

# HERALD of HOLINESS

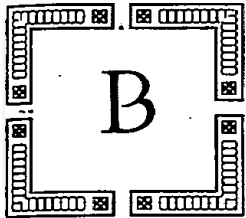
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

Vol. 6. No. 10. Whole No. 270.

Kansas City, Mo., June 13, 1917

## EDITORIAL

### The True Leader



can be said.

**B**YOND question the chief need of this world today is true leadership. The true leader is the needed man today and he is the rare man, but he is the expected and the prayed-for, and the certain-to-come man. Concerning the true leader several things

He is the unexpected man generally. We have said he was expected and this is true, but in another sense he is the unexpected. In all times of great need a leader is longed for and expected, but when the fulness of time comes and the leader appears he is never the exact one expected. It is thus he is the expected and the unexpected man. An age or an evil can utter its plaintive call for a leader but it can not name him. One greater than all ages and thank God, greater than all evils, presides over human affairs, and in all crises, when hearts beat fast for fear and hope grows timid and clouds come between us and the sun, and the great heart of the people longs for deliverance and prays for a deliverer, this Greater One strangely sends to aching hearts and weary, expectant eyes the unexpected leader. He is thus a surprise to those whom he is to serve and lead. Often from his very lowliness and obscurity and unlikeness to the preconceived notions of him entertained, one of the first and most difficult things is for his lowly and humble credentials to be accredited by those to be benefited by his labors.

Another thing about the true leader is that he is a surprise to himself. His is a God-made but not a man-sought mission. Seeking leadership is the highest evidence of unfitness for it. The true leader never feels competent for the work, shrinks from it and goes at it by the inch only as driven by manifest tokens of providence, feeling and hoping meanwhile, that each step is only preparatory and that another will certainly soon come whose way himself is in some sort only preparing before him. Thus on and on he goes until finally he is driven into the consciousness of his own leadership which had been long recognized by others; but even this only intensifies his oppressive sense of responsibility, deepens his humility and in no sense removes his feeling of unfitness. His cry continues to be, "Who is sufficient for these things?" The circumstances which bring him finally into his place of great responsibility were beyond and above his control.

Another thing about the true leader is his self-forgetfulness. Give him every other quality of head and heart and character, and yet if he lack in the spirit of genuine self-abnegation he is conspicuously and fatally unfit for leadership. The true leader must have passed through the tortures and agony of self-crucifixion. It takes a thoroughly, definitely and eternally dead man to be a true leader. One lingering spark of self left in him will be an element of weakness in the most vital region and in leadership you can not afford to risk anything. Without this complete self-abnegation there can not be that courage so essential everywhere and every day in the arduous duties of the true leader. This courage is essential to enable him to meet and bear the wounds inflicted by the treachery of "those of his own household," as well as the attacks of the enemy from without. It is this which gives him a royal supremacy over the emoluments or honors of the place he is called to fill or of other places greater in emoluments or honors than his own by which it is sought to divert him from his work.

Another and crowning element in the true leader is a serene and invincible faith in God. So radical and all penetrating is his faith in God that he stands absolutely joyful in hope when every star is

gone out and the sun is veiled, and the moon frowns on a world in darkness. The true leader can stand alone with God, and "laugh at impossibilities, and cry it shall be done." He lives in a secret place with the Most High and abides under the shadow of the Almighty. This sublime faith works in the true leader the grace of patience by which he is enabled to be content for his life and labor to be given up wholly to seed sowing while to others, perhaps unborn, will fall the joyful task of reaping from his labor. For with most of the world's leaders it is true that their labors, seemingly unrecompensed, were fertilized with their death and sometimes a scoffing world accounted them and their labors a failure. But the mighty principles for which they lived and labored and suffered and at last died without having seen them established, survived the death of their leader and the scoffs of a doubting world and asserted their own immortality and sprung forth under the guidance of another or others raised up for the very purpose, and conquered gloriously at last. The true leader must have that matchless heroism of faith which enabled John to say: "He must increase but I must decrease."

The true leader is cosmopolitan in the broadest, highest sense of that term. He is broader than any race, any color, any church, any section or any nation. That which will make most for righteousness he indorses and advocates albeit its advocacy contravenes the wishes and prejudices of his party, his church or his race. If his principle is right and his party or his church or his race is wrong he will cling to his principle and labor for it with no prospect of personal success, hoping to ground the principle in human consciences while he lives and leave to other lives and other ages to correct parties, churches or races which may be wrong and prepare them for the new and broader truths which he was unable to get them to see.

The true leader lives in the future. While in the present he is not of it. Its pleasures, profits, and rewards are naught to him. His is a broader and nobler spirit than the sordid ever sullied or the sensuous ever surfeited. With him time is a unit and "in today already walks tomorrow." To his own age or circle or section he looks for nothing, content to live with their frowns or favor, to die loved or loathed by them, so he can look back from heaven's battlements and see on their posterity and its institutions the beneficent and saving influence of the principles he lived and labored and suffered to defend and perpetuate.

### Begin at the Bottom

**P**ROTESTANTISM ought not to reverse the method of God and apostolic example in its missionary work among the heathen.

That method and example was to begin at the bottom and work outward and upward. It is no cause for discouragement, therefore, if we have no converts or adherents or very few among the higher in rank. A greater than we hath said: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the things which are mighty." And the philosophy of this remarkable method is plainly announced by the same author, "That no flesh shall glory in his presence." There is a very large error just here most easily made, and one which is very frequently made at home and abroad in our Christian work, and always with calamitous results. That error is, to estimate religious progress by any one or all of three standards: numbers, social standing, or pecuniary ability of the converts. We have a message to declare simply, and God is to apply the truth and convince and convert men. A church is in a poor business setting traps to catch the wealthy, and manipulating social and personal influences and agencies to allure to the fold of the Church the elite of the town.

As silly and absurd is the preacher who concludes that he is to convert one or more individuals in the community who boast of their "honest doubts" by force of argument and scientific disquisitions. Such men laugh at the folly of the preacher, and know perfectly well that their trouble is heart trouble and that the head matter is only a dodge. But sometimes the preacher succeeds in putting doubts into their minds by his weak attempts to resolve the doubts he thought they had.

We are not to educate the heathen to Christ. Education may be made a useful ally in getting access to the people, but after all it is by the preached word by men to men that they are to be saved. We are not to strive after the royal, the learned, and the great. These are the last people we may expect to reach. We are to carry the gospel to the poor and the oppressed and the imprisoned and the sick, and do faithful and mighty work among these. They are receptive — they are hungry for something better and higher, and God has prepared them for the message. We do wrong to waste time and money in vain strivings after reaching the literary and wealthy classes, and then in wailing at our failure. Begin at the bottom and work patiently and persistently on. **PATIENTLY**, we insist. Let the faithful laborer wait for God to manage results while he works heroically and ceaselessly for souls. Let the church at home be patient if no visible results appear for many, many years. Your only concern should be that your representatives are amply sustained and that they declare a full gospel in God's own method and after apostolic example and with apostolic zeal and patience.

### Gain or Souls?

**T**HE visit of Jesus to the country of the Gadarenes resulted in the healing of "a man with an unclean spirit" and the destruction of a herd of swine. The Gadarenes saw both. But the loss of property was uppermost in their minds. They cared nothing for the restoration of the demoniac. They saw not the blessing. They were of the earth, earthy. Having eyes they saw only financial loss; and having ears they heard not the words of life that Jesus had spoken to a lost soul. Jesus had healed "him that was possessed with a devil," but he had also destroyed some two thousand hogs. What were the Gadarenes to do? Their decision was quickly made. "And they began to pray him to depart out of their coasts." They preferred to be left alone with the hogs that were left than have Jesus come among them.

The worldly minded do not recognize heavenly things. Men eaten up with the greed of gain do not value human souls. A human being comes to be regarded only as a mere machine to pour the gold into their coffers. The Sabbath is desecrated for gain; rum is manufactured and sold for gain; and brothels are maintained for gain. The value of a soul is no more recognized today than it was by the Gadarenes.

Many states have no more regard for the souls of men, though they be criminals, than to lease them out to the highest bidder! The state sells men the privilege of making criminals, and then uses the convicts as a means of raising revenue. The state will have trouble with the convicts until she gets back to the right basis, viz.: the reformation of the criminal, and not the making of gain out of him. The individual will miss many blessings, he will fail to sit in heavenly places with Christ Jesus, when his mind becomes so sordid that he goes after gain at the expense of a soul. The question has come, and will come to many — gain or souls? What will your decision be?

### The Professional Baseball League

**W**E are asked what are our objections to baseball league games. We reply, in the first place, that it carries with it a very distasteful, not to say disgusting, appearance to us — to see any simple amusement for young people organized and promoted in such a pretentious, conspicuous way as is the baseball league business. We think it in very bad taste and emphasizes unduly the merely pleasurable, and tends to divert the thought and aspirations of young life from the more serious and the more noble aims and purposes of living.

Another objection we have is the extravagance of the business. Any pleasure or amusement has gone beyond its legitimate domain when it is projected into a huge business enterprise involving the

waste of multiplied thousands of dollars, expensive and dissipating trips from city to city, involving long absences from business or school duties on the part of the young, and the many demoralizing influences attending such.

Another objection we have is that such a method of organizing and handling a simple amusement on the scale which now prevails is thoroughly worldly and demoralizing from every point of view and is of the earth earthy, and is proving a source of demoralization and ruin to many young men. We object to it on the further ground of the frequent accompaniment of profuse gambling, profanity, whiskey, and tobacco using with the game. Practically as conducted these league games are becoming schools of vice and dissipation and extravagance instead of a simple recreation to afford an outlet for the surplus energy and buoyancy of youth. Baseball as mere amateur games can be innocently indulged in, but not these professional league games.

For the reasons indicated we think Christian people out of place in encouraging such league games by their presence or patronage. More especially do we think that preachers are pre-eminently out of their place in attending or encouraging such games.

We wish to add that another very cogent reason for opposition to such games and for the impropriety of preachers or Christians attending the same is that so often the conductors of these games exhibit a wicked disregard for the Sabbath by having these games on the Sabbath day. This habit alone should condemn the whole business not only with all Christian people and ministers, but with everybody who patriotically loves their country and desires to see her institutions maintained and perpetuated.

### Politicians Our Peril

**A**MERICA is the arena for the decisive and final test of Rome's diplomacy and skill. Driven from every nation under heaven where their arts and intrigues have been discovered and exposed, the wily Jesuits have found in free America a loved asylum, where the perfidy of politicians have laid bare the tender breast of our virgin Republic to their worse than serpent's venom. They are allowed to receive the largest part of the Federal appropriation for Indian education. Obedient to their behest the Bible is kicked out of the public schools. There is scarcely a daily paper in the nation which has not on it a wily Jesuit who colors to Rome's wishes all Protestant news, and magnifies and colors every item of a Romish character. What a tremendous engine of power is thus placed in her hand, when the entire press news of the nation, before it is scattered broadcast to one hundred millions of people, must pass under revision by a Romish Jesuit who lives and moves and has his being, and who feels and thinks and speaks and acts, only as authorized and approved by his master — a foreign and alien prince.

It is openly declared, and not denied, that Romish influence dominates the United States Senate, and that no bill disapproved by Rome can be passed by that august assembly. Her power in our metropolitan cities is absolutely supreme. School boards of our cities and towns are largely made up of Roman Catholics. Salaried positions in the various departments of municipalities are mostly held by Romanists. Mayors, policemen, firemen, teachers in public schools, city councilmen and such positions are wonderfully Romish in the personnel of their incumbents, for a Protestant country. In Chicago, as well as all large cities, they have virtual possession of all the municipal offices.

Our supreme danger lies in the perfidy of politicians, and this danger grows out of a still worse danger and evil, blind idolatry to party which makes men deaf to every other call and blind to every other duty. But for this insane devotion to party, time-serving politicians would be for ever retired to privacy, and patriots only advanced to office. Under the present regime politicians, and not patriots, have the easiest road to political preferment. What a commentary, this, on the force of the Christian sentiment of this Republic!

**MONEY** is the god of this age. It is debauching the ambition of youth, searing us with a hot iron the conscience of manhood, and disgracing the hoary hairs of old age. In no period of the world's history have its ravages been more widespread and tragic than the present.

# What Is Sanctification?

By Wade L. Nelson

**W**HAT is sanctification? Is sanctification a second experience? What does the baptism with the Holy Ghost accomplish? Is the Holy Ghost baptism a second experience? We will take each of these questions in their order and view them from a Bible standpoint.

1. *What Is Sanctification?* "It is the act of God's grace whereby men's hearts are made pure and holy, and alienated from sin and exalted to a supreme love for God," Webster. "Christ . . . loved the church, and gave himself for it" (the Church). For what purpose? "That he might sanctify and cleanse it with the washing of water by the word." Why is this necessary? . . . "that it should be holy and without blemish" (Eph. 5:27). Paul said, "and pray God your whole spirit and soul and body be preserved [kept] blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). "Blameless: without blemish," Webster. They are to be sanctified to make them holy and without blemish (Eph. 5:27). And Paul prays that they may be kept (without blemish) blameless till Jesus comes. Glory to God. "For this is the will of God, even your sanctification, that ye should abstain from fornication. For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:3, 7). Hence we see sanctification effective as a cleansing.

2. *Is Sanctification a Second Experience?* Jesus prayed, "Sanctify them through thy truth, thy word is truth" (Jno. 17:17). Sanctify who? His disciples. What condition were they in? Their names were written in heaven (Luke 10:20). They had received the Word of God (Jno. 17:8), and had kept it (v. 6). "They are not of the world, even as I am not of the world" (vs. 14, 16). "Sanctify them" (v. 17). Paul wrote to the church of the Thessalonians "which is in God the Father and in the Lord Jesus Christ" (1 Thess. 1:1), and said to this church, "this is the will of God, even your sanctification" (1 Thess. 4:3). "Pray without ceasing. Abstain from all appearance of evil. And the very God of peace sanctify you wholly" (1 Thess. 5:17, 22, 23). Jesus said to Paul, "Delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts. 26:17, 18). Notice, first, they are to "receive forgiveness of sins" and, second, their "inheritance among them which are sanctified." When a sinner hears the gospel, which must be preached in a way that will show him his need, it awakens him to his condition before God. The fact that he is lost, condemned already, is shown him. He says "I am lost." He has arrived at the knowledge of the fact, or rather the knowledge is brought to him. He may ask, "What must I do to be saved?" He then seeks and finds pardon in Christ, through faith, which makes him a righteous man. Next, by consecrating his all to God, he is sanctified by faith, and when Jesus comes, if he has been faithful, he will be redeemed out of the presence of sin. Glory to God. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). "And the scripture was fulfilled which saith Abraham believed God, and it was imputed unto him for righteousness" (Jas. 2:23). Faith is counted for righteousness" (Rom. 4:3). "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). So you see that righteousness by faith is the first experience; and sanctification, also by faith, is the second experience; and redemption (deliverance—Webster) we will be delivered out of this sin-cursed world. Hallelujah!

3. *What Does the Baptism with the Holy*

*Ghost Accomplish?* "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16). The above passage shows that the Holy Ghost sanctifies. "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us; and put no differences between us and them, purifying their hearts by faith" (Acts 15:8, 9). "Bare them witness"—now, the active participle connected with the declarative mood expresses the manner in which the act was performed. As, "She cleansed the room, washing it—she cleansed the floor, sweeping it," etc. God bare them witness, giving them the Holy Ghost, purifying their hearts by faith. He made plain, evident, disclosed, uncovered, revealed to them a witness. How? By giving them the Holy Ghost, which shows He (the Holy Ghost) was the witness in question. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Heb. 10:14, 15). And it shall come to

## Would Be faithful!

I would be faithful;  
True to the trust I bear from heaven.  
Keeping the account with jealous care,  
Nor waste, nor loss, recorded there,  
But well improved what God has given.

I would not be a useless drone  
Amid the want and woe around me,  
An idler slumbering profoundly,  
With all life's labor to be done.

I would be faithful;  
Though careless servants at my side  
Mis-spend or lose their precious trust,  
Or hide their talent in the dust,  
My own must be well "occupied."

