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HERALD of HOLINESS

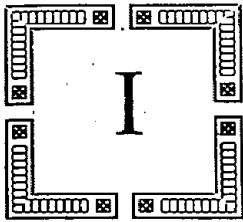
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Will You Do It?



If there were ten, twenty, or thirty families in your church with less clothing than was necessary to protect their bodies from the weather or less food than was necessary to keep off hunger, how long before the pastor would call his people together and ascertain the exact number of such families and then put the duty on the consciences of his people to supply this destitution?

Where is there a pastor who has not families in his charge without religious papers? Are the moral and spiritual necessities of any family fully met if the family be without the weekly visits of a religious paper? Certainly not. The souls of that household are positively suffering and guilt will rest somewhere if this want is not met. It is the same whether the absence of the paper from the family be from want of pecuniary ability or simply from indifference or stinginess. The obligation rests on the pastor, and the intelligent and spiritual part of his membership to induce those who are able but who do not take a church paper to do so, and then to devise means for supplying those who are unable to take it with the church paper. The work on the first class — with those who take no paper either from indifference or stinginess — is largely to be done by the preacher. He must have a conscience in the matter and realize that it is God's work; that in inducing such to take a religious paper he is doing a work for the moral and spiritual welfare and advancement of their souls of the highest and most important character. It is distinctly a religious work. The preacher should preach on it from his pulpit and stir the consciences of his people and then by work from house to house persevere until all who are able have subscribed. Then he will find it an easy matter to raise funds to supply the destitute. Those who have already subscribed will gladly join in a movement to raise funds for putting their church in a position where it can be said: "There is not a family without a religious paper."

A Reproach Which Lingers

THAT reproach recorded in Luke still lingers that, "The children of this world are in their generation wiser than the children of light." This should not be so. The Master's business requires wisdom and in this respect should never be outrun or exceeded by worldly enterprises. It is a shame that this reproach lingers till this late day in the age of grace.

Luke records this reproach in that parable of the unjust steward who in collusion with his master's creditors, perpetrated gigantic swindles on his employer and who ousted him from office. With shrewd and villainous foresight the steward sought by his perfidy and dishonesty to provide for his future along material lines. Detailing this parable the Master points the moral in the words of this reproach, saying, that "the children of this world are in their generation wiser than the children of light."

It simply means that the Lord would teach us that even the perfidies and dishonesties and frauds of wicked men have a lesson for the children of God. Looking on these disgraceful transactions the Master would say, "Dreadful as are these shameless transactions and business methods there is one thing we can learn from them. We should exhibit sagacity and foresight and wisdom in the things of the kingdom like these worldly men do in the things concerning time and sense."

A father stood before the grated bars behind which was impris-

oned his boy for some awful crime. With tears the father heard the boy's story of his crime. At its close he turned to the keeper and said, "It is awful to have one's boy thus disgraced and in a prison of his country." And then with a trifle of light on his saddened face he added, "But surely the boy was monstrous plucky." There was one sad, tiny bit of comfort even in the awful tragedy of the hour, and this was the nerve his father saw the boy displayed in the commission of the crime.

So Jesus, looking out on the cheating and defrauding and deviltry among bad men turns to us as in the parable of the unjust steward and says there is at least this lesson in all the sad, sad scene before me; that is, that the wicked children of this age, are wiser in their affairs than the children of my heavenly Father. This meant that such should not be the case but that the business of His Father, the concerns of the kingdom of heaven demanded and deserved, on the part of all of us who name His name, sagacity, diligence, prudence, and the greatest wisdom that we can possibly put into the matter. Why should this not be the case? Why should not the church conduct her business affairs and all her work with as much wisdom and alertness and method and sagacity as a railroad conducts its business or a bank its financial affairs? Why should we not have sense as well as sentiment? System instead of slovenliness? Why should a man of business, as he leaves his desk at the end of a busy week in a great, successful, worldly enterprise and goes into the deliberations of his church board, be shocked at the haphazard, reckless, unbusinesslike method and condition pursued by his church in its affairs? This can only excite disgust and contempt in the minds of such men.

There must be reform along this line. The children of light must not be outdone by the children of the world. Of all things God's business deserves and demands the best we can possibly give it in the way of diligence, wisdom, and sanctity.

Avoid the Mistake

IT is a serious mistake to confuse in our thought and care our reputation and our character. Character can not be too cautiously and tenderly guarded. The same heed, however, paid to reputation will tend only to the wrecking of every true element of genuine and worthy character. Character is what we are — reputation is what others esteem us to be. Character comes of God's estimate of us. Life's great and chief work is to take care of character. Life is ennobled and lofty in proportion to its successful application to this high work. Life is selfish and debased, and manhood and character are debauched, in proportion to the degree in which our time is given up to a servile study of the will and wish of others that we may shape our course or reputation so as best to meet popular applause.

"Woe unto you when all men speak well of you," is a caution of divine and scriptural authority, and it is based upon the very principles we are discussing. There is a widespread and ruinous error prevalent on this matter. So few can brook popular disfavor. They seem to determine the success of life by the applause or commendation or reward accorded their labor by the dominant sentiment which prevails in their realm. Too often a lawyer who succeeds in making money in his profession, although he violates all the higher and nobler principles which should govern him in his personal and professional life, is pronounced by the public a success, and rewarded accordingly, while worthier and abler and truer men, because restrained by moral convictions from ignoble means, develop more slowly, and who never attain success on purely financial or business lines, are esteemed comparative failures. The latter are the true

conservators of their profession—its very salt which preserves it from the poisonous contamination of their more unscrupulous colleagues. The same is true of any and all professions and walks of life. Wherever this evil is seen it wields a most pernicious influence. It is not the mission or purpose of life to please or to succeed, but to be faithful. Any other or lower view is destructive in the highest degree.

In no line of life or duty is this evil more ruinous than in the ministry, when it is allowed to invade it. The preacher who sets out to please his people and to make a popular preacher has taken the road which leads only and surely to a hollow, professional and useless life. Of all cowards the most pitiable is the ministerial coward. A man chosen of God to be a leader and teacher of men to become a tame and obsequious follower of men! A man chosen to set an example of crucifixion to the world and the allurements of position and wealth, to become a seeker after place and salary, and, to attain them, will sacrifice his manhood and honest convictions and principles! It is a sight over which angels might weep. And yet there are such cases.

Of all realms, the world needs in the ministry manly men. Such men are needed everywhere, but they can be better spared anywhere else than in the ministry of the church. That community is to be pitied whose pulpit or pulpits are filled by spineless, ambitious preachers who court popularity, and who dream they are doing most good when most people admire and praise them.

Manly men, who think for themselves, and who speak fearlessly and forcefully and lovingly their minds, are the men needed today. Men who will go to the rack rather than compromise principle; who are not afraid to stand alone; who crave goodness of character more than glory of reputation; who are absorbed in a concern as to God's thought of them and their work rather than how men may esteem them—such are the men the world needs to fill our pulpits and direct the church in this world.

A Dangerous Guest

SUPPOSE a visitor should call on Sunday morning at the house of Brother A., a prominent church-member with sons and daughters. The visitor is meek and innocent-looking and very quiet; but as opportunity occurs he is seen quietly seated for an hour, first with one of the boys of that home, then with another and another, and then with the girls, one by one, until first and last he has gone the rounds of the family; and on investigation, the subject on which he talked and which so engaged the attention of the children was found to be the same in every interview, and it was as follows: There was being recited to them by this visitor in minute detail an account of all the police-court news of the preceding day, with remarks and insinuations thrown in, which pure ears ought not to hear; an account of murders and suicides and divorces and defalcations and train robberies, done up in the most startling and sensational manner possible. Then he entertained them with graphic recitals of a case of abduction, describing the beautiful girl and the methods and subsequent "developments" in her sad history. Next comes a suit for damages brought by a dashing widow against a rich man, involving a court trial where much of the evidence was salacious in character, but given in detail. Then he descanted upon the thrilling features of an unhappy marriage—how an intruder upon its peace entered and alienated the wife's affections; of their elopement, the pursuit of the husband, and on and on through disgusting details of the final "development" in the criminal woman's case. At times he paused and intimated that he could talk to them at length on politics and commerce and trade, and could give even the names of the ministers, and where each one is to preach or has preached today, but, led by a taste he has implanted, they tell him "No." So he proceeds, and regales them for an hour on horse-racing, theaters, gossip, and closes up the interview with a thrilling romance, empty, silly and senseless, and sometimes positively vicious in its details.

The fond mother, finding out the character of the conversations, and how increasingly fond the children grow of this visitor, who now comes to the home every Sunday, becomes indignant and horrified, and apprising her husband of the facts in the case, he forbids that visitor ever entering his house again on Sunday, or on any other day, as to that.

Just such a visitor goes into the homes of thousands of people in this land every Sunday—the very day the children are out of

school, and have most time to read. And Christian fathers and mothers not only are aware of his coming, but invite him and pay him for coming, and allow his foul work to go on unrebuked upon the minds and hearts of their children. His name is the Sunday Newspaper.

The True Sort

REPENTANCE without restitution is like a remedy without relief. A remedy is for the purpose of giving relief as far as relief is possible. Where relief is impossible, and only there, remedy has a claim on our forgiveness of its failure to relieve. Its failure beyond this point excites our distrust if not our contempt. So of repentance. If repentance does not restore or make restitution for injuries done, where restitution is possible, it forfeits our belief in its genuineness, and proves itself to be spurious. It is unlike that of Zaccheus, and comes short of that required by the common sense of mankind and practiced by the self-respecting and genteel of the world. Many a man has lived for long years in the church with a fatally defective repentance, and will wake up in hell at last unless restitution is made in life for the wrongs and injuries of other years.

What Is It?

WE have observed with sorrow, for years past, a manifest decline in that dignity, reserve and scrupulous courtesy which once prevailed in the social life of young people. The familiarity, slang, and the abandonment of the delicate and refined and sensitive in speech and intercourse constitute one of the most appalling features of the social life of the young. We have taxed our brain in trying to divine whence has come such a state of things. We are painfully conscious of where it inevitably leads. The imminent peril of such a social condition is too patent to need mention. Its baneful fruitage is too often seen in shocking social tragedies which wreck happy homes, break mothers' hearts, and electrify communities. The trend of such social life is a peril to any pure girl, however reared, and as carefully bulwarked by parental vigilance, solicitude, and prayer as she may be.

The cause of this is not so easily determined. Is it the result of the corrupting influences of wealth, which has grown so rapidly to such large proportions of late years? Is it a fruit of modern fiction which has confessedly deteriorated more and more until it has reached the level of gilding the sensuous and discounting delicacy, scruple, and moral sensibility?

The fact we state is a sad and a tragic one. The fruits we mention as coming from it are undeniable, and challenge the most serious thought and interest of parents, guardians and ministers. The causes which we have suggested we submit to the study of the thoughtful among our readers.

Peace, Not Pence

THE most costly sacrifices today made in this world are made on the altar of business. One of the saddest of all such sacrificial scenes is to behold domestic peace, a bleeding sacrifice on that insatiate altar. How many good men, even religious men, are offering this hecatomb to the poor little demigod, SUCCESS. Too busy in trade or professional pursuit to leave these burdens at the store or the office when you return at eventide to your family; so that instead of being a tender, communicative companion to sympathize with your wife and enjoy her society, and have her enjoy yours, you are abstracted, taciturn, and even impatient if not crabbed. Instead of an open, genial, thoughtful, companionable father whose nature draws his children around him in love and confidence, to find in him a sharer in all their plans, pleasures or pains, your children are held at bay and are denied the blessings of a real father. Brother, you are in serious danger just here. Be a husband and a father in your family, and do your part in making home complete and happy.

THE CHARITY BALL absurdity still lives, we are sorry to say. It is not simply incongruous and improper—it is simply pagan to make the means of relieving the worthy poor a process for training in lust and lechery our boys and girls. Let every good man and woman frown down this monstrous pet of a modern, depraved "best society" until it is buried for ever.

THIS is the language of the apostle Peter in one of the greatest, if not the greatest, sermons of his life; and to my mind was occasioned by the greatest event in the world's history; that is, the descent of the Holy Ghost, the beginning of the Christian Church.

Peter in this sermon takes his text from Joel 2:28, 29. More than eight hundred years before this the Lord had pulled back the curtain of time and let the prophet Joel look with prophetic eye down through coming ages and see the downpouring of the Holy Spirit upon those who had tarried in the upper room, and the great uproar it caused in Jerusalem.

He said, "It shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."

We are not to understand that the Holy Spirit did not exist until Pentecost. He is coeval and coexistent with the Father and the Son. However, He was not the common heritage of the children of Israel as He is of the Christian Church today. He was only given to special ones who had a special service to perform.

In Acts 1:16 we read where the Holy Ghost by the mouth of David spake concerning Judas. David was one who had Him. Then again in Acts 28:25 the Holy Ghost spake by Esaias the prophet unto the fathers, giving them a commission to go unto a certain people and describing the people unto whom they should go.

Next we observe that all the inspired writers had the Holy Ghost, for in 2 Pet. 1:21 we read that holy men of old spake as they were moved by the Holy Ghost. And while only certain prophets, inspired writers, and teachers could enjoy His blessed presence, Joel declared that the time should come when He would be poured out upon all flesh, and not only could the prophets and leaders of the people have Him, but the laity as well, including both old and young, servants, and handmaids.

THERE is considerable discussion in these days as to whether one may receive the baptism with the Holy Ghost as they did at Pentecost. Some say it was only for the one hundred and twenty. But we find in the Scriptures that people received this baptism with the Holy Ghost since the day of Pentecost. We read in Acts 8:15, 16, 17, "Who, when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost." We see from this Scripture that these people received the Holy Ghost and this was after Pentecost.

Now if you will notice in Acts 19:2, "He [Paul] said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." Notice in the sixth verse, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve." You see here was twelve more that received the Holy Ghost since Pentecost. If you will also notice in Acts 4:31, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

This is enough to prove that people received the Holy Ghost since the day of Pentecost. Listen what Peter told those who were now full of the Holy Ghost, Acts 2:39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." You see the promise is unto as many as the Lord our God shall call; and thank God, He is still calling people today and baptizing them with the blessed

This Is That!

BY J. D. SCOTT

Now when the day of Pentecost had fully come and the Holy Ghost in His fiery baptismal power had descended upon the 120 who had tarried in the upper room, they rushed down into the open streets with such holy ecstasy and exquisite joy that it caused a general uproar in the city, and they were accused of being drunk with wine, but just at this time Peter rallied his forces, secured the attention of his audience, and began preaching this memorable sermon, in which he refers to the prophecy of Joel, and then turning to his band of fire-baptized workers, he said, "These are not drunken as you suppose, but this is that."

Not something like it but the identical thing of which Joel spake. It is literally fulfilled before your eyes, and it is not only for those before you but it is for you and your children and all that are afar off, even as many as the Lord our God shall call.

Again it is interesting to notice the similar effects of the Holy Ghost upon all those who received Him, both before and after Pentecost. The Spirit of God came upon Balaam and he prophesied by parables (Num. 24:2-9). The Spirit of God came upon Saul and he prophesied (1 Sam. 10:10). The Spirit of God came upon Azariah and he went out to meet Asa and prophesied unto him and all Judah and Benjamin (2 Chron. 15:1).

