

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

A Many-Sided Evil

VERY many and weighty are the objections which can be urged against the prevailing method of raising money for church purposes by lectures, concerts, and various kinds of entertainments with the pay feature attached. A popular defense of the pernicious practice is that the church should furnish entertainment for her membership, and especially for her young people, and that if we discountenance these pay entertainments our people will go to the theater and other like places for amusement.

Two observations will effectually dispose of this plausible defense. First, it is to be remembered that the church is not sent for the amusement of the people. She has a higher and holier mission than this. Her founder by no hint in His teaching and no act of His life and history has taught us that He designed His church to amuse and entertain the world or its own membership, young or old. It is to be remembered, too, that both the need and the demand for amusement by the young can very easily be overestimated. Young people are quite prolific for devices of self entertainment and under proper guidance and counsel will generally obtain a sufficiency of such recreative and innocent entertainment without a huge system of societies and organizations embracing nearly the entire membership of the church for the purpose of arranging a series of entertainments for their amusement.

Second, if we concede that the church should provide entertainment and amusement for the young, to which we have no objection if done guardedly and with proper restrictions, there is yet no warrant for the pay feature now so generally connected with them. They would certainly be as amusing without as with the admission fee. It will not be denied that as a rule the dominant idea and purpose in them is to raise money for church purposes.

Against the whole system and practice of such entertainments for this purpose we urge most serious and unanswerable and, we believe, scriptural objections.

The practice proceeds on policy not on principle. It smacks of worldly tact, being characteristic of a too prevalent spirit to compass the end in view by the nearest cut possible without due regard to the principles which should control in all matters of so grave a character as church activities and movements. A church can better afford to fail in an enterprise than to succeed by methods out of harmony with her dignity and mission—much less her divine constitution. We are pained to believe that so many denominations, by the prevalence and recklessness of their indulgence in modern feasts and fairs and entertainments, for raising money, have suffered injury incalculable. Such churches have suffered greatly in the esteem of the thoughtful and serious of the world, who recognize the gross incongruity of such procedure with the dignity and propriety which should ever characterize the church of God. To this class the church has seemed to move upon a basis little if any removed from the fallacious maxim that "the end justifies the means." The church has suffered also in the wounds her course has inflicted upon the consciences of large numbers of the aged and the grave and the most spiritual within her communion. Chiefly, however, the damage to the church from this practice has come through the lowering of the basis of appeal made to men to a plane of mere expediency, policy, or some form of appetite. The eye of the givers, instead of being turned toward Him who gave us richly all things to enjoy, and whom we are to worship with our substance, is turned selfward and looks only to the pride or pleasure or palate of self as the object worthy to receive the benefit or honor or results of our gifts. It fosters and deepens selfishness—our natural and most artful and constant enemy. Thus instead of giving being a religious exercise, and act of worship, it becomes a selfish gratification.

A Great Curse

THE accumulation of enormous capital in the hands of a few men is an evil fraught with the direct and darkest dangers to the republic. Our liberties are not safe under any such system. It puts the legislation of the nation and of the various states in the hands of the hired lobbyists of remorseless greed. It controls very largely the secular press of the country, whose powerful influence it thus wields at will. These two influences, together with the acutest legal talent which it can afford to keep in its employ, render this abnormal aggregation of capital a national peril, a public enemy, and an evil which demands the most vigorous and united and ablest resistance which can possibly be brought against it. The statement was made in the United States senate that "one man in this country possessed of enormous wealth had in a lifetime acquired out of the aggregate of the nation's wealth, earned by the labor of all, a sum that exceeded the assessed value of four of the smaller states, and which was many times more than the entire wealth of the republic when it was founded!" We agree with the comment of a senator made on the declaration, that "it was the most terrible commentary in the book of time."

A Peerless Panacea

THERE are diseases of the body and appropriate remedies designed for their cure. Likewise there are diseases of the spirit as real and painful as the suffering that sometimes tortures the physical frame, but, thank God, there are remedies suited to these spirit-maladies, which, applied, are wondrously mollifying and curative in their effects. Human life would be an intolerable burden without these spirit remedies. Unlike remedies for physical ailments, those for spirit troubles can not be bought with money. Unlike them, they are not confined to the skilled, the educated, or to any other class or profession of men, but are the privileged possession of any and all who will exercise them. They are not only possible to everybody but they are likewise needed by everybody, and often they are needed most by those who from their position and environment one would suppose would need them least. These remedies, though of divers names and applications, are after all one in original essence and are called sympathy.

Human sympathy can lighten more burdens, assuage more griefs, illumine greater darkness, cheer more weariness, and dispel more despair than any and all other human agencies and contrivances combined. No man is utterly undone, however wretched and hopeless may seem his case, who has bestowed on his weary hopelessness the genial rays of genuine human sympathy. It is the touch of God conveying strength to bear subjection to the attempted sway of fleshly weaknesses, and of accumulated and aggravated misfortunes.

The great majority of mankind are poor and hard pressed, and have a bitter struggle for the actual necessities of life. These are universally recognized as legal claimants on human sympathy, though they get less than is accorded as their due and less than is their need. But we today would speak a word for that other class too often esteemed above the need of this great panacea. Those whose position in life and whose surroundings too often cheat them out of their due in the matter of human sympathy.

Life is an unclouded day to no man. Weeds grow in every garden. Every lake has its storms. Even the sun has its eclipses. So life grows dark to every one at times. The spirit droops and grows weary with the battle against an unseen enemy. Mayhap with a sorrow too deep and too sacred to entrust even to a friend a brave soul has contended so long and patiently, that the wonder rises that others could not read by intuition the sad record of the warfare within.

We would see more of the unseen spirit — maladies of men — if we were more sympathetic of heart. There is a language of the face and eye and step. Not only out of the abundance of the heart does the mouth speak, but also out of the same speak the eye and face and feet. We have not eyes, therefore we see not; we have not hearts; therefore we feel not.

Oh, the power of a kindly word to a weary, heavy laden man! Hungry and sore for the inspiring, uplifting, restoring sympathy, the spirit revives under its touch, and life brightens and hope blooms and new vigor comes into being. He knew not himself what was his need — for what he languished and was ready to die — until the refreshing shower came graciously from a fellow spirit, all tender and sweet, and after feeling its breath and the new springs of life which came with it, he reads backward and interprets what was his need and what his remedy. The Holy Spirit knew what was the need of man, and prescribed the one great and wondrous cure when He said by the mouth of His apostle: "Bear ye one another's burden, and so fulfill the law of Christ."

Let it be remembered also that the giving of this remedy is the getting it for yourself. In applying this remedy you get its benefit in and to yourself. Only in sympathizing do you get real sympathy. Only in giving relief do you get relief — only in bearing your brother's burden is your burden borne. Only in giving is there getting. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Unrecognized Opportunity

OPPORTUNITIES are God-given. They are defined by authorities to be "suitable combinations of conditions." It is of primary importance of course that these opportunities are recognized promptly and used diligently as they come to us along the pathway of life. It is, however, sadly true that we can fail to recognize opportunity and thereby miss some of the richest achievements possible in human life. This can be due to mere inattention, to a want of alertness, or to the mere habit of indifference or neglect. All these causes are to be regretted. We should be ever on the alert to watch for chances, and prompt and vigorous in using them.

There is, however, another way of failing to recognize opportunity when it comes. We can be so taken up with some coveted opportunity we desire to have and for which we are fondly looking to arise in the future as to fail to see opportunities at our elbow. We dream that after some great intellectual achievement in the future on our part some broad and mighty opportunity will loom up. We dream and think and wait for this coming big chance, as we esteem it, which, nevertheless, may never materialize. Yet, by our concentration of thought and time and attention upon this desired and expected and longed for great opening for activity we may miss really larger opportunities which meet us here and there along the roadway of this period of neglect.

