

HERALD of HOLINESS

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

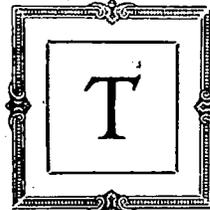
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EDITORIAL

Where Responsibility Rests



THAT social diseases among the young men and boys are fearfully prevalent nobody will deny who has taken the pains to inform himself. The percentage is placed variously: by some at 75 per cent of this class who are affected; by others as high as 80 per cent. In the case of one state, its board of health issued an official pamphlet in which they placed the number as high as 80 per cent. Think of eighty out of every one hundred young men and boys afflicted with these nameless diseases! A prominent physician told his pastor in one town that he had found and knew of only two young men in the place who had not been thus diseased. We rest the question of the woeful prevalence here, assured there can be no denial.

The question with which we are chiefly concerned is, Where does the responsibility rest for this shameful state of things among us? After we say all we should about the neglect of proper instruction of the young by the parents concerning the danger from social vice it remains true that the responsibility has been touched only on the outer edge. There is a deep and deadly blame resting on the women of our country from their mode of dress, or we might more properly say, their mode of *undress*. The trouble certainly is more with the lack of dress than with overdress. What can we expect when the women are willing to appear on the street half dressed? When women of the so-called best families, often women of the different churches, are seen with much of the upper part of their bodies exposed and their lower limbs exposed disgracefully? How can they expect other than to excite the carnal passions of the boys and young men by this nudity? It is shocking in the extreme how these women can expose themselves thus and by so doing endanger the purity of themselves and of the young people so disastrously! If they were seeking the physical and moral destruction of their own and other young men and boys they could not find a speedier or surer method than they are pursuing.

The University of Illinois has published a circular entitled, "Fashion—Its Use and Abuse." It says under the head of "Decency":

"Decency is fundamental in dress. Waists so thin that a woman must shave in order to wear them are not decent. Evening dress, described in our fashion magazines as not having much above the waist and very little below, are not rare. Why should a woman desire to show her dress shields and underwear to the public?" This circular says much more that is plain truth. It tells about the permanent disfigurement of feminine feet and limbs, brought about by the

high-heeled shoes of the day. The writer of it, a professor in the university, declares, "I may safely say that one-half of the girls in my classes have hopelessly enlarged big toe joints, due to the shoes with high heels and pointed toes."

We have often wondered how women could get their consent to wear garments so thin that their limbs are distinctly outlined to view, and the shape of their bodies as well. We have wondered how they could get their consent to wear skirts so tight and devoid of underskirts as to reveal their figure in distinctness that is a temptation to the young man which endangers his purity. It is familiar to see women with their waists worn so low that the least bending forward throws into view organs which should be kept sacred and which God designed to be the food supply for the children which should be her crown and glory. Yet can we not ask the question, Is any woman who would thus expose wickedly these organs worthy of children? Could such be trusted with immortal souls who God designs shall be trained in purity and for heaven and salvation? Shame on such women! We are almost tempted to ask whether such women can be pure themselves who thus tempt others to such impurity and such tragic fate as awaits them? We shall not ask this question, as we are determined to be fair and just in this treatment. We shall not injure our argument by overstatement and by injustice to anybody. We insist that this conduct by women is reprehensible in the extreme. It can not be defended by anybody and it will not be attempted by any of the guilty ones.

It is beyond dispute that the fashions of the day are bound to yield a sad and tragic harvest of immorality and the women are directly responsible for it. The time has come to insist upon a reform. We must insist upon a return to decency in dress. We must not mince words, either, in the crusade for the defense and protection of young men and boys against the disgusting dress of the women and girls of the day. Any woman who can consent to dress her daughter in the popular fashion only invites the lustful young men on the street to seek her ruin. Too often the mother has been the direct cause of the moral and eternal ruin of her own daughter by her blind and abject and cowardly obedience to the fashion which some unscrupulous Frenchman has designed for the express purpose of such disasters.

HOME RULE SUCCEEDS BETTER generally with a wisp of love than with a bar of iron. If the ruler has mastered his own spirit he will be able to command the necessary love to succeed in ruling others.

A Public Restoration

PETER'S restoration after his fall and denials of his Lord was a beautiful exhibition of the love and mercy of the Savior. This restoration was seemingly twofold. There was a personal or private reclamation and a public restoration. The first few verses of the twenty-first chapter of John, when Peter recognized his Lord from the ship in which he was fishing with the other disciples and cast himself into the water and went to his Master, indicate that he had a brief season privately with his Lord. We can never know what took place in that interview, but, evidently, there was a gracious restoration of Peter and a happy re-establishment of his saved relation to his Lord and Master. Then, in the latter part of the same chapter, there is an account of his restoration publicly to his official functions, which was publicly done. This was when He thrice asked Peter if he loved Him. This was in public. His denial had been public and the scandal of it was spread abroad, and the confession and restoration to his public or official relations must also be public. This was eminently appropriate under the circumstances. If he had been allowed to re-enter his official office with no treatment or special reference to his fall and disgraceful denials these wrongs must have seemed only trivial faults to the public and possibly to himself. Sin must be made to stand out in all its ugliness as really wrong in the sight of heaven and offensive to the will of God, and the sinner must be made to feel the keen edge of his shameful course, to keep sin aloof and distinct from virtue. These moral distinctions must be kept plainly in the eye of the offenders as well as of the public in the interest of virtue itself and the safety of morality.

A HINT ON DISCIPLINE

Herein we have a useful hint on the matter of church discipline. It is all right and eminently proper to try to recover offenders from their sins and get them back to God and salvation. But where the sins have been public—as generally they have been; and especially where the sinner has had official relations to the church—there should be a public restoration as well as a professed private reclamation. The public is entitled to recognition and the right is entitled likewise to recognition in this matter of the restoration of official offenders or sinners who have fallen from official positions in the church. Let them be made to publicly confess and make amends and pledges. This is not to shame them or put public obloquy upon them. It is to protect sacred interests which they have outraged publicly; and they should be willing to thus publicly confess and make amends so far as they can. Any such offenders who refuse to make such public confession should not be restored to their public positions in the church, even if we have accepted their professed private reclamation. Any man who thus seeks to secretly get back into the public service of the church after having brought disgrace upon it, without some public confession, gives poor evidence of true repentance and restoration. Christ, in His management of Peter's case, as we will see in the sequel, thus treated this eminent offender and we get light and help out of His example.

ALMOST AFRAID TO SAY IT

While we maintain the above position steadfastly, there is also a view of the matter to which we desire to call attention, and yet we hesitate to say it for fear of being misunderstood. While these offenses, private and public, demand and must receive just the respective kinds of treatment as indicated above, we would remind our readers that there is great hope for the backslider. God is marvelously merciful and tender and His heart goes out to these offenders. *He waits to be gracious.* Peter seems to have really loved his Lord, even amid his sins against Him. This would lead to the belief that while sin cuts the ligament which binds us to the Master it sometimes, nevertheless, does not show an absolute loss of all love for the Lord. We can sin against our own love for Him while we are sinning against His love for us. This really seems to have been Peter's case. Understand, the sin broke his relations with the Lord all the same. We only maintain that there are sins which are committed which do not argue, necessarily, that all love for the Lord has been buried or lost. This only shows up sin

in its greatest ugliness and hideousness. At the same time it shows up the matchless beauty and power of the love of God. How the Lord holds on to us in pity and mercy, seeking to save us even while we resist Him and sin against His love and mercy. He remembereth that we are dust. Alexander MacLaren says on this point with force, "A great, gross, flagrant, sudden fall like Peter's is a great deal less inconsistent with love to Christ, than are the continuously unworthy, worldly, selfish, Christ-forgetting lives of hosts of complacent professing Christians today. White ants will eat up the carcass of a dead buffalo quicker than a lion will. And to have denied Christ once, twice, thrice in the space of an hour, and under strong temptation, is not half so bad as to call Him 'Master' and 'Lord,' and day by day, week in, week out, in works to deny Him."

The Resurrection—A Midnight Scene

THE resurrection of Christ took place at night, perhaps late in the night. It was appropriate that He who was to scatter the world's darkness and bring light upon the scene of the world's despair, and peace into the world's conflicts, should be raised from the grave in the night. He who was to conquer the world's gloom was fitly raised from the grave amid the darkness of the night and when no man could see how the Victor over the grave and death came forth from the grave. Herein we have indeed a type of the blessed work He is to accomplish for man. How He is to disperse the blackness of guilt no man is to be able to see, but that the man *is saved* all men will be able to attest from what their eyes behold and their ears hear of the dumb speaking and the blind seeing and the deaf hearing. For forty days all men had a chance to see and know that He was risen. So for many days or years the multitudes have opportunity to see and know that whereas this one and that one was dead they are now alive for evermore.

IF WE HAD THE EAR of all the church boards in our church we would whisper a word to them like this: Your pastor needs an outing; besides, the broader your pastor is the better preacher he will be; besides this, the General Assembly comes only once in four years and is quite a broadening and educational influence to any young preacher. In view of all this it would be the part of wisdom for the good of the church you represent and a handsome and merited thing to your pastor for your church to raise the money and send him to the General Assembly at Kansas City in September. Who will be the first to move in this matter? Let a hundred churches speak at once. We can hear them all, even if they speak at once. There will be no discourtesy or disturbance by so many speaking and acting at once.

WE HAVE NOT HEARD of many of our churches increasing their pastor's salaries while the cost of living has soared so recklessly upward. We wonder how these churches expect their pastors to get along on the same salary now that they received when the cost of living was one-half as high as it is now? Brother, don't wait for somebody else to begin this matter, but act at once yourself. Sister, almost all good things begin with the women in church matters. Perhaps if you don't begin to agitate this matter of a raise in your pastor's salary it will never be done by anybody. You can not afford to see this good and true man struggle on against such an infinite injustice as this longer. Come to his relief. You have an argument that no man, however stingy he may be, can answer in favor of an increase of salary.

SO FAR AS OUR OBSERVATION goes, the dominant traits of most of the children of this age are: boisterousness, rudeness, irreverence, and a general disregard for the rights of everybody else. No surprise, therefore, that the increase in juvenile crime is so woefully on the increase. We would have put down in this list of conspicuous traits disobedience to parents. But the parents seem to have abdicated all rights they ever had in their children and turned them loose to just come up on the streets any or no way.

WHEN one considers the vast numbers of unconverted and unspiritual people who constitute the membership of the various churches of today, and witnesses the great revivals(?) of the modern union tabernacle meetings which engage the attention of our largest cities and report their converts by the thousands, and even tens of thousands; and hears of the great (and successful) "drives" for money in which vast millions are contributed for purely benevolent and religious purposes—perhaps the larger amounts being given by unspiritual and worldly institutions, such as lodges, etc.—considering all these things, a person might conclude that the "offense of the cross" had ceased.

But when we are reminded that the gospel of Jesus Christ is the same today in its antagonism to the world as it was in the days of St. Paul, when he said, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness," and that "the preaching of the cross is to them that perish foolishness," and that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 1:18, 23; 2:14), and then remember that the human heart, the world, the flesh or carnal mind, and the Devil are just the same today they have ever been, it becomes self-evident that the real preaching of the cross will encounter the same enmity, and occasion the same offense it did in former generations. No, the millennium has not yet come, and the Devil has not been converted, nor the world regenerated, nor the carnal mind changed; nor has the gospel changed; in the very nature of things they are just as diametrically and unalterably opposed to each other as they have ever been. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. 6:14, 15).

That good old Book—the Bible—still says, "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God"; and "love not the world, neither the things of the world; if any man love the world, the love of the Father is not in him." "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. If the world hate you, ye know that it hated me before it hated you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me they will also persecute you." "Suppose ye that I am come to give peace on earth? I tell you, Nay: but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three. And a man's foes shall be they of his own household." "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (Jas. 4:4; 1 John 2:15; John 15:18, 20; Matt. 10:34-36; 2 Tim. 3:12).

A preaching that does not awaken opposition, nor give offense among such as are worldly minded, must certainly be regarded with suspicion; it would indicate greater "tact" (?) and "wisdom" (?) than Christ and the apostles practiced. Of course, so long as a man simply deals in glittering generalities, and empty platitudes, and prophesies "smooth things," crying "peace, peace, when there is no peace," and fails to draw the lines lest he might seem to be making "invidious distinctions," and thus merely entertains and pleases his congregation, there will be no "offense."

In every age, and among all people, there

Has the Offense of the Cross Ceased?

By
C. W. Ruth, Evangelist

has ever been some particular phase or aspect of truth that was the special occasion of offense. Paul said to the Galatians, "If I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased?" (ch. 5:11), thus indicating that with the Galatians the particular point of "offense" evidently was the question of circumcision: and to avoid offense he simply needed to avoid that subject. With the unbelieving Jews it was the preaching of the Messiahship of Christ; with the Sadducees it was the doctrine of the resurrection; in the Luther revival it was the question of justification by simple faith; in the George Fox revival it was the matter of nonconformity, and nonresistance; in the Wesleyan revival it was the doctrine of the witness of the Spirit, and sanctification by faith; in the Jonathan Edwards revival it was the question of "election" and an unlimited atonement. Thus we see that although it has not always been the same particular phase of truth that occasioned the offense, and that although the adversary has varied his methods, and special points of attack, there has always been some line of truth which required the "soft pedal" in order to avoid conflict and trouble: some truth that was particularly "the offence of the cross" to the generations then living; and this will be so to the end of the age.

The spirituality of any individual, or of any church, may be generally known by its

A STORY is told of Lepaud, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," but was disappointed that it made no headway, and complained to Talleyrand, the great statesman and wit, of the difficulty he found in introducing it. "I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then perhaps you might succeed." "What is it? what is it?" asked the other, with eagerness. "It is this," said Talleyrand, "go and be crucified, and then be buried, and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases and casting out devils, and then it is possible that you might accomplish your end!" And the philosopher, crest-fallen and confounded, went away silent.

distance from the world; the more Christlike, the more unworldly they are certain to be; the nearer to heaven, the farther removed from the earth; the more deeply spiritual, the less the worldly minded will understand and appreciate; the more like Jesus, the less the world masses will desire and fellowship the same. As in the cross we see the embodiment of all that is good, and pure, and heavenly, so likewise, in the world we have the embodiment of all that is wicked, unrighteous, and devilish. These two principles are diametrically and forever opposed the one to the other, and in the nature of the case can no more commingle than can light and darkness.

As Jesus said, "The world loves its own; but because ye are not of the world . . . therefore the world hateth you." This was true then, and will remain so of all true disciples to the end of time. The world spirit and the Christ spirit can never be harmonized.

We have sometimes thought the world, or the Devil himself, does not care how much gospel one preaches, nor how much salvation a person professes in our day, just so there is allowance made for a little sin—perchance, some secret or pet sin of the heart—for so long as there is no salvation from all sin the Devil is sure to get them. A worldly, time-serving ministry and a popular evangelism may assail certain forms of worldly amusements, such as dancing, card playing, and theater going, and gross, outward sin, such as drunkenness, adultery, and bestiality, and still have the approval and applause of the world-crowd; but let him insist on a salvation from ALL SIN, both in heart and life—and insist on separation from the world, and the plucking out of the "right eye" sin, and cutting off the "right hand" sin, and giving up the "right foot" sin, and the crucifixion of the self-life, and he will soon discover that the world will no longer applaud, nor yield up its shekels for his support: that the Bible is still true when it says, "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly" (Amos 5:10).