The Baptism With the Holy Ghost

BY H. E. BENSON

Holy Ghost as He did on the day of Pentecost. Says one, "I don't believe in making a second blessing out of it." Well, let's see if these people who received it were regenerated, i. e., converted people. We will notice in John 17:11,

A Song of Trust

BY D. RAND PIERCE

Have faith in God, when the shock of strife
Is all around you ringing!
And turn not back
From heaven's track —
Press on and still keep singing!
God wills that we
Should conquerors be —
Not like dumb driven cattle —
And His legions grand
Wait His command
To help us to win the battle.

Have faith in God, when the clouds hang low,
And the heart with grief is pining!
Oh, doubting one,
Is not the sun
Behind the clouds still shining?
Then why should we
Sad hearted be
When heaven is full of sweetness?
And the angel's wait
At our heart's gate
To usher in love's completeness?

Have faith in God, though the world around
With guilt and crime is gory!
Oh, trust His grace
And fly apace
To tell salvation's story!
For the purest joy
Without alloy,
That can fill your breast, my brother,
Is when each self thought
Has been forgot
In the struggle to help another.

When Saul sent messengers to take David, and they saw the prophets prophesying and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul and they also prophesied. Elizabeth, the mother of John the Baptist, was filled with the Holy Ghost when she heard the salutation of Mary, and she spake with a loud voice and began to prophesy (Luke 1:41-45). When John was eight days old and the neighbors and cousins had gathered to name him, Zacharias was filled with the Holy Ghost and prophesied.

Notice they all prophesied when the Holy Ghost was upon them. This is exactly what they did at Pentecost. Joel said they should, both their sons and daughters, and there were both men and women in the upper room at Pentecost. We next see the crowd at the house of Cornelius when Peter preached and the Holy Ghost fell on them. They spake with tongues and magnified God. Then when Paul preached to the people at Ephesus and the Holy Ghost came on them they spake with tongues and prophesied.

What did it all mean? Peter said "this is that."

Not only does the Holy Ghost loose people's tongues so that they can speak for God, but a great revival follows. Three thousand souls were brought to God the first day, then followed by five thousand; but this is that which Joel saw. The world looks upon our great present day pentecostal revival with amazement and can not understand it, but this is only that.

What means all these great tents, tabernacles, brush arbors, church houses, schools, colleges, rescue homes, orphanages, printing plants, etc., together with this great crowd of evangelists, singers, and missionaries who are all working day and night to spread this glorious gospel to the nations! My only answer is, "This is that."

God said "It shall come to pass," and it is our happy privilege to live in the days of the glad realization of these prophetic words.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." You see that these were really converted people, for Christ said "those whom thou hast given me." Notice the twelfth verse, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of Perdition." They were converted people. Notice in the sixteenth verse, "They are not of the world even as I am not of the world." Was Christ of the world? If not, they were not of the world. The seventeenth verse says: "Sanctify them through thy truth: thy word is truth." You see they were already converted and Christ was praying to His Father to sanctify them. On the day of Pentecost when they were baptized with the Holy Ghost, which sanctified them wholly, was it not a second blessing?

We notice in another place Christ said "Behold, I send you forth as sheep in the midst of wolves" (Matt. 10:16). Are sinners likened anywhere in the Bible as sheep? Christ also told them to rejoice because their names were written in heaven. Have sinners their names written in heaven? So we find that these were really converted people. And it was a second blessing they received at Pentecost. We have proved by the Bible that it takes a second work of grace to be cleansed from all sin, i. e., the carnal mind, which is destroyed by the baptism with the Holy Ghost. It is buried, not in water, but in the fountain filled with blood, drawn from the Savior's veins; and sinners plunged beneath that flood lose all their guilty stains. Praise the Lord for the blessed Holy Ghost, which cleanseth us from all sin and gives us that holiness "without which no man shall see the Lord" (Heb. 12:14).

What Shall I Do Then With Jesus?

BY W. R. GILLEY

THIS question of Pilate, the Roman governor, before whom the Jews brought Jesus, is both an important and a persistently recurring one. Not of course as the question was before Pilate; merely the disposition of the human life of Jesus; but in a deeper and more significant sense does it press home to the heart and conscience of every human being, and to the spiritual, organic, social, and civic life of church, community, city, and nation. Truly, God has fulfilled the prophecy of long ago, spoken by the evangelical prophet Isaiah: "Therefore will I divide him a portion with the great." God has filled the world with the name of Jesus Christ. True, all that His name stands for is not widely known, yet the name is going, and is gone out into the earth.

But with the name are other things. If the above question had to do merely with the disposition of the name of a man who lived nearly two thousand years ago, it would not be so persistent in obtruding itself upon everybody, whether they wanted it or not. And when presented would not be so hard of settlement. If it was only a name it might have been settled by some tribunal of church, society, or by some city, state, or national government, and would have stayed settled, so that future generations would not have had the same thing to do over again. But not so. For with the name of Jesus, who is called Christ, there is a *person*, and there are the works, teachings, and principles of that person. It is not just the name of Jesus that comes for some disposition, to every human being in civilized lands, but it is Jesus himself, who, through the eternal Spirit, thrusts himself into every man's life. It is His eternal word, contained in His moral law, that pinches, reproves, and presses upon every conscience. It is His marvelous work of redemption and transformation from sin that demands attention. It is His authority as King, vested in His being as the great *I am*, contending with the imperious human will for the control of spirit, soul, and body, that causes the trouble in the human breast. It is His right, by creative genius and redemptive Lord, to rule the world in righteousness; that unsettles the nations and calls for readjustments of world conditions. It is the constant and plain demand of His Word and His Spirit for holiness of heart and life that breaks the bands of cold, dead ecclesiasticisms, and forms new societies of worship, and propagation of His gospel, and transforms and reorganizes old ones. Aye. This is a question that will not down. You can not settle it for ever. True, you can settle it for yourself. But you can not settle it for your son, or your grandson. You might kill all the Christians in the world and blot out their memory from under heaven, but the Book, the Christ, and the question would still be here. For the Book and the Christ are both divine and you can not destroy them; and the question is the natural human result of the operation of a divine book and a divine Christ.

What shall I do, then, with Christ? Many have vainly thought they could play neutral. But it was a foolish undertaking. (How be neutral to such a person, and such tremendous issues and principles?) While they thought they were neutral the enemies of Christ were demanding His destruction and removal, and time—swift passing time—was carrying beyond their reach for ever the blessed work of salvation. So they were not neutral. They were against His "so great salvation."

His truth is in jeopardy and it is either take up sword and fight for it, or stand silently by and see His enemies make off with it. No, like Pilate, "Neutral you can not be." The fight is on. The question is before you. What shall your answer be?

There are many issues and questions does

Christ put Himself upon our conscience and in our life. On which side of the prohibition question is Jesus? On which side of the speculation in foodstuffs? If it is giving aid to the enemies of the government of the United States to hoard and store up foodstuffs now, what is it to Christ, to take food from starving women and children. And what is it (to Christ) to take millions of bushels of good food and convert it into billions of gallons of soul, body, and mind-destroying liquor, and pour it out upon the beings He has created for His glory?

But it is not in the settlement of social and civic questions so much, where the chief battle ground, of the decision of the question that forms the caption of this article, lies. The question of salvation—personal salvation—constitutes the great issue. Perhaps we may safely say the question of full consecration and sanctification is the one comprehensive and all-inclusive one (sanctification includes regeneration). For if this great question is once settled, and settled in favor of Christ—or as He would have it settled, then the only point about the settlement of all other questions great or small is a mere matter of knowledge. If we can know what is right and what Christ would have us do in all moral, spiritual, church, social, and civic questions, we have settled the question of our attitude toward them. When we said the one eternal yes to all the will of God, in our consecration, and the cleansing, refining fire of the baptism with the Holy Ghost conditioned our heart harmoniously to the nature of Christ, and the teaching of His law, the moral point of doing, involved in every such question was settled. Therefore, when church communities and individuals face the question of what they will do with Christ's demand for their full consecration and sanctification, they may be settling more than they think. When they try to be neutral to this question they may be making it harder to take a definite stand for some other things that are good and right. For they are also closing the door of their heart and life to the beneficent indwelling of the Holy Ghost and His guidance, protection, strengthening, illuminating power is shut out, because He will not abide in a temple He is not allowed to cleanse and fully control.

Another conclusion to be drawn from the above premise is that it is no wonder there is a fight stirred up in the human breast and that all hell rages when we preach Christ the Sanctifier. We are fighting at the last trench, and bringing home the issue to the last citadel of the will, and capturing the last stronghold of sin, when we say: "What will you do with Jesus the one who sanctifies?"

Then still another conclusion to be drawn is that we must be brave and "fight it out on these lines if it takes all summer." There needs to be social and civic reforms, but we will leave those questions for the less brave, for those who want to play at war, or do skirmish duty. We Pentecostal Nazarenes must stick to our job of "spreading scriptural holiness." Others have left the center line of attack and are fighting on the edges and down in the valley, with their humanitarian, sociological, and political reform schemes. But there is a Goliath that still must be defeated if we would gain the day, and he defies the whole armies of Israel. Somebody must press this issue of Christ's where the battle is hard and where the Enemy gives way but slowly. We might as well do it as any. So we say "The fight is on" and we are in it where the battle is the hottest, and we are in it to stay.

Will you, dear reader, if not already in the battle of "holiness unto the Lord," enlist today? What will you do with Jesus, who is called Christ, and who wants to sanctify you wholly and send you out to fight in the thickest of the battle? Remember, you can not be neu-

tral. You dare not compromise on any vital point. You can not tone down and take it easy. You dare not "hob nob" with worldlings, nor "dilly dally" with sin, nor fondly delude yourself that you are doing a great work by merely being one of some great church organization, or by building up a nominally Christian Sunday school, or doing a bit of temperance work. This greater and all-inclusive question demands your attention. First for yourself and then for all others through you. Again let me ask you, What will you do with Christ, the Sanctifier?

MARION, OHIO.

Definiteness in Testimony

BY E. N. FITTS

I FEEL that we are a definite people, definitely moved, definitely sanctified, definitely healed, and definitely kept, hence we should be definite in testimony. What we mean by definite testimony is to testify right to the point, in plain, unmistakable language, of what God in His mercy has done for us. Jesus said, Ye are my witnesses. We are to testify for Jesus, and not for ourselves, and we should be good, effective, definite witnesses for Him, and Him only.

There are three things I consider essential in testimony. First, honor to God; second, truthfulness; third, definiteness. A good witness is one who makes clear the main facts, involved in the transaction, in such a way as to produce in the mind of the judge a high estimate of the one he is testifying in favor of. We should endeavor in our testimony to paint on the mind of our hearers the greatness of Jesus and the greatness of His work, hence, no word should be used that would minimize the Son of God or any work of grace we obtain from Him. To say you love God will not convey to the mind of some people the fact that you have been born of the Spirit and adopted into the family of God. Some sinners claim to love God, but they do not claim to be born of the Spirit. To say you have a clean heart will not convey to some the fact that you are wholly sanctified. But when you say you have been born of the Spirit, or that you are sanctified, there is no doubt in the mind of any one of the work of grace you are claiming. The courts always insist that the testimony be given direct on the points of contention, and it should be that way with us.

Now the points of contention between us and others are not on holiness, but they are on being sanctified now, in this life, and the second work of grace. This is clearly seen when we consider the fact that all denominations claim to believe in holiness and acknowledge that it takes holiness to get to heaven. Some claim that you can not be sanctified wholly in this life; others who admit this point contend that there is no such thing as a second work of grace subsequent to regeneration, while we claim both, therefore we should be clear and definite in our testimony in regard to them. The point of contention with Christians, in regard to divine healing, is not on the fact of God healing the sick, in answer to our faith, but on Him doing it independent of medicine and doctors. If you, when sick, resort to the same methods of recovery that a sinner does, then I ask what is your testimony worth on divine healing? The sinner believes that the doctor and his medicine healed him, and he gives them all the glory; and if you get his doctor and take his medicine he will believe they cured you.

We believe in a know-so salvation. We know what we have received; how, where, when, and from whom we received it. Hence we are able to tell every one who wants it where, how, and from whom they can get it. We are commanded to sanctify the Lord God in our hearts, and be ready always, to give an answer to every man that asketh us a reason of the hope

that is in us with meekness and fear (1 Peter 3:15).

The children of Israel were always able to tell the year, month, and day they left Egypt, what occurred on that last and memorable night, and when and how they crossed the Red sea and River Jordan. Those things all typify our salvation, and if the Israelites could give the year, month, and day of those great events, should we not be able to do the same in regard to the great salvation we receive from God? We are very definite and clear about many other things, and why not be the same about the great things of salvation?

We name our children and our children name the colts and calves, cats and dogs, and everything on the place goes by its name. God names our experiences, and Jesus said "He that is ashamed of me and of my words here in this sinful and adulterous generation him will I be ashamed before my Father and the holy angels." When God sanctified Abram, he changed his name to Abraham, and when He sanctified Jacob, He changed his name to Israel, and they both ever afterward went by those new names. I like my new name, holiness, and hope to ever be called by it. Our children are not only named, but their names and date of birth are recorded in the family record, and in many Christian homes they have their baptismal certificates. So each child can readily give you his name, age, and when and by whom he was baptized. Now if we be so definite as all this in regard to earthly things, why be so loose and careless and indefinite about spiritual things. When Jesus opened the eyes of the man who was born blind, some said, is not this he that sat and begged others; others said, it is like him, but he gave a clear, definite testimony and said, I am he. Four times over again the Jews asked him how he had received his sight, and every time he gave a clear, definite statement of how it was done. When they pressed it upon him that the man was a sinner and to give God the praise, he said, whether he be a sinner or not, I know not, but one thing I do know, that whereas I was blind I now see.

Definite testimony should have the backing of good, clean, definite living. If we are loose in our business life and do not pay our debts, and meet our other obligations, then our testimony to holiness is worthless, though it be definite. Our testimony should be unclonized with the Holy Ghost. If it is dry and no spirit in it, then there will be no good accomplished by its definiteness. Our testimony should be a bullet out of a good clean gun, discharged by the Holy Ghost. When the discharge is an explosion of the Holy Ghost, and the testimony is definite on the second work of grace, then we may expect some of the strongholds of the Enemy to fall. But if our experience is nothing more than a toy gun and the discharge be the feeble effort of a little rebounding spring which may be termed the flapping of our tongue, then there will be nothing done, and the Enemy will laugh in our face.

Some people have grace enough to testify definitely to holiness when in a holiness meeting or convention, but are never able to do it anywhere else. God help us to keep straight in our business life, humble and filled with the Spirit, abounding in good works and ready always to testify definitely to holiness to both small and great.

BIRMINGHAM, ALA.

Time is so precious that there is never but one moment in the world at once, and that is always taken away before another is given.

Great learning and superior abilities are of little value and small estimation, unless virtue, honor, truth, and integrity are added to them.

Christian, you must never look for an end to your sorrows till you see an end to your sins.

He who has learned to seek nothing but the will of God, shall always find what he seeks.