This truth is pathetically illustrated in Christ's words to the woman of Samaria whom He met at the well. How He sought tactfully and lovingly to lead the poor creature, soiled with sin, to an apprehension of spiritual truths as they centered and clustered in Him. He talked to her of the living water of which if a man drink he shall never thirst. He talked of that water which should be in us a well of water springing up unto everlasting life. The poor woman thinks He is talking about some device for drawing water, which if she can get, will save her the fatiguing journeys to and from the well. How limited, how material were her conceptions. How slow and dull to apprehend divine truth! In this beautiful incident of Christ and the woman at the well He uttered the greatest truths that ever fell from lips. Many of these He uttered first in His life to this fallen woman. These precious truths and principles He then and there enunciated have blessed the church in all ages, have brightened human history, led countless souls to the light of divine truth and hope and blessing. And yet, this poor woman sees not the glorious heritage of light and truth all around her, is so slow and tardy to discern that the Lord himself was talking with her, while she peered down the unknown vista of the future looking for the prophesied coming of a greater opportunity. We are not surprised therefore at the pathetic words of Jesus as He says to her, "If thou knewest the gift of God, and who it is that saith to thee." This is almost a wail of disappointment in the loving heart of the Master

at her slowness of apprehension and yet He patiently and tactfully perseveres to bring her to a realization of the augustness and glory of the Christ present at her side, and the abundance of blessing which He was ready to give her could she but see her opportunity.

Do we not, dear reader, sometimes lose by failing to apprehend and use the greatest opportunities at our very side, by waiting and looking for other blessings which we have pictured as coming to us in the far off future? What a sad mistake this is. How much better to scan narrowly our way and recognize opportunities as they come and use them diligently and faithfully. This will be our best preparation for the larger ones which we may imagine in the future, should they materialize. How much better to follow Paul's injunction when he says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10). Let us stress the word "AS." We are to use these opportunities just as they come, that is, in the order of their arrival. We must not subordinate one or more because our view of them may seem inferior to larger ones we imagine are coming in the future. It is not our business to grade them at all. We are to use the one which comes today as God's call and our obligation today, letting tomorrow take care of itself, then when tomorrow's opportunity comes we are to use or improve it, and so of the next, and so of the next on down through the whole pathway of life. Let God do the making and the grading and the sending of opportunities. Be it ours simply to obey and use them as they come. Thus we will best serve Him and our generation and receive His final applaudit, "Well done, good and faithful servant."

Lofty Allies of Low Agencies

THERE are three classes of drunkard makers — the saloons, the moderate drinkers, and the givers of wine parties. The first named could do but a poor business if it were not for the moderate drinker and the "society leaders." The potent example of the moderate drinker sends the victims to the saloons to be debauched and damned. What if it be true that a man can take occasional drinks at a saloon and never get drunk. The fewest number of men can do that, but as to their influence in leading others to drink it were better that they were gutter drunkards and not moderate drinkers. There is nothing attractive or seductive in the sight or demeanor of the filthy drunkard wallowing in the mire. The young man is not drawn toward but rather repelled from the saloons which debauched and robbed of his manhood the poor, wretched, filthy drunkard. But it is the elegant example of Colonel Elevation or General Pomposity, who is rich and learned and stands high in the social world, and takes his drinks regularly and yet never gets drunk, or hides successfully his debauches from the public view, that leads the young and the unwary into drinking habits which prove their ruin. It is the fashionable Mrs. Doctor Golddust on Vanity avenue with her wine parties and germans that is a snare to the noble young men of our day who feel unable to withstand the gilded temptations which come to them under the charms of wealth and woman and fashion.

We here and now charge on the respectable, educated, leading men of our country, often prominent officials in the various churches, and upon the leading female leaders of our modern fashionable society, often leading members of the various churches — we charge upon these the responsibility of making drunkards out of our boys and young men. They are the allies of the saloon and the bagnios of the country. Without them the saloon could not do one-half of their diabolical work. They prepare and send forth to the bagnios their patrons. These are the lofty allies of the low and devilish work of the bar rooms and bagnios of the country.

PROGRESS IS RIGHTLY MEASURED by difficulties and not by distance. The obstacles overcome and not the distance passed, form the true measure of success in life, and indicate most correctly the elements of vigor and worth and manhood within. It requires more steam power for a train to make fifteen miles an hour going up a steep grade than it does to make sixty miles an hour down a steep grade.

THE QUESTION in Isaiah 6:8, "Whom shall I send?" has reference to a person. God can not commission a thing or a machine. He deals with personality, with character. To reach men He sends men. His great messages for human souls must burn and blister in human consciences and then be poured out upon men from human voices.

Christ's Source of Power

By E. E. BRIGHT

EVEN a hasty reading of the four Gospels brings to the attention of the reader Christ's marvelous power in meeting the problems which daily occupied His attention during His public ministry. The three years, during which He walked among and talked with men, were fraught with evidence after evidence and example after example of His ability to heal, to cast out demons, to restore sight to the blind, hearing to the deaf, and speech to the dumb. So many in number and so great were these miracles that several times we are told that well informed men were led to declare that never before had they beheld such deeds. "They were all amazed, and glorified God, saying, We never saw it on this fashion" (Mark 2:12). Whence came this power, this ability, this force, which caused demons to tremble, and before which disease bowed in submission? Almost invariably we find that a great public demonstration of Jesus' power was preceded by a certain definite act, and as these instances occur again and again, we are led to believe that in this act did Christ obtain His great power.

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). Then as He came down from the "solitary place" there came to him a leper, kneeling, and beseeching to be healed. And Christ, fresh from that early morning communion with the Father, spoke the word, and he was cleansed.

Following an extremely busy day, during which great crowds had thronged His pathway, we find Him, as the sun began to set, with the problem before Him of what to do with His listeners. The night was rapidly drawing on, the wind was rising, and the people were hungry. The story of how, with two small loaves and five little fishes, He fed the great multitude of five thousand souls, is a familiar one, and it is not our intention to particularly consider this instance now. But after the congregation was fed, and after the broken pieces were gathered up, we read that Christ went apart by Himself to pray.

His disciples had been commanded to embark in a little fishing boat, and cross the sea to the further side and there to await His coming. But His disciples had a far greater task than they could adequately handle. The wind was contrary and the waves rolling high. So rough was the sea that there was grave danger that their little craft would be swamped. But while they toiled and while they labored, they caught a vision. And so may we, in the midst of our toil, in the midst of our labors, yes, even though our vision may be dimmed by tears, catch a vision. They beheld coming, walking on the waves of the sea as serenely as though He had been treading the solid stability of *terra firma*, none other than the Christ. When He entered the boat the waves were calmed, the wind became favorable, and "Immediately the ship was at the land whither they went."

But this was not the end. As they stepped on shore, there came to Him all manner of those sick, and afflicted, and diseased, and He healed them. What a wealth of meaning lies behind these few, simple, unadorned words—"He healed them!" What a burden of care rolled from the shoulders of devoted mothers, fathers, and friends as Christ spoke the healing word! What a world of suffering ceased when He touched and made whole! Here perfect control over the elements, and perfect command over disease came after prayer.

We see Christ one day confronted with another great problem. He was aware His stay on earth was to be short. He knew His time was limited, and there was need that He look to means of preserving the gospel He had preached while on earth. The divine plan was

to choose a dozen men, who were to be constantly with Him while He was here, to be instructed by Him, to learn of Him, to suffer with Him. But in the multitudes which thronged Him were hundreds, perhaps thousands. Which among these many would be the chosen few? As if He could not trust Himself to make this momentous choice upon which depended the preservation of His work. He does the thing that by this time has become instinctive with Him. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom he also named apostles." Thus were selected the twelve. Here was a great problem decided by prayer.