And, though the world misjudge my course,  
Condemning what I fondly deemed,  
Of all my works, the best, had seemed  
As though my good had evil source.

And, though my wearied spirit feel  
Sad and discouraged on the way,  
And the long night ne'er break in day,  
In gloom I would toil bravely still.

I would be faithful;  
For silent on the wing of time  
An hour steadily draws near;  
And, with a mingled hope and fear,  
I wait that hour most sublime.

Then—then, to hear the blessed word  
From His own lips, "Thou hast well done,  
My faithful servant and my son,  
Rise, dwell for ever with thy Lord."  
—ZAMEL.

pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written in Jerusalem. Zion—the Church of God. Jerusalem—Habitation of peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). He that remaineth in the habitation of peace, Jerusalem (experience), shall be called holy. When? "When the Lord shall have washed away the filth of the daughters of Zion and shall have purged (sanctified) the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. 4:4). By the Holy Ghost and fire: Isaiah said, "Then flew one of the seraphims unto me having a live coal in his hand, which he had taken with the tongs from off the altar; And he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged" (Isa. 6:6, 7). I have proved by "thus saith the Lord" that to be sanctified is to be cleansed, purged, made holy. Also that sanctification is a second experience.

4. Now we will examine the Word to see whether or not the "baptism with the Holy Ghost" is a second experience or a third. "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter. . . . whom the world can not receive" (John 14:15-17). The coming of the Comforter, which is the Holy Ghost (v. 26), is a second experience. Philip went to Samaria and had a great revival. And when the apostles which were at Jerusalem heard that Samaria had received the Word of God (see Jno. 17:8) they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. (They had received the Word, believed, and were baptized—first experience.) Then laid they their hands on them and they received the Holy Ghost (second experience). See Acts 8:5-17. "Whosoever believeth that Jesus is the Christ is born of God" (1 Jno. 5:1). Paul asked if they had received the Holy Ghost since they believed (since they were born of God) Acts 19:2. Again, Paul said to the Ephesians, "In whom also after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13, 14). The Holy Ghost is the ardent, fragrant, burning, passionate, active, fervid, fiery part of our inheritance until the purchased possession is redeemed unto the praise of His glory. Hallelujah to God! Paul admonishes the same people on this wise, "Grieve not the Holy Spirit of promise whereby ye are sealed unto the day of redemption" (Eph. 4:30). You see that the above passages show that no definite experience is taught between the Holy Ghost baptism and the redemption of the purchased possession; that it is a second blessing and not a third. Also that entire sanctification is the condition of the soul that is "baptized with the Holy Ghost and with fire." Thus, in the Word of God the fact is proved that the baptism with the Holy Ghost is a second definite blessing, subsequent to regeneration. Entire sanctification (being cleansed, purified), is the result of the baptism with the Holy Ghost and fire. "Have ye received the Holy Ghost since ye believed?" Since ye were born of God. "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me" (Acts 1:8). It is evident from the above declaration that we can have power to witness. And Jesus said, "Ye shall receive power—the Holy Ghost coming upon you" (Margin). Christ is to be sanctified (set apart) in our hearts (1 Pet. 3:15). He is to dwell in our hearts by faith (See Eph. 3:17). Jesus said, "All power is given unto me in

heaven and in earth" (Matt. 28:18). Therefore, when He comes into our hearts to dwell there by faith He brings all power in heaven and in earth. Also when we sanctify Him in our hearts, and He is dwelling there by faith we have there the Father, Son, and the Holy Ghost, for in Him (Christ) dwelleth all the fulness of the Godhead bodily (See Col. 2:8, 9). The Godhead is the Three, and they dwell in Christ in their fulness. So when Christ comes into our hearts, He travels the road which is

called faith, and we are to walk in Him by faith. "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). "And ye are complete in him, which is the head of all principality and power" (Col. 2:10). He also dwells in our hearts by faith. "The just shall live by faith but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:38). And he will "present you holy and unblameable and unreprouvable in his sight: If ye continue in the faith" (Col. 1:22, 23).

be out all night to a dance or "kissing party," smoke cigarettes, chew tobacco, drink whisky and beer, play cards and pool, and practice as well as sing, "We won't go home until morning," and very little, if anything, be said about ruining his health. These things seemed to be taken as a matter of fact, but now! Well, "parading the street, attending open air meetings night after night, singing, shouting, and making a fool of himself in general is quite another thing. Besides, the radical way he talks of worldly pleasures, and worldly fashions, and worldly-mindedness, etc., as being incompatible with the teaching of Scripture is decidedly condemnatory and makes one feel uncomfortable." But such caviling did not swerve John from his purpose of doing the will of his God. No, sir! He had covenanted with his Lord to go all the way, and he intended by the grace of God to go through. And he did. When the crucial test was applied he was not found wanting.

## An Uncompromising Preacher

BY F. J. BUZZELL

*Ye offspring of vipers, who learned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance (Matt. 3:7-8 R. V.).*

THESE are the words of a man of God who was not afraid of losing social caste as a consequence of preaching the truth. A man of the simplest manners and appearance; his food and dress upon a level with the poorest inhabitant of the desert; of sterling integrity, fearless, yet unassuming in the performance of his duties as a prophet of God. He makes no attempt to elevate his own character; but he is the pioneer, the forerunner of One whom it is his delight to honor. He is a "voice," and a voice only; but he proclaims with all the power of his voice. One who was to come after him, but who existed and ranked before him. Thus we introduce John the Baptist, the subject of this sketch and the hero of the wilderness of Judea.

A distinctive feature of John's make-up was an utter lack of "jellyfish backbone" (vacillation). He had the courage not only to voice his convictions, but to live up to them. He was not in sympathy with that class of Christians who say, if not verbally, by example, "Don't do as I do, but do as I tell you." Such obvious inconsistency was incompatible with his permanent usefulness as a promulgator of a practical religion, the pre-eminent design of which is to effect a radical change upon the heart. Blessed be God for ever, for a salvation that enables, yea, impels men to practice what they preach.

John was more anxious to please the God in whom he believed and trusted than he was to win the commendation of men. He didn't care anything about making a reputation for the size of his intellect, or his eloquence. He was not in the habit of examining his cellar before writing his sermons. And his theology and pantry were in no wise dependent upon each other. The Devil relinquished in despair the endeavor to persuade him to compromise. He didn't spend the week elaborately preparing a sermon on "everlasting punishment" for the ensuing Sabbath, and then at the last moment change his text when he saw an influential church member sitting on a front seat. No, sir!

Another notable quality of this extraordinary preacher was contentment. He was satisfied to work in the sphere in which God had called him. He didn't waste precious time bemoaning his fate and comparing his "hard lot" with that of the popular and large salaried priests over in Jerusalem. After a hard day, a day in which everything seemed to go wrong, severely tried and tempted by the world, the flesh, and the Devil, he did not go home and sit down to his meager fare of "locusts and wild honey," throw his hat into a corner, cast a deprecatory glance at his seedy looking garments, and think that perhaps after all God had made a mistake in calling him to preach. But on the contrary, he could say, as did the dear old saint who sat down to regale himself with a crust of bread and cup of cold water, "All this and Jesus too."

Of course it goes without saying that John was sanctified wholly. His life evinced that fact. To him "a man of words without deeds was like a garden full of weeds." He didn't harangue on "love" and "self-sacrifice" all day Sunday, and then during the following week,

when he had occasion to pass by the widow Brown's house, thrust his hands into his pockets, take a Shylock grip on his pocketbook, look in the opposite direction, and pass by on the other side, with the wallings of the widow's six little ones crying for bread ringing in his ears. Neither did he employ his time during the year swelling his exchequer by accumulating real estate and "salting" money, and at the same time express his undying love and gratitude to God for the bestowal of manifold blessings by proclaiming to the world his readiness to "die for the Lord and brave the storms though thunders roll," and so on, and then when the little ordinary shower of raising money to support foreign missions and his assessment was fixed at a ridiculously low figure, refuse to give, on the plea that he could not afford it. He didn't sing

Dead to the world and all its toys,  
Its idle pomps and fading joys,  
Jesus my glory be,

and identify himself with secret societies and worldly organizations to the extent that, after his obligations were cancelled, he had nothing to give to the cause of Christ, save a "brownie" or two. I do not marvel that Christians, guffy of such glaring inconsistencies, become piously discreet regarding their mode of giving. They are generally careful to observe the injunction, "Let not thy left hand know what thy right hand giveth."

I presume John's friends (ostensibly) were over much solicitous concerning his future welfare. After conversion, good advice (?) comes from all quarters. But when a man receives the baptism with the Holy Ghost and fire, how marvelously concerned some people become about his health. Prior to conversion, he could

### The Wonderful Book

THE Bible is the universal Book of the wide world. In hundreds of languages and dialects, heathen countries are today reading its pages, and a great army of missionaries is expounding the truths.

When Dr. Paton was printing his first New Testament in the Aniwan language, Chief Namakei, an old man, eagerly watched the missionary, and one day he said, "Does it speak?" "Yes," said Paton. "It can talk now in your own language." "Oh, let it speak to me—let me hear it speak." Paton then read a few lines, when the old man cried, "It does speak! Oh, give it to me!" Grasping the book, he turned it round and round. Then, pressing it to his heart, he shouted, "Oh, make it speak to me again!" Is not this the greatest work of the missionary, making the Bible speak to men?

The cry everywhere today is, "Come over and help us!" All gates are open to the Christian soldier sent of God, carrying with him the Word of Power and preaching Christ to every creature.—*Christian Herald.*

He shunned not to declare the whole counsel of God. For rebuking Herod for living in adultery with his brother Philip's wife he was thrown into prison, where he met his death by decapitation, thus sealing his testimony with his own blood. The crying need of Christianity today is for more men like John the Baptist. Men who will have the resolution and moral courage to fearlessly stand up for truth and virtue without fear of consequences.

Reader, how is it with you? Are you a weak, vacillating, namby-pamby sort of a Christian, a mere plaything for the Devil, or are you straight, out and out, clear-cut for God and His righteousness? If the latter case be your experience, then you can reasonably felicitate yourself with your prospects of heaven.

SOUTH MANCHESTER, CONN.

## Three Common Dangers

E. E. SHELHAMER

THERE are at least three dangers that ruin most preachers, and in fact all other men who are worth ruining. I say worth ruining because a vast army are so tame and worthless that it is immaterial which side they are on, as they are not forceful enough to be felt anywhere. What are these three most common dangers? Love of leadership, love of money, and familiarity with women.

1. *Love of Leadership.* At first the man may be unpretentious and his success be due to the working out of lawrought convictions. It is not long before others of less perseverance and of weak personality begin to rally around him, recognizing his worth. Now perhaps for the first time does he begin to realize the same. The spirit of leadership may not have tainted him, but rather a sense of weighty responsibility. But, sad to say, few men can bear success and promotion without a corresponding amount of self-exaltation. About the time God begins to mightily use a man, he seems to feel called to centralize things about himself, and next we hear he has started a school, an orphanage, or movement, with himself as chief dictator, commentator, and (lastly but not least) speculator. If he has not enough shrewdness and prestige to buy a farm or city property and let the people pay for it, the spirit of leadership in him will next resort to some little affair—a mission, Sabbath school, or prayermeeting, though it takes miles of walking, no difference, just so he or she can be at the head of something. This carnal thing is and has been the cause of most jealousies, factions, and splits. If it does not result in backsliding, the next thing is to get a man so loaded down with human machinery that his energies are employed in nursing and running that, rather than in effective soul-saving work. And just to the extent that this is accomplished is Satan pleased.

2. *Love of Money.* This is such a sly, insidious foe that it steals upon men before they are aware of it. History shows that but few men can handle money without a growing tend-

ency to speculate and accumulate, notwithstanding they are commanded "not to lay up treasures upon earth." We fear the judgment will reveal many a scandal and misappropriation of funds on the part of preachers. Money subscribed and given to them for certain purposes never was appropriated as the donor intended. Or, if it finally reached the designated place, it was first used for something else or put on interest and said interest placed to personal account. What a sight! A man professing holiness going to heaven with money in his possession rightfully belonging to another, and yet we have reason to believe there are managers of public institutions who are doing this very thing. Is this the reason why some leaders prefer to keep things wholly in their own hands and not be amenable to any one for money received or expended unless it be one of their own subordinates?

3. *Familiarity with Women.* Notwithstanding the fact that woman was originally and is still called a helpmeet, yet in the majority of instances recorded in the Bible wherein mighty men have fallen, some woman figured prominently in it. Wesley admonished his preachers to "converse sparingly and conduct themselves prudently with women." How many a valuable man has made shipwreck because he trifled with woman's affections? Doubtless he was to blame as much or more than the woman; but the result was the same. Why will men deliberately ruin themselves? No amount of carnal or sensual pleasure can be of such priceless value as the indorsement of God and an un tarnished record before men and devils. It is worth a good deal, when hurling the truth of God right and left, to be able to call heaven and earth to witness that you never acted imprudently toward any one of the opposite sex. This lends force to preaching and keeps truth from kicking backward.

Occasionally the world is shocked and horrified over the fact that some prominent minister or holiness professor falls into one of these pitfalls. Was it possible that one apparently so conscientious could disappoint the people thus? It was hard to believe, but facts confirmed the suspicion. What could have been the cause? He may have enjoyed blessed seasons of saving grace, but it is doubtful if he ever died out to the bottom. The Devil saw this, and so let him prosper and climb to a high eminence, knowing that the higher the fall the more fearful the consequences. Men may profess all sorts of grace, but unless they die out to the tap root of carnality, sooner or later the treacherous thing is likely to revive and betray them. Such souls can withstand adversity, but not prosperity; censure but not praise; hardships, but not the fondling and admiration of women. Years ago an actor made big money traveling across the country showing a huge boa constrictor. He had captured it when it was young and brought it to this country, and now it had grown to be as thick as his limb and some twenty feet long. His first act was to appear upon the stage and by giving a certain signal the monster reptile, with gleaming eyes and forked tongue, came crawling slowly toward him from the other part of the stage. Approaching his feet, the snake wound himself around and around his master's body, until nothing could be seen but a glossy, shining pillar. Then, obedient to another sign, the boa unwound himself and crawled away to his hiding place on the stage. Of course the people cheered excitedly. The actor did this and other tricks for years, when he appeared on the stage for the last play. As usual he bowed, gave the signal, and the serpent obeyed. With head swaying back and forth above his master's body, suddenly the human pillar was seen to fall. The breathless audience cheered, as they imagined the actor falling upon a soft cushion. But the scene changed. He did not arise, and when the hand-clapping ceased, women fainted and men turned pale as they beheld the coils tightening and heard the bones of the dying man breaking. The treacherous serpent had at last given way to his native character.

In like manner men play with sin and sinful desires until they go down, never to rise again. Friend, you are carrying around something more dangerous than a rattlesnake or a boa constrictor if you are harboring the smoldering fires of the carnal mind. Oh, the need of having a heart experience! One that, like Joseph's, will give power to resist temptation even when a favorable opportunity presents itself and there is no liability of detection. Brother reader, are you free in all these matters? Are you leadership proof, money proof, and woman proof? Never rest until you have the assurance that you are cured at the core of everything that ever caused angels to sin or man to fall. Amen.

SANTA MONICA, CAL.

## Miracles for Breakfast

BY JOHN MATTHEWS, D.D.

IF any one of us should go through his Bible and read only the miracles, he would never be the same. His whole life would take on a new faith in God. As we open the holy record our eyes fall on that simple, sufficient, sublime declaration, "In the beginning God created the heavens and the earth." He spoke, and it was done. He commanded, and it stood fast. At one master stroke we are lifted into the realm where the mighty creatorial powers of the Godhead are loosened, and worlds appear. The cosmos passes into divine order and all the suns and stars take their appointed place or begin their mighty marches through the depths of stellar space. In our faith we almost join the procession as it passes the throne of God for inspection, while Jesus gives each star its own peculiar name.

Recently in our home prayers and Bible readings we have been having miracles for contemplation, study, and prayer. One is surprised how much of the Holy Scriptures is given to the narration of miracles—the wonder signs of God's supernatural power and presence. A miracle is a bell rung that we may hasten to the presence of God and behold the wonders of His might. Remove the miraculous element from the Bible and the Book is spineless, lifeless, a dead thing. When we open the New Testament, we are confronted with the greater miracle—the birth of the Son of God into time and space, visible to mortal eyes and human touch.