The Unity That Binds

BY PAUL J. GOODWIN

RELIGIOUS disputes and disagreements have always been the prolific field for new denominations. Individuals disagree. The point may be in reality insignificant and non-essential, but they believe firmly that it is of supreme importance. And the battle is on. Blood must needs be shed, characters blasted, the society torn asunder, precious souls lost eternally—no matter how fearful the results, men will stand by what they feel to be their religious convictions. Separation must needs follow, for how can two walk together if they be disagreed? Behold a strange but familiar sight! Two are seen where there was but one.

The natural tendency in religious organizations has been toward disunity. It is a seeming paradox, but true. We think that religion ought to make men one. But men seem to take their religious disagreements to heart more than they do their social disputes. The bloodiest conflicts in history have originated over religious questions. It is estimated that over 7,000,000 Christians lost their lives in the Crusades of 1096-1299. A violent act of a religious enthusiast at Prague, May 23, 1618, plunged all Europe into a bloody religious war which lasted for thirty years, and in which thousands of lives were lost. People will often arbitrate and compromise their legal difficulties, but they will fight their religious disputes to the last ditch.

There is a spirit of strife and war in the world today. It has entered our own country. It dominates our lawmakers. It throttles our press. It is sweeping through our universities, it is gripping the hearts of our people. I suppose it must needs be, but Satan is using it to good advantage. Nothing would please him more than that this spirit should creep into the church. And we must brace ourselves solidly against it. The spirit of war and division comes from hell.

All denominations originally sprang from one, did they not? Now why do we have the great diversity? We have heard it argued that this continuous split in the church has been a necessity and a blessing. That without this disagreement there could have been no progress. We deny such a suggestion. Can we not progress, can we not grow, and yet maintain our essential unity? This has been the problem of the church throughout the centuries. But we are among the number who take hope, for in God's plan for His church we see a solution. And if the early church had been true to that plan her course would have been clear, but unfortunately she veered from that pentecostal ideal—schism, worldliness, popery, and degeneration followed in the wake.

Any church need not divide if it will recognize God's divine plan. Indeed she will rather present a solid, unbroken, and powerful front to all the onslaughts of a wicked, sinful world.

Pentecost was the center of the early church. The experience that she received there was the hub in the Christian wheel, of which all her subsequent activities and theology were the spokes. The early church had the central truth of the Bible—the Holy Ghost baptism—as her mainspring. In this she was a perfect unit, and I believe she could have maintained her unity had she kept this truth at the center.

The secret of our unity, as a church, lies in the care which we take to keep this true of holiness, pure and fresh, in the center of our theology and practice. Taught in our schools, preached from our pulpits, experienced in the pews, heralded on the mission fields—with holiness engraved on our banners, we are an invincible army against which nothing can stand. We may not be able to agree on the fine points of healing, or baptism, or religious forms, or the Lord's coming, or a thousand and one other good things, but this one thing we are for ever agreed upon, "without

holiness no man shall see the Lord," and as we have been raised up to preach this message, we will tell it out to the whole world as long as He gives us breath.

Thank God we have something big enough for us all to get together on. We come from the nations and the denominations, but we are all one when it comes to salvation, and in this fact portends our sure victory.

Many spiritual corollaries cluster around the central theme of holiness. On these points of lesser importance the early church fathers strove to allow liberty and differences of opinion. The difficulty came when some leader wanted to make his particular theory or notion to be the hub of the Christian system. In the division and strife that followed the real truth was lost sight of and the Pentecostal Church of the Nazarene as God's church went down to defeat.

Brethren, the moment we begin to quibble over these minor, though not unimportant points, our cause is lost. The moment we begin to point our finger at some neighbor who differs with us on some of these points, then we begin to sow the seeds of strife and division.

Are we not big enough, have we not enough of the perfect love that we preach, to differ and yet have charity? If we have not, it shows we are no doubt displacing the main plank in our religious platform with some substitute of our own. We are losing sight of the thing to which God has called us as a people—to spread scriptural holiness over the earth.

Will we learn the lesson from the early church? Or will God have to raise up another church to bear His message down the road in a few years? Never! We will be true to our call. If we have any disagreements, on these minor points let us lay them aside and determine we will have none in the future. Let us plant the kiss of brotherly love, roll up our sleeves in earnest, follow the Captain, and shoulder to shoulder storm the Enemy's trench.

Every denomination of any age that has ever been heard of has had a split. But if we maintain unity on our essential doctrine and allow a degree of liberty on the corollary doctrines, there will be one denomination to go down in history which has not split, which will not split, which can not split! I believe it.

We have the solution. It is the Holy Ghost baptism. Holiness as the central doctrine of the church, holiness as the characteristic experience of the membership, the spirit of holiness pervading all our life and activity, making our Assemblies as sweet as heaven, sanctifying the words and actions of the leaders, warming the hearts of the people, inspiring the tongues of the missionaries, bursting forth in revival flame from east to west, causing our church to be the welcome oasis for thousands of wanderers on the deserts of religious formality and moral despair.

The Devil has long prophesied that the Pentecostal Church of the Nazarene will either split, backslide, degenerate, or die. He is a liar and the father of lies! As a whole our work has never been more unified than it is today. True, we have been sliding, but to the Devil's surprise we have been sliding up instead of back. Worldliness is little known among us, for when people get the second cure, it settles for ever the whole question of fads and fashions. The world is degenerating at a rapid rate instead of evolving, and it will continue in that direction so long as it preaches evolution instead of Bible regeneration.

No church can degenerate as long as it has a ministry filled with the Holy Ghost, who preach the Word in its simplicity and power. Thank God, we are not degenerating, neither dying, nor dead. We are alive with the resurrection life. If there is anything dead among us let it be buried without the camp. Our churches are not dead, our schools are not

dead, our people are not dead, our missions are not dead, our leaders are not dead, our Publishing House is not dead, our church paper is not dead — we are all alive and there is hope, glorious hope. The greatest things are just out in the future. The rainbow is in the clouds, the heavens are full of mighty revivals, the moving is in the tops of the mulberry trees. Let us get our eyes open, our cups right side up, for we are just entering the greatest era of spiritual prosperity our church has ever seen.

LOS ANGELES, CAL.

Who Is a Nazarene?

BY H. H. HOOKER

IT has been said "That the word Nazarene was coined from the Old Testament shadows and types as touching the character of our Lord and His followers. Taking from the Nazarene institution and from the branch of Jesse that which would apply to our Lord, we have the definition to the word Nazarene, "the holy God in man."

We find that demons, wicked spirits, and even the true followers of Christ called Him, Jesus, the Nazarene. Our Lord introduced Himself to Paul as Jesus, the Nazarene. After Paul's conversion he became one of the foremost propagators of the doctrine of the Nazarene, and was accused of being a ring leader of the sect of the Nazarene, or in other words, one of the General Superintendents of the Church of the Nazarene, as ring leader means chief or general. So we see that the followers of Christ were called Nazarene.

When a girl is married she may lose her maiden name or she may retain it and add to her name the surname of the groom. For example, Miss Sallie Smith is married to a Mr. Jones. She may sign her name after marriage Mrs. Sallie Smith Jones. I would not live with a woman who would not own my name. A groom is pleased for his bride to own his name. Hence we have the Pentecostal Church of the Nazarene because Christ, our groom, is called a Nazarene. Our maiden name is Pentecostal, or holiness, because our distinguishing doctrine is pentecostal, but we are not ashamed of our glorious spouse, hence we added Nazarene.

The bride promises the groom that she forsakes all for him, and will follow him in health and sickness till death. Then they two become one name and one flesh. When one becomes the bride of the Lord he takes on His name and nature, and promises to forsake all others for Him, and to follow Him through life and eternity.

Who, then, is a Nazarene? He who has the Holy God in him, or is a follower of the lowly Nazarene. How did Jesus walk? Holy, harmless, undefiled, and separate from sinners. Then if one follow Him as he promised when he became His bride, he must thus walk; if he fails to so walk he will be divorced. All Spirit-filled people are Nazarenes, but all Nazarenes are not, and never will be, Pentecostal Nazarenes. We will not speak of the Baptist Nazarenes nor the Methodist Nazarenes today, but of the Pentecostal Nazarenes.

"Near the close of the nineteenth century, a movement for the spread and conservation of scriptural holiness, corresponding somewhat to that historically known as the Wesleyan revival of the previous century, developed, almost simultaneously, in various parts of the United States — everywhere with a spontaneous drawing, in the unity of the Spirit, toward closer affiliation of those of like precious faith, and finally ending in the organization of the Pentecostal Church of the Nazarene."

Every member of the Pentecostal Nazarene church is not a Nazarene. But to become a Pentecostal Nazarene one must:

1. "Be saved from his sins, and show evidence of salvation by a godly walk and vital

piety," and at least earnestly desire to be cleansed from inbred sin.

2. A Pentecostal Nazarene "Renounces the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the flesh and of the mind, such as the taking of the name of God in vain, the profaning of the Lord's day, either by unnecessary labor or business." He observes the day as a day of rest and worship, and refrains from riding trains and automobiles just for pleasure. He is a nonuser of whisky and tobacco, he votes for prohibition, and is always found in the prayermeeting, but never in the lodge.

"He is easily entreated," and always returns good for evil; "rejoiceth not in iniquity but rejoiceth in the truth"; "bearth all things, believeth all things, hopeth all things, endureth all things"; he blesseth and curses not. "He does not backbite with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor," but he observes the Golden Rule and does to others as he would be done by.

He dresses with "Christian simplicity that becometh holiness" so that the most humble creature feels comfortable in his presence. His outward adorning is that of "a meek and quiet spirit, which is in the sight of God of great price."

3. A Pentecostal Nazarene is very loyal to God and the church. He rejoiceth in that he is counted worthy to suffer and sacrifice for Christ's sake. He pays God the tenth and does not rest till he has given some out of his nine-tenths. He attends Sunday school and prayermeeting weekly and searches the Scripture daily and meditates therein. He has family prayers night and morning and continues long in secret prayer, until the Holy Ghost maketh intercessions in him with groaning that can not be uttered. He pays and

prays for his pastor, District Superintendent, General Superintendents, missions, and the different institutions of the church, until their work seems like his own. He seeks to do good to the bodies and souls of men; he feeds the hungry, clothes the naked, shelters the homeless, visits the sick and imprisoned, and keeps himself unspotted from the world, which James tells us is pure and undefiled religion.

4. A Pentecostal Nazarene dies well. Like Paul, the first General Superintendent of the Pentecostal Church of the Nazarene, he comes up to the end of a well spent life, and says, "I have fought a good fight, I have finished my course. I have kept the faith." And in the face of death and the grave, shouts, "O death, where is thy sting? O grave, where is thy victory!" And then he tells the Devil that if the earthly house of the tabernacle be dissolved, he has a building, an house of God, not made with hands, eternal in the heavens.

By and by when all the Nazarenes, with white robes on and palms of victory in their hands, are gathered around the great white throne from every nation and tongue (such an host as no man can number), one of the elders will say to Him who sits on the throne, "What are these that are arrayed in white? And whence came they?" The Master will say, "Sir . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe all tears from their eyes."

"We Are Not Ignorant of His Devices"

BY GERTRUDE COCKERELL

"The fool hath said in his heart, There is no God" (Ps. 14:1).

FOOL, too, is he whose theology includes no personal Devil. To some, what can not be demonstrated in terms scientific or expressed in terms mathematic, is to them nonexistent. The Bible attempts neither. It states facts. These are brought into the realm of the experimental in one way — "If any man will do his [God's] will, he shall know of the doctrine" (John 7:17). Our Lord recognized the personality of Satan not only as the direct agent of His temptation in the wilderness but acting through a beloved disciple (Matt. 16:23). So, too, must we.

Comparatively few deny the existence of God. But there are many who deny, or ignore, or are ignorant of the existence of a personal Devil, actively engaged in the affairs of men. "To be forewarned is to be forearmed." Though it is not wise to over-rate the strength of an enemy as tending to the paralysis of fear and making possible ignoble surrender, there is even greater danger in under-rating that power that may spell disaster and court defeat.

What the awful world conflict now waging has done is this — to bring into the realm of consciousness the unseen conflict of which it is the evidence. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (Jas. 4:1). Evil has crystallized into forms so hideous, so diabolical, as surely to convince the world optimist that far from it growing better, it is surely growing worse. Civilization and culture have stood on their trial and have signally failed. The world is fast ripening for its judgment. Soon will the command be given to the avenging angel, "the Son of Man" — "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. 14:15).

We are in a time when "men's hearts [are] falling them for fear, and for looking after those things that are coming on the earth" (Luke 21:26). When in the general upheaving of society there is to be "the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain" (Heb. 12:27).

The conflict seen and unseen is a conflict between God and those who stand with Him, and the Devil and his emissaries. The result of the conflict is a foregone conclusion. It can and will have but one issue, when heaven shall proclaim, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). "Blessed hope" (Tit. 2:13). But while we wait this blessed consummation, what about the present? How far can we Christians hope to be crowned victors in and through this conflict, while uncrowned saints? We are citizens of a world empire which, in its entirety, "lieth in the evil one" (1 John 5:19 R. V.). "The prince of this world" (John 14:30). At the same time we are citizens of heaven (Phil. 3:20). To strengthen our hold on the one, and to weaken our hold on the other, Satan will repeat the wilderness temptation, "All these things will I give thee [material good] if thou wilt fall down and worship me."

He has baits of all kinds wherewith to lure his victims — baits religious, intellectual, physical, material — baits that appeal to the best and worst in man, and "guiles" innumerable to make them take. Baits to make us compromise our position as God's children by unwise word or deed, or worse, and then as "the accuser of the brethren" flaunt us with our failure. To divert us from "the good old paths" into the bypaths of error, through his "seduc-

ing spirits," and indoctrinate us with "the doctrine of devils." To attack our bodies, a possibility again and again recognized in Holy Writ (Matt. 8:16; Luke 13:16). To harass us in our work and circumstances, our domestic, social, and business relations with others! To lead us to action or inaction, to involve us in disastrous consequences that will affect us for all time. To make us speak or act from an offended or benevolent self; to judge by "the seeing of the eye, the hearing of the ear," and so fail in "righteous judgment," a failure the apostle avoided, "Lest Satan should get an advantage of us, for we are not ignorant of his devices" (2 Cor. 2:10, 11). Lo! these are some of "the deep things of Satan."

And Satan may present himself to us as "an angel of light" through his ministers "transformed as the ministers of righteousness" (2 Cor. 11:14, 15). And how many are capable of recognizing him in such garb? Arrayed thus, they find ready access to our pulpits, our theological halls, our literature, and "righteousness" is accepted as necessarily of God, not knowing that things supernatural are represented by both good and evil.

We also read of Satan — "He goeth about as a roaring lion, seeking whom he may devour, but he cloaks his identity, and only springs upon his prey with terrific roar, as he buries deep his talons in his victim's quivering flesh. That he can hinder service for God the apostle recognized, "I would have come unto you, but Satan hindered." Again in his "thorn in the flesh," he traces it to Satan, calling it "a messenger of Satan to buffet me." Thrice he requested its removal. It was suffered to remain. And the reason was made clear to him, "Lest I should be exalted above measure, through the abundance of the revelations," of which he speaks in the earlier part of second Corinthians 12. But as a set-off to its poignancy we read, "My grace is sufficient for thee; for my strength is made perfect in weakness." Who would pity Paul with such present compensation and purpose in his suffering? Not he himself. "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me."