We are far from suggesting that a minister should seek to give offense—by dealing in personalities, or by being coarse or vulgar in the pulpit, or by employing unscriptural tests and methods—and thus make himself offensive; but, on the other hand, he must be careful lest he generalize and compromise the truth for the sake of avoiding offense, and thus neutralize the gospel message, and please men rather than God. It is true that Paul said to the Corinthians, "I caught you with guile"; but the "guile" he practiced was simply refusing to become "burdensome" to them, in not accepting an offering from them (to which he was fully entitled) lest they might say he had made "gain" of them, and enriched himself. This particular brand of "guile" does not seem to be practiced very widely by the popular evangelism of our day. And even Paul did not seem to get on especially well with those whom he had caught with guile, according to his own showing in 2 Corinthians 12:11-21. While the minister of the gospel should be "wise as a serpent" he must not be serpentine, but "harmless as a dove," and must not shun to declare "all the counsel of God" (Acts 20:27).

As this writer sees it, there are at present two distinct lines of trenches where the fighting is good and interesting; one line of attack being the line formed against what is known as "higher criticism," rationalism, and skepticism in general; here they are contending for the inspiration of the Bible, the virgin birth, the validity of miracles, a blood atonement, and orthodoxy as taught by the fathers. In the other line of trenches the bat-

tle is raging relative to experimental aspects of truth, such as repentance, the new birth, and especially the doctrine and experience of entire sanctification, or "holiness, without which no man shall see the Lord"; the particular point of conflict being between what is known as the Calvinistic, Antinomian, Keswickian teaching of *repression*, and the Arminian, Wesleyan, and Pentecostal Church of the Nazarene teaching of *eradication*: as an experience subsequent to regeneration; as an instantaneous experience, obtained by an entire consecration and faith, to be realized and enjoyed in this life. And a preaching of holiness that does not awaken opposition, and compel men to take sides must certainly be wanting in definiteness.

It is for this latter truth particularly that this writer is contending, as are all who really have the experience, and so are identified with

Abiding Peace

BY REV. J. N. SHORT

IN the general profession of holiness I fear the blessing of abiding peace is often lost sight of, or not generally considered. No manifest blessing can be superior to peace; for peace can not exist apart from purity of heart. There may be two kinds of peace, as there are two blessings: the first and the second.

Paul says, "Being justified by faith, we have peace with God through our Lord Jesus Christ." Every one in rebellion against God realizes this peace when he repents, submits, and receives Christ by faith. "Peace with God" is in no sense consistent with rebellion.

But there can be no abiding peace (and I use the term *abiding* to make the thought clear) with sin in the heart. I do not refer to sins or guilt. Sin in the heart is a disturbing element. And we need to keep in mind scriptural statements. Paul says, " whatsoever is not of faith is sin."

It is not possible, then, to have the peace of which we speak—settled, abiding peace—when the heart is not at rest, reposing in Christ, fully and intelligently relying on Him. And there is not peace when the heart is questioning. But there is a difference between mental questioning and the questionings of the heart. And there is a difference between this and a certain solicitude. Paul said, "I had no rest in my spirit, because I found not Titus my brother."

This solicitude of Paul for the safety of Titus was consistent with abiding peace, which doubtless was the constant experience of Paul in all his heart relations with God. "There is no peace, saith my God, to the wicked." Because of what they are, peace can not exist.

But there is a deeper, a more intelligent, abiding peace for the believer. The apostle hints at it when he speaks of "peace with God" through being justified by faith. He says in this connection, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

This surely is an advance of what one receives who first submits, and has peace with God through faith. The believer has a deeper and richer experience when he can glory in tribulations. And this is a deeper experience, because he has come to have an assurance,

some regiment of what is known as the "holiness movement." And thank God, we are on the winning side, for we know that God has commanded us to be holy; and that Christ died to make us holy; and that the Holy Ghost is here to accomplish the work by making the truth, and the cleansing blood from all sin, efficacious within us, so that we not only have the Trinity, and the Bible on our side, but have tens of thousands of glad witnesses to the facts of this glorious experience. Praise God! At either of these points of attack there is good fighting, and need of real heroism, perseverance, and unswerving loyalty and fidelity. There can be no neutral ground, for our Commander has said, "He that is not with me is against me." So with the poet we say:

The cross for Christ I'll cherish:
Its crucifixion's bear;
All hail reproach and sorrow
If Jesus leads me there.

that, whatever may come, it will bring blessing.

This is in keeping with the declaration of the apostle, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Not all know this who profess to believe, and who do in a measure believe. Then one feels like saying, "If you know that all things work together for good to them that love God, and you know you love God, What are you fussing about?"

It is evident that such an assurance, born of intelligent faith, will keep one in a state of constant rest and repose. Years ago a little girl sat very quietly in a schoolroom, when there came a cry of fire. All the other children rushed for the exit. It was a false alarm, but some of the children got hurt. Some one asked the little girl who sat so quietly why she did not rush with all the other children, and she replied, "My father told me not to at such

a time, for I would get hurt. And my father is a fireman, and he knows."

This, then, is a peace born of intelligent faith and assurance. It is diametrically opposed to that which some in their stupid unbelief possess. Speaking of his responsibility to you and the future, an infidel said to a Christian, "I give it no thought; I am not troubled about it at all." The other replied, "No, and that ox standing there chewing its cud does not either." But this is no reflection on the ox.

The peace, then, of which we speak is that state of mind and heart which all believers should come to possess, and not be perturbed by little things. It should be, but is not always, manifested by all professing entire sanctification. It is not simply "peace with God," but "the peace of God."

Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This was a spirit of rest and repose that Jesus himself possessed in the midst of howling mobs, and a heart-breaking sorrow over a sin-cursed world.

All believers have not this; and yet it is to be the experience of every instructed soul. When Jesus made certain statements to His disciples of the love of the Father for them, because they loved the Father, and did believe that He came out from the Father, the disciples said, "By this we believe that thou camest forth from God." And they strongly asserted their faith.

But Jesus replied, "Do ye now believe?" Then He said the time had already come when they would all forsake Him, and leave Him alone. They thought they believed, and they did. But their faith was not fully instructed and tried out. Then Jesus said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

This peace, then, is of an intelligent and tried faith. It must come to every true believer who advances in his faith to full sanctification of the Spirit and belief of the truth. God said through His prophet, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."

Such an abiding peace is born of such an abiding faith in the almighty God. It anchors the soul. Jesus said, "Have faith in God." He did not say, "Have some faith in God." Because of who He is, when we have faith in Him, unmixed with doubt, we come on to the plane where God moves in eternal calm: we see things as God does, and we rest. We cease to fret because of evildoers, and we are not envious because of the wicked.

Faber sings:

Yes! peace is something more than joy.
Even the joys above:
For peace of all created things
Is liketh Him we love.

I have thought from my observation, and I have not always been altogether guiltless, that some professing to be wholly sanctified have not always been alive to what should always accompany such an experience—peace, "the peace of God." Then, amid all the uproar, confusion, and turmoil, the believer may have a conscious sense of security, a calm, holy quiet, and the true dignity of a royal son of God.

"God is our refuge and strength, a very present help in trouble." This peace is to be guarded and cultivated. Read Phil. 4:6, 7; Col. 3:15, 16.

The Still Waters

"**N**O, I can't honestly say that I enjoy my religion," a woman said not long ago. "Of course, I feel more comfortable and secure belonging to the church than I should if I were out of it; but as for peace, I don't see but that I am as full of worry and discontent as I was before."

"Some of us don't take the trouble to find the paths of peace," her friend returned gently. "We don't read the Word as earnestly as we should; and even when we do know, we don't try to walk where He would have us go." The other looked mystified.

"Oh, well, I don't profess to be a saint," she said; "I am too busy to spend so much time over the Bible." There are too many Christians like that. They would like to find the green pastures and the still waters, but they want to find them along the worldly, selfish ways they have chosen for themselves. When David speaks of the still waters he says, "He leadeth me beside the still waters." Only those who let the Lord lead can expect to find them.

More Than Conquerors

BY W. R. GILLEY

A CONQUEROR is usually esteemed of the world. At least such a one exerts an influence and an attraction that draws a certain following. If the conquering be along political lines the following will be of those who give attention to politics; if in military lines it will be of those who are attracted by military greatness; if in the pugilistic arena the sporting world becomes the devotees of the conqueror; and if the conquering be in financial lines the business world will sit up and take notice. Then, through the influence of this following, the whole world will pay homage to the conqueror.

A conqueror is one who gets to the top, one who rises above all opposing forces and sits serenely secure viewing the discomfiture of his enemies. A victor. One who gains the victory over all his foes. Truly it is a place of eminence and honor.

God designs that every one of His children shall be conquerors—more than conquerors—in the moral and spiritual arena. He purposes that every one of His true followers shall be triumphantly successful in gaining the glory world. He promises that in this present world and now, at this time, they shall get to the top—have victory over their moral and spiritual enemies. Let me quote you a few passages of Scripture that praye this to be so:

"Sin shall not have dominion over you."

"But he [Christ] giveth more grace."

"Put on the whole armour of God that ye may be able to stand."

"We have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God; and not only so, but we glory in tribulation also."

"Unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy."

"If God be for us who can be against us?"

"Now thanks be unto God, which always causeth us to triumph in Christ."

Scriptures can be multiplied on this subject, but these are sufficient.

Now in these wonderful assurances of complete victory and full ability to conquer, God by no means ignores the fact that there are opposing forces. God knows fully of the power of every foe and impliedly would warn us to expect opposition. In some of the above quotations we are taught to expect that our battles will be great, that our enemy will fiercely contest our ability to conquer.

All Christians should early in their experience of salvation drink deeply of such promises and assurances as the above. They should early get it firmly and intelligently fixed in mind and heart that they need not fight a losing battle, but that they can be *more than conquerors* against sin, the world, and the Devil. Jesus would warn us, as in Luke 14:25-35, that it is not good to start to be a Christian until we have settled it in our minds that we can be successful ones. Perhaps if we preachers were as careful to insist on this point we would have fewer backsliders than we do. Possibly we would not be able to count as many at the altar, but those counted would amount to something.

Dear reader—weak and struggling Christian—be assured of this fact: that God purposes that His omnipotent grace shall enable you to gloriously triumph in every battle with the enemies of your soul. Glory, hallelujah! He will make you to be *more than conqueror!*

It is on this triumphant conquering of His people that God relies to attract others to His

saving power. When the world can see Christians patient in tribulation, longsuffering, loving, and kind to their enemies, virtuous and strong in temptation, rejoicing in hope, triumphantly shouting the victory in the face of the last enemy—death—they will sit up and take notice. It is because of this *more than conquering* in the persecution to the death that it was said, "The blood of the martyrs was the seed of the Church."

"More than conquerors." That word "more"

signifies that God will not only make you to conquer, but will make the things that oppose you means of grace to higher and better things. Things that oppose us are some of the "all things" that "work together for good to them that love God; to them that are the called according to his purpose" (Rom. 8:28).

"But," you will ask, "how can I be more than a conqueror?" That is too long a story to tell in this short article. But if you will settle it in your heart that you *can be* more than conqueror and will determine to be, you will be well started on the way to find out *how* to be.

LANSING, MICH.

Personal Immortality

BY J. W. MICHEL

MUCH has been said about immortality. Some have spoken favorably and others have denied that there is such a thing as life after this physical organism decays. There is a constant appeal to science by those who oppose our blessed hope. Yet with all due respect for science we can not prove by argument or science that death does more than dissolve the body. But the personality is not material substance, out of which the body is composed; therefore, we can not prove that death destroys the personality. We believe that personality, with all its attributes, will continue, unless it be altered or destroyed by death. There is no indication that the soul-life or personality weakens when the body declines, but rather, personality becomes more spiritual, loftier, and nobler as age weakens the physical life. From such inferences we are led to believe that death does not destroy personality. For we observe that when the physical fails, personality turns to the spiritual values of life and calls upon the eternal God for help. That need was aptly expressed by the psalmist: "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is" (Psalm 63:1).

In our discourse we will take the subject under consideration; first, from the viewpoint of the instinctive life; second, from the intellectual viewpoint; third, from the viewpoint of emotional life; fourth, from the moral viewpoint.

I. THE INSTINCTIVE LIFE.

By careful observation of animal life we find that the animal reaches the height of its

development in a comparatively short time. Many of the instincts are called into action in the first few days, and come to their full development after the first offspring is raised. After the first experience, the instincts work in a routine. We observe some of the instincts in man, which are called into play at a very early period, but the rational and moral faculties are capable of being developed to the very last day of a man's life, and even then there is constantly heard a longing for more light, at the deathbed scenes. When we contrast human life with that of the lower animal, we discover a difference, in that the former is capable of development into higher realms of truth and spiritual love and fellowship, while the latter reaches its perfection in a brief extension of time.

It was my privilege of late to meet a man in the latter years of his life. He has been a minister of the gospel; his health broke down, his body came to be a burden to him. His physical form became a mere skeleton, his face became furrowed with suffering and care, and many of his physical organs functioned with difficulty; yet, his personality, instead of being borne down with the body, soared above all pains and trial, and became purer, gentler, and it seemed ripe for a nobler and better world than this in which he suffered. As his loved ones accompanied him, with their sympathy and prayer, step by step toward the gate of death, his voice became husky, till loved ones around the bed could no longer understand what he was saying, but his mind was still very active, pregnant with living and spiritual thoughts. Finally his wife said to him, "If it is well with your soul, clasp my

The Sufferer

BY MRS. G. E. SMITH

Lord, may I ask why I should be
So severely, sorely tried?
For I was saved by grace alone,
When on the cross You died.

"John three sixteen has taught me this;
And through Your written Word
I find salvation comes to us
By trusting in the Lord."

"Yes, child, 'tis true, by grace ye are saved,
By faith in My cleft side;
But if a soldier you must be
Purified, made white, and tried."

"When loved ones die, and friends forsake,
Those whom You served my best;
Hast Thou a purpose in all this
That I should stand 'his test?"

"Yes, child, to be My chosen one
You must be brave and bold;
I want you in the furnace tried,
So you'll come forth as gold."

But, Lord, when Satan soars at me,
And false accusers rise;
When confidence has been destroyed,
Must I still not compromise?"

"No, child, you must not compromise,
That would destroy your soul;
Just pray for those who persecute,
And press hard toward the goal."

"I know the world is full of woe,
And you feel sad and lone;
But, child, My love permits these things,
For you to overcome."

"It won't be long until I come
To those who suffer here,
And take them home to reign with Me,
And dry each falling tear."

"Then, Lord, I gladly take Your way,
Nor murmur at my loss;
Help me to suffer patiently,
For the glory of the cross."

hand." This he did before he passed away. It seems impossible to believe that a soul like his passes into annihilation. We would rather conclude from the various evidences that his soul lives on, where no decaying body would hinder the progress of the personality from slaking its thirst with the immortal Spirit after whom he has thirsted, for God was the quest of his most diligent study, his object of devotion, and the joy of his very life.

