

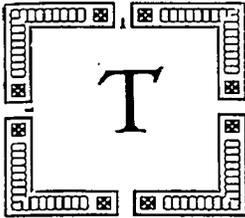
HERALD of HOLINESS

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

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EDITORIAL



The Excess of Filth

THE daily papers of the country, in the main, evince a singular disregard for the moral and religious convictions and sentiments of a very large proportion of their readers. Their habit of devoting so much space and pains to the delineation of crime is wholly reprehensible. What object is to be accomplished save to gratify a morbid and vicious taste in the slum element, by giving the disgusting details of outrageous crimes, we utterly fail to see. If the slum element preponderate in the circulation of these papers, then the papers could only plead that they sought to please the majority of their constituency. This is very far from a noble or worthy aim to guide patriotic and moral citizens in the conduct of papers. We believe, however, that this is about the reply made when the secular press is complained of for opening their columns to such a sluice of filth as so often forms a very considerable part of their contents. They claim that they are controlled by the demands of their constituency. Upon this vitiated principle, if the depraved are in the majority in their circulation, it can certainly be said that the daily papers are, as a rule, fully up to the demands of their constituency.

But we question very much whether this is true. We believe that the moral and Christian people predominate in the circulation of most of the daily papers. If this be true, then they stand convicted of allowing their rights to be trampled on by the more noisy and active minority who manage to make themselves better felt and heard by these public journals than is the majority. Again, thus it would be demonstrated that "the children of this world are wiser in their generation than the children of light." In how many directions is this sadly true to the hurt of the highest and best interests of our country, our homes, and our Church.

But if the better elements are even in the minority, they are yet guilty in the premises. For, while they could not control matters and effectuate a reformation of the secular press by making the demand, yet they could clear their skirts of all complicity in this terrible evil by establishing clean dailies of their own, and conducting them upon higher principles. It can not be denied that the moral and purity-loving element in society is strong enough to protect itself from this invasion of the low and vulgar and obscene in their homes.

This evil has grown to such proportions that a change is demanded by every consideration of love for our children, for our homes and for our common country. How any natural father or mother, who gives their home and loved ones as much thought, as they would their calves, or chickens, or colts, can allow the average daily paper to come into their homes we can not see. Suicides, seductions, and crimes and outrages of every character, and their punishment by hanging or otherwise, are all given with a graphic power and a minuteness of detail, which is abhorrent to every sense of propriety and decency. Descriptions of unmentionable crimes against society and virtue are given which no father would read aloud to his wife in the presence of his children, or even of his servants. What right has any paper thus to violate every principle of safety to the homes and to the children entrusted to our guidance in virtue and honor?

We insist that the moral and decent and upright classes of society have some rights in the premises, and they have in silence waited long enough for our secular journalists to bethink themselves and introduce a change. The time has come for them to speak and make themselves felt and heard. We have had enough of the salacious and vulgar and depraved in the daily press. Our godly mothers have

become tired of watching daily for the paper in order that they may hide or burn it as soon as the busy and thoughtless father has finished reading it. An agony of fear and dread burdens many a mother's heart lest her daughter or son come in contact with these papers and see and read vile and low things and scenes which are seen and heard nowhere else save in doggeries and worse places.

We value the place and the power of the daily paper in our marvelous civilization. We honor it for the good it has done in the past, and its mighty power in guarding our public institutions, exposing official and individual corruption and in ten thousand ways working to the protection and benefit of society and the country. But why mar the majestic picture and pervert this peerless power by a line of procedure which strikes a fatal blow at the American home—our unit of strength and hope and prospect. Why make this tremendous engine of reformation and progress and power where it touches our sensitive, throbbing, impulsive, plastic, young life, an influence to dull the finer sensibilities and sully the nobler nature by a premature and needless familiarity with crime and criminals' ways.

This evil is one of the gravest character and one which can and must be corrected. Our civilization demands a change else her wheels will be made to soon turn backward toward barbarism. Our homes demand it. Our children demand it. Our hope for the future demands it. God grant that it may come and that speedily.

Personal Work

ONE of the most useful and one of the most neglected duties of the Christian is what may be termed personal work—the approaching men individually in the social and business relations of life and in our home life, and trying to lead them to Christ. It is not the easiest duty. It requires an ever fresh current of faith and love to God and human souls and a courage which will dare anything for God. Any of us can talk and testify and seek to persuade men in the great congregation, especially when we are under the sway of great spiritual emotion, and when the cause of God is moving onward and upward and souls are being saved. In such times of great revival we can even go out from the church and seek men on the streets and in their business houses, and personally appeal to them to seek Christ. But in the quiet of every day life, when there is no unusual religious excitement, how many make it a habit and a matter of conscience to put in a word for God with every unsaved person with whom they come in contact, when there is an opening or when we can make an opening.

Such personal appeals are the most influential of any we make. They are made when the distracting surroundings of a public occasion are not present to divert attention, and when the application of the appeal is certain to be made. There is brought to bear, too, all the force of personal character and friendship, without the possibility of an unworthy motive being attributed to the act. There is not the presence of the multitude for whose notice or applause such acts are sometimes supposed to be done.

This is a vital duty enjoined in Scripture and illustrated by numerous Scripture examples, and is the most certain of fruitage of any line of work in which we engage. Its neglect is appalling indeed. We pass by our friends and neighbors and strangers with no knowledge of their spiritual state, or, at least, with no manifest concern for their salvation. What can be their thought of this seeming unconcern, when, at the same time, we claim to attach such transcendent importance to an immortal soul and the priceless sacrifice made for its redemption. Many a busy, duty-driven man,

or woman, goes on for years, seldom or never, entering a church or hearing a sermon, sometimes from the undue exactness of their business or employers, and every day in every year they cross the path of Christian men and women and are never addressed in the interest of their souls. How are they to be reached, and by whom, if not by these Christian men and women who are providentially thrown with them? A day is coming when a fearful reckoning will be had with us for neglected opportunities. The highest duty put upon us, and the most exalted privilege granted us, is to help lead our fellow men to Christ. Awake, awake, Oh children of the highest! Speak to dying men and rescue them from sin, and save yourselves from the bitter recompense of neglect of high and holy duties!

The Shirk

THE shirk is a very respectable sort of an animal. He is entirely too genteel to steal, or lie, or drink, or sell whiskey, or gamble. He does a good business, and no man is fonder of succeeding. He is a very smiling, gracious, well pleased and obliging species. He is quite popular, and loves nothing more than popularity, except success in business. Indeed, the highest value he sees in popularity is in the service it renders to his success. The shirk is everybody's friend and nobody's enemy. He is amiability personified and politeness petrified. He agrees with everybody and favors everything which anybody else favors. He opposes nothing except what is universally opposed. He floats delectably down stream with an art majestic and miraculous at sail-shifting for every wind. He pays his debts and tells you about it. He goes to see the sick and preaches morality. He bows as well as he smiles, and shakes hands with deftness. He is over and above and beyond every and all things else sublimary a man of peace. His is a gospel of peace. He dotes on the Scripture which assures us that the Savior came to send peace on earth. Resistance is his terror. To resist is to sin—to resist sin is the unpardonable sin. He generally belongs to the church and sits high up in the synagog.

He wishes men would not get drunk. Yea, he possibly might vote for a resolution in a church assembly that "it is wrong to get drunk on the streets." As to those other utterances, commonly passed by church deliberative assemblies against the saloon, he has never an opinion. In fact, two of the most remarkable powers among his numerous and rare gifts are his triumphantly convenient silence and absence. Where men speak and are heard and understood, the shirk is heard not. Where men do assemble to make themselves felt, the shirk goes not.

Opinion he has not. Convictions he knows not. He might agree with you if you advance the opinion that gambling is not chief among the Christian virtues, but an acute seizure seizes him from anxiety to contrive an absence and silence when a town is shaken to its center with indignation over legalized gambling or the open saloon, and its citizenship assembles to thunder their convictions against the monstrous outrages.

The worst thing of all about the shirk is his name. His respectability is bad enough. His business standing and success is bad enough. His popularity is still worse. His church connection and religious profession are even worse still. But worst of all is his name, for that name is legion. More numerous far than saloonists or gamblers, yea, more numerous than both these combined, is the shirk; and with sorrow but with awful truth we declare it—they are worse enemies to the race and to the purity and power of the church than all the saloon keepers and gamblers combined. It is only for lack of their aid that a reformation is delayed which would outlaw these vultures on human society, and destroy their damning business for ever.

TO PUSH THE OX and lesson his feed is a poor way to increase the crop. They may plow a little more land for a few days, but they can't hold out. To shove, and starve the preacher is equally a poor way to get the best and longest service out of him—to say nothing of the infraction of the divine law, the "the laborer is worthy of his hire."

WE WANT TO SECOND, very emphatically, the motion made by somebody that we have one more society formed, and only one more—a society for the prevention of the formation of societies.

Let Us Have a Change

THE QUESTION of children at church service is one of profound interest. The Sunday school can be made a useful thing, but beyond peradventure, if it result in the taking or keeping away the children from the preaching of the gospel, then the Sunday school is a curse and not a blessing.

This is a grave question. If the issue were between abolishing the Sunday schools, and the continued absence of the children from the regular services of the sanctuary, we would say a thousand times do away with the schools and let the children hear the preaching of the gospel. There is no need for dispensing with the Sunday school however. Let care be taken that it be not a stumbling block in the way of children's attendance at church.

Nothing whatever can substitute the preaching of the Word. It is God's own method of teaching and saving men. It is unsafe, unwise, and unscriptural to relegate the impressible, plastic children of the church during their tender and most teachable years to any human institution, however wise and great it may be. It is wrong to hold them off from the nurture and food which the God-ordained ministry of the church affords till some other influence or system has given them the trend for life, and then trust that they will take to the church, or be as readily influenced by the preaching of the Word as they would, had they come up under its sacred and direct influence from their earliest years.

CONSISTENCY is said to be a jewel. This is one ornament we are all entitled to wear. It does not come under the prohibition of 1 Peter 3:3. Of all people this decoration becomes and is a necessity to preachers of the gospel. Yet it is not an invariable possession of even this class.

PREACHERS SHOULD STUDY diligently how to preach to children. Frequently special services should be held for the children when the gospel should be preached to them in simplicity and with directness. This should be done under any and all conditions, but under the alarming state of things which now prevails, there is peculiar and pressing demand for this on the part of our ministry. With the multiform schools of vice on every hand, and with the decay of family religion in our homes, and the sad neglect of the young life of the church by parents, there is increased responsibility to make extraordinary effort to train and save the children. Why should not children be preached to as often as older people? Why should not the regular Sunday sermons be adapted to childhood as well as maturer age? Why should not the children attend the regular Sunday services? Have we, as preachers, driven the children away from such services by the character of our sermons? Are the children and parents more to blame for their absence than the preachers? Could not the preachers by wise study and adaptability in their preaching so enlist the children that they would love to come and could not be kept away?

The Highest Responsibility and Its Hindrances

THE ignorance and indifference of parents are not the least of the perils of their children. Ignorance of some of the secret vices which lurk in the associations of their children prevents counsel which might shield the young from deadly enemies to their moral, mental, and physical weal. The ignorance of others of the philosophy of family discipline, of temperamental differences in children, of the ineradicable power of first impressions, of the power of example, and of the necessity of self-government for fitness to govern others, disqualifies them for a high and holy mission which an angel might covet. The indifference of others to the nature and needs of their children, and of their obligations to them, render them unworthy their name and their place.

ROMAN CATHOLIC JESUITISM, alert, astute, unscrupulous, diabolical in its aims and methods, banished from every nation where its scheming and treasonable grasp has been felt, has found an asylum in conservative, free America. The truckling, tragical venality of our politicians, our criminal conservatism, and insane apathy, render America a veritable paradise for the Jesuits. We will never wake up until it will require bloodshed to rid us of their treason to our institution and our republic.

The More Excellent Way

Rev. J. T. Stanfield

But covet earnestly the best gifts; and yet show I unto you a more excellent way (1 Cor. 12:31).

IN the first eleven verses of the twelfth chapter of 1 Corinthians the apostle Paul enumerates the different gifts placed in the church by God himself and that the Holy Spirit bestows those gifts upon individuals severally as He wills.

If God placed these gifts in the church, who has a right to take them out, as it was God's own work? What was necessary for the church in that sinful and adulterous generation seems to us would be necessary for the church in this age of awful apostasy. The body of Christ is the church. We became members of the body by regeneration, by being born again. Then are we heirs of God and joint heirs with the Lord Jesus Christ after we become members of the body of Christ. As heirs of God we have access to these gifts, for they are the property of the church. In verses 27, 28, "Now are ye the body of Christ and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues (or languages), and in the 29th and 30th verses. According to the interrogation points, he is asking some questions. "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" and then he says, "But covet earnestly the best gifts: and yet I show unto you a more excellent way." According to the teachings of the apostle, a man may be able to be in possession of some one of these great spiritual gifts, so that he could work miracles, cast out devils, heal the sick, and speak in the different languages of the world; and yet there is a more excellent way.

The apostle teaches that men are dead in trespasses and sin until they are quickened into life by the Holy Spirit (Eph. 2:1). "You hath he quickened who were dead in trespasses and sin." So when men are justified from their sins and regenerated, made alive in Christ Jesus and become heirs of God and joint heirs with Jesus Christ it is then and there they get in the excellent way. God's lowest way for man to live in is above sin. After we get in this excellent way the apostle shows us a more excellent way. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God" (Rom. 5:1, 2). When this writer at the age of thirty years was struck with awful conviction he fell at the mourners' bench, and there with contrition of heart forsook and confessed all his sins and prayed through and the Holy Ghost quickened him into life, and took him out of the horrible pit and the mirey clay and set his feet on a rock, and put praises in his mouth and established his goings and it seemed that the King of peace came and walked through every avenue of my soul. Oh, hallelujah!

I show unto you a more excellent way. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God" (Rom. 12:1). Notice, our bodies a living sacrifice, hence we must be made alive by God's quickening spirit before we can present our bodies alive, acceptable unto God, which is our reasonable service. Now it is evident that no sinner can do this service. None but a child of God and that child walking in the paths of obedience. Solomon the wise man says that the sacrifice of the wicked is an abomination to the Lord—that the way of the

wicked is an abomination to the Lord and that the thought of the wicked is an abomination to the Lord. So then, in order for a person to be eligible for the more excellent way, he must first be made alive unto God. It is not the up and down fellow that gets into the more excellent way, but the one that is walking daily in the light, whose heart is panting after God. Notice: Abraham the father of the faithful, God said to him, "get thee out of the country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing" (Gen. 12:1, 2). Abraham did as the Lord directed, and in Gen. 15:6 it says he believed God and it was accounted to him for righteousness, so he was a righteous man and loved God, and at the age of ninety-nine, the Lord appeared unto him and said unto him, "I am the almighty God, walk before me and be thou perfect, and I will make my covenant between me and thee and will multiply thee." This promise was so great that Abraham fell on his face and God talked to him and revealed unto him the promise that he would give unto him the land of Canaan for an everlasting inheritance to him and his seed after him, that he should be the father of many nations, and that through his seed the world would be blessed, and his name was changed from Abram to Abraham. Therefore he required some evidence of God as to this great promise. God said, Make me an offering and said unto him, take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon, and he obeyed God in making the offering. This was typical of our offering in presenting our bodies in this dispensation. So we notice what the animals and birds represented in Abraham's offering. The heifer represented his strength. The she goat his usefulness, the ram his natural propensities, passions, and appetites; the dove and pigeon his virtue and character. And when he had placed them all on the altar the fowls of heaven came to drag them off the altar, but he stood by his offering and waved them away until the sun went down, and darkness came and he fell asleep, and while asleep behold! a smoking furnace, and a burning lamp passed between the pieces. And that day God made his covenant with Abraham. So it is with the child of God when we present ourselves a living sacrifice on God's altar, all the fowls of earth and hell will try to drag them off, but only stand by the offering and by the hand of faith and prayer wave them away. It may be your best friend or your husband or wife, mother or father, or children, or your pastor, or some member of the church; but wave them away and the fire will fall, and the Holy Ghost will witness to the fact it is done. Praise the Lord.