And this brings us to the crux of the matter. Is it possible for us to distinguish between the restraints of providence and the interference of Satan? Has not the missing of a train or boat; apparent failure in some plan or course of action, stood between us and certain mishap? True! But what about the hindrances to positive good? The persistent opposition and unaccountable that make it hard or impossible to many a Christian man "to provide things honest in the sight of all men," in the way of meeting his just claims? The manifest weakness and failure in many directions that nullify our testimony? The harassments, entanglements, besetments that baffle us, that admit of no explanation, and make us appear contemptible or guilty, as the case may be, in the eyes of others? These are questions and conditions that each must settle with his God. It is one thing to "suffer in the will of God." It is another thing to bear suffering that is neither remedial in its action, nor in any sense can be said to bring glory to God. In our unchallenged submission to what we take to be "submission to the will of God" we may drift into a masterly inactivity, that makes of us a football of Satan and his emissaries.

To give no "place to the devil" (Eph. 4:27) surely implies more than our attitude to sin. On the positive side it is thus expressed, "Resist the devil, and he will flee from you." To distinguish what is of God and what of Satan is not always easy, and where the distinction is not obvious we could not do better than maintain as our choice and attitude the spirit of this little prayer by Mrs. Penn Lewis, making it include all life's operations. "Lord Jesus, I am joined to Thee in spirit. I am feeble, and bound, and helpless. If this binding . . . is from the enemy, I do here and now, by the power of Thy death on Calvary, refuse

him all right to. . . and I refuse to let him blind me. But if Thou hast a lesson for me to learn. . . a lesson I sorely need to learn, then I accept it, but I choose the will of God, and I refuse all that comes from Satan."

WELLINGTON, NEW ZEALAND.

Mixed Multitudes

BY W. R. CAIN

THE title is a descriptive expression, used in the Old Testament three times. First, in Ex. 12:38, "And a mixed multitude went up also with them" (margin, "A great mixture"). The words are found next in Num. 11:4, "And the mixed multitude fell a lusting" (margin, "Lusted a lust"). These same words are found finally in Neh. 13:3, "They separated from Israel all the mixed multitude." This mixed multitude kept enlarging, and embraced practically everything and everybody, even the Ammonites and Moabites, such men as the prophet Balaam, also the wise man, Solomon, with his variety of wives. Of course if such crowds were thus affiliated, and such distinguished characters as Balaam and Solomon identified with the "mixture," very naturally it seemed all right. ("There is a way that seemeth right.") But there is another thing about this mixed multitude, namely, "plurality of gods," introducing a multiplicity of notions, opinions, theories, ideals, etc., which any one knows means wholesale confusion. Not only so, but there could be no such thing as a demarkation line.

Still further, ultimately, no one was able to trace his genealogy. This mixture had infested the various realms, entered every phase of life, and had worked, invisibly and noiselessly, like yeast in the dough, so gradually and imperceptibly, extending over a period of over one thousand years, until it was in the very wool and fiber of the people in general, thus being so deep-rooted there was no remedy but drastic treatment. No one seemed to have backbone enough to tackle the job but Nehemiah, who was anything else than a suppressionist, and went after it with hammer and tongs, utterly exterminating it.

An extreme case of sadness in the twentieth century is not only something synonymous, but much worse. When a boy, we remember the old-fashioned loom, the "hit and miss" rugs and carpets, and what a mixture! Wool and cotton, all colors, long and short, wide and

narrow rags, truly variegated; neither one thing nor another. Barnum's circus at one time had an animal on exhibition called "the nondescript." We have heard the story of how the college students tried to work a scheme on their professor, taking a piece of a variety of bugs, sticking them together, and asking him what kind of bug it was, to which he replied, "a humbug."

So today we have standards galore, negatives and positives, holiness and anti-holiness, members of fraternities mixed up with those who are not, real praying and mere perfunctory lip service, fussing and peace, trust and worry, fellowship and strangeness, steadiness and wobbling, pre- and post-millennial views, sentiment of all kinds, card signers and genuine converts, endless notions about carnality, and who knows what else? But what a zebra of an arrangement. The cause of all this is, primarily, allowing liberality of views. This very thing explains every conceivable sidetrack and delusion in existence. Who is guilty of running this national loom, and who is it handling the shuttle? Who is responsible for the general fabric?

We are made to believe this is a free country. No one denies that everything is thrown wide open. But behold the deep-seatedness of calamitous things. There is almost universal fear lest we stir up something. This is precisely as Satan wants it. When was there a time when there were so many cults, isms, etc? It is something on the order of the crated mule Bud Robinson uses as an illustration. The dumb brute had kicked off the crate and chewed up the tag and no one knew where he really belonged. When Jesus makes the final separation, what pandemonium there will be! In the meantime, what a stupendous task in order to spread scriptural holiness! Who is going to be true in these perilous times? Who is to be found, first, last, and all the time, in the same class as Nehemiah?

Safety First

BY C. B. WIDMEYER

WHEN the Titanic struck that gigantic iceberg on that Monday morning some years ago, the cry that sounded forth was "Women first." Men have been lauded for their gallantry on that occasion, but had the captain, crew, and passengers kept in practice the title of this article, the iceberg would never have been encountered. Pleasure, carelessness, and trust in a huge sea vessel seemed to drive away the place for such a statement.

"Safety first" is the universal cry, but the real question involved is, What interests should be safeguarded? Where shall we apply the motto? Shall we ask the Entente powers if this be the goal for which they strive? England says the safety of the seas means the crushing of the power of Germany. Germany claims that she was forced into this war, and to safeguard her interests she must fight. Her independence could only be maintained by crushing England's power. The "Safety first" route in Europe is very expensive from the standpoint of life and money. The safety first movement is gaining in momentum in America under the head of preparedness. Germany is an ideal picture of this type. If preparedness means a larger army and navy than any other country, then I say we are doomed. The cost of peace is greater than its benefits.

Back to the question, "What are the interests to be safeguarded?" First I would answer, "The home." The environment of the home will determine the character of the individual. The standards of our homes can not rise above the morals of our fathers and mothers. No stream can rise above its source. As we look the situation over we are made to wonder what will be the character of the generation to come. We look at the young men with no power of endurance who are given to vicious habits,

Youth's Crown

BY MISS Z. I. DAVIS.

Youth, look upon the Crown,
Thy legacy to wear;
What wealth of priceless gems
Are softly shining there.

Thy jewels rich and rare
Are in this circlet bright;
It fades not in the day,
And shines like stars at night.

There innocence is seen,
If thou this gem wouldst keep
Change it to purity,
And guard it in thy sleep.

Another gem thou hast,
Ne'er lose it, seeking youth,
It is a precious thing,
The inborn love of truth.

The gem of righteousness,
Think on it as it glows,
And treasure it for aye,
In spite of friends or foes.

Thy Crown, oh youth, hold fast,
Through all the coming years,
That He whose gift is Life
Shall crown thee at the last.

such as immorality, drinking, smoking, and general dissipation. Then look at the young women whose highest object is to be a butterfly, possessing rosy (painted) cheeks, a graceful form, made such by dancing, and a leader in all of the social functions of the "smart set." I say, what will be the progeny of such creatures when said progeny reaches manhood and womanhood? Think of two or three generations of such creatures, and you will be forced to the conclusion of one of the scientists, "that if insanity continues to increase at the present rate, we will all be maniacs within the next two hundred and sixty-five years." "Safety first" should be applied to the morals of the home.

Then there is the economic side. Unless children are taught the value of money, time, wearing apparel, food stuff, etc., the desire for luxury will exceed the income and soon a deplorable state will be realized. It may lead to strikes, robbery, and theft in general, in order that the place of luxury may be retained. Then, too, we must consider the religious features of the home. Paul feared that after he had preached to others, he himself might become a "castaway." God spoke concerning Abraham, that he knew he was righteous and would command his children after him. The function and office of matrimony is more than being fathers and mothers. Confucious, when asked as to the time to begin the training of children, made reply, "One hundred years before they are born." The "home" is more than a house in which to live. We fear the name "home" applied to many places where there lives a man, wife, and some youngsters, is a misnomer. It is not enough to get children saved and sanctified, but there must be the proper environment, the best of home associations, much prayer and religious instructions, or our hopes are lost.

The school age of the child is the formative period of life. Should it be left to choose its own course, what can we expect but that it will take the wrong, because the evil companions far outnumber the good. If we lose our opportunity during the formative period, then the probabilities are our chances are gone. It may be that somewhere down the journey of life the pressure of religious influence will outweigh that of the evil, and while in such surroundings the person will implore the aid of God almighty and a mother's prayers will be answered. Our homes must be safeguarded and made impregnable.

Another interest to be safeguarded is the church. Some people hold the idea that Jesus will take care of the church. They need not have any concern or show anxiety. But the facts are, each individual is a part of that church and to the degree that the individual misrepresents the church to that degree her influence is weakened. The church and the home go hand in hand. We sometimes state that the old line churches are too far gone to be redeemed, but we must watch every day for worldliness, formality, and indifference are on every hand, seeking an opportunity to enter and weaken our fortifications. The "Safety first" motto as applied to the work of the church should be to keep everything red-hot, preaching all the cardinal doctrines, with the banner of holiness waving high. Whenever we lower the banner of holiness we are gone. To safeguard our church we must have church boards composed of men who are filled with the Holy Ghost, and will follow the leadings of the Lord. Our ministry must be Spirit-filled. We can not expect to get such a type of ministry from the colleges of the denominational schools, consequently we must have our holiness academies, colleges, and universities. This "Safety first" movement applies to every state, in that they must patronize their church school. Every college can be made a greater factor by co-operation. In unity there is strength. Our children must be educated in our schools or our posterity will be tainted with skepticism, infidelity, and unbelief. The various auxiliaries of the church must be well

oiled with the Holy Ghost. The young people are the hope of the future church. We must hold them and at the same time you can not put old heads upon them. Engage them in everything spiritual, keep them busy working for God, and the victory will be won.

In the last place we would mention the state as an institution that needs to be safeguarded. I suppose that we can get a number of "amens" to this statement, but the point upon which we wish to hear down is the character of men who hold office and the conduct of said officers. We believe in separation of church and state, yet we should have the best of men educationally, mentally, physically, and spiritually as our rulers. A ruler should rule in the fear of God, and if he knows not God, how can he be guided by God as a Spirit-filled man? Again, we are not so much scared of the enemy making an invasion as we are of the Enemy already within our ranks. Look at the liquor traffic, the white slave traffic, the tobacco habit and allied evils. These are eating away our vitals (morals) and should we endeavor to arise in the strength of our manhood like in the days of 1776 we fear that we would be like Sampson after they had shaven his head. The "Safety first" movement must guard the strength of our nation. Ammunition may do wonders, but if we lack the steady nerve and brain, what are its benefits? Let us get the habit, "Safety first."

BETHANY, OKLA.

Keep in the Middle of the Road

BY N. H. SHADE, M.D.

WE see the danger of people, with clean hearts, purified by faith, sanctified wholly, being swept into wild enthusiasm, which labels us as fanatics. John S. Inskip said that there was danger of grieving the Holy Spirit by making too much noise, which is not a "joyful noise," as there is also danger of grieving the Holy Spirit by not praising God and "making a joyful noise before the Lord" when we should do so. So the middle of the road is the only safe place. Well, you say, how shall I be able to know when I can give vent to my pent up joy, which seems to be uncontrollable? Why, when your whole aim and motive is to glorify God—when you have no desire to shout louder than Brother Smith or Sister Jones, but when your heart seems to be so clean and such a sense of deep,

settled peace that keeps welling up and it seems you must say "Glory to God" for what He has and is doing for you, and when you do open your mouth in praises you feel a gush of joy welling up, possibly bringing tears of joy, then you have the evidence that God will be glorified. Men and women, baptized with the Holy Ghost, are liable to shout any moment, and the shout of glory coming from a clean heart clears the spiritual atmosphere so the imps and demoniacal spirits skedaddle when a holy heart lets off a blast of joy. Oh, glory! But keep in mind the motive is always to glorify God; and as long as your mind is "stayed on Him" you will have perfect peace, and an eye single to the glory of God. Sometimes in meetings when in prayer many hearts are burdened and agonizing, and others praising and glorifying God, it seems like a pandemonium; but a heart filled with perfect love discerns the sweetest harmony as it sends forth a sweet incense and is fragrant in the nostrils of our heavenly Father. How He loves the joyful noise that comes from the pure hearts of His saints which the natural man does not understand. So, beloved, let us try the spirits, for if the spirit or motive in us does not agree with the blessed Word it is spurious, we are in danger of becoming wild in our enthusiasm, and before we are aware we are just shouting because somebody else is shouting and are just adding to the noise; and when it is over we feel a barrenness that may be because we have grieved the Spirit, our abiding and indwelling Comforter. Then we must go to God alone in prayer and "examine yourselves whether ye be in the faith, prove our own selves" (2 Cor. 13:5). Open your heart wide and have an inventory taken, an itemized account, and the sooner the better so you can again mount upon wings of faith, as eagles mount up on wings of feathers, into the secret place of the most high, under the shadow of the almighty; where He covers you again with His feathers, as the eagle is covered by its mother's feathers, and now you are on the highway of holiness, where no unclean thing can pass over; where the "rapid transit runs day and night" and you have rapid transit deliverance from the lust of the flesh, lust of the eye, and the pride of life, which is the trinity of evil, the mystery of wickedness, and correspondingly rapid transit delivery of all the inexhaustible supplies and resources which make your possibilities unlimited in Christ Jesus.

WASHINGTON, D. C.

Carnality Personified; or, a True Picture of the "Old Man"

Believe as I believe, no more, no less.
That I am right and no one else, confess!
Feel as I feel, think only as I think;
Eat what I eat, and drink only what I drink;
Look as I look, do always as I do;
And then and only then, I'll fellowship with you.

That I am right and always right, I know;
Because MY own convictions tell me so.
And to be right is simply this: to be
Entirely and in all respects like ME.
To deviate a hair's breadth or begin
To question or to doubt or hesitate is sin.

I reverence the Bible, if it be
Translated first and then explained by ME.
By the Manual and its laws I abide,
If they with MY opinion coincide!
All creeds and doctrines I concede divine,
Excepting those, of course, which disagree
with MINE.

Let sink the drowning, if he can not swim
Upon the plank that I throw out to him;
Let starve the hungry, if he will not eat
MY kind and quality of bread and meat;
Let freeze the naked, if he will not be
Clothed in such garments that were made
for ME.

'Twere better that the sick should die than
live,
Unless they take the medicine I give;

'Twere better sinners perish than refuse
To be conformed by MY peculiar views.
'Twere better that the world stand still than
move
In any other way than that which I ap-
prove.

That I am right, of course is sure, you see,
For I MYSELF discern things as they be.
I know by instinct of MY OWN, and can
Read characters of woman and of man.
And that I judge aright without mistake
I here declare without a hesitate.