By contrast we can further observe that instinctive love functions only in respect to the perpetuation of its own species; but it ceases as soon as the offspring is able to provide for itself. Human love, however, touches the deepest feeling and reaches the highest sentiment; it cares for and nurtures its infants, gladly suffers affliction that the wants of youth are satisfied; it follows its offspring through life with sympathy and is concerned for its spiritual and eternal welfare, and it offers the most beautiful and fragrant flowers, and copious tears at the grave.

We can further observe that instinct has no conscience. To be sure, it has memories, and so sometimes we may observe a dog afraid of his master when he has done something wrong, or a cat jumping out of the window after eating the milk. Such things are learned by animals through painful experiences. Human ideas of right and wrong spring from reason, meditating upon moral, social, and religious relations.

The instinctive actions are entirely related to the wants and uses of the body. Its simple aim is to perpetuate organic life, and it acts only through the mechanism of that life. After the body is destroyed there is no function which one could see that it could perform. But reason provides for the needs of the present, looks for the comfort of unborn generations, and meditates with anticipation for God, who is eternal.

II. INTELLECTUAL LIFE.

The intellectual capacities can not come to their full fruition in this life; man needs a future to fully develop them. Birds and animals perfect their instincts, as it is pointed out, in early life; then if they should live thousands of years afterward they would acquire no new powers, or enlarge their capacities for greater enjoyment and usefulness. Man, endued with reason and speech, is capable of limitless progress in knowledge, happiness, and usefulness. Every discovery which is made opens new possibilities for further research. By the aid of the microscope and telescope man looks on worlds, below and above him. After he obtains a glimpse of the past history through the pages of time, classifies all the natural sciences, and peers into the future with prophetic eyes, he still is athirst for knowledge and cries as Goethe, "More light! Oh, for more light!"

"If this were the only life," says Bishop Thompson, "the capacities, conceptions, and desires of the human soul are not proportionate to its ends." If this were the end of it all we could not conceive that they were bestowed by divine wisdom. For after man has pierced the depths and scaled the heights he still cries out, "My soul thirsteth for thee [God]."

III. EMOTIONAL LIFE.

When we pass to the argument founded on the emotional nature we find the same appetite for future life. All nations have given expression of this desire, in their philosophy, poetry, arts, and every institution. "As the fish points to the water and the lungs to the air, so the original, abiding, universal desire of another life points to a region beyond the

grave." This desire in the breast of man animates him in duty, sustains him in trial, gives him in critical circumstances superior strength to surmount the difficulty and enables him to leave the world a conqueror.

Man, in all ages and under all forms of religion, even the rude savage, brings spices to the sepulcher; and, as he anoints the cold clay and washes it with his tears, he feels that there is something more than the clay for which he renders this mournful service. It is this consideration that soothes the agonies of bereavement, that enables the mourner to smile through his tears and possess a joy buried deep beneath his sorrow. No expense is saved to carefully embalm the body and build a pyramid over it so the soul has a safe dwelling place. The burial rites of the Greeks were always performed with the greatest care so that the souls of the dead might pass over the river of Styx and receive a welcome entrance to the Elysian fields. From the universal testimony of mankind concerning this hope of future life it seems as though nature itself implanted within the breast this presage of better things in the future.

There is further evidence of future life at the death chambers. In many instances where wicked men have schooled themselves into skepticism, when death draws near they are alarmed. Then we turn to death chambers of the righteous, who have suffered shame and abuses because of the ideal principles they upheld. But as their end draws near, the light which they followed in life glows more than ever; the painful doubts that had often harassed them during life's struggle vanish as darkness disappears when the dawn breaks over the eastern horizon. To such "death hath lost its sting and the grave its victory." Souls of this type, when they come to the point where possessions are resigned, relatives are bidden farewell, friends and loved ones are resigned into the care of God, and there is no one left who can escort the person, have the one staff to lean on, and cry out, "My soul thirsteth for Thee, to take me through."

IV. MORAL LIFE.

When we think that the universe is gov-

erned by a moral Being we would conclude that righteousness should prevail and wrong and sin be overthrown. God, if righteous, is so infinitely. An infinitely righteous Ruler, we are led to think, will sooner or later administer justice so as to render to all His children their just deserts. In this life God does not make any distinction between the just and the wicked; He lets the sun shine upon the just and upon the unjust, so calamities and misfortunes come to both. We see many times a good man filling an early grave because of being born of weak parentage—God does not revert the physical law. The question is often asked, "When an innocent party is imprisoned, defamed, degraded from office, or when a villain rises through concealed crimes to distinguished place, is the law of human relations true to virtue?" Or, "When Caligula is crowned and the martyr burned, is the law of human government true to justice and virtue?" To this question we would need to think twice before we would answer in the affirmative. It is the testimony of the martyrs of the ages that the universe is governed by a moral Being from whom they expect true justice; even though they could not receive it in this world, their hope held steadfast in the hour of trial.

Socrates says, "If, indeed, when the pilgrim arrives in the world below he is delivered from the professors of justice in this world, and finds the true judges who are said to give judgment there—I myself, too, shall have a wonderful interest in meeting and conversing with Palamedes, and Ajax, the son of Telamon, and any other ancient hero who has suffered death through an unjust judgment; and there will be no small pleasure, as I think, in comparing my own suffering with theirs."

The universal testimony of the Christian martyrs is that they believed that God would grant them justice in getting the fruit of their labor, if not here in this world, it would surely be given them in the next one. When God's people were persecuted and the forces of evil triumphed, the saints could only utter the longing heart cry of the soul: "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is."

Egoitis

BY C. H. STRONG

YOU will not find that term in a text book on *materia medica*. It is not to be found there. Sometimes you think it is an ailment of the human anatomy, then again you are a bit puzzled and conclude that it is not. It is an affliction that can be better described than defined: *e. g.*, it indexes the I in conversation, puts strut in the walk, steel in the neck; and when a little success is attained it causes inflation to an abnormal size. It seems to be best adapted to politicians, wire-pullers, and axe-grinders, though just common folks, carnal professors, and backsliders are not free from it. Then, too, it is a sad ailment. Sad in that the one afflicted with it rarely realizes it, though others seldom fail in diagnosing it correctly. It is also sad in that it means certain death to humility and deep spirituality. Many have died with it who have long since been buried that still have a name to live.

Further, it is a malady of ancient birth. Lucifer, Son of the Morning, was the first victim of it. He will testify. Hear him: "I will ascend into heaven, I will exalt my throne above the stars of God, I will sit upon the mount of the congregation, I will ascend above the clouds, I will be like the Most High. I-I-I-I." The quintessence of the whole ar-

gument is: eliminate God, He is not necessary to Christian conduct or to heaven. I will do without His aid or inspiration what others can do with it. This is the spirit the Devil has ever tried to instill into the hearts and minds of men. Read Genesis 3:10, "I heard thy voice, I was naked, I hid." Why this acknowledgment? Because "I listened. I saw, I consented, I took, I gave. The serpent said I could be wiser by following his directions than by obeying God and I believed him."

Another case: The building of Babel: "Let us build a city, the top to reach heaven, make us a name lest we be scattered." Notice, it's *us* a name, *us* a city, lest *we* be scattered. Never mind about God or past judgments. We will outdo Him. Man is supreme. Think of it! In the face of the deluge man attempting to build a tower that would take him into the presence of the Deity whom he was defying.

The next victims of egoitis were two preachers—Nadab and Abihu, by name. God had sent fire from heaven in approval of the worship of Moses and Aaron. These brethren of the cloth thought it was all in learning how, getting the proper method, becoming a D.D., or getting off on the right foot. So they took

a lesson; but one was all. God answered by fire, but it was the fire of His wrath. No, He does not always execute judgment speedily; but sometimes He lets men know that He is divine.

Take two New Testament incidents: One came running to Jesus. No doubt he was acquainted with His methods and surely had seen what others had done to become His followers, hence the question, "What must I do that I obtain eternal life? I have always been good, I was raised in the Sunday school, I was reared with the best of environments, now what must I do?" Jesus had but one standard. "Leave all and follow me." Now maybe Jesus didn't intend that he should sell everything any more than He intends that every one has to go to Africa that has a struggle over it. But one thing is certain: he must put his purse and all on the altar and be willing to sell out with a glad Amen. The question was, Would he subscribe to that contract? He went away. This business of getting the purse on the altar and keeping it there causes many to go away.

The other case is described by Luke: "I fast, I pray, I pay." Beautiful Christian traits. But listen: "I am not like other men, not even this publican, I am glad I'm not. I'm just about all right anyway, but thought, Master, that maybe you could help me a little. All I really need is a finishing touch." Never in the world do seekers get anywhere informing the Lord and the people how good they are. It takes a prodigal with an "I have sinned, I will arise, I will go, I will confess." It takes a Paul crying, "Who will deliver me?" It takes an Isaiah weeping, "Woe is me," to get on good terms with the Lord.

The seekers that come to the altar and firstly curl up in an easy position, secondly go to eating straw, thirdly begin looking through their fingers, and fourthly take a nap while others are praying for them will hardly be very religious when the benediction is pronounced.

Again, egotism is the Devil's backsliding germ. It's a form of spiritual pride. Note some of the disciples that demonstrated it before Pentecost. James and John felt they ought to have the best place in the kingdom. No doubt they with their mother thought they were the only qualified ones to hold such an exalted position. Then there was a man whose name was Peter. We admire him so much for his straightforwardness; but little did he think when he boasted to the Lord of his ability to go through though all others failed that there was something lurking in his soul that would knock him flat as a flounder in a few hours. Who hasn't heard some of our good people and preachers stamp their foot, beat the desk, get red in the face, then get excited and cry out in high "G." "I'm going to stay with the Nazarene Church while it keeps the fire, but when she cools off, bless God, I'm going somewhere else?" It never seems to dawn upon such ones that the possibility of their losing the fire might be as great as for the whole denomination.

Then there was that first assembly. The elders were giving their reports. Not by faith; but something actually had happened. What a time they had had! Devils had skeddaddled at their bidding. Jesus listened for a time, then quoted Isaiah 14:16. But really where the disciples fell short was they should have had some of their admirers made reporter and had the matter written up for the religious weekly. Or better yet, they might have sent Jesus a telegram, press rates collect. This would have gotten the news to Him before it got stale, and while there was something to

What the Lord Desires

BY AUGUST N. NILSON

"A people for his own possession, zealous of good works" (Titus 2:14, R. V.).

EDGAR WHITAKER WORK in his treatise on the above passage says, "Good works are not merely the consequence of the Christian life, they are the purpose of the Christian life, they are 'created in Christ Jesus for good works.' We are 'his workmanship,' and our life should vindicate the plan and skill of the Master-Workman. They who have believed God should be 'careful to maintain good works,' for thus will the glory of God shine continuously among men. God desires a people who are 'zealous of good works.' The zeal of his house will eat them up. They can not be passive or indifferent, like 'a painted ship upon a painted ocean.' There is a strong motive power within them. God worketh in them to will and to do according to His good pleasure. He worketh in them that which is well pleasing in His sight. Such a people are not dull, neither are they listless. Their Lord's cause warms their heart. They burn with a desire to be of use. They are ambitious for service. They count it all honor to be doorkeepers in His house. They are on fire with the passion of action. When God has a people of this kind, His work goes forward rapidly. A thousand enterprises spring to life. Great willingness prevails. Eagerness is manifest on every side. They begin new building eras in the kingdom."

How different is this from the ideas of many Christians. The Revised Version ought by this time to have taught us what God's desire for us is. It was unfortunate that the King James translators translated "his own possession" as "a peculiar people." Had they not so translated we are sure much harm would have been avoided, as also many misunderstandings among God's people. Many good men would have occupied the time with greater profit in preaching Christ crucified, and the power of His resurrection in the demonstration of the Spirit of God; would have borne witness to His miraculous power to convert sinners and sanctify believers wholly than was realized in discussing unprofitable questions regarding dress, meat and vegetable diet, coffee, tea, or postum drinking, eating no breakfast, etc.; which things in themselves may be profitable for people that need medical advice, but which are not profitable nor required of ministers of the gospel, who should teach that the "peculiarity" referred to is the practice of "good works." For the kingdom is not "eating and drinking," nor being "careful wherewith we should be clothed." It is a sad fact, as the past records show, that people have been (and are yet) just as proud of their plainness of dress, abstaining from meat, coffee, tea, and postum, eating no breakfast, etc., as are others who indulge (many times ignorantly) in fashion and eating and drinking. The fact is, one person can be just as much a slave to the "hot water and vegetable diet" as the other may be to "strong coffee and meat for each meal"; and another be just as proud of a plain calico dress as if it were a silk one.

A few words of what really constitute the "good works" which the Lord desires us to

report and incidentally the big fat type would have been easy for Him to read, etc.

Yea, verily, egotism is a deadly disease.

BLOOMINGTON, ILL.

show forth. He has not called every person to be a personal worker, teacher, preacher, or house-to-house worker; not every one can minister to the sick as a deaconess can do; very few have the gifts of healings, and can pray the prayer of faith for the sick; not every one has the gracious gift of public prayer, so they can lift the congregation heavenward toward the throne of grace; not simply a multitude of words and sentences or phraseologies of "much speaking," but real inwrought, inspired, Holy Ghost outpoured prayer from the very soul. I wish I could explain what I really mean; but it is that kind, that when the prayer is uttered, whether by unlearned or learned, simple or eloquent lips, it is burned into your inmost soul, and you feel that you are in the presence of the King. All these gifts and callings belong to the Church, and the Spirit himself gives or distributes them severally as He wills. So we can not all show forth these kind of good works. But there are works that God demands or desires us to show forth, and in Micah 6:8 we read what they are, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God" (R. V.); or as the marginal notes of the King James version puts it "to humble thy self to walk with thy God." No reason here to say "We don't see, or can not understand"; for it is plainly stated that "He hath showed thee, O man . . . what doth the Lord require [desire] of thee." We notice here, that his desires are *comprehensive*: they take in the whole of man, "his walk." They are *implicit*: easy to understand. They are *few in number*: hence easy to perform.

First, he desires us to "do justly." He does not require sacrifices, even though it be "thousands of rams, or ten thousands of rivers of oil not even my firstborn, the fruit of my body, nor sacrifices with burnt offerings with calves of a year old." Sacrifices are many times cheap, but to "do justly" is often very costly. The keeping of the Golden Rule is not enough; that only is fulfilling the law of humanity, and is no credit whatever to the man that keeps it. That only is doing "what ye ought to have done." The greatest injustice man is guilty of is to leave God out of his life; and instead of doing all things to and for the glory of God he lives for his own gratification and indulgence. What right have I to live for myself? Did not the Master-Workman show me that my business was to live for His glory, and the good of humanity? Is it not my duty to "carry the burdens of them that are weak"? Am I "doing justly" when the cause of the kingdom has to suffer? the church lack for funds? the missionary cause suffer for lack of support?—all because I live for *self* instead of for the glory of God? It is not a case of, if I can afford to help, but can I afford *not* to help? Is it right for me to hoard up *my* money, and swell *my* bank account, when young men are waiting to go and preach the gospel, but can not go because of lack of education? Can I not at least give the interest of my money to the support of some student, or missionary? Would I not still have the principal left? "Let us think on these things."