The miracles of the Old Testament are the training school to prepare us to believe the miracles concerning the Son of God, even Jesus. The God who conceived the worlds out of nothing can conceive in Mary the Savior of mankind. When we form the habit of believing any miracles, we can soon easily believe all miracles. If one ever meets God at all, they never, after that blessed hour, question the miracles of His grace in the world of matter or the realm of spirit.

If you will open your New Testament and begin to read at the eighteenth verse of the first chapter of Matthew, and read the next thirty verses, you will find seven or eight miracles or supernatural events. God starts with a miracle. God is a miracle. A man gets nowhere at all with God who can not believe in miracles. A God without miracles would be a king without a throne, crown, scepter, dominion, or coronation. Miracles follow the footsteps of God, as light attends the sun, or rain the clouds, or slaves a royal master. We can not think of God without thinking miracles. The apprehension of God is a miracle of the mind. Given the thought of "God" to begin with, no sane mind refuses miracles. It is a thousand times easier to believe than to doubt.

It would not be a bad practice if we could read at least one miracle each day of the whole year. If you would do so, you would have a real, abiding faith in the presence and power of God that would astonish your own mind. Faith must be fed just the same as our bodies. If your faith is weak, feed it a miracle each

day and it will gather strength like a young lion. A miracle for breakfast starts the day in the realm of the supernatural. The world in which we move is always trying to lie us out of believing in the unseen. A miracle is God's gateway into this unseen world. We become distinctly conscious of the region of impossibilities. We walk on the "high places" like Habbakkuk of old. We climb out of the fog into the sunlight at the first hour of the day. We get where God is manifested.

A miracle for breakfast puts us in an expectant mind. We some way believe that it is just about as easy for Him to manifest Himself to us as it was to visit Abraham in his tent door; or to make a call on Gideon while he was threshing the grain; or speak to Elisha at the plow; or to visit Joshua as the leader of the hosts of Israel in the land of Canaan. We are on the lookout for the manifested presence of God. We expect something out of the ordinary to break in on us any time. Knowing that there is a possibility that God may manifest Himself to us, we walk listening to hear His voice or looking for His hand. He may appear at any moment, as Jesus used to come suddenly to His disciples. It is this expectant attitude that makes it possible for God to appear. Otherwise, He may appear, pass on, and our eyes be holden, as it was with the two disciples walking to Emmaus. Many a time God has walked at your side for eight miles, and you never knew it; and He passed on, because you were not believing He could come. Reading the miracles in others' lives will make them possible in yours. Try it not. There are people who walk in this world only. They never seem to live in two worlds at the same time. They profess holiness, but they are profane, living on, for and in the visible. They are the Esaus of the holiness tribe.

A miracle for breakfast keeps us in the presence of God. It is wonderful to walk with God without fear and without strain. The miracle makes God seem so real and so near. When Jesus performed the miracle of the great haul of fish, the deity, the holiness, and the majestic power of Christ made Peter conscious as never before of God's own presence. His sin stood out under the glare of that miracle, and he cried, "Depart from me, O Lord, I am a man of sin." Miracles bring God close to us. If full of sin, we cry out. If cleansed, we rejoice with joy unspeakable and full of glory. Reading the miracles is like crossing the muddy street on the stepping stones; we keep lifted out of the dirt and unbelief of the world about us. We walk with God by stepping on miracles.

Again, a miracle for breakfast will give courage to go through the day in victory. Read how the children of Israel went through the Red sea on dry ground. It was so dry it was almost dusty. Read that and pray over it— for you have to pray the miracles in after you read them. Reading them is sowing them down, but praying is harrowing them in. The reader will rise from his knees and believe that God can carry him through any difficulty that may arise that day. If the Lord cut a slice out of the sea, big enough for perhaps two million folks to go through, surely He will cut a little hole through the difficulty before us and take us through! A soul that lives on miracles never doubts God. The wider and deeper the sea before it, the louder it laughs and the longer it sings. How does it get over? It rides across on a promise. Praise His name! It even steps out of the boat, if He bids it come and walk on the water—to go to Jesus. Let's mix miracles with our oatmeal.

Suppose you are shut in some prison house of difficulty, and the doors are closed, and the guards lie sleeping without, and you are chained to two keepers at your side, as was Peter when in prison, when the folks went to prayer for his release. The angel of the Lord came down, and the chains fell off, and the doors flew open, and Peter walked out. Just read that over and then pray it in and you will find that the miracle of deliverance will be repeated. Nothing can down the soul that

lives on miracles. Did not Samson carry off the gate of a town before breakfast. If he had stopped and had a miracle for breakfast, he might have carried off the whole city. If you lack holy boldness and unconquerable courage, take a miracle every morning and watch results.

A miracle for breakfast will put us where God can reveal His plans, make known His works, and show us things to come. If God moves at all, there is a miracle. If a soul is converted, or reclaimed, or, most of all, sanctified, there is displayed the wonder of grace. So all His works are miracles. Now if we are full of wonder-faith, God can come and tell us that He wants to work another one; and instead of doubting and questioning in our hearts what that means, we straightway say, "Lord, thou art the God of miracles. I am not even astonished at this message of thine. Thou art able to do it. I have no doubt." Upon that faith of yours God builds the miracle and gets new glory to His name, and new blessings to men. The man who believes that God has done wonderful things, never limits His presence and power to repeat the same. This is the basis of faith that God must have to come in wonder-power to us. He will display Him-

self according to our faith. Faith comes by reading the Word. If we read about miracles we will have miracle-faith. If we had more faith there would be more display of His power. "Where is your faith?" Jesus still cries to us all. Knowing that God has done the impossible, we are not afraid to trust Him to repeat them. What God has done, He can do.

We sometimes hear men ignorantly and faithlessly saying, "Well, the days of miracles are past." They are where men have no God-life and Holy Ghost faith. Most assuredly. But where faith is living, and vigorous, and fed by the miracles of the Holy Book, miracles are possible and constantly occurring. A life without miracles is a life without God.

If we had a miracle for each day, we would have more faith to preach and believe for the saving and sanctifying of precious souls. If God can create a sun, He can recreate a soul. If God can cleanse the heavens, He can purify a heart. If God can keep the moon from falling, He can easily keep us from stumbling. If He can hold the sun on its imperial throne a thousand years, don't you think He can hold you in His beautiful pathway of holiness a little longer?

In love with tobacco; some are decked out with jewelry and dress like the world, while others visit the picture show, read Sunday newspapers, and desecrate the Sabbath day in various ways. These practices must be denounced by the church before there can be a successful revival. After there is a foundation of Holy Ghost living the next remedy is Holy Ghost preaching. It is possible to have preaching or teaching without the Holy Ghost. But to constitute a successful revival the Holy Ghost must have right of way with the preacher. When He directs, the messages will be seasoned with the Word of God. Holy Ghost preaching is Bible preaching. Bible preaching brings conviction and results. The Holy Ghost will not compromise. He inspires men to preach the truth regardless of fear, favor, or salary.

Some men have compromised until the Holy Spirit has been grieved away, and they still stand and preach their experience and what they think. Holy Ghost preaching will be fresh. Some preachers hold a revival and depend upon the inspiration of the people to give the message, or use some other man's manuscript, and the result is a failure. The message fresh from God will be refreshing, reviving, and strengthening to the people.

Next, Holy Ghost singing is very necessary for successful results in a revival campaign. Song leaders should have the anointing upon them to sing. It is just as necessary to have unction in song as in preaching. Singing is of great value in revival meetings. Holy Ghost singing is helpful, inspiring, and encouraging to the believers, instructive to the seekers, and attractive to the world. God sent the angelic choir from the portals of glory to the Judean hills to sing the gospel song "Glory to God in the highest and on earth peace, good will toward men." This He did to attract the attention of a lost world to His only begotten Son who had come to give His life a ransom for many. Since that glad day He has used this method through the instrumentality of Holy Ghost men and women, singing the everlasting gospel truth, until people of every tribe and nation, from the slums of every city to the isles of the sea, have heard the inspiring song and been drawn to the Christ of Calvary. If you would have a successful revival no little stress should be laid on the singing. Get the best book that can be found, train the people to sing before the time for the meeting, so they can sing intelligently and with unction and power. It is not best to have unsaved people in the choir. It is just as much in order to have an unsaved preacher as an unsaved choir or song leader. However, when there are those in the choir who are unsaved, caution and prayerful judgment should be used lest they be driven from God and salvation.

And most important of all is Holy Ghost praying. No successful revival can be had without much prayer. Paul says, "We know not what we should pray for as we ought but the Spirit maketh intercession for us with groanings which can not be uttered." This kind of praying is the secret of a successful revival. There should be a praying preacher and a praying church to have great victory and successful results. The preacher is not qualified to talk to men for God until he has talked a great deal to God for men. Men sometimes do revival work and between services spend their time in pleasure seeking or looking at the sights of the city or town. As a result, the Holy Ghost is grieved and men and women are made harder in sin because of their efforts. In these last wicked days to see great results from God there must be hours spent in heart-searching, persevering, soul-travailing, intercessory prayer. When the minister and the church learn the secret of living, preaching, singing, and praying through the Holy Ghost, they will get the attention of Him who reigns on the throne, men and women will cry for mercy, the Devil be defeated, and God honored in great success.

MAPLEWOOD, MO.

## What Constitutes a Successful Revival

BY REV. J. E. LINZA

REVIVALS should be the object of every living church. Successful revivals should be the heart cry of every true Pentecostal Nazarene. Successful revivals are not constituted by organization, neither do they come by chance. We have many gatherings, these days, called revivals which are not successful. By successful revivals we mean that men and women should be revived, reanointed, born anew, and made successful for God. A time when there shall be Sinai conviction, Bible conversions, believers sanctified, and the church get a greater vision of God and a lost world.

It is possible for men to sign a card, join the church, and "hit the sawdust trail," and yet not have a personal knowledge of God. Successful revivals do not come in a day, neither do they come from men. The Psalmist had the right vision when he looked up to God and said "Wilt thou not revive us again?" leaving us the thought that the reviving came from the Lord. Then, since God revives, He must do it through His agent, the Holy Ghost.

We could enumerate different conditions, different ways, and different methods which constitute a successful revival, but since time and space are limited, we might sum it all up under one head—the Holy Ghost. He is the one crying need, the all-important factor, the only source and qualification to constitute a successful revival. Holy Ghost living, Holy Ghost preaching, Holy Ghost singing, and Holy Ghost praying will bring a revival anywhere. Holy Ghost living before the meeting begins is a foundation for a revival. A godly life in the home, with demonstration of the Spirit's power, will bring conviction on the unsaved and cause them to think on their way, when all other methods will fail. A revival that does not reach the home is worthless. In order to reach the home it must begin there. The time was when all men had to do to sell an article was to explain what they had and its usefulness and the people would buy. Those days are gone now. People have been deceived too often to listen to words. It takes a sample to make any impression at all in the commercial world. The same is true with religion. The majority of the people today will not be convinced by testimony alone. They are looking for an example. This is the great need today, a living example of the Christ in the lives of men and women who testify to the saving and sanctifying power of God. If there were more Christ like living there would be greater results in revival efforts and the victory would come sooner. No church will be destitute of revival

fire if it will demonstrate to the world the fruit of a Christian life. In these last days of graft, gain, high cost of living, and bloodshed, people are too busy to read the Bible and religious literature; but they read men and women in the home and on the street.

Those who do not live what they profess are a stumbling block in every revival meeting, unless they come to the altar at the first call and get right. If professors would be used of God to bring about a revival, they must live humble, obedient lives. Obedient to the church rules of which they are members, obedient to the Bible, and humble before God. Quite often we find those who hold membership in the Pentecostal Church of the Nazarene who do not live according to the solemn vow they took before the holy altar. Some are very much

### The Preacher's Responsibility

THE scriptures have spoken plainly with reference to the future punishment of the wicked. It would be difficult to find any figures of speech which will convey ideas of suffering and sorrow more fearful than those used by our Lord Jesus. He spoke frequently and most emphatically with reference to the fearful torment which awaits those who live and die in sin. His descriptions of hell are most vivid and startling. You may be sure they were not exaggerated. The Lord Jesus was the center of all knowledge and truth. Time and eternity were alike to Him. He knew what awaits sinful men. He came into this world to reveal that knowledge and to warn men against those actions and lines of conduct that make their future an inevitable hell. It is the business of the preacher to press these great Christ-given truths home with vigor, to make men think and compel them to reason intelligently on this subject; to look the tremendous facts full in the face.—Selected.

# Practical Christianity

BY AUGUST N. NILSON

## In Two Parts. Part Two

We need the *Christianity of comfort*. "To heal the broken hearted." This world is a broken hearted old world. Sorrow and pain and woe are paving the road that leads toward eternal destruction. Homes that once were happy and full of joy and mirth are today broken up. The father is in a saloon or gambling place, the mother working in a sweat-shop, and the children taken in by the juvenile officer and placed in strange homes. While the divorce record shows that the once happy marriage has ended in a disgraceful divorce. God help us! We need today no tombstone eulogies nor empty flattering, squeezing the hand, patting the shoulder parasites in our pulpits; but men that will lend a hand to the sorrowing ones like once the Man of sorrows did. We need men and women like Catherine Booth and General Booth, of the Salvation Army of old, to come down to the level of a sorrowing, crushed, and broken hearted humanity and tell them that there is a Friend to the friendless, whose name is Jesus, and that He came to heal the broken hearted, to give rest to the weary, and comfort to the sorrowing.

At the judgment there will not be charged up to our credit any of the flowery sermons we have preached, but the flowers we put in the sick rooms and on the tables of the shut-in ones. It will not be recorded how many folks we took into the church, or baptized, or had at the altar, but how many souls we won for God. Our many good intentions that never materialized will not be remembered on that day, but the kind "God bless you," the little favor that did not amount to much, will all be remembered by Him who knoweth our thoughts and weigheth our actions in His balances. The one who could only give a cup of water to a poor, thirsty soul, will hear on that day the blessed "well done," and even the one that gave a poor tramp a meal (not "a hand-out" on the back porch) will receive his reward on that morning when the Master will say "ye did it unto me." "ye were faithful in the little things." That liberal soul who gave the preacher a new suit of clothes (not an old, worn out "turn over") and the one who gave the preacher's wife a \$10 bill for a new dress so she could go to the Assembly with her husband (not that one who sent her some old-fashioned, moth-eaten, ripped and patched wrinkled and spotted skirt) will on that day receive a beautiful garment of white that will never grow old, and never be out of fashion. Oh, hallelujah to Jesus! What a time some of us will have on that day when all the little things we have done for Him will be remembered, though we had forgotten them long ago, and thought when we did them that no one noticed it! But He did, for we are told that we shall give an account of "every work" and sure as heaven is above us, so will He when He comes remember us and reward us for the lesser as well as the greater things we have done to help a suffering humanity; by bringing the gospel of healing to the broken hearted, and sorrowing souls that we come in contact with. We remember reading a story of a Russian Christian nobleman who one day found a poor, freezing man on a public highway, and took off his fine, costly fur coat and put it on the poor, freezing stranger. As he did so the man said, "God bless you." That night the nobleman dreamed he went to heaven, and as he entered heaven's portals he met Jesus, and He had on the fur coat the nobleman had given to the stranger the day before. When he asked for an explanation, Jesus told him "inasmuch as ye did it to one of the least of mine, ye did it unto me."

So, my dear brothers and sisters, let us not be slack in well doing, for "in due season ye shall reap if ye faint not."

Then we need the *Christianity that gives hope to the enslaved*. "To preach deliverance to the

captives." We read of people who are "led captive by the will of the Devil." We read of a man in the seventh chapter of Romans that is a "miserable man, sold under sin," that he is in such slavery that he is compelled to do things that he doesn't want to do, and the things that he would like to do he is hindered from doing. And in his excruciating agony of bondage he cries out "who shall deliver me from the body of this death?" He is in slavery unto death. And we have thousands upon thousands in this free land of ours today who are in slavery and bondage like the man we have just described.

