

Olivet Nazarene University

Digital Commons @ Olivet

Herald of Holiness/Holiness Today

Church of the Nazarene

6-21-1916

Herald of Holiness Volume 05, Number 11 (1916)

B. F. Haynes (Editor)

Pentecostal Church of the Nazarene Publishing House

Follow this and additional works at: https://digitalcommons.olivet.edu/cotn_hoh



Part of the [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [History of Christianity Commons](#), [Missions and World Christianity Commons](#), and the [Practical Theology Commons](#)

Recommended Citation

Haynes, B. F. (Editor), "Herald of Holiness Volume 05, Number 11 (1916)" (1916). *Herald of Holiness/Holiness Today*. 1981.

https://digitalcommons.olivet.edu/cotn_hoh/1981

This Journal Issue is brought to you for free and open access by the Church of the Nazarene at Digital Commons @ Olivet. It has been accepted for inclusion in Herald of Holiness/Holiness Today by an authorized administrator of Digital Commons @ Olivet. For more information, please contact digitalcommons@olivet.edu.

HERALD *of* HOLINESS

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

VOL. 5 No. 11. WHOLE No. 219

KANSAS CITY, MO., JUNE 21, 1916

In Time of Trouble

Say:

First:

He brought me here—It is by His will I am in this strait place; in that will I rest.

Next:

He will keep me in His love, and give me grace in this trial to behave as His child.

Then:

He will make the trial a blessing, teaching me the lessons He wants me to learn, and working in me the grace He intends for me.

Last:

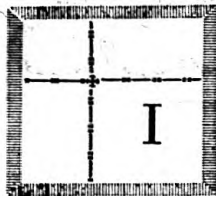
In His good time He can bring me out again, how and when He knows.

Say: I am here—

1. By God's Appointment,
2. In God's Keeping.
3. Under His Training.
4. For His Time.

—Andrew Murray.

God Does No Imperfect Work



IT IS often argued against a second work of grace that God saves fully and wholly in conversion, and hence sanctification as a second work of grace can not be true. This objection assumes that conversion would be necessarily an imperfect work if it has to be followed by a second work, denominated sanctification. It is also assumed that such progression or succession of steps in the work of salvation would impugn or reflect upon the omnipotence and wisdom of God. Arguing from these premises, it is urged by the objector that salvation must be begun and completed in one instantaneous act.

The answer to this is easy, for the fallacy of the argument is not only flagrant but apparent. A single fact is enough to dissipate the entire objection in a breath. The whole analogy of the proceedings from the point of beginning to the completion of His work is His uniform habit and law.

He did not create the world in one act. There is no question but that He might have done so had He chosen. We speak, however, of what He has done, and what has been the order of His proceeding. While He could have created the world in an instant, he proceeded otherwise. He began the work, and then went on through a period of six days to the completion of the work. Why he chose to do this is not a question we have to answer, for no man knoweth. Likewise, why He chooses first to regenerate and then to sanctify, we are not bound to answer, for the simple reason that no man knoweth. We are confining ourselves to simple facts.

God might have accomplished the redemption of man at the very moment of the fall of man by the atonement of His Son, Jesus Christ, but He did not pursue this method. He began the work of redemption in a marvelous promise away back in Genesis, and pursued the atoning scheme down the long period of some forty centuries before the "fulness of time" arrived for the completing act of Calvary. This "fulness of time" He had reserved in His own counsels. No man can dare explain why He chose this method more than he can challenge the wisdom of the Almighty for so doing.

God might give us a crop of corn instantly upon our depositing the seed and not wait a succession of cultivation, rain-fall, sunlight, and growth until the final harvest. Why He chose to delay vegetation thus and put a period between planting and the harvest, no man knows. There is widespread satisfaction with the divine plan in this matter of vegetation, as there should be. There is also general satisfaction with God's plan in creation. We have absolutely no fault to find with God's delay of four thousand years between the promise of the "seed of the woman" and the "fulness of time" for the coming of Him who should die for the sin of the world.

We submit that there are the same, if not greater, reasons for satisfaction with God's order in first regenerating and subsequently sanctifying as there is for satisfaction with His order of vegetation, "first the blade, then the ear, then the full corn in the ear." In this matter of sanctification we observe the identical law in the divine procedure which we find in the realm of nature and in other departments of the realm of grace. God has His own methods, and He has a right to them.

"God moves in a mysterious way
His wonders to perform,"

but the mystery, mark you, is due wholly to the ignorance of man and not to any confusion in the divine mind.

Regeneration is instantaneous and complete in itself, but it had antecedent, progressive steps which led up to it. There was conviction wrought by the Holy Spirit. There was repentance. There was faith. Each and all of these steps had their relations, yet all trended toward the happy consummation of the new birth, which was the definite and instantaneous act of God in the human soul.

Sanctification is an instantaneous work wrought by the Holy Ghost in the human heart. This great work had its antecedent steps or progressive movements which trended toward it. Regeneration, though a complete bestowal of the divine life to the human soul, was a fundamental condition precedent to sanctification. In-

deed in one sense, that of separation unto the service of God, regeneration may be termed sanctification begun. Then there came necessarily conviction for sanctification. This had to be followed by consecration and faith. These conditions ultimated in the definite act of God's accepting the proffered sacrifice by His act of instantaneous sanctification.

We submit that there is not a reason under heaven why a sane man should dare insist that God should pursue any other course in the matter of sanctification. Why should God contradict His entire history? Why should He be required by puny man to reverse His entire method of procedure pursued since the dawn of creation? There is no reason. There is a cause which leads men to make the unreasonable and absurd demand. This cause is that men would do away with the essential, fundamental fact of sanctification. They are not willing to pay the price involved in the consecration necessary to obtain it. This is why men want to believe that regeneration includes everything. They are willing for God to pursue His successive or progressive method in creation. It costs man no price, no consecration, in God's act of making a world; hence man is willing for God to have His own method and take six days for the work. In the matter of sanctification there is a tremendous price to pay, an awful death to die, and the carnal mind of man revolts at this and plunges into any absurdity or blasphemy or inconsistency to get rid of paying the price.

The Power of a Great Purpose

IT IS not enough to have good desires. It is of course important that desires be right, but proper desires will never land us at the goal if unaccompanied by some greater motive force. One might desire an education or he might desire to be a Christian, but the desire is powerless to carry one to the end desired.

Hopes are good and useful, but they are likewise insufficient in motive power. They are too far from the will to have propelling force to assure achievement. Wishes likewise break down for the same reason. Good desires, hopes, and wishes are not to be spoken against, for they are right and useful in their place. We would only insist upon keeping them in their place in our thinking.

It is different when we come to *purpose*. Purpose is deeper in its source, more enduring in its character, more radical and far-reaching in its sweep and influence. In purpose the regal will utters its mandate, the heart breathes forth its courage, and life is soon seen realizing the glory of the coveted goal, where will be seen, likewise all the fervor and flavor of the very best desires, hopes, and wishes. Purpose is thus culminative, and in its fruition gathers up into itself all the fruitage and beauty of these lesser sentiments, movements, and aspirations of life.

One of the most charming exemplifications of the mighty power of a majestic purpose is in the case of Daniel. The remarkable thing about his case is that his character in this respect was so fully developed at such an early age. It was when only a Jewish captive lad, perhaps only sixteen or eighteen years of age, that he was selected by order of the king of Babylon among a number of youths whom the king designed to train for royal service. A part of the regimen involved was the assignment of a portion of the king's meat and of the wine which he drank during their training of three years. Instantly Daniel saw the danger, first, possibly of having to eat meat that had been offered in sacrifice to idols, and secondly, the violation of his life vow of total abstinence by the use of wine. No sooner is the mandate understood than his mind is made up:

It is worthy of note that he indulges in no flourish of trumpets, no bravado, and no pompous self-assertiveness. There is an utter absence of all rashness and recklessness. We behold nothing but a firm, dignified, prudent, but *determined purpose* to keep clean. The sublime words in which he couched this great purpose deserve to be written in letters of gold and held ceaselessly before the eyes of all the youth of our land:

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

The strength of this purpose is to be found in the fact that it was imbedded in his heart. It was not a mere wish, or desire, or hope that he might be spared contamination with uncleanness. It was not a mere impulse of opposition, a transitory impression of wrongness of the thing. It was, first of all, the outrage of a holy soul revolting against the thought of impurity. This outrage of the deepest recesses of his nature was instantly seconded by his regal will, which wrote the royal decree in letters of blood, of absolute, imperious, and final refusal to touch or taste or handle the king's meat and wine.

Trace, will you at your leisure, dear reader, the thrilling record of the marvelous results of this mighty purpose as seen in his subsequent life of some seventy years. The secret of that matchless history is to be found alone in his inflexible purpose born in his boyhood. God meets every man and every boy at the threshold of the birth of such a purpose, and to its mighty intrinsic force adds His own divine almightiness, which insures certain conquest.

The trouble with too many purposes even is that they stop as mere mental attitudes. They do not grip the great girders of the will and radicate themselves in the deep abysses of the heart. Hence they do not sway and swing the life and character.

In all the marvelous deliverances of Daniel, in the mighty achievements of his majestic statesmanship, in his tremendous influence at the court of a king who held sway over the world, in his rise from a captive lad of a despised race to the premiership of the Babylonian world-power, we find but the successive stages in the normal development of a mighty human purpose utilized by the hand of a mighty God.

• • •

Let the reader note well that if an obscure, enslaved, black-eyed Jewish lad could give birth to such a purpose, and have it so blessed of God, that similar possibilities stand out before any and all who will pay the same price to obtain the same help from Almighty God. Let parents and teachers impress carefully the marvelous lessons from this thrilling history. They will be wonderfully helpful in rightly training and trending young life for great achievements, and arming them against the temptations and encroachments of surrounding evils. What a tremendous lesson on the benefits and glories of total abstinence from any and all wrong indulgences at any and all costs. Daniel dared to take his life in his hand to be forfeited as the price of cleanness. Let us purpose in our hearts to be and keep clean if it costs life itself.

The Return of Israel

THE return of Israel to their "land," to which the Lord is declared to have "been favorable" (Psa. 85:1), was necessarily involved and implied in the great Abrahamic promise. God said the land should be given to Abraham and his seed "for ever."

*A Land without a People,
A People without a Land.*

This phenomenal spectacle, which has so long been visible in the world, is to cease. God has decreed that.

This land without a people, which He has so strangely held and kept for the exiled children of the promise, shall become the "Land of His people." His own shall yet come to their own.

Behold today the trend of the Jews toward the land of promise, which awaits their coming.

"And it shall come to pass in that day that the Lord shall set his hand the second time to recover the remnant of his people . . . and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11). And Eze. 39:28, 29 says: "And they shall know that I am the Lord their God, in that I caused them to go into captivity among the nations, and have gathered them unto their own land, and I will leave none of them any more there; neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord God."

A present day movement among the Jews is but a tendency toward, or intimation of, the fulfillment of this prophecy. This Jewish movement is a phenomenon which is attracting the wondering notice of the secular press and politicians. A great daily paper a short time ago thus comments upon this movement:

"It is altogether possible that the war may open the way for the Jews to realize their dream of the centuries—the reunion of the race and the establishment of a Jewish state in Palestine, says a writer in *Leslie's*.

"The Jewish conference held at Philadelphia, as a preliminary to a great congress to be held in Washington not later than next December, pledged itself to demand for the Jews full rights—civil, political, and religious—in all the countries where they are now denied them.

"There is no more auspicious time than the present for such an appeal. "The Jews in all belligerent countries have proved their intense patriotism," says Mr. Nathan Straus, "and have thereby established anew their just demand for equal rights." But the recommendation that brought the delegates to their feet was that the coming congress "consider the problems of Jewish development in Palestine in all its phases."

"This opens up the vision of a Hebrew republic, with its blue and white flag flenting over the Holy Land. Jews all over the world are looking to the members of their race in this free land to secure their rights for oppressed Jews everywhere. The congress to be held in Washington will appoint a commission to submit their deliberations on the whole Jewish problem of rights to the peace conference at the war's end."

The Heavenly Vision

THE two great builders in spiritual things, whose records we have in the Old and New Testaments, began their careers in obedience to great visions. Paul's words are recalled when relating the great crisis which introduced his marvelous career. He said, "I was not disobedient to the heavenly vision." The other majestic character to whom we refer, Isaiah, after mentioning a definite date and place when it occurred, relates specifically the wonderful vision of the Lord and how He was clothed with immaculate holiness and was being worshiped as such. Thus we see that these two mighty lives in the matter of real achievement, in the sense of the highest and holiest significance, really began under the potency and inspiration of heavenly vision.

God will help and honor any life that is wholly surrendered to Him with helpful visions ever and anon. We do not and can not say as much for those whose lives are unsundered. God does not ruthlessly thrust Himself or His leading and help upon those who defy Him and seek Him not. To the prayerful soul, hungering and thirsting after God, there will come betimes great and deep desires, profound and unutterable soul-longings; and these are not to be despised.

It is like the traveler along the hillside. A fog overspreads the valley, reaches up the hillside, and obscures the pathway, so that he can only see a step or two ahead of him; but ever and anon a favoring wind lifts for a time the fog and enables him to see quite a distance ahead plainly the path before him, so that he travels forward with more assurance. So God comes in mercy ever and anon, and lifts away the doubt and confusion and clouds which beset us and makes a plain path for our feet. We are thus encouraged, and press onward with more hope and more satisfaction in the perilous path of life.

These visions, these fore-gleams, these liftings of the clouds, are needed to cheer and comfort and bless and keep us in the steady and onward march through blackness and darkness.

Note also that in the cases of Paul and Isaiah the visions were heavenly, one being a vision of God himself, the other a revelation of Christ whom Saul was persecuting. So to the prayerful and serious and surrendered spirits, there come these uplifts and visions from God; and like Paul we must not be disobedient to these heavenly visions. Let us be prompt to move when God signals; when God calls let us say, "Here am I, Lord; send me." Let us have ears keenly sensitive to every whisper of the Spirit and the heart so in tune with heaven, that we will make no mistake in the source whence the voices come. God's precious Word must be the man of our counsel. We must know His statutes. Thus saturated with the spirit of His Word, with our memories filled with its light and life and truth, with our hearts filled with the Spirit of God who indited His Word, we will be able to recognize the voice of God when He speaks to our hearts, whether by holy desires, great soul-longings, or whether by providences crossing our lives.

Let the visions which come to young life be not lightly esteemed. Encourage them in these visions which come to them as to their future. Let their ambition be stirred by them to higher and better things. Let us all, young and old, cultivate a more prayerful habit, a more trustful spirit, and greater willingness to be led by the Lord in any and all the ways by which He may seek to lead and guide, and help.

THE BLESSINGS OF GOD

Our Father might righteously withhold His blessing from those who are indifferent to His goodness, or worse, who use His very blessing to curse Him and their fellows. But the mercy of our God is marvelous — even the careless and the wicked will He woo with goodness and longsuffering as long as there is a possibility of their being saved. But there is a time coming when the unjust will be left to the way they themselves have chosen, and the blessing of God shall reach them no more for ever.

THOU SHALT

While God in no wise sets aside man's free moral agency, and man may choose for himself, yet are His laws mandatory, and to be enforced by sure and necessary penalty. The way of righteousness He has made very plain in His Book. There is no situation that can come to man in this life for which the Bible does not give explicit direction. Men may say, "The humility of the life of a Christian does not appeal to me," but God says, "Thou shalt." Or men may say, "I don't think I need to surrender everything in consecration," but God says, "Thou shalt." Or, as to this or that Christian duty, "I have no leadings," when God's word is, "Thou shalt."

WATCH THEREFORE

Unless it be that of the essential deity of the Lord Jesus Christ, probably no doctrine of the Bible is so utterly repudiated and spurned as that of His reappearance in visible person, to this earth. Even the church has to a great degree lost the significance, and is heedless of the admonition. But the word of God stands: whether the world scorns in its pleasure and mammon-madness, or the church is heedless in its indifference and loss of love, the very same Jesus who came in the humility of incarnation, endured the shame of rejection and the suffering of the cross, is coming again to this world. As He came in visible person, so again "all eyes shall see him," as into the midst of the busy affairs of the proud, self-sufficient, holiness-rejecting world His glory shall suddenly burst. "If ye believe in me and my word," He would say, "Watch!" Watch, not in fear lest He come, but in joyful expectancy of His appearing. Watch, as the watcher of the night searches the sky for indication of the dawn; as the bride, rising early, awaits the coming of her beloved; watch! Watch, because ready. The true child of God can say with John, "We know that when he shall appear we shall be like him." For, says John, "Every man that hath this hope in him purifieth himself, even as he is pure."