The next he desires of us is to "love kindness." Kindness is goodwill or benevolence. It is the temper or disposition which delights in the contribution to the happiness of others. It is love going out on an errand, to do some good. Amen! It is not enough to be kind.

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The Measure of Christian Compassion

MISSIONS SURVEY

Encouraged by Recruits!

BY REV. H. F. SCHMELZENBACH

Under the above caption Rev. J. F. Love, D.D., corresponding secretary of the foreign mission board of the Southern Baptist convention, writes of their medical work in China. We reprint the portion following, believing that not only is it true what he says of Christianity in the early centuries, but equally true that as followers of Jesus the Pentecostal Nazarenes are called to minister to the bodies of men as well as to their soul needs. The cry has gone out for help from the heathen millions. Will we answer? May God roll the burden on our hearts to heed the cry of these yet in pain and darkness.—MANAGING EDITOR.

THE humanities of early Christianity were something new in the world. The compassions of Christ started up hope in many hearts which had known only dumb despair. His ministry of healing and His tender concern for the unfortunate provoked such astonishment and caused such wild talk that His fame spread everywhere; into the hills and the cities, among the lepers and the lakeshoremen. Following the new light of hope the sick and maimed came or were brought in multitudes to Him.

The first disciples did not miss so plain a lesson in the life of their Lord. Accordingly the poor, the hungry, and the afflicted claimed their attention. These humane ministries became distinguished characteristics of Christianity. Peter and John, dispensing such as they had as pledge of their compassion, healed the sick. A common depository and dispensary was established. When the number of disciples had multiplied, Paul reduced the charitable activities of the brotherhood to a system and the poor saints in Jerusalem and elsewhere learned for the first time the meaning of the word brotherhood. The humane ministries of the Christianity of the first three centuries is one of the most thrilling chapters in the social history of the world. There is in it a guiding lesson and high inspiration for the churches of today. There has undoubtedly been a lapse in our Christianity at this point. The ten-cent offering for the poor on communion Sunday is no fit perpetuation of the ministry of compassion which characterized those early days. The churches must, if they would prove themselves, take within the pale of their activities the care of the poor, the sick, the neglected, and this abroad as well as at home. Such a ministry can not be relegated to the state or any other agency. The compassions of Christ for humanity must operate directly through His churches upon the unfortunate.

The revival of this ministry and its practice until it is again recognized as a distinguishing characteristic of Christianity is peculiarly a necessity in such lands as China, where there is so much want and suffering and where the unregenerate human heart seems to have almost wholly lost the instinct for compassion. It is inconceivable to a Christian in America how absolutely indifferent the Chinese can be to the most aggravated cases of suffering and destitution in their midst. A humane ministry is today almost as sensational in China as it was in Palestine when Jesus inaugurated it. Our opportunity is inspiring. Millions there suffer want and pain. All else that we are there for can be advanced through this ministry of compassion. I do not put the school and intellectual ministry ahead of this great work.

Our doctors last year, as few and as poorly equipped as they are, administered

129,298 treatments to 61,588 patients. The fame of Christianity was spread from these hospitals into the nooks and corners of China wherever the wheelbarrows, river boats, or shenza went carrying the grateful patients back to their homes.

And, thank God, every one of our doctors is an evangelist. This impressed me quite as much as did their skilful and faithful surgery. They carry the credentials of their Christianity in medicines and instruments of relief and enter doors of confidence which these open to them with the gospel balm for the souls of men. The evangelistic results of this work alone is worth all it cost us as a missionary method.

Why Suwartha Turned to Christ

ATAMA, one of India's little children, was dead. Suwartha, her mother, was heartbroken, for she loved her little one as dearly as any mother in England or America ever loved her child. She had never heard the Easter message; she knew nothing of the risen Christ. She was a Hindu, and in her grief she went to the temple for some word of comfort. The priest, seeing her, spoke roughly to her.

"Cesspool of all evil," he began, "where is the child that you formerly brought with you?"

"Most noble ruler," said Suwartha, "the child, my little Atama, is dead. Yesterday I carried her in my arms to the burning ghat and—"

"Aha!" laughed the priest, "that is a matter for rejoicing. There will be one less woman to drown men in the whirlpool of suspicion, and to poison them with the poison that looks like nectar."

"It must be as you say," murmured Suwartha, meekly, "but my arms are empty and my heart is full of sorrow because she is gone. And I wonder and wonder where her gentle spirit—"

"Her spirit, her soul?" interrupted the priest contemptuously. "She may not yet have found her soul. 'Tis more than likely so—if women ever have a soul."

"Oh, say not so," wailed Suwartha. "Tell me, is she happy? Is her soul at rest?"

The priest appeared to reflect seriously for a moment.

"Is a toad happy?" he asked.

"A toad?" gasped Suwartha.

"Yes, bane of humanity, a toad, a lizard, a dog or a pig, a serpent or a fish? For already the soul of your child may have passed into one of these. You will do well to be very careful in avoiding every form of creeping things lest you crush your child, you know."

"And when," gasped Suwartha, "when will her soul be freed from this bondage?"

"Oh," yawned the priest, "perhaps in ten thousand times ten thousand years, after she has lived in every form of loathsome animal, perhaps she may become a despicable woman again."

Slowly Suwartha arose and left the temple. She went to the outskirts of the city, where the day before she had burned the body of her child. There lay a heap of ashes. Suddenly it seemed that they stirred, and slowly there glided from them a hideous cobra.

"Palmur! Tat! Palmur!" shrieked Suwartha. "Atama, my darling, my child," and fell to the ground, convulsively grasping handfuls of dust. For she believed that the soul of Atama had passed into the serpent. And this was the best that Hinduism could do for a mother bereaved of a child. There could be no comfort for her.

After a time Suwartha started home. On the way she met a band of little children, and they were singing:

"There's a home for little children
Above the bright blue sky
Where Jesus reigns in glory
A home of peace and joy.
No home on earth is like it,
Nor can with it compare;
For every one is happy,
Nor could be happier there."

"Hope deferred maketh the heart sick: but when desire cometh, it is a tree of life" (Prov. 13:12).

Greetings from dark Africa: I would that I could express in words at this time my heart's true feelings, but as that is impossible I will do my best to sound the praises of our God right where I am. These, I believe, are the happiest days we here in dark Swaziland have ever known since we set our feet on this dark spot, and I will tell you why.

It is three days now since our precious new missionaries arrived in our midst, and we can hardly contain ourselves to see that they have come at last; and not only that, but to see they one and all have come in the fullness of the blessing, and on fire for God and souls.

What a blessing they have been already to our own souls! How their prayers and tears do lift us up to heaven! Of course we can not tell you yet where each of them will be stationed until we have our quarterly meeting, which will be held in two weeks from now; but they all seem to be so well supplied with Holy Ghost fire that I feel sure each one will be a great blessing wherever he may work. How precious to see each one of them with a burden for the language. We are sure the Lord will help them to get it and make good use of it if they keep true to Him.

Now we want to thank you for the money for wife's homecoming. She has been busy making arrangements to get away, but as yet we do not know just how long she will have to wait for boat. Word from Cook & Son tells us that she must wait until she receives word from them, but they do not say how long that will be.

The Lord is blessing wonderfully in the work on all lines and we have no reason to retreat one step. The brick are made for the hospital now and we hope soon to get the walls high enough to take a good picture of it before it is finished.

We are so happy to learn through our new missionaries that our board has a good doctor in view. No doubt he will get to the field by the time the hospital is ready for him.

Another glimpse of how our God knows best: He knew that we would not have much use for the hospital until the right man was ready, and we know He knows just what day the place will be ready for the man now. Praise His dear name!

Well, our hearts are so full that I can hardly write. That faithful band of missionaries that you have sent to us are already poring over their books, trying to get the language. There is a stirring in the tops of the mulberry trees, and you can just look for something to happen in dark Swaziland, for as they come praying and with a burning message for the lost souls they can not help accomplishing great things for God.

What could this mean? Was there hope after all? Was little Atama not in the body of the snake, but happy somewhere? She remembered that one of her neighbors, Chettu, was no longer a Hindu, but a believer in the Jesus doctrine. Going to her, she said:

"Oh, Chettu, Chettu, I have just come from the burning ghats, where I carried my little Atama yesterday, and out of the heap of ashes where her body was burned I saw a dreadful cobra writhe; and if what the priest of Ganesh told me was true, the spirit of my darling Atama had entered into that hideous—"

"Oh, no, no!" interrupted Chettu eagerly. "It is not true; it is a lie. The soul of Atama is in the bosom of Jesus, the risen Savior, who loved little children and took them in His arms and blessed them."

That night Suwartha could scarcely sleep. The strange, new message of life after death seemed too good to be true, but what comfort and peace it brought to the soul! The next morning was Easter day, and the first faint glimmer of sunlight stole into the room. It rested upon the face of Suwartha and revealed there the light that shines wherever a soul lays hold of eternal life through faith in Jesus Christ. Life and immortality had been brought to light through the message of the gospel.

—From "Five Missionary Minutes."

Dr. Wiley's Article

BY N. H. HERRELL

I DESIRE to call attention to an article written by Dr. H. Orton Wiley, which appeared in the *HERALD OF HOLINESS* some months ago. The article was written under the caption, "Church Organization." A study of this article will reveal careful thought and an excellent presentation of the representative form of government as set forth in the Acts and Pauline epistles.

CORRELATION OF THE WORK

His idea of the general church boards with the District Superintendents meeting together annually under the presidency of the General Superintendents at such time and place as they may determine, for counsel as to ways and means of furthering the work of the church, is worthy of careful consideration.

1. This plan brings the operating machinery of the church into close and vital touch with all the interests of the church at large.

2. At this council the problems of the various general boards can be discussed and solved as far as possible.

The District Superintendents will not only be brought into touch with the general work and plans of the church, but may also bring problems from their own Districts for consideration and advice.

4. This annual council will break up the indifference of the general boards and scatter new life and vision throughout the church.

THE DISTRICT COUNCILS

At the close of the annual general council, Dr. Wiley's plan provides for the District Superintendents to conduct District councils on their several Districts, composed of the pastors and District boards, thus bringing the actions of the general boards to the several Districts and putting them into direct operation.

1. This will help to make more efficient the work of the District Superintendent and give him plans for his work in harmony with that of the church at large.

2. It will give the District boards some idea as to how to carry on the work and will give the general boards a better chance to succeed in working out their plans through the church.

3. It will break up the indifference we now have in our District boards and will enable them to make reports to the District Assemblies.

4. It will take away the meaningless routine we now have of putting in District boards for the sake of having boards.

A WORKING CHURCH

The plan makes provision for the operation of the whole church at the same time, the General Superintendents and the general boards, the District Superintendents and the District boards, the pastors and the church boards, all working in harmony and standing shoulder to shoulder to push the cause onward and upward. Brethren, this is organization and team work. The entire church must become active at once in carrying out its plans if it is to succeed. The above plan will bring us the largest possible success if we but adopt and put it into operation.

THE ELECTION OF CHURCH OFFICERS

General Superintendents. It is a foregone conclusion that we shall elect from three to four Superintendents. The method of election has always been by a nominating ballot. The Assembly then votes upon the names so referred to it, and continues balloting until a two-thirds majority is secured for the number of General Superintendents determined by the General Assembly.

District Superintendents. The District Superintendents are elected in the same manner as the General Superintendents. This meets with general approval and should not be changed.

The Local Pastor. The same method of procedure should prevail in the election of the pastor of the local church as in the election of the District Superintendent by the District Assembly, or the election of the General Superintendents by the General Assembly.

The General Assembly is the general church electing its general pastors; the District elects

its District pastor, while the local church elects its own particular pastor. If it is proper and right for the General Assembly to nominate its general pastors by ballot and elect them by a two-thirds majority vote—and we judge no one disagrees with this—then it is likewise proper and right for the local church to nominate its own pastor by ballot if it so desires and elect him by a two-thirds majority vote of its membership.

It would seem further, that as the General Superintendent presides over the sessions of the District Assembly when the District Superintendent is elected, so also the District Superintendent should preside over the annual meeting of the local church when the pastor is elected.

Sound An Alarm

BY J. H. McLEAN

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand.

There is truly great need of an alarm being sounded in Zion at the present time.

In many of our holiness societies and camps they are finding an easier way to get people through to God than the old rugged way of repentance and restitution. It seems much easier to sing people through at many of our altar services than to pray down such awful conviction upon them that the cry of their heart will be, "God be merciful to me a sinner."

At the present time in some holiness camps it is quite difficult to get people out early enough to attend a 7 or 9 o'clock prayer-meeting. Twenty-five and thirty years ago at the campmeetings, you might get out as early as 5 o'clock in the morning and usually you could hear people in the bush in earnest prayer, pleading with God that awful conviction would settle down upon the unsaved who came upon the ground—and it surely came. All one had to do in those days to have a great meeting, between the regular services, was to get some one to go out in the bush with him for prayer, and people around the camp would hear the joyful sound and gather and have great times of refreshing coming from the presence of the Lord.

It was in those days that the holiness movement had its birth, but at the present day campmeetings you will find a great lack of early rising to get to prayer. We sometimes wonder what is the cause and are fearful that in many cases the "vine is dried up, and the fig tree languishes; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field are withered; because joy is withered away from the sons of men." Yet the psalmist says the trees of the Lord are full of sap. He also says the righteous shall flourish like a palm tree, he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. He shall still bring forth fruit in old age. He shall be fat and flourishing.

What is the remedy for the present conditions? Joel 2:12, "Turn ye even to me with all your heart, and with fasting, [not feasting] and with weeping, and with mourning." Joel 2:15, 17, "Blow the trumpet in Zion, sanctify a fast, [not a feast] call a solemn assembly. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach."

Righteousness exalteth a nation; but sin is a reproach to any people—particularly holiness people. Holy people are free from sin. Romans 6:22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Let us meet the Bible conditions and God will come as in the days of old.

Malachi 3:10, 11, 12, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be

1. This would do away with the pastor packing the church board in order to secure his own election.

2. It would take the election of the pastor out of the hands of the church board as it now virtually stands, and place it with the church where it belongs.

3. It would bring a vital interest in the election of a pastor which is now monopolized by the church board.

4. The election of a pastor by the local church should be approved by the District Superintendent, the local church having the right of appeal to the District Assembly, of which it forms an integral part. This is not a new departure but a return to the provisions of a former manual which furnished, we believe, the most satisfactory working basis the church has ever had.

room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts, and all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts."

A Statement

I WAS raised a Presbyterian, baptized, and joined the church as a child; was of a quiet demeanor, always suppressing my real feelings and rarely letting my own people know just how I thought or felt. As a young, inexperienced girl I went away from home to teach school. There, in a small community where a Methodist was the only church, I boasted that it was all right for me to dance, and play cards (we all went to theaters without question) for my church did not forbid it, while my Methodist companions were going against church rule.