We look back with horror to the time of Roman slavery, when the poor galley slaves were chained to the seats of the ships and compelled to row them from port to port. But we have slaves today who are in as hard slavery as those poor, miserable wretches ever were. They are the slaves to pride, anger, malice, fashion, place of pre-eminence, ecclesiastical authority, appetite, lust, affinity, envy, jealousy, love of money, pleasure loving, joyriding, Sabbath breaking, God-defying, Christ-rejecting, Holy Ghost despising slaves, whose God is their belly and whose damnation slumbereth not. These are the slaves behind stronger bars than any penitentiary, bound with chains stronger than the slaves were chained with to the galleys of Rome. Then we have the slaves of "I want to be somebody," and the "flying off the handle," "righteously indignant" brother who never gets mad! He only turns red in the face because he is emphatic and in earnest, that's all—poor lamb. Who has not seen the "getting miffed" slave because he felt he was not noticed? Yes, they are all there. We can't help seeing them.

Then there are those in bondage to their secret, oath-bound fraternities. Then there is the slave of all slaves—the preacher who wants to be free to do as he pleases, put his own interpretation on both the Bible and Manual so that they will coincide with his own peculiar view, and woe to the one who dares to oppose, or even to disagree with him.

Next, we need the *Christianity of light*: "to recover the sight to the blind." "The God of this world had blinded their hearts." Jesus on one occasion told of some people who were blind, and that they were leading the blind, consequently he said they both fell into the ditch. These blind people Jesus was talking about were the church leaders, the pastors, and those in ecclesiastical authority. They would not enter in to the light themselves and those who would enter they forbade.

So what we need today is watchmen upon the towers of Zion, crying both day and night with clarion voice, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." We need some more John the Baptists to come on the scene and cry out, "Repent! flee from the wrath to come!" We need men in and out of the pulpits who will cry aloud and spare not, and shed light on the old path of "how to get right with God," by repenting, confessing, and by making the crooked paths straight. We need the old-fashioned, hell-scaring preaching of death, hell, and the judgment till people will get their eyes open. We need witnesses to go and tell, like the woman of old, "Come, see a man that told me all things that ever I did," and as the poor fellow who was born blind (a type of inbred sin) "whereas I was blind now I see." To see, in the Hebrew, means "to enjoy," and so we want to tell people that we enjoy God.

Then again we need the *Christianity of hope*. "To preach the acceptable year of the Lord." That is, "today is the day of salvation." We need and must emphasize that there is no second probation. If we are going to preach

the Christianity that is needed today, let us then not speculate or build theories around ourselves. When Christ comes the second time "without a sin offering" the end of probation will be for ever ended. Let us not dream of fanciful flights to and from the planets, converting people and holding revivals. Whatever our particular and individual views in regard to the second coming may be, whether it is "pre" or "post," "mill" or "pan" millennialism, let us insist that now and only now is the day of salvation. We should, like John the Baptist, cry out, "Behold the Lamb." That will inspire hope to the down-trodden, the outcasts, the high, and the low. Let us warn men and women to flee from the wrath to come. For "Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." That does not sound much like second probation. In view of this momentous factor, we must go and tell the world of Him, who has promised that "though your sins be as scarlet they shall be as wool, though they be red like crimson, they shall be like snow." Tell the lost sinners in the words of the prophet, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Tell them that God invites them to come "and reason with him"; that He has a home prepared for those who will let Him save them. Bless God, that is good news, that is inspiring news! Nothing short of preaching of this kind will help save a lost sinner, and evangelize the world before He comes.

The last we notice is that what the Christianity of the world needs today is the *Christianity of liberty*: "To set at liberty them that are bruised." Sin bruises a person; it cripples him for usefulness! He is not at liberty to do as he would like to do. He is hampered about "with infirmities of the flesh." Thank God, he is not a dead person, he is a live person, but he is not well! There is something the matter with him that is not right. About such a person the prophet said, "A bruised reed he shall not break," showing the tenderness of Christ toward His lambs who are crippled and not healed. The bruise of sin is the effect of sin that man received in his federal head when he fell in the garden of Eden. He received a blow from Satan at that time, that bruised not only himself, but the whole human race. And from that time till now, every man born into this world by "the will of the flesh, and the will of man" has been bruised and lame. And if it were not for the fact that "he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes we are healed" there would be absolutely no hope for man. But "he hath borne our griefs and carried our sorrows. For the transgression of my people was he stricken," and because of all this we have freedom to offer bruised and mangled and lame humanity that no other religion ever has had to offer. Hence, we can with confidence point to the "Man of sorrows" and tell them that in Him lost humanity can be fully restored. For when Christ suffered outside the gate He did so not only for the forgiveness of our sins, but for the purpose that "we might receive an inheritance among them that are sanctified by faith in him."

The supreme object in view of the sacrifice of Christ upon Calvary's cross, was that man might be restored to the place from which he once fell. This, then, is the good news of the gospel of which Paul said he was not ashamed, because, said he, "it is the power of God unto salvation," and we are told that "we are called to salvation through the sanctification of the Spirit and the belief of the truth." This we believe is the Christianity that is needed for today.

## Tithing

BY W. W. MYERS

*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 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.*

IT is not the object of the writer to prove that tithing is obligatory, but to point out the blessings God has promised to those who bring in the tithes. Bible readers will recognize that the above passage is taken from the Old Testament and some may object to it on that ground. But do we not claim many of the Old Testament promises? If this promise must go because it is an Old Testament promise, then all the rest will have to go with it, and the only promises we can claim are those in the New Testament. But I doubt if there is a man in the holiness movement who is willing to give up all the promises of the Old Testament. Then may we not claim this promise just as readily as any other? If we pay

our tithe we have a perfect right to claim the promise.

The first promise is that of spiritual increase; a flood tide from heaven; an overflow blessing. All need such a blessing. What would we do without it? As pools of water, in dry weather, become stagnant and filthy, so our souls would become corrupted, breed disease germs, and finally die. But when the overflow comes all the pollution is cleansed away, and instead of death there are signs of abundant life. When God opens the windows of heaven and pours us out a blessing, we receive that which is of far greater value than silver or gold. A blessing so refreshing to the soul, cleansing it from all defilements, instilling new life and energy, infusing the glory and power of the divine, and awaking within it higher aspirations and greater possibilities, is one greatly to be desired.

But while we need this blessing for our own welfare, how much more do we need it for others. Until we receive more than is needed for ourselves, we have nothing for those about us. About all the blessing some folks ever get is the overflow from that of another man. Some one has said God does not want us to be vessels into which he pours His blessings, but channels through which they may flow. While we recognize the truth of this statement, yet it is also true that God sometimes overflows the channels, filling all the valleys for miles around, so that the blessings to others are increased an hundred fold. This is just what He has promised to the one who brings in the tithe. How can we afford to be without it? We had better bring in a double tithe than fail to receive this blessing.

However, there is yet another promise to the man who tithes. There is the promise of material prosperity. Of course if a man does not want material prosperity he might be excused from tithing. But the writer needs this blessing. Every holiness preacher needs it. How would some of them be able to live at all if they could not claim this promise? Now some one might say if they can not live on ten-tenths, how can they live on nine-tenths? The answer is found in the Scriptures. It is the same old story of God verifying His promise so that the cruise of oil fails not and the garments wax not old. Brother, you can't starve out a holiness preacher if he keeps his tithes paid up, for he can claim the promise.

But right here we are brought face to face with a brother who says he knows people who tithe and are not prospered materially, for they are as poor as church mice. How is this to be accounted for? There have been various attempts to answer this question, none of which has ever been satisfactory to the writer. They all seem to read into the promise conditions which are not found there. The promise is conditioned upon tithing. Yet there is another condition, which, though it may not appear on the surface, is just as truly present. It is the condition which is present in every promise. That condition is faith. There may be various reasons why one can not exercise faith, but nevertheless faith must lay hold of the promise before it is verified. One man has said, "every promise in the Bible belongs to the child of God"; but of what value are they, unless appropriated by faith? How many have we claimed as our own? We readily see that some promises are conditioned on faith. To the fully consecrated seeker we quote the promise, "If we walk in the light \* \* \* the blood of Jesus. . . cleanseth us from all sin." We ask, are you walking in the light? Yes. Does the blood cleanse? No. Now, what is the trouble with the seeker? You answer immediately, lack of faith, for if a man is fully consecrated, nothing but doubt will keep him from receiving the blessing. Why, then, is this promise conditioned on faith any more

than the one regarding the tithe? Truly a man may pay his tenth, yet doubt the promise, and fail to receive the blessing.

The writer is of the opinion that if people would analyze their excuses for not tithing they would find doubt at the bottom of them all. As a poor boy working his way through school, the writer thought he had a very good excuse for not tithing. But in reality all that excuse amounted to was that he doubted the promise of God. If a man really believed this promise, would he withhold his tithe? After all we are simply saying, Lord, I know you have promised both spiritual and material blessing, but I have greater faith in one-tenth of my income than I have in your Word.

Brother, let us lay aside our excuses, believe God means what He says, pay up our tithe, and trust God to verify His promise. If every Pentecostal Nazarene would do this there would be a decrease in the urgent appeals for money to finance our institutions, and a mighty outpouring of heavenly glory upon our church, which would permeate her entire being.

### IS THE PENTECOSTAL CHURCH OF THE NAZARENE A NECESSITY?

BY ALFRED CHRISTENSEN

THE above question is one worthy of our consideration, especially to the holiness people at large, as the chief commission of the Pentecostal Church of the Nazarene is to spread scriptural holiness. If it has a right to exist, let us pray God's blessing upon it, if not let God deal with it.

The holiness people throughout Christendom admit with one voice that holiness schools are a necessity and must be maintained. Is not the caring for the soul of greater importance than that of the mind? If holiness schools are needed, pray tell why a holiness church is not? Why do n't we expect our children to pray their way through rationalism, infidelity, and skepticism in the school? Nay, we prize them too highly. Then why do we expect our converts and babes in Christ to make spiritual progress in cold formal churches that deny and reject the very thing they experience?

Again, is not clean, holy literature a requisite for the advancement and maintenance of holiness? If so, our church is publishing this kind of literature and none other. Whatsoever we sow that shall we also reap.

Another reason why the writer claims the Pentecostal Church of the Nazarene is a necessity, we must have a place where we can put our consecrated money. Can we conscientiously support a cause that rejects, denies, and opposes the very grounds and principles of our salvation and redemption? How dare we? If a house is divided against itself can it stand? Are not the different institutions of the holiness movement suffering this very hour for lack of support and funds, while the coffers of our opposers are being filled and enlarged, while scores and scores of our holy men and women are existing on just what they can get? These things ought not to be.

Possibly the reader is asking the question, If the Pentecostal Church of the Nazarene is in divine order, why isn't she blessed with more members? One reason is she is a young church; another is she requires all that seek admittance to refrain from worldly amusements, including the circus, theaters, dances, etc., and forbids the use of tobacco in any of its forms, and the trafficking therein. She also forbids her adherents from fellowship with oath bound secret fraternities. If others would hew to the line thus and have a house cleaning, would not their churches be much smaller in comparison to present numbers?

Many are in sympathy with our work but refuse to come and suffer with us, but when the church can pay larger salaries and offer better positions you will see them turning our way. One of our

modern holiness evangelists was asked the reason why he did n't preach holiness as fervently and as distinctly in the old line churches, and he replied, "They are not ready." I thank God for a church that is ready and welcomes the gospel in its fulness. Let the good work go on,

### THE GREAT NEED FOR MISSIONARIES IN AMERICA

BY SAM THE NAZARENE

WE are spending a good many dollars to give our girls and boys an education, so that they may be able to preach the gospel of Jesus Christ to the heathen. And I believe that the Pentecostal Church of the Nazarene is doing her best, but I would like to say something about the mission work in America amongst foreigners. I am a foreigner myself, saved and sanctified by the precious blood of Christ, and I am in the work every day. I have only been home once in six months, so you see I have all that I can do. But there is one thing that is burning in my heart, and that is when I come to a city or town and find more than sixty per cent of the population are foreigners, and yet there is no one who will preach the gospel to them. Many churches do not care to have this class of people, hence it is not likely that they will invite them to their services that they may lead them to Christ. I have prayed many days and nights for those people and I have asked God to open the way for a few missions, where these poor heathen may hear the gospel preached in their own language. I have preached to them a number of times in their own language, and they get saved and sanctified just as American people do, and there are more than twenty-five amongst those who got saved who feel the call from heaven to preach the gospel to their own people and they are waiting for the war to close so they can go back and tell the story of saving and sanctifying power.

Now, dear reader, do you not think that we should have some one to lead those people to God? And after they get saved and sanctified surely God will call them back to their own country to preach the gospel, because they know the customs and language and they can do more with their people than you can.

Just a word to our pastors: Brethren, do not be afraid to ask them to come to your church, and when they come shake hands with them and invite them to come back. Tell them you are glad to have them there. They think that American people do not want them. That is the reason they do not come to your services. May the Lord help us to lead those people to Christ, whom God has brought to our doors. Pray over the matter and do whatever the Lord wants you to do. Amen.



OUR readers will be glad to learn that six new missionaries have started for their respective fields of labor within the last few weeks. At the last annual meeting of the General Foreign Missionary Board, seventeen missionaries were appointed to the different fields throughout the world. Since then five others have been accepted, and it is sincerely hoped that the majority of these may start for their field of labor before the close of the present year.

On May 17th our three missionaries for Japan sailed on the steamship *China*. The appointees were Brother and Sister Thatcher and Sister McPherson. Rev. Paul C. Thatcher and wife were appointed at the last meeting of our board. Brother Thatcher has been pastor of our church at Wolcott, Vt., and he, together with his wife, are well and favorably known throughout our New England constituency. Previous to sailing they visited a number of our churches on their way to San Francisco, making many new friends and proving an in-

## Off for the Fields and Other Interesting Letters from Foreign Workers

McPherson will be supported by her many friends on the San Francisco District. Sister Grace Mendell will be supported by our church at McPherson, Kas. Brother and Sister Hinds will be supported by their friends on the San Antonio and Hamlin Districts.

May God bless those who have made possible the sending of this excellent band of missionaries.  
E. G. ANDERSON, Gen. Secy.

### A LETTER FROM BROTHER WINANS

This finds us praising the Lord for salvation and victory. Yesterday was a good day in our

of gospels to the psons, who live in little houses near the station. After selling a number of books, I called on the schoolmistress, who gives evidence of having accepted Christ as her Savior. Unlike many Peruvians who get religion head first and stop at that, she seems to have gotten in heart first, and is hungry for more. Wife and I expect to visit her again soon, and are praying that the way may open to start a Sunday school there.

We had announced preaching services for Sunday afternoon, but only two people beside ourselves came; however, these two showed considerable interest, and we feel that our efforts were not in vain. We had a small congregation at night for Sunday school. A great many people who are friendly to us and take great interest in religious matters are afraid to come out openly and take their stand for God and salvation, lest we should move away and they should become the laughing stock of the town. Many people ask us, how long do you expect to stay? When do you expect to return



Flora Ethel McPherson Mrs. Paul C. Thatcher Rev. Paul C. Thatcher Rev. J. L. Hinds Mrs. Elizabeth Hinds Grace Beatrice Mendell

spiration and blessing to our people in the churches visited. They will locate at Kumamoto, Japan, assisting Brother and Sister Staples in the great work carried on there.

Miss Flora Ethel McPherson was appointed by our board at the last annual meeting. She has been engaged in work among the Japanese on the Pacific coast for several years. She assisted Sister Staples for quite awhile in Upland, Cal., and later assisted in the Japanese mission in Berkeley, Cal. She is well qualified for the work to which she has been called. She will locate at Kyoto, Japan, and will be associated with Brother and Sister Eckel and Sister Lula Williams. We know that they will greatly welcome her, and that she will prove a great blessing to them.

Miss Grace Mendell, who is the sister of our Brother Fred Mendell, general secretary of our church, was appointed to Cuba at the last meeting of the board. Her early training and work as a school teacher qualifies her for excellent missionary work, and she will prove a great blessing to our mission station at Trinidad, Cuba.