NOT WEeping ALONE, BUT WEeping AND SOWING

We believe in a religion that has feeling. A salvation that failed to touch the emotions would not get us very far toward God. We shall feel and feel deeply as we in Christ-likeness confront a lost world. However, it is true that much religious emotion expends itself upon the mere feeling, and the subject is left in a worse condition than before his emotions were stirred. To hear a missionary sermon that brings tears from the eyes and nothing from the pocket book, is to have as much religious feeling as the young girl who sobs over the woes of the heroine of her favorite novel. To respond in a thrill of emotion to the preacher's burning words, and fail to go forth to bring any one else to Christ, is to lack all that is vital in the Spirit of Jesus. Emotion we must have, but emotion that is translated into action. An exchange pithily says:

Now, no harvest ever comes of just "weeping." Weeping may be only an idle evasion. We are sometimes tempted to allow our tears to satisfy our conscience. We weep over something and then we are snared into assuming that something has been accomplished. Emotion is healthy only when it moves us to action. Without action emotion becomes stale and rancid. We may weep over these harrowing days through which we are passing; we may "water our couch with our tears," and nothing is accomplished. We are to be driven by our emotion to fields that are convulsed and broken by calamity, and in the awful furrows we are to sow our precious seeds. For, indeed, the very groundwork of human life is nowadays strangely upheaved. Large fields of life, which have been as hard as iron, are beaten into dust. Hearts which have been callous as a wayside are sorely broken, and ready for the seed. And we are to go forth, weeping, endued with all the gracious, sympathetic tenderness of our Master, and with exquisite carefulness we are to scatter the seed of the kingdom.

TRAVELING FOR THE FIRM—FATHER, SON, AND HOLY SPIRIT

Every true salesman becomes a traveling salesman, each in his own God-appointed route, to represent the heavenly firm, who has engaged to employ all his time and supply all his wages. To this work he has been called and commissioned, and the One who has sent him on the road has a right that he shall be everlastingly at our Father's business. The blessed thing is that we are permitted to carry with us a perfect "sample" of the goods turned out by our firm, a sample that can not be matched by any other firm on earth. And then the customers we secure! Once gained they are joined to the House for life — eternal life. The *Expositor* gives an incident of such a traveling salesman:

Some of you have heard me tell my experience at that hotel in Madison, Wisconsin. I sat down to breakfast one morning and a fine young fellow sat down later just opposite me. Being the older, I said "Good morning."

"Good morning," he said. Then what I saw was beautiful to behold. He was just full of the business that he was in Madison to do. He did not wait to tell me about it, he was so enthusiastic. And I loved him for it, too.

He said, "I am a traveling man." I echoed, "So am I." And the dialogue went on in this fashion.

"This is my first trip out in my present relation." "It is not quite my first trip out; I am an old hand."

"I am in the jewelry business." "So am I." (Certainly. "When He cometh to make up His jewels" — you know the text.)

"I am in business with my father."

"So am I."

"My father started the business."

"So did mine."

"For a long time my father hired me."

"So did mine."

"Now he has taken me into partnership."

"So has mine."

"I used to get wages, but now I get a share in the profits."

"So do I. I get a share in the profits." (The Welsh Revival enlarged my spiritual bank account; the triumphs in Korea have increased my deposits).

The lad then looked up to me and said, "I have got a new interest in the business since I went into partnership. I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

press tell about were not in a holiness meeting where things are done decently and in order; they had not been saved from sinful lives, their hearts washed whiter than snow, and filled with peace and joy by the presence of the Spirit of God himself — that would be something to shout over. No, the men who yelled for twenty-one minutes by the stop watch, for Hughes, the young women who flung their hats from the balconies and stuck flags down the collars of strange gentlemen, the man who jumped four feet into the air and yelled for Teddy, so that it drowned out all the other noise, these were only demonstrating that they favored certain candidates for nomination. If these people could go unrebuked in their demonstrations, let our critics keep their peace and their hands from us until we, in real joy and praise, and expressions of eternal allegiance have gone to the extent of the demonstrations facetiously reported in the *Kansas City Star*:

The demonstrations in the Coliseum are still a subject of dispute. The stop watch gave Hughes twenty-one minutes, but even impartial witnesses admit that while this was a good, fair looking and apparently healthy demonstration on the outside, it had its weaknesses. It had no young woman in the galleries who took her hat off and threw it down into the arena, as the Roosevelt demonstration had. It had no young woman who patriotically thrust American flags down the collars of strange gentlemen as the Root demonstration had. These are grave weaknesses and give rise to serious consideration respecting the availability of the candidate.

No Coliseum demonstration at any time, or for any candidate compared with the Auditorium article. The Auditorium convention had plenty of time which it used for marking purposes, and for this reason its demonstrations had an advantage to start with. But it would not be fair to award it the palm on this account alone. Its demonstrations were successful on their own merits. That must be conceded to any demonstration that has a man who can leap four feet in the air, come down with a bang that drowns out a chorus of "Teddy, You're a Bear," and declines all surgical attention afterwards. It must be conceded to a demonstration that has a vocalist who can yell "We Want Teddy" for thirty minutes by a stop watch, during which the fall of Raymond Robin's gavel, which is a large sized hammer designed for boiler riveting purposes, sounds like a Republican candidate pussyfooting over the issue of Americanism.

HALF DOING HIS WORK

If, when the sinner was converted and the believer baptized with the Holy Ghost, our gracious Lord would immediately send down the fiery chariot and take them to their eternal home, the work of the evangelist in a meeting would be complete with his message and work at the altar. Such, however, is not the case. God leaves them here to grow, and to do service, and they must be fed and trained. It is sad, but true, that the great majority of evangelists — even our holiness evangelists — leave their converts to pastors, (if indeed they enter any church) who neither know how to feed the flock, establish them in spiritual life, or train converts into real warriors for Christ. It is just as much his work for the evangelist to see that his converts are supplied with helpful reading — papers and books, as it is to preach the gospel to them in the first instance. How can it be that a holiness evangelist who leaves no holiness paper and no holiness books behind him, is more than a half-worker? The *Christian Advocate* meets an evangelist and has the following to say:

An evangelist beloved was telling us a few days ago of his experience in holding meetings and his purposes with reference to the meetings ahead of him. There was a new light in his eye as he said that he actually believed that it would be a good idea for him to present at the close of each meeting the cause of Christian literature, and strive to induce every converted sinner and refreshed saint to read at least his church paper. It was difficult for us to determine which was the greater — our pleasure over the evangelist's conversion to this new doctrine, or our wonder that he and all other evangelists and pastors had not been converted to this doctrine long ago. "Have them read the church paper." Of course. What next to the Bible would do so much good as the church paper?

"Jesus of Nazareth, the King of the Jews"

THE name "Jesus of Nazareth," written on the cross by Pilate at that supreme moment of his last Passion, is brought together with the recollection of His early years at Nazareth.

What is it that has made this small country so famous? What is it that has carried the name of Jerusalem and of Nazareth to the uttermost parts of the earth? In a word, it is the death of Christ.

His name, His salvation, His country, His birth and life never would have burst through all the bonds of time and place as they have, had He not died as He did. That we are here today is proof of the effect which His death has had, even on the outward fortunes of the world.

What Christ was in His death, He was in His life. What He was in His life, He was in His death.

The Gospel is, by its name, relegated to a small literary species consisting of four works, which neither have been nor can be paralleled. Yet amongst these four it is universally felt that the Gospel of St. John stands apart from the rest. We read the first four verses of preface of St. Luke, and the eighteen verses of prologue to St. John, and we understand that widely diverse works were being introduced.

St. Luke promises a carefully sifted narrative of accepted incidents and teachings of Jesus. He begins with Zacharias (and Elizabeth) in the priestly office in the temple; shows the lineage, birth, and prophetic office of Jesus the Christ; and relates more of his priestly ministrations than any other of the four writers.

St. Mark treats of him as "The Servant," (Messenger), and begins where Malachi leaves off. St. Matthew goes back through David; and proves His kingly class.

St. John goes back of Zacharias and Elizabeth, back of Malachi, back of David and Abraham, back of the time when the "morning stars sang together," and brings Him from the bosom of God. "In the beginning was the Word, and the Word was with God, and the Word was God."

The Word is not a figure of speech invented by our author for this occasion, but is an accepted term for such a concrete conception of revelation as is to be presented in its supreme form. His comment on this first saying expands the thought of Divine Word or Revelation. How it goes back to pre-existent Deity; how it is the medium of all creation, the medium of life, and the medium of light which is the life of the spiritual world.

Then, with one stroke of the pen, forever sets aside Universalism and Unitarianism, "And the Word was made flesh, and dwelt among us, full of grace and truth." This second step in His progression is the idea of a Revelation (or Word) incarnate, making a new dispensation of grace and truth, as the old dispensation was identified with the law. On this again, there is a three-fold comment: the testimony of the author is one of many to the Paternal glory visible in the incarnated Word, and the fullness of grace and truth derived from Him. And again, the witness of John the Baptist (accepted as supreme type of the old dispensation), that his successor was before him in rank, as He had been before him in pre-existence.

These two conceptions, Revealing Word (verse 1), and Flesh (verse 14), now reach their highest union in the word "Son," in verse 18, or last of the prologue. Jesus is presented as the Son of God, only Revealer of the Father.

On this third proposition the whole of the gospel is the comment, leaving the other two supported with the matter of evidence and the expanded statements.

Two modes of exegesis invite the student. One studies the whole in the light of details, the other the details in the light of the whole. We should keep side by side the exegesis of perspective and the exegesis of detail. In this

By De Lance Wallace

time of great perplexity and many cares, we find it difficult to consider the perspective. We should by all means seize opportunity to read the whole book of St. John's Gospel at a single sitting. At first it will be with imperfect grasp, and a sense of much that is passed over unexplained, yet with each repetition it resolves more and more into common unity. As we sweep over the whole ground again and again, keeping in mind the theme "Jesus, only Revealer of the Father," it becomes a book different from any other in the whole Bible.

Studied in this manner, we find that the "acts" of Jesus become "signs," and the "sayings" are all of the nature of "witness."

The word "sign" is of great importance in the history of prophecy. In its widest significance, it is applied to the symbolic, which the prophet makes a starting point for his spiritual discourse.

But often such prophetic emblems are acts of supernatural power, like the signs which Moses wrought before Pharaoh. These "signs" of the prophet are not only emblematical texts for his discourse, but also credentials of his divine commission.

In this gospel the usual names for what we call "miracles" almost entirely disappear, and we read only of signs. It is in the spirit of the prologue that even the miraculous be valued which seems to overpower the Master in the

The Coming of Jesus

Written by John Matthews, D.D.

Holiness is enjoined in view of His coming.

Peter tells us beautifully that we are to hasten the day of His coming.

I have no plans that the coming of Jesus will interfere with — *not one*.

Have you noticed that the first promise and the last prayer in the Bible is about the coming of Jesus?

If He had not come on the cross there would be no grace. If He does not come on the clouds there will be no glory.

The celebration of the Lord's Supper stands between two events. It points back to the cross, it points forward to the coming. Both are equally important.

Peter tells us that in the last days scoffers will come, saying, "Where is the sign of his coming?"

Nothing more heartens my heart, fills the sails of my faith, stirs my spirit, than the contemplation of the return of our Lord.

Paul says the whole creation groans (like a creaking ship in a storm), waiting for the manifestation of the sons of God. John tells us that manifestations will occur when Jesus comes.

Have you considered that more practical injunctions to holy living are placed in connection with the coming of Jesus than any other truth? If you want practical preaching, *preach the coming of the Lord.*

There are two doctrines the Devil particularly hates — holiness of life, and the return of Jesus.

The coming of Jesus will vindicate the Bible. The purposes, prophecies, and promises will be set out in the light of facts. Those who refuse to believe the promises will be compelled to believe the facts.

The Scriptures declare the coming of Jesus will be sudden — as sudden as the return of the house-master; as sudden as the coming of the thief; as sudden as the flight of an eagle; as sudden as the sound of a midnight cry; as sudden as the sounding of a trumpet; as sudden as the battering of an eye; as sudden as the destruction of Sodom, and the overthrow of Gomorrah; as sudden as the deluge that destroyed the earth; as sudden as the flash of lightning that shineth out of the east unto the west. So declares the Word. No man knoweth the hour. Be ready! Be watching!

only for the spiritual revelation underlying it. In the other gospels, the whole life of Jesus appears occupied with wonder working. St. John selects only such as are spiritual signs.

The other leading thread through this gospel is such presentation of incidents as will render them a "witness" to the doctrine of the prologue. It is interesting to note in what high sense the word "witness" is used.

For brevity, we pass by the incidents of His early life. We recall the text of His first sermon in Nazareth. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." We have no record of what they were, further than that they marvelled (wondered) at the gracious words that proceeded out of His mouth. Anointed to preach glad tidings to the poor, the humble, the neglected, the oppressed, the unthought of, the uncared for. Sent "to heal the broken-hearted," to heal as a good physician heals, with all the various medicines and remedies which Infinite Wisdom possesses, all the fractures, diseases, and infirmities of our poor human hearts. There is not a weakness, not a sorrow, not a grievance, for which the love of God, as seen in the life and death of Christ, does not offer a remedy. He has not overlooked us. He remembers us. "But they rose up, and thrust Him out of the city, and would have thrown Him headlong from the mountain, but He, passing through the midst of them, went His way," and from this time is known as the "Prophet of Nazareth."

Of the act of Jesus in turning the water into wine, the author says "this beginning of signs did Jesus, and manifested His glory." He heals the man born blind with the words, "I am the light of the world." He raises Lazarus, in token that He is, Himself, the resurrection and the life.

The cleansing of the temple is witness, because it is His Father's house that Jesus purifies. The incident of the Samaritan woman is witness, not because of the display of His super-human knowledge, but through the formal claims of Jesus Himself to the name of Messiah.

Rebuked for healing on the Sabbath day, Jesus claims authority to that of the Sabbath's founder. But the climax of witness is reached where the Master is alone with His disciples, after the traitor has withdrawn, and thus unfettered by any element of opposition, He pours out fully to them the truth as to the Father, and as to the Holy Spirit to be given, in order to make witness yet more complete.

It must not be supposed that the fourth Gospel is a theological discourse. The most apparent purpose is that of narrative. It is not vivid details of incident that distinguish the writer as an historian, so much as whole characters, situations, phases of movement. The personalities of Nicodemus, of the Samaritan woman, of John the Baptist, of Mary and Martha, of the man born blind, stand out clear as we read. The swaying multitude, fluctuating through the Feast of Tabernacles between skepticism and excited homage; the officers unable to arrest for the very impressiveness of Jesus' words; the sudden appearances of the Master to answer unspoken doubts; His mysterious departures in the teeth of attempts to arrest or stone; the joyous spectacle of the water poured out amid trumpet tones and merry dances in memory of the miraculous stream of the desert, suddenly awed by a more majestic presence turning the lesson of the rite to His own high claims; the brilliant illumination of the temple courts suddenly made a background to one who cries "I am the light of the world." All this movement of incident makes this Feast of the Tabernacles as an act in drama.

The sudden sense of treachery among friends

Last Supper, until, amid a bush of expectation, Judas has retired, and the words, "It was night" (it is always dark when a soul goes from the presence of Jesus) transport us to the perfect peace of the last farewell. But perhaps the most vivid of all is the appearance before Pilate, as St. John molds the incident. On the one side we have priests and rulers pressing to quickly accomplish their wicked purpose, in order that they might keep the feast after all. On the other hand, Jesus stands wrapped in a silent severity that will offer no defense in an insincere trial. Pilate seems divided between gross desire to insult the despised Jewish people, and rude recognition of a majesty he cannot understand in the solitary figure before him. Now he makes attempts to release the prisoner, now he has the man whom he would release as innocent, scourged and crowned, in order to give point to his scorn. The Jewish rulers become more and more eager, for it is the sixth hour of this Day of Preparation. Dangerous references to Caesar force Pilate to give the accusers their will, but to the last he is true to his scorn, and over the cross of shame he inscribes "Jesus of Nazareth, the King of the Jews," and will not alter it.

We would pause here to call attention to the fact that "Light hath appeared to all men." In the middle of this incident, Pilate's question, "Art thou the king of the Jews?" implied but little, but the answer from the prisoner brought a flash of momentary light to that Roman ruler, embodiment of material power that knows no spiritual world. He leaves off his scorn for a moment, and the query "Art thou a king then?" stirs the chord in the heart of Jesus that vibrates in ringing tones, "To this end I was born, and for this cause came I into the world, that I should bear witness to the truth." It is but a moment's flash of spiritual witness, and Pilate's question, "What is truth?" brings back the commonplace darkness of the world that is outside, and the severe silence is resumed, as is the case so often today. Souls come up to the light, and because of wanting to reason it out, questioning how is this or that, or what about another, possibly like Peter, "What shall this man do?" close the lips of Jesus to further gracious words they would otherwise hear.