Then there was Jacob, who left home and had to sleep out on the ground with a rock for a pillow. There he found the excellent way, and he called the place "Bethel," which means the "House of God." Jacob's two wives represent the two blessings. Leah, the older and first, justification; and Rachel, the younger and prettiest, sanctification. Jacob worked on and accumulated considerable property representing growth in grace and then started back to his own country. And when he came to the brook Jabbok he heard of Esau's coming to meet him, and divided his stock into different herds and then his wives and children are separated unto themselves. So Jacob passes them all over the brook, but he himself sought a place of prayer and while in agonizing prayer the angel came and Jacob wrestled with him until break of day and said, "I will not let thee go until thou bless me." And the angel said "Thy name shall be called no more Jacob but Israel:

for as a prince hast thou power with God and with men, and hast prevailed. . . . Jacob called the place Peniel: for I have seen God face to face." So here is where Jacob found the more excellent way. Then with courage in his heart he crossed the brook ready to meet his angry brother, Esau. And when he crossed over the sun rose upon him and his countenance was so transfigured that when Esau saw him coming he threw down his weapons of war and ran to meet him and fell upon his neck and kissed him and wept for joy. So they were reconciled to each other that morning.

The "more excellent way" is a victorious way. Hallelujah! Poor, old afflicted Job had a knowledge of the more excellent way. Fear him in Job 28:7, 8, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: The lion's whelps have not trodden it, nor the fierce lion passed by it." So with Job we praise God there is a way that no fowl of sin has known, nor the black vulture's eye hath not seen, nor the lions of the Devil have not made a track. The Devil himself has never passed over. Thank God, and that is the more excellent way, which is the way of holiness. David knew something of this in the 19th Psalm (v. 165). He says, "Great peace have they that love thy law and nothing shall offend them." Isaiah tells us about it, chapter 32:17, 18, "For the work of righteousness shall be peace; and the effect of righteousness is quietness and assurance for ever, And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." And then in Isa. 35:8 he says, "And an highway shall be there, and a way, and it shall be called The way of holiness."

Gray Hairs

Arthur F. Ingler

(Concluded from last issue)

6. Loss of sight.

One may gaze at the sun until he is blinded, and then, wherever he may look, he can see nothing but suns. Christians may continue to pore over fashion plates until they can see nothing but bonnets and gowns whithersoever they journey. They go to church but do not see Jesus anywhere in the service. They have been blinded by gazing too long at the new millinery and fashionable gowns. They have misused their eyes in reading fiction until they care nothing for solid, soul-strengthening truths. They have become short-sighted, too; they see only their own set or circle; they are concerned wholly in their particular church or society; they evince little or no interest in foreign missions and have no care for the needy poor in the next street. They do not see that the world about them is "dying for a little bit of love." They have been blinded to all these by the glitter and glare of worldliness, and are now easily snared. Isaac, because of his blindness, was deceived by cunning Jacob. Many people today, who once had a Christian experience, are being deceived by so-called "Christian Science," "Mormonism," "Millennial Dawn or Russellism," "Seventh Dayism," "New Thought," "Spiritism," etc., because of dimness of vision. What a grand difference between these deluded souls and those of the righteous, described by the prophet in Isaiah 33: "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."

7. Loss of benevolence.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," are the words of the wisest of men sounding forth from the book of Proverbs; and how true! The laws governing sowing and reaping have their rewards and punishments. If you sow your last ten bushels of wheat, you may expect to reap 300, 600, or 1,000 bushels therefrom, according to the season and richness of the soil; but, if

you withhold them, what will you reap? I can tell you—a bountiful supply of *nothing*—nothing but remorse and poverty in return for your selfishness and negligence.

A Christian lady in the state of Iowa was attending a convention where they were raising funds with which to equip and send missionaries to the foreign field. The Holy Spirit impressed her to give \$20 toward that fund. She hesitated and reasoned that she would need it for a new garment for winter. The Spirit still held the opportunity before her until she returned home and refused the call. Within two or three weeks she planned a visit among friends in a neighboring state and hid the \$20 beneath the carpet in her parlor. Upon returning from her visit she looked for the money, but it was gone. A thief had broken into the house and found it. Now, what did she lose? She lost both the winter coat and "the blessing of him that maketh rich." Truly, "there is that *withholdeth* more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat," but what shall become of him who lives for himself alone? "He that watereth shall be watered also himself," but what shall the ending be of them that close their eyes, their hands, and their purses, to the dire needs of languishing souls about them? Remember the words of the Lord Jesus, when He said: "It is more blessed to give than to receive"; "Freely ye have received, freely give." "God loveth a cheerful giver"—one who gladly lets it go. He especially loves to bless a *tither*. Listen to the words of inspiration in Malachi 3:10—"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 (empty) you out a blessing, that there shall not be room enough to receive it." God challenges us to prove Him. Shall we do it.

This discourse may be properly summed up in one word—*indifference*—indifference to the calls of the Holy Spirit to prayer, to Bible study, and to personal work. It is not at all strange that this neglect should produce a harvest of apathy and death in all lines of Christian work. The fountain of tears dryeth up, and burdens for lost and erring souls are unknown. "By much slothfulness the building decayeth; and through idleness of the hands the house (roof) droppeth through" (Eccl. 10: 18).

Brother, sister, have you noticed any *gray hairs* on the head of your experience today? If so, you should thank God that you have discovered them; you are better off than Ephraim—he had gray hairs, but knew it not, and we have no record that he ever awakened to his sad estate. I'm glad to tell you, friends, there is a *divine restorative* for gray hairs, a preventive for falling hair, and a sure cure for baldness. The former life and color may be regained by a bath in the cleansing fountain, after a full confession and true repentance have been made to God and those you have neglected and reproached. It may be next to dying to confess that you have discovered gray hairs in your experience, for people hate to admit they are growing old, but if you will humble yourself under the hand of God, He will lift you up and bless you as in other days. Then thou shalt be like the palm tree that brings forth fruit in old age; thy leaf also shall not wither, and whatsoever thou doest shall prosper. Amen.

The air, with God's sweetest and tenderest sunshine in it, was meant for mankind to breathe into their hearts, and send forth again as the utterance of prayer.—Hawthorne.

"The lamp of our lives can never be better spent or burnt out than in lighting others to heaven."

"What road are you traveling? There is a way in the highway. It is called the way of holiness."

Thoughts on Prayer

Rev. J. D. Scott

And he spake a parable to this end, that men ought always to pray, and not to faint (Luke 18: 1).

IF God has said we ought to pray, He certainly expects to hear us when we pray. Jesus spent as much time in teaching His followers how to pray as He did in teaching them how to preach. Mr. Moody says that "Many say prayers but few really pray." Some one has correctly said that "Prayer is talking to God."

There are just three thoughts which we will mention in this subject:

I. *How to pray.* There are certain conditions to be met if we would expect an immediate answer to our prayers. (1) Pray with thanksgiving. "Be careful for nothing (i. e. be not full of the cares of this world which will retard your spiritual progress, but 'casting all your care upon him, for he careth for you') but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). That part of the Scripture that says, men shall be unthankful in the last days is certainly being fulfilled before our eyes.

Many church members and even preachers begin their prayers by telling God how great and how good He is. Then they beg Him for all kinds of selfish blessings which have been so bountifully poured out upon all His children. It is a real pleasure to give to some people just to hear them say "thank you." The most of us are willing to help those who show appreciation, but you know it goes across the grain with the most of us to help those who never seem to appreciate it. (2) Pray with boldness. "Let us therefore come boldly to a throne of grace that we may obtain mercy and find grace to help in time of need" (Heb. 4:16). We also honor God by asking great things of Him. We need not come with a weak, fainting, trembling, doubting spirit, but boldly as He has commanded.

(3). With the Spirit. "I will pray with the spirit and with the understanding also" (1 Cor. 14:15). The Holy Spirit will teach us how to pray. A prayer indited by Him will be sure to reach the throne and put you on the victory side.

(4). With faith. It is hardly worth while to even mention this, as no one would expect any kind of an answer to a prayer that is not offered in faith. "Whatsoever is not of faith is sin." "Whatsoever ye ask in faith believing ye shall receive." "Without faith it is impossible to please him." "But let him ask in faith nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything from the Lord" (Jas. 1:6, 7).

II. *Where to pray.* Many for lack of the proper grace in their hearts to lead in prayer when called upon, condemn all forms of public prayer. Some claim to have the spirit of prayer in their hearts, hence they do not have to get down on their knees before men any more, and will sit erect and laugh at you while you pray; yet they are wholly sanctified (?). Some of these poor, deluded holiness (?) folks have been in my home and refused to pray.

The Bible teaches us to pray (1) in secret. This form of prayer can not be set aside. Jesus taught it in His sermon on the mount. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). I would not for one moment discourage public confession at a public altar, but in the twenty-four years of my ministry I have seen many things brought to the public altar that in my judgment would have been far better for the cause had they been carried to the closet. By this I do not mean that wrong

should be covered, be it far from me; neither do I think it to be wise and expedient for holiness people to run to the altar with every little mistake that may come into their lives. "If doubts and fears overtake thee, and the burdens of thy heart are greater than thou canst bear, enter into thy closet, and when thou hast shut thy door, pray to thy Father," etc. Shut out the world, evil thoughts, business cares, selfish motives, and commune with Christ in thy heart alone.

(2) In the home. Cornelius, a devout man who feared God with all his house, had family prayer and taught his children to love and serve God. Daniel had family prayer three times a day. Nor did he begin after the decree was signed by the king. He simply kept up his regular habit. "Now when Daniel knew that the writing was signed he went into his house and his window being opened in his chamber toward Jerusalem he kneeled upon his knees three times a day and prayed and gave thanks before his God as he did aforetime" (Dan. 6:10). He had not a single plan to change, for he had been doing his best all the time. (3) Everywhere. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8). Without wrath in the heart or a doubting mind. Pray in secret, pray in your home with your family (as all holiness people do) pray in the church, in the store, the public highway, on the crowded streets, in the desert, on the plains, in the secret grove; everywhere. "Pray without ceasing."

III. *For whom to pray.* I would suggest that we pray (1) for the church and the preachers. "Praying always with all prayer and supplication in the Spirit. . . for all saints and for me" (Eph. 6:18, 19). If people would pray more and criticize less, more love and harmony would exist between brethren. Pray for the preacher. We do not need your accusations, your censure, nor your criticism. We do need your prayers. This will make preaching easy, and you would enjoy it a thousand times more. (2) For more laborers. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest" (Matt. 9:38). Let us appreciate the laborers who are already in the field and do our best to support them and keep them there, but let us pray for God to raise up others who will gladly go with the message of full salvation to the darkest heathen lands. The Pentecostal Church of the Nazarene is certainly a missionary movement. Let us not rest at ease when millions are perishing around us. (3) For sinners all around us. Jesus set the example. When that raging, howling, wicked mob led Jesus to Calvary and nailed Him to the cross, there in His dying agony He prayed, "Father, forgive them, they know not what they do." This was His dying example. Let us follow it and that closely. Again, Peter recommended it (Acts 8:20-23) when he found a man whose heart was not right, he told him to repent and pray. If prayer was good for one man whose heart was not right, it will be good for every other one in the same condition. Finally, mix your prayers with thanksgiving, faith, and boldness. Pray everywhere, all the time, and for all the world.

Two Works of Grace

N. B. Shade, M. D.

Except ye be converted and become as little children ye shall not enter into the kingdom of heaven (Matt. 18:3).

FOR several reasons this is one of the greatest texts the Holy Spirit has given us through the words of Jesus, while with His disciples in the flesh.

In the first place, we notice that the two works of grace are portrayed by conversion and by "becoming as little children." We will

not dwell long on conversion, which should be understood by all who read the Bible and who have heard the gospel, the kingdom of God preached. It would be best, however, to say that "convert" means a change of heart and life which includes regeneration, meaning "new birth," or "born from above" (John 3:3). The essence of which is consciousness of sins forgiven, a turning from the world to God and with sorrow and true repentance, "a broken spirit and contrite heart, O God thou wilt not despise" (Ps. 51:17). True repentance and forsaking sin, and giving up our old life, the sin business, is not only called conversion and regeneration, but also justification, which are understood as synonymous, identical, and as a result produce a state of happiness never before experienced; because your sins are separated from you as "far as the east is from the west" "and a new song is my mouth" (Ps. 40:3). All this exquisite joy comes from the fact that your actual sins that you have committed since your years of accountability have been forgiven and wiped out for ever, which is the first work of grace done for you.

The second work of grace is done in you when you surrender self, all you have and all you ever expect to have, "friends and time and earthly store. Soul and body thine to be for ever," and let Jesus Christ come into your heart, by faith; then you go through the same experience that the converted Gentiles did in Cornelius' home, as Peter said, "while I was speaking the Holy Ghost came upon them as he did upon us, at the beginning (meaning Pentecost) purifying their hearts by faith," which is the baptism with the "Holy Ghost and fire," that John the Baptist mentions in Matt. 3:11. This purging, cleansing, purifying, this coming in of the Sanctifier makes you feel clean inside and His abiding makes you to become as a little child from several viewpoints which no doubt was the reason Jesus said, "except ye be converted and become as little children ye shall not enter into the kingdom of heaven."

A child three years old is called a "little child" because it is innocent of sin, not knowing right from wrong. It stands and looks up into its mother's face and believes every word she says; though it does not understand everything mamma says. Its faith is perfected by innocence. So am I also as a little child in a spiritual sense, for I believe everything the Bible says, though I do not understand it all; but my Father can not lie, and I believe it from lid to lid because the blood of Jesus Christ makes me just as innocent as the little child who was never conscious of sin. Then again, I am as a little child in that the Holy Ghost takes care of me from the time I awake until I am again unconscious in sleep at night. So the mother must dress, feed, and take care of the little child from the time she puts on its little shoes and stockings and all through the day of toil, care, and worries, and puts it to bed at night when she kisses it good night and sings "Hush, my dear, lie still and slumber, holy angels guard thy bed." So the Comforter, the Holy Spirit, who came forth from the Father and the Son, takes care of me from the moment I awake until I retire and say "Blessed holy One, Thou Lamb of God that taketh away the sin of the world, Thou blessed Comforter, my Savior and my God, I commit my spirit, soul, and body to Thee while I live, and adore Thee till I slumber and sleep until morn and then awake to glorify Thee by 'bearing much fruit,' so I may thus continue to be your unworthy and unprofitable disciple."

In the writer's home with his daughter, who has two boys, John and Billy, so often we hear daughter calling out of a window, while we are occupied in study in our room, "John, don't let Billy sit on the damp ground, he will take cold." This reminds me how the Holy Ghost takes care of us and the checks that come so often to show His anxious care and parental watchfulness from the moment we waken until we close our eyes in slumber at night. He says, "I will never leave you nor forsake you; lo I am with you alway even unto the end of

the world." "The angels of the Lord encamp round about those that fear him."

Do We Need An Educated Ministry?

Rev. P. P. Belew

THE above question is one of great importance, because upon its decision depends success or failure. God's object in inaugurating the ministry was the salvation of souls. If it can be shown that an educated ministry is more successful in soul winning than an uneducated ministry, we will be constrained to decide in favor of the affirmative. If not, we will have to decide in favor of the negative.

Before entering the discussion, let us consider whether learning is injurious to piety. Some people seem to have imbibed the idea that learning is detrimental to spirituality. Surely not. It is true that men can become so tied up in books and educational work as to neglect their devotion toward God, but any like duty can be carried that far, and may be unless guarded against. The fact that some men have let books interpose between them and God, causing them to backslide, has no more weight, as an objection to learning, than the fact would have against business that some farmers have let business of various kinds keep them from tending their corn. Education within the proper sphere enables man to form a greater conception of God. Therefore we deem it the duty of every Christian minister to apply himself to continual research in order that he may learn more of Him whose cause he represents. Hence the injunction, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

First, we are indebted to educated men for the English translations of the Bible. Had it not been for educated men, probably the Book we hold so dear would never have been written in our language. Of course God could have intervened in our behalf in some other way, but He did not.

