during the year in the interest of this work. Further, the board plans to disseminate helpful literature and arrange for special addresses and lectures wherever it would be considered wise and helpful in connection with our church work.

It is our thought to secure a general field secretary to carry out the plans of the board, but until this can be arranged, it was thought best by the members present that each member act as special representative of the board to visit as many District Assemblies as possible; or provide for a representative where it was impossible for any of the board to attend. But to do these things will necessitate an outlay of some money.

While this may not seem to some the most important work, yet if it were *your girl* or *your boy* that was fortified against the evils of the day, it would be exceedingly so to you.

First, we have our own to safeguard, then our church—our state—our nation. More than that—the countless thousands who are already in the wreckage must be given a chance. What will you do? Can we count on a love offering from every Nazarene home? It is a human obligation as well as a Christian privilege and duty. We can only work as you work with us.

In the recent meeting Brother J. P. Roberts was elected as vice-president of the board and Miss Lue Miller was elected as assistant treasurer. The other officers remain the same.

If you have suggestions as to literature for moral education, please write us and send offerings through your District treasurer to General Headquarters.

## IS THE BIBLE INSPIRED?

Some Suggestions

By J. WARREN SLOTE

SECTION VI

IN estimating the value of any piece of literature, it is pertinent to note what the writer or writers claim for it, for it would be folly for any one else to claim for it anything which the writers do not urge. Following this principle, we who claim the Bible to be the message of God may well consider what claims if any, those through whose instrumentality it was produced, put forth.

Let us select at random a few of the writers and see what their attitude was. It is recorded many times over that the Word of the Lord came unto Moses, and on one occasion Moses tells us that God commanded him to record certain happenings, so that if we believe his writings at all, we must concede that God spoke to and through him. The same is true of Jeremiah, who felt he was unable to be a prophet of the Most High, and only undertook the work assigned to him after God had appeared and promised to put the words in his mouth. The remarkable experience of Ezekiel, who ate the roll, is doubtless well remembered. Amos was neither a prophet nor the son of a prophet, but a herdsman and gatherer of sycamore fruit; yet God's message was borne upon him and he must needs tell it. The claims of Paul and of John to divine authority for their writings are recalled by every one and need hardly be mentioned. And so with all had we time to enumerate them. These writers felt the message burning in their inward parts, borne upon them, and claimed that they wrote and spoke by the authority of God.

Now, what did these writers think of the writings of each other, seeing they claimed divine authority for their own writings? It might be recalled that contemporaneous writers did not know that the other's message would be a part of the sacred canon; yet Peter accredits Paul, although he admits that his epistles are hard to be understood. But what did those who came after think of those who went before?

Please note that all the New Testament writers accept as of divine authority the writings of the Old Testament. The evangelists again and again quote from the Old Testament. Paul, the great light to the Gentiles, and the recorder of Church truth, over and over bases arguments on Old Testament writings of one kind or another, and in some instances uses an Old Testament word as the basis for an argument to prove a New Testament truth.

It is important to observe that in a number of places in the New Testament where an Old Testament quotation is used the New Testament writer does not even go to the bother of mentioning the human instrument, but proceeds to say that God said, or the Holy Ghost said—sometimes the Holy Ghost spoke by the mouth of such or such a one. This attitude goes to show that the New Testament writers believed fully not only in the divine authorship of the Scriptures, but in the divine verbal authorship.

How wonderful it must have been for these selected and sanctified vessels to have been inundated with the light, the power, and the glory which must have come to them as they received the revelation of God! We shall surely sit enraptured when we get to our heavenly home, to take our places in the testimony meeting of the ages, when we listen as these men tell of their experiences and of their part in the creation of the eternal Book.

## Our Opportunity!

**W**E read in the issue of the HERALD of HOLINESS of March 31st the announcement that with the first issue in April we would enter upon the ninth volume of its publication, and were given some facts and figures as to what the visible results had been so far as output is concerned; how God had sustained us, and blessed our endeavors.

It is simply marvelous, and we can but say, "Hitherto hath the Lord helped us."

But, brethren, the opportunity for greater things is at our door. We have scarcely begun the task we have been delegated to do. It is not ours to say, "We are a feeble folk," for "He doeth according to his will in the army of heaven and among the inhabitants of the earth." Our marching orders are: "Go ye into all the world and preach the gospel."

We have not to do with results, but processes, leaving the harvest with Him to whom both Paul and Apollos looked when they planted and sowed.

There is no more potent agency for this mission than a wide and well spread distribution of such printed matter as appears weekly in the columns of this periodical.

One of the Romish churches in the Reformation said, "The gossellers of these days do fill the realm with so many of their noisome little books that they be like swarms of locusts which did infest the land of Egypt." And we could not do better than earn that reputation with our printed pages.

Dr. Pushon once said of the Christian press, "It is a sort of moral telephone that makes men heard at a distance from those to whom they are speaking, annihilating all distance"; and Winter Hamilton said, "It makes a neighborhood of the world."

Today there is a heart hunger for something that will satisfy, and the great masses want something that a wayfaring man may read as he runs. Our paper is exactly suited to this busy, bustling age; but when comparing the masses, how few even know there is such a paper, much less have opportunity of reading it?

*We must get it to them.*

Thousands are reading all kinds of periodicals in the public libraries, Y. M. C. A., Y. W. C. A., W. C.

T. U., and kindred reading rooms where the HERALD of HOLINESS could be placed but where it is not yet found.

Soldiers stationed in our United States army camps ask why we have none in those reading rooms, saying they find all kinds of papers there setting forth every kind of doctrine but that of the blood that cleanseth.

Wardens of state penitentiaries have said, "Other papers are circulated here, why not the HERALD of HOLINESS?" Old people in old folks homes welcome them; they are needed at county and municipal institutions for the poor, and we might enumerate many more places of like nature.

In a recent issue of one of our exchanges there appeared the poem, "I Will Drop the Burden at His Feet, and Bear Away a Song," written by a man at San Quentin, Calif., where that paper sends a number of copies weekly.

A recent issue of *World Call* stated that 160 Christian Endeavor societies sent subscriptions to that paper for copies to be sent to an army post, library, or some general reading room.

Beloved, we have privileges already to which our sensibilities are slumbering. We preach an uttermost salvation and must send it to the uttermost parts of the earth.

*There is a personal responsibility upon each one of us to see that each and every public place between our own home and that of the next one who reads this paper is provided with as many copies as will adequately supply the frequenters thereof.* We must replenish our "Inasmuch Fund" to provide for the aged and infirm, many of whom write from places where they have no church privileges, telling us they must be denied the comfort and blessing of their much loved weekly visitor—the HERALD of HOLINESS—because of absolute inability to provide its cost even by the most rigid economy and sacrifice. We must give them "meat in due season."

Not less than 50,000 copies of the HERALD of HOLINESS should be sent forth weekly through these and other channels "to show forth the praises of Him who hath called us out of darkness into his marvelous light" by the time we reach the close of this ninth volume!

### SOUTHEASTERN ZONE HOME MISSIONS AND EVANGELISM

We are pushing ahead in this zone and God is blessing our efforts. We are trying to first strengthen our weak churches and encourage them to greater things, and inspire in them the spirit of Home Missions and Evangelism as the holiness movement had in its early days, and our people are catching the vision, and planning for great things as the tent season comes on.

Our people are mostly poor people and not accustomed to undertaking big things, but there is a general awakening along all lines, and after we get our weaker churches strengthened we will undertake some forward evangelistic campaigns.