So if you know what's best for you or yours,
You'll ne'er attempt to cross MY path or
views;

Nor try to rectify ME or what I've done,
For if you do, your day's for ever done,
My word is law, no matter what I've said;
My way is right, no matter where I'm led.

If the above picture is not a true likeness of the "Old Man" we are surely mistaken in our idea of him. We are not the photographer. He or she is "unknown." But we found the "negative" one day when we were up in North Dakota, some four years ago, and have kept it laid away until the other day we took it out and "retouched" it, adding a little to its horribleness by bringing out a few forgotten blemishes that the original author failed to do.

AUG. N. NILSON, Evangelist.

GOD'S GUARDIAN CARE

Fear thou not, for I am with thee; look not around thee, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness (Isa. 41:10, mar.)

God's strength is always stronger than strong enough.—Christina Rossetti.

There is but one way in which man can ever help God—that is by letting God help him; and there is no way in which His name is more guiltily taken in vain than by calling the abandonment of our own work the performance of His.—John Ruskin.

For men soon change and quickly fall; but Christ remaineth for ever and standeth by us firmly to the end.—Thomas Kemps.

Give to the winds thy fears;
Hope and be undismayed;
God hears thy sighs and counts thy tears;
God shall lift up thy head.

Far, far above thy thought
His counsel shall appear,
When fully he the work hath wrought
That caused thy needless fear.

Thou seest our weakness, Lord,
Our hearts are known to thee;
Oh, lift thou by the sinking hand,
Confirm the feeble knee.

Let us, in life, in death,
Thy steadfast truth declare;
And publish with our latest breath
Thy love and guardian care.

—Paul Gerhardt.

ACCORDING TO BISHOP QUAYLE

"If we'd omit the set revival altogether for a year I think it would be a good thing for this Conference. Usually those who are lukewarm just get a little more lukewarm. We get one hundred 'conversions,' and ten of them join the church. The other ninety just evaporate. If you get one hundred additions to the church and you don't get one hundred more contributors to benevolences, you might as well have omitted the revival."

"A preacher who found no one at prayer-meeting began to toll the bell. A dozen folks came running in, and one asked, 'Who is dead?' 'The church,' replied the preacher as he pulled away at the rope."—Sel.

"Don't think God has forgotten you when He has left you in the dark to test you. He will come in some day with a big cake with extra frosting which He took time to put on while you waited."—Sel.

Let us adore Him for His love, that love which has a height, and depth, and length, and breadth, beyond the grasp of our poor conceptions; a love that moved Him to empty Himself, to take on Him the form of a servant, and to be obedient unto death, even the death of the cross.—John Newton, in *The Vanguard*.

We must in some way induce the people to hear. We must do this in order not only that we may remove the reproach of empty pews, but that we may save men. We can not do this by building great cathedrals, by employing learned and eloquent preachers, and by using worldly and sensational devices. We can do it only by telling the Story. This means the exaltation of Christ before men—an exaltation which has never failed to be attended by another exaltation which means the rising of a soul from the death of sin unto a life of righteousness.—*Christian Advocate*.

"TOMORROW MAY BE TOO LATE"

The steamship *Central America*, on a voyage from New York to San Francisco, sprung a leak in mid-ocean. A vessel seeing her signal of distress bore down toward her. Perceiving the danger to be imminent, the captain of the rescue ship spoke to the *Central America*: "What is amiss?"

PRAYER

The greatest thing any one can do for God or for man is to pray. It is not the only thing, but it is the chief thing. The great people of the earth today are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in prayer; nor yet those who can explain about prayer; but I mean the people who take time to pray. They have not time; it must be taken from something else. That something else is important, very important and pressing, but less pressing than prayer. These are the people who are doing the most for God.—S. D. GORDON.

"We are in bad repair, and are going down; lie by till morning," was the answer. "Let me take your passengers on board now." But as it was night the commander of the *Central America* did not like to send his passengers away lest some might be lost, and thinking that they could keep afloat a while longer, replied, "Lie by till morning." Once again the captain of the rescue ship called, "You had better let me take them now." "Lie by till morning," was sounded back through the trumpet.

About an hour and a half later her lights were missed, and though no sound was heard the *Central America* had gone down and all on board perished, because it was thought they could be saved better at another time. Let the reader lay the lesson to heart. "Now is the accepted time." Tomorrow may be too late—too late for what? Too late to be eternally saved.—Sel.

The life of the apostle Peter is typical of the life of many a Christian today. It is a part of human nature to desire to be first, and this element of self-sufficiency existed in a large degree in Peter. It was this fact that made him always prominent in the councils of the apostles. Early in his life he was accustomed to use often the word "I" and "my" and "mine." Later on in his life he learned to say "we" and "us" and "ours." In other words, as has often been pointed out, the center of his life had shifted. The cause of this shifting is the indwelling of the Holy Spirit. Peter was a man of gifts as a leader and he retired his leadership but he lost his offensive egotism.—*Evangelical Messenger*.

God is always active in the affairs of this earth, overruling all the things so that they work together for good. We need never be afraid to put into His hands the things that seem to be against us—the enmities, the dangers, the plots, the hurts of life—with the confidence that none of them can do us any harm if only we stay close to Christ and leave all in His hands. The mob in the temple that day tried to kill Paul, but they only started him on his way to Rome with the gospel of Christ. Enmities and efforts to harm us will always bring good rather than evil to us and the cause of Christ, if we let God take care of them and keep our own hands off.—*Zion's Herald*.

IT IS TRUE

That the religion that costs nothing does nothing.

That the widow who gave the last two mites did not starve to death.

That God will not abandon a man because he sometimes makes a mistake.

"That every time we break a law of health we drive a nail in our coffin" and reap inefficiency.

That as soon as we lay up treasure in heaven it begins to draw interest on earth.

That no man can ever become well educated unless he goes to school to his own mistakes.—*Selected*.

"A great many believers walk upon the promises at God's call in the way to heaven, even as a child upon weak ice, which they are afraid will crack under them, and leave them in the depth."—Traill, 1690.

THE LOVE THAT ENDURES

(Phil. 1:7): "I have you in my heart." What a beautiful dwelling-place is a heart full of love! It is the holy of holies of friendship, fellowship, and the rapturous tenderness and oneness of two souls. Loved ones gone away are enshrined in our hearts, and in the inner room are written the words, "Sacred to the memory of ——" Here we hold communion during the long period of separation. Paul thus wrote to his Philippian followers, having heard from them through Epaphroditus, who had come to visit him in the Roman prison. Love for one another, inspired by the love of Christ, is the holiest union of souls in God's family. True love never forgets, never forsakes, never surrenders the lover to enemies, whether it be the love of a patriot for his country, of a husband for his wife, of a child for a parent, of a minister for his flock, of a Savior for his redeemed children. Loving remembrance often breaks out in holy song of thanksgiving to God because of hearts wedded together by His spirit. Love bears a world up to the throne of grace on the wings of prayer, that their love may abound more and more unto the coming of Jesus Christ. Love has telephonic powers, flashing messages and voices from soul to soul in an instant of time. Love means purity, sincerity, holiness, and happiness for ever.

What fruits of love grow on the Tree of Life in the human heart! Faith and hope blossom here. No wonder we love to hide in hearts; it is a pavilion of splendor, a secret place, under the shadow of wings. Hearts that can say "I have the Savior in my soul" are a refuge for the friendship of others.—Sel.

THE LOOM OF LIFE

It is a solemn thought that every one of us carries about with him a mystical loom—and we are always weaving—weave, weave, weave—this robe which we wear, every thought a thread of the warp, every action a thread of the weft. We weave it, as the spider does its web, out of its own entrails, if I might say so. We weave it, and we dye it, and we cut it and we stitch it, and we put on and wear it; and it sticks to us. Like a snail that crawls about your garden patches and makes its shell by a process of secretion from out of its own substance; so you and I are making that mysterious solemn thing we call character, moment by moment. It is our own self modified by our actions. Character is the precipitate from the stream of conduct which, like the Nile delta, gradually rises solid and firm above the parent river, and confines its flow.—Alexander Maclaren.

A GENTLEMAN

I was once spending the night in a beautiful home in a large city, when at about 9 o'clock my host, a gentleman of about fifty-five years of age, got up, went into the hall and put on his overcoat and rubbers. Returning to the parlor door, he said: "Excuse me, please, for just a few minutes. I am going to say good-night to my mother."

His mother lived three blocks distant, and for thirty years her son had never failed to go and bid her good-night, if he was in the city.

"No matter what the weather may be, no matter who his guests are, my husband never fails to run over to his mother's and bid her good-night," said the gentleman's wife when he had gone.

"Neither he nor she could sleep if this duty had been neglected. When his business compels him to be away from the city, he writes to her every day, if only a single line.

"Her mental powers are beginning to fail, and she forgets many things, so that her mind is a blank on some points; but when nine o'clock comes she always knows the hour, and says, 'It is time for Henry to come and bid me good-night.'"—*Will Carleton's Magazine*.

THE WORK AND THE WORKERS

TELEGRAM

SPOKANE, Wash.

HERALD OF HOLINESS:

The Northwest District has just closed one of the greatest Assemblies in the history of the church. About 150 members were present. A deep spiritual tone and good evangelistic spirit was manifested. General Superintendent R. T. Williams presided with great acceptability, force, and wisdom, and greatly endeared himself to the people. There was perfect harmony and unity and loyalty to the Pentecostal Church of the Nazarene. Rev. J. T. Little was unanimously re-elected to the District Superintendency. Raised two thousand seven hundred dollars for home missions this afternoon.

LIBBIE BEACH BROWN,
Assembly Reporter.

TELEGRAM

PROVIDENCE, R. I.

HERALD OF HOLINESS:

The revival campaign is launched, and there is great enthusiasm and divine glory on. The revival band is officially indorsed by the New England District, Pentecostal Collegiate Institute, and General Superintendent Goodwin. Pastors are urged to co-operate with Evangelist B. S. Taylor, according to plans and program. Revival fires are spreading in the school and town.

F. C. NORCROSS.

CHICAGO CENTRAL DISTRICT CAMP-MEETING

Generally, the verdict is that the meeting this year was one of the best, if not the best, ever held on the grounds. There was some apprehension felt lest the closing of the school and the absence of the majority of the students would deteriorate against the meeting, but while we missed them, our attendance was excellent. This camp rallies nearly as large an audience as the Douglas camp in the East. Evangelist Earl Curtis, of Watertown, N. Y., did the larger share of the preaching, taking two services a day. Scarcely have we ever seen congregations fall in line, and be in sympathy more with a man's messages than did the people with the truth as brought by this man of God. Brother Curtis' preaching is strong, but given in an unassuming, tender spirit. His ministry ought to be much wider than it is in our holiness camps, for he truly has a message for the people in these days of apostasy. The ministers of the Chicago Central District were glad to grip on to him for revival meetings in their churches. There were a good many seekers at the altar, among them being two former preachers and professors in school work. Confession and restitution were in real evidence among these honest seekers. It was good to be there. The prospects for one of the greatest camps in the country at Olivet are exceedingly good.

C. P. LANPHER.

EVANGELISTS T. H. ELSNER AND G. H. ROWE

Being persuaded of a call from God to push the battle, we have been at it on the New York District. With victory as our battle cry, we have labored along the string line and up to date have held special services over Saturday and Sunday in a number of our churches on the District. God has blessed along the line, resulting in many souls being saved and sanctified. We closed Sunday night in Pateogue with a shout of victory in the camp, the church almost full, many strangers present, and souls bowing at the altar. Saturday, June 9th and Sunday June 10th we will be at Sag Harbor to preach, sing, and pray, which will close up the celebration of the twenty-sixth anniversary of the church. Our only desire is to follow Jesus through the guidance of the Holy Spirit, see souls weeping their way through to

definite experiences and a Holy Ghost revival of old-fashioned religion. Pray for us that the Holy Ghost may convict many wherever we go as the unsaved listen to our exhortations on street corners, and as we preach in the churches that the holy fire will blaze on the altars.

TEXAS GROUP MEETING

The preachers' group meeting, No. 1, of the San Antonio District, met with us the fifth Sunday in April and it was indeed a feast of good things from the very first service till the last. God wonderfully met with us in each service and poured out His choicest blessings upon our souls. The services continued right on for the next two weeks under the human leadership of Sister Bessie Williams. It was indeed a battle. We thank God for a Captain who is more than a match for the Devil. About twenty or thirty precious seekers prayed through to living victory. Old grudges were buried and neighbors and kinfolk who had been at daggers' points, so to speak, confessed out, knelt at the altar and wept and prayed till God brought them up shouting and singing for God. One young man, a real saloon bum, came to the altar one night while under the influence of liquor, and God wonderfully forgave his sin. The next night he was among the first to testify to what the Lord had done for him, and at the close of the service made his way to the altar again for the blessing of holiness. God beautifully sanctified him, and delivered him from the awful curses of drink and tobacco. He is now one of the most promising workers of our Pentecostal Nazarene church at Yoakum. At the close of the meeting we received a class of twelve bright, Spirit-filled men and women into our church. The revival fire continued to burn and spread. At the following Wednesday night prayer-meeting, one young woman was graciously saved, another prayed through at home, and at the regular 11 o'clock service of the following Sunday, seven of the Sunday school scholars were happily converted, and the Sunday school has nearly trebled itself since the meeting began. The end is not yet. We covet your prayers that the good work may continue here, and God's cause be greatly built up in this wicked railroad town.

R. M. HOCKER, Pastor.

EVANGELISTS MISSES DAMRON AND VERNER

We have just closed a great revival at Broken Bow, Okla., which resulted in sixty-five beautiful professions, and twenty-one additions to the Pentecostal Nazarene church. Rev. Mrs. Gussie Morris is the faithful pastor and stood nobly by us. She has indeed won the hearts of the people in the town, and the church, which has been organized less than a year, is thriving under her wise leadership. We have never met a more appreciative people and we are to return after a few months. We join Misses Dilbeck and Sallee next week for a meeting at Stratford, Okla.

EVANGELIST LEWIS H. BACHELLER

God is giving us a gracious revival here at Lu Crosse, Wis. Yesterday was the first Sunday of the meeting. We have been running since Monday, the 4th, every evening. Yesterday there were fifty-three seekers forty-two of these for holiness. We are in a mission hall, and every one is doing his best all pulling together and every pound possible. We run on for two weeks more, then the 24th we open a tent meeting for the season with our Milwaukee Nazarene church, and are looking for a great time there. Any of our Pentecostal Nazarene churches who would like a red-hot, old-fashioned revival, write me at 816 North Main street, Kewanee Ill.

KANSAS HOLINESS COLLEGE

Another school year has closed. And another year of battles and victories has ended. God has bound our hearts together in Christian love, some are to return another year, and some go to a field of labor. The year has been one of special unity and fellowship. Every one seemed to feel that he had a place and that he must fill it. The commencement exercises were filled with notes of victory, and especially the baccalaureate sermon, preached by Rev. E. J. Lord, pastor of the Pleasant Hill church at Sylvia, Kas. Not only did the class of seventeen graduates receive blessing and help but the whole audience drank of the living water. He also gave a good message in the evening and several seekers knelt at the altar, some of which found the Savior. The programs given on Monday and Tuesday were splendid, and

TELEGRAM

SPOKANE, Wash.