Pilate's delivery of Jesus to His enemies, even though he washed his hands of the responsibility, or thought he did, was but another opportunity to show his scorn for these very priests and rulers of the Jews, and an instance of how carnality will sacrifice even the Lord of the whole earth for opportunity to show its triumph over those whom it dislikes or disdains. It also illustrates the slavish fear of the unregenerate, or even of carnal Christians, sometimes of those who may be instrumental in political defeat.

One lesson now from our text: "Whatever good is done in this world, even though it is God Himself who does it, cannot be without an effort, a preparation, a sacrifice. His whole life from the time he grew up "as a tender plant," in the seclusion of Nazareth, to the hour when He died at Jerusalem, was one long struggle against misunderstanding, opposition, scorn, hatred, hardship, pain. He had, doubtless, His happier and gentler hours—we must not forget them; His friends at Bethany; His apostles who leaned upon his breast; His Mother, who followed Him in thought and mind wherever He went. But even here He met with angry opposition and jealousy. He had to bear the hardships of toil and labor the same as any other Nazarene (citizen of Nazareth). He had here, by a silent preparation of thirty years, to make Himself ready for the work which lay before him. He endured the heat and cold, the burning sun and the stormy rain, of these hills and valleys. The foxes of the plains of Esdræon "have holes"; the birds of the Galilean forests "have nests"; but He often had not where to lay His head, and in Jerusalem, though here were momentary bursts of enthusiasm in His behalf, yet He came so directly across the interests, the fears, the pleasures, and the prejudices of those who there ruled and taught, that it cost Him His life. By no less a sacrifice

could the world be redeemed; by no less a struggle could His work be finished; by no other way could the supreme power and glory of God be revealed. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from Him; he is despised, and we esteemed Him not." He trod the winepress alone. Down through the valley of humiliation he went in fulfillment of prophecy. "He shall be called a Nazarene" (the very name Nazarene an epithet), and on the cross written the words "Jesus of Nazareth." As a result of His life and death the name Nazarene, hitherto an offense in the eyes of the world, becomes a glory. "Let us go forth therefore unto Him without the camp, bearing his reproach."

Straight (?) Preaching

Written by

W. G. Schurman

WHY the failure of the holiness preacher to make good in the town or city? It used to be said that if the churches would let holiness have its way—that is, permit it to be preached from the pulpit—God would bless it, and hungry souls would accept it. If this is so, how must we account for the failure of some holiness pastors to get the ears of the people?

Yea, some have had the people, and not only did not increase their congregation, but have lost what they had. Why should a church pay out two or three thousand dollars a year for expenses of keeping the church doors open, and at the end of the Assembly year have less members than when they began? This could be explained for one year, or two years, for various causes; but why a decrease each year for several years until it is a problem to pay the pastor what he got easily when he first came?

A pastor may frequently excuse it by saying, "I preach so straight the folks will not come to hear me." Now what does his so-called straight preaching consist of? Generally crying out against using the electric car to get to church on Sunday. He declares no man can ride to church in his auto or on his bicycle, much less on an electric car, causing others to work, and be a Christian. Yet the light that lights the church, and the water in the basement faucet, is made possible only by causing men to be employed on Sunday. The telephone over which he talks during the day is keeping some one at work. Shall we light our churches with kerosene and turn off our water on Sunday, both at home and church?

Then he gets after the insured man, telling him he is putting his money into a godless concern, and the money he gives to the company is used for immoral purposes, and forgets that when the church treasurer puts his few dollars in the savings bank on Monday, before 12 o'clock some rum seller borrows \$500, and among the coins the teller gives the rum seller are the very ones that were received at the offering at the service where the Lord's Supper was celebrated. Next Sunday he cries out against the one who has the milkman leave the bottle of milk at his door on Sunday. He declares there is no need of it; a man can get ice to keep enough for his own use over the Sabbath, seeming to forget that many a mother sitting in the congregation, who lives in the poorer districts, could ill afford ice, and if she could, she must have the milk fresh for baby's sake.

But never mind; the perspiration, which he mistakes for inspiration, is on him; no matter whom he un-Christianizes, he must "preach straight." The following Sunday he goes after tea and coffee. He declares that a man or woman who must have tea and coffee every meal, is as bad as the drunkard, and needs to come to the altar and be made free. Many of his people are un-Christianized, and the friends whom they had persuaded to come to church are insulted, and never come again.

Next Sunday he gets busy on the dress ques-

tion. We admit something needs to be said, but he declares that any woman wearing a dress with low neck, and short sleeves, is not a pure woman. This is, of course, untrue, unkind, and insulting to many a pure mother and daughter. Many do wear them who are as pure as our own wives and daughters. I do not blame any woman for resenting the insult, and refusing to go or allow her children to go to hear such language. Pure women, alas! do ape the fashions set by impure women; but no man, much less a preacher, can afford to say that all who wear such are impure, or indecent. If he would think a minute he would never make such a statement, for many of our women in the holiness churches once wore them; hence they would be only a bunch of impure women converted. Thank God, this is not the case.

The preacher having preached all his congregation away, turns on the men who are preaching to crowds, and denounces them all, from Billy Sunday down, although Billy is having more men "hit the trail" in one service, than he preaches to in six months. Nor does his holiness brother escape, who is meeting with success. He is denounced as a compromiser, a wire puller, and a money grabber.

At last this preacher is laid on the shelf (thank God), from whence we hear of the corruption in the holiness movement that is taming down, and does not want the truth any more.

Oh, my brother! is there not enough sin to preach against? How about lying, swearing, stealing, adultery, idolatry, hatred, envy, an unforgiving spirit, murder, wrath, strife, heresies, etc.? Has Sinai lost its awfulness? Has Calvary lost its power? Has Jesus lost His attraction? Use your ammunition on the Devil's crowd, brother, not on the Lord's sheep. Don't tear down a work in one year that has taken ten years to build, and will take your successor fifteen years to get back to shape again. Read Romans 14, every day for one year. Read it now. Drop THE HERALD OF HOLINESS, and read it now.

God's Workman

Written by

Bud Robinson

THE old Book says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." First, we find that God has provided pardon for the guilty, and second, He has provided purity for the believer. Pardon is brought about by the breath of the Spirit. So there are two things, and those two things are the two works of grace. The two works of grace are essential, because sin is a double tragedy. What I was caused me to do what I did; and then as a poor, lost sinner, I had two things on my guilty hands instead of one. I had both depravity, and guilt; the depravity caused me to commit the sin, and that brought the guilt. Then as God was a God of love and wisdom, He provided a double remedy. He provided a full and complete pardon for the guilty sinner, and then, bless His Holy name! He provided a cleansing for the believer.

We find that sin, in its broader effect upon man, is not only a double tragedy, but it is three-fold in this sense: Here is a man with depravity in his heart, and it breaks out in desire for strong drink. He goes down town to the saloon and gets on a big drunk, and while he is under the awful power of drink, he gets into a fight with the bartender. The bartender throws a beer bottle across the counter and knocks out one of his eyes. Now we have three things to consider: first, depravity; second, outbreaching sin; and third, the effect of sin. Depravity caused him to get drunk, and getting drunk caused him to lose his eye. Now he has his depravity to deal with, and his big drunk to deal with, and one eye gone.

So you see in that sense sin is three-fold. But thank God, there is a three-fold remedy, for

in Luke 1: 77, we have a salvation by the remission of our sins, and in 2 Thess. 2: 13, we have a salvation through sanctification, and in 2 Tim. 2: 10, we have a salvation with eternal glory.

So, reader, you will notice that when God justified this man He forgave him for getting on the drunk; and when He sanctified him He took out the depravity that caused him to get drunk; and when He glorified him He put his eye back, and so doing saved the fellow from the effect of sin. First, pardon removed the guilt; second, sanctification removed the depravity; and third, glorification removed the effect.

A sinner don't see sin, for the Book says that he is blind, but the regenerated man sees all forms of outbreaching sin, for in regeneration his spiritual eyes were opened. The wholly sanctified man can see more than outbreaching sin; he can see both outbreaching and indwelling sin, or, as John Wesley called it, inbred sin. But the glorified man can neither see the outbreaching or indwelling sin, or the effect of sin,

for all have been removed before he ever passed through the gates of the City in the skies.

When this mortal shall have put on immortality, all sin will be forever gone, and all the effects of sin will be forever gone. That day will be worth all the other days that the old world has ever seen. It must be that God has something better for the human family than they have ever received. As wonderful as the new birth is, and as powerful as sanctification is, they both leave the man right here in this world, with sin and the Devil both on his trail. While it is true that Christ tells us He will not suffer us to be tempted above that we are able to bear, yet the very text itself suggests awful and fearful conflicts that we are to pass through, and the very souls of men will be tested to their last string. If we get through, we will almost have to sweat blood and spit fire, and the fearful travail of soul will be like death. But thank God! the old Book says that God is able to make all grace abound toward us, that we, always having all sufficiency in all things, may abound to every good work.

dynamiter, an awakener. His preaching is not constructive, spiritually—he but prepares the way for the builder. Alas! that there should be so few builders to follow up his work when he goes away.

What do his converts get? A handshake, the vast majority of them. A lesser number are really convicted of sin, and, if some arrangement could be made for their instruction in inquiry room, or at an altar, these would sweep into the kingdom. A still smaller number are really saved in their seats, or, as they rise up and "hit the trail." We can not doubt that. The Holy Spirit is present to convict where He can, and convert where He may.

In our own services we should expect, and would see more people converted and sanctified in their seats during the sermon. That undoubtedly was common under apostolic preaching. The inquiry room and penitent form are conveniences or necessities to meet the hardness of hearts of these latter days.

But it is almost heartbreaking for one who really knows God, to see numbers of men and women with tears running down their faces under conviction, and not be able to point their feet into the steps that would lead them to salvation. If the churches were alive, and the pastors all truly saved and filled with the Spirit, there would indeed be a great ingathering of souls. That condition does not obtain to any great extent in city churches, and that is what Billy Sunday is up against.

His Methods. The Billy Sunday campaign is apparently as well organized as the German army. Every thing to the last detail, moves with clockwork precision. The preparatory meetings held by men like S. D. Gordon; the prayer meetings arranged for in every residence block; the immense Bible classes held in various parts of the city, at least get the thoughts of people turned upon the Bible and religion. The churches of the city are organized for the campaign, by being placed absolutely under control of the campaign committee, so far as their services and congregations are concerned. Pastor and people are to be under complete control of the general. He gives them to understand that he knows just what he wants and how he wants it, and receives no suggestions. These, before Billy comes. Then he carries with him a corps of preachers and Bible teachers who hold meetings and classes in factories and shops, in the great commercial plants like Montgomery, Ward & Co., and so far as possible organize the workers into boosters for the "saw dust trail." At the tabernacle the choir of 1,500, trained by Rodeheaver, is used with telling effect. At the close of the sermon, Sunday makes the appeal to "accept Christ, and come and take me by the hand." The ushers are the personal workers to urge delegations and individuals to go forward, "hit the trail." Some of these ushers are really Christian men, and their appeal is truly made. As the "converts" go forward they shake hands with the preacher, and attendants take their names and addresses, and their church preference. No one is allowed to instruct them, or help them spiritually at the time, but the pastor of the church of their preference is supposed to do the follow up work.

What are the results? As we sometimes say of some of our holiness meetings, "Only God can tell," all of the results. The saloon business is hit and hit hard. Here in Kansas City—a rum soaked town if ever there was one—since the Sunday campaign, you could not sell any kind of fixtures or improvements to a brewery or saloon—they are scared half to death. Thousands of people are talking about religion who never did before, and have "voted" for Jesus Christ, as a political man would for a candidate. Many will go to the various churches hungry to hear more, and falling to hear, will at length throw away what they have received. Thousands will pledge themselves to reform, and try in their own strength to live a good life, with the usual result. Some will even go so far as to join the church and be counted in the census of Christians; become perhaps officers and leaders, but knowing nothing of vital

What About Billy Sunday?

Written by Charles A. McConnell

HIS PERSONALITY. The man is a bundle of activity. While he reads his sermons from the manuscript, he is not tied to it in any degree. He is an actor of the first class, making his illustrations live before his audience. His favorite attitude is that of a pitcher, with one leg raised, in the act of throwing a ball, or of the base runner. His speech is simple, strong English. He strives for just one thing; that people shall understand what he says. He is not vulgar, in a bad sense. He calls things by their common names, but he is no more slangy than many of our good holiness preachers. His familiar address to the Deity in prayer, comes with a shock sometimes to those of us who are confined to "Thee" and "Thou," but one has the impression that the Lord bends His ear to Billy.

He is as earnest as Saul was when he left Jerusalem for Damascus. He believes in his work, in himself, and in his message. There is no doubt about that. This thing attracts me. He has something he believes people ought to have, and he believes it so strongly that he tells it with every ounce of vitality in him. When our holiness preachers all believe their message as fully as Billy Sunday believes his, some nests are going to be broken up, and other communities are going to be stirred up.

What does he preach? Largely the ethical rather than the spiritual. "Live decent" would sum it up about as well as any two words I could use. If he preaches repentance, it is by inference. He demands that men and women quit sin and accept Christ. Of course, if one does that with the understanding, one repents and is converted. However, you will seldom hear the word repent used. He expects people to be converted in their seats during the sermon, and he tells them not to come forward unless they have given themselves to Christ.

Billy Sunday insists that the Bible, the whole Bible, "is the Word of God." He stresses the Deity of Jesus Christ; he magnifies the blood; he preaches an endless hell for the unrepentant sinner; and he urges every one to get ready for the sudden coming of Jesus in the air. Scripturally and religiously, his preaching is as far ahead of that of these city pulpits, as an unclonized holiness sermon might seem to us people ahead of Billy Sunday's sermons. If the churches would only come up to even his standard, a mighty work would be done—but will they?

He hits the popular sins of impurity, drinking, dancing, card playing, and theatre going, as hard as the strongest holiness preacher you

ever heard. In the afternoon he preached to men, his arraignment of the social sin was so fierce that several men keeled over and had to be carried into the hospital. When he preached to women and told some horrible truths about prenatal murder, scores, literally scores, of women fainted.

Not being clear and definite in his insistence upon regeneration, he could not be clear upon the teaching of holiness. He preaches that Job was a perfect man before the Lord, and that the demand of God is no less upon us today, and our ability in Christ equal to Job's, yet he admits occasional bursts of temper in himself. He roasts the dead churches like a holiness fanatic, and then roasts the folks who do n't go to church. He tells the preachers on the platform that the crowds are coming to hear him preach the gospel they don't dare to preach, and yet his campaigns are based upon the co-operation of these pastors and churches. He tells the pastors that his work is only to start seekers on the way, and it is for them and their churches to finish the work. And yet, instead of nurseries, he calls the churches ice houses.

Billy Sunday is doing the best he can with the material he works with. He is a blaster, a

Beyond Edward G. Williams

No parting! No sorrow! No tears! No pain!
 May these be mine, in fact,
 In yonder city, fair?
 No longing! No sickness! No fear! No death!
 Stupendous thought for men
 To comprehend and grasp!
 No darkness! All day, without a cloud.
 The Son of God shall give
 To all the needed light.
 No pained hearts! Thank God for rest!
 The saints will then be free
 From the touch of Satan's hand.
 And loosed from grim temptation's power
 Will live in peace, forever
 In heaven, blest land of love.
 And they shall be near Christ—true Friend;
 Among His white-robed saints
 In purity divine.
 But, can it be? How different
 From this world's heavy toils
 Which press the spirit sore!
 Oh, yes, 'tis true! A little while
 And time shall end, and then
 A blest eternity.
 Grant Lord, while here on earth we dwell,
 That we may worthy be
 Of life beyond the tomb.

godliness, will be added to the ranks of those who oppose holiness and slander holiness preachers and people.

The civic atmosphere will be cleaner. Many will live more wholesome lives; the blatant infidelity in many of these pulpits will be stopped for a while; some of the trail hitters who really found God will start in the Christian warfare, and some make through to heaven. Some who were under conviction will find their way to 24th and Troost (as several already have), be thoroughly converted, and then sanctified, and shine in this life and through the next.

What is a safe attitude for holy people in regard to Billy Sunday? "Forbid him not."

Chapel Talks

Written by H. O. Wiley

No. 8.