Florida is a ripe field and if we had a few men in evangelism who will go there to stay and fight things out we can plan some strong work in that state. We do not need sightseers nor winter tourists, but men called of God to old-time holiness evangelism. We can use a tent successfully in that state almost all the year around. Rev. Howard Sweeten is doing a fine work there. He had a good meeting at Delray, and is now in a real revival at Princeton, and will have a meeting in South Miami before he leaves that field. We did not have funds to enter Jacksonville at the present but will later. The campaign at Miami was a great success, closing with sixteen in the altar the last night and fourteen of them prayed through. Rev. G. W. Glover is pastor there and will help push things in south Florida.

In Georgia things are moving fine, while the campaign at Savannah was not what we had hoped for, yet much good was done. At Pavo we have a weak struggling church, and a good revival going on there now with the three lady evangelists—Mrs. Agnes White Diffie, preacher; Miss Verdie Sallee, song leader and helper, and Miss Nadyne Smith, pianist. They

make a strong team and will work in south Georgia all summer. We need a good gospel tent for this evangelistic party.

At this writing we are at Houston, Miss., to meet the Home Mission and Advisory Boards, and plan with Rev. S. E. Galloway, District Superintendent, for some campaigns in this great state. This is another needy field, and we need an evangelistic party to take a tent in Mississippi for the whole year under the supervision of the Superintendent and Home Mission Board. We get plenty of men who will come if their railroad fare and a good salary is guaranteed, but we question whether such men would put much real faith and fire into their campaigns. Where are the old-time evangelists called of God to this kind of work? Such people surely can find an open field and plenty of calls in the Southeast. Our funds are too limited to secure paid workers.

We expect to visit all the Districts and plan with the respective mission boards for work in their Districts.

*Yours for a victorious campaign,*

C. B. JERNIGAN,  
Field Secretary,

Donalsonville, Ga.

### REVIVAL PROGRESS AT FIRST CHURCH, CHICAGO

The revival meetings at First Church, in charge of Rev. and Mrs. C. E. Roberts and Brother Blackman, are on in full, this being the third week. The interest and congregations are good, considering the Easter season at hand, which, like the Christmas season, is the busiest time of the year for city people.

Brother Roberts talks straight from the heart; and men, women, and children are mightily moved by the powerful preaching of the Word. Sister Roberts, too, burns home the truth with an emphasis and power that grips the people. They sing the old-time

## N. Y. P. SOCIETIES

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DONNELL J. SMITH

### Knowledge of the Word

**O**NE day Luther—he was then in his twentieth year, and had been at the university two years—while engaged as usual in glancing over the library manuscripts, chanced to open an old volume, moldy and cobwebbed. Attracted by its antique aspect, Luther read its title and found it to be a Latin Bible, the first he had ever seen. This he read and reread with inexpressible delight, mingled with some astonishment, for until then he had imagined that the fragments of Scripture contained in the various collects of the Roman ritual embraced the whole Word of God. Luther was particularly charmed by the story of Hannah and her son Samuel. "O God," he murmured, "could I have one of these books, I would ask no other worldly treasure." A great revolution then took place in his soul. Human words clothed in poetry, however noble, seemed to him worthless and tame in comparison to the inspired Word.

Of the bequeathment of the Reformation to mankind the one outstanding thing was the pure gospel. Unable to any longer hide it from man, the Adversary of mankind resorted to an old ruse, that of substituting for it the doctrines of men. Again it became necessary for God to intervene and the Wesleys, with hearts fired by the living Word, rescued again from bondage the gospel. What was it that sent John Wesley up and down the British Isles for fifty years, indifferent alike to summer's heat and winter's icy gale? that gave him a love for the multitudes which increased with their hatred and persecution of him? that made him 'fearless of man, a faithful minister who like his Lord preached to the rich and the great, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" and to the outcasts of Billingsgate, "Behold the Lamb of God, which taketh away the sin of the world"? that begot in him an industry almost without parallel? What was it? Simply the Word of God hidden in his heart.

Illustrations may be multiplied beginning with Timothy down unto such men of our day as G. Campbell Morgan and our own beloved Dr. Walker; and without exception the greatest single factor in their lives, apart from the indwelling of Christ, has been the written Word. Never ought we to forget what the Scriptures say themselves concerning the letter without the Spirit (2 Cor. 3:6). And yet there is a corollary proposition of paramount significance: that the Spirit without the letter—the written Word—is deprived of its ordained mode of expression. For the letter, the Word, is God's chosen vehicle for the expression of the Spirit.

This love for the Book of God is a natural affection of the divine nature which we are made partakers of in the experience of regeneration; and is greatly intensified by the grace of sanctification. But like every other object of affection it must be continuously cultivated. This is not a slavish love, but a manly love that loves because of the worthiness of the object of its affection. Trustful and confiding dependence in—because of the merit of the Book. Philip Henry was wont to say to his son Matthew, "All grace grows as love to the Word of God grows." To ascertain its worthiness and the merit we must have a knowledge of the Bible. Therefore a true love attains depth and fullness only through knowledge. Knowledge of the Bible itself, not about the Bible must be our great objective.

2 Tim. 2:15, 2 Timothy 3:15-17.

2 Tim. 4:13-16.

Acts 17:10-15.

Psalms 119:9-24.

Psalms 19:7-11.

songs in the Spirit, and the glory falls. These people of God surely bring the gospel in sermon and song.

Brother Blackman is singing his way into the hearts of the people. He preaches in song with lips aflame with earnestness, and with unction from on high.

Brother and Sister Balsmeier were with us part of last week and were a blessing and inspiration to the meetings.

Sunday, March 28th, was a great day, beginning with a Sunday school rally at 9:30 a. m. The members of every class made a special effort to be in their places for the opening of the first song, a reward of special mention in the evening service and a piece to them by the brass band being offered to the class having the largest per cent out on time, so the crowd was large to start the day. Brother Roberts preached to the school and at the close of the sermon the altar and front pews were filled with seekers, children of all ages. A missionary offering was taken, amounting to nearly \$700. Many subscriptions have been taken for the HERALD OF HOLINESS during these meetings.

From the first service seekers have come to the Lord, and in some of the services the altar and front pews have been filled, and many have been saved, sanctified, and reclaimed. All through there has been much prayer and holding on to God for a mighty downpour. The revival flames have already been rekindled in many hearts, and we are expecting many to become established in the Lord.

Mrs. J. A. BERRY, Reporter.

### DR. WILLIAMS AT OSKALOOSA, IOWA

In our last report you read that, "We are going on." On we have gone and to God be all the glory. A missionary convention was held Friday, Saturday, and Sunday, March 12-13-14, by Dr. R. T. Williams and Rev. E. G. Anderson. The services of these dear men of God were highly appreciated, and good and lasting results were accomplished. Some eight or ten souls prayed through and \$2,776.50 was raised in pledges for Foreign Missions. E. G. Anderson gave a clear, defining, and inspiring address along our missionary work. There were nineteen young people in the audience who feel the divine call for Foreign Missionary work.

In God's providence we were highly favored by having Dr. R. T. Williams stay all week with us and conduct evangelistic services each night. During the ten days' meeting between fifty and sixty were at the altar. The Holy Spirit was ever present, and blessed our hearts. The spirit of the meeting was good, and was so manifest by the crowds by the response in the altar calls and the liberality with which the people gave.

During the meeting Rev. E. A. Clark, our District Superintendent, and Rev. L. Milton Williams were with us. Their presence and help in the meeting were a great uplift to us. Mrs. Esther Williamson led a

good choir and orchestra, which furnished splendid music. Also several students from Central Holiness University furnished good singing for us.