It was necessary that these disciples who had been chosen to carry on His work be instructed in the divine plan. This Jesus did by means of many parables, examples, and illustrations. But on one occasion He chose another method. This time it came in the form of a question, "Whom say the people that I am?" "Oh," replied the disciples, "some say Elias, others John the Baptist, still others that you are a prophet." But He did not want the words of others. What He was trying to get was their thought, and so this time He puts the question personally to them, "But whom say ye that I am?" Then Peter, — quick, impulsive Peter — replied, "The Christ of God."

Ah, that was the answer! That was the great truth upon which must be built the Church which was destined to endure all through the ages. Upon that statement must multitudes be converted, and for that truth must many of the faithful suffer martyrdom. There was a great principle of Christianity — the relationship existing between God and Christ and man. Here Christ proved His divinity, His right to perform super-ordinary miracles. But it seems that this question did not entirely originate with Jesus. "And it came to pass, as he was alone praying. . . he asked them, saying, Whom say the people that I am?" Here again it seems that there is a message, not alone from Christ, but from heaven itself, from God himself, and here again, it came during prayer.

Power in Prayer

A woman came to a missionary at Bangalore, India, asking him to interfere and prevent a certain native Christian from praying for her any more. When asked how she knew that the Christian was praying for her, she replied, "I used to perform my worship to the idols quite comfortably, but for some time past I have not been able to do so. Besides, he told me at the time that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying, he may make me become a Christian, too. He is always bringing things to pass with his prayers. Somebody must make him stop."—Selected.

There were three whom it seems were especially chosen by Christ to know His deepest feelings. One day he takes these three, Peter and James and John, with Him to the top of a mountain. "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening." Those three then caught a glimpse of that which we shall also see when some day we stand before the King of kings and Lord of lords, the glorified Christ. And did you notice the circumstance of this wonderful revelation? It came to Him "As he prayed."

Beyond doubt the disciples observed that after Jesus had gone alone by Himself, He came back clothed with new power, and strength, and ability to bring things to pass, and in their childlike hearts arose a great longing to be able to do likewise. So one day, just as He had finished one of these blessed periods of being alone, a disciple came to Him with the request that He teach them to pray; and with the inspiration of prayer still on Him, He taught them the prayer we call the "Lord's prayer," which was not the prayer of our Lord at all, but the one He taught His followers to pray, and a prayer which is to be our model, for in that prayer are contained all the essentials of perfect communion with the Father. But before He taught others to pray, He himself prayed, and then with the blessing that came to Him, He was enabled to teach others to approach the throne of grace. So this prayer that has been the prayer of His Church all adown the years was given to us just after He prayed.

The sad news was brought to Christ on another occasion that a very dear friend had passed away. With the loving compassion and tender sympathy, which He so frequently demonstrated while here on earth, He goes to the home of the deceased; that home He had entered so often as an honored guest, but which was so saddened now by the harsh hand of death. He is taken to the sepulcher and there before that tomb His feelings overcome Him and He weeps. Watch Him now, as he stands there before the tomb, which was sealed by a great stone. See Him, commanding that the stone be removed. Those standing near, although doubtless wondering, hasten to obey His command. Something strange is about to occur. All eyes are on Jesus. All hearts are beating high with something akin to excitement. What is about to happen? Is some great truth to be spoken? Is some great miracle to be wrought? "And Jesus lifted up his eyes, and said, Father I thank thee that thou hast heard me." He prays. Then with the close of that prayer comes such power that even death itself is unable to withstand Him. "And when he thus had spoken, he cried with a loud voice. . . . And he that was dead came forth." Here is the dead raised to life, a family circle restored, two sisters and a brother made to rejoice, and a multitude to believe. And it came how? Through prayer.

The end rapidly draws near. Three years have been spent on earth, and Christ's ministry is nearly at an end. The last few days are terrible days, filled with anguish and sorrow and suffering. So He comes down through that last week with great demands being made on His strength and courage. The Last Supper has just been instituted and the final lessons taught, and we see a sorrowful little company wind its way through the gloom, across the little brook, and enter the deep shades and shadows of the Garden of Gethsemane. We see Him command them to stop and pray, and taking with Him the chosen three, He goes a little further into the garden, and there leaving them with the command to pray as never before they had prayed, He goes still further into the innermost recesses of the gar-

den, and falling upon His knees, pours out His great heart to the all-knowing Father. There, alone with God, and hidden even from the sight of men, is settled the great question of sacrifice. There was given the necessary strength and courage to endure the cross of death. There was given grace to die. He arose from that place, conqueror of all the world, yes, even over His own sacrificial death. And that grace was obtained through prayer.

The last scene is now before us: I see a man hanging on a cross between two other crosses. His life blood is dripping from lacerated brow, from nail-pierced hands and feet, and from stourge-wounded back. He is a dying Man. "Pierced glow His hands and feet, three hours o'er Him did beat, fierce rays of noon-tide heat." Those feet, which had for three years trod the hills of Palestine, were about to be at rest at last. Those hands, at whose touch miracles had been wrought, were about to be folded. That head, for which earth had never afforded a resting place, droops, and from the pale, parched lips I catch a last whisper, "Father, into thy hands I commend my spirit"; and having said thus, He dies.

All His life had been one grand prayer, broken now and then by especial instances of which we have knowledge, when He had gone

alone, and beseeching the Father for guidance and help, had come forth to do some great deed or perform some great miracle; and now, in the hour of death, even at the very instant of death, He did not cease communion with God, but His expiring breath was a prayer.

One thing is especially noticeable, and that is the time of day Jesus chose for prayer. It seems that His favorite time was night and early morning. While yet His mind was fresh, His strength unshaken by the labors of the day, and before He had begun His work, He arose, stole forth from His place of lodging, went apart to some silent, secret spot, and there poured out His heart to the Father.

After His death, resurrection, and ascension, great things were wrought by the Church. Power came upon it almost equal to that possessed by the Founder himself. But ever and anon in the record comes the statement that "They prayed." Stephen, dying the death of a martyr, prayed. Peter, confined in prison, was released by the prayer of the church. Yea, even down to the present day, the "effectual, fervent prayer of a righteous man availeth much." May we not, from these few examples, take renewed faith, and through prayer, bring great things to pass?

PITTSBURGH, PA.

Practical Christianity

EVANGELIST AUG. N. NILSON

In Two Parts. Part One.

IF there ever was a time in the history of the world when the Christianity of Christ needed to be proclaimed. It is today. That as a race, we have far departed from the "faith once delivered to the saints" is undeniable.

Some time ago we read of a very prominent ecclesiastic in New York having made the tremendous assertion that the present world war in Europe would help to do more for the establishment of Christ's kingdom in the earth than the preaching of the gospel would do in two hundred years. Where he got his authority he did not say. The writer is like the Scotchman who heard L. M. Williams preach in Scotland some years ago about holiness. He shook his head and said, "Mon, geeve us the Booke!" It is the "Booke" we are looking to for authority when it comes to a subject like the one mentioned. If we understand the Book correctly, we read that it is not war that is going to bring "the dove of peace" to this planet of ours, but a Prince of righteousness. One whose scepter is peace, and not that of revenge or carnage. And while we wait for that glad hour to come, when the Lord shall descend from glory and we shall be changed "in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," we must be up, and doing something that will hasten the coming of the King.

Christ, at the beginning of His public ministry in His first sermon at Nazareth, His "home church," took for His text this very remarkable Scripture, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He never finished the rest of the prophecy, which reads as follows: "and the day of vengeance of Jehovah." He will do that when He comes the second time. Now this text was not chosen at random, but was divinely appointed. It was the text for that particular Sabbath morning appointed by God to be read in the synagogue for that special occasion.