Degrees in Faith

MR. WESLEY also objected to the teaching of the Moravians, "that there were no degrees of faith; that no man had any kind of faith until he was made a new creature in Christ Jesus." Much of the popular religious literature of the day is permeated with Antinomianism, and nowhere is it shown more clearly than at this point, that is, that there are no degrees of faith. Hence, there is ever a confusion between the faith which man has when he comes to God as believing "that he is, and that he is a rewarder of them that diligently seek him," with the faith by which he is saved and united to Christ, the living head. Such teaching has no place for prayer and calling upon God in the seeking of salvation, the Holy Spirit leading from one step to another, and from faith to faith, until the seeker reaches the point of complete surrender, and is enabled to lay hold of Christ by a living, appropriate faith. As an example of what is meant, we give you the following from a popular author:

In maintaining the duty of praying before believing, you cannot surely be asserting that it is your duty to go to God in unbelief? You cannot mean to say that you ought to go to God believing that He is not willing to bless you, in order that, by so praying you may persuade Him to make you believe that He is willing. Are you to persist in unbelief till in some miraculous way faith drops into your soul and God compels you to believe?

This is about as senseless a piece of language as I ever saw put together in so many words. Here is another passage:

Understanding prayer in the scriptural sense, I would tell every man to pray, just as I would tell every man to believe; for prayer includes and presupposes faith. But then the apostle adds, "How shall they call on Him in whom they have not believed?"

The confusion in the above passage arises from a failure to recognize the fact that there are degrees of faith. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This is faith, but it is not saving faith, as we commonly use the term. "It shall come to pass that whosoever shall call upon the name of the Lord shall be saved." "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" It is very evident that the two passages of Scripture just quoted represent two different degrees of faith. Whosoever shall call, that is, invoke God through Jesus Christ, shall be saved. He is still in his sins until he so invokes the name of God through Jesus Christ. Yet the following verse asks, "How shall he call on him in whom they have not believed?" that is, an unsaved man must have a certain degree of faith, sufficient to lead him to call upon God, and calling upon God, he is saved. It is very evident that the faith which saves is something different from the faith which first exercised as a result of hearing the preached Word. The following

comments from Dr. Adam Clarke will be especially helpful to you at this point.

There can be no salvation without the gospel: a dispensation of mercy and grace from God alone, here called the gospel of peace, glad tidings of good things.

This must be preached, proclaimed in the world for the obedience of faith.

None can effectually preach this, unless he have a divine mission; for how shall they preach unless they be sent? The matter must come from God; and the person that proclaims it, must have authority and unction from on high.

I have been asked this question: "If we have attended church for a number of years, and listened to the Word preached, and were never convicted of our sins, are we therefore, making God responsible for not convicting us? This is not difficult to answer. Perhaps the preacher to which you listened did not come with the right message; secondly, perhaps he was not sent, that is, he came not with the authority and unction of God. Wherever the word of God is preached in demonstration of the Spirit, and of power, sinners will be convicted of their sins, and believers will be convinced of the necessity of a cleansing from all sin.

This divinely commissioned person must be heard; it is the duty of all to whom this message of salvation is sent to hear it with the deepest reverence and attention.

What is heard must be credited: for they who do not believe the gospel as the record which God has given of his Son, cannot be saved.

We need to beware of any teaching which confuses the faith by which we come to God for salvation, with the faith which saves; or any teaching which substitutes the one for the other. Such teaching is utterly subversive. The following statement from Dr. Adam Clarke is clear and strong:

Professing to believe in Christ, without earnest, importunate prayer for salvation, can save no man. All these things the apostle lays down as essentially necessary; and they all follow from the grand proposition, "Whosoever shall call upon the name of the Lord shall be saved. But, says the apostle, how shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? And with what message, which can bring salvation, can they be sent, but with the gospel of peace, the glad tidings of good things?"

When, therefore, there is first a proper message; secondly, a proper messenger; thirdly, the message preached, proclaimed or properly delivered by him; fourthly, the proclamation properly heard and attentively considered by the people; fifthly, the message which they have heard, conscientiously believed; sixthly, the name of the Lord Jesus, by whom alone this salvation is provided, most fervently invoked; then, seventhly, salvation or re-

demption from sin and misery, and the enjoyment of peace and happiness will be the result of such calling, believing, hearing, preaching, sending, and message sent, and thus, the doctrine of salvation by grace through faith is guarded from abuse.

Specifications: What Are They? C. J. Kinne

[NOTE.—The following article is the second of a series upon the matter of discipline of preachers and members.—EDITOR.]

IN THE matter of preparing charges, our Manual is not as explicit as we wish it were. In case of a member accused of un-Christian conduct, nothing is said concerning specifications, while in the case of a minister so accused, it says: "Such notice shall set forth the nature of the charges, together with the specification." According to the usages of other religious bodies, and certainly in accord with fairness, specifications must also accompany the charges in the case of an accused layman.

A reasonable preparation for defense is out of the question unless specifications accompany the charges. The question arises as to what constitutes specifications. Webster's dictionary defines the word thus: Act of specifying or determining by mark or limit; notation of limits—the designation of particulars; particular mention.

If we charge John Smith with un-Christian conduct in that he indulges in evil tempers and slanders his neighbors, we have made a general charge, but such a charge is not sufficient to bring him to trial. We must have specifications. We have seen specifications on the following order:

Specification 1. Said John Smith has been known to fly into violent fits of passion.

Specification 2. Said John Smith circulated slanderous reports about William Jones.

Neither of the above would answer as specifications, and no trial could legally proceed on such charges. Specification 1, to be a specification within the meaning of the term, must state the time or times, and place or places, where such acts are claimed to have occurred. The description of each separate act intended to be included in the specification must be in detail, enough so that a defense can be prepared to answer to that specification.

Specification 2, should state the nature of the alleged report, the party or parties to whom it was told or sent, and approximately the time such act took place.

Some authorities hold that the bill of charges may be revised as late as the beginning of the trial. If this is allowed, it should be with the consent of the accused, or if the revision brings in any new specification the accused must have opportunity to prepare a defense on those points, even if it results in a postponement of the trial.

Bishop Merrill, who was one of the greatest ecclesiastical lawyers, gives as a sample of specifications the following, in the case of A. B. _____, charged with immorality:

CHARGE—LYING

1. Specification. In saying to M. _____, at his house, on or about the _____ day of _____, 10____, that he had paid a certain amount of money to C, which he owed, and had promised; whereas, he had not paid that or any other amount to the said C.

2. Specification. In saying that he was not at home on the _____ day of _____, when C was at his home, but was in the village of _____, whereas, he was not at the village of _____ on that day, but was at home, and purposely declined to see C when he called to see him.

Signed, J. L. _____

The above is a good sample of the explicitness with which specifications should be prepared. In short, specifications should specify.

The trial of a brother in the church is a sad occasion when such becomes necessary. The ruling thought in the minds of all should be to determine in all fairness as to the guilt or in-

Life from Above

Written by W. M. Nelson

"They are not of the world, even as I am not of the world."—(John 17:16).

WHEN the Christian life is lived as it should be, and as God intended, there is absolutely no vital contact between the Christian and the world. He touches it but is not of it. He is dependent upon it for nothing. God is his meat, his drink, and his pleasure. His life is from above.

Along the gulf coast, grows a mass that, in its nature and growth, beautifully illustrates this. The mass while it grows, clinging to the body, boughs, and branches of trees, is entirely independent of them. Unlike the mistletoe, who's roots bore through the bark of the trees and draw life from the tree (a parasite), this mass clings by its roots to the surface of the tree and draws all its nourishment from the elements—"life from above." It will thrive as well swinging from a dead bough as from a live one. Again this mass will appear to be very flimsy and weak. But upon examination you find a fine hair-like thread running through every strand. This thread is strong, typical of the hidden strength of Him who is not of this world. Again this mass is quite beautiful as it hangs in long, graceful strands from the limbs of a tree, and it serves some worthy purposes there.

But its greatest usefulness is reached only after it passes through a sufficiency of heat (hot water), to remove the flimsy outer covering, then that hidden, hair-like thread serves many useful ends.

How much like the Christian who reaches his greatest usefulness only by way of the heated furnace.

nocence of the accused, and in any case to do anything that is possible to save him from his fault, if there be such.

Any spirit of extreme legality, or taking advantage of technicalities to convict a person, regardless of whether or not the evidence is sufficient, is surely un-Christian, and is a remedy which undoubtedly is worse than the disease. To appear to persecute, rather than prosecute the accused person, will have far worse results on the spiritual welfare of the church than to go to the other extreme, and not call him to account.

Foolish Excuses

Written by F. M. Lehman

EXCUSES seem to hatch like mosquitoes in a Florida swamp. Eve had one on the end of her tongue when questioned as to the Eden tragedy. Adam had one at ready elbow in defense of his sin.

One man could not accept the invitation to dinner because he must look at some land. That he had bought it before seeing it is not so strange, for men do that today. The Everglade eden acquired through the glib influence of a friend often turns out not to be acres by the section, but sections by the quart. The sad fact is that life's uncertain values are used as excuses for not accepting Christ.

Another man must examine his purchase of five yoke of oxen. Why he should prefer to break a stubborn ox, to feasting on turkey and cranberry sauce, mashed potatoes and brown gravy, dressing, olives, well-seasoned sauces, home-made cakes and pies, and the congenial society of an old-fashioned neighborhood gathering, must ever remain a query. Yet, men who have no ox to break have excuses just as absurd.

Comes now the man who had taken unto himself a wife. Jewish custom called for days of feasts, hence he must be excused. The custom may lessen the absurdity of the excuse, but not the insult. However, since no wife stands between you and God, without doubt you have handy as flimsy a pretext to absent yourself from the dinner as had the Jew of our subject. How utterly foolish!

The land-and-ox owner and he but lately married, refused to come to the dinner. What now? If the Jew will not accept the invitation to be saved, then extend it to the Gentile. If those in commercial circles, and those at the head of the social fabric refuse, then give the invitation to those congregated on the dusty curbs of life's centers; perhaps these will come.

The invitation is universal. It includes the millionaire lazily lolling in his ten thousand dollar tonneau, and the down-and-out making his objective by "tie-pass;" the double-chinned shekel-magnate on Brown Front square, surfelting on Satan's society sops, and to the unshaven hobo sipping his coffee from a tomato can by the wayside. The invitation is extended to both Dives and Lazarus; the *whosoever days* are here.

It may be that you can not look over a forty-acre farm nor a few yokes of oxen. Possibly your eyes are lifted over a beer-schooner, a deck of cards, or a pool-table. It may be as hard to leave the beer, the cards and the gambling as it is to leave a section of black dirt or chattels on legs. However, everything must be left, anyhow. Booze and chance and all sin must be abandoned and the farm and ox and woman must take second place, if you would partake of the dinner.

Come away from your idols, and make no more excuses. Do not let a farm or an ox or a woman get between you and heaven. Leave the old alley-life, cluttered with tin cans and rubbish foul and smelly. Move up on the boulevard where the wide drives are lined with fragrant peppers, magnolias bloom, roses run luxurious riot over mansion pergola or squatting bungalow, and the mockingbird sweetly

trills all the night through in the orange trees. Take off your self-righteous rags, infested by the vermin and filth of habits, and tattered and torn in your wanderings through the bramble-land of Down-and-Out. Accept the invitation to the dinner. Bathe in the Fountain that cleanses from all sin, put on the white robe of purity provided by the Host for His guests, put your feet under Father's table, and take part in the heavenly conversation where excuses never mar the new vocabulary.

The dinner-gong is ringing, the feast is on the board—oh, don't you hear them singing in honor of our Lord? Then leave your land and cattle, the idols of your heart; renounce your worldly chattel, and choose the better part. Come, leave old Tin Can Alley, or leave the life of ease; there's sorrow in the valley and

then, does He do it so seldom, and in such feeble measures? There is but one answer: You do not permit it. You are so occupied and filled with other things—religious things, perhaps—that you do not give God time to make Himself known, and to enter and take possession.—A. MURRAY.

THE HEART'S SACRED PLACES

There is a beautiful legend about Zaccheus, who, while he was sitting on a branch of a sycamore tree, first spied Jesus. It is said that Zaccheus in his old age used to go every morning to the tree where he first saw the Lord. He would pour water upon its roots, pull up the weeds he found growing there and look up long and lovingly at the branches where he had sat on that blessed day when he first saw Jesus.

Are not all places sacred where troubled hearts first saw the Lord? Memory sweetly recalls the day and spot, though we may be unable to visit the scene. Every church is sacred where souls have found Christ in the midst. It is to them the very house of God and the gate of heaven, for they realize "the Lord is in this place," for "this and that man was born here."

Every place of worship should be dear to us, for it is where the army of the Lord gathers to make "prisoners of hope" of rebels against the kingdom of God. Rev. J. R. Miller says: "Should we not do for the church what Zaccheus did for his tree? Visit it often, daily water its roots by prayers, toils and tears; keep the weeds away, so far as your own life is concerned, and make it a place of blessing to many more."—E. W. C.

A CERTAIN FACT

I believe in the resurrection of Jesus Christ: (1) Because of the competent and abundant and trustworthy testimony of eye witnesses of this greatest fact for them and for the world. (2) Because of the effect immediately produced in their lives and service—an effect so miraculously as to establish the certainty of its miraculous cause. (3) Because of the great stream of Christian history which has flowed through the centuries with ever-increasing volume, and traced back to the one source in Joseph's garden. (4) Because of my personal experience with the risen Savior. The reality of life is in His divine companionship. I have met Him on the road to Emmaus; I have talked with Him on the shore of Gallilee; I have been with Him on Olivet; and ten thousand times He has revealed Himself to me in the sweetest friendship along the pathway of life.—Rev. Cortland Myers, D. D.

MY FATHER KNOWS

Outside a busy market not very long ago, two little boys were seen early one morning helping their father to carry baskets of strawberries into the market. One of the boys stood quite still while his father piled the baskets one on top of the other until they reached right up to his chin. His brother, who was standing by, gently touched his arm, and whispered in his ear: "Jimmy, if he puts another on top of that you won't be able to do it." Jimmy turned his eyes towards the little speaker and replied: "You hush, my father knows how many I can carry!" and then waited for the next.

"God is faithful who will not suffer you to be tempted above that you are able!"—Wesleyan Methodist.

"God took the Jewish candle out of the candlestick because it would not be the light of the world," said Dr. Babcock. What are we doing with our light? We are commanded, "Let your light so shine before the world that others seeing your good works may glorify your Father which is in heaven." The life that leaves Jesus Christ out will grope in darkness and finally be cast into outer darkness. Jesus is the light of the world.—*Girlhood Days*.

A Change of Mind

Written by H. M. CHAMBERS

"I do n't believe," said Neighbor Flynn,
"That God will sanctify,
But we must carry inbred sin,
Through life until we die."

"You may be right," his wife replied,
"Although we do not know,
But what one may be sanctified;
I half believe it's so."

"There's our good neighbor, Mrs. Brown,
Her testimony rings,
She surely brings the glory down,
Just when she prays or sings."

"Oh! nonsense, wife," the man replied,
"She has a gift for prayer.
Sin lurks in every heart through life;
You'll surely find it there."

"Well, I am sure if we were blessed,
Like our good Sister Brown,
We would not need when sorely pressed,
To keep the 'Old Man' down."

"Let's ask her, John, if she can tell
Us of this better way,
That trip to town can wait a spell,
We'll visit her today."

Now, as it chanced, that very day,
While in the secret place,
This Sister Brown was moved to pray
That God with marvelous grace,

Would move and melt her neighbors' hearts,
Till they their need would feel,
And in their souls' deep inner parts,
His cleansing power reveal.

So when they drove up to her gate,
She knew down in her soul
What brought them there; the joy she felt,
She scarcely could control.

And so, to make our story short,
At Mrs. Brown's that day,
Two burdened hearts found sweet relief,
For Christ had come to stay.

And as the startling story spreads,
There are some lively scenes.
"Flynn's folks have surely lost their heads
They've joined the Nazarenes."

death in every breeze. Move up into the mountain, and leave the haunts of sin; bathe in the cleansing fountain—be clean, without, within. Put on the robe of whiteness provided for His guest; where all is joy and brightness, and where the weary rest. The dinner-gong is ringing, the Royal feast is spread; the saints are sweetly singing, the Host is Christ, our Head. Then heed the invitation, no longer idly wait; accept a full salvation before it is too late.