The last Sunday eighteen members united with the church. About half of these were the boys' Sunday school class. Their teacher held on and prayed till his whole class was saved and sanctified and taken into the church. These boys would get their school-mates and friends during the altar call and take them to the pastor's study and pray them through.

The afternoon service was a great service, for at the close \$5,243.77 was pledged for Home Missions, and a good brother gave us \$300, with which we purchased a piano. Two hundred and sixty-five dollars was given Dr. R. T. Williams as an appreciation for his services. It is truly wonderful what the Lord has done.

T. M. GRAVES, Reporter.

### MONDAY MORNING AT PASADENA UNIVERSITY

The Monday morning chapel services in Pasadena University are greatly anticipated by both the faculty and student body. These are not services of a foreign type to holiness people, but they are the special significant kind, which are characteristic of people filled with the Holy Spirit. They are the old-time testimony meetings, which have so characterized us as a holiness movement.

Today's chapel was indeed a time of holy unction. Those among the students who are not quite as free to testify as others were asked to speak first. This they did with unusual fervor. These were followed by a great number of waiting hearts, whose cups were running over with praises unto the Lord. Between glad and happy choruses of old familiar hymns such as "Tis so sweet to trust in Jesus" and "I'm going through," different ones were praising God for having kept and led them to this school. Others declared that amid the toils and cares of life, they had found it safe to trust in Jesus; while there were still others thanking God for His call to His holy service.

These are blessed days in Pasadena University, and we are sure that characters are being molded and trained, that will go out to bless the peoples of the ends of the earth. God is giving to us, as a student body, a broader vision than we have ever had before of the mission fields. Two of our students are accepted by the Missionary Board and are appointed to sail this fall. Our faculty, as well, has the vision. One member has been recently called to the field and expects to sail this fall. Another one of our professors is also looking forward to the time when, within a short time, he, with his precious companion, will plant his feet on foreign soil.

We expect to move on and fill our place in the great body which goes forth to give the gospel to the ends of the earth. Amen!

R. MYRTLE MANGUM.

### VISITATIONS FOR MISSOURI HOLINESS COLLEGE

District Superintendent Deboard reports a great day at Mexico on Sunday with a number of souls seeking the Lord, and others requesting prayer. Rev. P. C. Norton reports a good day with our people at Lawson on Sunday, with souls seeking the Lord and rich blessing upon the services. President Chambers and Business Manager J. T. Kimbrough report a good day at Kansas City on Sunday of last week, with souls seeking the Lord, and the blessing of God upon the services. The \$500 promised by the First Church to apply on payment for our new heating plant was quickly and cheerfully subscribed and handed over to our brethren. We greatly appreciate the help so promptly given by our sister churches to carry on the great work of the Lord in the Missouri Holiness College. The spirit of prayerful and sympathetic confidence and co-operation existing between the churches of the District and the school bodes well for all concerned.

H. O. FANNING.

"Yes, I am glad to renew my subscription to the dear HERALD OF HOLINESS, as I would not like to be without it. It is such an instructor and teacher. As to which department is of the most interest and help, I should have to answer, 'The whole paper,' as I begin with the editorials and close with directories." Mrs. WILLIAM MINTON, Kenton, Tenn.

### AMONG THE CHURCHES

AUGUSTA, KAS.

—We have just closed a revival here which lasted twenty-four days, with Brother B. H. Edwards as evangelist. We had good crowds from the beginning and God gave us great victory. Several were saved and sanctified, others reclaimed and the saints encouraged. The revival spirit is on and we expect great things to come our way. Seed has been sown that will bring forth fruit for our Master. There were fourteen added to the church Sunday night and we expect others to come later.—Mrs. W. L. Tanner, Deaconess.

SELMA, WASH.

—We just closed a great meeting at this place. It was a real old-fashioned revival and the Lord certainly did bless the saints and give victory over the powers of darkness. On the first Thursday afternoon the fire fell while we were preaching and souls came to the altar before we had half finished the message. The meeting was a real storm center from that until it closed. Opposition was strong and the fight was hot, but God was with us and victory was ours. Over sixty persons made a profession of some experience. There were some marvelous manifestations of the supernatural. One 10-year-old girl who had been sick for months was instantly and permanently healed.—W. H. Tullis and Wife.

NYSSA, ORE.

—We are now at Oyke, ten miles southwest of Nyssa, close to the hills, and are planning to give our time to the work here. God is blessing us. Conviction is on the people and we are expecting an old-time revival to break out. Pray for us.—Clive Williams—Pastor.

PAVO, GA.

—We began a meeting here March 21st and have had good services from the first—good crowds, good choir, and fine prospects for a revival. Our people here have a beautiful little brick church on Main street, but only a small membership. Brother C. B. Jernigan has been with us for two days and gave us two great messages which proved a blessing to the people. Brother D. M. Coulson of Donaldsonville, Ga., has also been with us. There were five at the altar last night.—Mrs. Agnes White Diffie, Verdie Sallee, Nadyne B. Smith.

LENOX, ARK.

—We have just closed a twelve days' meeting here, resulting in seven professions and a great spiritual uplift to the church. Crowds have been good and a great spirit of prayer is on the people. Our pastor, Brother Johnnie Frances, was at his best and the Lord blessed his messages.—Jim Thomason, Reporter.

MITCHELL, S. D.

—We recently closed a good revival meeting here of five weeks' duration. The blessing of God was upon the meeting and a sweet spirit of harmony prevailed. Brother L. W. Collar, pastor of our church at Loomis, S. D., did the preaching and God wonderfully blessed the truth. Brother John Nolt, District Superintendent, led the singing and was a great blessing to the meeting. About one hundred souls knelt at the altar, either for conversion, or sanctification. A nice class was taken into the church, for which we praise God. Pray for this work and for this new District of South Dakota.—Cora Ryan, Pastor.

ONTARIO, ORE.

—God is blessing the church here in a remarkable way. We just closed a meeting with Brother H. J. Elliott as evangelist. The meeting began with the house full and the glory on. Although a busy season and many of our congregation are ranchers, yet the attendance was good throughout. Brother Elliott is a good, clear preacher of the Word. The night he related the story of his life the house was packed. There were seekers and finders at almost every service. The evangelist was given a good offering, also a love offering was given Brother and Sister Campbell, returned missionaries from India, who live here. A collection of sheets and pillow cases was given for our Missionary Sanitarium at Nampa. The Sunday school is growing under the leadership of Superintendent Goldman. We have purchased more chairs and we will soon need to enlarge the building. We expect to return to our native state of Indiana in May.

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Brother George Ward has accepted a call to be pastor of this church next year. I like this pioneer work and hope to return again some day.—Mattie Wines, Associate Pastor.

#### WANN, OKLA.

—We had a good meeting here with Brother Robinson of Bethany as evangelist. On account of sickness he could stay only one week. Brother Lawson Brown was our song evangelist and is a promising young man. Our work here is in good shape and we feel encouraged. Pray for us.—J. W. Dodd and Wife, Pastors.

#### BOSWELL, OKLA.

—A revival of old-time religion is on here. There have been between twenty-five and thirty saved and sanctified. Eight joined the church last Sunday and there are more to follow. Brothers J. M. Messer and V. B. Atteberry are the preachers in charge, with Sister Atteberry assisting with the singing. God is greatly using them.—H. W. Hanselman, Pastor.

#### MOHAWK, IND.

—We are glad to report victory here. We just closed a four weeks' revival on the 28th of March. We had a good meeting which strengthened the church a great deal. God honored His Word which was preached in all its fullness. Harmony prevails in the church and we are encouraged to press on. We were glad to have Miss Esther Bowman of the Fortville church with us. She preached many helpful sermons and was a great help in the meeting. Also Brother Johnson of the Stringtown church was with us one week preaching and singing. Our District Superintendent, J. W. Short, preached on the 26th. The Lord blessed the message, and conviction was on the people. On the 28th we took an offering for Home Missions which amounted to \$50. We are looking forward to great things.—Albert Schocke, Pastor.