Later I became dissatisfied with my manner of life, decided that I wanted to be a missionary, and went to a well-known Bible school for preparation. There for the first time I learned of the Holy Spirit as a definite personality, by faith accepted the baptism of the Holy Spirit for service, and considered myself on the road to growth into sanctification (another term I had known nothing of before going to Bible school).

Two years of effort in Y. W. C. A. work after graduating from Bible school found me a failure in religious work because I could not successfully suppress the evil nature within me. I took up a business life, going deeper and deeper into secret sin, though maintaining a fair degree of religionism on the exterior. I was drawn to attend the Nazarene church. Went to the altar and was reclaimed (though in my ignorance I asked for sanctification).

For a year I have sat under the teaching of a skilled man of God whose words have probed deep, and deeper. Finally a thin scale of enamel broke and suddenly I saw that I had never acknowledged myself a backslider from the grace of God up to a year ago when I made a fresh start. According to all my theological teaching there was no place for backsliding; nor did I think of sanctification as eradication of the carnal nature, in spite of all the preachers' arguments.

But, thank God! He healed my backsliding and eradicated the carnal nature. Praise His name!

I make this statement, because when the Lord did fully sanctify me on July 21, 1919, I promised Him I would, so far as lay in my power, make right the wrongs committed while in the backslidden state, and would endeavor to make known my present experience and stand, as publicly as has been my opposition in the past.—Ione Gould, Lausing, Mich.

[We give the above statement space in our columns to help as far as possible the writer in righting wrong teachings during her teaching of Bible classes when she opposed holiness.—MANAGING EDITOR.]

The Tithing Band

REV. S. D. SLOCUM

"GOOD morning, Brother A. How are you?"

"Very well, I guess, only I am anxious to see all of our brethren this morning. We are behind with our pastor's salary."

"Too bad!"

"Yes, it is; and I tell them we should be as honest with our pastor as we are with our grocery man."

"Yes. We had trouble like that in our church until we became Bible Christians."

"What do you mean by that?"

"Well, the Bible says to bring all the tithes into the storehouse. Now, Brother A, this is as much a command as 'Be ye holy.'"

"I see," said Brother A. "Your members tithe their income into one common treasury."

"Yes; and out of this treasury our pastor receives a stipulated salary."

"I wish you would give me some light on the subject of tithing. I have always thought that was a Jewish custom and was taught only by Moses."

"All right, Brother A. Let's see what the Bible says. Turn to Genesis 14:18-20, 'And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.'"

"I see," said Brother A. "Was that before the Law was given to Moses?"

"Yes: 345 years before Moses was born. The tithing plan was God's method from the beginning to finance His cause."

"Can you give me some more Scripture on the subject?"

"Yes. One hundred and eighty-seven years before Moses was born Jacob deceived his father and had to leave home. God convicted him of his sins and as the pangs of death got hold of him he cried out and said, 'If God will be with me . . . that I come again to my father's house. . . I will surely give the tenth unto thee' (Gen. 28:20-22). In other words, Jacob is saying, 'God, if you will let me live and give me favor with my brother [when I get converted] I will surely give thee the tenth.' I can't see how people can claim to be Christians (and more especially to be sanctified), and not pay the Lord His tithe."

Brother B, do you think God wants us to tithe everything?"

"Most assuredly. Let's see what Moses says about it. 'And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.'"

"Well; that would mean the farmer, would it not?"

"Yes, it means all of God's people."

"Suppose a farmer lived too far from the treasury to bring his corn and fruits."

"All right, let the Bible settle it. Read Deut. 14:24, 25. 'And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee; then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose.'"

"Brother B, there seems to be a blessing pronounced upon the church that tithes, is there not?"

"Yes; and a curse pronounced upon the person who does not tithe."

"Where do you read that?"

"Turn to Malachi 3:8, 9. I read also, in Nehemiah 13:10-12, of a church that had neglected to bring its tithe into the storehouse and its pastor had to rent land and farm to meet his obligations. I know a holy man who preached the gospel the best he knew how every Sunday for a year to a large membership, but they robbed God, and would loan their money out on interest. Then because their land did not yield that year as they thought it ought to, they told the stewards

they could not pay their portion of the pastor's salary. Therefore, the pastor was compelled to leave debts unpaid, or go to manual labor to pay them. To leave them unpaid the church would say he was dishonest, and to go to work they would say he did not have faith in God."

"I think the District Superintendent, like Nehemiah of old, needed to come around and preach from this text: 'Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.' Now let's see the results. Turn to 2 Chronicles 31:5. 'And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.'"

"Verses 9 and 10 say, 'Hezekiah questioned with the priests . . . concerning the heaps. And Azariah . . . answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people; and that which is left is this great store.'"

"You have convinced me that all Christians must tithe and I shall commence today. Amen! What does the New Testament say on the subject, Brother B?"

"Well, Jesus said except our righteousness exceeded the righteousness of the scribes and Pharisees we can in no case enter into the kingdom of heaven. Jesus said they tithed, but failed to have judgment and mercy. Now, Brother A, if they tithed without salvation, we ought to tithe if we have salvation. Read Luke 18:12."

"Well, Brother B, I am glad I called to see you this morning. I shall come again and talk with you some more. I think I shall get you to come over to our church and help organize a Tithing Band. Good-by."

"Thank you, Brother A. I am at your service."

Peniel College

BY KATHERINE McALFER

EVERY week we read articles written by students from other schools, but seldom from our dear Peniel. This is not because we do not love her because I have never seen a school that was more loved by its students than is our own Peniel. To me there are three places most dear—the place where God for Christ's sake washed my sins away; the spot where my heart was cleansed from all inbred sin; and Peniel, Texas, where my Christian life was developed most. Everything seems sacred there—the old camp grounds, where students, after the busy day, went to have a secret talk with God, for all surrounding nature seems to draw Him so near; the Bible room, where God has revealed Himself to us so often; the chapel, where each day we received both spiritual help and equipment to battle with the world; the dormitory (although not beautiful and of which one student remarked on first coming, "This is an old barn," but afterward said, "This is the dearest place on earth!") for here we were joined together in love, and I never have seen such a large body, more like a large family, as assembled in the dining room. We loved each other as we loved our own brothers and sisters at home.

Peniel is home, and after being absent it is common to hear, "I was so homesick," or "It's so good to be back home." It is not because the students do not appreciate Peniel that they do not return more often, but they are a busy lot, although never too busy to lend help to others. Through the day in the classroom and at 5 o'clock we met in the Bible room to forget the hard day's work and have a time of refreshing, as truly they were. Since leaving Peniel many a time I have longed for the conference meetings. No one but he who has been there can ever know how God visits

us and the day would have been incomplete without that meeting. From 6 to 7 we spent in recreation and at 7 we gathered for prayer in the parlor and then to our rooms for study.

Saturday night was the night we all looked forward to as the best in the whole week, when we gathered for band meeting and heard how God had dealt with each one during the week, and truly it was a time of rejoicing and thanksgiving. On Sunday afternoon you had your choice of going to jail services, street services, or the county farm to hold services.

As to the educational part, I never went to a school that had better instructors and who took so much interest in their students. Peniel can not be excelled by any school anywhere, and one can not show better judgment than making Peniel his choice. You will leave with a richer, deeper experience, and your education will be under the best instructors, who are broad in their views, giving to you that which will develop that which is within you which will make you a strong and courageous man or woman after God's own heart.

Ministerial Provision

BY T. H. AGNEW

WE MUST have pastors, and our churches must have these pastors.

The calling of a pastor, by some of our churches, is a difficult thing, and is becoming more and more difficult—so much so that as time goes on our churches are without pastors, and our pastors are without churches. This must be corrected. It is a serious thing for a man who has fitted himself for our work, and feels the call of God on him, to put his life into the Nazarene church ministry, and then not to perform that ministry because he is not called by some church. Some means must be found by which this man can do the work that God has called him to. I am much pleased with the memorial to the General Assembly prepared by Rev. H. D. Brown of the North Pacific District, and unanimously adopted by that District Assembly. This is certainly a big step in the right direction, and will provide for our preachers and also for our churches. Let all our delegates to the General Assembly look up this memorial. You will find it in the HERALD of HOLINESS, July 9th, page 9. It is quite free from episcopalianism, and is well safeguarded by "Committee of Approval." There is no cause for fear in our church of episcopalianism, so long as our Superintendents are filled with the Holy Spirit. As a church, we must provide for every effective preacher among us, and we must provide for every church a pastor, that every church may be effective among us. Shepherd of the flock is the order of God.

Our Worst Enemies

REV. IVAN L. FLYNN

THE saloon is not the worst enemy the church has, as bad as it is; neither is the scoffing infidel our greatest hindrance. Nor do we account the outbroken sinner, be he in the church or out of the church, the one that is retarding the work of God the most. But I verily believe the ones who are doing the greatest harm and depleting the ranks of the church militant are those who, professing the salvation of our Lord, are yet without the power of the Holy Ghost upon their lives—living without a vital connection with the Lord; professing without possessing; powerless; no God, no salvation; backslidden or never had anything, yet living and professing to be children of God.

It matters now how moral a life they live without God, they are a curse. The Pharisees and scribes in the days of Christ were the moral men of that day—members and leaders of the church—yet Christ brought the terrible accusation against them that they were standing in the door of heaven, neither going in themselves nor letting others get in. He did not condemn their morality, but their barrenness of spirituality.

No one will pattern after a sot drunkard; it is the moderate drinker that is a curse to the youth of the land. It is therefore not the hypocrite nor the outbroken sinner in the church that is our worst fear, but the one without God, though he be never so good. A fruitless ministry, a fruitless life is what we need to fear.

THE WORK AND THE WORKERS

DELEGATES AND VISITORS, ATTENTION!

CHICAGO, Ill.

HERALD OF HOLINESS:

Important Notice to Members: A reduction of one and one-third fare for the round trip on the "Certificate Plan" will apply for members (also dependent members of their families) attending the meeting of General Assembly to be held at Kansas City, Mo. The arrangement will apply from points in the United States by following directions herewith submitted:

1. Tickets at the normal one-way tariff fare for each going journey may be bought on any of the following dates (but not on any other date) from points in Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, and Wyoming, September 19th-25th, inclusive; from points in other states, September 22d-27th, inclusive.

2. Be sure when purchasing your going ticket to ask the ticket agent for a certificate. Do not make the mistake of asking for a receipt. See that the ticket reads to the point where the convention is to be held and to no other. See that your certificate is stamped with the same date as your ticket. Sign your name to the certificate in ink; show this to the ticket agent.

3. Call at the railroad station for ticket and certificate at least thirty minutes before departure of train.

4. Certificates are not kept at all stations. Ask your home station whether you can procure certificates and through tickets to the place of the meeting. If not, buy a local ticket to nearest point where a certificate and through ticket to place of meeting can be bought.

5. Immediately on your arrival at the meeting, present your certificate to the indorsing officer, Mr. E. J. Fleming. Certificates are presented to the special agent and your certificate is validated. You will be entitled to a return ticket via the same route as the going journey, at one-third of the normal one-way tariff fare from place of meeting to point at which your certificate was issued, up to and including October 8, 1919.

6. Return tickets issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored." E. J. FLEMING, *General Secretary.*

RESOLUTIONS

WHEREAS, The Rev. Albert F. Balsmeier has labored with us as our pastor during the last year; and

WHEREAS, During the period of his service with us his life and conversation evidenced the fact that he gave himself much to prayer and exerted his best efforts for the extension of the kingdom of God, and particularly for the upbuilding of our church; and

WHEREAS, He now contemplates entering the evangelistic field; be it

RESOLVED, That we commend him for his faithfulness and sincerity as a servant of Christ and of the church; and be it further

RESOLVED, That we recommend him to the pastors, District Superintendents and General Superintendents of the Pentecostal Church of the Nazarene for work in any fields where these qualities and such gifts as he has may fit him to serve.

The Church Board of
THE WOODLAWN PENTECOSTAL CHURCH
OF THE NAZARENE.

By FLOYD B. JOHNSON,
Secretary.

OZARK (ARK.) CAMPMEETING

The Ozark campmeeting was a hard-fought battle, but a glorious success. This camp was established in 1900 by the Hudson Band and has had a campmeeting annually since. They have a splendid tabernacle 60x70 feet, several good camphouses, and a restaurant on the grounds. Every camp-house and several tents were filled. The crowds, small at first, increased until the last Sunday the whole grounds were literally covered with people.

The Campmeeting Association was reorganized, each member paying one dollar a year for incidentals and permanent improvements, which will keep the grounds well cared for. Best of all, God

was with us. Deep conviction settled down on the people and about thirty-five prayed through in the good old-fashioned way.

The good music attracted the people, the Holy Ghost convicted them, and they prayed through to shout the victory as only Arkansas people can. Rev. E. J. Moore, the faithful pastor at Ozark, had prayed and planned for the camp. He is now their District Superintendent, and I expect great things for the Arkansas District under him.

C. B. JERNIGAN AND DAUGHTERS.

INDIANA DISTRICT ASSEMBLY

The fifth District Assembly, held at Beulah Park camp grounds, Alexandria, Ind., with General Superintendent R. T. Williams presiding, from August 19th to 24th, was one of the greatest, most largely attended, and most deeply spiritual ever held on this District. Nine new churches were organized this year, making now a total of forty-five pastorates. The evangelistic services every evening, in charge of Rev. W. E. Shepard, were of great spiritual profit to all and resulted in many souls seeking salvation. The song service and chorus was in charge of Rev. B. D. Sutton, of St. Louis. The popular and ever-welcome Aeolian

Reports of all departments showed a marked increase over last year. The increase in membership on the District was one-third. Last year there was raised for all purposes \$60,000, this year \$95,000. A movement was projected to raise \$30,000 for church extension, and the District Superintendents and one of the General Superintendents will make a campaign to raise this amount. The outlook for this District for the coming year is very inspiring.

The Committee on Memorials to the General Assembly, with T. H. Agnew of the Chicago Central District assisting, presented a number of memorials which were voted upon by the Assembly.

CYDE E. GREEN, *Reporter.*

THREE MEETINGS IN THE HAMLIN DISTRICT

In our meeting at Rotan, a new field, we were assisted by the faithful labors of Misses Walker and Wiman. We were greatly hindered by the weather and other things, but the Lord honored the giving out of His Word and there was some salvation work done.

Our next meeting was at the Abilene church. We found the pastor, Rev. George Nicholson, and the church to be a fine people to labor with. We

The Fifth General Assembly

Pentecostal Church of the Nazarene

As previously announced, the General Superintendents and commission of four arranged for the Fifth General Assembly of the Pentecostal Church of the Nazarene to be held at Kansas City, Mo., beginning Thursday, September 25, 1919, in the Pentecostal Church of the Nazarene, corner of Twenty-fourth and Troost avenue. The first session will begin precisely at 9 o'clock a. m., with the customary devotional service, and followed by calling of the roll and if a quorum is present will proceed at once to organize. Inasmuch as a very large per cent of the members of the General Assembly will have arrived by Wednesday evening, arrangements will be made for a great religious service on Wednesday, September 24th, beginning promptly at 8 o'clock p. m.