Rev. and Mrs. J. L. Hinds, who have had several years' experience in Cuba, will also be associated with Sister Gardner and Sister Mendell in the work at Trinidad. Brother Hinds has the Spanish language and will be ready for active work immediately upon arriving.

Sister Minnie L. Staples, our well known missionary to Japan, returned on the steamship *China*, May 17th, after a few months' furlough in this country. She came here to go through a very serious operation, and her many friends will be glad to learn that she has fully recovered and is now on the way to her field of labor to work among a people for whom she would gladly give her life. Recent letters from Kumamoto, Japan, indicate they will be very glad to see her again. The work there is in a most prosperous condition. Within the last month they have had fifty-four seekers and truly God is blessing. May God bless these consecrated workers and make them a great blessing in the regions beyond.

We are very happy to say that the support of the outgoing missionaries has been provided through the liberality of a number of our dear people. Brother Thatcher will be supported during his first year on the field by Brother W. G. Prescott. Sister Thatcher will be supported by our church at Sylvia, Kas. Sister



MRS. MINNIE L. STAPLES  
KORAIMON, KUMAMOTO, JAPAN

work here. With a good supply of gospel literature in hand, I left on the morning train for the nearest town, San Pedro, which is also the capital of this province. This town has a population of some 4,000, and is located eight kilometers inland from Pacasmayo, in a large valley. Agriculture is the principal industry, and the leading products are rice, alfalfa, corn, etc. In a few hours after arriving I had sold or distributed nearly all the literature I carried with me. The principal of the boys' school bought a number of books and inquired about the services we are holding in Pacasmayo. I also had an interesting conversation with a storekeeper about the simplicity of salvation. I had talked with this man once before and he seems to understand a great deal about religious matters, but like others is rather slow to seek or profess salvation. In the afternoon I took the train for Talambo, the largest plantation in this province. Here I sold a number

to Callno? We tell them we are here to stay. We expect to continue with our Sunday school and preaching service until we get a regular attendance. I believe firmly that God has called us to victory, and shall continue to call on Him, and stir up the people until we see real salvation. Amen!

R. S. WINANS.  
PACASMAYO, PERU, SOUTH AMERICA.

### A NOTE FROM AFRICA

This last week was a good week. Among the kraals I found an old woman who is too ill to get away from home, but she is so hungry for God. She seems to be willing to do anything in order to become a Christian. To her idea, Jesus is a King who deals with His people in mercy. How simply she prayed. The prayers of these raw heathen when they begin to pray appeal more to me than anything else. I believe as far as she knows she gave herself to God. The most interesting part of a new work is the kraal visiting.

Keep praying for us.

Yours for Africa,

ETTA INNIS.

### MISSIONARY MOTTOES

- "God's plan depends upon man."
- "Christ is either Lord of all, or he is not Lord at all."
- "Anywhere, provided it be forward." — DAVID LIVINGSTONE.
- "The prospects are as bright as the promises of God." — JUDSON.
- "Love never asks how much must I do, but how much can I do."
- "Prayer and pains through Jesus Christ will do anything." — JOHN ELIOT.
- "Our only concern is to win the victory, regardless of cost." — S. M. ZWEMER.
- "The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both."
- "I declare now that I am dying I would not have spent my life otherwise for the whole world." — DAVID BRAINERD.
- "The spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become." — HENRY MARTYN.

### PRAYER ANSWERED

I was asked, "Is it not so that God answers the children's prayers quicker than those of adults?" I said, "Yes, that is often the case, but not because they are children's prayers, but because children pray with more faith than most older people do." Jesus said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Let me illustrate this with a story.

A little girl, whose mother was very sick, knelt down beside her bed in a wretched attic and prayed to God because they had no bread to eat. She said, "Dear Lord, give us this day our daily bread, and make mamma well." Arising from her prayers, she took a basket on her arm and went down the street. Soon she espied a baker-shop. "Ah," thought she, "here is where God keeps His bread, and gives it to the poor and needy." Going in, she found the big baker with white cap and apron behind the counter.

"I've come for it."

"Come for what?"

"My daily bread. I'll take two loaves, if you please, one for my mother and one for me."

"All right," said the baker, and he began wrapping the bread, which he gave to the little girl. She placed the loaves in the basket and started out of the store.

"Stop, you little thief!" cried the man. "Where is your money?"

"I haven't any," innocently replied the child.

"Haven't any! How dare you come here then?"

Now the little girl's faith wavered a moment. She was frightened by the man's rough voice; and amidst her tears she said: "My mother has been sick a long time, and we have nothing to eat. I am so hungry. I prayed to God: 'Give us this day our daily bread.' I thought God meant for me to go after it. So I came here."

The baker had a kind heart, and was much moved by her simple story and firm faith. He sent her home to her mother with a well-filled basket.

You see this child not only prayed, but trusted in the Lord and His promise. She knew that, when we pray for a thing, we must do our part to bring the answer. "Whatsoever ye ask of the Father, believing, ye shall receive."—Sel.

### A BELATED KISS

She kissed the old man; she showered upon him kisses and tears. She told the people how good he was.

I thought if she had only given two of those kisses per quarter for the last ten years how the tender-hearted old gentleman would have smiled through his tears. But now he took it all very coolly. He was dead.

He was old and poor and she was young and rich. She had ten rooms, but no room for father. Yet he made room for her when he had only two.

The old man wasn't educated. She was—at his expense. He had fed and clothed her for twenty years at home and at college until she had risen into more refined and cultured society and married among them.

The old people's dress and dialect were too coarse.

She kissed him and buried him in a beautiful coffin. Dear father is to have a costly marble monument. A warm kiss while living is better than cold marble when dead.—Selected.

### WHY THE MINISTER RESIGNED

"Yes," said the Devil to the minister, "your church is full of liars."

"What!" cried the minister, indignantly.

"Your church is full of liars," repeated the Devil calmly. "Let us see. You have a membership of three hundred."

"Three hundred and fifteen," corrected the minister.

"Three hundred and fifteen. One hundred of them are men. Seventy-five of them business men. All of them when they

joined the church solemnly vowed before their Savior to support the church services, and to love the life of the church as the apple of the eye. Isn't that so?"

"It is," replied the minister anxiously.

"Now, then," continued the Devil with a sneer, "how many of these members ever go to the church prayer-meeting?"

"How many?" faltered the minister.

"Yes, how many?"

The minister made a rapid calculation as his memory called up the appearance of his church prayer-meeting nights.

"About fifteen."

"What!" cried the Devil. "Fifteen! Are you sure?"

"Maybe it is a little more than usual," the minister stammered.

"Well, never mind. Call it fifteen of your seventy-five business men attending the prayer-meeting regularly. The rest never come, or very seldom. How many of the women are there?"

"About fifty or sixty," replied the minister, brightening up a little.

"Fifty or sixty out of two hundred. Say a possible seventy-five attend prayer-meeting regularly out of three hundred and fifteen members. And all of them vowed solemnly to support the church in all its services. I said your church was full of liars. Isn't it true?"

"A good many of the members are so situated that they can not get out in the evening," groaned the minister.

"Did you ever know those members to stay away from a party or a supper if they were invited out that evening?" asked the Devil.

The minister was silent.

"Did you ever have half your church members out to prayer-meeting at one time?" asked the Devil sneeringly.

The minister smiled faintly. It was too absurd an idea to entertain. The Devil continued remorselessly:

"Preacher, your influence is less than mine. I can get three-fourths of your church members to attend the pleasures of the world and break their vows on prayer-meeting night. Do n't you think the church is a failure? Do n't you think you had better resign and go into something else?"

The minister covered his face with his hands, and said not a word.

The next Sunday he handed in his resignation. And yet his church members were very much surprised. They could not understand why he was discouraged. But the Devil knew very well.

### GENERAL BOOTH ON HOLINESS

Holiness is the abolition of sin, the doing of righteousness, and the enthronement of God. It is harmony, it is health, it is union, it is victory, it is joy unspeakable and full of glory. It is the work of the Holy Ghost, begun in pardon and adoption, made complete through body and soul and spirit in full salvation, and brought to perfection in the maturing and fruitfulness of an obedient heart and consecrated life.

The power of holiness is the eternal God. The way of holiness is straight and leads to the cross. The testimony of holiness convicts the sinner. The fruit of holiness is hard work and real sacrifice for the salvation of the bodies and souls of men. Its watchword is "Others."

If holiness is possible anywhere to anyone at any time, it must be possible everywhere, to every one, and all the time, therefore to you and just now. Desire it above everything else. Pay the price marked on it, nothing less than the sum total of your all, and begin now to believe God is true, and you shall have it.—W. Bramwell Booth.

The orthodox minister's son, Tommy, five, had a fight with a larger boy, with the usual result. As his mother washed the blood and tears from his face he sobbed:

"Jimmy will g-go away into ev-er-last-ing punishment for this, w-won't he, Ma?"

"Oh, I hope he'll repent and be saved," said his mother.

"I just hope he won't," said Tom.—The Christian Herald.

### THE CONSTRAINT OF LOVE

(2 Cor. 5:14): "For the love of Christ constraineth us." Next to a moral ideal, we need a spiritual uplift, a constant impulse prompting us to approach that ideal. Christianity affords provision for both these fundamental needs. In Jesus, "behold the Man." And as to the motive, the inward energy, the power not ourselves which we may make our own, whose operation in our lives brings us nearer and nearer daily to the mark of our high calling, is it not the love of Christ? This phrase has a three-fold meaning: the love of Christ for us, our love for Him, and His love in us. This it is that constraineth us. Constraint, however, is not coercion. It depends upon whether the constraining power be from without or from within. If the force be external we may resist it, but if it be a moral energy within ourselves we may gladly yield. Hunger constrains us to eat, but we do not need to be driven to the breakfast table. Love constrains a mother to minister to her household, and she becomes a willing servant all her days. Yet she is never so free as when she is serving those she loves. We sometimes speak of being "in duty bound" to do such and such things. Duty, conscience, faith, gratitude, affection, all bind us to do God's will. We are "captive, yet divinely free."

### THE SECRET OF SUCCESS

Some years ago I had a stenographer who came into the office for a few days to do some temporary work, and I noticed that across the front page of her notebook were written the words: "All things are possible to him that believeth." I was interested to hear the meaning to her of these words, for she had already told us that she had a large work in view and could only work in our office a few days.

"Has that text anything to do with your future work?" I asked.

"Yes," said the girl. "Strangely enough, it has all to do with it. I have always wanted to be a court stenographer, not simply for the pay, but because it represented to me success in my chosen work. One day as I was working in a downtown office a Salvation Army lass threw a leaflet into the office, and as I picked it up, the words, 'If thou canst,' caught my eye, and then I read the rest of the passage. That is your trouble—you have been trying to get your ambition all alone. You haven't really believed you could reach the goal, because you have lacked confidence in yourself. Why not let God help you? He has said He would if you could believe."

We asked the girl what belief meant practically, as she took that promise.

"Why, I just went ahead as though it was a sure thing," said she. "I wrote that text on all my notebooks, and I had it framed in my room, and I repeated it hundreds of times each week. Well, tomorrow I am to become a court stenographer. I've been a year and a half learning to really believe. It has paid."—The Christian Herald.

### GOODNESS

"Goodness is love in action, love with its hand at the plow, love with the burden on its back. It is love carrying medicine to the sick, and food to the famishing. It is love reading the Bible to the blind, and explaining the gospel to the felon in his cell. It is love in the Sunday school, or at the ragged school. It is love at the hovel door, or sailing away in the missionary ship. But, whatever task it undertakes, it is still the same—love following Jesus' footsteps, who went about continually, doing good."—Hamilton.

### THE FRIEND

It is in the time of trouble, when some to whom we may have looked for consolation and encouragement regard us with coldness, and others, perhaps, treat us with hostility, that the warmth of the friendly heart, and the support of the friendly hand, acquire increased value, and demand additional gratitude.—Bishop Mant.

# THE WORK AND THE WORKERS

## EVANGELIST A. F. DANIEL

We are just closing up one of the greatest meetings here the town has ever had. The meeting was held in the Pentecostal Church of the Nazarene, Fredericktown, Mo. The church was too small to hold the crowds that thronged to the services. Some eighteen or twenty prayed through. Nine joined the church, and four were baptized. Brother Hill, the pastor, stood by us and helped to push the battle. Brother J. F. Mason and wife did good work in the meeting. Our slate is full until the Assembly.

## EVANGELISTS JOHN AND GRACE ROBERTS

The meeting in Pangburn, Ark., in the Pentecostal Nazarene church was a good one. Rev. M. M. Mitchell is pastor. They have a neat, new church, and God is blessing the faithful few there. The tongues people have greatly hindered the work at Pangburn, but we had good crowds, and the saints were wonderfully encouraged to press the battle. Several found the Lord.

We are now at Bucklin, Kas., with our people. Rev. C. F. Crites is the pastor. They do not own the church they worship in, but have a nice parsonage and lot to build a church on. The meeting is in a tent, and we are expecting a real revival here. We stay here till June 18th. Our home address is Pilot Point, Texas.

## SOUTHEASTERN NAZARENE COLLEGE

We arrived in Donaldsonville, Ga., on Saturday afternoon, and went directly to our suite of rooms in the college building. To say that we were tired after our long auto trip hardly expresses it. But after a good night of rest we preached twice on the Sabbath day, and had a splendid time. Our first impressions are good. We are finding a very kind, enthusiastic, and spiritual people. They want to see things go, and expect to make them go. The location is beautiful, on a little eminence near the town. The large building is the prettiest and best built of any of our school buildings which we have seen. It is conveniently arranged, electric lighted, and has its own water system, supplied from a deep well. There are a number of fine building lots for sale at very low prices, surrounding the campus. Also good tracts of land near.

It is our purpose to have a school that for spirituality and scholarship will please Jesus and be an honor to the church. As yet we have not perfected the organization for this fall, but we can announce the following as a part of our faculty. I will teach the theology and philosophy. Mrs. Ellyson will have most of the other theological work. Mrs. Lena Gookin, who has been a popular teacher for several years in our holiness schools, will have charge of the music department, assisted by Miss Ruth Ellyson. Professor Adam Shipley, A.B., S.T.B., of Olivet, will have the department of ancient language. Mr. Charles A. McConnell, well known to all HERALD of HOLINESS readers, will have the department of history. Rev. Thomas A. Gookin will teach the academy mathematics, Enjala Bootwright, from Wilmore, the academy English, Mrs. Myrl Matthews is to be principal of the grammar department. Others are being arranged with.

We solicit correspondence with those who are interested in such a school, and especially with those who are looking toward a mild climate.

E. P. ELLYSON, *President.*

## PENTECOSTAL COLLEGIATE INSTITUTE

We can report victory at the Pentecostal Collegiate Institute at North Scituate, R. I. Seekers are praying through. We are projecting a big tent campaign for Massachusetts, Connecticut, and Rhode Island, for six months, from June 1st to December 1st. We have a praying band of students, singers, and musicians, and stay in each place ten days. Holiness people, write for details. Simply pledge expenses and make an offering to the band. All holy people on second blessing lines in any and all churches urged to co-operate and combine into three revivals a month for six months, eighteen revivals in eighteen towns. Address B. S. Taylor, editor *Life Line*, New Haven, Connecticut.

## NAZARENE UNIVERSITY COMMENCEMENT

The commencement exercises of the Nazarene University began Sunday, May 25th, with a baccalaureate sermon by acting president, Dr. George V. Fallis. The address was of a high order and the attendance was large. On Monday night the united literary societies rendered an inspiring program to a well filled house, who were deeply ap-

preciative. There were many fine numbers, but none excelled the oration by Mr. Roy Since.

On Tuesday evening the department of music and oratory gave a program of high order, reflect-

## TELEGRAM

DANVILLE, Ill.

HERALD OF HOLINESS:

Just closed the greatest campmeeting Olivet ever had, according to authentic testimony of all the older residents. Since last Tuesday the long altar was lined with seekers at every evening service, and many times during the day meetings. Rev. A. L. Curtis, of Watertown, N. Y., was the evangelist. His prayerful life and radical style of preaching was a source of great blessing to all.

W. G. SCHURMAN,

Olivet, Ill.

## DELAYED TELEGRAM

CHICAGO, Ill.