#### MURPHYSBORO, ILL.

—God is giving us real victory. The church is marching on. The "flu" took some of our number, but God will keep the ranks filled. While the Lord is our Captain we only know victory. We are expecting a great revival soon.—F. S. Robinson.

#### COVINGTON, KY.

—We have just closed a successful two weeks' meeting here. A goodly number were forward for prayer, and by their testimony we believe the most of them got a good experience. Brother Minesinger, pastor at Newport, was with us at the close and took in five members. Brother Pollard, the District Superintendent, will follow the meeting with a revival campaign in the near future.—G. W. Tevis.

#### ANDERSON, IND.

—We have been blessed with a gracious revival here. Rev. George and Effie Moore were with us for three weeks, commencing February 29th. On the day appointed to close the meeting there was such a manifestation of the divine presence that Sister Moore could not preach. After a few testimonies an altar call was made and a number prayed through to definite victory. One young lady was healed of tuberculosis. We continued another week with seekers at the altar each evening. There were between sixty and seventy seekers in all, either for pardon or cleansing. We received nine into the church with more to follow.—Lloyd Montgomery, Pastor.

#### HILLSBORO, TEXAS

—Last Sunday, March 21st, was a great day with us at the Yates church. The saints shouted, sang, cried, and praised God for His blessing upon us. The work here at Hillsboro is progressing. Recently at a Saturday night service a young man came forward for sanctification. Two young ladies prayed through recently at one of our morning services.—I. L. Flynn, Pastor.

#### GRINNELL, KAS.

—We just closed a twenty days' meeting on the 18th with Rev. Ira F. Stevens as evangelist. The leading of the Holy Spirit was clearly felt all through the meeting, and God wonderfully used Brother Stevens in the preaching of the Word and in the singing of the gospel songs. There was no friction, but a real oneness and the prayers of the church went up to God as one. God wonderfully answered by giving us twelve souls at the altar for pardon and

eight for purity, for which we give Him all the praise. Six united with the church, and we are very much encouraged. We expect to press the battle against sin. Pray for us.—Thorsten Ousdahl, Pastor.

#### JACKSON, MICH.

—Our revival meeting with Evangelist Lewis H. Bacheller closed Sunday night with gracious victory. In spite of the downpouring rain a good crowd came out to hear his last message. Six responded to the altar call and were happy finders. Several joined the church. A Woman's Missionary Society will be organized this week. Eight people promised to subscribe for the HERALD of HOLINESS, and will hand their names and \$1.50 to the pastor within a week. Thirteen souls bowed at the altar of prayer during these meetings, for which we praise God. Some of them will join the church in a short time. While our church is young and looked upon by our District as one of the weaker works that they would gladly help financially; we are glad to report that at the last Sunday service \$203 was raised in the offering, which paid all bills. Our church, since its beginning, has been self-supporting. God's smile is upon us, and we feel like pressing the battle for God and souls. We shall never forget the inspiration and blessing Brother Bacheller has been to us.—A. J. Bush, Pastor.

#### MANSFIELD, ILL.

—We just closed a seventeen days' revival meeting with Rev. Charles A. Brown as evangelist. The meeting was well attended with a full house almost every night. Brother Brown did some good preaching, and a goodly number found the Lord. Most of the seekers were young people and they seemed to come through so clearly. We have organized a Young People's Society which we believe is going to be a great blessing to them. They are taking hold and enjoying the work. On Thursday and Friday nights of the last week of the revival meeting the missionary party, consisting of Dr. H. F. Reynolds, Rev. S. C. Krikorian, and Rev. and Mrs. R. S. Anderson, were with us. They were a great blessing to the church, and a pledge of \$2,000 was taken for Foreign Missions. A nice class of six new members was taken into the church Sunday morning. Every department of the work has taken on new life, and we expect to keep pushing the battle.—Martha Howe.

#### FORT WAYNE, IND.

—We have just closed another good meeting here with Rev. Howard Paschal. The meeting was already under way when we arrived and God gave us some seekers in our first service, with more than thirty during the meeting. One grandmother, past seventy-five years of age, prayed through and testified that she had been converted for the first time in all her life. On the last Sunday afternoon a man started toward the altar on the run and he was sanctified before his knees hit the floor, and he began shouting the praises of God. Many of the others were brightly reclaimed, converted, or sanctified. We raised more than \$125 in pledges to be applied on the pastor's house rent. On the last Sunday night the house was well filled, three people joined the church, and several came to the altar seeking God.—A. F. and Leonora T. Balsmeier.

#### PENIEL, TEXAS

—The special revival services here closed Sunday night, March 14. This proved to be a great meeting. God's presence was manifest with us throughout the entire campaign. The saints had been praying several weeks for an outpouring of the Spirit, and special prayer meetings were held the week preceding the meeting. The preaching of Dr. Goodwin was deep, powerful, and unctuous. There were many seekers and happy finders at our altar. More than two hundred came but some came more than once until they found what they sought. We thank God for this series of meetings and feel that the effects will be felt for years to come. Brother Goodwin preached morning and evening. Brothers McConnell, Kingsley, and Sister Gustafson lectured in the afternoons. These lectures proved very helpful and were greatly appreciated by all who were present. There were many visitors from other cities, some of them remaining through the entire meeting. The offering for the evangelist was liberal and was given hilariously as the people of Peniel can give. We have never labored among a more self-sacrificing, devoted people. The last night of the meeting the pastors

were presented with a gift of \$50 with which to purchase *The Biblical Illustrator*. We secured twenty subscriptions for the HERALD of HOLINESS. This makes about seventy-five since the Assembly.—Haldor and Bertha Lilenas, Pastors.

#### SALEM, ORE.

—God is still blessing the work here in Salem. We can see a steady increase in spirituality and in the work along all lines, especially the missionary interest. The pastor, A. Wells, is preaching, with much unction and liberty, heart searching truths. The people are reaching out and getting a larger vision of a lost world. The congregation is increasing and we feel that as a church we have won the confidence of the community. We are looking forward to a great time in the Lord at our District Assembly which will be held here in June. Please pray that this will be a special time of soul saving.—Florence Wells, Deaconess.

#### VIEW, WASH.

—We have just closed a three weeks' meeting here. Brother B. T. Flanery was our evangelist, and Brother Lowes of Portland was in charge of the singing. Brother Lowes has a message in song that appeals to the heart, and Brother Flanery's preaching was red-hot, Holy Ghost inspired, and logical. It was a real treat to the saints to have these two men of God with us, for the meetings and the results of

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## A Request

The following unsolicited letter was received recently with the request that it be published in the *HERALD of HOLINESS*. Very willingly is this request complied with:

"I have read with much interest and profit 'A Miracle of Grace,' the life story of George W. H. Russell, told by himself. It sets forth the awful depths of sin Satan will lead a mortal into and it illustrates the power of the saving grace of God and the all-sufficient blood of the atoning Savior to lift to such heights of freedom and victory. This book, though so small, has more real gospel truth in it than most books of much larger size.

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## Young People's Societies

### A Suggestion for You

MANY Young People's Societies find it difficult to select topics or to arrange programs for the regular devotional services usually conducted every Sunday evening. The Young People's Society in one of our largest churches, desiring to make their services as helpful as possible, has arranged for a series of Bible studies—one each month—in which the doctrinal statements as given in the Manual will be studied, one by one.