Doubtless every member-elect to the General Assembly, so soon to convene, will agree with your coworkers in that the coming General Assembly will go down into history as one of the most important, if not the most important, gatherings in connection with our church history, made such because of the very important Assemblies already held, and the great blessings that God has poured upon our efforts during the last quadrennium, the unprecedented opportunities before us, and the corresponding responsibilities upon us.

As you will see in another column of the HERALD OF HOLINESS, the Committee on Entertainment will be prepared to look after you as early as Wednesday morning, providing you meet with their request. Therefore we most earnestly urge each member-elect to make a special, and, if necessary, a strenuous effort to reach the seat of Assembly not later than Wednesday evening, September 24th, that you may not only be present at the great religious meeting on Wednesday night, but also that you may be on hand at the first session, ready to take your seat with your District delegation as soon as assigned, and thus be prepared to make the coming General Assembly a great success and a world-wide blessing.

H. F. REYNOLDS,
J. W. GOODWIN, } *General Superintendents.*
R. T. WILLIAMS, }

Quartet of First Church, Chicago, was present over Saturday and Sunday. Their singing added much interest to the public services.

Rev. U. E. Harding was re-elected District Superintendent by unanimous vote on first ballot with a salary of \$2,500 a year. General Superintendent Williams at this point raised sufficient funds to purchase Brother Harding a new Dodge car.

Ten thousand dollars is the District slogan this year for foreign missions. At the foreign missionary anniversary Dr. Julia R. Gibson gave the principal address.

Rev. E. G. Anderson was present, and at the close of the educational service fifty cents a member was pledged for Olivet University current expenses.

A great home-missionary service was held on Sunday afternoon with addresses by District Superintendent Harding and General Superintendent Williams, at the close of which \$5,500 was pledged to promote the organization of new churches in the bounds of the District the coming year.

were again hindered here by rain but God gave us a few souls in the fountain, and the church was greatly blessed.

Our last meeting was at Mingus, Texas, Rev. Thomas Ahern, pastor. God gave a good meeting here in the salvation of souls and the addition of new members to the church. One good sister gave the General Foreign Missionary Board \$150 on the annuity plan. Miss Wiman rendered faithful service at the organ.

L. LEE GAINES AND WIFE.

THE ARKANSAS NAZARENE SEMINARY Vilonia, Ark.

The Arkansas Nazarene Seminary, located at Vilonia, Ark., thirty miles north of Little Rock, in the foothills of the beautiful Ozark mountains, is away from the allurements of the city. This section of the country is noted for its fine water and fruits and healthful altitude. Vilonia, a quiet little town filled with some of the finest citizens of the state, has a fine Pentecostal Church of the Nazarene with 200 or 250 members. We have

International Sunday School Lesson

for SEPT. 21. Printed Lesson, Psa. 10:7-14; 2 Tim. 3:14-17

The Holy Scriptures

GOLDEN TEXT—*Thy word is a lamp unto my feet, and a light unto my path.*—Psalm 119:105.

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. THE WORD OF GOD IN RELATION TO THE HUMAN SOUL.

The Word of God is the instrument which the Spirit uses in the work of salvation. The following verses furnish an illuminating analysis of the Word as used by the Spirit:

1. "The law of the Lord is perfect, converting the soul." The Word furnishes a standard which makes possible a knowledge of sin and thereby convinces the soul of the need of transforming grace.

2. "The testimony of the Lord is sure, making wise the simple." To the soul, in conformity with the Word of God there is given the direct testimony of salvation—the witness of the Spirit. This testimony or "witness" is the only true source of authority in personal salvation and makes wise those who receive it. Without the testimony of the Spirit there can be no assurance of salvation.

3. "The statutes of the Lord are right, rejoicing the heart." The converted man rejoices in the statutes of God as a right standard of life.

4. "The commandment of the Lord is pure, enlightening the eyes." This commandment includes the necessity of heart holiness. "Be ye holy for I am holy."

5. "The fear of the Lord is clean, enduring for ever." Fear of God in the sense of holy reverence implies the eradication of everything from the heart which is opposed to the whole will of God. Such a soul is cleansed from carnal fear and filled with perfect love which endureth forever.

6. "The judgments of the Lord are true and righteous altogether." This summary includes the work of the Lord in its entirety. We shall hear the words, "Well done," or "Depart," according to the righteous judgment of God.

II. THE POWER OF THE WORD.

The power of the Word, when spoken in the Spirit to the human heart, manifests itself in

the bursting forth of Spirit-inspired prayer. Verses 12-14 furnish a beautiful example of a God-inspired prayer, filled with humility and self-abnegation.

1. This prayer is a heart cry for spiritual illumination. "Who can understand his errors?" Only through the help of the Spirit and the Word can there be true illumination of the heart and mind.

2. "Cleanse thou me from secret faults." This is a cry for heart purity. The atonement in Christ provides for the removal of all sin from the heart, our actual transgressions in conversion, and the carnal nature by a second work of grace or entire sanctification.

3. This prayer is also a heart cry for preservation in righteousness. "Keep back thy servant from presumptuous sins." "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

III. WISE UNTO SALVATION.

1. The Scriptures set forth the work of God in Christ Jesus, which if accepted in repentance and faith brings salvation from sin.

2. The importance of teaching children the Bible is also here set forth. Timothy had known the Scriptures from his youth, having been taught by his mother, Eunice, and his grandmother, Lois, in both of whom the faith of Christ dwelt.

IV. FURNISHED UNTO GOOD WORKS.

1. *The Inspiration of the Scriptures.* "All scripture is given by inspiration of God." "Holy men spake as they were moved by the Holy Ghost." The Bible is God's Word to man.

2. *The Profitableness of the Scriptures.* God uses His Word for the teaching of doctrine, for reproof, for correction, and for instruction in righteousness. These things are all essential to true success in Christian life and work.

3. *The Purpose of the Scriptures.* The primary purpose of the Scriptures is to make men wise unto salvation; the secondary purpose is to thoroughly equip the man of God for the ministry—"thoroughly furnished unto all good works."

preaching services every Sunday, midweek prayer-meeting, and a strong Sunday school.

This seminary (formerly the Arkansas Holiness College) proposes to do academic work only. We have been fortunate in securing a faculty of fine sanctified men and women to thoroughly carry out this work. We are also including this year a state normal training course which will add a great deal to our school. Our enrollment will be large, and we will hardly be able to accommodate the students who are coming. These include some of the best boys and girls that can be found.

We have recently had letters from men in Texas and Oklahoma coming to buy property in our town. One man from the northern part of this state, after renting a room in the girl's dormitory for two of his girls, was so well pleased with the location and school that he decided to move here and put four more in school.

ARKANSAS NAZARENE SEMINARY.
LEE L. HAMRIC, Pres., Board of Trustees.

BETHEL SOCIETY, DULUTH, MINN.

We are closing our first year as superintendent and matron of the Bethel Society, Duluth, Minn.—a year of new experiences and many trials—but we have enjoyed our work and the Lord has enabled us to make good.

The Bethel Society has two large institutions—one for men, with accommodations for about 250, and one for girls and women—a rescue home, where we usually have twenty or twenty-five adults and eighteen or twenty babies. In the sixteen years of the existence of this department about one thousand unfortunate girls have been sheltered in the home and many of them have been brought to Jesus and are living good, pure lives. The men's department has been in existence for forty-six years. We have regular gospel services for the men and a Sunday school with a membership of over five hundred and cradle roll of about three hundred in addition.

Duluth is the Chicago of the Northwest, and wonderful possibilities lie before us. We covet the prayers of God's people for ourselves and this work.

On account of the character of our work here we are not often permitted to be away long enough to attend campmeetings or conventions, but we have just closed a very good campmeeting near Cushing, Wis., for the Northern Wisconsin Holiness Association. In this instance we had the privilege and certainly did enjoy it.

C. C. BEATTY AND WIFE.

WHO WILL GO?

Miss Eva Carpenter, one of our overworked missionaries in western India, in writing a personal letter to Brother Coddling of the need of men there—a line on which he has often appealed—says:

"But say, not joking about men—I myself can get along splendidly without them—I tell you seriously that if some do not come to this field soon I fear there will be terrible accounts laid up above against them. *This is a man's job.* I verily believe that if a man had done the preaching that I have done in this district, with the earnestness with which I have done it here for the last ten years scores of people would have been saved. Who am I to work among *Kunabis*, as I have done? You know the Indian man's thought of woman, and while they are thinking, a few are turning to God here and there: yet I believe if a godly man who loves these people and can get close to their hearts were to work diligently among them there would be a great turning to God such as possibly will not be without it. I tell you this is a man's job! Every time a touring season closes, I feel as if I never could undertake it again. You know what the roads are like, and it seems sometimes as if my body could not stand another jolt; and yet I praise God for the way He has enabled me to go on."

MANITOBA-SASKATCHEWAN ASSEMBLY

Fire broke out in Bestville when the tent was pitched for the purpose of holding the District Assembly and local campmeeting. The camp commenced July 26th and the Assembly was held July 23rd to 27th. Brother J. H. Bury, District Superintendent of the Alberta District, had charge of the camp. The fire burned conviction on sinners until some fled to the fountain of living waters.

The fire burned brightly during the Assembly sessions which were presided over by our much-beloved General Superintendent Reynolds. His vision of the great possibilities of our District and faith in our present and future success helped add fresh fuel to the blaze. And He who sits as a refiner's fire testified by His presence and approval that the fire was of divine origin. Therefore everything was done in the spirit of perfect love.

We are now a real District, for the Assembly voted unanimously to become self-supporting. When called upon to prove she could walk alone, her first step was a pledge of over \$1,400 for the support of a District Superintendent; step No. 2, \$1,000 for foreign missions; step No. 3, the support of the pastor's and other needs, and this, all in the face of a crop failure throughout a large part of our Canadian West, and a total membership of less than one hundred. Well bless God!

Brother C. A. Thompson resigned as District Superintendent, and Brother W. B. Tait of Calgary, Alta., was unanimously elected to succeed him. Three licensed ministers, having completed the course of study were elected to elders orders and ordained, viz., Sister C. A. Wilson, Brothers A. H. Herring, and M. W. Gunn. Two others were licensed to preach, viz., Brothers Henry Tromburg and Fred Toek. Sister Martha Gemmill was granted a deaconess license. M. W. Gunn was re-elected District secretary and treasurer and was also granted an evangelist's commission. A full delegation was elected to represent us at the General Assembly as follows: Ministerial, Rev. W. B. Tait and M. W. Gunn; alternate, Sister C. A. Wilson; lay, Brothers J. W. Reeder and C. M. Long; alternate, Brother A. H. Wilson.

The arrangement of pastors for the year is as follows:

Bestville Circuit.....M. W. Gunn, Bestville
Morse Circuit.....L. C. Brown, Morse
Luseland.....A. R. Herring, Luseland
Wood Mountain.....Henry Tromburg, Wood Mountain

Other points until further arrangement by District Superintendent: Sister C. A. Wilson, Morse, Sask.

These few preachers do not supply the demand on this District of about seven thousand square miles with one million hungry souls, thousands of whom never heard the gospel of full salvation. Some motored over seventy-five miles to be with us the last Sunday on our camp. They, like others, say, "You must give us a meeting." Who says, "Here am I, send me"? If you are interested write Brother Tait at Morse, Sask., or the District secretary who will gladly get you in touch with him and give you any information you desire.

M. W. GUNN, Assembly Reporter.

Bible Study for Deaconesses

Luke's Gospel

BY NELLIE J. BARRETT
CHAPTER 23

They now take Him before Pilate, the Roman official. They bring false accusation of sedition and treachery. Pilate asked Him if He was the King of the Jews. Jesus said, "Thou sayest it."

Pilate found no fault in Him. Pilate, learning that He was a Galilean, sent Him to Herod, who was ruler of Galilee, he being in Jerusalem at that time. Herod was exceedingly glad, and hoped to have seen some miracle performed by the Lord. He asked Him many questions. Jesus answered him nothing. His enemies stood by vehemently accusing Him. Herod and his soldiers mock Him and array Him in a gorgeous robe and send Him back to Pilate. Pilate again pronounces Him innocent, proposes to scourge Him and let Him go. They all cried out, "Away with this man, and release unto us Barabbas," who was a murderer. The third time Pilate signified his willingness to release Him. But His enemies clamored for His blood.

At once they led Him away without the walls and two malefactors with Him. They compelled a Cyrenian to bear His cross. There followed a great company of people, and women, who wailed and lamented Him. Jesus bade them not to weep for Him, but for themselves and for their children.

Jesus was nailed to the cross, where He prayed for His enemies. The rulers derided Him; the soldiers mocked Him; this superscription was placed above His head:

"THIS IS THE KING OF THE JEWS"

It was written in Greek, in Latin, and in Hebrew. One of the malefactors railed upon Him. The other said, "Lord, remember me when thou comest into thy kingdom."

Luke chronicles three utterances of Jesus upon the cross. From the sixth hour until the ninth darkness prevailed. The veil of the temple was rent in twain. The centurion glorified God; the people smote their breasts; Joseph begged the body of Jesus, and placed it in a new sepulcher.

The women watched to see where the body was laid, and went away to prepare spices and ointments. The next day, being the Jewish Sabbath, they rested.

CHURCH NEWS

Ozark, Okla.—An old-time revival broke out in the meeting eight miles from Ozark, Ark. People came to the altar, confessed their sins, and prayed through. Miss Jennie Kore had charge of the song service and did splendid work. The members of the Pentecostal Church of the Nazarene at Alix came over and rendered much good service in prayer and testimony. May God bless all the HERALD of HOLINESS readers and give us a great revival in our ranks.—W. H. Logan, Evangelist.

Tempe, Ariz.—We have just closed a meeting at Tempe, Ariz. We had a great time, forty-seven having been saved or sanctified. The Lord blessed us in a wonderful way and is leading.—Rev. C. M. Cavel.

Rogue River, Ore.—Rogue River is a small village nestling in the valley of the river of the same name. It is situated somewhat as Jerusalem, in that the mountains are "round about" it. Our work here is new, being in the second year. The Sunday school is doing well, having an average attendance of forty. We were disappointed in not having the tent meeting, but the Lord has been giving us a touch of revival fire. There have been twelve different souls at the altar in the last two weeks for justification and reclamation, all of whom prayed through in old campmeeting style. Others are under conviction, and we are looking to God for greater things. Praise God for the privilege of being in His service.—E. D. Patterson, Pastor.

Placentia, Cal.—We have just closed a good meeting at Placentia thirty miles from Los Angeles. Placentia is right in the heart of the finest orange belt in southern California and is also a very rich oil field. So from a financial standpoint they are rich and need nothing. But I am sorry to say the most of the people are paupers spiritually. We found some very dear saints, however. Our crowds were small, but we had some very precious services. The offerings were good and I feel that much good was accomplished. We are in the fight to stay until Jesus comes.—Evangelist Frank Daniel.