In this text we have incorporated the gospel of the Son of God, the "power of God unto salvation." The reason that the Jews, when

they heard this text read, "were filled with wrath and rose up and thrust him out of the city, and led him unto the brow of the hill whereupon the city was built, that they might cast him down headlong," was because in the text they saw the requirements of the gospel, that Jesus the Son of God had come to declare. They were ready and willing to kill the Prince of life, for they would rather be in bondage to Moses and the law, than be emancipated by Christ and His gospel!

What was needed in those days is needed today. Never in the history of the world was there more religion than there was when Christ came. Never more outward pomp and show of religious activities, never less inward emptiness and religious laziness! Never more outward cleanliness, never more inward filthiness! Never more liberality and tithings, never less simplicity of giving and offerings! Never more fastings, never less denying of self! Never more outward orthodoxy, never more inward heterodoxy! Never more outward holiness, never more inward hypocrisy! And what was true in those days concerning the Jews and proselytes is true of the world today. And we, today, are sinning against greater light than the Jews ever did, and we know that the greater the light, the greater the responsibility.

Today we have religions both of men and devils, but very little, comparatively speaking, of real vital Christianity. Religion is one thing, Christianity is something else. Belief is one thing, faith is something else. The devils believe, but have no faith. Lots of men are believers, but have no faith, for by their works they deny their faith. We have had the supernatural of the Bible explained away—Job is a myth, the creation is a fairy tale, the incarnation a lie, the resurrection never took place sin is a blessing that brings joy and happiness to the soul, because if it had not been for sin we never would have known the joy of forgiveness! (Mormonism). Hell is not, and heaven is fanaticism. Repentance is obnoxious, and the blood, without which there is no remission of sin, is a slaughter house butcher tragedy. Unitarians tell us that "man is too good to be damned." Universalists declare "God is too good to damn anybody." The New Thought says "There is nothing to be damned for," and German Rationalism declares "There is nothing to damn (death ends all)."

While the blood-rejecting, hell-denying, soul-destroying Christian Science (falsely so-called) declares that "There is no such thing as damnation." And all the while demons and devils in the lower regions chuckle and laugh and quote Shakespeare's Hamlet and say "What fools these mortals be."

Here, my friends, are facts. No getting around them. What can be done? Thank God, something can be done, and it is this: Proclaim to the world by voice, by the pen, by words, by testimony, by sacrifice of every kind to the earth's remotest bounds the Christianity that Christ came to proclaim.

In the first place, we need an anointed ministry. "He hath anointed me." The priests were anointed, Jesus was, the disciples were, every one of them, before they were allowed to enter in upon their life work. True, the disciples did some preaching before they had had their pentecostal anointing, but their preaching before was not of the nature it was after the anointing. Their theme was not even the same. Before Pentecost it was "the kingdom is at hand," but after the pentecostal anointing, with the fiery baptism of the Holy Ghost, had come they had another text, and it was one that they had never preached from before and it was this, "This is that." We hesitate not in saying that no person has any authority to preach today that has not first been duly called (as was Aaron), second has been anointed with the holy oil of divine authority, and received his credentials from on high. No sheepskin, no matter if it comes from a holiness college, is enough. The preacher may be a Greek scholar, and well versed in the Scripture, like Apollon, but if he has not tarried "until" he is not qualified to proclaim this glorious Christianity of Jesus Christ.

We do not need rhetoric or eloquence, but truth; not history, or what we have read, but what we know—for this is life eternal to know thee, the only true and living God and Jesus Christ, whom thou hast sent." Paul never mentioned what he had heard or read, but he did emphasize that he knew Him whom he had believed. The preachers of today need this anointing in order to rightly and fully make proof of their ministry. Sermons ever so eloquent, ever so scriptural, ever so logical, ever so convincing, are nothing but empty words, and though they may feed the intellect of some of the hearers, they never feed the lambs, nor make the saints of God to rejoice.

Next, we need the Christianity that addresses itself to the neglected classes. "To preach the gospel to the poor." The gospel means good news. And this poor, downtrodden, God-forsaking, pleasure-loving, joyriding on their way to perdition, lost and condemned world, needs the glad tidings that Jesus the Son of God came down from heaven's heights to save that which was lost, to redeem that which was ruined, and to make men who are poor in this world's goods multi-millionaires in joy and happiness, and give them a wealth that can never be told! Yes, even give to them the "riches of His grace," and that if they would trust in the Lord and do good they should dwell in the land and verily they should be fed. And that instead of their filthy garments of self-righteousness they were to receive the garments of righteousness and praise. And that instead of being filled with sin and sorrow, they can be filled to the full with the very God himself (20th Cent. N. T.). Instead of sighing and weeping they can receive laughter and joy, yes, even be filled with a "joy unspeakable and full of glory." I hear some one say, This is all good for the poor, but is there no gospel for the rich? Yes, thank God, there is. He knows what the rich as well as the poor need, so He has a gospel for them that are rich. Listen, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were, fire. Ye have heaped up

your treasure together for the last days [was there ever a time when men were doing that as they are today?] Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, [i. e. you did not give him what he earned but "Jewed" him down.] crieth: and the cries of them which have reaped are entered into the ears [both ears] of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter [i. e. when everything is plentiful]. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord." Oh, yes, He will straighten up some knotty questions on that day. So keep patient, for in your patience possess ye your souls.

So we see, brethren, there is a gospel for the rich. But who preaches it? Where is the preacher of today who dares to proclaim such denunciations, especially if some prosperous member sits in the front pew looking right at him? Oh, for such men as Doctor Bane, who, when told by his stewards that if he did not quit preaching on temperance and prohibition, the rich man that gave \$500 a year toward his salary (and who, by the way, was president of a brewery) would quit supporting him, and would withdraw from the church and join the second church, answered, "Gentlemen, take \$500 off from my salary, but let me have a whack at his pew." That is the kind of preachers we need today to proclaim the Christianity of Christ.

The Idol "Pleasure"

BY BETH M. RICHARDS

Men shall be lovers of pleasures more than lovers of God (2 Tim. 4).

OUR love is measured by the responses of our threefold nature; by our mental attitude toward, our activity in behalf of, and our emotional reaction thereto.

What is the mental attitude of our generation in general in this regard? Do they idealize divine worship or pleasure? We might say that the sentiment of our age is "Efficiency through recreation." How different this is from the biblical viewpoint, "God (not recreation) is our refuge and strength" (Ps. 46:1).

The second test of love is our activity in behalf of the object of our devotion. Do the mass of our people devote most of their time, money, and talent to pleasure, or the serving of God. To which do you devote most of your time, money, and talents? As to time, it needs no argument that theater attendance surpasses church attendance. More money is spent annually in the United States for pleasures and extravagances than for churches and "daily bread" together. The best of our talents, where are the most of them? Are they enlisted in the service of Christ, or are they being used for selfish ends. You know—and so do I.

The third test concerns our emotional reactions. Do we "hunger and thirst after righteousness," or do we crave amusement? Some hunger for righteousness, praise the Lord for it, but too few have no hunger above that for amusement. This all goes to prove that our generation fulfills the prophecy that "men shall be lovers of pleasure more than lovers of God." This is wrong because it is a form of idolatry. Idolatry is condemned in the first commandment given by God to Moses for our observance.

Were this idolizing of pleasure not the tendency of our age—its besetting sin, its peculiar form of idolatry—then pleasures would not be looked upon as they now are. "Circumstances alter cases," is a good old maxim. Shadrach, Meshach, and Abed-nego did not bow down to Nebuchadnezzar's golden image because by so doing they would have virtually denied their God. That is why Christians of today shun pleasures.