## Sound Doctrine

By Wm. B. Fisher

has been selected as a text book. A leader has been appointed who will have charge of these Bible study services. The members have secured copies of the text book, which enables them to study each month's assignment in preparation for the review which occurs once a month. Unquestionably, a series of Bible studies like this will result in much good. It will be something out of the usual run of Young People's services and will be looked forward to with pleasure. It will be the means of thoroughly indoctrinating the young people with the Word of God and the teachings of the church.

It just occurred to us that other Young People's Societies might care to follow the plan outlined here and we pass the suggestion along for whatever it may be worth.

The book—"Sound Doctrine"—sells for 40 cents in pebble cloth and 75 cents in full cloth binding.

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all that the meetings have produced will never be fully known on earth. A number got through to victory and on the last Sunday there were three at the altar at the evening service. The last week did not come up to expectations as far as getting people out was concerned, for the weather turned extremely bad and to that was added much sickness.

On the whole we are glad to report victory and that the old View church, that has seen so many precious souls get their call for service in the Master's vineyard, is still on the upward track and may see many more precious souls saved and sanctified and called out to labor in foreign and home fields.—D. W. Moore, Pastor.

### SPOKANE, WASH.

—The winter months have been times of mighty conquest and glorious victory for us. Our real advancement and true accomplishments indicate very clearly, that we are moving ahead under divine approval, with a wonderful prospect for great things in the coming days. The work has been greatly strengthened by the gracious revival which swept our community during the evangelistic campaign with the Wilde-Knight quartet. Brother Wilde and his workers came to us aglow with divine power. The saints were all ready for battle, and the glory fell at the first service. Then followed what has truly been proven to be an "old-fashioned revival." The building often was crowded to the doors; many were turned away for lack of room. The singing of the quartet was in deed and in truth the very best we have ever heard. The anointing certainly rested upon the preacher. Every message came freighted with awful power, sending conviction to the many who listened. To nearly every call some hungry hearts responded, and the altar work was clear and definite. Over thirty-five new members have united with the church and others are coming later. Our God still lives to answer prayer. Beautiful harmony prevails throughout the entire working of the church. These loyal, true hearted, sacrificing saints have united to press the battle to the very gates. Our faith is in God and we are expecting great things from His bountiful hand.—Weaver W. Hess, Pastor.

### BLOOMINGTON, ILL.

—These are victorious days. A number have been saved and a good many sanctified in the good old way. The church in general was never so blessed or on fire for God and holiness. Our church building project is moving along very satisfactorily. Over \$8,000 in cash and pledges with half that amount cash given the last two months. We have purchased one of the best locations in the city, five blocks from the courthouse and on the most public thoroughfare in the city. Corner lot 65x120 feet with a twelve-room house upon it. A contractor figured the material in the house when applied on to the new church to be worth \$1,000 more than we paid for lot and house, including a new \$500 furnace. The missionary party that is touring this District, consisting of General Superintendent Reynolds, Brother Krikorian, and Brother and Sister Anderson, were with us Saturday and Sunday recently. Our people caught the vision of the need of the "other lost sheep," resulting in the giving of over \$500 for this year. Uncle "Buddie" was with us one night last week and we sure had a time.—C. H. Strong, Pastor.

### LISBON, OHIO

—We want to report a splendid day here March 28th. From the early morning our hearts were genuinely gratified with the presence of the spirit in our midst. We assisted Mrs. Fick in a gospel message in song and the Lord was pleased to shower us with fresh unction as we brought a message to the people directed by the Holy Ghost. Brother F. W. Cox, evangelist, whose home is at Lisbon, was also present in the morning service. For the first time in our ministry we held our communion service in the evening and were pleased with the results, as a number of Christian friends who had come into the service, communed with us. Brother Cox conducted the communion service, brought a message in song, and preached a good evangelistic sermon. God sealed the service with the salvation of three souls. We are always glad to see Brother Cox, for he always brings with him a holy enthusiasm and an earnest, fearless, God-fearing spirit which spurs us on to bigger things. God bless him and keep him strong for His service.—L. W. Fick, Pastor.

## NOTES AND PERSONALS

Rev. J. E. Brasher, whom we mentioned in our Personal column last week, can be addressed at his home, which is Crestview, Fla.

We print the following in a letter from Rev. C. E. Roberts: "Received a telegram saying Rev. Elbert Busby passed away on March 29th." Brother Busby was our pastor at Pendleton, Oregon, taking that work following the recent General Assembly.

We call attention of all our readers to the "Assembly Notice" in the Announcements column, addressed to the North Pacific District by the Superintendent. We have given space to this lengthy notice, feeling it to be of interest to the entire Church of the Nazarene. We pray that the Nazarenes everywhere will take this as a personal message, and make of all the Assemblies a time of refreshing from the hand of the Lord.

Rev. M. L. Baltzore, Freewater, Ore., writes that the Church is in the midst of a gracious revival with Rev. Harry Elliot as evangelist, and Sister C. D. Mayfield as song leader.

We call attention of our readers of the various Districts to the article by Rev. N. B. Herrell, Superintendent of the Idaho-Oregon District, who appended the following, which we pass on for adoption, in principle, by all the Districts of the Church of the Nazarene:

### Attention, Idaho-Oregon District!

Let all our pastors and churches begin now to plan a revival closing at Pentecost, May 23d. Let the pastors read the General Superintendents' appeal to their several churches and stir up the people to comply with it fully. If you can not get an evangelist, let the pastors go ahead and trust God for a mighty time of salvation. Our District Assembly will begin in Nampa, Idaho, June 9th. This revival will come just right.

### NEARING JAPAN

We have just received a letter from Rev. C. Warren Jones, dated March 5th, in which he states that he is within two days of their destination. He states in his letter that the sea was rough and stormy most of the journey, but that Sister Jones and himself, and also Brother Hada were kept quite well and they have no complaint to make. We hope to give further announcement regarding Brother and Sister Jones in a subsequent issue of the paper.—E. G. Anderson, Secretary.

The following telegram reached our office too late for insertion in the issue of March 31st: "HERALD of HOLINESS: First Church Sunday school, Pasadena, Calif., will raise \$250.00 on Easter Sunday to supply the special needs referred to in the March issue of *The Other Sheep* under the head of Wanted.—C. E. CORNELL."

Rev. R. J. Dixon writes us that following successful revival work in New England and Nova Scotia, he accepted a call to again be the pastor of our church in Hartford, Conn. He adds that God is blessing along salvation lines and also with a plan to pay the second mortgage of the church by Assembly time.

Brother B. F. Vaughn, of Paducah, Texas, informs us of the very great need in that Texas city for Nazarene preachers to preach holiness to the inhabitants thereof. He asks, Can you send one? We ask, Who will go?

Rev. B. M. Kilgore, writing from Gainesville, Texas, says that he and Brother Averill have been fighting sin and Satan there for thirty days; and that God is able to build a work there again.

Rev. Louis W. Scott, pastor of our new church at St. Paul, Minn., writes of a gracious two weeks' meeting conducted by Evangelist J. O. Schaap, whom he recommends highly as "A good, straight, faithful preacher of full salvation." Brother Schaap resides in St. Paul, 1342 Brand street.

"We are delighted with the *HERALD of HOLINESS* more and more. We devour it from cover to cover—and the covers, too. We can hardly wait for it to come. Food! Why, it is all meat and no bones. We must all take off our hats to Brother Ed Roberts in pushing the subscription business. I hope his example proves to be contagious." N. B. Herrell, Superintendent, Idaho-Oregon District.