PUBLISHING HOUSE:

We had a fine missionary service at the Woodlawn church, Chicago, Sunday afternoon, June 3d. An excellent offering was given. I do not know the exact amount, but it looked as though \$200 was on the table.

E. G. ANDERSON.

## From Mrs. M. L. Staples

Words are inadequate to express the joy of our soul, or the deep appreciation of the loving care of our heavenly Father. Surely His sweet promise has held good. "I will never leave thee, nor forsake thee." "I will hold thy hand." Bless His name for ever. We were never more conscious of His presence than now, and never loved Him and His cause so much.

May 17th, the missionary party, Brother and Sister Thatcher, Sister McPherson, my daughter, Agnes, and myself left San Francisco on the steamship *China* for Japan. I was unusually tired and fatigued, and did not feel able for the trip, but God in loving mercy lifted me, and drew me so close to Himself. I soon found my body rested, and we have all had, so far, a good voyage. We believe God will see us safely through. I want to express my heartfelt thanks to the General Missionary Board for their great kindness to me while in America and while sick; we could not have been treated more kindly. Also we want to thank them for the night letter which we received after the boat left the shore again assuring us of their sympathy and prayers. God bless each member of the board.

Also we want to thank our friends in California, who have been so kind to us while there. We feel unworthy, but we want to tell you that we will do our best to win lost souls in needy Japan to Jesus. We know as you pray that God will hear and answer, and will help us as we labor there. We are praising Him for the new missionaries, and we are expecting God to do great things for us. We count it a privilege to bear hard things for Him, and labor in a foreign field. Bless His name for ever. We feel so secure in His keeping and know that we are wholly His. Waving back to you all who are His, the continuation of blessing and comfort that comes to His true children, I am yours, saved to serve.

ing much credit to themselves and their admirable instructors, Miss Pauline Mayberry, of the department of music, and Professor Sutton, of the oratory department.

Wednesday evening the school of oratory presented the program. Walter Starr McFadden, the only graduate, proved himself a bright and shining star in the realm of oratory. This was a graduation recital, and clearly proved the capabilities of Professor Sutton as an able and conscientious instructor. The evening was greatly enjoyed.

The final program was given Thursday evening. The normal, academic, and preparatory departments united to render a delightful program under the direction of Mrs. M. E. Bower, supervisor of the normal department, and Professor Hills, principal of the academy. Charles Sutton, the youngest graduate, distinguished himself and received hearty applause.

Friday morning, Dr. Edward F. Walker gave the commencement day address. It was replete with wisdom, logic, originality, and was greatly enjoyed by the very large audience present. There were several delightful musical numbers rendered by Miss Esther Kirk, Professor W. L. Jones, and Professor Reginald Bland. Then followed the presentation of diplomas to a graduating class of 27, one of the largest ever turned out from this institution.

The whole week was marked by superior ability on the part of teachers and students. The audiences were all good, and an undercurrent of deep spirituality impregnated the atmosphere. There was nothing shoddy or undignified, but a display of superior scholastic ability, careful training, and reverence of the Word of truth. It was one of the very best commencements in the history of the Nazarene University.

Plans are being made to reorganize the university so as to make it more and more efficient. The school will open September 10th, and the prospects are that we will have a good attendance of students. God raised up this university, and although attacked and misrepresented, it still lives and proposes to live. God will not let it die, and there is a much brighter future than during the last year.

C. E. CORNELL.

## WASHINGTON - PHILADELPHIA DISTRICT

No doubt the friends of the Washington-Philadelphia District have been looking for a report of the District Assembly, and have seen none; so the writer will explain. Our secretary was transferred to the Northwest, and the new secretary, I suppose, was expecting to hear from the old, and consequently no report.

The writer wants to report that we had a great time in the Lord, and all present reported the best Assembly ever held on the District, with not a discord, nor a murmur heard from any one. We were well entertained by the Lehighton brethren, and the sisters who had charge of the "eating" department surely did their part well. The expenses were all met easily, and at every call for offerings every one gave freely.

We were blessed with a beautiful representation from the Pentecostal Collegiate Institute. Miss Mattie Curry gave us a fine talk on the school, and we gave her in cash and pledges a nice offering, and then she preached for us one evening, which was a blessing to all; also we had the pleasure of meeting our dear Brother Reynolds again and hear his voice and shake his hand and hear some of his fatherly advice, after which all felt better and more determined to push the battle than ever.

We also had with us Rev. Joseph N. Speakes, of the Board of Church Extension, who gave us a good talk on the subject. He also preached for us one night. The beloved and former pastor of Lehighton church, Rev. H. N. Haas, of Hutchinson, Kas., also preached one night. These men surely gave us some good gospel sermons.

Our General Superintendent, Rev. John W. Goodwin, surely endeared himself to the people of the Washington-Philadelphia District in the masterly and gentle way he presided over the sessions. Everything was harmonious, and the unction of God was upon him in all his remarks; also in the ministry of the Word.

The writer was unanimously elected to succeed himself as District Superintendent (having been appointed to fill the vacancy made by the resignation of Rev. Mr. Ward); the informal ballot was made the formal, and the secretary instructed to cast the ballot, and we have entered into the work, pastors, District Superintendent and all, to make the coming year one of the best, if Jesus tarries.

May God's blessing be on the HERALD of HOLINESS and may its subscription list grow.

W. W. HANKS, *Dist. Supt.*

## Give Thanks, and Shout the Jubilee!

**A**LTHOUGH the Board of Publication as yet have had no opportunity of meeting and formulating proper Resolution of Thanks, as President of the Board and in their behalf I hereby thank you one and all for your ready response and hearty co-operation which resulted in such a wonderful offering. In behalf of the great cause we represent and in the name of Jesus we desire to thank each local church, and every individual member together with all our friends for your noble effort and royal offering. We are thoroughly conscious of the fact that such an offering from a people composed largely of God's poor has meant great sacrifice to some and is surely an offering of love.

This has indeed been a wonderful victory for our Christ and His cause. So far as I am able to learn no other denomination has enjoyed the blessed thrill of marching as one body at the same time around the entire globe to lay an offering on God's altar. When we remember that our young denomination can boast of neither numerical nor financial strength, it is hardly short of a miracle that at one time the church gives in cash \$36,000. Think of it! In spite of war conditions and other unfavorable circumstances nearly \$40,000 raised in one day. This together with the amounts given before the March brings us very near the goal. Let all the people say, Amen! Is it not fit that we should now return and give to God the praise?

Because of God's great goodness toward us in the victory He helped us win, I hereby call on the church everywhere to form ranks and on the first Sunday in July let us have the March of triumph. Let us sing and shout and give Him praise. "Let us exalt his name together." In the campmeetings, the city churches, the down town missions and the country school houses; in every country and every clime; wherever a Pentecostal Nazarene is found, let us all in our own tongue as the Spirit giveth utterance send up a mighty shout to the very gates of heaven and in the midst of our Jubilee may we not exercise a mighty faith for a world-wide revival? May we not expect it to sweep down upon us even on that very day?

Some are asking for a second March to bring up the rest of the \$50,000. We do not feel it best to call on the church for such a march just now, as many have sacrificed hard and given much over their apportionment, but we would suggest that such churches who failed to join the March before or who failed to bring up their part in full, may now arrange to have their March on or before the day of Jubilee and thereby have a full reward of the victory won. If such churches will do so, the offering will be sufficient to make our victory complete. We leave it with you and the Lord, and would only say, "whatsoever he saith unto you, do it."

Hallelujah! Everybody fall in line! In the very midst of a world-wide war let us bombard the skies with our faith and pull down a world-wide revival. God is still on the throne. The God of Luther, Knox, and Wesley, who honored their faith with a revival that changed the current of history, is the same yesterday, today, and for ever. We need the revival just now far more than we need money or any other thing. "According to your faith so be it unto you," is the promise. Shall we have it?

Having brought in the tithes and offerings may His infinite mercy open to us the windows of heaven in a way we have never known before. Let the HERALD OF HOLINESS know when the revival strikes your place.

*Yours in Him,*

WILLIAM E. FISHER,

*President Board of Publication.*

### COMMENCEMENT AT PENIEL UNIVERSITY

Peniel University had a most interesting commencement season. It began Friday, May 25th, and closed Wednesday, the 30th. Friday evening there were two contests, a declamation and oratorical, in which the young men of the public speaking department participated. The young women of the same department were to have engaged in a reading contest Saturday evening, but on account of rain this program was postponed until Tuesday afternoon. Sunday morning the baccalaureate sermon was preached by Rev. John L. Davis, pastor of the First Methodist church, Ridgefield Park, N. J. Sunday afternoon a special missionary service was held. It was conducted by Brother P. C. Nielsen, outgoing missionary to Africa. Brother Nielsen has been a faithful student of Peniel University for a number of years. At the close of the service \$200 was raised. This was the amount yet needed on his passage to Africa. The evangelistic sermon Sunday evening was preached by Mr. Davis. His subject was "God's Call to the Unsaved."

Monday morning a musical recital was given by the pupils of the conservatory of music. Monday afternoon Rev. Mr. Davis delivered a patriotic address on the present war situation. Monday

evening the academy graduates gave their program. Tuesday evening the conservatory of music, which is under the direction of Professor D. S. Arnold, gave its annual program. Wednesday morning there was another musical recital. That afternoon Mr. Davis addressed the alumni. His subject was: "The Dimensions of Life." The public was invited to attend this meeting.

Immediately after this occasion a reception was given to Mr. Davis by the alumni. Wednesday evening the college graduates entertained us with very fitting and inspiring orations.

All of the programs, sermons, and addresses were of an especially high order. They were well attended and much appreciated both by the citizens of the immediate vicinity and by those who were from a distance.

Mr. Davis was the guest of the Alumni. He was formerly a student of Peniel University. Since leaving this college he has attended some of the leading schools of our own country and of Great Britain. More than all of this, he has succeeded in the actual work of life. His presence with us, after twelve years of absence, was a great blessing. During his stay he often spoke with great feeling of how much Peniel University had meant to him and his life. May the Lord richly bless him and bring him back to us again in the near future.

Wednesday has been set aside as alumni day. It is the purpose of the alumni association from this on to have either a former student or an alumnus to address it on that day. This day was the greatest feature of commencement this year and will be made increasingly so in the future.

There were eighteen graduates from all departments. Among them were some of the noblest and most promising young men and young women that Peniel University has ever sent forth from her walls.

The bulletin for June will be our catalog number. Already calls are coming in for it. If you wish to attend school at a safe institution, an institution that has stood the test of time, an institution that believes in and practices the right sort of progressiveness, write for our June bulletin and make your plans to be with us next September.

STEPHEN S. WHITE, JR., Reporter.

### CENTRAL NAZARENE UNIVERSITY COMMENCEMENT

The commencement exercises of Central Nazarene University, Hamlin, Texas, were held in the auditorium, May 17th to 21st. The programs were of a high order and many commendable things were said about them by the visitors. The orations and papers of the graduates had an unusual degree of originality and demonstrated the fact that the teachers and pupils had not labored in vain. The missionary program rendered by the children seemed to throw a new vision before the large and appreciative audience and quite a nice offering was taken by the pastor at the close of same.

On Friday morning Mrs. Nettie Hudson of Sherman, Texas, wife of our much beloved former business manager, Rev. Oscar Hudson, brought a very encouraging and timely message on the "Trial of Your Faith" (1 Peter 1:7.) Saturday morning, Pastor J. E. Gaar delivered a message from Num. 14:8, the subject deduced from text "Religious Optimism vs. Pessimism," and great glory rested upon same.

The baccalaureate address on "The realization of the Noblest Ideal of Life," from the text Matt. 23:11, was delivered by the writer Sunday morning to a large audience. A rescue rally was conducted by Mrs. Nettie Hudson at 3 p. m., and quite a nice offering was given the rest cottage, Pilot Point, Texas. The evangelistic service Sunday night was conducted by the pastor, the text being Heb. 13:14.

At 10:30 Monday morning, after a short program, the writer gave a few words of counsel to the graduating class, composed of eight members, after which the diplomas were awarded. A blessed spirit seemed to pervade all the services during the commencement, and many were made to say it was truly good to be here.

Quite a number of visitors were present from a distance, some of whom are planning to locate with us by the opening of next term.

The last few weeks a goodly number of laborers have been working on the administration building, and we are now realizing the fruition of our hopes in a more thoroughly equipped building. We have been hindered for some time on account of the lack of room in our auditorium, and we are now enlarging it so that it will easily accommodate seven or eight hundred people. We are planning a large advertising campaign during the summer and expect (D. V.) to open our seventh annual session September 18, 1917. Write us for free, illustrated catalog.

J. E. L. MOORE, President.

### OKLAHOMA HOLINESS COLLEGE

May 22d marked the closing of the eighth year of Oklahoma Holiness College. Many people say that this was the best year in the history of the college. We have had the largest enrollment of any year. While prices have soared, yet we have done fairly well in a financial way.

Both teachers and pupils have done excellent work. We have had time for recitations, prayer-meetings, times of shouting and praising God, and then some of the classes completed the work of the text more than two weeks before the close of the semester. We have had a fine lot of students. They were not only studious but spiritual. During the latter part of the semester nearly every unsaved boy and girl was reached. We claim that fully 90 per cent of our students are Christians.

We had a fair sized graduating class. There were twenty-three from the different departments. Two received college degrees, B.Ped. and Ph.B.; two received the degree bachelor of music from the conservatory of music, making a total of four degrees conferred. There were five graduates from the academy, five from English theological department, two Greek theological, two from the missionary course, four received a diploma in voice, and two received teachers' certificates in piano.

On Sunday, May 22d, the trustees, faculty, graduates, and student body went to Oklahoma City to the big brown tent, where the Williams-Robinson party were holding the revival campaign. At 11 o'clock Dr. L. Milton Williams preached the baccalaureate sermon from Heb. 12:14, taking for his subject the work "Holiness." Brother Williams preached a grand sermon, showing the need

of holiness schools, to help win this battle for holiness. God blessed the message and the service closed with great shouting and praising God. The graduating exercises were held Monday and Tuesday nights, May 21st and 22d.

Our 1917-18 catalogs are out, and we are already receiving many inquiries, and different people are planning to enter school this coming September. Plans are on foot to visit the churches of Oklahoma and make an effort to raise sufficient to pay off a mortgage held against the school. Pray for us that God will help at this time of need. Any one desiring a catalog or information concerning the school, please write us.  
Rev. C. B. WIDMEYER, Pres., Bethany, Okla.

## CHURCH NEWS

### Athens, Texas

Since we last wrote we have had some services for the Lord, and He has been blessing us wonderfully. Brother and myself are the only Pentecostal Nazarenes there in this part of the country, but we are standing true to God and the church, and are preaching to the people the true way of holiness. We had a good service Saturday night near Murchison. We had preaching in a dwelling house. The people have made arrangements for the writer to preach for them twice a month. We also want to build this summer and hold a meeting for them. We believe the Lord will bless and give a great time at that place. The tongues people have been there, but we pray the Lord that He will give us a great time and many souls at that place. We find from the HERALD of HOLINESS that the \$50,000 for the Publishing House has not been raised yet, so we are willing to have another World-Wide Hallelujah March and lay the rest of this on God's altar. We will do what we can, and we can do it by the help of the Lord.  
— H. E. BENSON.

### Hamlin, Texas

Although we have been silent for some weeks regarding our church work, yet we praise the Lord that the glory of God still abides on the services. God is truly with us, and we feel like pressing on. After we had failed to get the Williams-Robinson party for our midwinter meeting, upon invitation, our pastor, Rev. J. E. Gaar, kindly consented to conduct same. Each message was delivered with unusual unction, power, and liberty. The gospel plow was indeed put to the beam and quite a number of souls were unearthed and planted upon the rock, Christ Jesus, and to this hour the glory holds upon these hearts. The levers of the truth are constantly getting blessed and thus growing in grace. The regular Sabbath services have been times of refreshing from the presence of the Lord. We never have a cold, formal prayermeeting, but instead the evenings are filled with real soul enjoyment for all who attend. We feel that eternity alone will reveal the good that Brother Gaar has done since coming to Central Nazarene University. He has won the hearts and confidence of his people by his godly life of prayer and devotion to God. Most of the time since coming has been devoted to the institution and community at large, thus more lasting good has been accomplished. Brother Gaar did live on the campus for several months after coming, but is now located in his own home, just one mile from the college. It was the pleasure of a goodly number of his people to load their arms with a "pounding" on last evening, just between sunset and dusk, and stroll through the pasture to his home to manifest their continued appreciation of him and his family. On entering the yard gate, they all in unison began singing "Blest be the tie that binds," and soon the doors were thrown wide open to welcome "his children in." Some time was spent in prayer, song, and praise meeting, in which the presence of the Lord was blessedly felt. Many thanks and blessings of course were bestowed upon this happy band by Brother and Sister Gaar and we soon found ourselves winding our way back to the college. We cover the prayers of the saints everywhere in behalf of His cause at Central Nazarene University.—JONNIE DANCE.