Again, God uses educated men for leaders. When the Lord wanted some one to lead the children of Israel out of the land of Egypt and into the land of Canaan, he called Moses, a man learned in all the wisdom of the Egyptians. When there was to be a reformation it required educated men. Before there could be a reformation in religion there had to be a reformation doctrine. A good religion can not be built upon a bad doctrine. Therefore to make this change it required men who were not only filled with the Spirit, but educated as well. Men that were able to put before the people a correct exegesis, and thereby influence them for God. Mr. Wesley could never have been so used for God if he had not been educated; but he, being a scholar, was used of God in resurrecting the great doctrine of holiness, which we so much love today. Of course God calls men who are unlettered to preach His word; such was the case with the apostles and the writer; but to please the Lord we must be studious and acquire a Christian education. Some may not be permitted to attend school, but good books can be procured and read. At any rate, there is no excuse for the minister who nurses an idle brain.

Educated ministers have more advantages for getting souls saved than uneducated ministers have. First, they get openings and calls where the uneducated can not. Educated people prefer listening to an educated ministry, therefore if we educate ourselves many doors will be opened where we can spread scriptural holiness. Furthermore, we can't interpret God's Word intelligently unless we possess a certain amount of education. Of course we try to make it all mean something, and many times the result is a misconception which could be avoided if we had an education. This hinders the minister's being used, as intelligent people de-

mand an irrefutable interpretation and will be influenced by no other.

Again, education gives the minister prestige. In this age of the world the masses want to know something of the minister's ability to know the truth. If he is uneducated, his preaching will not have so much weight with them. Consequently his opportunities are not so great as those of the educated minister. In certain places an uneducated minister will find it hard to get a hearing. Of course it is wrong for people to be so obstinate, but its being wrong does not help us to win them for Christ. There is only one thing for us to do, viz., prepare ourselves for the occasion.

Again, a liberal education is a preventative of fanaticism. I know of no educated holiness man that went into rank fanaticism and continued therein like some uneducated have done. Peter says they that are unlearned and unstable wrest the Scriptures to their own destruction. Then it is not only to their own, but to the destruction of others. Who can estimate the amount of evil that is being done by the "tongues" movement? Did it originate among well learned men? It did not, but among those who were incompetent to give a correct exegesis. Education will make us broad-minded so that we can see into mysteries and concede full liberty of belief to others on nonessentials. But ignorance will make us so narrow, biased, and dogmatic that we want to pin every one to our own opinion.

The Bible nowhere places a premium on ignorance, but exhorts men to seek after wisdom. We believe that lawyers, bankers, and doctors should be educated, but when it comes to preachers some back down and say, "The Lord will give me words to speak." I certainly do believe in trusting God for sermons, some do not trust Him enough along that line; but experience has taught me that God gives us thoughts according to our knowledge. Therefore the minister should endeavor to acquire that knowledge which qualifies man to receive and explain the great truths of God. Lawyers study for years in order to become professionals; doctors do likewise in order to successfully practice medicine. If such care must be taken and such preparations made for a business which concerns only the material things of life, what kind of preparation should we make for the ministry, which concerns the eternal welfare of thousands, yea, millions of souls. Shall the children of the world be wiser in their generation than the children of light? We are not wanting to lay an embargo on the conscience of the uneducated which includes the writer with many others; nor are we aiming to teach that we should wait until we finish our education before we begin preaching; we think we should tell the glad tidings as often as possible. But the thought we wish to emphasize is this: that we should never rest satisfied until we reach the place where we can do the most in bringing a lost world to God. Then at His coming we shall receive that ineffable applause, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

DES ARC, MO.

As I know more of men, I expect less of them and am ready to call a man a good man on easier terms than formerly.—Samuel Johnson.

"Blessed is the man that standeth not in the way of sinners? Where are you standing?"

Be so rich in God that you can afford to do without everything else.—B. M. Adams.

The soil for the harvest of pain is brought down from the peaks of pride by the torrents of desire.—George Macdonald.

Never let enter your mind a shadow of doubt as to the love of the Father's heart or the power of the Father's arm.—George Muller.

The Everlasting Word

Rev. Mike Roberts

CHRISt said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). God's word is for ever settled in heaven, it is an unchangeable law fixed and sealed by the blood of Christ. It will never wax old or decay, but shall abide while the ages eternal shall roll. It is one of the things that will remain although this world shall pass away with a great noise and the elements melt with fervent heat. It is a foundation that can not be destroyed, the word of God is like the love of God because it will abide. It is compared to a rock for it is solid. It is too deep for the Devil to dig up. It is unmovable, all hell's artillery has been turned loose on it, but it is still the eternal rock. It is an anvil that has worn out many a skeptic's hammer: Bob Ingersol hammered it and did his best to destroy it, but it withstood every blow. The Devil and his agents have been looking for flaws in this Book of truth for a number of years, but all in vain. It is a perfect law. It is a sure foundation. Tom Payne, Huxley, Voltaire, and many another noted infidel has inspected it and hammered it in the hopes of destroying it, but all in vain. Their hammers are worn out, and they have gone to their place in eternity. This same Word will meet them in the last day and will judge them (John 12:48). When a noted infidel was on his death bed one of his infidel friends came to see him and exhorted him to hold on and not give way in his last moments, but the dying infidel said "I would to God I had something to hold on to." This will be the sad end of all who reject God's Word. All who do not respect it will come to a sad end. Higher critics and many so-called ministers of the gospel respect much of the Bible today, but if we love God we will keep His Word. Let us preach it, and blessings will be ours. God's Word is powerful. He made the worlds by His word. He said let there be light and there was light. Jesus said "Lazarus, come forth" and he arose. The widow of Nain found out that the word of Jesus had power in it when He said to her son, "Young man, I say unto thee arise." Yes, in His Word is life from the dead. His word is the only hope for the nations today. It is a light to those who sit in darkness and life to the dead in trespasses and sin. Nations have been conquered by the sword, but the Word of God is the sword of the Spirit; and though it cuts deep; He has healing balm to pour into the wound that will make one every whit whole.

Does Holiness Divide?

Sam Laeger

THE objection that many preachers raise to holiness is that it will divide their church. We can't deny this statement. When Jesus in the tenth chapter of St. John spoke about Himself as being the good Shepherd there was a division among the Jews. Some said "he hath a devil," and "others said, These are not the words of him that hath a devil." And the church was divided.

In the sixth chapter of St. John Jesus said, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." After that sermon many of His disciples went back and walked no more with Him. That sermon divided the church (Acts 18:4-7). Paul began a revival in the synagog, but when the people opposed themselves and blasphemed, he shook his raiment and left the synagog and continued his revival in the house of Justus, whose house joined hard to the synagog.

Paul began a revival in the synagog, but when divers were hardened and spake evil of that way, it split the church, separated the disciples, and Paul continued his revival in a schoolhouse (Acts 19:8, 9). In Rev. 18:2, 4, God tells His people to come out of Babylon that they be not partakers of her sins and

receive of her plagues. In Luke 12:51-53, Jesus tells us that He came to send division and says His gospel will divide members of the same family. We see this division today when one or two in an ungodly family get the religion of Jesus Christ, the rest of the family turn against them, and there is a division. And when a few in a backslidden church get sanctified the others oppose them, and they are divided. Some want prayermeetings and campmeetings and such other meetings that uplift the soul, others want ungodly amusements; some want to support the church work with tithes and free will offerings, and others want to raise this money by having suppers, bazars, and other unscriptural means. So there is the division that the preachers object to.

The holiness and anti-holiness people can not work harmoniously together. A holiness preacher can not give satisfaction in a holiness-fighting church. Neither is a holiness church satisfied with a holiness-fighting pastor. An anti-

holiness pastor will not knowingly engage a holiness evangelist; neither will a genuine holiness pastor engage an anti-holiness evangelist. You never find a holiness preacher and an anti-holiness preacher in the same pulpit working harmoniously together.

Holiness does divide, but never has divided heaven. And it never will divide anything that has the nature of heaven. Any church or any people that has the heavenly nature will never be divided by holiness. Holiness would divide hell if it were possible for holiness to enter there. If it were possible to get any of the inmates of hell sanctified it would cause a division in hell. And holiness will never divide anything on earth except that which has the nature of hell. Sin caused division in heaven and there was war there until it was cast out. Sin will cause division in anything that has not the nature of heaven. Sin and holiness never can exist peaceably together. God and the Devil have not joined hands.

Awful Doom Because of Neglect

Mrs. C. B. Rye

HOW prone we are to think of sins as being murder, adultery, theft, covetousness, pride, swearing, lying, drunkenness, card playing, gambling, and many other gross forms of sin. But the etymological meaning of "sin" is error; failure; missing the mark. These gross sins are simply a fruit or consequence of the failure, the missing of the mark that God has set. A person might avoid all forms of outward sin, and still be a sinner by neglect.

"How shall we escape if we neglect so great salvation?" (Heb. 2:3). A great multitude of people neglect to accept salvation; neglect to avail themselves of God's proffered mercy, neglect to attend to that which is most important of all things, the eternal welfare of the soul. A description of such a class of people who were very righteous in outward appearances is given in Matt. 7:21-23.

Jesus made it very plain that a form of religion is not enough. "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (v. 20). It is not enough to be seemingly righteous, but

salvation means a perfect performance of His will so far as we have light and understanding. Jesus has impressed upon the minds of His hearers the solemn meaning of doing all that God requires of us. He spoke of the time when many shall say: "Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works." Some of these people described could no doubt stir the country for miles around them. They could attract people in large numbers. They even preached, performed miracles, and did many wonderful works. Yet great works did not justify them before God. They had failed or neglected to do God's will—they had missed the mark. "Depart from me," He will say, "ye that work iniquity."

At another time Jesus solemnly warned the people as follows: "Then shall the king say unto them on his left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. For I was an hungered, and ye gave me no meat. I was thirsty and ye gave me no drink: I was a stranger and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. . . . Inasmuch as ye did it not to one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment, but the righteous into life eternal." Such people will be charged with the sin of omission. They will have missed the mark. This failure will be due to the fact that they neglect to attend to something essential to the salvation of their souls. Many are so busy doing fancy work all the week that they neglect to read the Bible and miss a blessing.

The Book tells us that where our treasure is there our heart will be also. How sad, after having toiled and suffered in this life, to miss the mark at last. A failure in life, a failure in eternity, all on account of neglect. "To him that knoweth to do good, and doeth it not to him it is sin." "He that turneth his ear from the truth his prayers shall be abomination." "If any man will come after me, let him deny himself, and take up his cross daily and follow me."

Where should we flee for refuge
If Christ should turn away?
He only can assist us
When we are in the fray.

The cruel darts come flying
From Satan's dark domain,
And oft our hearts are wounded
But Christ can heal our pain.

To Him we turn in sorrow,
To Him we turn in grief;
We find Him ever ready
Our souls to give relief.

He'll ever journey with us
Till death our lives o'ertake;
His love is everlasting,
Never leaves us, nor forsakes.

NOT ALL DRESS PARADE

BY HATTIE FLOURNAY FRANKLIN

One can't fail to note the costumes
With the glitter and the glow.
Or appreciate the music

Of the band's "fortissimo."
It affords one some diversion,
Yet I'm just a whit afraid
Other interests may suffer
Whilst we're out on "dress-parade."

When thy message is delivered
Dying out midst grand applause,
Whilst thy soul is still enkindled
With the zeal felt for the cause;
It will lend a touch of color
Of the type that never fades,
To live out that glowing message
Used that day on "dress parade."

Hast thou sung in rich "crescendos,"
Trilling oft in birdlike tones?
Do not think thy duty ended—
And forget some creature's moans.
Thou wilt find the nurse's apron
A far more becoming shade
For having laid away the garment
Worn whilst out on "dress parade."

Think not the man who thrills thine heart
With soul-impassioned phrases
Has reached that eloquence of life
Whilst ne'er the lowly raises.
There's still more work for thee, my
brother
With the shovel and the spade,
Thou'lt not find thy laurels labeled
"Princely one, on dress parade."

Naught Plus Naught Equals Nothing

Rev. L. G. Adams

Vanity of vanities, all is vanity (Eccl. 1:2).

THIS is the utterance of the wise man, Solomon. He proceeds through the book of Ecclesiastes to prove this to be true. Webster's definition of vanity is "empty pride or conceit," "fruitless desire or endeavor, idle show, emptiness." Notice the scope of the speaker's vision. He says "I beheld the things done under the sun." He was beholding the "creation which was subjected to vanity not of its own will but by reason of him who subjected it in hope" (Rom. 8:20). Solomon's great wisdom seemed to place him on an altitude where he could get a bird's-eye view of this mundane sphere and enable him to know the why and wherefore in the order of material things. He describes it all so clearly till it seems a person from another world would know this as the one he describes on first seeing it. Notice his description in the first chapter. He says "the earth abideth for ever." This is the scene of things transitory. The sun, moving in its orbit, the winds going in regular courses, the streams running their channels, the sea abiding in its bounds, etc. Then he beheld the generations of mankind appear on this scene and then disappear, the rich and poor, the wise and ignorant, all were borne on in solid phalanx to the unseen. They were passing before him in an unbroken monotony. He sought an explanation of this exodus of mortals from time into eternity. But he failed at first, for the earth is the wrong premise from which to reach the right conclusion in this matter. There "the eye is not satisfied with seeing, nor the ear with hearing. There is nothing new. That which is crooked can not be made straight" (Eccl. 1:8, 9, 15). Here there is no final triumph of truth, no full reward to the innocent and in fact nothing reaches full fruition here. So if only in this life we have hope, we are most miserable.

Listen to Solomon's experience as he relates it in Ecclesiastes, second chapter: in "searching to know what was good for the souls of men that they should do under heaven all the days of their life," (v. 3) he says "I made me great works." All he did was as we would say on the big scale. He wrote 3,000 proverbs and composed 1,005 songs after he built the temple costing its millions. He built him houses and cities and built up a great kingdom. When he gets through building he begins to beautify. When he finishes all according to his own taste you behold an earthly paradise. Nice vineyards with luscious grapes, flower gardens with all manner of fragrant flowers; shady parks whose trees bore all manner of fruits, sparkling fountains of water from which they were kept refreshed; servants to keep everything tidy and in good taste. The fields were full of his flocks and he could have gold and silver poured out at his feet by the sack full, for he made it to be in Jerusalem as the stones so he could hear its merry jingle to his heart's content. He had costly treasures of kings (all kinds of rare relics). He had apartments furnished with all kinds of musical instruments and he employed the best talented musicians that could be secured. He had 1,400 chariots and 12,000 horses. His car of state on which he rode had its bottom of gold, its pillars of silver and the seat of purple (S. S. 3:9, 10) and he says "the midst thereof was paved with love for the daughters of Jerusalem." Of course Cupid had to play his part in the program, and as a result of his faithful work we see among "the things too numerous to mention" by Solomon at this time, his seven hundred wives. But did all this flash and sparkle and smiles and glory and fame satisfy his soul? Hear him, (Eccl. 2:11) "Then I looked on all the works my hands had wrought and the labor that I had labored to do and behold all was vanity and a striving after wind." His soul was as

empty as his fists were when he caught the wind. So he says in the seventeenth and eighteenth verses "I hated life, I hated all my labor," and in verse twenty "I turned about to cause my heart to despair," and in verse twenty-three "Yea, even in the night his heart taketh no rest." And in verse twenty-six we hear his first mention of God, "It is he that giveth wisdom and knowledge and joy." Hallelujah! He at last finds the secret. By his wisdom he knew not God. He learned that the increase of vanity does not better the state of man (Eccl. 6:11). He had found something real.

Handling the Book

Paul J. Goodwin

That which our hands have handled of the Word of life (1 John 1:1).

WE need sense as well as sensitiveness in handling the holy Book of God. The physician who cuts his way into the human anatomy must not be a butcher (unfortunately many of them are little more than butchers); one of the prime requisites of the physician-surgeon is a skilled and sensitive hand. Head knowledge and good looks and reputation count for little if, in the critical hour, the hand which holds the knife is uncertain.

And God does not want "butchers," men who lack the spirit and understanding to handle His divinely inspired Book. I think that it must cut the very heart of Christ when He looks down from His throne above on Sabbath mornings, and sees the double d'd professors and divines pen-knifing the supernatural out of His precious Word.

Let us take the Bible and believe it just like Jesus gave it to us and not dissect it and cut it up to fit our own theories and notions! Let us change our theories to fit the Scriptures, and not try to wrest the Scriptures to fit our own indigent little speculations. You can have the covers and outside leaves of my old Bible if you want, but you can't have so much as one square inch of the inspired page. Amen.