ESTACO, ORE.

That Uncontrollable Tongue

BY REV. JOHN WENLEY GOODWIN

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison.

THIS is a most startling expression. It should put every one of us more often on our knees in earnest prayer that God might give us a tongue and wisdom which our adversaries could not so well gainsay and resist. It should increase this resolve a thousand fold: "I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle while the wicked are before me."

What a beautiful sight for those on land to watch the incoming ship laden with her precious burden of human souls, riding the rolling waves and holding to her course against tide and wind. With a steady hand the helmsman, by a very small rudder, has turned her to the right or to the left, tacking against the storm, sometimes in the great sea valley or riding the crest of some mighty wave, weather-beaten and wave-lashed, he brings her into port under perfect control, all because of this little rudder. Without control of this little rudder, this stately ship, be it a man-of-war or an ocean liner, would have gone down to the bottom of the sea. So the tongue is a very small member, but controls great destinies.

Have you never seen a runaway horse? How he started down the road, gaining in speed every leap. A man steps out in the middle of the road with waving hat and arms, crying to the top of his voice, but the horse pays no attention, and darts past him like an arrow. On he rushes. Now the carriage turns on two wheels. Then, striking the fence, it turns over, smashing it in a hundred pieces. Tearing himself loose, he leaps into some field, then turning around and looking at the wreck, as much as to say, "What do you think about it, any way." What time and expense might have been saved if there had been a firm hand on the bit and bridle. It all reminds of some results in society. There he goes down the street, tongue lashing, breaking up families, and destroying peace and comfort, breaking hearts, and soon everything is in a whirl, then the final crash. Turning around about all the confession is ever made comes in these words: "That is my outspoken way; I never keep anything covered up, you know." Oh, yes, it is out all right, but it is too bad that it did not get out before you were placed in the shafts. It might have saved the expense of fixing things up.

Everybody is out fighting fire, men, women, and children. The whole forest is one fire. Homes are endangered and lives are lost in the heroic effort. How they fight fire for days. Some one asks how did this all come about? Oh, a man passing through just dropped a half burned match, a dry leaf caught fire, then a little twig, then a bush, and then a tree; now the forest fire is raging. Millions of dollars lost in the great fire which destroyed several city blocks, somebody thoughtlessly turned over a lamp. "How great a matter a little fire kindleth." How much may be destroyed in a short time. Beautiful architecture, the result of the earnest toil of years, careful savings of many generations, precious and highly valued treasures, which can never be replaced. All gone because one spark of fire was not under control. How this reminds us of burning words, heated expressions in board meetings, harsh and unjust criticism, more lost in a few months than could be built in years. Fiery words destroy hopes and burn to ashes much good. We may remember with much profit Wesley's words, "Beware and not become heated in discussion." It will all work back on our experience and destroy your own comfort of soul. Look carefully about for those words which come out of the mouth like sparks; there is great danger.

What is an ungovernable tongue? A tongue with no bridle? Or words with fire in them, like ships without a rudder? We might mention a few pointers.

1. The worthless and often mischievous utterances of a talkative disposition. It often sounds like a barrel with a few stones in it rolling down hill. Such talk always runs the soul down hill as well. Did you ever play gossip when a child? It started with the birth of some little gray-eyed boy, and ended with old mother gray top dead. I have heard it said that "A fool is known by his much talk."

2. Speech before thought, of which afterthought disapproves. Of course there is no such thing as speaking before some thought, but the danger is due consideration. A boy was running down the street. Some one cried out "What you running like that for?" The boy replied, "To keep two boys from fighting." "What two boys?" Never stopping, he yelled back, "Bill Jones and me." Better walk away than say too much, and then be sorry ever after.

3. Allowing speech in a high tone of voice uncontrolled. Get that harsh, coarse tone out of your voice. A Sunday school worker was trying to make the services more attractive, and so began to serve lemonade. He soon began to ask the boys how to make the services still more attractive, and passed around little slips of paper on which to write the answer. One boy wrote, "Put a little more sugar in the lemonade." If we seemed called to use any lemon at all it is well to have plenty of sugar mixed with it.

4. Speech with cherished hard feelings so unkind if not untrue. How resentment will lie hidden in the human heart for years, only waiting an opportunity for a favorable time to work revenge. It is the feelings behind the words which make the words what they are.

5. Speech forgetful of the feelings of others. Unmindful how they may sound on another's heart. No excuse behind the brush of an outspoken disposition. It was said of our Lord, "A bruised reed shall he not break, and a smoking flax shall he not quench." Oh, you may say "He called folks hypocrites." Brother, when you can look with compassion on the multitude, and weep over those who are about to kill you, and long with a crushing heart to bless them, and pray that no sin shall be laid to their charge when they are doing their worst, instead of that whining, sniffing, and crying over your own feelings, then you may be more bold.

6. Telling the truth with bad insinuations. Facts may be stated in such a way as to imply an untruth. An implication of an untruth is a lie. Digging up a man's life to hurt his present influence and possibilities of service, is very bad. Our business is to save men's lives and not to destroy them.

7. Unkind judgment of the motives of others. We have no right to judge a man's motive, not even on the ground of circumstantial evidence. It must first be proved, and then care must be always exercised. "Judge not that ye be not judged, for with what judgment ye judge, it shall be measured to you again."

8. Harsh or unkind words about the failures of others or exposing their mistakes to their injury. Is it not true that this has too often been practiced among holiness professors at campmeetings and other places, much to the injury of our cause and work?

9. Too much talk about the weak points in the other fellow's gifts and service. How free some are at this point rather than making everything of another's strong gifts.

10. Little or no talk at all in the testimony meeting. And all this may be the result of too much talk around the table at home, or along the other nine points mentioned above. How much trouble this tongue does make. It either goes too much or not at all.

Should we not remember where there is strife there is always confusion? And when people are confused there is opportunity for many things which otherwise would have never happened. If we could only see ourselves as others see us, and if we could only hear our own words as others hear them, and read our expressions as others read them between the lines, how different everything might be. If we could pray for others as Christ prayed for those who were His enemies, and love them with the same love He had for those who nailed Him to the cross, and feel with the same feeling which throbbed in His breast, when He made Himself an offering for others, every word, expression, and act would doubtless undergo a most wonderful change. If we could read our Bibles more and spend more time alone with the Lord in secret prayer, where tears of compassion might flow, and talk less with folks, it would doubtless help us to get the mind of Christ and soften our words and expressions. The fruit of holiness is peace in those who make peace, and it is the peacemakers, after all, who really get blessed.

LOS ANGELES, CAL.

"Let Us Go On"

BY I. L. FLYNN

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection (Heb. 6:1).

FOR our text we will take those four words, "Let us go on." This is a progressive age. Everything is on the move. There is no standstill to the one who would succeed, whether that one be laboring for this world's goods or working for a crown. You must press forward. The commercial world is reaching out to the ends of the earth to enlarge her borders of trade. They know that all it takes is energy and push to bring the proper dividends to their investments. The political world is in a stew and a boil. Politicians are vying with each other trying to outdo the other fellow, to find something to draw attention to themselves. The scientific world is making the most wonderful and astounding discoveries the world has ever known. The astronomer has pitched his tent among the stars, and with his mighty telescope is searching out the heavens and pointing out to us new worlds. They are telling us how far each planet is from ours, how large each one is, and their composition. When we come to the realm of inventions we can hardly speak on the subject. Man can hardly keep pace with modern inventions. Things are being invented that our fathers never dreamed of, and still no end in sight. The motto of all these seems to be "Let us go on."