Ashland, Ky.—After assisting Rev. J. A. Williams for two weeks in a campmeeting at Olive Hill, Ky., in which sixty-eight souls knelt at the altar for purity or pardon, and for which we are praising God, I came home and began a revival meeting in my own church, in which twenty-nine souls professed to be saved or sanctified, a number of whom are expected to unite with the church. Rev. J. A. Williams and Rev. Howard Welsh, pastor at Ironton, Ohio, preached several times and were a blessing to the people. Our church has been helped along all lines and we are praying that God will give us a strong Pentecostal Church of the Nazarene in this city to stand out as a real light for His cause. Pray for this church and the pastor.—J. W. Henry, Pastor.

Whitesboro, Texas.—The work at Whitesboro, which I took charge of the first of the year, is progressing nicely. The Lord has blessed me in my ministry here. The membership has been increased and we have had seekers throughout the year, also a number of professions. Our apportionments will all be raised and the missionary requirements will be more than doubled. This has been a very busy year, during the first half of which I published the *Rescue Messenger* and pastored two churches—Whitesboro and Pilot Point. With all of my labor the Lord has greatly blessed my soul, and I still have the double cure.—Ivan L. Flynn.

Ozark Camp, Ozark, Ark.—The twentieth annual camp of the Franklin County Holiness Association held at the old Ozark camp ground is now history, but we are still praising God for the good meeting. Truly, the Lord was good to us this year—first, in sending to us Brother C. B. Jernigan, an old-time gospel preacher, and his two daughters who are good musicians; second, in sending a fine drought-breaking rain which settled the dust and refreshed the air. The crowds were large and attentive, and the Spirit of the Lord was present all during the meeting. Conviction was on the people in nearly every service, and about twenty-five or thirty were reclaimed, converted, or sanctified. Brother Jernigan's messages were timely, encouraging the saints not to relax, but to be very diligent, "for his coming draweth nigh." We feel that real reviving work has been done in our midst and that it will last.—Church Reporter.

Philadelphia (Pa.) First Church.—In the early part of July we sold our church building at 1023 West Indiana avenue, realizing three thousand dollars from this property which came into our possession in 1907, and which during the last twelve years has been a lighthouse where many souls have stepped out on the promises of God and been saved from their sins. Many have been sanctified at its altar during revivals held by many of our best evangelists. We contemplate building a new church in North Philadelphia in the near future. In the meantime we are worshipping every Sunday in the new hall above the Mutual Trust Company, 2803-2811 Germantown avenue. Prayermeetings will be held at the homes of the members every Wednesday night. We praise the Lord for sending us a buyer, believing God wanted us to move out into a new field of labor.—R. E. Bower, Secretary.

General Assembly Notes

The opening date for the General Assembly is September 25th. Let the entire church pray at least once each day from now until the close of the Assembly that it may be the greatest in the history of the church.

Although the city is greatly congested and we may not be able to place all the delegates near the church, yet everything possible will be done to make all who come comfortable.

The dining room will open for business on Wednesday morning, September 24th, the day preceding the opening of the Assembly.

All delegates and missionaries will be entertained free.

The committee will be glad to assist visitors in securing the lowest possible rates upon request to J. F. Sanders, 2109 Troost avenue, Kansas City, Mo., chairman, Entertainment Committee.

Don't fail to send your name early to the above address if you expect to attend the Assembly.

For the convenience of the Entertainment Committee the names of all delegates and missionaries should be sent in at the earliest possible moment to the HERALD of HOLINESS, which paper has requested such for the use of said committee, and to which paper several lists of delegations already have been sent.

If these names are in the hands of the Entertainment Committee before the opening of the Assembly they can be assigned to their lodging places previous to their arrival; but if the above requests are not complied with, the delegations, etc., not reported can not be assigned until their arrival, which will cause such delegates inconvenience.

PUBLICITY COMMITTEE,
J. D. SCOTT, Chairman.

Paw Paw and Hominy, Okla.—We have just closed our meeting at Paw Paw, Rev. A. J. Russell, pastor, in which forty-one souls were in the fountain and a class of twenty united with the church. We found the saints prayed up and a spirit of union prevailing. There was old-time shouting from the very first service and the presence of the Lord was manifested in an unusual way the last two nights of the meeting. We are now with our Hominy church, of which we are pastors. Our annual campmeeting begins tonight (August 28th). Rev. S. E. Garrett will have charge of the preaching. With all the testings we have had to pass through God has given us a good year for which we are praising Him. Pray for us.—T. L. and Etta Mulanax.

Delta, Col.—Following Evangelist Ellis and wife, Sister Davis came to us to remain at least a week in our campaign. She and her husband are the pastors at Grand Junction, having recently come from Missouri. Sunday afternoon we had a baptismal service in the Gunnison river with a great crowd to witness it. We are receiving additional members into the church. This meeting is awakening men and heads of families and they are seeking God. The crowds continue to come and never before have we witnessed such intense interest and good order. Old-time conviction has gripped the people and we are going on to greater victories.—J. R. Hunter, Pastor.

Long Beach, Cal.—We deem it a great privilege to have such an experienced man as Rev. J. I. Hill as our pastor, and are looking for great advancement in all lines of the church work this year. God has certainly answered prayer, the Holy Spirit is leading, and we are expecting blessings without measure. Our church has undergone some repairs, having received a new coat of paint both inside and outside. We have also installed a new lighting system, all of which is paid for, and the church is out of debt. A new piano has also been purchased and almost paid for through the untiring efforts of Mrs.

Campbell, our faithful and capable choir director. The Sunday school and the Young People's Society, and in fact every department of the church, have increased 50 per cent. Congregations are filling the church, and great victory is upon our people. So with increased interest we press on in the battle to win.—Miss M. Harrington, Church Reporter.

Los Angeles, Cal.—Although we have not reported for some time it is not because we have not had things to report for God has never been more manifestly with us than during these days. The last year was a peculiar year, with the "flu" and other things to hinder the work, besides being my first year at this great church; but God has certainly verified His promises and there has scarcely been a dry service. Every Sabbath souls have bowed at the altar for pardon or purity or both, and many have prayed through. The old-time tides of salvation that we used to witness under Dr. Bresee in the old tabernacle have been manifested again and again, and the saints are looking up and ahead for greater things in the days to come. During the last Assembly year this church raised in actual cash over \$35,000, nearly \$13,000 of which was given for missions, including the annuities given by our people. This makes an average of \$13.48 a member for foreign missions, which is not bad for an off-year when our churches were closed for months. The best of all is that there has been a steady stream of salvation throughout the year. The increase in membership, while not large, has been substantial, and a number of fine people are looking our way. We are now in the midst of giving our beloved church a much-needed new dress. This church has helped her children, such as the Publishing House, missionary and educational interests, etc., until she herself looked dilapidated, and so has concluded to fix up and look a little respectable. Two weeks ago we presented the matter to the church, and without a dissenting voice the congregation fell in line and in a very few moments over two thousand dollars was raised for repairs amidst shouts of praise and glory. Our plan now is to pay off the balance of the mortgage and have our beloved Sister Bresee burn the mortgage. We expect this to be a great and epochal occasion with us, and we ask an interest in your prayers.—A. O. Henricks, Pastor.

Lacana (Iowa) Camp.—We had a very good camp at Lacana, August 14th-24th. The straight, clear messages of the evangelist, Rev. E. E. Curtis, of New York, were greatly enjoyed and did much good. A. H. Johnston and wife, of Akron, Ohio, were the song evangelists. Their sweet messages in song were a great blessing to all. Rev. Ward Millen, the youthful pastor, was indefatigable in his efforts to make the camp a success, and his prayers for the lost were untiring. All funds were easily raised and all workers were well paid. The writer had charge of the children's meetings.—Mrs. C. K. Spell.

Yukama, Wash.—August 24th was a wonderful day in our church. Dr. H. Orton Wiley, Rev. N. B. Herrell, and the "Victory Campaign" party of the Northwest Nazarene College were in charge of the services. While the quartet sang, "Victory Ahead" and "Over the Top for Jesus" the people walked forward and signed their names on the blackboard for pledges amounting to \$2,037 toward the new buildings of the school. It was a hilarious time of giving, shouting, and singing. God is wonderfully blessing our school at Nampa and it is growing with remarkable rapidity. In the morning service we received a fine class of seven new members. We have made a valuable addition to our plant in the purchase of the house and lot adjoining the church for a parsonage, giving us a one hundred foot front property with a beautiful church and good parsonage in the very center of the city. The church is growing steadily and there is a deep spiritual tide in all the services. Many of our young people are being greatly blessed and some are receiving calls to the missionary field.—A. M. Bowes, Pastor.

Von's Spring Tabernacle, Miss.—Evangelist M. S. Cooper and Brother B. D. Sutton and wife have just closed one of the most successful revival meetings that has ever been held at Von's Spring Tabernacle. We have never seen a greater demonstration of the power of God during the twenty-four years of our experience among the holiness people and revivals than at this meeting. The evangelist preached with a heart of love and in the fear of God, and the power of God fell at every service, resulting in the salvation or sanctification of one or more at each service. We feel that only eternity will reveal the lasting good that has been accomplished. To God be the glory.—G. F. Wells, Reporter.

Goldendale, Wash.—On August 24th Evangelists Ira D. and Esther G. Brown, closed a very successful meeting in this county seat town. The writer was present on the closing Sunday and organized a church with thirteen members, which is starting off well. One of the members is deeding to the church a furnished house and lot for a parsonage. She is also giving a good church organ which originally cost three hundred dollars, and a lot upon which to erect a church building. The meeting closed with seven seekers and a beautiful spirit, and there seems to be a great opportunity for a fine work. We praise the Lord for the results and press into another campaign at Prosser, Wash., with the same evangelists.—C. Warren Jones, Dist. Supt.

Delbourne, Alta., Canada—We are now in a meeting at Delbourne with Rev. W. Barker. The large tent was well filled Sunday night and the altar has been more than filled several times. Old settlers say the town has not seen such a meeting in its history. The Nazarene style of conducting services and our doctrine are a source of wonder and amazement to them. The Devil is fighting mad and showing his teeth, and a real revival is on. We have postponed the Stettler meeting which was to have followed this, and will continue here, anyway another week. Pray for us. We love the HERALD of HOLINESS and the whole Nazarene family.—E. A. Lewis.

Madill, Okla.—We are now in the midst of our summer revival at Madill, and God is putting on the old-time power. God so came on the service one night and the following day that the preacher did not get to preach. I feel like the ark is coming up the road. Rev. Mark Whitney, the evangelist, is doing some great preaching, and God is in the message. Rev. L. A. Dodson, of Ada, has charge of the singing. Our meeting at Cumberland begins September 11th. Pray for me and the work at Madill and Cumberland. God is doing great things for us.—F. C. Savage, Pastor.

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Pentecostal Nazarene Publishing House
2169 Troost Ave., Kansas City, Mo.

Sallisaw, Okla.—We are four miles north of Sallisaw, Okla., in a fine meeting. We had a good start and God is with us. Souls are seeking salvation and the outlook is promising.—J. D. Edgin.

Tipton, Okla.—The meeting at Deyoung Chapel church has just closed. It was greatly blessed through the preaching of Rev. C. J. Penn of Washington, D. C., and the prayers of God's people. We praise the Lord for the souls saved and sanctified, and purpose to keep the fire burning and push on in Jesus' name.—R. M. Newsom.

Street, Md.—On Sunday, August 24th, we closed a very good meeting at Street, Md. The meeting was held under a large wooden tabernacle in a well-to-do farming community. Rain and bad weather hindered us at first, but the last few days God gave us fine weather, good attendance, and a few souls. It was a pleasure to have Rev. C. J. Kinne with us over the first Sunday. He preached once and gave two very fine soul-stirring missionary addresses. A nice amount was subscribed for missions to be paid in ninety days, as well as a cash offering given to Brother Kinne. District Superintendent Rev. J. H. Maybury spent the last three days with us and brought us some fine gospel messages which resulted in salvation at the altar. Thank God for "presiding elders" who preach the whole gospel!—W. D. Shelor.

Mannington, W. Va.—The blessings of the Lord are on the church at Mannington. Each service is owned of God and has a note of praise and victory. We are enjoying great prosperity, both spiritually and financially, with blessed unity prevailing among our membership. A great missionary spirit is on us, and the regular monthly offering yesterday for missions in the Sunday school, with seventy-six present, was \$30.02. This makes a total of \$226.10 raised so far this year for missions, to be reported at the close of the Assembly year. April 30th. We had with us for one service recently District Superintendent Sloan and wife. Their presence among us was greatly appreciated by all.—Rev. and Mrs. O. L. Benedum, Pastors.

Tillamook, Ore.—Having a good meeting here. Souls being saved and sanctified. Two men over fifty saved. Rev. A. F. Ingler, pastor, is doing a good work. Some fine saints here.—B. T. Flanery.

NOTES AND PERSONALS

President A. O. Henricks of Pasadena University announces his present address as 2195 W. 20th Place, Los Angeles, Cal.

Rev. A. O. Duncan of Ada, Okla., writes that he has accepted the business management of the Oklahoma Holiness College and that his future address will be Bethany, Okla.

I. F. Metcalf of Los Angeles, Cal., visited General Headquarters Saturday, September 8th, while passing through the city on his way to Cherokee County, Kansas, to hold a meeting.

Rev. A. F. Balameier, former pastor of Woodlawn Church, Chicago, visited General Headquarters on Tuesday, September 2nd en route from his vacation to the Chicago-Central District Assembly at Olivet. Following the Assembly Brother Balameier and wife will take up evangelistic work, the first meeting being at Drexel, Mo.

Rev. H. G. Cowan, Secretary, Dakota-Montana District, writes as follows: "In my report in the HERALD of HOLINESS for August 20th, I should be made to say, 'In the matter of transfers at our recent Assembly, we were not only liberally treated by others,' etc., instead of 'we were not liberally treated by others,' etc. The others were quite liberal in the matter of transfers to this district."

Central Nazarene College

Hamlin
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E. D. CORNISH
President

NOTICE!

There will be a meeting of the General Board of Education, at the Publishing House, on Wednesday, September 24th, at 2:30 p. m. Every member is earnestly requested to be present.

DELANCE WALLACE, Chairman.
H. ORTON WILEY, Secretary.

NOTICE!

District Assemblies to be held following the General Assembly are as follows at time mentioned in telegram received from the General Superintendents in session at St. Louis, Monday, September 8th:

St. Louis, Mo.

HERALD OF HOLINESS:

Kentucky, Western Oklahoma, Dallas, all October 15th to 19th; Mississippi, Eastern Oklahoma, Hamlin, all October 22d to 26th; Alabama, San Antonio, Little Rock, all October 29th to November 2d; Georgia, Louisiana, Arkansas, all November 5th to 9th; Florida, November 12th to 16th.

GENERAL SUPERINTENDENTS.

Rev. C. B. Widmeyer, president of Oklahoma Holiness College, Bethany, Okla., mailed to the HERALD of HOLINESS on August 20th advertising matter concerning O. H. C., which was to appear in the succeeding four issues. This letter did not reach our office; neither was it received in any other department of the Publishing House or Missionary Headquarters. While it is evident we could not publish what we did not have, yet we wish all our readers to know that Brother Widmeyer was not slack regarding the interests of Oklahoma Holiness College, failure on the part of Uncle Sam to deliver the letter to us being the reason for the non-appearance of the advertising matter in our columns.