Thank God the Spirit and the Word agree. But what sad blunders the hand of flesh makes when it is void of the spirit of power. Only the hand which is guided by the Holy Spirit can "hold forth the Word of life" in all its unctuous purity and simplicity.

It is an astounding fact that some spiritual people make light of the idea of young people going to a holiness school to learn how to handle their swords; especially when there is such a crying need for training along this line. They say God has promised the Spirit to teach us all things. He is our teacher and guide, but I don't believe that God ever promised that the Holy Ghost would help a person who did not have the grit or grace to dig for themselves!

We need a study of how to handle the Bible. There are altogether too many studies about the Bible and not enough study of the Bible. A whole lot of us have been advised to wade through a thousand and one books about the Bible until we have felt like Solomon, "of the making of books there is no end and much study is a weariness of the flesh," while the blessed old Book of books is itself lying neglected on the shelf covered with dust. That is all wrong.

Get a pocket Bible, carry it around with you, learn it by heart, think in the terms of it, pray over it, and shed tears upon its pages until the Holy Ghost illuminates your mind, inspires your heart, and sends you out with its mighty truths flaming forth from your tongue like the living oracles of God. Then its time to get a few of the best books, delve into them, and take out that which the Bible sets its seal upon.

The Psalmist said, "thy word have I hid in my heart that I might not sin against thee." The world may try to tear off your reputation and tear up your sanctification, but if you have

hidden the Word of God in your soul all the devils in the United States could not pull it out!

We use our hands for three things. We use them to take hold of a thing, hold on to it, and then pass it out to somebody else. Use your spiritual hands that way with the Bible.

First, appropriate the Word to your individual experience. Seize hold upon it; that's what our spiritual perception is for. Get your soul food from the Book.

Sermons are nice, lectures are bearable, songs make us happy, but if you want the most nutritious food for your starving soul, run to the Word of God. Revel in it as a beautiful garden. Pick off the precious promises and munch on the bread of life, swallow the exhortations and commandments without question, eat heartily of the doctrine, and drink in the refreshing water from the wells of salvation as none but the thirsty can do.

Then your soul will be fat and like the watered garden whose springs fail not. But never take the Devil's emulsions and malt tonics (lots of Satan's story books have good morals, but they will make you lean in your soul). But rather take the sincere milk of the Word and reach out for more continually. You will find it an inexhaustible larder of life eternal.

Now after you have grasped the word of truth hold it fast. In Bible language, "hold fast your profession of faith" in the Scripture, its authenticity, its inspiration, its power, and its all-embracing revelation. Do not be switched around by every wind of doctrine.

Never lay aside your Bible to swallow without question the predigested theories and ideas of every new so-called holiness teacher. Always keep one eye on the Bible. And if some wise professor tells you to just lay aside the Book a moment while he gives you a firmer ground to stand upon, just politely ignore him and hug the blessed Word of God closer to your breast. Part with your worldly possessions, let go your opportunities for temporal advancement, give up your very life, as the martyrs of old, but for the sake of your soul's eternal salvation, cling to the truth as the drowning man holds to the staunch life line.

After we have taken hold of the Word and have grounded it in our very nature, then and not until then is it time to hand it out to others. Paul's command was to "Hold forth the word of life." That's what God wants. Hand it out to the man who needs it most.

Why just talk it over in the experience meeting and glory in its beauties in the Bible class and then go home and sink into deep reveries over its grandeur, while all the time the great, busy world is hungering and thirsting for its truth? Why treasure it up like a miser does his gold, when the man next door is in spiritual misery and want?

But rather feel yourself a philanthropist, commissioned of God to bestow gifts richer than gold upon poverty-stricken humanity. Hand out the Word of life on the street corner and on your way to work and in the street car and on the shopping trip. Hand it out in the form of "gospels," and tracts, and testimonies, and letters. Do not hand out funny stories and jokes and war talk and weather prophecies and gossip. Hand them the Word of God that will point out their sins and encourage their faith and comfort their hearts and never return unto you void.

Why not be like that old shell which for many days held in its grasp a bit of the Word. One day a deep sea diver found it and read it, got under conviction over it, and was converted. Glory to Jesus! You may think you are nothing but an old shell, but everybody can hand out the Word of God.

He that would not serve God unless something be given him, would serve the Devil if he would give him more.—Luther.

When I see a man who does not think pretty well of himself, I always suspect him of being in the right.—R. L. Stevenson.

Every man who bears the image of Christ ought to be, and in reality is, a love-missionary. His renovated and Christlike nature will develop itself in such ways and manners, that he will find it to be his great business to manifest goodness. It is not possible for him, in the exercise of his "divinized" nature, to have anything to do with contentions. He flees strife. He has no place on the battlefield. He can not fight, because he loves his enemies. Warriors belong to their country. Those who are in the true love are the citizens of all countries, and belong to mankind.

Love "seeketh not its own." It thinks, acts, lives, for others. And, in return for its self-forgetting, self-sacrificing nature, the universal love spirit, which is present in all things, embraces it in its arms, communicates to it the influences of everlasting life and wisdom, and gives it all things. And thus it is made true that, in "not seeking its own," and in giving to others, it is recompensed "an hundred fold."

Love does not love others on account of their wealth, honor, dignity, or anything else of that kind; nor, on the other hand, does it love others on account of poverty, or worldly dishonor. Wealth can not buy it. Poverty can not repel it. Neither can wealth repel it, nor poverty allure it. Its object is existence; and not the mere incidents of existence; the man, in his immortal nature, and not the mere clothing of the man. It loves, therefore, because it has a love-nature. It loves, because it loves to love. It loves, because love is itself its own essence, its own life; its own principle of movement, its own universality, its own eternity. And hence it is, that no bars can stop it, no floods can drown it, no fires consume it. It reaches all things; and, wherever it goes, it conquers or destroys.

Love is not merely an incident or attribute; but a central, living principle. And, as such, it is reasonable to suppose that it will demand, and that it will secure to it-

WHAT WILL YOU DO TO FIND HIM?

A Korean woman walked 250 miles, carrying her baby on her back, to hear about Jesus Christ. Far back in the distant valley where she lived, the people had heard of Jesus. They had heard that He was in their country; that was all. The people were very poor, and they were all toiling for their daily bread. But they selected this woman, and each one of her neighbors put two handfuls of rice into a sack, and said, "Go, this will feed you on the journey." So the woman took the baby on her back, and the bag of rice, and trudged along until she found the missionary people who had Jesus with them. She found the Savior for herself, and carried the message back to her country and her people. — *Selected.*

When in any way we are made aware of dangers before us, we must not allow the dangers to make us less heroic and faithful. He who turns back because he sees trouble before him is failing Christ. Paul's heroism was noble. "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." It was not easy for Paul to make this determination. He was among friends who loved him and besought him to stay with them. Yonder was Jerusalem, and the lifted veil showed him suffering, and trial there, possibly death. Should he stay, or should he go? The struggle was hard, and almost broke his heart. Such pleadings of love make duty hard. But Paul had no doubt about what he ought to do. The will of the Lord was plain to him. He was wanted at Jerusalem. So his heroic purpose was formed. He did not ask what it might cost—chains or death—he was ready for either. — *Zion's Herald.*

Leave all and you shall find all; for everything is to be found in God, by him who, for the sake of God, despises everything.

Maxims

HAVING PARTICULAR RELATION TO THE PRINCIPLE OF LOVE

self, its appropriate organism. In other words, considered in its subordinate or finite existence, it has, and must have, its organized, outward form—such a form as shall at once express its character, and be the instrument of its power. It is a natural tendency of its being, therefore, to remove, sooner or later, all obstruction to its highest and purest action, by elevating and purifying all the organs of sense, and correcting every form of physical imperfection.

Its tendency is, in accordance with the law which gives to every nature its correspondent form, to clothe itself with a body appropriate to its own excellence, and thus to make a love-body—and perhaps it may be called a "celestial body"—as the fitting residence of the love-soul.

The soul can never know the true rest, can never enter into the wide and universal calm, can never experience the Savior's peace, which he calls "my peace," until it passes over, on the wings of universal love, from the limited to the unlimited; from self as the center, to the universe as the center. It then rests upon the bosom of universal being, and experiences a bliss which knows no soundings and no shore.

We can give to others only that which we have in ourselves, and only in that degree in which it exists in ourselves. And thus it is that He, who has the highest

degree of true life in Himself—which is the life of love—will impart the most to others.

God exists in all God's people. Every soul that is born into God's kingdom, and into the perfect stature of God's likeness, is not only a new revelation, but is an embodiment or incarnation of the divinity. In other words, just so far as such are truly born of God, they are not different from God in essence, but are truly "partakers of the divine nature." It is not one God in one, and another God in another; but the same God in all; the unity of the divine essence in different personalities. It is the Infinite, making itself known in the finite; it is the God of the universe, taking man's humble form. This is a view of God's people, which should make them exceedingly dear to each other. To see each other is to see the manifestation of God's truth. To know each other is to know the personal manifestation of God's glory. To converse with each other is to converse with the harmony and the voices of angelic and divine life. To love each other is to love God "manifest in the flesh." And hence it is said, by the apostle John—"If we love one another, God dwelleth in us and his love is perfected in us." And again, in Ephesians, "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

When love once exists, all that it wants more is a place of action. Love is the "Spirit of the Lord." And "where the Spirit of the Lord is, there is liberty." Unbound love's wings, take off the fetters which have constrained it, give it freedom of thought, movement, and influence, and it will at once develop itself as a principle of mighty efficacy, disseminating truth, abolishing contention, establishing the unity of individuals, families, and states, and re-organizing society on heavenly principles, by bringing all conflicting elements into harmony, and enthroning Christ as the universal King.

A Hint to the Rich

The following paragraph, which we find in an English paper, may possibly have some application to the rich Christians of this country: "What an awful thing it is for a Christian to die rich! Imagine the Master auditing the accounts of a servant who left behind him a million! If that poor wretch who had not one talent was cast into outer darkness because he laid it up, instead of using it in his Master's service, what will be the doom of those who, with their half millions and millions—while giving, it may be, a few thousand for decency's sake—have, year after year, hoarded up countless treasures, which they could never use? Think of the poor saints pinched with cold and hunger! Think of the Redeemer's cause languishing for want of that filthy lucre which they held with close-fisted selfishness! Yet listen to their talk! 'I am but a steward.' 'I am not my own.' 'Every believer in Jesus is my brother or sister.' What a mockery! Will not this be the Master's language to many a professor, 'Out of thine own mouth will I condemn thee?' The above remarks are equally applicable, in principle, to persons who do not possess such gigantic fortunes."

One soul converted to God is better than thousands merely moralized, and still sleeping in their sins.—Bridges.

Satan is always a deceiver. He tries to keep the people in ignorance as to the truth of God. Sometimes he tells the out-and-out falsehood. Sometimes he tries to keep the truth from being known. Always he is a liar and the father of liars. Always he hates and dreads the truth. The advocates and champions of wickedness are never to be believed. It is their business to deceive in order that they may ensnare. — *Herald and Presbyter.*

When the starting point is regarded as a goal, one does not go far. A fine beginning becomes a stumbling block if we are satisfied with it. Beginnings are made for progress, not for pride. That is a stirring challenge in Hebrews, "Leaving the doctrine of the first principles of Christ, let us press on unto perfection." The more splendid a beginning, the more shame if we stop there. When one African tribe conquers another, we do not expect a great to spring from the event: but if a great nation had not sprung from the coming of the Pilgrim Fathers to Plymouth, we should have felt a strange flaw in history. Our entrance into the Christian life means far more to us than the landing of the Pilgrims meant to the world. Our conversion was an entrance into glories, and powers, and joys unspeakable. But is our Christian life to remain only an entrance? Shall we stand for ever on the threshold of the palace? Or shall we go on at once to the very throne of the King, and abiding there in the heavenlies learn more of Him with every passing hour?

Every sin committed here below, and not forgiven, will, and must, be the parent of perpetual torments hereafter. God is not the author of punishment, but sin is; cause and effect were never more intimately connected than in the case of sin and its penalty.

GREETINGS in the name of Jesus. In these last days when the powers of darkness are doing their worst in the earth to destroy all testimony to the power of Jesus' blood to save men from their sins, we are glad to witness and to be able to report that His saving mercy is still extended, even in this land where people have not had a chance, and the Bible is a new teaching to them. The following testimonies are from persons that have been redeemed out of the darkness of this present evil world to the kingdom of God's dear Son:

Rosa Torres, a native Argentine first heard the gospel preached when a tent was pitched in this town some three years ago for the first time; a woman of the worst type, and unable to read, now witnesses to high and low that Jesus has changed her life. Her fierceness is gone, and mocked and persecuted by her former friends she remains faithful, and seldom misses a service. She has been falsely accused before the police courts and vindicated, witnessing to the officers that since she had taken to the Holy Bible, and received Jesus as her Savior she is no longer the same wicked woman of former days. The police judge came to the mission and bought a Bible as a result of it. It does one's heart good to hear her testify and see what God has wrought.

Narciso Pedronzo, a Spaniard, first heard the gospel, also, at the tent, and continued to come to the meetings at the hall. He has gone the same route of separation from friends and kindred, all forsaking him and disowning him, saying he has gone crazy. But saved from drink, stealing, etc. he is happy in Jesus declaring to all how He has changed his life. He is faithful at the meetings, is feeding on the Word, and learning much of it by memory. His life and testimony are bearing fruit.

Nicasio Campillo, a young man of seventeen, whom God has delivered from the worst superstition and sin, is a bright and shining witness to the power of the blood. He formerly made a living at praying when called on at the death of any one who cared for his services. He is now teaching a mission school and is leading the young to Jesus. He teaches them the Bible, and on Sunday mornings we have a meeting at his school house to which the children come, and sometimes their parents and relatives. He reads the Bible among his neighbors and former companions, and has gone through like experiences of being called crazy, etc. He was awakened through the reading of a tract. He is looking forward to preaching the gospel and has already exhorted in cottage meetings with God's blessing on his efforts.

Mrs. Vandervud, a son, and daughter have been converted. They are Hollanders and were raised Protestants, the mother having a mere form and the children nothing at all. When young they had attended Sunday school and learned some Bible texts. They were baptized last Sunday and there is a happy united family.

Dona Lola, as she is called, was a bitter Romanist, down on the Protestants. God in mercy opened her eyes through the life and testimony of Nicasio Campillo, who was a near neighbor, and through a visit of the pastor inviting her to the meetings,

Missionary Work in South America

With Carlos H. Miller in Argentine

witness to the truth. She is much abused by her former neighbors and friends, but she bears all with good grace saying "that is the way I used to do and say, and the Lord will open your eyes as He has mine."

These, together with our family of four, form the little company of God's children in this town. We have been here six months, and we are believing that God is going to add a number more before the Lord comes. We are having cottage meetings where we have access, with good results. Many come to these meetings that can not come to the hall. A spirit of inquiry is abroad among the people concerning this new religion, as they call it. This is more among the humble classes, for the more intelligent are too occupied with the affairs of this world to heed the message of life hereafter. Pray for these poor rich people.

We are endeavoring to get the truth to hearts through the press as well. God has intrusted us with a small printing outfit, with which we are publishing a monthly eight-page paper on full gospel lines. An issue of 600 a month goes to different parts of the republic and other Latin countries joining us. We believe that the Lord will soon be here, and that the bride must get ready to meet her Lord. This preparation is none other than the baptism with the Holy Ghost, clothing her with that "holiness without which no man can see the Lord." Native believers as well as foreign need this holy preparation.

The Lord has opened us the way to visit the town of Del Carril, and given us a place to preach and invite the people. A Turk has given us a large room for this purpose, he being a friend to the gospel though not saved. There are two converts whom God has used to pave the way in that town. Thank God for these few faithful native Christians. Pray for them. Some of them have a hard row to hoe among their people.

We are praising God for a place to work in His great vineyard and esteem it no little thing to carry this glorious message to those who have never heard, and to live in this darkness and shine for Jesus, when we can do nothing else, and have not the power to move men to love and serve our blessed God.

We beg your co-operation in prayer for the work in the Argentine during these last days, when the world is going mad, and the end of all things is fast coming upon us.

Yours in the blessed hope,
CARLOS H. MILLER,
Saladillo, F. C. S.

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."