## WANTS

(Under this heading advertisements commonly known as "want ads" will be inserted at the rate of 3 cents for each word, not including the words "Wanted," "For Sale," etc. Insertion of any advertisement under this heading is left to the discretion of the Managing Editor.)

FOR SALE—Used tent, good condition; 10x50; price, \$140, if taken now. Address Rev. H. C. Tittmore, Newman Grove, Neb.

## TELEGRAMS

SAN DIEGO, CALIF.

## HERALD OF HOLINESS:

First Church, San Diego, reports the Easter services a glorious success. Revival spirit exists in all meetings. Increase in Sunday school. Attendance of thirty over last Sunday. Four persons received for membership today.

W. E. MURPHY, Reporter.

DAYTON, OHIO.

## HERALD OF HOLINESS:

Rev. U. E. Harding and wife and District Superintendent Wordsworth had a good day with the Dayton church in the interest of Home Mission work. Over \$500 raised. This party with General Superintendent R. T. Williams will be with the Columbus church April 11th. All those living near Columbus are invited to come.

REV. C. P. ROBERTS.

FRESNO, CALIF.

## HERALD OF HOLINESS:

Just closed a successful three weeks' meeting with Jarrette and Dell Aycock as evangelists. More than fifty at altar. Church debt wiped out. Seventeen members were received into the church. Twenty new subscriptions secured for church paper. Fresno Nazarene church on the map.

REV. C. W. WELTS.

WINCHESTER, IND.

## HERALD OF HOLINESS:

Indiana District missionary conventions great success. Great time at Vincennes, Bicknell, Mitchell, and Seymour. Over thirty-four at altar and pledges for \$725. In the midst of a great revival meeting at Muncie. Eleven hundred dollars was pledged Sunday afternoon. Great time at Winchester Sunday night. Dr. Reynolds, Krikorian, R. S. Anderson and wife, and Miss Sims at their best. Aeolian Quartet bring the glory down in every service. The \$10,000 pledge for Indiana District was completed at Muncie Sunday afternoon and the end is not yet. Over \$5,000 of the pledge already in.

O. E. ENOS.

CHICAGO, ILL.

## HERALD OF HOLINESS:

The Sunday school of First Church, Chicago, had a great missionary service Sunday, March 27th. The offering amounted to \$689.70. There were 404 members present.

W. G. SCHURMAN, Pastor.

## ANNOUNCEMENTS

## SPECIAL NOTICES!

Beginning with this first number of Volume 9 of the HERALD OF HOLINESS, the following rule is effective:

All contributions to be printed under the headings ANNOUNCEMENTS, DIRECTORIES, WANTS, PRAYER LIST, and all matter for DISPLAY ADVERTISEMENTS must be in our office not later than the first mail of Saturday preceding date of issue.

This rule is necessitated by the rapidly increasing circulation of the HERALD OF HOLINESS, requiring an earlier printing date. We ask you to allow sufficient mailing time in order to meet the above rule.

## Concerning Want Ads

We call attention to the paragraph at the head of this department. The character of this advertising matter demands careful scrutiny, and we request all desiring to utilize this space to give close attention to the wording of such matter.

CHARLES A. KINDER,  
Managing Editor.

## ASSEMBLY NOTICE

To the Members of the North Pacific District: GREETINGS IN JESUS' NAME.  
Our District Assembly is drawing near. It is to be held at Salem, beginning 7:30 Tuesday, June 15-20, General Superintendent J. W. Goodwin presiding.

1st. Dear brethren, pastors of the churches: Kindly see that all apportionments are in, and in the hands of the District treasurer by June 5th. This is very important. The District treasurer must close his books before the Assembly is in session.  
2d. Have annual meeting of the church sufficiently early to get church letter to the District secretary that he may get the Assembly roll made up before the Assembly. This is important also.

3d. Urge the people to pray the Holy Spirit to guide in choosing delegates. Persons should be elected who have the work on their hearts, who will go to the Assembly to work, attend all the sessions, make copious notes, take home a true report of the Assembly, and thus bless the people who will not be privileged to attend. Delegates are elected for business, not for an excursion.

4th. Urge your Sunday school superintendent, if at all possible, to be at the Assembly and remain to the close. Let's get them there.

5th. Do the same concerning presidents of the Young People's Societies, who have made members of the District Assemblies. The Sunday school superintendents and their schools, with the presidents of the Young People's Societies with their young people should be heard. We are not taking enough interest in these two very important organizations. Pastors, talk this matter enthusiastically with your people. The future of the church depends upon what we make out of our young people.

6th. Let us also call the deaconesses who are eligible to plan and be at the District Assembly. (See Manual, page 41.)

7th. From the time you read this until the opening of the District Assembly let us pray with more earnestness than at any time in the past; let us exhort others to do the same; agitate, exhort, visit, boost, and let us resolve by the help of the Spirit, we will make this the most SPIRITUAL, HELPFUL, EVANGELISTIC, VICTORIOUS, SOUL-SAVING, HOLY GHOST MEETING OF OUR LIFE.

Jesus Christ stood on the life side of the grave, stripped of all that belonged to death, clothed with glory, in His resurrected body and said, "ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH." GO YE THEREFORE and teach all nations. Let's go—and start now, beginning on our knees. The spiritual resources of the Triune God are within our reach, and the "I am with you always" thrills my very soul as I write, and I pray it may be your experience when this reaches you. I believe in you. With the divine help offered, we, if we accept it, can not fail.

Yours to win,

C. HOWARD DAVIS,  
Your District Supt.

NOTICE—To the New Mexico District: The date of our Assembly has been changed to July 29th to August 8th, and General Superintendent Rev. J. W. Goodwin will have charge of the District campmeeting, also Bible conference. Let all the pastors take notice and arrange your work accordingly; and let the licensed ministers do their best to catch up with their Course of Study. I am sure that the pastors will see that their apportionments are up in full.—H. C. Cagle, Supt.

## DEATHS

## FLOYD VERNON HODGES

Floyd Vernon Hodges was born in Washington county, Iowa, October 30, 1888, and died February 28, 1920, in Clarence, Mo.

He was married to Elizabeth Dole May 22, 1912. To this union was born one child, little Willard. Besides this wife and child, his father and mother, and four brothers, and a host of spiritual kinsfolk remain to mourn his loss.

He was beautifully converted at thirteen years of age, and sanctified about a year later. He began at once faithful Christian service, which continued without a break to the day of his death. He had six years' training in the Central Holiness University, and later completed a course in Kansas Holiness Institute, where he also taught for some time.

As a pastor in the Church of the Nazarene he was very successful, serving charges at Covert, Langdon, and Bethel, Kas.

His life was luminous in its sincerity, modesty, and humility. He was never heard to speak an unkind word in his home life, and he and his wife were genuine comrades, and kindred spirits in promoting the interests of the Redeemer's kingdom, their efforts never being tainted with the spirit of self-seeking.

At the time he was called from labor to reward, he and his wife were teaching with much favor and success in the Missouri Holiness College.

No one but God knows how much he is missed, and how keenly his loss is felt, but we can not repine because of his promotion to a sphere of higher usefulness.

H. M. CHAMBERS.

HAMMER—William Alvin Hammer was born September 13, 1863, in Henry county, Iowa. He departed this life February 6, 1920. He was united in marriage to Mary Ellen Smith, November 24, 1892. To this union was born twelve children. Of these, two sons and one daughter preceded him in death. He was converted early in life and later sanctified and united with the Church of the Nazarene at Pleasant Hill, near Bon Ami, La. He lived a consistent Christian life and died in triumph. He leaves to mourn his departure a wife, five sons, four daughters, three grandchildren, a mother, three brothers, six sisters, beside a number of relatives and friends. His presence will be greatly missed.—Mrs. Maggie Moore, Pastor.