Since the world has made such wonderful strides, why not the Church of Jesus Christ? These things are the result of the gospel of Christ, and if the gospel can bring such light to a man in material things, what may it do in spiritual? God's people should be an aggressive people.

We should dig deeper into the eternal truths of God's word than ever the spade of the geologist went into mother earth. We should not only ascend to the highest star, but soar beyond and stand on God's highest peak and breathe into our lives His pure love. Brother, sister, "Let us go on," not only to the ends of the earth, but wade out in fathomless space and drink in God's truth until with Paul we can say, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33).

God's word has ever been "Go on." Away back in the early centuries of time, God found Abraham living in his father's house, and said to him, "Get up, move out of here, I have something better for you." And told him about Canaan land. I can imagine one morning after God had this talk with Abraham, that he went home and said: "Wife, get your things together, we are going to move out of here."

"Where are you going, husband?" "I don't know, wife, (Heb. 11:8) but God said 'go' and we will trust Him to lead us the right way." Ah, if God's people today would do as Abraham did, move on, whether they understand all about the way or not. If there are difficulties, has He not said He would make a way for our escape? Bless His name! I am "going on."

God one day found His people tolling and sweating by the brick kilns of Egypt. He saw that they were wearing their lives out working for their enemies. There is a parallel in the lives of God's people today. They are wearing their lives out tolling and laboring to free themselves from that awful taskmaster, the carnal mind. They are seeking freedom from that inward nature until in utter despair they give over to the Enemy and say, "There is no use, no escape, when I would do good evil is present with me."

God sent Moses to His people with the message to move out. When they were convinced of the fact, they threw down the hod, the shovel, trowel, and the hoe; everything that would be a hindrance to them they left behind, and started to another clime. There is no such thing as smooth sailing in this troublesome world. The one who expects to go through this life without meeting with difficulties, small and great, has only to wait and see. The Israelites had not gotten over the borders of Goshen, before they met unexpected difficulties. But yet with the roaring sea, with its turbid waves lashing the shore at their very feet, with the rushing host of Pharaoh's cavalry at their heels, God spoke and said "Go forward. Go on." Roaring seas are nothing when God leads. Hallelujah!

After God so wonderfully dealt with Israel, both in Egypt and on the road, we don't understand how they were contented to stay in "the howling wilderness." God's purpose was not for Israel to dwell in the wilderness. He wanted them to "Go on." It is true while they stayed there God did the best He could for them. He gave them manna to eat, and good spring water to drink, good enough for any one. This was the best He had there. He had no cribs of corn there, nor cellars of wine. He had flocks and herds in Canaan, a land flowing with milk and honey! Glory for ever. Go on, keep traveling. It is not far to Canaan, brother, sister, only a few steps; hungering and thirsting, consecration, which is abandonment of self, and faith in God. But most people prefer to do the first work over and over many times. Some prefer the death route, but remember, those who died out of Canaan never enjoyed the fruit of the land. While there are others who enjoy the wilderness experience. They like the miseries of an up and down life, wandering in the dark marshes, drinking the muddy waters from the puddle holes, choking to death on quails, being bitten by fiery serpents of sin, crying out because of their meager experience; all this time God says, "Go on."

God gave Israel a sample of what He had over in Canaan. The twelve went over there, two of them brought back a sample of what God had for all, if they would only "Go on." Beloved, in spite of all the unbelievers and disputers in this land, God has those whom He is not ashamed to hold up before the world as samples of the Canaan land of full salvation.

Before you enter Canaan you will be confronted by the mighty giants that are purported to inhabit that land. The Devil will tell you of all these and hold them up to you until you think you are no larger than a grasshopper, you ought not to be in your own sight. The giants of doubt will confront you, ah! you can't possibly live in that land. It is too high for you. You can't obtain it. He will keep this up until you will begin to say, "I can't," instead of saying, "I can do all things through Christ which strengthens me." Hallelujah! It will cost something to enter this experience. You must not only be divorced from all former lovers; love of the world, etc., but be intensely in love with Christ; love Him with all your heart, soul, mind, and strength. With all the

past—under the blood, the present and future yielded to Him, your whole self on the altar, look up and say: "Here I am, Lord, I am yours, I want the blessing now." The fire will fall and consume the sacrifice. All sin gone from your breast, the Holy Ghost filling and thrilling your whole being, the fire will burn deep in your soul, a fire will be kindled that will grow brighter as the years go by, and soon will be fanned into a flame that will outshine the sun here, and when you cross over will shine as the stars for ever and ever. Glory to God for this wonderful blessing; do n't you want it? It is for you.

SEMINOLE, OKLA.

The Whole Thing

W. H. MORSE, D.D.

Procurate pace con tutti, e la santificazione, senza la quale niuno vedra il Signore!

HE was Italian, and this which he said was in his own language, and was spoken with the utmost emphasis.

I am not perfectly acquainted with the Italian language, when used in the rapid way in which it is commonly spoken by those whose vernacular it is. If they would be at pains to pronounce word for word, clearly and distinctly, I would not experience the difficulty. The trouble is that they will not do so. I had caught three or four words which he had said, and that was all.

"What is it about 'sanctification'?" I asked. "I quote the Hebrews, twelve and fourteen," he replied in his imperfect English.

"Oh, yes," I returned, "I understand now—follow peace with all men, and holiness, without which no man shall see the Lord."

"Not just quite that!" he said. "It is this way: Follow after peace with all men, and the sanctification, without which no man shall see the Lord. That is the way it goes."

(It is close to the revised version).

"Well," I said, "and what were you about to say when you used the quotation?"

"We want the whole thing, sir!" he answered. I am unable to put his broken English in the same shape he used it.

"The whole thing?" I asked.

"Just so, sir," he said. "It is our Italian characteristic. We have what you call greed. We have a proverb: 'Do not let it be ninety-nine, for it is one hundred.'"

"And in this case," I said, "what did you refer to?"

"Ah, about sanctification, or what you call it, holiness!" he replied. "We want it all. See? We are not satisfied with just some. Never. You never can find an Italian Protestant who is really a new Christian, who does not want to do as it says in the Testament—to go on to holiness. I am sometimes sad to think it is different with many of your American kind of Christians."

"In what way?" I asked.

"About sanctification," he replied. "You, some of you, are perfectly satisfied to accept Christ as your Savior, and let it go at that. I am not. We have to go on and on till we get the whole thing. That is so, sir. It is so with us. Why is n't it so with some of you?"

He took from one of the boxes on the shelves of his fruit store a part of a spoonful of salt, and extended it to me.

"Will you have some salted peanuts?" he asked.

He did not make any move toward supplying the peanuts.

"Salted peanuts are good," he said. "I sell many pounds. Taste of that salt, sir. Good salt, sir? All right. Suppose you come in here, knowing how good salted peanuts are, and knowing in them are the peanut meats and salt, and ask me for some. I do up some salt for you, and as I do so I keep telling you how fine my salted peanuts are. Say, are you going to be satisfied with that salt? No, you want the whole thing. See! As I read my

Testament-Book, what do I find? I find that I get peace by believing in and accepting my Savior. So far, all right. But there is more to it. It says in that text for me to follow after peace, to get the whole peace—'peace and sanctification.' Say, you will not get whole peace without holiness."

As I did not say anything in reply, he evidently thought I needed more persuasion.

"Why, say!" he continued. "Look at the big war just now! Germany was saying she made what she call overtures of peace. Very well! Suppose she lay down her arms, and the Allies do the same. What do we call that? Why, it is peace. So it is. But do you suppose that the Allies would be satisfied unless they went on to get the articles all written and signed? So I am all in love with my Savior. He is my Savior. But, see! I can not be satisfied until I get the whole thing, until I am sanctified. Can I?"

The logic was good, and I let him go on.