DAY SCHOOL at Grace Mission Station, Africa. If you desire to help support any of these boys or girls, send a remittance. It will be much appreciated.

Miss Innis' "Seven Days"

Work at Emanuel Mission Station, Africa

WE were without any foreign mail for five weeks. No mail came to this country from across the seas for that length of time; the first time since my being in the country that has happened. I felt so lonely as mail days went by without bringing any of my friends (letters are my dearest friends now), oh, how I love them, but this week brought some precious ones. Thank the Lord, He is so good to me. I suppose you people have been a long time without any news from us, as none left the country during that time.

This has been a good week. Last Sunday, February 4th, was a good day. One prisoner at the jail service came forward and confessed his sins to God. How simple these people do pray. No doubt I am spollied as never before for the cut and dried prayers of many of our so-called Christians. I have not heard any of it for years, but I think it would seem strange now. Monday morning, I got up just at the break of day and rode over the mountains to the chief's kraal. It was my first visit. I heard that he was ill, with the fever, so I went prepared to doctor him. They received me most gladly so after dishing out medicine to him and three of his sons who also were ill with fever, the whole kraal came around while I preached to them. The Lord wonderfully helped me. They asked many questions, but the Lord gave me great freedom in illustrating each question with their own laws. I somehow feel that the Lord spoke to them while going over the country carrying medicine to them. The thought of my heart is to bring Jesus to them. Every day, I have a chance here at my own door to preach Jesus. Wednesday p. m. I went over to the kraal where I am doctoring the supposed leper. She is improving wonderfully and she is so thankful. They seem to listen with all their ears when I preach to them, but they are so slow to grasp the part that Jesus died for them. Through kraal visiting, I am getting acquainted with my people, and they are getting acquainted with me, which is a most needful part of the work. I will be taking my vacation soon, as this is a bad time of the year to go away from home. Winter is vacation season. I will be so glad to get a few days. May heaven's blessings rest upon you all.

Yours for the Master in Africa,

ETTA INNIS.

Piggs Peak, Swaziland,
South Africa.

THE WORK AND THE WORKERS

EVANGELISTS JARRETTE AND DELL AYCOCK

We have just closed a gracious meeting with the Pentecostal Nazarene church at Buckeye, Okla., in which God blessed and gave us thirty-six seekers either saved or sanctified. We were pushed for time and only remained six days. Eighteen joined the Pentecostal Nazarene church. This is the best year of our lives, and we are moving on.

EVANGELIST J. H. GRAY

The meetings began at the Ellendale school house Sunday afternoon, after four weeks at the Banner school house, and the results of that revival are great and glorious, with many, many souls into the kingdom. But last night was the greatest of all. The altar was soon full and still there were others who were weeping over their sins. Most of the seekers found God. The scene is indescribable. The wickedest one in the country found the Lord, and the leading ones of the dancing element were saved at this service. One dear man cried at the top of his voice for God to have mercy on him, but he got the blessing and shouted all over the house. Others shouted while the fire of God kept falling, and others got into the fountain. It is a great wave that is sweeping all over the country around here. Great crowds are coming and as far as we could see all the unsaved asked for prayers. We are anticipating a large church here. The end is not yet.

SUNDAY SCHOOL CONVENTION

The annual convention of the Sunday school workers of the Little Rock and Arkansas Districts closed with the Argenta church, May 10th. Delegates were in attendance at this first convention from various parts of the state. Our vision was enlarged by the many new thoughts and ideas presented by the various speakers. The delegates went home with a determination to put into practice the advice given. Practically all points of Sunday school work were discussed and helpful suggestions given. The cradle roll and home department were special features which received careful attention. We are expecting to know of many schools which will introduce these features this year. The graded lessons were touched on and we are satisfied that the impressions will work out in reality real soon. We organized our workers and Sunday schools. The organization is known as the State Sunday School Association of the Pentecostal Church of the Nazarene. A constitution and by-laws were adopted and the officers elected in accordance with the same for the next year. The officers were G. E. Waddle, Rev. T. W. Sharp, Mr. O. N. Hargis, Rev. G. O. Crow, Rev. Mrs. Ethel Barham, and Mrs. Nettie Williamson. The writer was elected general secretary.

One special feature of the constitution is that it provides for "circuit" conventions to be held from time to time in various parts of the state. These conventions will be formed by the assembling of the members of from two to six schools in some central place. The general secretary will conduct these conventions. If any one from the other Districts are interested in this work the general secretary will gladly answer any communication to the best of his ability. Please inclose stamped envelope for reply. Address 522 Olive street, Argenta, Ark.—J. Sam Curtis, General Secretary.

FROM LURA A. HORTON

Since last writing a few lines to the Herald of Holiness Sister Cunningham and myself have been laboring with Emmanuel church, Providence, R. I. Not only have we been in the city of Providence but we believe in the providence of God. In February I was taken very ill, and confined to my bed about five weeks suffering a complete physical breakdown. As a result I was obliged to resign from the pastorate and the church granted me my request, and as a love token presented me with \$37 in cash. For the next few months we shall be obliged to take a much needed rest. Our address is 106 Bishop avenue, Rumford, R. I.

EASTERN OKLAHOMA DISTRICT

Since last report we have visited several of the churches and found things moving on fine. I left home April 8th for Wister, where I found the folks a little discouraged because the pastor was called away. From Wister we went to Liberty Hill where Rev. J. T. McDonald is pastor. I found things in harmony there and moving on. Then on to Poteau, where we have a

TELEGRAM

HERALD OF HOLINESS:

Oklahoma City has never seen such a meeting as the Williams-Robinson meeting now in progress. Never such multitudes in attendance! Never such preaching, such attention, and so many seekers! Local expenses more than met, with one more week to run. This movement is purely of God. Fortunate, indeed, is the community that secures such a campaign.

JOSEPH N. SPEAKES,
Chairman of Campaign.

church with a faithful woman to carry the burden.

We next went to Monroe, another church, where there are some good folks who would rather die than give up the fight.

From there we went to Hill church, and there we have a fine band of young folks. They are moving on to greater things. We were very fortunate to get Brother Aytes, from Point Cedar, Ark., to take this work at Wister, Monroe, Hill, and Poteau. Brother Aytes comes to us from the Methodist church.

From there we went to Paw Paw, and stayed two nights. It was the busy time of the year, being in crop time, and the crowds were small. The pastor, Rev. J. W. Dodd, came to meet me there but was called away on account of sickness the day I arrived.

Then on we went to Shiloh church, where the few do the great things. They have paid over their apportionment on several things already, and besides they have the glory down in their prayer-meetings and even in their Sunday school. They shout, laugh, and cry.

From there on to Brice Chapel, where we had some very refreshing times. Rev. Dodd is pastor of these three churches and is moving things for God.

From here we went to Cedar Springs where we had two nice services when all seemed to enjoy themselves. Then to Hartshorne, where Jacob is pastor and Esau is arrayed against him. I believe Jacob will win the fight.

We went on from there to Fairview church, with Brother Ritter as pastor. We went there to get blessed and to raise money to build the new church. The Lord was present with us and gave us \$200 more than we asked for. We raised \$400. The pastor had the people in a giving condition when we reached there, so it was no trouble to collect the money. I have noticed that every church in the Eastern Oklahoma District that is giving freely through the church is getting blessed of the Lord.

From there we came home for a few days and then the 3d of May started for Osage for another rally with Brother Looman, the lumberman pastor. We arrived there one day late, but Rev. Savage, from Wann, was there and had the fire down. I think the lumberman keeps the fire down all the time. To say we had a feast is not enough.

We went to Hominy where we had a fine time with the Lord and the folks. Brother Savage is pastor there. The pastor and church never did better than they are doing now.

We heard only one sermon from Brother Buddie and one from L. M. Williams at Oklahoma City, but was greatly blessed and wished we could have stayed longer.

We invaded the Western Oklahoma District next, to visit some kin folks in Bridgeport, preached one night and a girl got saved. Bridgeport is ripe for a Pentecostal Nazarene church.

From there we went to Dripping Springs, with Rev. S. E. Garrett for over Sunday, where we had a precious time in the Lord. Brother Garrett is a young preacher and has a promising future.

Next we stopped at Tecumseh for one night. Brother Garrett has this charge too, and there being a meeting going on there we remained just one night. We are looking for something to happen at this place, for it is most promising. Rev. C. C. Cluck and wife are to be there the first of June for a revival.

We have just returned home from one of the three missionary rallies that the advisory board arranged for early in the spring. This one was at the Newberg church. The crowds

were fine from Friday night on. The new church would not hold the folks. Brother Tripp has almost finished the new church since he has been on the work.

On Sunday the writer preached on missions, trying to show the need of our helping on this line. Almost the whole congregation went, even to the unsaved. Then the offering was taken which resulted in \$124.25, with something like half of it in cash. With what we had and what we received Sunday we were able to send \$70.73 to our District missionary treasurer. The testimony meeting Sunday morning could hardly be surpassed. The folks testified and shouted for an hour. You could hardly tell the Methodists, Baptists, and Nazarenes apart. One good Methodist woman came up and gave \$500 in the cause. We expect to have two more missionary rallies on the District before the Assembly if the Lord wills.—F. R. Morgan, District Superintendent.

EVANGELISTS JULIUS MILLER AND WIFE

From May 2d to 6th we had the great privilege of attending the Pittsburgh District Assembly, held at Columbus, Ohio. It was a time of great refreshing and uplift to our souls, leaving us better equipped to fight the coming battles. May 9th to 20th we held a revival in the Pentecostal Nazarene church at Franklin, Ohio. God gave us a blessed time with this wide awake church, and not one dry service did we have through the entire meeting. A good number of souls found their Christ in saving and sanctifying power. The pastor, Rev. C. L. Wireman, has done a great work at Franklin, and there are now in this church six young preachers, with a burning desire to win souls for their Master. The pastor is planning on getting them started in the work as soon as possible. The missionary spirit is strong on the church, and after the sermon Sunday morning the altar was filled with young men and women weeping and praying under the burden and call of the Spirit. Our next meeting will begin May 23d at Sydney, Ohio. My home address is Stockton, Ill.

FROM WARREN JONES

Since last reporting to the Herald of Holiness I have been in labors for the Lord. From the beginning of the new year I have seen many fall at an altar of mercy and find God. The meetings at Lamanda park and Pasadena, Cal., were both blessed of God. I was assisted by Brother J. L. Logsdon and many others. We enjoyed a few days in First church, Los Angeles, attending Brother Dunaway's meeting. It was remarkable in many ways. My next meeting was in Santa Rosa, Cal., enroute to that point. I was privileged to speak in our church and mission in Santa Barbara. Two men ploughed through to certain victory. Brother Henry Schiedman, their pastor, is greatly used of God. I was able also to preach on Sunday night for Brother L. E. Binger, an old time friend in Oakland. I finally reached Santa Rosa. Brother Lamar had the meeting well advertised. While a great many did not attend and the altar was not over patronized, yet we had a blessed meeting. Brother Lamar received into membership some they had long prayed for. God alone knows the hardships attended upon this work. Brother and Sister Lamar are worthy of any commendation.

The next meeting was in Monteseo, Wash. It rained there but we had great crowds. The Lord came in power on pastor and people. Over one hundred knelt at the altar and prayed through. The next meeting was at Atlanta, Ga., in the Grant Park Methodist church, South. The Lord gave us souls here. We anticipate laboring there this summer and starting a work for the church. Brother McAfee is making all preparation. Enroute to Bunker, Mo., we stopped at Jasper, Ala., and spoke two nights. Brother Whitehurst, the pastor, has a fine people and they enjoy preaching the Word. The Bunker meeting closed because of an epidemic in town. So at this writing we are in Ellington, Mo., with Brother J. W. Goodwin. God is blessing us and Brother Goodwin is doing some good preaching. From here the writer goes to Louisville to assist our church with H. Rees Jones. Pray for me.

MICHIGAN DISTRICT PREACHERS' MEETING

Michigan has just had its first treat of a Pentecostal Nazarene preachers' meeting at the Ellington church; Rev. A. H. Kauffman, Jr., pastor. The date was May 1-3. All the preachers but two were there of those on the charges. But the weather was as bad as we have

The Eastern Spring Assemblies

By Rev. J. W. Goodwin
General Superintendent

IT may not be out of place for me to say just a word concerning the four eastern District Assemblies which have just passed into history. Having left the East some twelve years ago this fall for southern California, where I have given most of my time throughout these years, it has been a great joy to anticipate meeting again many old friends of former days. This was almost the goal to be reached on leaving southern California last September for the long trip around to the fall Assemblies, so full of interest and blessings. How wonderfully the Lord has blessed and kept us all the way. Sometimes a little weary with the continued travel, and then finding some comfortable home with the saints, getting rested while preaching every night, to keep on keeping on.

WASHINGTON-PHILADELPHIA ASSEMBLY

After spending some days on this District by arrangements made through the District Superintendent, Rev. W. W. Hanks, we gathered at Lehigh, Pa., for the District Assembly. The presence of God was manifest from the very first, and there was a very precious spirit of Christian unity. Here we met for the first time many Pentecostal Nazarenes, who were filled with loyalty and heroism. The work on this District has suffered in recent years through unavoidable difficulties, but the men at the front are full of hope and look into the future with expectation for greater victories.

Rev. W. W. Hanks, whom we appointed a few months before the Assembly as District Superintendent, was almost unanimously elected on the nominating ballot, which shows his strength and gifts in adjusting himself to new conditions, and his ability in filling this office. He is a strong evangelist, full of heroism, and willing to make sacrifice for the church. He is not only full of spiritual earnestness, with a soul on fire, but he is a man of sound sense and excellent judgment. He is making plans this year to enter new fields and plant new churches. The Washington-Philadelphia District is in better shape than it has been for years, and the outlook is good for the coming year. There was not a discordant note in all this precious Assembly, and the people endeared themselves to us by the universal desire to cooperate with us in expediting business, and making plans for the coming year to enlarge the work.

NEW ENGLAND ASSEMBLY

This District is peculiarly our old stamping ground the years before leaving for the West, as we were born and lived and did most of our work for the Lord within a hundred-mile limit of Boston; in fact, we were never farther away from Boston than this until our first trip to California, sixteen years ago last fall. It was a special pleasure to meet so many old friends of other days, and to note with intense satisfaction the marked increase and growth in the work. The reports were of special interest to us as given by the different pastors, which showed new church buildings and many new organizations in recent years. There was a marked gain along missionary lines, and special interest in the establishment of a college for our young people. The membership did not show a great increase this last year, but this was very easily accounted for, as much of the general funds are raised by member, and every

pastor was sure not to bring a padded church roll to the Assembly. This assessment plan works well sometimes, for it generally works off the list many mere names, and gives the real working force.

There was a most precious spirit of heavenly unity, and everything ran like oil. The entire Assembly showed intense loyalty to the general church and all its various branches of Christian activities. It made plans to increase its missionary offerings and gladly took its share of the debt of the Pentecostal Collegiate Institute.

Brother Washburn was again unanimously elected as District Superintendent, and is much beloved by all.

New England was never so well fitted for aggressive work as at present. Its churches are well manned with strong men, there are many most excellent church buildings and parsonages, and it has a firmer hold on the respect of well thinking people. There was a most precious tide of evangelism, and the victories of the last day gave new and fresh courage to every pastor.

The pleasure of the association of these days will long be remembered. I remember so well the first sermon I ever heard Brother Riggs preach, nearly twenty years ago. What a warrior he has been! In the same meeting I listened to Brother John Short for the first time. What sledge hammer blows he did give. He knocked many things clear out of the way, proving holiness as a second work of grace. It was an unspeakable pleasure to meet Doctor Fowler, who preached the last Sabbath afternoon with his usual clearness of thought, which brought about twenty-five seekers to the altar. The influence of his life while I was pastor in his home town of twenty years ago can never be known. It is safe to say that I am in this great holiness movement largely because of his influence and advice, together with his helpfulness in directing my thinking away from misguided notions. There were so many other dear friends whose faces gave special joy, but time and space will not allow mention of their names, but these three greatly impressed me in those early days of my experience.