OLSON—Charlotte Emily Olson was born June 24, 1888, in Farebault county, Minnesota, and passed to the great beyond January 15, 1920, after a few days' illness. She was united in marriage on June 24, 1908, to P. J. Olson. To this union six children were born, one preceding its mother in death about a year ago. Five young children, husband, father, and three sisters, and many other relatives are left to mourn her untimely death. The father of Mrs. Olson died twenty-five days later and is sadly mourned by relatives and people of the community.—P. J. Olson.

PATTON—William Montgomery Patton was transferred from the Church militant to the Church triumphant March 11, 1920. Was born in Cabot, Ark., May 24, 1898. He loved the dear Lord and was always in his place at Sunday school and church. Not only do we sympathize with his parents, E. J. Patton and wife, but we miss him from our ranks. Cause of death, influenza and pneumonia.—James T. Black, Pastor.

Big in Value!  
Little in Price!

A list of inexpensive booklets covering a wide range of subjects. Have you ever seen a better assortment from which to select titles for your own use and for free distribution? In your immediate locality men and women for whom Jesus died are perishing. Perhaps one of these booklets would lead some one to God. Who knows? Are you improving every opportunity of spreading the tidings of an uttermost salvation?

APOSTOLIC TEACHING CONCERNING TONGUES. By Wm. E. Radford. A sane and logical treatise on this vital subject. By Scripture, by reasoning, by illustration, and by analogy this much mooted question of "the gift of tongues" is discussed from every possible angle and viewpoint. Ten chapters; sixty-one pages; paper covers, 15 cents; a dozen copies, \$1.50, postpaid.

THE MIRACLE OF PENTECOST. By J. W. Goodwin, D.D. A twenty-two-page booklet which treats the "tongues question" in a logical and fearless manner. Paper covers, 5 cents, postpaid; a dozen copies, 50 cents, postpaid.

BUDDIE AND I. By Mrs. Robinson. Interesting and remarkable incidents in the lives of Rev. and Mrs. Bud Robinson. Paper, each, 15 cents, postpaid; one dozen for \$1.50, postpaid.

SAMUEL MORRIS. The story of a Spirit-filled life that reads like a romance. This black boy was a living example of what God can do with a life that is absolutely His. Paper, each, 10 cents, postpaid; a dozen, \$1.00, postpaid.

CHUNDRA LELA. By Mrs. Ada Lee. A marvelous story of an India fakir in her search for the way of salvation. 31 pages; paper, each, 10 cents, postpaid; a dozen, \$1.00, postpaid.

CHURCH ORGANIZATION. By J. W. Oliver. This subject is here treated in a remarkably clear and logical manner. Paper covers, 10 cents, postpaid.

FROM SINKING SANDS. By Harry J. Elliott. In a simple heart-to-heart fashion that can not fail to stir the heart, the author tells the story of his life in a thirty-six-page booklet. He tells of his childhood days and God's faithfulness in leading him out from sin into a life of usefulness and blessing to others. Paper covers, illustrated, 15 cents, postpaid.

HESTER ANN ROGERS. A short account of the remarkable experiences of this saint of God. 63 pages; paper, each, 15 cents, postpaid; a dozen, \$1.50, postpaid.

A MIRACLE OF GRACE. The life story of George W. H. Russell told by himself. This little book demonstrates beyond a doubt that the age of miracles is not past. Paper covers, illustrated, 15 cents, postpaid.

ONLY A MASK. A clear and forceful exposition of the fallacies of Christian Science. Paper covers, 10 cents, postpaid.

PLAIN ACCOUNT OF CHRISTIAN PERFECTION. By John Wesley. Just what the title indicates. Good for inquirers. 62 pages; paper, each, 15 cents, postpaid; a dozen, \$1.50, postpaid.

THE MAN FROM NAZARETH. By J. M. Nickels (A Layman). A treatise on the deity of Jesus Christ. A timely little book published to help stem the tide of anti-deistic teaching that is sweeping the world. Single copy, 10 cents; 12 copies, \$1, postpaid.

ENTIRE SANCTIFICATION. By C. B. Jernigan. Thirty-seventh thousand! Contains several Bible readings on holiness. Remarkably clear and convincing. 32 pages; paper, each, 10 cents, postpaid; a dozen, \$1.00, postpaid.

A WRONG CHOICE. By Rev. M. Edward Borders. This little book will bring conviction to many a hardened sinner's heart. It is especially valuable to Christian workers to use for distribution. Paper, 5 cents; 12 copies, 50 cents, postpaid.

## NAZARENE PUBLISHING HOUSE

2100-15 TROOST AVENUE  
KANSAS CITY, MO.

## HERALD OF HOLINESS

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B. F. HAYNES, D.D., Editor.  
REV. C. A. KINDER, Managing Editor.

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## DIRECTORIES

### GENERAL SUPERINTENDENTS

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

### SPRING ASSEMBLIES

San Francisco, June 9-13  
Southern California, June 16-20  
Colorado, June 23-27  
Dakota-Montana, June 30-July 4  
South Dakota, July 7-11

### FALL ASSEMBLIES

Missouri, September 1-5  
Tennessee (Nashville), September 8-12  
Kentucky, September 15-19  
Alabama, September 22-26  
Florida, September 29-October 3  
Georgia, October 13-17  
Mississippi, October 20-24

All Assemblies will be preceded with an evangelistic meeting beginning at 7:30 o'clock on Tuesday night. The Assembly will open its first session on Wednesday morning at 9 o'clock. Place to be announced.

R. T. WILLIAMS, Nashville, Tenn.  
947 Greenwood Ave.

### SPRING ASSEMBLIES

Wash.-Phila. (Norfolk, Va.), April 14-18  
New York (John Wesley Church), April 21-25  
New England (So. Portland, Me.), April 28-May 2  
Pittsburgh (Warren, Pa.), May 5-9  
Ohio (Marion), May 12-16

### FALL ASSEMBLIES

Chicago Central (Olivet, Ill.), September 1-5  
Michigan, September 8-12  
West. Okla. (Guthrie), Sept. 23-Oct. 3  
East. Oklahoma (Madill), October 6-10  
Arkansas (No. Little Rock), October 13-17  
Little Rock, October 20-24  
Louisiana (Shreveport), October 27-31

J. W. GOODWIN, Pasadena, Calif.  
502 W. Dakota St.

### SPRING ASSEMBLIES

Northwest, June 2-6  
Idaho-Oregon (Nampa, Idaho), June 9-13  
North Pacific (Salem, Ore.), June 16-20  
Alberta (Calgary, Alta.), June 23-27  
Campmeeting closing July 4th.  
Manitoba-Saskatchewan (Luseland, Sask.), July 7-11  
Campmeeting closing July 18th.  
New Mexico (Deming, N. M.), July 29-Aug. 1  
Campmeeting over August 8th.