Spiritual Density

Is not God, who made the sun to shine, also willing and able to let His light and His presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Praise God, He can do it. Why,

THE WORK AND THE WORKERS

SOUTHERN CALIFORNIA DISTRICT

The Southern California District Assembly will meet at Pomona, Cal., June 21st to 25th. We are looking for, expecting, and praying for the greatest tide of victory and salvation we have ever had. We know the Devil especially hates holiness, and is doing his best to destroy it. But our God, and the Church of the Nazarene are bigger than the Devil, and bigger than men. I read in the daily paper the other day, that Mr. Depew, in addressing the Republican convention, at Chicago, said, among other things, that, "Today we have a world crisis in which even Christianity is doubted." This is true, and there are other causes aside from those happening in war-torn Europe that are destroying people's faith in Christianity, and especially in holiness. We want everybody to pray mightily that God will give us such a tide of salvation, and come on us with such power that the Devil and his emissaries will have no chance. We can have victory if all will hold on to God in importunate prayer. We have had a year of great victory; the tides have been constant and full to overflowing. The revival fires are still burning; in fact, we never expect them to be quenched as long as we have strength to pile on fuel. Pray for us, pray for the Assembly, pray for the presiding officers, pray for the preachers, pray for the delegates. Pray! Pray!! Pray!!! Some tell us they have not backslidden, they have just grown cold. Well, none but dead folks are cold. If we don't keep hot we have no excuse for existing. Our District campmeeting will be held at Pasadena, July 20th to 30th. The multitudes are hungry, and are patiently waiting for this great meeting, and the workers. Our pastors are all men with hot hearts, preaching the old-time second blessing which destroys sin, and kills the old man outright. Don't forget to pray. — HOWARD ECKEL, District Superintendent.

THE WILLIAMS MEETING IN OKLAHOMA CITY

Dr. L. Milton Williams, was invited to Oklahoma City by Mrs. Dale Shaffer, president of People's Gospel Mission, for a tabernacle meeting.

Mrs. Shaffer is a member of the First Methodist church of Oklahoma City, but is at the head of a minor work that stands for full salvation. A large tabernacle was erected, well seated, and lighted with electricity, with a high platform, piano, and organ, things were in readiness for a great meeting. The Nazarene pastor, Rev. W. P. Olin, dismissed all of his services, and he and the members of his church were loyal to the meeting in every respect. Brother Williams arrived in Oklahoma City, May 17th. Was invited out to Bethany College the next day to preach to a large audience in the college auditorium. On the night of the 17th, Brother Williams began the meeting. He gripped his audience from the beginning. For several nights he reminded the people of the fall and its relation to the human race. Sin and its cure was held up before the people. Crowds increased, and the interest grew; people were awakened; and by the middle of the second week forty people were seekers at the altar. Many times Brother Williams held his crowd for a two hours' sermon. He is very firm, but tender; strikes hard, but draws the people. He hits every form of sin with no uncertain sound. His sermon against tobacco is one of the most logical and convincing; the lodges were dealt with in a peculiar manner; dry, cold, holiness professors were shown up along side of a loving, tender, sympathetic, passionate Christianity.

There were more than 250 seekers during the meeting. More than fifty heads of families were definitely helped during the meeting. More than twenty found Christ on the second Sunday of the meeting; several business men received definite experiences. A traveling man was saved while a sermon was being delivered. Many seekers were at the altar from different churches of the city. About 150 books, "Where Art Thou?" and "War of Ages" sold. A woman sent for a gentleman to come to her home. He went and found her reading "Where Art Thou?" with twenty dollars worth of clothes stacked on the floor that she had stolen from the home of this gentleman, after his wife died. She returned the clothes and was saved during the meeting. The church will have to move up religiously, or be in a worse condition than when the meeting began. The holiness work of Oklahoma City is strengthened, Christians are stronger, the doctrine of holiness with all its beauty has been held up to multitudes of people. We wish every pastor, who is trying to get a work established, could get Brother Williams for a siege meeting. One unsaved man gave \$75 to Brother

TELEGRAM

Off for Africa!

HERALD OF HOLINESS:

NEW YORK, June 17, 1916.

Arrangements all complete. Sailing at noon.

LILLIAN T. COLE.

Williams. He said, "I like that kind of preaching." Oh that the people could hear the great truth of holiness. We had a large choir and the orchestra from Bethany College. The workers were well compensated for their interest and help, and eternity alone will reveal the results of a holiness meeting held by Brother Williams. We must not fail to mention the good work done and the great inspiration of his wife. — A. S. LONDON.

SAN FRANCISCO DISTRICT

After a wonderfully sweet spirited Assembly, the brethren started out to make things go for God and holiness on the District. On the first Friday in June a good all-day meeting was held in the Berkeley church. Rev. H. O. Wiley, late president of the Nazarene University at Pasadena, has taken the Berkeley charge this year, where he will (in connection with his work), take a post graduate course at the University of California. The meeting was fairly well attended by all the churches around the bay of San Francisco. Brother Murrish, pastor from San Francisco, and Rev. J. M. Nead, of Oakland, with a goodly number of their congregation, were out, and some seekers found peace with God. We are to have some rousing missionary meetings with General Superintendent Reynolds, during his itinerary with us. The Oakland church has extended Brother Burger a call, so Colorado will likely lose one of its best men. The new District Superintendent may not be able to preach much, but during Brother H. H. Miller's administration, some good fire baptized preachers came to the District, and these added to what we had, gives us a splendid working force. Peace, harmony, and aggressiveness, generally prevail on the District. — D. S. REED, District Superintendent.

FROM EVANGELIST AUGUST N. NILSON

The Lord gave us a time of refreshing from on high in the twelve services we conducted at Hastings, Neb. The saints moved up onto higher ground. The pastor, Rev. J. E. Wigfield, stood by us, and deserves much credit for the work he has accomplished for God and holiness in that city. Our next place was at Newman Grove, Neb., where a faithful few had been writing for us to come. Here we had been well advertised by the pastor of a church, who for about two months had been faithfully warning his flock against "this pestiferous fellow, who does nothing but go around and proselyte, and splits churches, and causes divisions among God's people, by preaching holiness. We rented the skating rink, and paid for it ourself, made our own seats, brought our own song books with us, and began. The fire fell, souls were saved and sanctified. One sister was instantaneously healed of a sickness that for years had been a constant menace to her. Among the trophies for Jesus in this meeting, were two old ladies. One the great-grandmother, the other the great-grandmother of the head of the house where we were staying. Both of them were gloriously converted. We were invited back next fall for another meeting. After closing there, we went to Olivet, Ill., for a few days, and had a real feast to our souls. The great campmeeting was on, and also the Commencement exercises of the University. Dr. Haynes' sermon on the "Living Word," was a masterpiece. Dr. Matthews' great sermon on "The mustard seed faith," can not be described. It was beyond anything we ever had heard. Brother Schurman, District Superintendent of the Chicago Central District, also did some great preaching, and his sermon on the "Tithe is the Lord's" brought results. Over \$3,700 was raised for the University, and the brethren expected to raise \$10,000 before the campmeeting closed.

We are now in Hamilton, Mich., for a month's siege meeting with the Wesleyan Methodist church.

Will be here till the 9th of July. Address me till that time. Hamilton, Mich., R. R. 2, Care Rev. G. D. Kellogg.

TENNESSEE DISTRICT

Our District Assembly will convene on the 20th and close on the 24th of September. Shelbyville will entertain us this year, and R. T. Williams, General Superintendent, will preside over the Assembly. We have little more than three months to push the HERALD OF HOLINESS, and the missionary collections. Begin to plan for the annual church meeting. Get every detail in hand. Elect your delegates, and send your report to the secretary of the last Assembly in time to have the roll made out by the Assembly. If possible, let pastoral arrangements be made for the coming year, and same reported to the District Superintendent by the first day of the Assembly. We have traveled 1,747 miles, visited thirteen churches, organized one, preached thirty-one times, and visited forty-one since our last report. Among other duties, it became my pleasure to be associated with Rev. A. J. Vallery in the establishment of a rescue home in Memphis, Tenn. Brother Vallery comes to us from Texas, and furnishes the very best recommendations. It was my privilege to attend the Commencement of Trevecca College, and the annual preacher's meeting. The meeting was not largely attended, but a good interest manifested. A plan for aggressive church extension work for the District was launched, and will be presented to the ensuing District Assembly. The meeting also planned for a delegated meeting of the young people of the District to meet in Nashville, at Trevecca College, the 20th to 23d of July, which will be during the annual campmeeting to be held at the same place. Free entertainment for delegates. The campmeeting will be held under a shed which is being erected on Trevecca campus, which is to be a permanent location for the Tennessee holiness campmeeting. Rev. R. T. Williams, General Superintendent, will conduct the camp this year. Free entertainment for ministers and active workers. Others will be provided for at reasonable rates. The preachers of the Tennessee District are urged to be present, and everybody is cordially invited. — F. W. JOHNSON.

ALBERTA (CAN.) DISTRICT

The annual Assembly of the Alberta District will be held in Stettler, Alta, July 11th to 15th inclusive, followed by the annual campmeeting, July 16th to 23d. Dr. Reynolds will be in charge of Assembly and camp, assisted by a strong corps of ministers and lay workers from many parts of the province. We believe God is able to grant a time of salvation eclipsing all previous campaigns. Let all who can, do so and rally to the help of the Lord on July 11th. For further information write Rev. Charles E. Thompson, Stettler, Alberta.

CHICAGO CENTRAL DISTRICT

There will be a preachers' meeting all day July 4th, at the Danville Church of the Nazarene, beginning at 10 a. m. We trust all the churches will note same, and not have a service to conflict with this one, but pastor and people come and enjoy the day. Fairmont, Butlersford, Mansfield, Olivet, Georgetown, Decatur, Sydney, Westville, Fithian, Oakwood, Chrisman, and Lerna, all ought to be represented. Will the pastors of these churches please begin now and plan to be present. The church is located at 105 West Fairchild street, near the Big Four depot. Parties coming to Danville on the interurban or Wabash railroad, can reach the church by taking an electric car marked H. or R. Either car will pass West Fairchild street. The church is near the corner. The future of these meetings will depend largely on the success of this first venture. We are sure every pastor and layman will be doubly repaid for any inconveniences occasioned by being present. Begin at once, and pray for a great meeting. All the pastors of Chicago Central invited.

Beloved collaborators of the Chicago Central District: We write you this open letter to urgently request you to arrange for a meeting with Rev. N. B. Herrell, of Olivet, Ill. We wish he might visit every church on the District, and present a financial plan whereby your church would be much benefited. He would begin Sunday by presenting the financial system for church finances, and he will make every one see it with the aid of his chart, etc. Can't you? Will you not write him at once,

and request him to come to your church? You will not have to assume any financial obligation. Let him come and begin Sunday, closing up the following Friday. Give him an offering the last night and then try the plan the following Sunday. Write him at once so he can arrange his meetings so as to save expenses in going from church to church. He will give you a few nights evangelistic service, and if the plan is followed and worked, it will no doubt double the financial strength of your church, and consequently bring the spiritual tide up also. Don't wait until tomorrow, write him now. — W. G. SCHURMAN, District Superintendent.

FROM EVANGELIST J. G. DEMORET

The meeting at Buffalo, Kas., closed Sunday night, June 4th, with interest. The attendance was small, but we look up and take courage. On the last Sunday of the meeting, in the morning service, four united with the church. Rev. A. R. Bean, the pastor, is much loved by his people, and is doing a great work. I am at home now, and have some open dates this summer. I could give any one my services, either in tent or campmeeting, to sing or preach or both. Address me 731 Sixth avenue East, Hutchinson, Kas.

FROM RECORDING SECRETARY HERBERT HUNT

The visitation of our churches in the interests of our foreign missionary work.

Under appointment of our General Foreign Missionary Board, I left Kansas City, Saturday morning, June 10th, to be with our Maplewood church over Sunday. Rev. J. E. Linza, our efficient pastor, gave me the morning and evening services, at which I presented the foreign missionary work of our church. There is a good missionary spirit here, which we believe will increase more and more. The blessing of the Lord was upon us all day. The saints shouted and praised the Lord. A good tide of victory is on, and a spirit of unity prevails.

My next point was Irondale, Mo. Here is a church of seven members, who, with Rev. C. F. Linza, the pastor, are pressing the battle against sin of every kind. Had a splendid service here. They are expecting a revival. At this writing I am at Fredericktown, Mo., with Rev. Thomas Mason, who, with his precious wife, is holding up the blood-stained banner of King Emanuel. We are expecting a good meeting tonight. Will be with our church at Des Arc over the Sabbath. — REV. HERBERT HUNT, Recording Secretary.

BROTHER NORBERRY'S NOTES

Rev. DeLong, former pastor of the holiness church at West Somerville, Mass., spent a Sabbath with the holiness mission folks at Rumford, R. I. While there Brother DeLong preached for them.

Rev. J. C. Bearse, of the Pentecostal Collegiate Institute, at North Scituate, R. I., is to re-enter the pastorate at the close of the school year. Brother Bearse will take the pastorate of the holiness mission church at Mattapoisett, Mass.

Pastor Norberry is engaged for the Methodist Episcopal church campmeeting at Seaville, N. J. The camp will begin July 23th and close August 6th.

Evangelist McDuffey, a colored preacher from the South, is now holding revival meetings in one of the African Methodist churches of Providence, R. I. The Lord is with our brother, and seekers for pardon flock to the altar. The writer and several members of his church have attended and assisted in the services. Brother McDuffey is considered the Billy Sunday of the colored race. He goes to Lynn, Mass., next week.

The New York state holiness association held a union holiness convention in Syracuse, N. Y., the first part of May. Rev. George J. Kunz, state president, was in charge, assisted by Rev. David Anderson, of Mooers, N. Y., and Evangelist Fred Sufield and wife, of Plattsburg, N. Y. The meeting was held in the Christian Alliance church.

Evangelist C. W. Ruth is now holding a series of holiness meetings in Sayre, Pa., for the holiness association of that place. The meetings are in the Free Methodist church, and God is going to bless them to the salvation of many precious souls.

A blessed series of home campmeetings have opened up in the Wesleyan Pentecostal Church of the Nazarene, of Providence, R. I., of which the writer is pastor. Revs. I. G. Martin, Fred Sufield and wife, Sisters Meda Smith, and M. L. Weber, will be among the special workers. We are looking for a great awakening.

Pastor Dominia of the People's Pentecostal Church of the Nazarene, of South Providence, and Pastor Norberry, of the Wesleyan Pentecostal Church, of Providence, are both holding a series

The Pentecost Number

The issue of the HERALD OF HOLINESS for June 9, 1916, is worth the price of a dollar book on the Baptism with the Holy-Ghost. Each article is well worth reading and passing on to others to enlighten them in scriptural holiness.

M. T. COUCH.

OHIO.

of home campmeetings at the same time. Neither pastor knew the other was going to hold meetings until after both had completed their plans. Both pastors are in love and accord with each other, and are praying for the other's meeting. There is room in this great city for two more good, live holiness churches.

Since the organization of the Wesleyan Pentecostal Church over a year and a half ago, the church has worshiped in a dance hall on Sabbaths, and one or two nights in a week. The society has hired the old Broad Street Christian church, and expect to remain there until the property is sold. Will the saints pray much for us that God will greatly bless us there.

Good news comes to us today from Rev. George J. Kunz, at Syracuse, N. Y. While he has been laid up for a short time, on account of his physical strength giving away, he is much better at this writing, and hopes to be out in the battle again preaching full salvation. The history of the holiness movement in New York state would not be complete without the name of Brother Kunz given a prominent place. Will not the holiness folks all over the country breathe a prayer to God to spare Brother Kunz's life to us for years to come?

Pastor Norberry had a good week with Brother Peabody and his people in Norwich, Conn. Some were seeking at the altar, as well as the saints getting helped.

We are glad to learn that Rev. G. W. Wilson, of Southern California, is coming East. Brother Wilson has many friends in the East, who will be glad to hear him preach some of his great sermons once more. "KEEP ON BELIEVING."

FROM EVANGELIST FRED ST. CLAIR

We had a hard fought battle with Pastor Brewer and his shouting helpmate to assist us, in Venice, Cal., and a blessed victory, too. These coast resorts are hard. People do not go there to get religion, but it is surely needed in such places, if for nothing else than to protest against the hellward trend. Brother and Sister Boomquist, and Miss McPherson, rendered precious service in song and mighty revavelling prayer. Crowds are increasing in our meeting in North Yakima, Wash., some calling for prayer, and we are expecting a mighty tide of salvation. The writer goes to Walla Walla, Wash., after this, from July 7th to 17th. Then Vilonia, Ark., July 23d to August 6th. The fight becomes more intense as the shadows gather, and it is increasingly difficult to have a genuine revival. Have several new subscriptions for THE HERALD OF HOLINESS. — FRED ST. CLAIR.

TREVECCA COLLEGE COMMENCEMENT

The commencement of Trevecca College was a success. Painstaking fidelity was manifested throughout the entire program, on the part of both faculty and students. One of the good and profitable features of the occasion was an address on "Greater Trevecca," delivered by E. L. McClurkan, son of the late J. O. McClurkan. It was the strongest plea for the holiness college the writer ever heard. It was our privilege to look in upon the work of the college occasionally throughout the year, and we can most heartily recommend the institution to our people everywhere.