NEW YORK ASSEMBLY

Here we met with many new faces. Brother Hoople gave us such a welcome into his home that we soon felt we were with our friends. The ice was soon broken and we were soon in the very middle of the pond, having a great time in the Assembly. The tide of blessing was soon manifest and the evening services were graced with seekers nearly every night. New visions came to the pastors, fresh inspiration for the toils of another year was received by the workers, plans for campmeetings, and arrangements for preachers' meetings were set moving, and efforts to increase missionary offerings were not lacking. Many got a new vision of the general interests of the church, and a deeper sense of loyalty to the call of God given this people seemed universal.

Brother Hill, the District Superintendent, is greatly beloved by all and was unanimously

elected for another year. Brother French, the local pastor, had everything ready, and did much to make everybody feel at home. There was not one unkind expression from start to finish in the entire Assembly, it was all so beautiful. The Assembly closed in a tide of salvation, as many young people came seeking the Lord at the close of the Sunday evening service.

PITTSBURG ASSEMBLY

This was the last of the spring Assemblies, and to us it was most full of interest. We were met at the train by Brother Gould, the live and aggressive pastor of the Columbus church, who, with his able wife, had everything ready for the comfort of the incoming delegates. This District was a new field to us, and we were greatly surprised to find everything in such growing and prosperous condition, and especially so when we remember that only a few years ago we had no work at all in Ohio. This District now numbers over 1,800, and new churches and buildings are springing up all over the District under the strong leadership of Brother Short, the aggressive District Superintendent. Some six new organizations reported this last Assembly, and more new fields are soon to be entered.

The reports of the pastors were most inspiring and soul-stirring, full of heroism and sacrifice, which brought tears and shouts of victory in the Assembly. Here they use the budget system and many churches use the envelope plan. There was a good increase in the membership, all apportionments fully met, and a marked increase in the missionary offerings, which inspired the Assembly to undertake doubling their former missionary apportionment. The Assembly was often graced with outbursts of praise, and the glory of God was over all. There was most beautiful fellowship and not a ripple to mar the peace of this most precious Assembly. Sunday, the closing day, was filled with a blaze of glory from the very beginning, and closed with a tide of salvation.

CLOSING REMARKS

While it is well known that there have been dark clouds of disappointment and much sorrow hanging over all of these Assemblies, causing in many places much unrest, yet it gives me unspeakable joy to say that the general tide of loyalty was never stronger than in these Assemblies. There was a general feeling, a deep seated conviction, that God had called his people, that this movement was a child of divine providence, that our church polity and Manual were safely builded on a sure foundation. There was intense loyalty to all the general interests of the work; the Publishing House, Missionary Board, and Board of Church Extension, with an increasing desire and effort to fully support the Superintendency. Whatever there may have been in the way of a shake-up bringing discussion, the results have been most glorious in the unification and more firmly cementing our forces together, and creating throughout the East a stronger feeling of loyalty and heroism for our beloved church. The movement was never stronger or more hopeful, and the outlook was never better for a mighty Pentecost of holy power and tides of salvation and glory, which even now are coming over the church in many places. On with the battle, boys, we are sure to win the day.

had this year, but the glory was on through the entire service. It was a time of drawing together by the preachers. How we have needed this meeting in Michigan! What a great spiritual uplift it was to us all! It made better Pentecostal Nazarenes out of us all. After a paper on divine healing there was an altar service for healing, and a number were there and there was real laying hold by faith and the benefits followed. Some "touched" Him. Two were at the altar in the evening evangelistic services, and much definite help by a number was realized. The parliamentary drill was just what was needed. The question box was another oasis. The shouts were frequent. The songs were soul uplifting and made us think and wish for heaven. The sermons were unctuous. Surely the Lord helped

the brethren to minister. The papers were of great help and brought out helpful discussions. The mention of them and the remembrance of them makes us say again, Thank God for the first preachers' meeting of the Michigan District. The end is not yet.

Rev. Mr. Humphrey was elected as chairman for the new year, and Brother Hare, secretary. An offering was taken up to defray expenses of some of the brethren and then a hallelujah march for the District Superintendent, which brought him over \$25. The place set for next year is Nashville, and the date the first week of May, if Jesus tarries. Michigan is going ahead in the face of great opposition, for God is with us. We went from the preachers' meeting to organize a new church near Lapeer. There were twelve in

number there, and the following Monday we organized in Caro with twelve members. The Caro church chose the District Superintendent as pastor, and we will serve them with the help of Brother Kauffman. Keep Michigan on your hearts. If you want to be a blessing to us, just keep praying through for us.—I. E. Miller, District Superintendent.

EVANGELIST J. C. WALKER AND WIFE

We are glad to report victory in the fight. We have turned meetings loose, and pushed (not held) at the following places: Saffordville, Kas., in the Methodist church; Kingsdown, Nazarene church, one week; Arkaon, Free Methodist church, two weeks; Garden City, Nazarene church, two weeks. We praise

the Lord for souls who prayed through at each of the above named places. We opened our first summer's camp at Arlington, Kas., May 13th, with John P. Carrier as singer.

HAMLIN DISTRICT

Well, we are moving along nicely on the Hamlin District. Our preachers' meetings were, indeed, seasons of grace to those who attended. We had three, one at Buffalo Gap, Bowie, and Hedley. The writer attended at Hedley. They had just gotten into their new church and though the weather was bad and the attendance not what we desired, yet the decisions were interesting and the Lord gave us a salvation time. Rev. J. E. Gaar, the pastor from Hamlin, presided at Buffalo Gap, and as Brother V. S. Coughran expressed it, "The Devil left them alone," and they had a good, spiritual, profitable service. Some that had not been attending before expressed themselves that they did not want to miss another. The public school teacher dismissed school Friday morning and brought his pupils over to services, and J. Walter Hall preached.

Rev. G. W. McCluskey had charge at Bowie and reports a blessed time in the Lord. I don't feel a minister can afford to miss these meetings.

From Hedley, I went to Amorilla. The church there has purchased a church building and is growing some. I ran from there over to McLean church, which is one among our best churches. I think they had every apportionment paid, possibly except one and that had been overlooked. This little church of twenty-three members are paying \$250 to missions. They have a nice, new church building and their pastor, Rev. S. R. Jones, believes in being as punctual to the Lord's business as to your own. Coming back through Amorilla, I preached for them again and took two members into the church.

I made a stop with the Childress church when I found Brother and Sister Tetrick in a meeting. The writer preached at night on "Christian giving," and all seemed to enjoy it. Pastor W. S. James came over to Childress to be in the business meeting and stayed over Sunday in the revival.

On my return to Hamlin, I found a good crew of workmen on duty finishing the administration building of Central Nazarene University and the school preparing for commencement. God is blessing the work at Hamlin. Last Sunday was, indeed, a great day in the Lord with the church at this place. Our earnest, faithful pastor, Brother J. E. Gaar, delivered a great message both morning and evening and the Lord seemed to turn heaven loose and an old time scene followed. It was said by several to be the best day of their lives. To Him we ascribe all the glory.

In spite of the Devil and his friends, God is blessing the church and school work, and the board is making great plans for another year. Pray for us.—J. C. Henson, District Superintendent.

BETHANY TRAINING HOME

We are moving on and the Lord is blessing, for which we are praising Him. We have at this time seventeen in the home. All the girls but three are saved, and one of them sanctified; others are seeking and praying for the deeper life. Wife and I have been engaged in rescue work for a number of years, having founded the home of the Good Samaritan, in Monroe, La. But never have we gotten along so smoothly with the inside work as we are today. God is surely smiling upon us. Our location and environments are all that heart could wish, with the exception of a good Pentecostal Nazarene church near us. We are praying that the Lord will get hold of some good Pentecostal Nazarene evangelist with a good tent and faith enough to believe that God can supply His needs without a good, strong church board behind him, to come to Memphis, and pitch his tent in the name of the Lord, and give the Lord one good chance to work a miracle.

We have just put in a nice little factory in the home; composed of a half dozen nice factory sewing machines with an electric motor. We will begin sewing as soon as the Lord sends us the money to buy material, which will take about two or three hundred dollars. We can then buy at a reasonable price, manufacture aprons, middy blouses, shirts, and other things, and put on the market, and thereby make the institution practically self supporting. We would like to correspond with a good, sanctified Pentecostal Nazarene woman or girl who has real experience in running factory machines. We also need a good, clean, experienced solicitor for the home, one who understands how to raise money for a rescue home. We want to put on a campaign to raise thirteen thousand dollars to buy this lovely place that cost twenty-five thousand dollars sixteen years ago.

Bethany Training Home is under the auspices of the Pentecostal Church of the Nazarene, though I am the only Pentecostal Nazarene in this city. The geographical location is fine. Right in the corner of Tennessee, Mississippi, and Arkansas.—A. J. Vallery, Superintendent.

SOUTHEASTERN NAZARENE COLEGE

Our school has closed and the students have all gone to their homes. There has been some very excellent work accomplished here this year. On Sunday, May 13th, Rev. C. H. Lancaster preached a forceful sermon to the student body on three things that are an essential in Christian service at 11 a. m. and he preached on "The better country," at the evening service, to a large and appreciative audience. In the afternoon Rev. W. E. Melton addressed the students at the college.

At night a special ordination service was held for Brother H. L. Goodell, whose ordination had been provided for by the Florida District Assembly.

Monday night the commencement program was rendered in the large college dining-hall which was filled to its utmost capacity. The program was one of merit, and was well received by the hearers, and many were the words of approval on all sides. No less than five fortunate and successful ones received diplomas this year, two from the theological department, and three from the grammar school, besides several others who were promoted to higher grades.

Dr. E. P. Ellyson, the new president, is expected almost any day to take charge of the church and college, and we look forward to still greater things under his leadership.—H. L. Goodell.

MINISTERIAL CONVENTION

Western Oklahoma District
WOODWARD, OKLAHOMA,
June 7-10, 1917

Thursday Evening

8:00 p m Preaching.....Rev. Charles Robinson

Friday

8:30 a m Devotional.....Rev. J. H. Jamison

9:00 a m Missions, home and foreign.....Rev. Asa Wilson

9:45 a m Evangelizing rural districts.....Rev. Charles Robinson

10:30 a m Y. P. S. and its work.....Rev. Ira Campbell

11:00 a m Preaching.....Rev. J. W. Hipp

2:00 p m Influence of preacher's family.....Rev. J. H. Jamison

2:45 p m Evangelist church ought to call.....Rev. C. J. Quinn

3:30 p m Duty of church in calling pastor.....Rev. B. M. Kilgore

8:00 p m Preaching.....Rev. J. H. Jamison

Saturday Morning

8:30 a m Devotional.....Rev. Asa Wilson

9:00 a m How to be a successful pastor.....Rev. W. P. Drake

9:45 a m Necessary preparation for revival.....Rev. C. H. Alger

10:15 a m Church loyalty.....Rev. M. J. Jones

11:00 a m Preaching.....Rev. C. J. Quinn

Saturday Afternoon

2:00 p m Relation of pastor and evangelist.....Rev. John Simpkins

2:45 p m Manual drill.....Rev. J. T. Hill

3:30 p m Street service.....Rev. Charles Robinson

8:00 p m Power of gospel in the slums.....Rev. B. M. Kilgore

Sunday Morning

10:00 a m Praise service.....Rev. C. H. Alger

11:00 a m Preaching.....Rev. J. T. Hill

3:00 p m O. H. C. rally.....College band

8 p m Preaching.....Rev. C. B. Wildmeyer

Music conducted by Rev. Charles Robinson and wife.

J. T. HILL, Dist. Supt.

A GREAT CAMPAIGN IN ELWOOD, IND.

We closed our five weeks' campaign in Elwood, Indiana, Sunday, May 20th. God honored His Word and a goodly number bowed at the altar seeking a definite experience. During the last ten days of the meeting there was not a barren altar service and many were the times that God's Spirit was poured out upon the people in such a manner that the preacher's voice could scarcely be heard above the shouts of victory.

One thing, we can say in favor of Elwood, the people there go to church or at least our services were well attended and many times the Mission church was not large enough to accommodate the crowds. Lewis Bachelor, known in the east as the "Boy Preacher," assisted in this meeting for nearly two weeks. He is a fine boy, a splendid preacher, a good singer, and violinist.

We had planned for a "Big Sunday" for the closing services, and certainly our dear heavenly Father smiled upon us out of heaven, and more than met our fondest expectations. The weather was ideal. The large tabernacle was erected to accommodate the crowd. Rev. Mr. Ackers and wife and about thirty of his members came from Anderson, Sunday p. m. Also the Pentecostal Nazarene brass band from Anderson gave us some beautiful music. The male quartet sang two songs to the delight of all.

Rev. U. E. Harding, District Superintendent, was with us over the last Sunday. A church of the Pentecostal Nazarene was organized with twenty-five charter members. Two automobile loads of people from Monroe, Ind., a distance of eighty miles one way, came and spent Sunday with us and enjoyed the rich feast

at Father's table. Also Brother and Sister Fink from Marion, Ind., were with us.

We truly enjoyed our stay in Elwood. Some of God's choicest saints live there. We are sending you ten subscriptions for the Herald of Holiness and twenty-five for the Other Sheep.

THE WILL OF CHRIST

When, for thy blessed Savior's sake,
Reproaches on thee rest;
And of His sufferings thou partake—
The will of Christ is best.
Or, dashed thy hopes and crossed thy plans,
Thy faithfulness to test;
Whatever holiness demands,
The will of Christ is best. —Sel.

CHURCH NEWS

Oskaloosa, Iowa

The first Sabbath in May was a notable day among the Pentecostal Nazarenes and their friends. We are back in our now completed basement, and the half is not told of its beauty, in our eyes. It was a precious day when we marched, laying down offerings for our church need. We sang, prayed, testified, and rejoiced exceedingly. Brother Ward is a great preacher, a splendid leader, and a mighty man of God. Oskaloosa church sends greetings to old members and friends, now absent, who stood by our side so loyally in days past, when it meant much to stand. To those who have used their Lord's money in forwarding our church building, we also return thanks. The third Sabbath in June is our church dedication. Pray for us.—Mrs. DORA SHERMAN, Church Reporter.

Florence, Ala.

Our pastor, Brother A. B. Anderson, is a good man and efficient preacher. The Sunday school is prospering nicely, having over one hundred members, with Brother Joe Patrick, superintendent. He is a good worker in building up the school. We hope to have a good time in the Lord on the first Sunday in June. The church is planning to observe children's day, having a good program for the occasion.—Church Reporter.

Los Angeles First Church

Thursday, April 26th, was a red letter day among us. The various churches of the District, with many of the members of the southern California interdenominational holiness association, came together in a great all-day meeting. The morning sermon by Rev. A. H. Henricks, of First church, Pasadena, was a blessed message. The people's praise and testimony meeting at 2 o'clock, followed by Rev. C. H. Babcock, was a time to be remembered. The large audience was held in rapt attention at the truths so earnestly and convincingly given. It was a delight to see the old veteran, Father Haney, and hear both him and his wife sound the praises of God, as they have been doing for the last seventy years. At the evening service Rev. C. E. Roberts, of Pomona, preached a stirring missionary sermon, which could not help but arouse our interest in this, the work of the church. First church is awake on this line, and since the organization one year ago of our women's missionary society we are on the upgrade. The women of the church did fine as far as providing for the inner man was concerned. An excellent lunch was provided for all, members, visitors, and friends alike. The board has again given a call to Brother Cornell to remain with us another year. Our pastor has been true and fearless, untiring in his efforts for the advancement of the cause and the prosperity of our church.—Reporter.

Nancy, Ky.

Brothers K. G. Weddle and Harrison Flynn, from our Faubush church, came to the parsonage in a wagon having some good things for the pastor. They were welcome visitors. Brother Weddle preached for us that night. Our congregations are larger over the circuit since better weather. Brothers Weddle, Flynn, Burton, and Taylor help us preach some over the circuit. They are farming through this week and preaching some on Sundays and the Lord is blessing. We are looking forward for some good revivals this summer.—I. T. STOVALL, Pastor.

Peabody, Mass.