### FALL ASSEMBLIES

Nebraska (Hastings, Neb.), August 11-15  
Iowa, August 18-22  
Kansas (Newton), August 25-29  
Indiana (Indianapolis), September 8-12  
Dallas (Port Arthur, Texas), November 10-14  
San Antonio (San Antonio, Texas), November 17-21

### DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker, Jasper, Ala.  
ALBERTA—James H. Bury, Coltholme, Alta, Can.  
ARKANSAS—J. E. Moore, Prescott, Ark.  
BRITISH ISLES—George Sharpe, Glasgow, Scotland  
14 Mulryland Drive, Parkhead.  
CHICAGO CENTRAL—Charles A. Brown, Olivet, Ill.  
COLORADO—A. E. Sanner, Colorado Springs, Colo.  
502 W. Platte Avenue.  
DALLAS—P. L. Pierce, Peniel, Texas  
DAKOTA-MONTANA—E. C. Pounds, Van Hook, N. D.  
EASTERN OKLAHOMA—B. H. Haynie, Ada, Okla.  
FLORIDA—C. B. Jernigan, Donalsonville, Ga.  
GEORGIA—C. B. Jernigan, Donalsonville, Ga.  
HAWAII—J. Walter Hall, Hamelin, Texas  
IDAHO-OREGON—N. B. Herrill, South Nampa, Idaho  
920 Sixteenth Avenue.  
INDIANA—J. W. Short, Indianapolis, Ind.  
311 Eastern Avenue.  
IOWA—E. Al Clark, University Park, Iowa  
KANSAS—E. J. Lord, Hutchinson, Kas.  
918 North Poplar street.  
KENTUCKY—C. R. Pollard, Box 10, Lexington, Ky.  
LITTLE ROCK—A. F. Daniel, Vilonia, Ark.  
LOUISIANA—W. M. D. Gaar, Winfield, La.  
Route 3, Box 55.  
MANITOBA-SASK.—W. B. Talt, Morse, Sask.

MICHIGAN—C. L. Bradley, Grand Rapids, Mich.  
145 Quigley Blvd., S. W.  
MISSISSIPPI—S. E. Galloway, Houston, Miss.  
MISSOURI—W. L. Deboard, Clarence, Mo.  
NEBRASKA—Theodore Ludwig, Lincoln, Neb.  
1020 E. street.  
NEW ENGLAND—N. H. Washburn, Beverly, Mass.  
NEW MEXICO—H. C. Cagle, Roswell, N. M.  
NEW YORK—E. E. Angell, Flushing, N. Y.  
52 Queens Avenue.  
NORTH PACIFIC—C. Howard Davis, Portland, Ore.  
2050 East Stark street.  
NORTHWEST—Elsie M. Wallace, Walla Walla, Wash.—733 East Alder street.  
OHIO—E. E. Wordsworth, East Palestine, Ohio  
78 South Market street.

## EVANGELIST'S DATES

JARRETTE AND DELL AYCOCK, Atwood, Okla.:  
St. Joseph, Mo., April 11-May 2  
LEWIS H. AND NELLIE BACHLER, Michigan District, care of Dist. Supt. C. L. Bradley:  
Grand Rapids, Beginning April 4  
A. F. AND LEONORA T. BALSMEIER:  
Kewanee, Ill., March 28-April 11  
Ogden, Ill., April 15-May 2  
Newton, Kas., May 5-23  
JAMES B. CHAPMAN, Bethany, Okla.:  
Roswell, N. M., April 27-May 16  
D. S. CORLETT and wife, 1326 N. Hill Avenue, Pasadena, Calif.:  
Yuma, Colo., April 18-May 9  
REV. F. W. COX, care of Gilbert Sands, 1917 North Main street:  
Menomone, Wis., care of Rev. A. J. Laird  
Danville, Ill., June 24-July 11  
H. J. ELLIOTT, 916 16th Avenue S., Nampa, Idaho:  
Elgin, Ore., March 25-April 11  
Enterprise, Ore., April 13-25  
Chicago Central District, May and June  
MR. AND MRS. C. P. ELLIS:  
Canon City, Colo., April 4-25  
I. M. ELLIS, Bethany, Okla.:  
Carnegie, Okla., April 4-18  
St. Paul, Ark., April 23-May 2  
Ingersoll, Okla., May 23-June 6  
Marlow, Okla., July 9-18  
Duncan, Okla., July 23-August 1  
THEO. ELSNER and wife, 1428 Pacific street, Brooklyn, N. Y.:  
Lynbrook, L. I., April 11-25  
Flushing, N. Y., May 18-31  
BONA FLEMING, Ashland, Ky.:  
Cambridge, Md., April 9-23  
Harden, Ohio, April 30-May 9  
Ingersoll, Okla., May 23-June 6  
Denton, Md., camp, July 23-August 1  
CHAS. A. GIBSON, 2609 State street, Boise, Idaho:  
St. David, Ill., March 21-April 11  
RALPH C. GRAY, Olivet, Ill.:  
Clarendon, Ark., April 5-14  
Newark, Ohio, 201 Elmwood Avenue, April 15-May 9  
Ohio District Assembly, May 11-16  
H. A. GREGORY, Van Alstyne, Texas:  
Rogers, Ark., July 2-11  
Ben Franklin, Texas, August 1-8  
ROY AND ESTHER HOLLERBACK, Bethany, Okla.:  
Hot Springs, Ark., April 4-May 2  
H. P. HUFFMAN, Box 355, Carnegie, Okla.:  
Mangum, Okla., March 21-April 11  
Healdton, Okla., April 17-May 16  
Lawton, Okla., May 21-June 13  
W. F. JAY, Nampa, Idaho:  
Nampa, Idaho (North Side), April 2-18  
Mountain Home, Idaho, April 29-May 23  
Mohall, N. D., May 27-June 13  
Minot, N. D., June 17-July 4  
Sawyer, N. D., July 8-18  
A. H. JOHNSTON AND WIFE, 309 Princeton street, Akron, Ohio:  
Akron, Ohio, April 11-25  
Greensboro, N. C., May 21-30  
Lansing, Mich., June 6-13  
LUM JONES, Box 3, Kingston, Okla.:  
Oaks, Okla., March 25-April 11  
Antlers, Okla., April 23-May 2  
Wanette, Okla., May 5-18  
Bromide, Okla., May 20-June 6  
GEORGE AND EFFIE MOORE, 1133 Holliday street, Indianapolis, Ind.:  
Plainville, Kas., April 2-18  
R. L. MORGAN, 2206 Central Avenue, Anderson, Ind.:  
Inceston, Ind., March 21-April 4  
WM. O. NEASE, Olivet, Ill., No. 12:  
Lynn, Mass., April 4-18  
Beals, Me., April 24-May 9  
C. F. AND BYRDIE OWEN, accompanied by Miss MRS. PELLUM, Bethany, Okla.:  
Shamrock, Okla., March 26-April 11  
Conway, Ark., April 13-25  
Atkins, Ark., May 2-16  
R. M. PARKS AND WIFE, Ingersoll, Okla.:  
Atkins, Ark., April 11-25  
Ingersoll, Okla., May 2-16  
C. W. RUTH AND BUD ROBINSON, KENNETH WELLS AND WIFE, Singers:  
Louisville, Ky., April 6-11  
Indianapolis, Ind., April 13-18  
Cincinnati, Ohio, April 20-25  
FLORA N. RUTH, 526 Welsh street, Kane, Pa.:  
Waueson, Ohio, April 13-May 2  
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B. D. AND M. D. SUTTON, 4232 Castleman Avenue, St. Louis, Mo.:  
Huntsville, Mo., April 15-May 2  
Marquette, La., May 14-30  
St. Louis, Mo., June 4-30  
Evansville, Ind., July 1-13  
Muncie, Ind., July 18-August 1  
Mrs. BESSIE WILLIAMS, 1816 South Main street, Fort Worth, Texas, and Mrs. EUPHA D. BRASLEY, Hugo, Okla.:  
Fort Worth, Texas campaign, April-May  
Mangum, Okla., May 30-June 13  
Dalark, Ark. (Haynes Chapel), June 30-July 11  
Milano, Texas, July 18-August 1  
WILDE-KNIGHT EVANGELISTIC PARTY, 876 N. Chester Avenue, Pasadena, Calif.:  
Portland, Ore. (First Church), April 4-25

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