Trevecca is not organically a Nazarene institution, but in spirit and practice entirely so. Every trustee is a member of the Nazarene church. Our own Dr. C. E. Hardy, a most loyal Nazarene, is the president, and has gathered about him an efficient faculty, who are in hearty sympathy with him and his work. They have closed a successful year, having paid all running expenses, and managed to liquidate \$2,000 of indebtedness. There is yet a large debt against the property, but the college owns property enough, if sold at a reasonable rate, to fully meet all indebtedness. So they are not asking for donations, but endeavoring to sell property. Prices are reasonable, and terms easy. The location is ideal in the most beautiful suburb of the city of Nashville, on one of the best street car lines in the city. — F. W. JOHNSON, District Superintendent.

INDIANA DISTRICT

Sunday, May 28th, we dedicated a beautiful, new Nazarene church, four miles North of Bloomfield. This is one of the nicest country churches I have been in. The indebtedness was easily raised amid shouts of victory from our loyal Nazarene people. Rev. J. S. Randle, of Farmer, Ind., is the pastor, and is doing a great work, and is highly esteemed by his people. Brother Randle has a new Ford car and can take care of his two country points nicely. While here I was entertained in the beautiful home of Brother William Johnson. I was deeply impressed with their family discipline. Amid the busy cares of planting corn, shearing sheep, and running a great farm, they take time every morning to all pray around the family altar. It was equal to an old-fashioned campmeeting.

Sunday, June 4th, we dedicated the church at Bresee Chapel, four miles north of Mackey, Ind. The people cheerfully responded with their finances to lift the indebtedness. This is the only church that I know of in our denomination, named for our beloved Dr. Bresee. There is a fine class of people at this place. They furnish one teacher from this class to the Olivet University, Miss Jesse Peed. Rev. B. A. Fleming is pastor. Brother Fleming is doing a great work, and everybody loves him. He talks salvation to everybody and all the time.

Our next stop was to preach at Boonville one night, and Princeton. Both of these places are looking towards a Nazarene church. They each have small missions going on at the present time. We then went to Olivet, where we spent two days and nights in the campmeeting, and Commencement at the Olivet University. I have been to the two or three last Commencements at Olivet, but this eclipsed anything we have ever seen in the past. One would have thought we were in campmeeting all the time while in the Commencement exercises. The orations were like campmeeting sermons, and especially were we deeply moved as we heard from the grammar department. God bless Dr. Haynes and his sacrificing faculty.

We spent last Sabbath at Amboy, Ind., in an independent church known as the Modern Friends, with a beautiful, well equipped church building — better than anything we have in the state. They are anticipating coming into our connection. We are now in a tent meeting in our home city, New-castle. Rev. C. A. Gibson, of Auburn, Ill., is assisting us, as we have to be out on the District some, and Miss Eunice Oakes, of Indianapolis, is at the piano. We were never working any harder in our lives; can hardly find time to write a report to our church paper, but never felt more like standing in the front of the battle than we do today. — U. E. HARDING, District Superintendent.

WESTERN OKLAHOMA DISTRICT

After our ministerial association, we went to Dill, Okla., where Brother Dennis is doing a great work for God and holiness. Here we had a great rally in the new church just completed by Brother Dennis and his folks. The revival tide was high at the close of the meeting, so they secured the Oklahoma Holiness College gospel team, and continued the meetings. At the last report the fire was falling, and a great revival was reported. From there we went to the western edge of the District, where Brother Magness has been preaching for several months, and where he thought probably a church could be organized. We did not organize then, but we had a great time, with some real salvation services. There is a good class of people. On our way to Brother Magness, we visited Brother Coulson on his work at Olive Hill and Harmon, where we were delighted to find the work going at a good rate, and the people all encouraged. We had large congregations and good interest at both places, and though it was a mid-week service, and only one evening at one place, yet the people came in crowds. We spent last Sunday with Brother Hill at Ponca City, and had a great day. We will visit Brother Gray next week, in a revival at Coopertown, and will assist Brother Olin in a revival meeting in Oklahoma City. — S. H. OWENS.

CHURCH NEWS

Bresee Chapel, Ind.

We are glad to report victory over the Devil at this place. Had another visit from our District Superintendent, Rev. U. E. Harding, June 4th; was a blessed day to us all. Brother Harding preached in the morning, and when the sun was in the height of its glory, our good sisters and friends

A Great Commencement

Olivet University

B. F. Haynes, Pres.

The Commencement of Olivet University has come and gone. It is now past history, but we do not think it can ever become ancient history to a single one of the multitudes who attended it. From any point of view, measured by any one of a dozen rules of appraisal, this Commencement was phenomenal.

The institution never had a Commencement that approximated it in its history. This writer has attended many Commencements, has presided over a number, as president of the institutions of learning, where they were held, but he frankly avers that he never witnessed anything comparable to the exercises at Olivet, Ill., during this closing week.

Having the campmeeting to include the period of the Commencement exercises, it was feared by many, would be an awkward arrangement, and might prove mutually injurious. There was, however, no apparent injury to either in the junction this year. It is in the minds of the brethren, nevertheless, in the future to have the Commencement and the District Assembly to occur at the same time, and put the campmeeting at the time of the opening of the school in September.

Dr. John Matthews, of First Church, Kansas City, was with us the last six days of the campmeeting, which included the closing two days of the Commencement. His preaching was in the power and demonstration of the Spirit, and was fruitful of vast good. The baccalaureate sermon was preached on Sunday, the 4th of June, by the President of the institution. The four successive mornings were given to the different departments of the institution—the Grammar School, the Academy, the College of Liberal Arts, and winding up with Graduation day on Thursday. Dr. Matthews delivered the Commencement address on Thursday, which was followed by conferring of diplomas. There were nine graduates in the College department, eight in English Theological, two in Greek Theological, one in Advanced Theology, and ten in the Grammar School, making thirty-three in all.

Dr. Matthews was not bound by traditions or conventions in the Commencement address, as we needlessly suggested at the time we engaged him to come, that he need not be so embarrassed. He held himself obedient to the leadings of the Spirit, quickly imbibed and yielded to the needs of the occasion, and adapted his address to prevailing conditions. The Board of Trustees had previously determined that we needed \$10,000 cash in addition to the broad plans already laid and in operation to raise \$100,000 between now and Thanksgiving. The preacher of the occasion was inspired by the whole surroundings. The magnificent campus, the superb buildings and equipment, the excellence of the programs rendered, and, best of all, the subtle but manifest *esprit de*

corps, which so beautifully distinguishes the institution, all seemed to seize upon his heart and led him, under the Spirit's promptings, to throw himself into a whole-hearted purpose and desire to raise the \$10,000 for the institution.

At the close of his address he made an appeal for a cash offering, and raised \$2,000. That evening District Superintendent Schurman preached, and raised \$1,700. Dr. Matthews preached at the next service, and with the assistance of Rev. L. Milton Williams, President of the Board of Trustees, ran the collection to \$7,800. Brother Williams also assisted Brother Schurman in the collection the previous evening. On Sunday morning Dr. Matthews preached at the campground and made a closing appeal, which ran the collection to a magnificent total of \$10,085.

The most delightful feature of this wonderful collection was the spirit which animated the body. There was a beautiful spontaneity and cheerfulness throughout the vast audiences at every collection. The people actually enjoyed the giving. Tears, rejoicings, exclamations of rapture, shouting, and vociferous applause punctured these four services, while the magnificent giving was being done. We never saw such a tide of holy joy accompany the pouring out of thousands of dollars, as was the case on this occasion.

The Bible says that "God loveth a cheerful [hilarious] giver." This wonderful collection, running through four services, was the most literally scriptural offering we have ever seen taken. A holy, rapturous hilarity pervaded the assembly. The joy was universal and was over-flowing. Sunday morning we were greatly impressed by witnessing some cases. Some of those who had given so liberally, and who shouted the praises of God in the great Tabernacle, continued their shouts and rejoicing after adjournment, and the campus rang with their notes of joy and triumph all the way to the dormitory, where dinner was served.

Another marvel was the magnificent proportions of the amount raised. A still further distinguishing mark of this offering was the conditions on which it was made. It was practically a cash affair. There were a few subscriptions with a brief time specified, and a small amount came in gifts of stock or other things which will take a little time to cash out, but it was practically a cash offering. This certainly was marvelous indeed. Few of us had any idea that it would be

possible to raise such a sum under such conditions, but it came easily and joyfully to the givers.

Better far than the offering was the supreme and most important fact of all that God was so manifestly with us. He was present in great power and in gracious benediction. He beautifully led the preachers, and indited the messages delivered. Our Heavenly Father demonstrated beyond all doubt that He is with and in and for Olivet University. His mighty hand is on the institution. His gracious smiles brighten and encourage the Faculty and student body, and rejoiced the hearts of all visitors and guests. The institution evidently is in the center of the divine will, and God has a marvelous future for it in the years to come.

We must add a word about the superb renderings of the different programs. The opening one by the Grammar School was such a marvelous success that several times the program was interrupted by spontaneous shouts and exclamations, and once or twice by the singing of a chorus from the audience—the outbursts of their admiration and joy. So great was the impression that there was a general request for it to be repeated, which was done Friday morning. All the programs were splendid. The vocal and instrumental numbers, the readings, and the renderings by the regular orchestra, the juvenile orchestra, and the band were simply grand. The orations of the Seniors were the best we ever heard on a similar occasion. Two or three of them were classics, and stirred the audience to the very depths. These deserve to be put in printed form and given the widest possible circulation.

Dr. Matthews came to us in the fulness of the blessing of the gospel of Christ. God used him in a marvelous way. His preaching was characteristically biblical, pungent, pentecostal, heart-searching, and fruitful of results which eternity alone will reveal. The entire community is stirred as it has never been with loyalty and enthusiasm for the University. Love and harmony prevail. Buoyant hope is on every brow. Every outlook is encouraging. Applications for catalogs and information about the institution pour in by every mail in unprecedented numbers. More engagements and reservations for students are already made than have ever been known in the history of the University. Broad plans for enlargements and improvements are on foot. A greatly enlarged heating plant is to be immediately installed in a suitable building; the grounds are being parked and beautified with flowers. Improvements within the present buildings are to be made at once. A splendid Faculty is employed for the coming year. From every indication the writer would not be surprised at an enrollment next year of double the number we have had this year, which has been the largest in the history of the University.

opened their baskets of good things. After refreshing our bodies upon the fat of the land, and getting a clearer vision of the great marriage supper of the Lamb, we cleared away the fragments, and began the afternoon service. Brother Harding preached a marvelous sermon from Songs of Solomon 6:10, showing why the Pentecostal Nazarenes have a right to exist. Then Brother Harding ordered the blackboard brought forth that had been previously prepared for the occasion, having amounts ranging from \$1 to \$20. Every one was requested to let the Lord lead them in giving, and when the amounts were called out by the different ones, the saints would weep for joy. In a short time money was raised to cover completely all indebtedness. Brother Harding dedicated the only church named after the founder and General Superintendent of the Pentecostal Church of the Nazarene, Dr. P. F. Bresee. After driving ten miles to Eby, Brother Harding preached to our little band of Nazarenes there, encouraging their hearts, and leaving them more determined to press the battle against sin and ungodliness.—B. A. FLEMING, Pastor.

Waldron, Ark.

We just closed a two weeks' meeting on our

work at Bates, the 28th day of May. Brother Middleton, of Mena, Ark., was with us. He is a young preacher, but full of the fire and Holy Ghost. We had a hard pull there, with all of the Devil's forces against us, but God came to our rescue. We saw five seekers pray through. May 14th was a great day with the Nazarenes at Waldron. In the evening service there were five knelt at the altar and God swept it clean. Three were sanctified and two wonderfully saved. We are planning for a great meeting. It begins July 30th, Rev. J. H. Houston, of Mena, Ark., as evangelist.—W. H. MINOR, Pastor.

Nampa, Idaho

Since our District Assembly closed we have been in labors abundant. At Nampa, Idaho, special services were held in which we had the pleasure of hearing Brothers John Sanders and Flowers preach, and of assisting hungry seekers find the satisfying portion. On Friday night, following the Assembly, our holiness school at Nampa, held the Commencement exercises with marked success and approval. We are thanking the Lord more than ever these days for schools that are free from the worldly methods and teaching of many

modern educators. According to promise, we came with wife and daughter across the country to Burns, Oregon, last week, to supply for Pastor Flowers during the summer months. Part of the way we came by train, and then by auto for seventy-five miles, arriving at the parsonage on the afternoon of June 3d. We found a nourishing dinner awaiting us at the home of Dr. Susie Standard, and were made to feel right welcome indeed. During the evening, after we had gone to the parsonage, a happy company of Nazarenes surprised us with supplies for the cupboard and table, and we all rejoiced together. The love of God burns in the church at Burns, and we count it an honor and privilege to labor with them at this time. The Lord meets with us in the services and blesses us good. It is a joy to preach to such humble souls. They love the gospel in song as well, and enjoy making the welkin ring. After September 1st, we expect to take the pastorate at Ontario, Oregon, and push the work there during the remainder of the year. We were there during the Assembly, and preached to them the following Sunday, finding them a loyal and appreciative people. God bless them good. We were fortunate in securing the services there of the former pastor,

Rev. Earl Perry, for the summer. Brother Perry is a graduate of the Nazarene University at Pasadena, and taught in our school at Nampa very acceptably last year. —ARTHUR INGLER.

Sylvia, Kas.

We held a tent meeting in the town four miles from our church, May 17th to 28th, the pastor of the Pleasant Hill church did the preaching. Rev. C. W. Davis and wife, were the song evangelists. Our own people helped push the battle. There were sixteen seekers, among much prejudice. Since then in our regular Sunday night service, two were saved, and in the Thursday night prayer-meeting two were sanctified, and one saved. We assisted in the Rice county association meeting, June 9th. —BROTHER E. J. LOBB.

New Haven, Conn.

We can report victory along every line. Our attendance is increasing, and there are gracious outpourings of the Holy Spirit. Sunday afternoon a tidal wave of glory swept over the congregation, and those who had brought tithes into the storehouse did not have room to receive it. We held special services on Decoration day. Rev. E. J. Marvin, of the New York District, delivered two splendid sermons. The people listened eagerly to his profound exposition of the Word. Brother Marvin administered the Sacrament of the Lord's Supper, and baptized two children. The evening service closed with an altar service, one soul seeking. Our Superintendent, Brother Shaw, is preaching good sermons and is greatly beloved by his flock. We have organized a class, and now have fifteen members. We expect God will give us a strong church in New Haven. —F. A. GRAY, Assistant Superintendent.

Brawley, Cal.

We are delighted with THE HERALD of HOLINESS and THE OTHER SHEEP. We can't afford to be without them. They are all the Nazarene help wife, daughter, and I have had for over a year. We are the only Nazarenes in Brawley, but expect to get a real, fire-baptized, Holy Ghost Nazarene here to hold a meeting. Brother Howard Eckel, District Superintendent, has promised help. —A. J. HILLHOUSE.

San Francisco, Cal.

We have commenced the seventh year of our pastorate, in the First Pentecostal Church of the Nazarene, with revival services, and with the valuable assistance of two splendid young men from our University at Pasadena, Ward Miller and Sam Swanson. These young men are a credit to our University, and are workmen who need not to be ashamed. We predict for them a successful career in the holiness movement. The meetings lasted a little more than two weeks, and were attended with divine manifestations of saving and sanctifying power. Several prayed through. Last Sunday evening a young couple, man and wife, testified to being sanctified wholly. The church feels the inspiration of the prayers and preaching of these devoted young men, and bids them godspeed as they leave us for Santa Rosa, to assist Brother and Sister Lamar in revival services. We had a precious annual District Assembly in Fresno, Cal., in May. Dr. J. W. Goodwin, General Superintendent, presiding, and our Senior General Superintendent, Dr. H. F. Reynolds, assisting with his sermons and addresses, and great sermons also by other preachers. We returned in the Holy Ghost to fight and win in the greatest movement on record, for the subjugation of Satan, and the establishment of Christ's Kingdom —THOMAS MURRISH, Pastor.