"May be if I say that I am satisfied, and let it go at that, what does it do to me? Do n't you see what it does? If I have n't sanctification, why then, I have that trouble with my eyes."

"Trouble with your eyes?" I repeated.

"Yes, sir, sure."

"What do you mean by that?"

"I can not clearly name the eye trouble, sir. It is not a cataract, or a trachoma, or a strabismus. It is something like near-sighted and far-sighted, doubled up, if I may say so. Do n't you think so?"

I had to admit that he was puzzling me; and told him to go on and explain himself.

"It isn't any kind of blindness," he said. "No, not that. I was blind before I found my dear Savior. I was always stumbling and groping. I would run up against things and hurt myself. Got bruised, and burned; and all 'cause I could n't see. But when I got my Prince of peace, I could make out so many things very plain. It was just wonderful, surprising. But—please to understand—until I got the whole thing—sanctification, holiness—I had that trouble with my eyes so I could not see the King in His beauty. See how it reads: 'Sanctification, without which no man can see the Lord.' Isn't that great? If one is not sanctified he can not see his Lord. No use in trying. Look at Paul, will you? He got the blessing right away after the prophet Ananias had put his hands on him; and what does it say? 'There dropped from his eyes as it were scales.' His eye trouble went. So when one gets sanctified now. What happens? He receives his sight in full, and so full that he can see his Savior a million times more precious and more plain than ever before."

We were interrupted by a customer. As he went to wait on her he gave me a handful of the salted peanuts. After he came out from behind the counter again, he said:

"If any one ever says to you that it does not seem worth while to do mission work among the Italian immigrants, you just tell that objector to have a good understanding with the Italian Protestants, and he will find that while they experience the sweetest kind of joy in their new hope in Christ, nothing must do but they must add to their peace the great, big grace of holiness."

HARTFORD, CONN.

Entire Sanctification

BY REV. J. M. BUTCHART

IN spite of all that has been written and preached upon this subject, it seems to be surrounded by so much mist and fog that many who are professing the experience are living below their privileges. Is there something fundamentally wrong with the doctrine as usually presented, that we find people coming back for repairs so often, and so many not coming back who apparently should; and that there are so very many who in their heart of hearts are not satisfied with their experience?

We might give learned definitions of the word, but leaving technicalities aside, we will all agree that it means to be pure in heart, to be holy. Looking briefly at God's plan of salvation, as worked out in the types, we find that the people decided to turn their backs on the world—Egypt. They came first to the Red Sea—the blood in which their sins, under their old taskmasters, were blotted out. Then they came to Sinai for needed instruction. Shortly after that they came to the borders of Beulah land where faith failed, and they could not enter in because of unbelief. They looked at the greatness of the walled cities, the giants, and the great number of people to be dispossessed rather than at the mightiness of their God. They limited God, and this greatly displeased Him and He turned them about to wander in the wilderness for forty years.

This very scene is being enacted about us all the time. People see the walled cities of inherited disposition, the giants of temper, avarice, pride, selfishness, etc. The multitude of evil thoughts and hasty, unwise words daily crowd in; they lose sight of the fact that Jesus is a perfect Savior, and despair of deliverance. Many denominations teach that we can not help sinning every day in thought, word, or action, and may never expect deliverance until we lay this house of clay aside and enter the glorified state. And this in spite of the fact that the Bible tells us to follow peace with all men and holiness, "without which no man shall see the Lord."

After the children of Israel had learned to trust God, He rolled the difficulties away and led them through the Jordan dryshod; and then, without firing a shot or making a single spear thrust, but at the loud, exultant shout of victory the walls of Jericho fell flat and the first walled city was destroyed. Then, by many sad experiences, these people learned wisdom. They were commanded to root out every evil thing. They failed to do this fully, and this failure finally led to their complete overthrow and being cast out of the land themselves.

So when we cross our Jordan, and as we obey God the walled cities will every one come down, the giants all be slain, and the evil inhabitants all be cast out. A real faith in Jesus leads to a shout of victory right in the face of the Enemy. There was no fear or shadow of a doubt in David's mind as he skipped along to meet Goliath. His "This day will the Lord God deliver thee into mine hand, and I will smite thee, and take thine head from thee," showed his unflinching faith in God. He *knew* what the outcome would be before he went into the battle, *because he believed* God.

But as we are taught that all carnality is taken out when we are sanctified, why should we expect to meet these walled cities and giants after we have crossed our Jordan? This does not look like instantaneous but progressive sanctification. I believe it is because of the

lack of proper teaching right here that so many fail. They go to the altar to seek an experience, to have, as it were, a surgical operation performed on them—the removal of the carnal nature. Receiving a blessing, or taking the experience by faith, they go away and consciously or unconsciously depend on the experience, rather than on the living Christ; and because of this, when the test comes they go down. Nearly every one would deny that he was not depending on the Savior and feel that he was telling the truth; but I repeat that every one who is looking to an experience, such as the abstraction of inbred sin, is not depending on Him who said, "Because I live, ye shall live also."

And yet I just as boldly aver that sanctification is an instantaneous work of grace to be sought for and received after conversion. Few altar workers give the proper instruction so that the seeker may seek intelligently. He should be taught to definitely seek for the Blessor, rather than for a blessing. And as the temple Jesus would deign to enter must be clean, he must at the same time trust the blood to cleanse perfectly.

G. A. McLaughlin ("Inbred Sin," p. 16, Christian Witness Co.) says, "Inbred sin is that state of heart when God is not in it." And again, "A heart which contains not God in any of its volitions, or purposes, or desires." There must be more than a seeking for cleansing. Jesus taught that the unclean spirit might go forth out of a heart, and the heart be perfectly cleansed; but if not then filled, the last state would be worse than the first. It is not sufficient to leave this infilling to follow as a natural result of an earnest seeking after sanctification. One must know what he is after and what he receives in order that his faith might hold it after he gets it. "That Christ may dwell in your hearts by faith" (Eph. 3:17).

I feel sure this is why so many fail. They have not turned the ship over to a Pilot who has come aboard, and trusted Him fully. And yet this is the purpose of a full consecration, an utter surrender.

Let us look at the types again. Before the enemies could be cast out of the land, Joshua met one who claimed to be the Captain of the hosts of the Lord, and he immediately turned over the supreme command to Him, and the assurance came back at once, "The place whereon thou standest is holy ground." Glory! no wonder the walls of Jericho shortly after came crashing down.

In prophecy God's plan is well expressed in Ezek. 36:25, 26, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." This perfectly pictures the first work of grace. "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (v. 27). This fully represents the second work of grace, or sanctification.

In the gospel it is "Christ in you the hope of glory." And Acts 15:8, 9, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us. . . . purifying their hearts by faith." From all these we see that the secret of the victory life is the baptism with the Holy Ghost—the reception of the real, personal, living third Person of the Godhead, come in to dwell, to guide, and to rule.

Those who oppose the doctrine of holiness tell us that sanctification means dedicated or set aside to a sacred use. And so it does, and thus the sanctuary and the vessels of the sanctuary were sanctified and these temples—our bodies—must be sanctified in the same way. But this is not entire sanctification. Like regeneration, this experience has its God side as well as its man side. Our part is to dedicate to God; by a perfect consecration to present our bodies a living sacrifice to God. God's part is

The Gift of Grace

BY EDWARD SCOTT

Oh, boundless, matchless gift of grace!
We humbly bow before Thy face.
How wondrous is the sacrifice!
Thy love has paid the awful price.

Beneath the cold Thy hand did bow,
And on Mt. Calvary's rugged brow
Was heard Thy voice in perfect love
Whoing us on to heaven above.

Oh, matchless grace! Oh, love divine!
Can human heart breathe the love like Thine?
Can mortal man so rise above
And show the world this matchless love?