### Phoenix, Ariz.

We have located permanently in Phoenix, after a drive of 1,300 miles by auto from Bethany, Okla. The church at Phoenix gave us a most hearty welcome, and a splendid housewarming soon after arriving there. Each member came with a heart full of love and both arms full of good things to eat. Our pastor, Rev. Orval Nease, and his loyal Nazarenes certainly do know how to make one feel at home. I have never seen a more loyal bunch of Pentecostal Nazarenes nor a bigger hearted set of people anywhere. We expect to have a strong center of fire in Phoenix that will light all Salt river valley, and shine out through the entirety of the baby state. Our need is now a big gospel tent to carry with us into the mining towns nearby where the mountains abound in rich copper and gold ore. These mines are being worked to the fullest extent these war days, when copper is in such demand. Many of the greatest copper mines in the United States are located in Arizona, and no way to reach the people there without a gospel

### HALLELUJAH MARCH CORRECTIONS

In compiling the returns of the World-Wide Hallelujah March offerings and publishing same in the recent issue of the HERALD of HOLINESS, we discovered some errors which were made, and herewith gladly correct same.

First Church, Nashville, Tenn.—Reported membership 400, apportionment \$600, offering \$450. Should be: Membership 300, apportionment \$450, offering \$450.

Gospel Tabernacle.—Should be First Church, Chattanooga, Tenn.—Offering, \$247.50.

tent, as there are no church buildings. Join us in prayer for a big tent. We have the workers to man it, ready. We are to open a campaign in Bakersfield, Cal., soon, and remain until our Southern California District Assembly in Los Angeles, June 20th.—C. B. JERNIGAN.

### Kansas City First Church

May 27th was a blessed morning. We had a special missionary meeting. Sister Grace Mendell, on her way to Cuba, was present and spoke. Brother Fred Mendell brought a blessed message from the words, "Other sheep I have." At the close we laid \$37 on the table for Sister Mendell, and pledged \$300 more for missions. June 3d was our Sunday school missionary day. We held the exercises in connection with the morning preaching. The meeting was peculiarly blessed of God. About thirty people, from the age of about six up to sixty, came to the altar and offered themselves to God for any special Christian work at home or abroad, that He would call them to. Missionary offering from the Sunday school services was \$37. After we had been dismissed a stranger came, saying he wanted to get saved.—JOHN MATTHEWS, Pastor.

### Stonewall, Tenn.

The Lord is blessing on the Stonewall circuit. Our District Superintendent has recently closed a week's labor among us, and did a good work for our people in preaching the blessed word of God. We made him an offering of \$40 and received four members into the church.—HENRY CRAWFORD, Pastor.

### Dancon, Okla.

We have recently closed a few days' meeting here. Brother Tommie Hose was with us, and the Lord used him in the preaching of His Word. God put His seal on the first service and two prayed through to victory. God wonderfully blessed the church and in all we had fourteen professions. We give God all the glory.—F. A. SMITH, Pastor.

### Cartersville, Ill.

Our District Superintendent was with us over the 27th, and God wonderfully used him. Sunday evening in a pouring rainstorm, only a few were out, but God came and blessed us and helped us raise \$50 to fix our church roof. We expect it to rain \$50 more this coming week. God is blessing in our Tuesday evening cottage prayermeeting. This week a few of our young people went through and I believe struck bottom and got sanctified. Thursday evening prayermeeting a few came through with shouts of victory. One young man is being called of God to preach. We request prayers for him. It was after midnight when we closed.—G. G. EDWARDS.

### Alamo Schoolhouse, Cal.

God has given us the greatest meeting that we ever held in our short evangelistic work, at Alamo schoolhouse. It was counted a hard place, but prayer was answered, and about twenty-seven, all adults except two, went their way to Calvary, and professed faith in Christ. Seventeen of this number gave their names to the membership committee, desiring to unite with the Pentecostal Nazarene church at Holtville. Old grudges were straightened, beer and whisky bottles, etc., thrown away, and such old-fashioned repentance as did take place! The country was stirred by the presence of God. Truly it is marvelous the way God is giving us the hearts of the people. Heaven never seemed nearer nor Jesus more real. Pray for us.  
—ALPHA COCHRAN.

### Holtville, Cal.

Last Sunday, May 27th, was a red letter day. Miss Alpha Cochran, the girl evangelist, who has been helping me in some meetings, preached a powerful sermon, to the delight of all. At the close one came forward and found peace with God. While singing the old battle hymn, "When the battle's over, we shall wear a crown," a beautiful class of twelve marched to the altar and vowed

allegiance to the Pentecostal Church of the Nazarene, and in the afternoon service two more united with us, making fourteen in all. This increases the number of new members to twenty-five or thirty since I took the pastorate, six months ago. It is wonderful how God has given us the hearts of the people. They are beginning to realize that we are here only to do them good. God is putting this valley on some of our hearts, and by His grace and help and power we mean to establish many Pentecostal Nazarene churches, which will be centers of fire and will tell in eternity. God is sending us some fire-baptized workers, and we are spreading the old-time gospel truth on the streets, in the churches, and school houses. We are in the fight with heaven's blessings on our hearts. We expect to go to Assembly at Los Angeles, June 20th.—W. E. ELLIS, Pastor.

### Longdale, Okla.

Though we haven't been sending in many reports, we have been pushing ahead. God has marvelously blessed His church and people. We have just completed our new church building, which is a nice, comfortable, though plain, Pentecostal Nazarene church, and it stands clear of debt, everything being paid for except the seats; and some of the brethren took it upon themselves to arrange to pay for the seats, which they did. They carry the burden themselves until after the dedication service, at which time we expect to raise the required amount. Yesterday, May 27th, was a great day. We met in the new church building at 11 o'clock and organized a Nazarene Sunday school. Brother Barnum, our pastor, presided. We thank God for a pastor who has so nobly stood by the church and fed his people the bread of heaven. In organizing the Sunday school, with the aid of the church board and Sunday school committee, our pastor used a spirit of humility, good judgment, and self-sacrifice. We thank God for the sweet spirit of love and humility that was manifested by all. God's blessing seemed to rest upon each one present. Last night we met again and organized a Young People's Society, and again a loving Christian spirit was manifested. Brother Barnum then brought us a message. We are anxiously awaiting the time when our church will be dedicated, which will probably be in the near future, and fervently ask that the HERALD of HOLINESS readers pray for us.—MARIE WIELEK, Church Secy. and Treas.

### Clifforddale, Mass.

Our church here has been refreshed and strengthened by the three weeks' meeting Rev. Fred St. Clair has just held with us. One poor old man said he ought to have been run out of town for raising such a noise, but many wished that the meetings might have continued longer. Congregations were good, and many seekers found their way to the altar, where there were some fierce battles with the Enemy. But in the name of Jesus victory came, and a good number were saved and reclaimed, and some sanctified wholly. Brother St. Clair's Bible readings on prayer, faith, etc., were blessed. He himself is a man of much prayer, and puts heart and soul into his meetings. Sister Lula Barnard, of Lowell, was with us, and helped greatly with her sweet singing and effectual praying.—T. M. BROWN, Pastor.

### Lowville, N. Y.

Rev. Meda Clifford Smith, of Onset, Mass., of the New England District, is with us for a month's evangelistic campaign, possibly longer. New faces are seen at the services. Two were sanctified last Sabbath evening. The Devil is after us and doing lots of talking, but the Lord God of Elijah lives. We are believing for great things. Don't forget to pray for us.—REV. and MRS. F. E. MITLER.

### Darby, Pa.

A week ago one of the sisters took very sick and the physician told her that it would be necessary for her to undergo an operation. We called for some of the saints and we anointed our sister, according to James 4:14-15, and held on to God until He answered our prayers. She was in such pain that she was unable to speak before God touched her, but the Lord delivered her, and she was able to get up out of bed and have prayer. There are some of the Devil's folks, and some who profess to be the Lord's folks, who do not believe, but that makes little difference. The Lord has also been saving souls, which is a bigger job than the healing of the body. Some have been sanctified and the saints have been blest. Sunday a week ago, we received four into the church. We desire to keep the fire burning and be as definite as the Lord can make us. We desire the prayers of all God's children. Next week we have an all-day meeting, when Brother E. E. Angell, of Richmond Hill, N. Y., will be with us. The Lord has also promised to be with us. The first of July we begin a tent meeting, Brother Hudgins, of Virginia, as evangelist. God gave us a good meeting last year, but we are expecting a greater one this year. Our missionary offerings have been very good so far this year. The Sunday school alone averaging \$20 a month. This is more than double the amount we raised a month last year. The members have also been thoughtful of their pastor. A few nights ago they came to the house without

being invited and presented him with enough to buy a roll top desk. They are standing by and helping to push the fight and being united, we do not expect anything but victory. Pray for us. — JOHN N. NIELSON.

**Norfolk, Va.**

The work at this place is progressing nicely. The Lord is with us and very gracious unto us. All departments of our church are in a healthy condition spiritually, and working in love for the salvation of precious, never dying souls. The Assembly year that is past, was one of great blessings along all lines. The church met all its apportionments and made some new improvements on the church property; and paid the pastor \$230 more on his support than the year previous. The membership has also increased and doubled. The Sunday and Young People's meetings have taken on strength, to which we feel like saying, "Praise God from whom cometh all blessings." The church gave the pastor an unanimous call to return for the third year, which he accepted with the determination of doing more for the work and cause of holiness than ever before. The two years of our pastorate at this part of God's vineyard has been one of great joy, as we have had the love and prayers, as well as the support of every one of our members and friends of the church. This

is a people who really love and stand by their pastor and hold his hands up. Let all readers of the HERALD of HOLINESS pray that this year will not end before there are more real strong churches of the Nazarene in "Old Virginia." We can have them by the help of our great God and Savior, Jesus Christ. Our people here own a beautiful church building, free of debt, and are a fine body of Nazarenes, full of the Spirit. Pray for this field. — J. W. HENRY, Pastor.

**Nashville, Tenn.**

The Lord has been blessing in the services at First church. The recent revival meeting continued more than three weeks. Souls were saved, reclaimed, and sanctified. Rev. R. T. Williams did the preaching all the time except the last week when Rev. W. M. Tidwell, pastor of our church at Chattanooga, preached. The Sunday school observed children's day June 3d. The missionary program was impressive and well received. The offering for missions was \$100. Revival services are now going on at the Seventeenth avenue mission. Rev. W. L. Duncan and Mrs. Duncan are doing the preaching, and are being assisted in the services by workers from First church. — FANNIE CLAYPOOL.

**Sherman, Texas**

We have had a great missionary rally here. The program was excellent and the spirit of the Lord was present. After our regular offering for church expenses, and over \$60 additional in cash for our church property, the church and every one present marched by the altar, where four little girls held baskets, and placed \$75 in the baskets for missions. We then opened an altar service which beggars description. About a score publicly dedicated themselves to the Lord for active service in either the home or foreign lands. Amen! We feel like traveling on. — OSCAR HUDSON, Pastor.

**Haskell, N. M.**

We are glad to report that God's hand is upon the work at this place. He gives grace and glory to His servants. When we look over the ripe fields we are caused to ask God for more strength, more laborers, and more time to get the honest-hearted people to the light. Our crowd is growing, interest is getting better, God is blessing more, and many plans are being carried out which will put the work on a basis with the leading churches of the movement. Thank God, we are already blessed with much more in many ways than many might think, but God is pushing us on to greater things. Our summer revival begins June 29th, and we are praying and planning for the greatest awakening God has ever sent. Sunday was a full day. Sunday school was at 9:50, a live missionary service at 11, preaching at 3. Young People's Society at 7 and preaching at 7:45. There were two professions during the day and some few unsaved asked for prayer. Pray for the work in this state, for it is to be a great field if it is watered with the dew from heaven. — G. S. and BYRDIE OWENS, Pastors.

R. T. WILLIAMS, 208 Fall St., Nashville, Tenn.

**District Assemblies**

Northwest, Spokane, Wash. June 13-17  
Dakotas-Montana, Sawyer, N. D. June 20-24

**District Superintendents**

Alabama — P. M. Covington.....Jasper, Ala.  
Alberta Mission — James H. Bury, Coltholme, Alta., Canada.  
Arkansas — J. D. Edgin.....Ozark, Ark.  
British Isles — George Sharpe, No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.  
Colorado — R. J. Plumb, 411 East Del Norte street, Colorado Springs, Colo.  
Chicago Central — W. G. Schurman.....Oliver, Ill.  
Dallas — F. L. Pierce.....Ponlet, Texas  
Dakotas-Montana — Lyman Brough, Surrey, N. D.  
East Oklahoma — F. K. Morgan.....Ada, Okla.  
Mt. Harmony, Okla. June 10-11  
Mowly, Okla. June 18-19  
Florida — M. M. Bussey, 919 Fourth st., Miami, Fla.  
Georgia — C. H. Lancaster.....Donnisonville, Ga.  
Hawaii — J. C. Henshaw.....Honolulu, Texas  
Idaho-Oregon — W. H. Tullis.....Nampa, Idaho  
Indiana — U. E. Harding, E. Thornburg st., New Castle, Ind.  
Hamlet Circuit, Ind. June 10-15  
Kendallville, Ind. June 18  
Auburn, Ind. June 20  
Fort Wayne, Ind. June 20  
Muncie, Ind. June 20-July 4  
Iowa — E. A. Clark.....University Park, Iowa  
Kansas — H. M. Chambers, 817 N. Maple ave., Hutchinson, Kans.  
Kentucky — J. G. Nickerson, 719 S. Twenty-fourth, Louisville, Ky.  
Little Rock — T. W. Sharpe.....Delight, Ark.  
Louisiana — B. F. Pritchett.....Homer, La.  
Manitoba-Sask. Mission — C. A. Thompson, Box 298, Regina, Saskatchewan, Canada.  
Michigan — Ira E. Miller.....Caro, Mich.  
Mississippi — S. E. Galoway.....Houston, Miss.  
Carroll Hill, Ala. June 14-24  
Tupelo, Miss. June 28-July 8  
Missouri — J. D. Scott.....Des Arc, Mo.  
Nebraska — M. F. Lienard.....Hurr Oak, Kas.  
New England — N. H. Washburn.....Beverly, Mass.  
New York — Paul Hill.....Clintondale, N. Y.  
New Mexico — E. E. Dunham.....Artesia, N. M.  
Northwest — J. T. Little.....Newberg, Ore.  
West Oklahoma — J. I. Hill.....Ponca, Okla.  
Oklahoma City.....May 29-June 15th  
Harmon June 2-5  
Woodward, preachers' convention.....June 6-10  
Isabella and Longdale.....June 12-14  
Spring Valley and Eschol Valley.....June 15-17  
Glendale church.....June 18-24  
Pittsburgh — James W. Short 351 S. Broadway, Dayton, Ohio.  
San Antonio — William E. Fisher, 138 Princeton ave., San Antonio, Texas.  
San Francisco — D. S. Reed.....Oakdale, Cal.  
Southern California — Howard Eckel, 1405 East Thirty-ninth st., Los Angeles, Cal.  
Tennessee — F. W. Johnson, Trevecca College, Nashville, Tenn.  
Washington-Philadelphia — W. W. Hankes, 1011 W. Allegheny st., Philadelphia, Pa.