Sunday, May 13th, was a glorious day for our little flock. Although it was a wet, stormy day victory was ours, through the blood of Christ, in all of the services. Our Sunday school is doing nobly in its collections. This Sunday, although only 27 out, we had \$4.68 for our collection. This is as much as our church offerings used to be three years ago. Such as it was, our collection for the day was \$16.34. We had three new members join our flock at the evening service, and two others were expected to come in also, but were not present. Our pastor, Rev. Alfred Cole, is

giving us the real honey out of the good Book, and we greatly esteem his faithfulness to the church and its work. He is a fine Bible scholar also, and both pastor and wife are true, sacrificing followers of our Lord. Brother Cole preached a real instructive sermon Sunday evening on Rev. 1: 11. At the end of the service the congregation sang a beautiful hymn, which was quite touching. A real spirit for the abolishing of the liquor traffic has been aroused in our city by the church-going class of people, and our little church is putting its shoulder also to the fight, hoping to rub it entirely out of existence. This we feel is as much our work, as holiness people, as some other departments of the church. We are preparing for a great children's missionary program, with the one determination to glorify God, by helping the missionaries. At our Easter concert we took a collection for this great work to the amount of about \$5, and we are hoping to go far beyond this mark, that others may hear the glad message that we so heartily enjoy here at home. — H. C. ANDERSON, *Church Reporter*.

Charlotte, Mich.

God is blessing us here. I am preaching every Lord's day morning at a beautiful country church, three miles south of here. The people are getting hungry, and our congregations are fine. There are three fine churches that want preaching here, and so far I have been able to fill only one of them. I am looking for a grand opening here in the city. I love to have the HERALD OF HOLINESS come into our home. It is by far the best paper we have ever taken. May God bless our Publishing House and its staff. — L. G. MOORE.

Morrilton, Ark.

I have recently returned from the Arkansas state Sunday school association of the Pentecostal Church of the Nazarene, which convened at Ar- in the evangelistic services. The papers and ad- gents, Ark., the first one ever organized in our church. To say it was great would be putting it not so large, the spiritual tide ran high, especially place. Rev. J. Sam Curtis, the assistant pastor, dresses were both logical and spiritual. Rev. G. E. Waddle, of the Little Rock District, presided in too mild a form. Although the attendance was over the convention with efficiency. Rev. S. D. Slocum, the pastor, knows how to make folks feel welcome, and he is the right man in the right is on fire for the Sunday school work. If all of our churches had such men as him at the head of their Sunday school it would go. We are ex- pecting great good to be accomplished through this Sunday school association. Pray for it and come next year. — G. O. CROW.

Sherman, Texas

Yesterday was a great day with the Sherman church. It was the close of the second week of our first tent meeting. While a duet was being rendered just before the sermon the Holy Ghost fell on us and almost every one was in tears. Some danced and shouted. Instead of the sermon we had an altar service, and soon the shouts of new born souls were making music that heaven bent low to receive. A nice class was taken into the church. At the night service we could not seat the people. After taking an offering to be used in paying out our church property, which ran to about \$100, Mrs. Hudson delivered a powerful gospel message, which was followed by another altar service with souls in the fountain. We intended to close last night, but there was such a demand from all classes and creeds for the meet- ing to continue that we consented. Urgent calls are reaching us from different parts of the city, and we expect to shift the point of battle from one section to another through the week, return- ing to our church for services on Sunday. We are making great preparations for Children's day, June 3d. — OSCAR HUDSON, *Pastor*.

Clarkesville, Tenn.

We are delighted to say that our work is mov- ing under the touch of the Holy Spirit and we are encouraged to live, preach, and shout the blessing of holiness. Our beloved District Super- intendent, Brother F. W. Johnson, visited our work this week and brought us a burning mes- sage on the coming of the Lord. Thank God for such men as the Lord has given us for leaders in the Pentecostal Church of the Nazarene, and may we pastors love them and stand by them as they suffer with us in the battle. — MARVIN S. COOPER.

North Yakima, Wash.

The Lord gave us a most blessed revival and missionary convention, May 1-6. Evangelists Lewis and Mathews conducted the revival services every evening and afternoon. Their singing and preaching greatly interested and blessed the people and there were quite a number of seekers during the week. God has remarkably blessed the revival work of these young men who blend together so effectively in their singing and preaching. District Superintendent John T. Little, Mrs. DeLance Wallace, chairman of this missionary center; Mrs. Eaton, Bebbha, and Sheeshu; Miss Lura Morse, Miss Idis Ebert, Mrs. Mary Willis, and Rev. John and Vert Anglin were the delegates who took part

BRITISH ISLES DISTRICT

1 Westbourne Terrace, Kelvinside, Glasgow, Scotland, April 27, 1917.
My Dear Brother SANDERS:

The Hallelujah March is now a thing of the past, and I trust that the aim of the brethren has been fully realized. I feel that all things considered, we have done well. I am inclosing a check for \$66.98. I am sending it by check instead of money order for the reason that the U-boat campaign does not add assurance to the delivery of letters, and should this get lost in transit the money will not be lost, and another check can be sent in its place. The follow- ing are the churches and the amounts given:

Blantyre	\$ 1.68
Edinburgh	2.40
Grays	2.40
Gildersome	3.48
Paisley	4.08
Parkhead	34.34
Perth	8.76
Uddingston	9.84
Total	\$66.98

I should have sent this earlier, but the fact was that two of the churches could not take the offering on the date given and took it later. That explains the delay. I shall await with great interest the success of the first of April. May the Lord greatly bless you in all your efforts.

GEORGE SHARPE, *Dist. Supt.*

HALLELUJAH MARCH CORRECTIONS

In compiling the returns of the World- Wide Hallelujah March offerings and pub- lishing same in the recent issue of the HERALD OF HOLINESS, we discovered some errors which were made, and herewith glad- ly correct them.

Received from S. R. Razee, Kane, Wyo., which was credited to Colo- rado District	\$ 10.00
Oakdale, Cal., church, which was omitted	11.20
Elysian Heights church was reported as \$13; should be	25.00
Nampa, Idaho, church was reported as \$20.75; should be	157.50
Oak Grove, Ark., church, which was omitted	22.50
Lubbock, Texas, membership was re- ported as 33 and should be 18, and total apportionment	27.00
Deming, N. M., church offering was re- ported as from the English church, but was from the Mexican	45.00

in the missionary and Sunday school program. We rented the large Masonic temple auditorium for the convention. Sunday evening nearly 600 people gathered to hear Sister Eaton's wonderful message on India. The songs which Bebbha and Sheeshu sang moved the people to tears. Every evening after the middle of the week we had a street parade. Eleven new members united with the church on the last Sunday. The convention was a wonderful blessing to all our people and strengthened our church in North Yakima. — ALPIN M. BOWES, *Pastor*.

Malden, Mass.

The good work is going on here. Souls are seeking, and salvation is flowing. Last Sunday we received three new members into the church, and had a glorious time. We now have a new deaconess, Sister Jennie McKinnon, in place of Sister Emily Bacheller, who felt obliged to re- sign. Sister Minerva B. Marshall is now one of our licensed preachers, but is called to the mis- sionary field, and after making full proof of her ministry here will soon pass on to preach salvation in Africa. We have sent forth many special laborers into the harvests from this church, but are praying that still more will go out into the field. Our cry is full salvation for all the world. We shall soon begin street meetings, and hope to rescue many perishing souls. Our prayer is that the Lord will make us a flame of fire. There is no room for a sleepy church anywhere. — LEROY D. PEAVEY.

Santa Fe, Tenn.

We have been sick for about two months, but are able to get back to our work again. We thought we were going to slip off to glory, but the dear Lord spared us to push holiness. We had three splendid services at Sawdust the first Sun- day. We were at Fly last Sunday morning, and

at Akin in the afternoon. At Fly we had a glor- ious time. A number were at the altar, and two young men were saved. I must say we are among as fine a class of people as I ever served. They were very good to us during our illness. We are glad to find that at every place, while we were absent, the work has grown. Our District Super- intendent, F. W. Johnson, preached for us the fourth Sunday. — E. T. COX, *Pastor*.

Pilot Point, Tex.

Our Sunday school, regular preaching services, and prayermeeting, both midweek and cottage, are aglow with fire from heaven. We have over forty children in training for Children's day, June 3d. We will render our beautiful program gotten out by our beloved Publishing House at Kansas City. Rev. William E. Fisher and wife, of San Antonio, District, will hold the annual camp at Pilot Point, under the big tabernacle, the third and fourth Sundays in August. Come and be with us and we will do you good. Our God still holds the reins in rest cottage and orphanage. If the pastors of the churches on our different Districts would re- member these homes to their churches, and regu- larly send in their gifts, though they be small, how it would lighten the load. With the prevailing high prices, we are facing problems yet unsolved. Pray for these institutions. We see the conflict is fierce, but we are on the winning side. — Mrs. E. J. HARRELL, *Pastor*.

Plainville, Kas.

Everything is running along nicely here now. While we lost our wheat crop, thank God we haven't lost our salvation. Last Sunday, May 13th, was a good day. The Free Methodist Dis- trict elder, Brother Woodward, was with us. He filled the pulpit from Friday night over Sunday, the writer preaching Sunday afternoon. God was with us and Sunday night six seekers came to the altar and all prayed through except one. One of them was my own boy. We have been praying for a revival, and we believe it is on us. Last Tuesday night at our regular prayermeeting there were fifty-seven out. We had made some effort to see what could be done if we would try. — IRA F. STEVENS, *Pastor*.

We, your committee on resolutions, submit the following report: First, we resolve that we en- courage and that we stress the responsibility of the presence of our laity at our group meetings.

Second, we resolve that we petition our District Assembly that they memorialize the General As- sembly that they embody in the Manual that clause that appears in the last minutes of the General Assembly in regard to war (See Minutes).

Third, we, after confessing our slackness in re- gard to system and business in the church, re- solve that we be more diligent in matters pertain- ing to God's business.

Fourth, we give to God our adoration and praise for the gracious outpouring of His Spirit during the group meeting, and we are also thankful for the presence of Sister Bessie Kesler and the helpful words she brought to us. — IRA STEVENS, CHARLES DICK, BUTLER ATCHESON, FRANK MAY- HEW, C. L. CALHOON.

Alhambra, Cal.

Since our last report to the HERALD OF HOLINESS God's hand of blessing has been on us. Since the middle of January, at which time God seemed to give us a special revival touch, only two Sab- baths have passed without seekers at the altar. Saturday, the 12th, District Superintendent How- ard Eckel was present, and held our annual meet- ing. Everything went off in unity. At the close of the business meeting the congregation adjourned to the new parsonage, which has just been com- pleted. Then Brother Eckel conducted a very im- pressive dedicational service. Words of kindness and praise were spoken in behalf of Brother E. F. Sherman, who has furnished the parsonage with permanent furniture. Brother Eckel preached at the morning Sabbath service. Two were at the altar to be sanctified. In the evening we had the privilege of having Brother and Sister Thatcher, our outgoing missionaries to Japan, with us. This was their last Sabbath service in America. God blessed them and us while we listened. Many new faces are appearing in the congregation, and we are expecting a great ingathering of souls, under the anointing of God, the coming year. — G. W. SIEFARTH, *Pastor*.

Ruston, La.

There is a good start here for a revival. Last night being the first Monday night of the meet- ing, the service was well attended and the altar was filled with seekers. Sunday night after the service was dismissed and the people gone, a young woman remained weeping, and finally bowed at the altar and wept and cried to God. Later a young man came from the outside to tell us how he enjoyed the service, and broke down, and began to weep, and confessed and prayed through to vic- tory. There are good prospects for a church. — B. F. PRITCHETT.

Woodbine, Kas.

We are delighted to report the blessings of the Lord that fell on us, as a church and people, in

a missionary evangelistic campaign. Brother Jesse E. DeCamp, returned missionary from the West Indies and South America, was passing through this country holding missionary meetings. The pastor's name was furnished the missionary, and he wrote us a few lines offering to make us a visit. We have enjoyed a feast of good things, for he has a story to tell and knows how to tell it. The community at large have had their eyes opened in regard to missionary work as never before. The crowds were delighted with his music and good songs, and with the touching incidents. Brother DeCamp's messages were a spiritual uplift to all who heard him. We only had the privilege of enjoying the evangelist's services for three nights, but they were nights freighted with power from on high. Wednesday was good, Thursday was better, but Friday topped the climax.—A. WINDSOR.

St. Louis, Mo.

These are great days of victory and blessing from the Lord. Our meetings are alive, and the saints are on the go for God and lost souls. We are looking forward to the tenth of June, which is to be our rally day for missions in the Sunday school. We are expecting a real hallelujah time, and we will not be disappointed, for God is always faithful. No one of His promises fails. We are standing on them. One of the things we need here to carry on the work is the money, which we do not see where it is to come from, but God knows all our needs. The money is coming in slowly, and we are expecting it all to be in by rally day. If you can not be present on that date, be represented by your offering. Send to Mrs. Leoda Yowell, 7242 Sarah street, Maplewood, Mo.—RUTH HORKINS.

Comanche, Okla.

We have recently closed a great meeting. Brother Tony Hasle was with us and God blessed him in the preaching of His Word. There were fifteen professed to be saved or sanctified. We give God all the glory. The Devil got stirred, but God gave us the victory.—F. A. SMITH, *Pastor*.

Danbury, Conn.

We are glad to report victory on all lines here in Danbury. God is manifesting Himself in saving grace and sanctifying power. At the close of the

evening sermon a few weeks ago, seven seekers bowed at the altar, some for pardon, others for heart purity. There have been seekers from time to time, and truly the precious Word is bringing forth fruit. Through the efforts of our Sister Cove, who spent a few months laboring among us, the missionary interest was greatly increased. We have a monthly missionary meeting, at which time the needs of different fields are presented, and our people instructed regarding the great needs of the foreign fields. This meeting, with the help of the women's auxiliary, is being used to that end. Sister Cove was also used in stirring up a new interest in our Sunday school, and the interest continues. A number of new scholars came in at that time, and others have followed, for which we thank God. These are perilous days, yet God is supplying in a miraculous way our financial needs. A few weeks ago one of our sisters was invited to call on a sick woman, almost a stranger to her, and was privileged to minister to her soul. In a few weeks this soul went home to be with Jesus, but left a token of her love and appreciation. There was a note of \$100 due on our church, and where it was coming from we did not know, but God supplied \$55 of it through this dear one. We praise Him.—LILLIAN HENDERSON, *Pastor*.

Philadelphia, Pa.

District Superintendent W. W. Hanks was with us May 10th in an all-day meeting. God blessed his ministry. The saints were edified and five seekers prayed through at the altar. Our mission in West Philadelphia is growing. There were two accessions recently. We will conduct a tent meeting continuously from July 1st until fall. Any worker or evangelist passing through, kindly give us a call. My address is 3313 North Twentieth street.—Rev. J. T. MAYBURY.

Portland, Ore., Brentwood Church

We have recently closed a seventeen days' meeting conducted by Evangelist K. H. Jackson, and are glad we can report victory. Sunday preceding the opening of our revival, God gave us one precious soul, who had been down in the very depths of sin, and she is standing true, though it seems that hell has been turned loose to upset her. Brother Jackson preaches the old-time gospel in a very convincing way, and with such unction of

the Spirit that a good number were brought to God. Some good members have been added to our class, and Brentwood is steadily pushing up the hill, with a unity not known for years, and Jesus is leading on.—J. M. Butchart, *Pastor*.

Franklin, Ohio

We are at present in a good meeting with Rev. Julius Miller and wife as evangelists. A number of souls have been saved and sanctified, and the church wonderfully blessed, while the Devil is stirred and wrathful. May the blessings of the Lord continue upon the HERALD of HOLINESS family.—C. L. WIREMAN, *Pastor in Charge*.

Newton, Kas.

Yesterday, May 20th, was a great day with us here in Newton. We were very fortunate in having with us for two services Doctor Reynolds, of Kansas City, who brought us two good messages, as is the custom, from the Word of God. The occasion was the farewell service for Miss Grace Mendell, one of our number, who leaves for Cuba in a few days. We arranged for Brother Reynolds to preach in the country in the afternoon, and enough money was raised to buy her a horse, and they intended to raise enough at the night service to buy her a saddle. In the evening service we raised her enough to provide her with a number of conveniences, and some to apply on her expenses. She has been a real inspiration to this pastor, as well as to her many friends, who are to so soon bid her good-by. It was certainly a great pleasure to have Doctor Reynolds with us. He presided at the session of the Oklahoma Assembly when I was received into the Assembly some years ago at Ada, Okla. His work is telling on him, but how God does bless him, and spare him to us. May he be spared to us yet many years. His sermons will stay with us for a long time. Pray for us here at Newton, that God may give us more missionaries. It is so good to have acquaintances in the foreign field. It gives one an interest that nothing else does.—J. W. OLIVER, *Pastor*.