Chicago First Church

Sunday morning, May 28th, our pastor, Rev. M. E. Borders, preached an exceptionally sweet, touching sermon, taking for his text, "Mark the perfect man and behold the upright, for the end of that man is peace." He "marked" some perfect men who lived perfection under complicated conditions, infinitely worse than ours, among them, Enoch, who walked with God; Noah, who was a just and perfect man at a time when God repented that He had made man, so great was the sin and wickedness of the world; Abraham; Hezekiah; Zachariah, and Elizabeth; Moses; Isaiah; Mordecai; Job; Daniel, and Paul, who finished the race with these words: "I have fought a good fight; I have kept the faith"; Dr. Keen, who was dying, said, "This full salvation was never fuller"; Bishop Joyce, who in his last moments told the preachers about him to stand true to the second blessing. Brother Borders closed his remarks urging us to live the perfect life that as we look back over our old battlefield, with heaven bursting on our view,

To Pastors:

Have you poor Christians, filled with the Spirit and power, who have not the money to go to campmeeting

Helped With Their Expenses

with, but who would like to go to Douglas Campmeeting if they were to work and pray for the meetings and return to their own church refreshed and victorious? If so, will you send their names to Postoffice Box 523, Providence, Rhode Island, and we will try and make arrangements for them.

Everybody come, for it is going to be a great meeting, and, we want the fire to spread.

Douglas Camp Meeting

Douglas Mass., From July 21 to July 31

and our end peace, we will rejoice we have walked with God.

The evening sermon also was great, the main thought being, "Seek Jesus." Brother Borders pictured Mary losing Jesus in the temple, dwelling on the fact that Jesus was the most unlikely person to be lost—He was lost in the temple, a most unlikely place. Was lost at a most unlikely time, that of festivity. But when they found they had lost Him, they began seeking Him.

Miss Della Brandenburg, of Portland, Ore., Rev. T. H. Agnew, and Evangelist August Nilson, were with us in the Wednesday night prayer-meeting. Brother Agnew gave a short, helpful talk, leaving with us the Four Ps., "Pray, Pay, Practice, and Persevere."

The last two Sabbaths have been blessed starting in the morning with the 9:30 prayer service. June 11th, in the morning, the pastor preached on the Beatitudes. It was a great message, full of God, and heaven. Among other things he said: "God shares with us His love, His nature, and heaven. If we have God's kind of love we will never do anything to injure another." He told of an Indian who said the only difference between an Indian and a white man, is that the Indian scalps his enemy, while the white man scalps his friend. Brother Borders said the reason God gave us two ears and only one mouth, is a hint that we should use our ears twice as much as the mouth. "The mouth is not the seat of spiritual operations; the heart is the great seat. Outward demonstration is no sign of the spiritual. Shouting or keeping quiet does not determine the condition of the soul. God looks at the heart."

The 7 o'clock song service was unusual. The orchestra is exceptionally fine. A visiting professor stood in the meeting and congratulated us on our great chorus, and good, Holy Ghost singing. We surely have some of the best singers on earth, and they pray and pay as well as they sing. The children's meeting was out of the ordinary. The Sunday school has increased in attendance and collection since changing the hour to 12 o'clock. Altogether we feel we are climbing on toward higher ground on all lines. —MRS. J. A. BERRY, Reporter.

Oakland, Cal.

Our closing services here were most precious. The year as a whole was a year of victory. The Assembly at Fresno was grand. The old time glory that was upon the early Assemblies with Dr. Brees in the chair, seemed to sweep over the Assembly. We came home to Oakland for the Sabbath and had a blessed time together. In the evening we had a union service with the Berkeley church. Dr. E. Wiley opened the service, and with a spirited and spiritual song service, after which the writer brought the message on "The city with twelve gates." The Lord's blessing was on the people, and we had a beautiful hour together. The past year the Berkeley church has made tremendous strides under the faithful leadership of Rev. J. B. McBride. I never labored with a more devoted and holy man than Brother McBride. Many are the sweet times we had together in prayer and service. Monday night we went to the depot to take the train for Newberg, Ore. A large crowd of friends came to see us off. They gave us gifts and money, and sang as the train pulled in, "How firm a foundation," and as they pulled out, "Blest be the tie that binds."

We were met at Salem, Ore., by Drs. E. P. and H. C. Dixon, and their wives, and taken across country in the auto to Newberg. The people are

full of faith and victory and we are expecting one of the best years of our life. God definitely led to accept this call, and we are believing Him for mighty victory. We had one Sabbath together. The hall was filled to the doors at night. We are expecting to be forced to build a little later on. This church is but a little over two years old and bids fair to be a strong work for God and holiness. —O. F. GOETTEL, Pastor.

Covert, Kas.

Our revival meeting began with the Group meeting, April 28th, and ran until May 21st. It was a time when God met with His people, and poured out His Spirit upon them. Several prayed through at the altar, and the parsonage, and got real victory. Brother J. G. Bignall was the evangelist in charge. We recommend him to any other church that wants a clear, clean, straight, and convincing preacher, and a man filled with the Holy Ghost. We are delighted with the meeting. The church is in the best condition it has ever been, and still on the upgrade. The people have a new hold on God, and a clearer vision of His power and glory. The services have unity and freshness and unction that never have been felt to this degree before. We are believing God, and keeping the fire of heavenly love upon our souls. We are expecting to hold a tent meeting about seven miles south of Covert, commencing in July, with Brothers Hipple and Keddie in charge. —REV. VERNON HODGES, Pastor.

St. Louis, Mo.

Had a blessed day yesterday with our church at Maplewood. Our pastor, Rev. J. E. Linza, very kindly gave me the morning and evening service. The Holy Ghost was manifestly present at both services. Missionary interest is good and on the up grade. They are arranging for a great tent meeting, and are praying for an auto that they may reach a multitude of people with the gospel this summer. —H. H. HUNT.

Midland, Mich.

We can report victory for our newly organized church at Midland. The interest is growing, and we are moving on. Our young converts are getting well established, and all our services are being blessed by the Holy Ghost. The opposition here is great, but God is greater, and people are coming in to find rest for their souls. We are keeping humble, and trusting in God. Effort is being put forth for a church building, as it is much needed. We are believing for it. We have had some offers from outside business men and citizens of our city. Our people are poor, but full of faith. This city is growing rapidly on account of the great chemical plants. People are coming in from all parts of the country, and some looking for church homes. Besides this our city is being polluted with all kinds of doctrines, and the Devil is busy after souls. We feel the need of launching out, warning people, and spreading holiness literature as never before. We were compelled to move two and a half miles from town, but on a main traveled road, as we could not get a house in town. We have come to believe it was the will of the Lord. Four weeks ago, after visiting some of our Protestant families, we organized a Sunday school in our own home, as it seemed to be the center of the Protestant population. We had twelve little children present, no grown people, but we organized. Our school now has increased to thirty-two, and the older people are getting interested. We have a bright lot of boys and girls from five to twenty years of age, and they seem

to be in real earnest. Many of them have never been to a Sunday school before, or studied about the Bible. God is blessing our efforts, and we mean to hold steady and lay a good foundation, as a holiness work is much needed here. Two weeks ago we had Evangelist V. Buxton, of Mount Pleasant, with us. He gave us good encouragement, and we enjoyed his presence. We are glad to have our people call whenever going through this way. — REV. A. H. LEVELY, *Pastor*.

Mishawaka, Mich.

I am in a revival most of the time. I am now at Mishawaka, Mich., in a revival with Brother E. S. Jennings, Free Methodist pastor. I have been in three meetings since my last report, and God has blessed in all three places with seekers. We condemned sin just as hard as we knew how, and preached holiness just as strong as we knew how. — SAM, THE NAZARENE.

Lerna, Ill.

We are glad to report victory at the Pentecostal Church of the Nazarene, at Lerna, Ill. Seekers are finding God at almost every service. Sunday, June 11th, was a good day. We took five new members into the church. This makes five fathers and three mothers we have taken in recently. Our congregations are increasing; some fine people are looking our way. — L. T. WELLS, *Pastor*.

Council Bluffs, Iowa

A farewell service was held in the Nazarene church, Sunday evening, June 11th, for our pastor, Mrs. R. W. Leischer, who finds it necessary to remove to a different climate for her health. She has been a true and loyal soldier for Jesus while in this place, and it is with much sorrow and deep regret that we bid her good-by. The prayers of her many friends will go with her to the West, and we are praying that she may speedily recover her health. Short talks were given by some of our church people, in which they spoke of their love and appreciation for the work she has been instrumental in building up in this place. A free will offering of \$61 was cheerfully given to help defray her expenses throughout the summer. — RALPH R. JOHNSON, *Secretary*.

Mansfield, Ark.

God is blessing our work at Mansfield. Rev. E. H. Haynie, District Superintendent, will hold our summer revival, beginning July 14th. — A. M. GILBERT, *Pastor*.

Hammond, Ind.

Under the auspices of our Young People's Society, and with the assistance and co-operation of the Sunday school, we conducted, on Sunday morning, June 11th, a most blessed missionary service. The Bresee Memorial program was used, and the various parts were rendered by the children and young people. At the close of the program, the congregation marched around and put down a nice missionary offering. After the offering, we sang, "I'll go where you want me to go," and the blessing of God came down upon us in refreshing showers, melting many to tears, and causing some to shout in old campmeeting style. — C. C. BEATTY, *Pastor*.

Hugo, Okla.

We are here in a revival meeting. Prospects are good for a good meeting. Good crowds, good interest, and we are expecting a landslide at any time. The singing can not be beat. We have four of the very best singers in the District. I wish to say that if any evangelist wants singers, they could not get better than Miss Eupha Dameron and Miss Nell Verner, and Misses Eva Cox and Lulu Verner. They have instruments, and know how to use them. We will be here two weeks. — F. R. MORGAN, *District Superintendent*.

Atwood, Okla.

We have just closed a great rally with our Fairview church. The pastor, Brother Brown, resigned, and they called us to fill out his time. Since we came on the work in April, we have had a great revival. Took in seventeen members. Had a cleaning up. Dropped some and consolidated the Rock Creek church with the Fairview church. We now have a good, strong church of about sixty members. We give them one Sunday each month. — L. H. RITTER.

Rupert, Ark.

We will close a two weeks' meeting here Sunday night. We have had a great time in the Lord. Many souls getting saved; among them some old grandfathers and grandmothers. We will arrange a class of good, loyal Nazarenes here. Rev. T. W. Griffin and the writer have done the preaching.

PERSONALS

Rev. U. E. Harding united in marriage. Rev. K. C. McCollum and Miss Versa Hyman, at the bride's home at Greenfield, Ind., on the 30th day of May. Rev. McCollum is pastor of our work in Hamlet, Ind. Miss Hyman is an ordained elder. She was in school for a time at Olivet, Ill., and graduated at Asbury College, Wilmore, Ky. It was Brother Harding's privilege to know Brother McCollum in school, in Cincinnati, Ohio. Brother and Sister McCollum go on with the work at Hamlet.

Rev. W. R. Cain reports an encouraging beginning in a meeting at Webster City, Iowa.

Mr. Holden Potter, of Massachusetts, was the guest of the family of General Superintendent Reynolds last week. The Publishing House acknowledges a pleasant call.

Pastor S. W. Gregory writes that he is at a small town in Texas, taking a few days off from his pastorate, trying to bring the gospel to a neglected corner.

The Superintendent of the Alberta, Canada, District, says of the HERALD of HOLINESS, "It is the best holiness paper coming into Alberta. We enjoy reading each issue better than the last, and purpose putting it into the hands of all who love the great truths it stands for."

Grace E. Hodgkins, a HERALD of HOLINESS subscriber in Vermont: "I enjoy the paper so much, and could not do without it."

Our District Superintendent, F. R. Morgan, of Oklahoma, writes from Hugo, where he is in a meeting: "I will have to take back what I said when the paper was changed to \$1.50 a year, that it was a mistake, for I did not see any way to improve the paper. But since the change has been made I readily see that it is worth 75 cents a year more. I don't hesitate to tell the people everywhere that it is the best paper in the world."

At the home of Brother and Sister Warner, at Coffeyville, Kas., on Wednesday, June 14th, their youngest daughter, Pansy Elizabeth, was married to Arthur David Cloud, Rev. A. G. Crockett officiating. Mr. and Mrs. Cloud left on an evening train for their permanent place of residence in Chicago, where they have many friends awaiting them. The Lord is wonderfully blessing, saving, and sanctifying souls in our church at Coffeyville, which was only recently organized, and of which Sister Warner is the pastor.

Rev. C. A. Imhoff, president of Arkansas Holiness College, at Vilonia, Ark., was a caller at the Publishing House last week. Brother Imhoff suffered a serious nervous breakdown some months ago, but after treatment at a Chicago sanitarium, is regaining his usual health and vigor. He will hold a few meetings this summer, and hopes to be in good trim for opening of school in the fall.

Rev. J. F. Sanders and wife, left Thursday for the West coast, where they will attend the Southern California District Assembly, and be in other meetings.

Rev. C. B. Jerrigan, in a meeting at Osage, Okla., writing for samples, says he is glad to do what he can for the HERALD of HOLINESS.

Mrs. George G. Nelson, of Homer, La., accompanied by her daughter, Mrs. Russell, visited the Publishing House Friday. Mrs. Nelson reports that the Nazarene work in Homer, so long nourished by her sainted father, is thriving.

Evangelist G. Arnold Hodgkin writes: "I love the HERALD of HOLINESS. It is by far the best paper in the field."

Brother E. E. Grattan, renewing his own subscription to the HERALD of HOLINESS, and paying for another, says: "How I appreciate the weekly visits of the paper! I would greatly miss it if it should cease to come." He testifies that he is still sanctified, and expects to keep true until Jesus comes.

Rev. A. S. Clark, of Topeka, Kas., conference evangelist of the M. E. Church, was a caller at the Publishing House Saturday. He will lead the singing for Evangelist J. B. McBride, in several meetings this summer.

Evangelist L. Milton Williams, and Rev. Joseph Hogue, of Wichita, Kas., were in the city Saturday and Sunday, and preached at First church. Of course the Publishing House receives an appreciated call.

I had the battle most of the first week alone. Last Sunday was a time of victory. Had an all-day meeting, and dinner on the ground. Had large crowds all day. The ladies had a grove meeting in the afternoon. You could hear the shouts of new born souls all over the woods. — W. BULLOCK.

Plainville, Kas.

June 13th finds us here in a great revival for lost souls. Last Sunday was the crowning day of the meeting so far. After twenty days of the hardest kind of fighting against the powers of darkness, God came to our help in a wonderful way. The day was one round of victory from start to finish. Sabbath school attendance and collections are increasing. Pastor's offering splendid. The morning service opened with breaking of bread, on which God set his seal. After the services a gracious communion service was held, at which ten, who said God had His hand on them for special work, knelt at the altar. Five were at the altar during the consecration prayer service, in the afternoon. At the night service there were three. The meeting continues another week. Several have attended and assisted in this meeting, among whom are Rev. Frank Mayhew, Rev. J. P. Carrier and wife, Rev. J. M. Reed, and Brother Alexander, of Lawrence. Rev. Ellis, of Denver, Colo., was here for three services, and preached once. Also Revs. Parker and Snapp, of the Methodist church. Rev. Ira Stevens is a true yoke-fellow. — J. G. BIGNALL.

Wann, Okla.

Sunday, June 4th, we had our Children's Day program rendered by our Sunday school. It was missionary day, and was enjoyed by all present. We took a collection of \$2.75 for missions. We have a fine Sunday school, and it is growing, and I think the secret of it is, we have one Sunday out of every month for missionary collection. We get more money out of three Sundays than we did out of four Sundays before. Our pastor, Brother Tripp, was absent on his other appointment at Canaan school house. We had Brother Lewis and Brother Fagley with us. Brother Fagley has moved here from Coffeyville, Kas. — GEORGE M. HACE, *Reporter*.

Covert, Kas.

Began at Covert on April 27th, with the Group meeting. This meeting was much hindered by bad weather and lack of interest on the part of the membership, till the meeting was pretty well gone, but at last most every one rallied to the banner, and the last week was a grand success. Seven or eight were either reclaimed or sanctified. The pilgrims were well satisfied with the meeting, and the writer made many new friends there. The prospects are we may have to return to Covert at some future time. Brother and Sister Hodges are grand souls to work with. The offering for the evangelist was good, both here and at Plainville. The Kansas people know how to support God's cause. Will be open for calls anywhere during the summer and fall. Home address, Cedarvale, Kas., Box 188 — J. G. BIGNALL.

North Attleboro, Mass.

We held a grand missionary campaign in our church June 3d to 5th. Rev. M. E. King gave a series of lectures which were of great profit and blessing to us. Stereoptican lectures were given each evening. The last one was of special interest, proving the Anglo-Saxons are the ten lost tribes of Israel. These meetings stirred our church on the subject of missions, and we raised by special offering nearly \$50 in cash and pledges. The stereoptican pictures Brother King gave were wonderful, showing the awful condition of the heathen, and we know God used these pictures to stir the hearts of the people. God's blessing is on our regular services, and while the battle is hard, He giveth more grace. — L. D. KERR, *Pastor*.