ANNOUNCEMENTS

Wanted—Second cook with thorough knowledge of cooking (Nazarene preferred) to work during the session of the Fifth General Assembly, September 22nd to October 8th. Also two men to assist in the kitchen. Address at once, D. J. Gammage, 2169 Troost avenue, Kansas City, Mo.

Notice to Colorado District—Your District Treasurer has changed his address from Eastonville, Col., to Canon City, Col.—R. J. Plumb, Treasurer.

Wanted—To correspond with a good, live pastor for the newly-organized church at Abilene, Kas. Write Miss Minnie Pretzer, 115 E. N. Fourth street, Abilene, Kas.

Notice to Ohio District—The date of the preachers' convention has been changed to December 11th-14th. Change made necessary in order to secure Dr. R. T. Williams' services at convention.—E. W. Welsh, Chairman.

Wanted—I would like to get in touch with anyone having the following secondhand books for sale: "New Testament History" by Smith, "The Gospel of the Comforter" by Steele, "Christian Fidelity" by Foster.—Little M. Kohnenberger, Box 400, Mukilteo, Wash.

Wanted—To exchange Minutes of the District Assemblies held this year from all Districts. Send your minutes to the undersigned with your address and I will in return send ours.—Amos C. Griffin, Secretary, Indiana District, 1046 N. Warman avenue, Indianapolis.

Notice to Kansas District—Let all licensed ministers and deaconesses that are taking the course of study meet the Board of Examiners on Tuesday morning, September 16th, at 10 o'clock at 208 South Washington, Wichita, Kans.—E. J. Lord, Superintendent.

Notice—Ten years ago, while working in Black Hills Mission in South Dakota, my health failed. Have been living on the farm and my health has returned. Would like to correspond with some church that wants a pastor.—John W. Curtis, Albia, Ill., R. R. 3.

Wanted—A middle-aged or elderly woman who would like to have a good Christian home, and who is able to do house work and help to take care of one child. Will give pay to the right party. Must give references. If interested, write to Mrs. Lida L. Brandyberry, 221 Southwest Second street, Richmond, Ind.

Wanted—Song leader and soloist at once; single young man or young man and wife (Pentecostal Nazarene preferred) who use guitars or guitars and mandolin. Must be clear in the experience of entire sanctification and able to pray and work at the altar. Constant employment for such.—B. T. Flanery, Evangelist.

Announcement—The Deaconess Society of the Pentecostal Church of the Nazarene of the southern California District will hold their quarterly all-day convention September 18th, followed by an avante-garde service at night in Alhambra, Cal. at the Pentecostal Church of the Nazarene, 119 North Curtis avenue. An interesting and inspiring program is arranged, and a good attendance desired. The meeting is open to all. Bring your lunch basket and spend the day with us. We will do you good.—Mrs. Edward U. Fletcher, President.



This is Dr. J. W. Benton, M.D., a member of the faculty of Peniel College. Peniel could not be the same to many of us if this man should be removed from our midst. We appreciate him for the many things he has done for us here. You will meet him soon after you get to Peniel; and if you get sick and send for him you will never forget him. Your catalog would have been mailed you long ago, but you have not written for it. Write today.

N. W. SANFORD, President,
Peniel College, Peniel, Texas.

TELEGRAMS

Nashville, Tenn.

Herald of Holiness: Announcement! Miss Altha Arnold, of Peniel, Texas, has been secured as director of the department of music of Trevecca College. Miss Arnold has won for herself an enviable record both as a teacher and as a performer. Trevecca College is very fortunate in obtaining her for such an important and responsible position.
S. S. White, President.

Des Moines, Iowa.

Herald of Holiness: Iowa District just closed greatest Assembly in its history. General Superintendent R. T. Williams presided to entire satisfaction of all. District Superintendent E. A. Clark unanimously re-elected on first ballot. E. A. Clark, M. C. Campbell, and L. Milton Williams, ministerial, and F. G. Watson, L. E. Goode, and Mrs. E. A. Clark, lay delegates to General Assembly. Three thousand one hundred twenty dollars raised for foreign missions; \$7,121 for home missions; and \$5,000 for Des Moines work. Rev. L. Milton Williams preached strong sermon Sunday night and Assembly closed with great victory.
Thomas M. Graves, Reporter.

Oklahoma City, Okla.

Herald of Holiness: Many new families moving to Bethany for school. Great outlook for large enrollment. Professor Paylor comes as director of music; A. O. Duncan employed as financial agent; Anna Logue takes matronship of girls' dormitory. B. E. Neeley unanimously called to pastorate. Annual meeting opens September 11th.
C. B. Widmeyer, President.

Nashville, Tenn.

Herald of Holiness: Trevecca College opens Tuesday, September 16th, at 3 p. m. President White will deliver the matriculation day address, and at 8 p. m. General Superintendent R. T. Williams will deliver an address. These exercises will take place in the new auditorium. You are invited to be present.
S. S. White, President.

Wichita, Kas.

Herald of Holiness: Will all those coming to Kansas District Assembly, September 17th-24th, write me immediately so we can arrange your entertainment? Provisions are being made near church to care for a number who bring sufficient bedding for cot; arranging for and expecting great Assembly. Come praying.
M. F. Lienard.

Ponca City, Okla.

Herald of Holiness: Revival on, Rev. B. H. Edwards delivering strong gospel message. Fire falling. Souls getting into the fountain.
Rev. B. M. Coulson.

REQUESTS FOR PRAYER

- 194. Pray for a sister in California who has been ill for a long time with tuberculosis, that she may be healed.
- 195. A brother in Washington, who is back-slidden, desires that he may get back to God.
- 196. A sister in Texas requests prayer for her whole family that they may be saved and sanctified at any cost to them or herself.
- 197. A sister in Mississippi desires prayer for the salvation of her father, two brothers and a little sister.
- 198. Pray for an orphan girl in Kansas, who is saved and sanctified, that the way may be opened and means provided to send her to our Bible School at Hutchinson.

DEATHS

Huckleberry—Mrs. Alvina Huckleberry was born in Birmingham, Iowa, August 10, 1852, married Mr. C. F. Huckleberry, December 8, 1870, and died August 4, 1919, in Phoenix, Ariz., age sixty-seven years. She was saved when young and lived a consistent, unselfish Christian life. She suffered long, yet pa-

tiently and cheerfully, leaving a testimony that all was right between her and her God. A husband, three sons, and two daughters mourn her death, but not as those having no hope. Funeral services were conducted by her pastor.—James T. Black.

Keenan—Mrs. Isabelle Keenan, age ninety years, seven months, and six days, went to sleep in the Lord June 10, 1919. She had been an invalid for several years. She joined the Pentecostal Nazarene church while lying on a bed of affliction. Every time she called she would tell how she was praying for her church and pastor and ask how the work was going and if any one had been saved or sanctified. Many times we have gone to cheer her, and while trying to help and encourage, would be lifted and encouraged myself to go out and do better service. God is sustaining the daughter, Sister Anna Pollock, who was a constant companion and nurse during these many years of suffering.—A. F. Balsmeyer, Pastor.

Ingersoll—Mrs. Mary Amelia Ingersoll, wife of Rev. Samuel C. Ingersoll, died at her home, 90 North street, Stamford, Conn., Saturday afternoon, July 12th, after an illness of two weeks. She is survived by her husband, two sons, Charles L. and Harry Ingersoll, and two daughters, Mrs. Joseph Armstrong, of Flushing, L. I., and Mrs. Alonzo Reissner of this city. Had Mrs. Ingersoll lived until August 12th, she would have been married just fifty-two years, and would have been seventy-two years of age. The

funeral service, which was private, was held at her late residence, and interment was in Woodland cemetery.

DIRECTORIES

GENERAL SUPERINTENDENTS

- H. F. REYNOLDS—Kansas City, Mo. Office, 2100 Troost Ave.
- R. T. WILLIAMS—Nashville, Tenn. 1315 Gartland Ave.
- J. W. GOODWIN—Pasadena, Cal. 1292 Sierra Bonita Ave.
- Kansas (Wichita, Kas.)—September 17-21

DISTRICT SUPERINTENDENTS

- Alabama—H. H. Hooker—Jasper, Ala.
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- Hamlin—J. Walter Hall—Hamlin, Texas
- Idaho—Oregon—N. B. Herrell—Nampa, Idaho 1021 South Sixth street.
- Indiana—U. E. Harding—Newcastle, Ind. 124 North Twentieth street.
- Iowa—E. A. Clark—University Park, Iowa
- Kansas—E. J. Lord—Hutchinson, Kas. 918 North Poplar street.
- Kentucky—C. R. Pollard—Nashville, Tenn. 904 Gallatin road.
- Little Rock—W. B. Pinson—Texarkana, Texas 1502 West Fifth street.
- Louisiana—S. D. Shoum—Jonesboro, La.
- Manitoba—Saskatchewan—W. B. Tait, Morse, Sask.
- Michigan—C. L. Bradley—Grand Rapids, Mich. 1825 Gardner avenue.
- Mississippi—S. E. Galloway—Houston, Miss.
- Missouri—W. I. Deboard—Clarence, Mo.
- Nebraska—Theodore Ludwig—Lincoln, Neb. 1020 E street.

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Olivet, Illinois.

HERALD of HOLINESS

Official Organ, Pentecostal Church of the Nazarene. Published Every Wednesday at the Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo

B. F. HAYNES, D.D., Editor

REV. C. A. KINDER, Acting Managing Editor

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- Trevecca College.....Nashville, Tenn.
- S. S. White, President.

EVANGELISTS' DATES

(Address given is for mail.)

- R. L. Averill: Fargo, Okla. September 5-21
- A. F. and Leonora T. Balsmeier: Drexel, Mo. September 12-28
- Kansas City, Mo. Sept. 29-Oct. 5
- Passel P. Belew, 1142 Broadway St., Vincennes, Ind.: Petersburg, Ind. September 15-30
- Will and Clara Brantly, Bismarck, Ark.: Barber, Ark. September 11-21
- Lyman Brough, Surrey, N. D.: North Little Rock (Argenta, Ark.) August 31-September 21
- M. M. Hussey, Redlands, Cal.: Dora, Ala. September 4-21
- W. R. Cain: Nampa, Idaho. September 11-21
- Kansas City, Mo. Sept. 25-Oct. 5
- Middletown, Ohio. Oct. 15-Nov. 2
- Lansing, Mich. Nov. 6-21
- Payne, Ohio. Nov. 28-Dec. 21
- James B. Chapman: Bethany, Okla. September 12-21
- C. C. Cluck, Dodd City, Texas: Harriman, Tenn. September 12-21
- Hillsboro, Ky. Sept. 26-Oct. 5
- Goddard, Ky. October 10-19
- Ector, Texas. Oct. 24-Nov. 2
- B. D. Sutton and M. S. Cooper, Houston, Miss.: Mathiston, Miss. Sept. 17-28
- Thorn, Miss. Oct. 1-15
- Camden, N. J. Oct. 19-Nov. 2
- H. J. Elliott, 916 16th avenue S., Nampa, Idaho: Aberdeen, S. D. September
- St. Paul, Minn. October
- Velva, N. D. November
- Mt. Vernon, S. D. December
- C. P. Ellis: Yuma, Colo. Sept. 2-Oct. 2
- De Nora, Colo. Oct. 5-Nov. 2
- Beatrice, Neb. November 5-26
- Theo Eisner and Wife, 1428 Pacific St., Brooklyn: Altoona, N. Y. September 8-21
- West Somerville, Mass. Sept. 28-Oct. 19
- B. T. Flanery: Condon, Ore. Sept. 2-21
- Hemlock, Ore. Sept. 24-Oct. 5
- Roy L. Hollenback, Laxar, Colo.: Woodbine, Kas. August 17-September 16

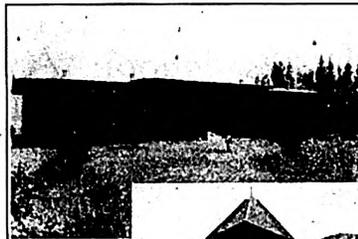
- Lewis and Mathews, E. Arthur Lewis, 341 West Marquette road, Chicago, Ill.: Calgary, Alta. Oct. 26-Nov. 9
- Haldor and Bertha Lillenas: Leon, Kas. Sept. 11-28
- Kansas City, Mo. Sept. 29-Oct. 4
- William O. Nease, Box 14, Meridian, Texas: Hico, Texas. September 18-October 5
- C. E. and May Roberts, 2109 Troost Ave., Kansas City, Mo.: Kearney, Neb. September 4-21
- Kansas City, Mo. Sept. 25-Oct. 5
- First Church, Los Angeles, Cal. Oct. 19-Nov. 2
- First Church, Pasadena, Cal. Nov. 9-30
- William D. Shelor, Bloomsburg, Pa.: Indian Head, Md. September 1-21
- Newman Grove, Nebr. Oct. 5-Nov. 2
- Hastings, Nebr. November 9-23
- W. E. Shepard, Nampa, Idaho: Paulding, Ohio. September 12-21
- N. E. Tyler, Peniel, Texas: Linn Grove, Ind. Sept. 26-Oct. 12
- Red Rock, Texas. October 10-26
- Trappe, Md. October 17-31
- Cambridge, Md. November 2-16

WHAT THE LORD DESIRES

(Continued from page 7)

but to "love to be kind." The kindness God requires of us is not only kindness toward those that are kind to us, but to those that are unkind toward us. The kindness of a saint and that of a horse thief is not different in the way they "love to be kind" to their friends; the difference is the way they "love to be kind" to their enemies. To copy God in patient, long-suffering, lavish kindness to unthankful and undeserving men is the method by which God desires us to enter into the divine blessedness, and make good our foothold in the hearts of humanity with whom we come in contact. Jesus will show us the way of this

new ethic, and will bring them (humanity with whom we have to do) into full participation with Himself just as quickly as we will begin to manifest kindness (or mercy) in the presence of people with whom we come in contact. This can only be accomplished by us having "set our affections on things above." Lastly, He desires humility; or "to humble thy self, to walk with thy God" (margin). Andrew Murray, in one of his books, tells us, "Humility is the beauty of holiness." Love of kindness and humility are the two chiefest virtues in the Christian's life. It was these two virtues that made the Christ so different from all other men. It will require both of these virtues for us to walk humbly with our God, too. "Walking humbly with our God indicates a habitual sense of His presence, a nearness to God, a communion with God; not merely a consequence on the fact God is about our path and about our bed, and spieth out all our ways" (H. Melville, *Penny Pulpit* No. 2, p. 125), but consequent upon the practical belief of this fact on its being realized as a great truth—a truth gifted with an influence over the whole range of our conduct. Walking with God is the description of a man who, while yet in the flesh, might be said to have both his head and his heart in heaven. He lives in the very atmosphere of the invisible world, holding communion with its mysterious and glorious inhabitants, and finding his great delight in anticipating its enjoyments."



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