Burns, Ore.

Burns, Ore., is witnessing a time of prosperity just now under the pastorate of Mrs. Sadie M. Lewis. I visited them last Saturday and Sunday, May 12th and 13th. Burns is a hard place to get to, but when you once get there you feel repaid for the trip. The pastor had arranged for a big day on Sunday. They had just paid off the last of the church debt, and had the note in hand to be burned. We fell on the novel plan of a hallelujah march, and each person present came forward and we tore off a piece of the note and they marched by the stove and threw it in. We came near not making it go round. The house was full and we had a great time. The church is now out of debt, with as good a location as could be had in the town. The church is on the corner of Main street, and in the heart of town. We predict a great future for the Burns church. They are enthusiastic on missions, and have done their part this year. At a business meeting held while we were there, they called Rev. Lyman Brough, the District Superintendent of the Dakotas-Montana District, to be their pastor. A telegram was sent to him offering him the place, with a good salary promised. We have just received a reply that he will accept. We feel that he is the man for the place, and that he will have a great year. Mrs. Lewis, the present pastor, has been very acceptable as pastor to fill out the unexpired term of Rev. Mr. Flowers, who moved to Nampa. She would have had the call for the coming year, but could not accept, as she expects to go east with her husband.—W. H. TULLIS, *Dist. Supt.*

McClellan, Okla.

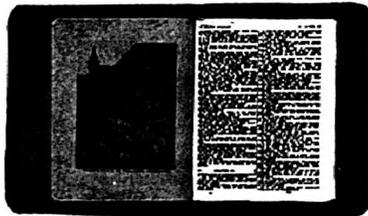
God is blessing us. We are having some hard battles, but God has given us victory in all so far. Our church is small, only a few paying members, and we have worked hard to get all apportionments. So far we have all paid except rescue and orphanage work. We took an obligation to put \$250 in missions this year, and we have paid about \$80 of that so far.—S. R. JONES.

Richland, Ore.

My heart is running over with gratitude and praise to God for the wonderful spiritual uplift that has come to my church through the labors of our dear Sisters Mabel Stake and Hilma Shern, of Nampa, Idaho. Last September I was appointed to the Richland charge. I had not been on the field forty-eight hours before I began to see the need of an old-fashioned Holy Ghost revival. Then and there my plans for such a revival began to be laid. With the opening of the new year we began our meetings. For six weeks we bombarded the strongholds of Satan with our biggest guns. The results of that effort were: About fifteen seekers converted; one seeker sanctified; and a number of my leading members greatly offended and refusing to hear me preach any more, because I preached sanctification; many hearts hungering for full salvation, and my own health permanently broken. My determination to carry the battle on to the very gates of hell and to success, was divinely born. The following months were months of heart-search-

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I CHRONICLES, 2

30 Misa'ma, and Du'mah, Mas'sa, He'dad, and Te'ma.
31 Je'tur, Na'phish, and Ked'e-mah. These are the sons of Ish'ma-el.
32 Now the sons of Ke-tu'rah, A'bra-ham's concubine; she bare Zim'ran, and Jok'shan, and Me'dan, and Mid'i-an, and Ish'bak, and Shu'ah. And the sons of Jok'shan; Shu'ba, and De'dan.
33 And the sons of Mid'i-an; Ephah, and Epher, and He'noch, and A-bu'da, and E'da-ah. All these are the sons of Ke-tu'rah.
34 And A'bra-ham begat Isaac. The sons of Isaac; Esau, and Is'ra-el.
35 The sons of Esau; Eli-phaz, Reu'el,

Israel's posterity.

CHAPTER 2.

THESE are the sons of Is'ra-el Reu'ben, Sim'e-on, Le'vi, and Ju'dah, Is-sa-char and Zab'u-lun.
2 Dan, Jo'seph, and Ben'ja-min, Naphtali, Gad, and Ash'er.
3 The sons of Ju'dah; Er, and On'an, and Sh'lah; which three were born unto him of the daughter of Shu'a the Canaan-ite-ess. And Er, the firstborn of Ju'dah, was evil in the sight of the LORD; and he slew him.
4 And Te'mar his daughter in law bare him Pharez and Ze'rah. All the sons of Ju'dah were five.

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ing and much prayer for health from God, and for some one to help me do the preaching and personal work. Others of God's saints joined me in prayer for the right sort of help. Praise the Lord, He never fails us when we come to Him in the right way. Our prayer was answered when He sent to us Sisters Stake and Shern. They came to us on the 29th of April, and continued to May 13th. No sooner had they landed in town than the Devil began to sit up and take notice. The element of surprise was in the favor of the attackers, and before the Devil could rally his forces the work of rescuing lost souls was so well under way that all his efforts to defeat us were without avail. In the daytime the evangelists lived on their knees, and in the Word of God. Night after night Sister Stake rained blow after blow upon his stronghold so thick and so fast that the old fellow had only time to save his own scalp. Under cover of the evangelists' incessant and deadly fire, the Christian workers safely went forth to gather up and bring back many whom Satan had led away captive. There were between forty and forty-five precious souls saved or sanctified during the meetings. Another great victory was won in creating a sentiment in favor of the doctrine of entire sanctification, which will make it possible for future evangelists and pastors to preach it, and hungry souls to seek it without being harassed to death by godless professors of religion. A number of the leading church members are now seeking sanctification, praise God. Sisters Stake and Shern are a good team and pull together beautifully. Sister Shern sang the gospel and did personal work at the altar. The Lord wonderfully used her to bring the message in song and testimony. I can not say too much in praise of the character of work which these sisters are doing. They give forth no uncertain sound on the great doctrines of our holy religion. Any pastor who wants evangelical help will make no mistake in calling them. As the sisters were compelled to go back to Nampa to close up their school work, we made arrangements to have Brothers Lewis and Mathews continue the meeting a few days. We feel that God is going to give even greater victory yet. As pastor of the church, I wish to request all holiness people to pray especially for me and my people. I am looking for and expecting great things to result from the labors of these holiness evangelists.—Rev. ARTHUR THOMAS, Pastor, M. E. Church, South.

teen, some of its former members having transferred their membership to other Nazarene churches from which their contributions, in full, were reported, though their membership was not. The Menominee church had contributed \$1 on the four-year plan, before the adoption of the March idea. Our offering on that day, with the \$1 formerly paid, is something beyond the amount of our apportionment, based on actual membership. We are ready for a second Hallelujah March.—D. D. Tower, Pastor.

Notice—I have time to hold two or three meetings this summer. I am busily engaged in rescue work, but feel the Lord would have me hold at least a few meetings a year. Anyone desiring my service, please write me at once.—A. J. Vallery, 907 Chelsea avenue, Memphis, Tenn.

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.

Tent for Sale—I have a tent for sale, size 40 x 60, two poles, top 10-zc. army duck. Will have to have the cash.—P. M. Covington, Dist. Supt., Jasper, Ala.

Notice, to all Licensed Preachers on the Indiana District—And persons being recommended this year for license to preach, that the District board of examiners will meet Monday noon, September 10th, at Cleveland camp ground, seat of the Assembly; hence Monday afternoon and evening and Tuesday, the 11th, will be given to persons taking the examinations. The examiners' books will close on Tuesday evening and no work will be done by the board during the Assembly. All licensed preachers and persons recommended should be present and come before the board, whether they are ready to pass upon a single book or not. If they expect to have their license granted or renewed, that the board may give their report on them to the Assembly. Pastors should call the licensed preachers on the different charges to this notice. You will notice further that the Manual provides that this examination be held on the day preceding the opening of the Assembly.—V. E. Harding, Chairman.

Change of Address—Rev. P. R. Morgan, Superintendent of the Eastern Oklahoma District, has changed his address from Henryetta, Okla., to Ada, Oklahoma.

Change of Address—Rev. W. B. Pinson, evangelist, has moved from Texarkana, Texas, to Penel, Texas. All mail will please be addressed there.

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CAMPMEETING DATES

S. W. Beers	June 30-July 8
Grand View Park, Haverhill, Mass.	July 27-August 9
Portsmouth, R. I.	
C. W. Ruth	June 29-July 8
St. Louis, Mo.	July 10-19
Eldorado, Kas.	July 20-29
Gate, Okla.	

DIRECTORIES
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., Penel, Texas; Imhoff, C. A., Vilonia, Ark.; Moore, J. E., Vilonia, Ark.
- Chicago Central—Jones, Will O., 1102 South "A" st., Elwood, Ind.; Angle, Miss Virgie, 6580 Yale ave., Chicago, Ill.; Fleming, R. A., R. R. 1, Wayne City, Ill.; Gilmore, R. E., Olivet, Ill.; Williams, L. Milton, University Park, Okalooosa, Iowa; Wells, L. T., Olivet, Ill.; Wines, Mrs. Mattie, 1537 West First st., Dayton, Ohio; Crockett, A. G., 2109 Troost ave., Kansas City, Mo.
- Colorado—Vanderpool, I. D., Kirk, Colo.; Ellis, C. F., Long Island, Kas.
- Dallas—Franklin, J. D., Trinidad, Colo.; Cluck, C. C., Dodd City, Texas; Freeland, B., Station A., Dallas, Texas; Johnson, C. W., Rockwall, Texas; C. H. White, Mrs. Laura White, Gause, Texas.
- Florida—Guddle, Mrs. Pearl, 23 West Duval street, Jacksonville, Fla.
- Hamlin—Irick, Allie and Emma, Pilot Point, Texas; Roberts, John F. and Grace, Pilot Point, Texas; Sewell, W. J., Hamlin, Texas; Wells, J. M., R. R. 1, Box 4, Roby, Texas; H. C. and Mary Lee Cagle, Buffalo Gap, Texas; Tetrick, D. C. W., Childress, Texas; Pinson, W. B., Penel, Texas.
- Idaho-Oregon—Ingler, Arthur F., Everet, Wash.
- Indiana—Williams, J. A., Connersville, Ind.; Elsworth, C. E., and wife, R. R. 9, Greenfield, Ind.; Snyder, Mrs. Belle, Rte. 3, Box 72, Evansville, Ind.; Hollenback, Ural, Greenfield, Ind.; Taylor, B. S., Moore, Ind.; Y. Harrison, Charles M., 762 Shelby street, Indianapolis, Ind.
- Iowa—McFarland, Will, Creston, Iowa; Sutton, B. D., and wife, 724 H ave., West, Cedar Rapids, Iowa; Harrington, Theo G., Botna, Iowa; White, J. W., 701 South 19th st., Centerville, Iowa; Crozier, Myra, Osceola, Neb.
- Kansas—Bassett, H. M., 513 East 6th st., Hutchinson, Kas.; Demoret, J. G., Hutchinson, Kas.;

Whitney, Mark, Newton, Kas.; Uhler, Jesse, Clearwater, Kas.; Walker, J. C., 215 E. 4th st., Hutchinson, Kas.; Lewis, B. B., 726 5th ave., East, Hutchinson, Kas.; King, C. M., 708 N. Monroe st., Hutchinson, Kas.; Madell, Fred E., Missionary Evangelist, Newton, Kas.; Ball, R. S., Starling, Kas.; Galloway, Herman and wife, Newton, Kas.; Warner, Mrs. Katharine, Coffeyville, Kas.; Bignall, J. G., Cedarvale, Kas.; Putney, F. E., 1021 S. Francis st., Wichita, Kas.

Kentucky—Sweeten, H. W., Box 153, Ashley, Ill.; Miller, Julius and Grace, 1522 Central, Ashland, Ky.; Wireman, C. L., 640 Woodlawn avenue, Middletown, Ohio.

Little Rock—Middletown, Wilburn, Mena, Ark.
Michigan—Bradley, C. L., Nashville, Mich.

Mississippi—Whitehead, J. N., Sallis, Miss.; Hawkins, Miss Alice, Thaxton, Miss.; Galloway, Mrs. S. E., Houston, Miss.; Sanders, L. C., Houston, Miss.; Farmer, I. D., Houston, Miss.; Farmer, Mrs. I. D., Houston, Miss.

Missouri—Brawley, G. C., Redford, Mo.; Crow, Bertha, Springfield, Mo.; Davis, Clarence L., Ramsey, Ind.; Rudolph, P. A., Keysport, Ill.; Keppel, J. and wife, 3836 Delmar blvd., St. Louis, Mo.; Seal, William, Des Arc, Mo.; Taylor, Elwood, Des Arc, Mo.; Wright, C. A., Des Arc, Mo.; Hibner, L., Clarkton, Mo.



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Judah's posterity. 1 CHB

53 Duke Kō'náz, duke Tō'man, duke Mib'zar,
54 Duke Māc'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Timar. 3 The children of Issa. 4 The posterity of Caleb the son of Huron. 5 Eloron's posterity by the daughter of Nachor. 6 Judah's posterity. 7 Abraham's posterity. 8 The posterity of Caleb the son of Huron.

THESE are the sons of 'Is'ra-el, Reu'ben, Sim'e-on, Lé'vi, and Jū'dah, Iss'a-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'ja-mīn, Nāph'ta-li, Gād, and Ash'er.

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ANNOUNCEMENTS

Notice—I would like those intending to attend the ministerial convention to be held at Woodward, Okla., June 7-10, to write me as soon as possible, that necessary arrangements may be made for entertainment.—C. H. Alger, Pastor.

Notice—I am planning to enter the evangelistic work again soon. Any one needing such help, I would be glad to correspond with them. I have a single and organs. We will go anywhere for our services, expenses, and free-will offerings. My home address is Caddo, Okla.—J. L. McKinney.

Attention, Pastors of the Eastern Oklahoma District—We wish to call your attention to the matter of the support of our District Superintendent, which has been very badly neglected thus far in the year. We have received only about half of the amount apportioned to him for his support thus far. This must be remedied soon, or our District Superintendent will be forced to seek other kind of work. I know we have many important obligations, but there are none more important than the support of our District Superintendent. Let me urge each pastor on the District to make some arrangements immediately to meet at least a part of this obligation, so that he will be free to go forward with his very important work. Send your money direct to Rev. P. R. Morgan, Ada, Okla.—S. H. Owens, Member District Advisory Board.

Dedication of New Church—The new church at Blue Ridge, Mo., will be dedicated on the third Sunday in June, June 17th. This will be an all-day meeting, with dinner on the ground. A number of visiting brethren and sisters will be present to assist in the services, and a great day is anticipated.—J. D. Scott, Dist. Supt.

Notice to Alberta District Pastors—We will need your help in making our District Assembly, July 25-29, at Claresholm, Alta., a success. We have no organization here as yet, which means we will have to enlist the support of interested people. Therefore we do not want to lay the burden of the entire Assembly on those who are as yet strangers to our Israel. An offering taken a reasonable time before the Assembly and forwarded to us by each church will greatly help us in giving free entertainment to all delegates. Also remember to send in advance a list of the men and women planning to attend.—E. E. Martin, Pastor.

Notice—The ninth annual campmeeting of the St. Louis city and country holiness association will be held at Richmond Heights, a suburb of St. Louis, June 29th to July 9th. The leading workers are Rev. C. W. Ruth and Rev. A. P. Gouthier. L. O. Salzman will lead the singing, and we are believing God for a great meeting. For further information write Rev. R. V. Starr, 4538 Wichita avenue, St. Louis, Mo.

Announcement—Rev. H. W. Galloway and wife have the latter part of June and all of the month of July open for dates. We are engaged for the next few weeks at Burr Oak, Kas. Anyone wishing our services for evangelistic work on above dates please write us immediately at Burr Oak.—H. W. Galloway and Wife, Evangelists.

A Correction—The little holiness church at Menominee, Wis., is humbly proud that it did not retreat the rear guard in the March of April 1st. At that time it had a net membership of but four-

HERALD of HOLINESS

Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

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

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Missionary and Evangelistic

Table listing missionary and evangelistic activities, including Denver, Colo., Nampa, Idaho, Spokane, Wash., Killam, Alta., Can., Settler, Alta., Can., Red Deer, Alta., Can., Claresholm, Alta., Can., McLeod, Alta., Can., Drumheller, Alta., Can., North and West Districts.

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