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[SPECIMEN OF TYPE]

of the tribes. NUMBERS 2, 3  
10 And his host, and those that were numbered of them, were forty thousand and five hundred.  
20 And by him shall be the tribe of Manasseh; and the captain of the children of Manasseh shall be Gemael the son of Pedaihur.  
21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.  
22 Then the tribe of Benjamin

Israel;  
Moses.  
34 And did so come to the after the ho

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**PERSONALS**

We have received word of the departing this world of Mrs. Annie T. Armour, well known on the western coast for her piety and godliness. Her death came suddenly, and to those who knew her she will be much missed.  
Rev. August N. Nielson, evangelist, of Portland, Ore., stopped off at Kansas City on his return from La Fontaine, Kas., where he has held a successful revival. He called at Headquarters, where he is always welcome.

**DIRECTORIES**

**General Superintendents**

H. F. REYNOLDS.....Kansas City, Mo.  
Res. 4024 Agnes ave., office, 2100 Troost ave.

**Missionary District Assemblies, 1917**

Japan, Kyoto — W. E. Eckel.....July 4-8  
China, Choochenghsalen — Peter Klehn.....July 4-8  
East India — G. J. Franklin.....July 4-8  
West India — Roy D. Coddington.....July 4-8  
South Africa — H. F. Schmetzenbach.....July 4-8  
In United States of America and Canada  
Saskatchewan and Manitoba, Lusseland.....July 4-8  
Alberta, Claresholm.....July 25-29

**Missionary and Evangelistic**

Spokane, Wash. June 13-17  
Killam, Alta., Can. June 20-24  
Stettler, Alta., Can. June 27-29  
Red Deer, Alta., Can. July 14-15  
Claresholm, Alta., Can. July 17-29  
McLeod, Alta., Can. July 30-Aug. 12  
Drumheller, Alta., Can. August 12-14  
North and West Districts.....Sept. 1-30

E. F. WALKER.....Glendora, Cal.

**District Assemblies**

Southern California, Los Angeles, 1st Ch. June 20-24

J. W. GOODWIN.....Los Angeles, Cal.  
1025 Delta st., Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

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Ben Abbott. By Fannie Long. An interesting temperance story. 334 pp. 35  
David Golding. By Felicia Buttz Clark. A story of self-sacrifice.....35  
Laddie. By the author of "Miss Toosey's Mission".....20  
Living for Jesus. By Minnie E. Ludwig. A book written especially for children by one who has special aptness for work among children and young people. This book should be in every home. Cloth.....25  
Pebble cloth.....15  
Miss Toosey's Mission.....20  
No. By Rose Terry Cooke. The story of a boy who was saved from ruin by being taught to say "No." 234 pp.....35  
Phillip Barton's Secret. By Mrs. May Anderson Hawkins. The story of a working boy's success, illustrating the Christian's secret of a happy and useful life.....35  
Temptation. By James Stalker. A talk to young men.....20  
The Mortgage on the Hip-Roof House. By Albion W. Tourgee. The story of a founding boy and his heroic efforts to aid his benefactor. 206 pp.....35  
The Norsk Gopher. By Charles N. Sington. A boy's story of ranch life in the Northwest.....35

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**ANNOUNCEMENTS**

**WANTED**—First class compositor and practical printer. One who has ability to take entire charge of composing room. Pentecostal Nazarene preferred. Good position for the right man. Address J. F. Sanders, 2109 Troost avenue, Kansas City, Mo.

**Attention**—Any person desiring to move his family to Olivet, Ill. so as to have the privilege of placing his children in the university, and hindered because of not being able to procure employment for himself, can, if he is fitted for farmer contract work, be able to secure a good position by addressing the treasurer of Olivet University.—W. G. Schurman, Treas., Olivet, Ill.

**Notice**—The Nashville campmeeting will be held July 12-20. Rev. G. E. Waddle, of Little Rock, has been appointed the evangelist. Rev. R. T. Williams is expected to be with us, and others will assist in the services. The music will be under the direction of Mr. J. T. Benson.

**Announcement**—Mouse River holiness campmeeting association will hold their ninth annual tent meeting on our beautiful grounds at Sawyer, N. D. Our evangelist this year will be Rev. Charles Stalker of Ohio, and Rev. W. R. Cain of Kansas. The date is June 28th to July 8th. For any information regarding the camp, rental of tents, etc., address Earl C. Pounds, Sawyer, N. D.

**Notice**—The board of examination of the Southern California District of the Pentecostal Church of the Nazarene will hold an examination for licensed ministers and deaconesses pursuing the courses of study on Tuesday, June 19, 1917, at 9 a. m. in the First Nazarene church, of Los Angeles. The attention of all licensed ministers and deaconesses pursuing courses under the direction of this board is called to section 3, pp. 53-55 of the Manual, relative to modes of examination, etc. The board will adhere to the rules and regulations of the Manual, and fair notice is hereby given to any who have failed to keep in touch with the board as provided for in said section of the Manual.—James Proctor Knott, Secretary, 1326 East 35th St., Los Angeles, Cal.

**Notice to Georgia District, and All Whom It May Concern**—As General Superintendent having jurisdiction I have accepted the resignation of Rev. C. H. Lancaster, as Superintendent of the Georgia District, and have appointed to fill the vacancy Rev. E. H. Kunkel, of Pavo, Ga., to serve until his successor is elected by the District Assembly.—Edward F. Walker, Gen. Supt.

**Notice**—The tri-county holiness association holds its next all-day convention at New Carlisle, Ohio, on the Fourth of July, at the town hall. Bring a lunch and stay all day. A precious time in the Lord is expected.—Paul Marshall, Secy.

**Notice to the Licensed Preachers of the Kansas District**—Those desiring information concerning the studies that I examine will address me until the Assembly at Pendol, Texas, instead of Hutchinson, Kas.—J. B. Galloway, Examiner.

**Notice**—Revs. Alie and Emma Erick will hold a campmeeting at Uba Springs, Tenn., August 3-13. Come and help us pursue the path for God and holiness. Uba Springs is six miles from Martin, Tenn., and eight miles from Fulton, Ky.—J. B. McDonald, Pres., Miss Phoebe Catron, Secy.

**Announcement**—Evangelist S. A. Logan, of Sherman, Texas, and Rev. A. L. Fowler, of Kensington, Ga., will hold a two weeks' meeting at Broomers Chapel, near Flint Stone, Ga., beginning August 18th. We hope to have our worthy District Superintendent, C. H. Lancaster, of Donalsonville, Ga., with us. Pray for the meeting.—A. L. Fowler.

**Announcement**—Rev. S. A. Logan, of Sherman, Texas, and Rev. Joe Massey, of Sulphur Springs, Ga., will hold an all-day meeting at Dillon, Ga., on Lookout mountain, beginning July 15th and ending August 15th. We request the prayers of the readers of the Herald of Holiness.—A. L. Fowler.

**Notice**—Carl Owen, 718 Ash street, Lawrence, Kas., an experienced song leader for revival and campmeeting work, is now open for calls for summer meetings. Any one desiring his services will write him at address above.

**Announcement**—Revs. A. O. Duncan, R. E. McCalm, and Ben Watkins have a large two-pole laboratory, and everything ready for summer meetings. Write us your needs along this line. Our address is Kingston, Okla.—A. O. Duncan.

**Notice**—Rev. J. A. Hill, of Fredericksburg, Mo., is now open for calls to hold meetings through the summer. He is a single man, and a good preacher, and one that I feel could do great good in meetings. If any one wants a good old-fashioned revival, write him at the above place.—A. F. Daniel, Evangelist.

**Notice**—We will be in a meeting at Watfren, Ark., the first two weeks in July, and have an open date the last two weeks, which we would like to place in Arkansas. Address Revs. Jarrette and Dell Aycock, Atwood, Okla.

**Announcement**—I have July and August open, so that I could give that time to tent or campmeeting work, either as a leader of song service, or as preacher, or both. I have had several years of experience in tent and campmeeting work as preacher, gospel singer, and personal worker. Best references furnished. Address Rev. C. E. Baird, 507 Hayward avenue, Rochester, N. Y.

**Notice to Pastors on the Missouri District**—The minutes of the last District Assembly have not yet been paid for, and the account is long past due. Kindly see to this matter at once, and send the money to Mrs. Emma Patterson, District secretary, Malden, Mo.—J. D. Scott, Dist. Supt.

**Request for Prayer**—On my charge where I am pastoring at Pike City church, there is a dear old brother whose head is almost decayed by cancer. He believes God can heal. The Pike City church and pastor ask all the people who read the Herald of Holiness to please write with us in prayer that God will touch his body, and heal him, if it is His will.—D. W. Thomason.

**Notice**—I am open for calls, either in evangelistic or pastoral work, campmeeting or supply, wherever the Lord may lead. I come well recommended from the New England District, where I am well known as pastor and evangelist. Address Evangelist M. Dea Clifford Smith, 51 Dayan street, Lowell, N. Y.

**Notice**—The New York District campmeeting at Groverville Park, Beacon, N. Y., (reached by New York Central railroad, Hudson river day line steamer from New York) will be held July 6-15 inclusive. General Superintendent J. W. Goodwin will be with us from the 9th to 15th. Rev. W. H. Hoople will lead the singing. We expect to have our new 16-room dormitory ready in time; also ten tent stacks in addition to the regular 12 x 14 tents. Meals at the dining hall, \$7 for the meeting. Breakfast and supper 30 cents, dinner 40 cents. Tents or snacks with floor \$1, lodging 50 cents a night. For all information regarding routes, baggage, etc., write the secretary, W. A. White, Box 455, Spring Valley, N. Y.

**Notice**—The June meeting of the New England District deaconess association will be held at North Scituate, R. I., June 12th. Let every deaconess make special effort to attend this meeting. These meetings are certainly owned and blessed of the Lord.—Cora M. Hudson, Secy.

**District Campmeeting**—The Missouri District campmeeting will be held at Des Arc camp ground, August 25th to September 9th, with Rev. C. H. Lancaster, District Superintendent of the Georgia District in charge. We are planning for a great camp. For particulars write Rev. W. I. DeBoard, pastor, Des Arc, Mo.—J. D. Scott, Dist. Supt.

**Notice**—Owing to a very unexpected change in our state, we have two open dates in August, which we would like to place with some camp or church wanting a meeting. References furnished if desired.—J. O. and Bessie West, Evangelists.

**Notice**—Trove hotel, 2420 1/2 Fourth avenue, Birmingham, Ala., is owned and managed by religious people. We are just opening up, and wish to make this house a stopping place for God's people of all denominations at reasonable rates. We are in two and one-half blocks of the terminal station. From

the station go one block south to Fourth avenue, then one and one-half blocks west.—E. N. Pitts, Prop.

**Request for Prayer**—Please pray for me, that God will touch my body. I have been sick for nearly three weeks, and unless God does undertake for me I will be here some time. I am the only support for myself and three little children. May the Lord bless the dear old Herald. It is such a blessing to me. Mrs. Mary Moore, Peniel, Tex.

**Wanted**—A tent for a revival meeting, to reach us by June 28th, and to remain with us until July 20th. Also an organist and singer wanted for this meeting, man and wife preferred. Address George W. Young, Box 545, Ada, Okla.

**Supply**—We will supply the Cabot, Ark., church, near Little Rock, with some one close by, as the time is so short until Assembly meets. Let all inquiries for that church take notice.—G. D. Edgin, Dist. Supt.

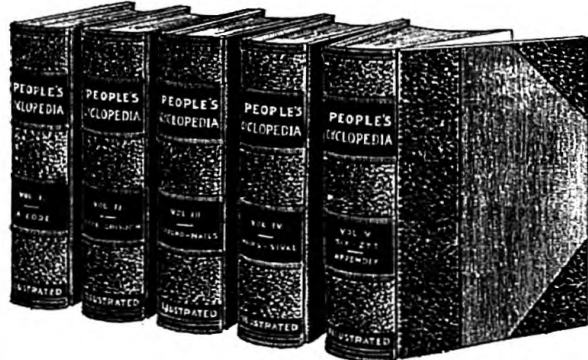
**Notice**—The District Assembly of the Dakotas-Montana District will meet on the camp ground, one-half mile north of Sawyer, N. D., June 20-24. Report blanks have been sent to all the pastors to be filled and returned to the secretary. If any pastor has not received them, please notify the undersigned at once. Students who desire examination will meet the examining board Wednesday, June 20th. We ask the co-operation of all members in making the Assembly a success. Much depends upon the preparation made. If each one will be faithful in preparing reports and then come praying and obeying God, we are sure to have a profitable time. All who can should come prepared to stay for the campmeeting, June 28th to July 8th.—W. M. Irwin, Secy., Minot, N. D.

**Ready**—For calls for fall and winter. Address Ural Hollenbeck, Greendale, Ind.

**Wanted**—A sanctified male teacher for chair of science. Also sanctified teacher of Latin, Greek, and Hebrew. Write B. F. Haynes, president Olivet University, Olivet, Ill.

**Wanted**—Young lady or matured woman for general housework. Write President, Olivet University, Olivet, Ill.

The Southern California District Assembly will



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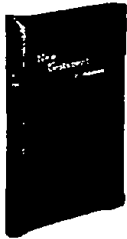
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convene at First church, Los Angeles, on Wednesday morning, June 20th, at 9 o'clock. Let all members be present at roll call. There will be a preliminary service the evening before at 7:30 o'clock. All who have business with the Board of Examination will meet in the church the morning of the 19th at 10 o'clock.—Edward F. Walker, Gen. Supt.

**Evangelistic Meetings**

- Julius Miller and Wife**  
Caledonia, Ohio.....June 15-July 1  
Manchester, Ohio, R. R. 3.....July 7-July 22  
Wheeling Camp, Princeton, Ind.....July 27-Aug. 5  
Campton, Ky.....Aug. 11-Sept. 2
- Ural Hollenback**  
Winchester, Ind.....June 9-July 1  
Bluffton, Ind.....July 4  
Mitchell, Ind.....July 7-Aug. 31
- Theodore and Minnie Ludwig**  
Grand Island, Neb.....June 18-July 8  
Muscatine, Iowa.....July 13-20  
Martintown, Wis.....August 1-10
- H. C. Lytle**  
Perryburg, Ohio.....June 3-25
- Song Evangelist A. H. Johnson**  
Roscoe, Ohio.....June 14-24  
Akron, Ohio.....June 28-July 8  
Dayton, Ohio.....July 13-23  
Sharon Center, Ohio.....July 27-Aug. 5

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**Others gifts I. CORINTH**

- 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?  
16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?  
17 If the whole body were an eye

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- Toronto, Ohio, (Hollow Rock).....August 9-19  
Akron, Ohio.....August 21-30  
Adrian, Mich.....Aug. 31-Sept. 10
- C. W. Ruth**  
St. Louis, Mo.....June 20-July 8  
Eldorado, Kas.....July 10-19  
Gate, Okla.....July 20-29

**Evangelists**

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. Any Authorized Evangelist of the church may have his name in this column by forwarding same to this office, stating the District giving him such commission. We ask the District Secretaries to keep the list corrected.—Gen. Mgr.]

- Alabama**—Hall, Mrs. M. V., 2201 Fourth ave., Birmingham, Ala.  
**Alberta**—Bell, Thomas, Box 95, Drumheller, Alberta, Can.  
**Arkansas**—Edgin, J. D., Ozark, Ark.; Vallery, A. J., Pilot Point, Texas; Waggoner, D. J., Penick, Texas; Imhoff, C. A., Vilonia, Ark.; Moore, J. E., Vilonia, Ark.  
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**CHAPTER 2.**

1 The sons of Israel. 2 The posterity of Judah by Thamar. 3 The children of Jesse. 4 The posterity of Obed the son of Haimon. 5 Haimon's posterity by the daughter of Machi. 6 Joram's posterity. 7 Jehoiada's posterity. 8 Another branch of Obed's posterity. 9 The posterity of Obed the son of Haimon.

THESE are the sons of 'Is'ra-el: 1 Reu'ben, 2 Sim'e-on, 3 Le'vi, and 4 Ju'dah, 5 Iss'achar, and 6 Zbu-lun, 7 Dan, 8 Je'roph, and 9 Ben'ja-min, 10 Naph'ta-li, 11 Gad, and 12 Ash'er.

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