PUBLISHING HOUSE:

Successful Assembly, with General Superintendent Williams at his best. Marked progress in all lines of work. Great enthusiasm in missionary anniversary today. Pledges for home work over twenty-seven hundred, probably over that amount for foreign. Assembly voted fifty per cent increase over its exceptionally large missionary offerings last year.

H. F. REYNOLDS,
Gen. Supt.

TELEGRAM

WICHITA, Kas.

HERALD OF HOLINESS:

Williams-Robinson campaign under good headway at close of first week. Fully five thousand people in attendance today. Both evangelists are at their best, with assistants resting. Excellent service tonight. After terrific storm by Brother Williams folks rushed screaming to altar, a scene which will never be forgotten. Forty-six seekers for one day. This is truly the biggest thing that ever struck Wichita. We are looking for greatest of summer campaigns here. Do n't forget to pray.

H. CALHOUN,
Williams-Robinson Publicity Mgr.

especially fitting for graduates from a holiness school. The orations were given in the inspiration of the Spirit, and as they spoke their faces lighted with a heavenly light, which showed they were not finishing school to go out and live for worldly honors. The three musical graduates played their pieces well, and are going out to brighten the world by the gift God has given them. These students have been a blessing in school. We are looking forward to another year, and already letters are coming telling of those who expect to enter school in the fall. We earnestly covet the prayers and help of God's people, especially those on the Kansas District.

ANNA M. LOGUE.

COLORADO DISTRICT ASSEMBLY

The Colorado District Assembly held in Colorado Springs was of the highest order. The business sessions from first to last were carried on in a sweet and brotherly manner. All speaking and voting seemed to be prompted by an earnest desire to push full salvation to the extreme boundaries of our large District. Often there were seasons of refreshing from the Lord. A broader and clearer vision for the work of holiness was obtained by every one present. The reports show a fine growth for the last year. The stirring sermons of our visiting brethren Brothers T. H. Agnew and H. M. Chambers, showed that they were not strangers to the secret chamber. Brother Williams preached several times with great unction to the edification of the saints and the salvation of the lost. Doctor Reynolds preached a wonderful sermon on world-wide missions. All of our latent energy was aroused and quickened.

There were earnest seekers at almost all the public services. The Colorado Springs church entertained us royally, and we were loath to leave their beautiful city. Brother Plumb was re-elected to the District Superintendency, but owing to pressing pastoral duties he resigned. Rev. A. E. Sanner, who has been our District secretary for three years, was unanimously elected in his place for the coming year. Though a young man, he has ability and experience. We see nothing but continued success for another year with this young man under God, to lead us. We swing out for another year of victory through faith and prayer.

D. I. VANDERBOOL, Assembly Reporter.

EVANGELISTS ALLIE IRICK AND WIFE

We had a telegram from the church at Ashland, Ky., urging our holding their indoor camp, so we hastened away to the scene of battle. Rev. J. A. Williams, pastor, had his noble people in excellent condition and preparation for the revival. The camp was held in the beautiful and spacious opera house auditorium. The church uses this magnificent place for worship. The crowds came, the fire fell, many found God in pardon or purity, and a good class was received into the church. The rally conducted by Rev. Mrs. Emma Irick was one of wondrous power and telling effect.

This made our sixth meeting here, and all said this was the best. The church here is marching onward and upward. Great grace and victory crown the work at this important point. Our needs were well cared for, and a generous offering was received for Rest Cottage at Pilot Point. Brother Williams makes an excellent pastor and a noble minister to labor with. We love these dear saints and friends.

CHICAGO CENTRAL DISTRICT NOTES

Rev. Huldor Lillenas reports a gracious campmeeting at Detroit, Mich. At the urgent request of the people they were compelled to continue a week longer than they had planned.

Rev. William Ashbrooke, pastor at Bloomington, Ill., has been compelled on account of ill health to cease pastoral work there and is taking a much needed rest at the home of his wife's parents at Tallula, Ill. Brother Ashbrooke has done a great work at Bloomington. A commodious building, free from debt, stands as a monument of the untiring zeal and self-sacrificing spirit which he has shown. The prayers of the HERALD of HOLINESS family are requested in his behalf.

Rev. Theodore F. Harrington reports some gracious meetings at Canton, Ill. This church is very weak, yet this precious man of God, with his wife, have assumed the burden of the pastorate of that place. It would encourage his heart to know that the people who read this item will remember him at the throne.

A great campmeeting is now in session at Olivet, Ill. Brother H. C. Wilson, who built the tabernacle and gave it to the District, informs me that the largest crowd in the history of the camp is in attendance. Brother Curtis has won the hearts of all the people and God has blessed his faithful ministry in filling the altar at every evening service. A goodly number of folks from Chrisman have been in attendance at the campmeeting.

Rev. Edna Wells Hoke, our efficient pastor at Decatur, informs us that the work of God is moving on in that city. She is doing the work of practically two preachers, as they now have two churches widely separated as to distance in that city. Remember her, as you read this, at the throne of grace.

Rev. H. H. Lee pastor at Georgetown, Ill. has delivered some blessed messages at the Olivet camp this year. He is happily engaged in the pastoral work at Georgetown and we hear many good reports of him from his people. The last Sunday of the camp the church was closed that all might have the privilege of attending the great feast of tabernacles at Olivet.

Rev. G. G. Edwards, of Carterville, Ill., reports victory on his charge. A goodly number of seekers at the altar on a recent Sabbath evening. Brother Edwards has been preaching for a few nights at Middleton, Ill., as this place has been without a pastor for some time.

Rev. L. T. Wells has gone to Kentucky for a couple of months and Brother Wallace Purinton is supplying his church at Lerna, and also preaching for the people at Coffeyville. A recent letter from Brother Wells informs me that while enjoying his native state, he is homesick already for Olivet. It is wonderful how the heart of the student body is attached to the old school. Brother Wells is one of our most promising young preachers. No less than four different churches upon our District have put in a plea for him for next year, and we understand he has had a couple or more of invitations from some other states. We are doing our best to keep him on the District.

Rev. C. C. White, our pastor at St. David, is closing his pastorate there June 17th and expects to take work in North Dakota. We shall miss Brother White and regret his departure, as during his pastorate there the church has been built up and a new church organized at Dunfermline.

Jesse Brown, one of our student boy preachers, expects to take the pastorate at Tallula until September. We anticipate a successful time for the church during his ministry.

Rev. W. G. Ilanmer, pastor at Milwaukee, is arranging for a drive on the Enemy in that city this summer. Rev. Lewis Bacheller will assist him for a month or more.

Sister A. W. Colley is doing good work at Janesville, Wis. We ought to have a good strong church in that city, and we believe that Sister Colley is the right person in the right place. Don't forget to pray for her.

Continuous victory with very gracious altar services and seeking souls is the report that comes to us from old First church, Chicago. Brother Borders is moving on from victory to victory, and his church is following him to a man. God bless them.

"Inasmuch"

And the King shall answer and say, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Bible.

The quotation "God moves in a mysterious way His wonders to perform" contains a truth that no one can gainsay, be he Christian or pagan. But another fact stands out as prominently, and that is that God *moves* through *human* instrumentalities. Can he have a meed of your service as a member of the "Inasmuch Band?" A little sacrifice on our part will carry a message of hope to some tried soul, as is evidenced by the following letter:

"DEAR 'INASMUCH':

"Your letter of June 2d received, and I appreciate very much your kindness to one of the least of His. I have missed THE HERALD OF HOLINESS so much it seems so good to have it once more, and I thank God for putting you in remembrance of me. I am not worthy of all His blessings, but praise His precious name. I hope I may be able to renew my subscription next year. God will surely bless you and all concerned with your great work in His service.

"Yours in His name,

Offerings to "Inasmuch" Fund

A Friend (M. L.).....	\$10.00	Cash.....	.04
Mrs. F. J. Bowen.....	.25	J. G. Hudson.....	1.50
Cash.....	.50	James F. Boyd.....	3.00
Henry Bell.....	.75	G. G. Johnson.....	.50
Mary Gossett.....	1.50	A Friend (C. W. J.).....	1.00
W. G. Prescott.....	5.00		
Ella Munsinger.....	.50		
Mrs. William Mason.....	.50		
			\$25.04

HERALD OF HOLINESS, 2109 Troost Ave.,
Kansas City, Mo.

I desire to become enrolled as a member of the "Inasmuch" Band, organized for the purpose of sending the HERALD OF HOLINESS "unto one of the least of these my brethren," and am inclosing herewith the sum of.....Dollars to apply on said fund.

[Signed] NAME.....

ADDRESS.....

It seems like old times to the writer to be associated again in campmeeting work with the pastor at Olivet, Rev. C. P. Lanpher. He is a great help in the meeting. His spirit of fervent prayer, his wisdom in conducting an altar service, coupled with his deep spiritual life is an inspiration and a blessing to all.

Brother Milby, our pastor at Chicago Heights, is at it night and day. He now has on foot a plan for a new church building in that city. The work demands it, and we believe he is on the right line. He preached a very excellent sermon at one of the afternoon services during the campmeeting at Olivet and God honored it by giving him an altar full of seekers. Mrs. Milby, his efficient helpmeet, was also privileged to be with him at the camp.

Rev. W. E. Shepard gave the address at the graduating exercises of Olivet University. We wish that every reader of the HERALD could have heard it. Brother Shepard is a favorite with the students at Olivet. He reports victory at his home church.

We feel that much credit for the increased congregations at the Olivet campmeeting is due to the advertising methods of Brother M. T. Brandyberry. Both he and his wife have been a great benediction to the camp.

W. G. SCHURMAN, Dist. Supt.

ARKANSAS HOLINESS COLLEGE

On the 15th of May we entered for the first time the little town of Vilonia. We have been here almost a month now, and the longer we stay the more thoroughly are we convinced that this is God's school and God's people; and that God has many good things in store for us, if we are faithful to the end. The prospects for the school are encouraging.

Plans have been laid for the better equipment of the school for the work in hand, and the people of Vilonia are taking hold with a new grip and are enthusiastic over the prospects for another year.

Vilonia is situated in a healthful place and is surrounded by a good farming country. We find that there are a number of desirable places for sale near enough to the school for children to attend. If you are interested in a school for your children, I believe you can find here what you are

looking for, both in the school and in land that will enable you to make a good living.

If you desire to know more about the school and country, write for a catalog, or come to see us. I shall be glad to show you over the country and help you to find a place and that, too without any cost to you even if you buy. I am going to list a number of places and help our people buy without any cost to them or to the man who sells. School will open September 18th, the Lord willing.

N. W. SANFORD, Pres.

TENNESSEE DISTRICT

We have many more encouraging features than otherwise. Our pastors and evangelists are all clean, faithful men and women. There is very little friction of any kind throughout the entire District. So far our pastors have done a faithful year's work. Every interest of the District is in advance of former records. We will roll up the best report of our history at the next Assembly, October 3-7, 1917. To our Father be all the glory. Our people are learning to look at the Pentecostal Nazarene church as a whole, positively refusing to let any local conditions give a general coloring. They are loyal minus the sectarian spirit. No District Superintendent throughout the connection has the privilege of serving a more blessed people, nor to co-operate with a more loyal set of preachers.

Among many other important transactions, Trevecca College, with all of her belongings, has been placed in the hands of the Tennessee District. The action making it so was effected by a joint meeting of the commission appointed by the District Assembly and the board of trustees of Trevecca.

The charter has been amended so as to harmonize with the polity of our church and the only action needed to make all property the property of the Pentecostal Nazarene church is to have the charter recorded, which action the board of trustees thought wise to defer to the next District Assembly for a final word from the brethren.

In the meantime the board of trustees has arranged for the opening of the school on the 12th of next September. They have elected from their number an executive committee, which consists of John T. Benson, E. W. Thompson, and F. W.

The Rhode Island Mobile Campaign

By B. S. Taylor, Evangelist

WE are in a blessed revival at Pentecostal Collegiate Institute, North Scituate, R. I. We plan as follows: To capture this state for prohibition; to get thousands converted and sanctified and called as missionaries and evangelists into the home and foreign fields; to scatter sanctified tracts and books; to awaken more general interest in our holiness schools, especially Pentecostal Collegiate Institute; to arouse and refresh the churches of our orthodox, evangelical faith, etc.

Our object and our plan is to lead a praying band of earnest and consecrated workers, singers, and musicians, with a tent seating 500, for big meetings and a smaller tent for children, prayer, conference, dining room and rest room, reading, and writing room.

We propose, the Lord willing, to hold street meetings; also meetings for mothers, children, men, missionaries, total abstinence, prohibition, testimony, six to ten a day and night; also house to house visits, two and two, for prayer and help for seekers.

We go: to towns of 1,000 up to 10,000 within 100 miles of Providence, R. I.; to assist and combine with all holiness churches, Methodists, Baptists, Presbyterians, Episcopal, Evangelical, etc., who are willing to hear the second blessing gospel preached in the spirit of love and the fire of the Holy Ghost; to treat post and pre-millennialists with charity; stating the Word for it, without controversy, nor taking sides for zeal without knowledge. Lectures on these topics will be given daily by B. S. Taylor, an evangelist of forty years' success, known all over America by sermons, books, and revivals; we go assisted by these students who are working their way into and through college for gospel workers.

The places: Several churches, missions, Y. M. C. A.'s in each city, and Y. W. C. A.'s. Prohibition and progressive party leaders will be urged to speak on our platform, and unite in the campaign, so far as possible, and given fraternal welcome. The Pentecostal Church of the Nazarene first, other churches will be given dates. Apply at once, stating first and second dates preferred.

We propose to transfer from each camp, lasting ten days, by auto truck to the next camp, taking our own camp

equipment as soldiers, boarding ourselves. Hence we desire, as far as possible, to make these trips as short as we can; therefore let those interested arrange at once for dates.

Farmers, grocers, bakers, butchers, all — help by subscribing supplies to the table. Others can help by volunteering to help pitch the tents, to lay floors, get seats, etc. An advance agent is prepared to visit your town ten days in advance, making all arrangements with your local committee.

Our slogan is: three hundred new students and \$10,000 for Pentecostal Collegiate Institute this campaign of six months, to close December 1st; new vocational, industrial plants; college courses, and a general forward movement to enlarge the capacity and usefulness of this grand old institution, nearly one hundred years old, so long a power and a blessing to this country.

All holiness churches, pastors, evangelists, missionaries, desiring more details address B. S. Taylor, evangelist, author, editor Life Line, missionary to South America under William Taylor, chaplain Panama Canal, correspondent Banner of Israel, Christian Witness, Pentecost Herald, Way of Faith, etc. Author or publisher of sixteen volumes on above topics; alumnus of Conn Wesleyan, A.B. 1874; professor Latin, Greek, Math., Johnson College, Quincy, Ill., and College Mound, Mo. Bless Military Academy; lecturer before a score of other American colleges, universities, Y. M. C. A.'s; delegate-in-chief from Iowa to national prohibition convention at Chicago, 1900; nominated Dr. Swallow for President; leader of prohibition North Dakota dry, 1889; nominee congress, etc.