Blot Point, Texas

We are having some blessed times here. Recently two children were saved and one man sanctified at the 11 o'clock hour. One young lady reclaimed in the evening service. Last Sabbath two souls prayed through to victory at the morning service, and another at the evening service. We are having cottage prayer-meetings which are resulting in much good. This week we begin a tent meeting west of town, in the Kelso neighborhood. Already there are tokens of blessed victory. Our band do not forget the streets and by-ways, so we are having some profitable street and jail services. Altogether God is setting His seal in a precious way. One of our workers in the Orphanage bade us good-by this week, going to Cincinnati Bible school. Only a year ago she came to us, but God is calling

HERALD of HOLINESS

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

B. F. HAYNES, D.D., Editor.
C. A. McCONNELL, Managing Editor.

Subscription Price—\$1.50 a year in advance. Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent. Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time. How to Remit—Send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo. Entered as second-class matter at the Postoffice at Kansas City, Mo.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue,
Kansas City, Mo.

her to Japan, and so she could not tarry. Others of our young people are being called of God. The institutions are moving steadily on.—Mrs. EMMA J. HARRELL, Pastor.

Kansas City First Church

We were fortunate in having with us Sunday, Rev. Joseph Hogue, who preached in the morning, and Evangelist L. Milton Williams, who preached at night. The sermons were received with delight by our people, and there was salvation at the altar after each. The street meetings continue to draw people to our church services, and at nearly every service some of these come to the altar and find salvation. Our Summer Vacation Bible School began Monday under the direction of Miss Miller, Mrs. Drake, and Miss Meek. A splendid corps of teachers has been employed, who not only will drill the children in the Bible, but also instruct them in vocal music, and various kinds of handwork. This school will be held daily for six weeks, and is the gift of First church to the children of the community.

Anburn, Ill.

The Lord has been blessing us beyond measure. Our pastor, who has been with us almost three years, is finishing up his work in this place. Brother Gibson has been giving us excellent sermons. Last Sunday morning, the sermon was to awaken us to the needs of the school at Olivet. During the campmeeting in that place \$25 was pledged by our church, but God saw that was not sufficient, and we raised the pledge to \$75. It was wonderful how our young people responded to the message, for they raised half of the pledge. Rev. Milby, of Decatur, preached three nights during this week, and the Lord used him. We request the prayers for Brother Gibson, as he labors three weeks in Indiana. The outlook is bright.—CHURCH REPORTER.

Evangelistic Meetings

J. F. Harvey, Seattle, Wash.
Mountain Home, Idaho.....July 9-23

ANNOUNCEMENTS

Campmeeting—The Kingston (Okla.) campmeeting will be held from July 1st to 14th, with Rev. A. G. Jeffries as evangelist. Free entertainment will be provided all preachers and workers.—W. I. Deboard, Pastor.

Gospel Helpers Wanted—We want a helper, or a man and wife, called to evangelistic work, who can preach and play and sing—without children or hindrances to the work. We trust God for financing the meetings. We have gospel tent, camp tents, folding organ and guitar.—A. G. Cornellison and Wife, Moultrie, Ga.

Stops Meetings—Have open date through month of September. Would be glad to give some church a siege meeting in Kansas or Oklahoma. Address J. C. Walker, Kingsdown, Kas.

Announcement—Rev. W. S. Rice, who has taken up residence at Sydney, Fla., has been a member of the Northwest District and the Spokane church for several years, serving as pastor at various places, and both he and his son (Charles Victor Rice, also of Sydney, Fla.) have done evangelistic work with no little fruitage. It gives me joy to add to the hearty recommendation voted these brethren by the church board at Spokane, to any people in their new field of labor, as worthy the confidence and call to work.—DeLancey Wallace.

Recommendation—Evangelist Miss Ina Lee Hughes, of Peniel, Texas, is now engaged in a meeting with pastor L. B. Williams in Washington, D. C. She has some open dates she would like to place with

TELEGRAM

HERALD OF HOLINESS:

The tabernacle meeting in North Yakima, Wash., is awakening great interest. The street meeting Saturday evening was one of the largest ever held here. Evangelist Fred St. Clair is preaching under wonderful anointing of God. This is his third meeting here, and it is the greatest meeting yet held in North Yakima. There were forty seekers Sunday. Victory ahead.

ALPIN M. BOWES.

any church needing her help in that part of the country, or between there and Texas. Miss Hughes is a safe, sane, and successful preacher, and will prove a blessing to any church or community calling her. Write her at 905 Monroe St., N. W., Washington, D. C., if you want her services this summer.—P. L. Pierce, Dist. Supt.

Notice—There will be a holiness convention at the tabernacle in Burr Oak, Kas. July 23, 3d, and 4th, with Dr. John Peters, of Kansas City, in charge over the 4th. This is to be a real "Fest of Tabernacles." Everybody invited.—Estelle Reid Lenard, Pastor.

Wanted—A sanctified woman, thrown on her own resources, with three small children, wishes to get a home with some of God's saints, in Colorado, until she can place her children in an orphanage or in good homes, and have an opportunity to secure employment. As her pastor I make an appeal in her behalf. Address Mrs. Henrietta Richards, Rosing, San Juan county, New Mexico.

Notice—To the Hamlin, San Antonio, and New Mexico Districts: At our annual Assemblies last fall, the three Districts mentioned, which own, control and support Central Nazarene University, took official action in which they agreed to raise 50 cents a member a year for a period of six years, to be applied on the debt against Central Nazarene University, and instructed the pastors to institute measures for raising this amount. So far but little of this money has been sent in. Three hundred and sixty dollars will be due July 1st, and our pastors should take the matter up with their people at once and forward the money to the college, that no one be allowed to suffer. Where there are churches with no pastor present, some member of the church should take the matter in hand and see to it that the money is forwarded at once. Don't delay, as the time is limited.—Oscar Hudson, Business Manager.

Announcement—The Mouse River campmeeting, Sawyer, N. D., commences June 30th and runs to July 9th. Evangelists W. R. Cain, of Kansas, and J. E. Bates, of Texas, are our evangelists. We urge all our folks to be present. Come the first day and stay through. Come and get up and fall of the Holy Ghost and faith, so we will be able to pray the glory down. Address Earl Pounds, Sawyer, N. D., for tents.—Lyman Brough, Dist. Supt.

Notice—At a meeting of the Executive Board of the Board of Trustees of the Olivet University, held on June 9th, Rev. John Matthews, of Kansas City, Mo., was elected a trustee of Olivet University to fill a vacancy on the board.—E. G. Anderson, Secretary.

Notice—Having retired from the Superintendency of the San Francisco District, and having received Evangelist's Commission, I am open to calls for meetings anywhere. Address, Rev. H. H. Miller, 2328 McKinley Avenue, Berkeley, Cal.

Fifth Sunday Meeting—The Fifth Sunday Preachers' Meeting of the San Antonio District, group one, will be held at Yoakum, Texas, July 27-30th. A fine program has been arranged. The following will take part: E. W. Wells, Robert Hoeker, W. F. Iwan, Mrs. Anna Fisher, J. H. Estes, E. R. Gentry, H. Muehlbough, Cora Buchanan, W. O. Seif, Mrs. Anna Petrick, Mrs. E. W. Wells, N. E. Tyler, S. D. Adams, Miss Ollie Rowe, J. A. Garrison, W. M. Nelson, Mrs. Nellie Griswold, J. F. Harger, D. C. W. Tetrick.

Missionary Boxes—All who intend to put something in the boxes for our missionaries in India and Japan, please bury up your packages as we want to get them off soon. Everybody do your best. Let us gladden the hearts of our dear workers in the foreign fields. We need hose, handkerchiefs, table linens, towels, underwear, house dresses, aprons, and anything you can give. Nothing old; all new garments. Dried and tinned fruits and vegetables anything not perishable. Please send your best for us. Send all articles to Mrs. Emma J. Harrell, Pilot Point, Texas, from which place the box will be sent.—Mrs. William E. Fisher, Dist. Miss. Chairman.

Recommendation—Rev. M. E. King, of Waverly, Mass., is a missionary evangelist and world-wide traveler. He is a Methodist minister, enjoys the experience of holiness, and is devoting the remainder of his life in stirring God's people to greater missionary activity. His lectures will bless any of our churches, and his stereopticon pictures will inspire any of our congregations to give more for missions. He has many calls, and any of our churches that can secure his services will not regret it. He will come for his expenses, which are small. Write him at above address.—Rev. L. D. Keeler.

Wanted, to Rent—A Nazarene family desires to rent 320 acres, preferred in the middle or middle west of Kansas, where they can have soul food. Address J. W. Wilson, Windom, Kas.

Wanted—A man, or man and wife, as pastor for a new work at North River, N. Y. Address Rev. P. E. Miller, evangelist in charge, or our District Superintendent, Rev. Paul S. Hill, New Berlin, N. Y.

Nashville (Tenn.) Campmeeting—Will be held on

Trevecca College campus, July 13-30th. Preachers, Rev. R. T. Williams, C. E. Hardy, and F. W. Johnson. For information write Miss Fannie Claypool, 136 Fourth Avenue North, Nashville, Tenn.

All-day Holiness Rally—Rev. Theodore and Minnie E. Ludwig will begin a campaign here, July 5th. Let us have an all-day "Introduction" on the 4th. You neighboring Nazarenes, come and give a boost.—H. C. Tittmore.

Open Dates—Those wishing a meeting in August and September, and care for my services, address me at Blackwell, Okla.—B. Freeland.

\$50 Cash Reward—Ford touring car stolen Sunday, April 23d, Oakland, Cal. License No. 42139. Five-passenger car No. 663822, Motor No. 067049, Model 1915 straight front glass; Tires, Nassau plain on front, both new, Goodrich plain old tire with 6-inch section of white, and Firestone Non-skid on right rear, new. Jones speedometer, chain is broken near wheel and tied with string. Shows over 9,000 miles. H. & D. shock absorbers, 22-inch tub box on left side, just put on new; Klaxon hand horn with brass oblong mouth, red celluloid dimmers in bottom of electric lights; kerosene lights blackened; radiator and electric lights bright brass; radiator shows some blacking in front for about seven inches down; also black paint put on top of front springs right in center. Greases showing where the back was bent in, near right side, and was later hammered out.—O. F. Goettl, 5353 Thomas St., Oakland, Cal.

Douglas Campmeeting—The requests for tents and rooms for the Douglas campmeeting are coming in every week. The special workers engaged for the campmeeting are Revs. T. C. Henderson and Will Huff. Dr. J. H. Sloan and wife have been engaged to lead the singing, and Miss Lulu Kell is expecting to be present also. Time of the campmeeting is July 21st to 31st. Address correspondence to Rev. H. N. Brown, Danielson, Conn.

DIRECTORIES

General Superintendents

- H. F. REYNOLDS.....Kansas City, Mo.
Res. 4924 Agnes ave.; office, 2109 Troost ave.
- Alberta District Assembly, Stettin, Alta, July 12-16, commencing continuing July 23d.
- Manitowig Sask. Mission District Assembly, Regina Sask., Aug. 2-6.
- E. F. WALKER.....Glendora, Cal.
Res., Glendora, Cal.; office, Olivet, Ill.
- J. W. GOODWIN.....Los Angeles, Cal.
1625 Delta st.
- R. T. WILLIAMS.....Peniel, Texas
Southern Calif. Dist. Assembly,
Panama, Calif.-----June 21-25

District Superintendents

- Alabama—P. M. Covington.....Jasper, Ala.
Audubon, care F. P. Smith, Rt. A, Box 44.-----June 16-26
- Pine Forest Church, Attmore P. O.-----July 1-2
- Pensacola, Florida-----July 4-9
- Hanceville, Alabama-----July 21-30
- Shiloh, Ala., Cullman P. O.-----August 4-13
- Alberta Mission—W. B. Tait, Box 133, Red Deer, Can.
- Arkansas—Joseph N. Speaks, 209 Locust st., Argenta, La.
- British Isles—George Sharpe, No. 1 Westbourne, Terrace, Kelvin-side, Glasgow, Scotland.
- Chicago Central—W. G. Schurman.....Olivet, Ill.
- Colorado—R. J. Plumb, 126 North Chestnut st., Colorado Springs, Colo.
- Dallas—P. L. Pierce.....Peniel, Texas
- Dakotas—Montana—Lynn Brough.....Surrey, N. D.
- Florida—C. E. Lancaster, 828 Fourth st., Miami, Fla.
- Georgia—W. R. Hanson.....Glenville, Ga.
- Hamlin—J. C. Heason.....Roscoe, Texas
- Idaho—Oregon—W. H. Tullis.....Nampa, Idaho
- Indiana—U. E. Harding, East Thornburg st., New Castle, Ind.
- Iowa—A. Clark.....University Park, Iowa
- Kansas—H. M. Chambers, 817 N. Maple, Hutchinson, Kas.
- Kentucky—W. W. Hanks.....Box 233, Ashland, Ky.
- Little Rock—E. H. Haynie, 3500 West Eleventh st., Little Rock, Ark.
- Louisiana—F. C. Leckie.....Lake Charles, La.
- Michigan—Sask. Mission—C. A. Thompson, Box 258, Regina, Sask.
- Michigan—A. H. Kaufman, 233 Mt. Vernon, ave., N. W., Grand Rapids, Mich.
- Mississippi—J. N. Whitehead.....Sallis, Miss.
- Missouri—G. O. Crow.....Springfield, Mo.
- Kennett, Mo.-----June 15-26
- The Bible, Billings, Mo., R. R. 2.....July 1-10
- School, Mo.-----July 14-20
- Wilson Creek, Mo.-----August 2-14
- Redford, Mo.-----August 16-28
- Halltown, Mo.-----August 30 to Sept. 11
- St. Louis, District Assembly.....September 13-17
- Nebraska—M. F. Lenard.....Burr Oak, Kas.
- New England—H. N. Washburn.....Beverly, Mass.
- New Mexico—R. E. Dunham.....Artesia, N. M.
- New York—Paul Hill.....New Berlin, N. Y.
- Northwest—J. T. Littleberg.....Newberg, Ore.
- East Oklahoma—F. R. Morgan.....Henretta, Ohio
- West Oklahoma—S. H. Owens.....Bethany, Okla.
- Oklahoma City (Bethany P. O.)-----July 1-13
- Liberty, Duncan P. O.-----July 14-23
- Union Course (Cincinnati P. O.)-----August 10-27
- Pittsburgh—James W. Short.....Dayton, Ohio
1537 W. First st.
- Columbus, Ohio, 1427 Hunter ave.-----June 18 to July 2
- New Carlisle, Ohio-----July 3-4
- San Antonio—William E. Fisher, 525 West Mulberry ave., San Antonio, Texas.
- San Francisco—H. N. Reed.....Oakdale, Cal.
- Southern California—Howard Eckel, 1403 East Thirti-ninth st., Los Angeles, Cal.
- Tennessee—F. W. Johnson.....Dickson, Tenn.
- Wash.—Phila.—J. T. Maybury, 3313 N. Twentieth st., Philadelphia, Pa.

The **HERALD of HOLINESS** where it has in the past at this time of \$1.00, is today not only holding its own at **\$1.50** a year, but the subscriptions received from June 1st to June 15th is about **75** per cent of the number received during the entire month of May just past.

A request on just a
Postal Card

will bring to your home a catalog containing a list of over **300** good books to read, a long list of gospel tracts, mottoes, song books, Bibles and Testaments, etc.

A request on just a
Postal Card

will bring to your home a catalog containing a list of over **300** good books to read, a long list of gospel tracts, mottoes, song books, Bibles and Testaments, etc.



We should have

1,000

postal cards
in the next
thirty days
asking for our

**New
Catalog**

of
Bibles, Books,
Mottoes,
Etc.

Bibles and Testaments for the Preachers,
Bibles and Testaments for the Youth,
Bibles and Testaments for the Teachers,
Bibles and Testaments to get the Truth.

Bibles and Testaments in most any language,
Most any kind, price, or size, for any spot;
Every member of your family ought to buy
A Bible or Testament, and don't forget the little tot.

Bibles and Testaments for the Seekers,
And those who live in heathen lands;
Bibles and Testaments for all believers
And those who have entered Canaan land.

Precious Master, up in glory,
Looking down on scenes of woe;
When Earth's nations are in turmoil
And the people need Thee so;
Thou, oh Christ, most glorious Savior,
Still remember us in love,
Help us to spread Scriptural Holiness
And bless our efforts from above.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue,
Kansas City, Mo.

We should have

1,000

postal cards
in the next
thirty days
asking for our

**New
Catalog**

of
Bibles, Books,
Mottoes,
Etc.