All Christians interested in this campaign are requested to solicit funds for it. Envelopes will be sent you for this. Drop a card to Rev. B. S. Taylor, care of Pentecostal Collegiate Institute, North Scituate, R. I.

The preachers' meeting of the New England District of the Pentecostal Church of the Nazarene indorse the project and plan given by Rev. B. S. Taylor for his evangelistic campaign during the summer and fall of 1917. We pledge him our moral support and prayers and urge the pastors to correspond with him for dates.

F. C. NORCROSS, Secretary.

Johnson. The committee has chosen Dr. C. E. Hardy as president for the ensuing year. They have also arranged for a corps of efficient teachers. Our prospects are very bright for a most prosperous year's work.

Rev. E. C. Dees has been duly elected financial agent for the school and will travel at large in the interest of the same. We are sure that he will be a blessing to your community, as well as a help to Trevecca College.

Our first great need is God. Next in importance is the prayerful sympathy and hearty cooperation of the brethren, of which we feel sure.

F. W. JOHNSON, Dist. Supt.

EASTERN AND NEW ENGLAND NOTES

Pastor S. C. Sands, of Woodmere, Long Island, N. Y., one of the strong holiness preachers of Long Island, and his church received an uplift in their series of holiness meetings conducted by Doctor Brooks of Billston, N. Y. At one service there were over twenty seekers for pardon and purity.

A definite holiness meeting is held each Friday night in the home of Brother and Sister John A. Duryea, at Huntington, Long Island, N. Y. They also help in the Sunday morning class meeting at the Methodist church at that place.

Captain Randall, of Brooklyn, N. Y., keeps his hands and mind and heart full in helping on the cause of Bible holiness in Brooklyn, N. Y., and elsewhere.

Sister C. W. Cooke, of Brooklyn, N. Y., writes us the blessing of the Lord is on the weekly holi-

ness meetings held in the Atlantic Avenue Pentecostal Nazarene church each week. Preachers and workers of various denominations are attending and pushing the work.

We have received word that Brother Dixon, former pastor of the holiness church at Hartford, Conn., is to take up work at Gardner, Mass., and other fields.

General Superintendent Goodwin of the Pentecostal Church of the Nazarene will be one of the preachers at the commencement exercises of the Pentecostal Collegiate Institute at North Scituate, R. I.

Brother F. Winslow, of West Somerville, Mass., writes us that the holiness people there are looking forward to a season of refreshing from the presence of the Lord in the holiness church of that place, with General Superintendent Goodwin in their special meetings.

We expect a blessed time of salvation to the Pentecostal Nazarene churches at Lowell, Mass., and Malden, Mass., in their series of meetings with Brother Goodwin as their special number.

Brother B. S. Taylor is engaged to hold a series of revival meetings in Fairhaven, Mass., some time in June. May the Lord give him blessed victory in that place.

The Japanese evangelist, Brother Hiraike, made two pleasant visits at the writer's home in Providence, R. I., while he held meetings in this city. It was a privilege to have him and B. S. Taylor at the home at the same time. Brother Hiraike has closed his evangelistic services in New England and has gone west to hold meetings in Philadelphia, Pa., and later in Wilmore, Ky. He is soon to return to his native country to help push

full salvation, with his sanctified sister, who has a good work now going on there.

Rev. Susie Fitkin, of Brooklyn, N. Y., writes us that God is blessing the work on the New York District of the Pentecostal Nazarene church. Sisters Fitkin and Murphy are alive and pushing the missionary work on that District.

Pastor Angell, of the holiness church at Richmond Hill, Brooklyn, N. Y., was blessed with his people as they entertained the deaconess' and preachers' meeting of the New York District.

Miss Pelly, one of the outgoing missionaries of the Pentecostal Nazarene church, is visiting some of the churches on the New England and New York Districts, and stirring up the missionary spirit in many of our people.

"Keep on believing."

JOHN NORBERRY.

OKLAHOMA PREACHERS' CONVENTION

The Pentecostal Nazarene preachers' convention met at Woodward, Okla., June 7th in the newly erected church. Rev. C. H. Alger, the pastor, had made arrangements with the pastors of the different churches of the city to be present and make addresses to the convention. They gave some very encouraging talks on different subjects. The convention as a whole was very spiritual and helpful. The preaching was done by Rev. Charles Robinson, M. J. Jones, John Simpkins, C. R. Widmeyer, B. M. Kilgore, Brother Burkett, and Joe Jamison. A very interesting rescue rally was conducted on Saturday night by Rev. B. M. Kilgore. Our District Superintendent, Rev. J. I. Hill, was in the chair and with his usual grace and wisdom proved a blessing to all.

On the Sabbath the convention furnished Pentecostal Nazarene preachers for four of the different pulpits of the city, on invitation of the pastors. All left feeling that it was good to be there.

Press Reporter.

CHURCH NEWS

Everett, Wash.

The blessing of God has attended our opening ministry here thus far. Seekers are coming every week. The saints are a fine lot of workers, and pray-ers, too. We look for victory ahead. Our present address is 2202 Cakes avenue, Everett, Wash. — D. RAND PIERCE.

Fredericktown, Mo.

We are having victory here. Evangelists Daniel and Roach recently closed a successful meeting. There were twenty-four professions and nine or ten additions to the church. Fredericktown has some as fine people as the sun ever shone on. We are completely in love with them. The last debt on our church property, amounting to \$205, will be due in July. We are planning to liquidate it, and burn the mortgage. Let the saints everywhere pray. — PASCAL P. BLEW, Pastor.

West Somerville, Mass.

Our church is without a pastor, but we are having some excellent supplies. The attendance is good, and the spiritual condition of our members is as it should be. We are looking for a man to be our pastor who is filled with the Holy Ghost. He will find enough to do to take up his time. If there is a preacher in our denomination who can fill our requirements, who wants to be our shepherd, let us know. Our young people can not be surpassed in the work they are doing. We are all of one accord and united to rush holiness to please our God. June 21st to 25th we have with us General Superintendent Goodwin, who will conduct the services. Thursday, June 21st, an all-day meeting will be held, to which everybody is invited. We are looking for greater blessings in the future than in the past, for God will answer prayer and our church is a praying and believing one. We are trusting Him. Pray for us that God will send us a pastor after His own heart. — O. S. M. HASKELL.

Newberg, Ore.

Three years ago God first laid the foundation of the Pentecostal Church of the Nazarene in Newberg, Ore. The charter membership was 28. Brother Little opened the warehouse, and with his clear, definite ministry on holiness made way and prepared for the direct, simple teachings of Brother A. Wells, after which Brother Goettel came to us from Oakland, Cal. The battles of these three years have been many and hot, and we as a church have not been without mistakes and blunders, but God through His great mercy has seen fit to overrule, and has given the victory again and again. He has added new strength yearly to the foundation. The Lord in a marked way has blessed Brother Goettel in the crisp evangelistic messages to the unsaved, and the practical spiritual truths to the church. God has surely helped him to win the confidence and love not only of the immediate church, but of a great many of the people in the city. All the regular services are well attended, as well as the Wednesday night prayer-meetings. An unanimous call was given

the pastor, Brother Goettel, and again he knew the will of God and made his choice, for others were calling, but God said "Newberg," so we have Brother and Sister Goettel and little Ruth with us another year. The church is learning the secret of praying things through, and we are looking forward for great things at the hand of our God, by faith, and through the blood of Jesus. — *Newberg Church Secy.*

Kansas City First Church

We can report victory as we take leave of our Kansas City church, the time agreed upon to remain here having expired. Our association with Doctor Matthews and the people has been pleasant and profitable, and we will indeed miss the fellowship of these saints. It is hard to part with warm friends, but "We'll never say good-by in heaven," thank the Lord. We pray God's richest blessing on this church and that it may be led on to higher heights and deeper depths. Having accepted a call to the Denver pastorate, we leave soon for our new field of labor, asking an interest in the prayers of all the HERALD of HOLINESS readers for an awakening and an old-time revival in Denver. Until further notice, send all mail to 2109 Troost avenue, Kansas City, Mo. — Rev. and Mrs. A. G. CROCKETT.

Pavo, Ga.

Our new church building at this place is complete, and we have one of the finest buildings in Pavo, a brick building 34 x 44, with the parsonage on the second floor, and an auditorium room with a seating capacity for two hundred without crowding them. We have good crowds, and the soil is being well prepared for a good revival. Our children's day exercises we think were a grand success, and the children are so enthused that they want another trial, as this has been something new to them, and they didn't get the real meaning of the program until the night of the service, when they marched up with their mite boxes, singing "Bring God's tithes in," and laid them on a table. The treasurer counted out the money, and reported each name and amount separate. This plan seemed to so encourage the boys and girls that they want another chance to show to the older members of the class just what they can do, so we are planning a "children's missionary rally," and if any one that happens to read these lines has some appropriate recitations or programs that you could spare, we would be pleased to exchange with you. We are doing our best to interest our boys and girls and give them something to do, and get them saved and sanctified, so they can become efficient workers for God and lost souls. We want to see every boy and girl in our Sunday school saved, and this we believe is possible with good teachers and prayer. — E. H. KUNKEL, *Pastor.*

Peabody, Mass.

God was on the giving hand June 3d throughout the day. We were richly fed in the morning from a Bible reading from the book of Revelation, given by our pastor, Rev. Alfred Cole. He remarkably showed forth the true Word of God, leading us up to the present day in which we now live, and also to some of the future. The pouring out of the seven vials, the horns, and heads, etc., all proved a benefit to the soul of a believer. Our children's missionary day program, which was held in the evening, proved also to be a great success. The children surely did justice to the complete arrangement, and with a goodly number attending we were greatly blessed in our offering to the total amount of \$20.11, which is to be given entirely to the foreign missionary work. We are still on the firing line, having victory in all of our services. Our week night services, as well as our Sunday services, are a blessing to us. One of our members remarked at one of these services that he was inspired by our pastor's sermons to read the Bible more than ever, and he is now proving a true soldier of the cross. Let us keep on, and fight the good fight of faith with the hope and determination of seeing our Savior face to face. — H. C. ANDERSON, *Church Reporter.*

Venice, Cal.

The Venice church is closing up the Assembly year in fine shape. Last night, June 4th, we held our last business meeting for this Assembly year, closing up the work with a nice increase on all lines. Our Sunday school and Young People's Society are in a healthy condition, and the church is growing not only in numbers, which is something that is always pleasing, but that which is most delightful to us all is the fact that the church is really on the stretch for still greater attainments, as pertains to her own salvation and that of the lost. The church has heartily and cheerfully recalled their pastor for another year and the pastor with his family have, with much pleasure, accepted the call and are now planning, praying for, and expecting better results next year than this has been. Last Sabbath morning while the pastor was preaching, our deaconess observed one of her Sunday school class being under conviction for sin, slipped out of church with the member, took her to the parsonage, and by the time church service closed the deaconess returned with the good news that the Lord had saved the party with whom she had been laboring. — *Church Reporter.*

Report on Publishing House Fund

WE herewith present a complete report by Districts of all offerings received by the Board of Publication on account of the Publishing House fund since October, 1915, to June 15, 1917. This includes the amount raised on April 1, 1917, and also amounts sent in prior on account of pledges made by various churches. At the last General Assembly held in Kansas City, Mo., in October, 1915, the Assembly unanimously adopted a resolution to raise \$50,000 for the Publishing House on the four-year plan. In less than two years more than \$45,000 has been raised and we give God the glory. Less than \$5,000 is lacking to make up the full amount asked for. Can we not have the balance and close up this undertaking, and shout the complete victory?

District—	Church members.	Apportionment.	Amount.
Alabama	657	\$ 985.50	\$ 304.06
Alberta	184	276.00	497.45
Arkansas	1,133	1,699.50	825.23
British Isles	622	933.00	66.98
Chicago Central	1,894	2,841.00	2,777.95
Colorado	310	465.00	306.63
Dakotas-Montana	340	510.00	1,080.04
Dallas	1,355	2,032.50	1,312.35
Florida	70	105.00	121.10
Georgia	265	397.50	191.16
Hamlin	1,445	2,167.50	1,400.31
Idaho-Oregon	483	724.50	579.89
Indiana	1,294	1,941.00	1,034.17
Iowa	702	1,053.00	2,065.03
Kansas	1,459	2,188.50	3,961.04
Kentucky	718	1,077.00	222.63
Little Rock	691	1,036.50	673.02
Louisiana	249	373.50	352.74
Manitoba-Saskatchewan	35	52.50	219.25
Michigan	627	940.50	653.74
Mississippi	346	519.00	90.83
Missouri	613	919.50	282.70
Nebraska	674	1,011.00	2,111.71
New England	2,186	3,279.00	2,762.88
New Mexico	330	495.00	333.40
New York	1,007	1,510.50	715.05
Northwest	1,636	2,454.00	4,590.86
Eastern Oklahoma	1,419	2,128.50	1,150.13
Western Oklahoma	1,443	2,164.50	1,746.21
Pittsburgh	1,697	2,545.50	2,669.49
San Antonio	1,095	1,642.50	1,583.31
San Francisco	487	730.50	657.55
Southern California	3,295	4,942.50	5,987.36
Tennessee	2,072	3,108.00	1,630.41
Washington-Philadelphia	702	1,053.00	512.52
Foreign			219.30
Total	33,535	\$50,302.50	\$45,588.48

Lafontaine, Kas.

Rev. August N. Nilson, of Portland, Ore., assisted me in our meeting at Lafontaine. There were several souls saved and sanctified, four united with the church, and seven were baptized the last Sunday of the meeting. We had reinforcements every week of the meeting, which lasted over four weeks. Brother and Sister Beaver were with us most of the first two weeks. Sister Warner was with us the first four weeks. Brother Ball and wife and several members came down from Buffalo one day, and Sister Sanders was with us the last two weeks. Brother Sanders was with us May 20th and 27th. They all were a blessing and a great help in the meeting, and we thank God for sending them this way. Brother Nilson preached the gospel without fear or favor, and those who were in a bleasable condition got blessed and others got mad. There was terrible conviction upon the people. We are expecting the revival to go on and souls to get saved, even

if the tent has been taken down. The weather was against the meeting, but we thank God for the souls who were saved and sanctified. — E. W. KEMEL, *Pastor.*

Providence, R. I.

The People's Pentecostal Church of the Nazarene, of Providence, is still in the fight against sin, in all of its multiplied forms, in this, the most wicked city of New England cities. In spite of all we are making some gains. Under rugged gospel preaching, our folks are settling down in God, while the spiritual tide is rising. As this city is a hotbed of Russellites, with their nefarious doctrine, I have been teaching our people on some important lines of truths, as the Lord helped to guard against these errors. So impressed were our people with these truths that they decided to hire a large hall in the center of the city, and we poured in the Bible facts on Sunday afternoons, near the place where the

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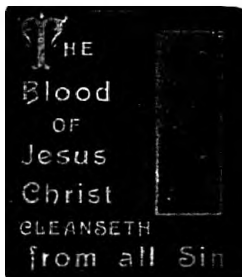
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Russellites were teaching their errors, soul-sleeping, and no hell, and future probation, etc. To our surprise, some forty of our people came in on us Friday night to spend the evening. We had a great time, singing and praising the Lord, after which ice cream and cake were served, and a purse of \$10 was presented the pastor. Of course we invited them to come again. The Lord bless our folks; with all their petty faults, they are some of the best people on earth. I expect to begin this week a revival campaign, with the Adventist church at Pittsfield, N. H. Pray for us. — F. W. DOMINA, Pastor.

Topocka, Kas.

We are still thanking God for the revival, but most of all we are thanking Him for the revival spirit that stays with us after the evangelist has gone on to press the battle, against sin and the Devil in other fields. The Sunday just passed we heard a sermon by our pastor, Rev. J. G. Demoret, that wonderfully built up the whole church. The text the Lord gave him was, "They that wait upon the Lord shall renew their strength, they shall mount up as eagles, they shall run and not be weary, they shall walk and not faint." The talk that followed touched our hearts, and some of us realized that we had been somewhat slack along that line. A few Sundays back, after the reading of a letter we received from our foreign missionary, who mentioned her need of a folding organ, the members raised about \$11 toward it, and we are trusting the Lord to give us the balance. The same Sunday, while a special song was being sung, the Holy Spirit manifested His presence so plainly that, instead of preaching, the pastor gave an altar call, and five children prayed through and found Jesus as their personal Savior. Now they sing, testify, and pray with the rest of the saved and sanctified. We thank God for the bright experience they have, and we are praying that He will make holiness preachers or missionaries out of them. We also had a baptismal service a short time ago, ten of our number being immersed. The Lord is blessing us so that we never will quit praising Him. We are still looking up and thanking God in advance for the good times we are expecting in the future. — HARRY LYTTLE, Reporter.

Bucklin, Kas.

Over one week of the meeting at Bucklin, Kas., is in history. In the few remaining days we hope to see the kingdom of Satan injured and the cause of holiness built up greatly. The wind that swept across the country on Tuesday of last week blew our tent down and damaged it beyond repair, and we were forced to secure another tent, which we were successful in doing. The meeting continued in a much larger tent, but not too large, for our crowds are very large for this country. Last Sunday the wind blew a gale, the people came for miles, and at night the crowd was large. Our workers, Rev. John Roberts and wife, with their little boy, Gerion, of Pilot Point, Texas, came to us in the fullness of the blessing and have been doing us good work, and the preaching and singing are fine. I should like to say if any pastor is having trouble to get the crowds out to their evangelistic services, send for these workers and the folks will come. Gerion is but nine years of age, yet he sings fine and is very impressive, and the people like to hear him. Several have been to the altar, and conviction is deepening, interest is greater, and finances are coming fine. Our souls are feasting, our vision is being enlarged, and we are believing in the old-time gospel more and more. — CHARLES F. CRITES, Pastor.

Hartford, Conn.

When you heard from me last I was down in old Georgia. But recently I resigned the Superintendency of the Georgia District to accept the pastorate of our church in Hartford, Conn.; so after a long journey and stopping off at Jasper, Ala., a few days to visit the folks, we are here. We received a hearty welcome among the New Englanders. Yesterday, June 10th, was our first service among these people, and God gave us a very blessed time. The church is spiritual, and we are well pleased with the future outlook. Rev. Mr. Dixon, my predecessor here, has done an excellent work. We are going in for victory in Hartford. We had a few hours' stay in Washington city. Our trip here was a very pleasant one, and we have seen many things of interest since coming East. It was very pleasant to have a few days in Jasper, Ala., where we spent several years before going to Florida. Doctor Whitehurst, the pastor at Jasper, asked us to preach from Friday night till Sunday night, which we did, with delight and liberty in the Holy Ghost. We had a good service on Sunday night, with one seeker who was blessed, and then we bid our friends farewell to leave for the East. May God bless them all, is our prayer. — C. H. LANCASTER.

Garfield, Wash.

We are closing up our second year at Garfield with victory. One seeker was at the altar Sunday night, and two a week ago. Three united with the church recently, three were baptized, one wedding, and the end is not yet. The meeting with Brothers Gibson and Anderson and the convention were an uplift to us. — J. W. FRAZIER, Pastor.

PERSONALS

We have received word from Brother S. M. Lehman, pastor at Sioux City, Iowa, that a number prayed through to victory in the thirteen days' special revival with Rev. J. A. Ward, of Okaloussa, and that they received seven more into the church on the last day. This is encouraging, and we are always glad to know of God's work.

Brother Joseph N. Speakes reports that he took ten new members into the church last Sunday, it being the first Sunday since the close of the Williams-Robinson campaign at Oklahoma City, Okla.

Brother C. C. Rineberger and wife, of New Albany, Ind., passed through Kansas City on their way to a meeting at Hortville, Neb. They paid a visit to Headquarters, which was appreciated.

ANNOUNCEMENTS

For Sale—I have in my possession a 40 x 60 10-ounce army duck tent, new, which will be for rent after July 1st. Terms, \$1.50 a day, and the user be responsible for any damage more than ordinary wear. Write or visit I. W. Youngs, Penikese, Texas.

Notice—There will be a holiness meeting on the Dallas District, Texas, at Elmore Chapel church, beginning on July 12th and running until the 24th. Let the saints pray for a great harvest, and many souls to find Jesus. Rev. James B. Chapman will do the preaching. — J. Presley.

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

Notice—All mail should be addressed to me at my home office, 1251 State, Bonita avenue, Pasadena, Cal. According to information received, some of my mail directed to me at other points has been lost. I will begin my summer's work at Mt. Zion, Texas. (Hamlin postoffice), June 29th to July 9th. — J. B. McBride.

Announcement—The date for the campmeeting at Ft. Jessup, La., is July 27th to August 5th. Rev. John Roberts and wife will conduct the meeting. — Elias Stittler.

Announcement—We will begin a two weeks' meeting under the Presbyterian tabernacle at Buckhorn, Okla., six or eight miles south of Sulphur, Okla., July 14th. All who can are invited to come and help us push the battle. — I. T. Williams, Hawkins, Texas.

Notice—I have some open dates for campmeetings on account of several cancelled dates. Any one desiring my service, write me at Kingsdown, Kas. — J. C. Walker.

A New Booklet—Edited by Arthur F. Ingler, entitled "The Passing of Edith from Madras to Heaven," contains sixteen pages of interesting facts about the last days and sayings of a Pentecostal Nazarene who had a wonderful and triumphant death. Her relatives desire to distribute copies of the booklet far and wide, and at the same time further the work of missions at home and abroad. The proceeds are to be used in supporting mission work, and the booklets can be had from Mrs. S. O. Box 80, Madras, Ore. Prices are 10 cents a copy, prepaid; \$1 a dozen, prepaid; \$5 a hundred, not prepaid.

Wanted—To rent or buy a big tent, about 40 x 60. Address B. S. Taylor, Pentecostal Collegiate Institute, North Seltwate, R. I.

Notice—The annual meeting of the Missouri association for the promotion of holiness will be held in St. Louis on Saturday, July 7th, at 2 o'clock p. m., for the purpose of electing officers for the ensuing year, and the transaction of such other business which may properly come before the meeting. All holiness people throughout the state, regardless of denomination, are urged to be present and help plan to promote the work in Missouri. The meeting will be held on the camp ground in connection with the annual campmeeting of the St. Louis city and county holiness association at Richmond Heights, or Perryville avenue, two blocks west and one block north of the west end of Market street car line. Revs. C. W. Ruth, of Indiana, A. P. Gouthey, of New York, and R. V. Starr, of St. Louis, and other workers will have charge. For further information write Rev. R. V. Starr, 4538 Wichita avenue, St. Louis. — J. T. Kimbrough, Pres., L. Anderson, Secy.

Notice—Carl S. McClain, a student at Olivet, has undergone an operation at the hospital at Alconin, Iowa, for appendicitis. His parents, Rev. A. H. McClain and wife, solicit prayers for his recovery.

Notice to Pastors of the Pentecostal Nazarene Church—Having given my attention entirely to evangelistic work, I shall be glad to serve in any District or division where the work needs building up. If you want a Holy Ghost worker and one who is able to bring things to pass for God, let me hear from you. I shall be at liberty to serve you when I shall finish my labors in Waycross, Ga. — Mrs. Pearl Gaddie, 64 Parallel street, Waycross, Ga.

Wanted—Five hundred bright, energetic young people, either men or women, who are not afraid of work, and who want an education. We have a plan which will pay a part or all of your expenses through Trevecca College. Do not fail to take advantage of this opportunity at once. Our plan will surely work if you will work it. If you are interested in equipping yourself for usefulness, and would like particulars concerning our educational plan, write to Trevecca, 136 Fourth avenue, North, Nashville, Tenn.

Change of Address—I wish to say to my friends that we have removed from Donald, Ga., to Hartford, Conn., to accept the pastorate of the Pentecostal Nazarene church of that city. Thinking there would be some who would like to write us from the southland, I take this method of telling you how to address us. Hereafter

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will be at 495 Zion street, Hartford, Conn.—Rev. and Mrs. C. H. Lancaster.

Notice—There will be a holiness campmeeting of the Wesleyan Methodist church at Stone Lake, Wis., June 28th to July 8th. All lovers of holiness are urged to attend. Evangelist E. R. Dandridge and others will do the preaching. For information write Rev. J. B. Clawson, Stone Lake, Wis.

New York District Campmeeting—This camp will be held at Beacon, N. Y., July 6-16, inclusive. General Superintendent Goodwin will be present from the 9th over the last Sunday. District Superintendent Hill and Rev. W. E. Hoople will be in charge of the services. The music will be under the direction of Brother Hoople and M. B. Carver, of Brooklyn. A dormitory of sixteen rooms and ten tent shacks are being built, and there will also be tents with floors. Camp can be reached by Hudson river day line or New York Central railroad from New York trolley to grove. Price of tents or rooms, 50 cents a night, \$5 for season. Board at dining pavilion, \$8. Breakfast or supper 30 cents, dinner 40 cents. Lows 25 x 100, \$25 up. For information write W. A. White, Secretary, Spring Valley, N. Y.

Notice—There will be an all-day holiness meeting in the Pentecostal Nazarene church, corner Fourth and Pleasant streets, Ironton, Ohio. Several of the holiness churches in the near vicinity will meet with us, and we are planning for a great day in the Lord. Let all the saints of God who can, meet with us and enjoy our freedom as children of God.—H. W. Welsh, Pastor.

District Campmeeting—The Missouri District campmeeting will be held at Des Arc camp ground, August 29th to September 9th, with Rev. C. H. Lancaster, District Superintendent of the Georgia District, in charge. We are planning for a great camp. For particulars write Rev. W. I. DeBoard, pastor, Des Arc, Mo.—J. D. Scott, Dist. Supt.

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

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

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

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Japan, Kyoto—W. E. Eckel.....July 4-8
China, Chaochengshalen—Peter Kiehn.....July 4-8
East India—G. J. Frank.....July 4-8
West India—Roy D. Coddling.....July 4-8
South Africa—H. F. Schmelzenbach.....July 4-8

In United States of America and Canada

Saskatchewan and Manitoba, Luseland.....July 4-8
Alberta, Claresholm.....July 25-29

Missionary and Evangelistic

Killam, Alta., Can.....June 20-26
Stettler, Alta., Can.....June 27-28
Red Deer, Alta., Can.....July 14-15
Claresholm, Alta., Can.....July 17-20
McLeod, Alta., Can.....July 30-Aug. 12
Drumheller, Alta., Can.....August 12-16
North and West Districts.....Sept. 1-30

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

District Assemblies

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

J. W. GOODWIN.....Los Angeles, Cal.

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District Assemblies

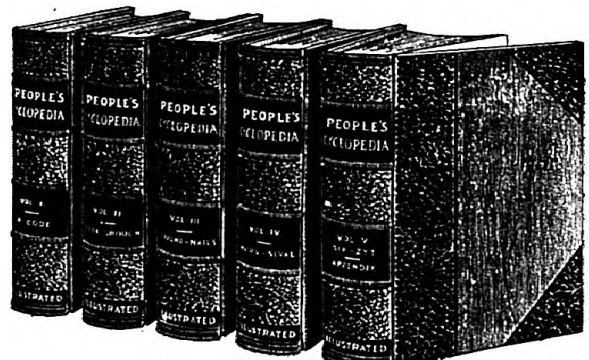
Montana, Sawyer, N. D.....June 20-24

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James H. Bury, Collholme, Alta.,
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Hamlin—J. C. Henson.....Hamlin, Texas	
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Indiana—U. E. Harding, E. Thornburg st., New Castle, Ind.	
Fort Wayne, Ind.....June 21-24	
Muncie, Ind.....June 26-July 4	
Bluffton, Ind.....July 4	
Red Key, Ind.....July 7-8	
Mitchell, Ind.....July 17	
Seymour, Ind.....July 18-22	
Evansville, Ind.....July 23, 24	
Eby, Ind.....July 25, 26	
Bresee Chapel, Ind.....July 27-29	
Mt. Beulah, Ind.....July 30	
Mt. Zion, Ind.....July 31	
Iowa—E. A. Clark.....University Park, Iowa	
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Michigan—Ira E. Miller.....Caro, Mich.	
Mississippi—S. E. Galloway.....Houston, Miss.	
Carbon Hill, Ala.....June 14-24	
Tupelo, Miss.....June 28-July 8	
Missouri—J. D. Scott.....Des Arc, Mo.	
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Northwest—J. T. Little.....Newberg, Ore.	
West Oklahoma—J. I. Hill.....Ponca, Okla.	
Glendale church.....June 18-24	
Pittsburgh—James W. Short 351 S. Broadway, Dayton, Ohio.	
Evangelistic Meetings C. W. Ruth	
St. Louis, Mo.....June 20-July 8	
Eldorado, Kas.....July 10-19	
Gate, Okla.....July 20-29	
Julius Miller and Wife	
Caledonia, Ohio.....June 15-July 1	
Manchester, Ohio, R. R. 3.....July 7-July 22	
Wheeling Camp, Princeton, Ind.....July 27-Aug. 5	
Campton, Ky.....Aug. 11-Sept. 2	
Oral Hollenback	
Winchester, Ind.....June 9-July 1	
Bluffton, Ind.....July 4	
Mitchell, Ind.....July 7-Aug. 31	
Theodore and Minnie Ludwig	
Grand Island, Neb.....June 18-July 8	
Muscatine, Iowa.....July 13-29	
Martintown, Wis.....August 1-19	
H. C. Lytle	
Perrysburg, Ohio.....June 3-28	
Song Evangelist A. H. Johnson	
Rescoe, Ohio.....June 14-24	
Akron, Ohio.....June 25-July 6	
Dayton, Ohio.....July 13-23	
Sharon Center, Ohio.....July 27-Aug. 5	
Toronto, Ohio, (Hollow Rock).....August 9-19	
Akron, Ohio.....August 21-30	
Adrian, Mich.....Aug. 31-Sept. 16	
Evangelists Allie Irick and Wife.	
Hominy Camp, Okla.....June 30-July 15	
Vincent Springs Camp, Dyar, Tenn.....July 20-30	
Uba Springs Camp, Union City, Tenn.....Aug. 3-13	
Goss Camp, Mo.....August 17-27	
Honey Grove, Texas.....Aug. 31-Sept. 10	



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