The universe may shatter'd be,
And from Thy presence worlds may flee,
But Thou wilt keep us by Thy grace,
And bring us, with Thee, face to face.

to come in and fill us and make us holy by His presence. Any place where God's presence is manifested is holy (See Ex. 3:5; Josh. 5:15).

So if God dwells within me I must be holy. When I am told that I can not live a day right before God, I agree; of myself I can not. But I also claim, that if Jesus is living out His life in me, He will live it right. Only Jesus can live the Christ life. But Glory to God! He can. "Christ in you the hope [the only hope] of glory." He dwells in your heart by faith. So "whosoever believeth on the Lord Jesus Christ shall be saved." Not an assent of the mind, that He died to redeem us all, but that I believe that He did not redeem me; that His blood does wash away my sins, and that according to His promise, when I met the conditions, He did not send His Holy Spirit into my heart to sanctify me wholly.

Thoughts for the Young Convert

BY MRS. H. A. STALKER

I HAVE been so impressed with the thought of the great number of young converts who have started in this way, and soon go back into the world; perhaps in most cases, for the lack of proper teaching.

I have been in revival meetings where salvation has been preached, but they failed to preach the doctrine of entire sanctification—the grace wherein we stand (Rom. 5:2). The seekers would pray through and really get converted and have the shine on their faces and the glory in their souls, with never a thought that the Enemy, who had kept them so long from being a Christian, is still on hand to draw them back, if possible, into his kingdom; he is not willing to give up any of his subjects. Young converts should know that we have a powerful Enemy, who hates God and His cause, and in these last days is doing all in his power to hinder the cause of God. But we would not fail to magnify the power of God, who is able to keep those who will commit themselves entirely into His care and keeping. God does not save us to let us backslide. He saves us that He might work through us for the salvation of other souls. It is not His will that any should lose the joy and peace out of their souls, after having once been saved. There is power in His precious blood to save and to keep us from sin. Praise His name!

Young converts should be taught of the inherited tendency to sin that is in every human heart, even after conversion, and that provision has been made, in the death of Christ on the cross, for the purifying of the heart by faith (Acts 15:9).

There must be a continual walking in the light from the time we are converted, if we would keep the smile of God on our souls. Sometimes it may seem as though God has hid His face from us, and we may have to walk by faith for awhile. Perhaps right here is where so many fall, they have not been taught the lesson of walking by faith, and do not seem to know that God has said "I will never leave thee nor forsake thee," and that nothing but sin can ever separate us from God. At this time the tempter would come at them with the suggestion that God has forgotten them, and that they have lost all they ever had. Now is the time to "Resist the devil," as James 4:7 says. Take your Bible and get alone with God in prayer, till He comes and fills your soul with glory, and then go on, walking in the light as God gives it to you, feeling that you have learned a lesson that will be a blessing to you all through your Christian experience.

Our life is a school, only a preparation for eternity, and if we only remember the problems we meet with day after day, and get the lessons from them God meant for us to get, and profit by them, how they would serve to build

up our Christian character, and make us stronger and more able to go through the difficult places which every one meets with. As we walk with God, seeking to know His will at all times, striving to be at our very best for Him, He will lead us to the light of holiness, and then, after making a complete consecration of our all to Him (but we must be sure it is complete) then if we exercise the faith we have, God will increase our faith until we can claim the promise, and the Holy Ghost comes in to abide.

After we are sanctified, it must still be a close walk with God, keeping in touch with Him at all times, because we still have the same terrible Enemy without, although our hearts have been purified within. When we say "Yes" to God at the time of consecration, we do not know what the future holds for us, but it must be a continual "Yes" in our hearts to all the will of God, if we would retain this blessing.

God has a plan in every life, and it is our business to keep in the place where He can lead us, and if we are true to Him, following closely wherever He leads, when we come to meet Him, we may hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

NOISE, MAHO.

Responsibility

BY N. B. HERRELL

OUR ability determines our responsibility. In finding out the full strength of our resources we clearly understand our possibilities. A vision of our opportunities reveals to us our responsibility up to the limit of our resources. Hence, the ability of the church determines her responsibility. In spiritual things her resources are unlimited. Her opportunities are well nigh as great. "All power is given unto me in heaven and in earth," saith the great Head of the church. "I am with you always," He assures. "If ye ask anything in my name, I will do it," He continues. This in a measure brings out the church's resources. "Go ye therefore, and teach all nations." "Both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Show the church her opportunity to carry the gospel. Her ability to carry out the commission is the question. This brings us up to material things. It matters not how well the church is equipped with spiritual things for those sitting in darkness. If only Satan can keep the needed means out of the church treasury, he will not only damn the heathen but

cause the church to disobey her commission and backslide. Jesus has all power in earth as well as in heaven. Satan has been defeated in things material as well as spiritual. By faith, prayer, and work the church supplies her spiritual strength. Just so she is to equip herself with things material.

Our responsibility is just as great as our ability. Our last penny must be put into the church treasury before our ability is exhausted in material things. It is what we are withholding in material things that keeps back the revival we are praying for. Jesus said the woman who gave the smallest amount had given more than those who put in larger sums, because she had given all. God looks at what we have left instead of what we have given. A man who will steal from God is not fit to be in possession of anything that belongs to his brother. The first and greatest command is "Thou shalt love God." To steal from God is to break the greatest commandment. One who would steal from God can be expected to steal from most any one else.

We are often tempted to neglect prayer. If we do we backslide. We are tempted to withhold from God. We yield to the temptation and withhold that which God told us to give, yet we go on professing as big as ever. This withholding does not only cause us to backslide, but keeps the gospel from those sitting in darkness. The blood of the lost will be placed on those who made it impossible to send the glad tidings by their withholding that which the Holy Spirit told them to give. We have millions to waste on pleasure, while we think it wrong if we are to give more than some one else whom we are watching. I fear the Devil gets the ears and eyes of Christians too often.

Our ability determines our responsibility individually as well as a whole. I am not excused from doing my best because the church, as a whole, fails. I can not shift my responsibility. My possibilities are my responsibilities. I must face the souls of all nations at the general judgment, as well as Jesus Christ whom God raised from the dead. In stealing from God I rob the heathen of the gospel, my brethren of an example, and my soul of salvation. I must give all I can to every gospel cause, as revealed by the Holy Spirit, to retain my justified relationship to God. My responsibility in giving to the support of the gospel is where my means end. God's promise to care for me begins where my means of support cease. The church needs to get a vision of the truth as it really is. She needs to see that she must carry the gospel of salvation to all nations in order to save herself from eternal death. Such a vision would bring on a state of desperation in giving and going that would result in a world-wide revival.

Nothing short of the Holy Ghost can give the church this vision so that it would be effectual. The ministry could be used in a measure, but the laity must be in vital touch with the fountain of life to maintain such a standard. As a church we are just entering into the twilight of giving and going. While the world is engaged in bloodshed, as a church we should be gathering and training our forces to follow up with such a missionary evangelistic campaign that would shake the foundations of sin the world around. Is this possible? Has the church the ability? If so, is it not her responsibility? If we could have a Hallelujah World-Wide March all in one day for the debt on the Publishing House, could we not have an united action, in giving and going with the glorious message, in literature and by word of mouth, that would accomplish wonders in the name of Jesus? The world is waiting, watching, longing, for some one to come with the message of full salvation. The world is our field. The question comes to us, Will we work the field? I believe we are well able to possess. Faith, prayer, giving, printing, going, scattering literature, preaching with the Holy Ghost sent down from heaven will do it. Again we ask, Has the church the ability? Then is it not her responsibility?

He Comes!

BY RUTH RICHARDS

Ye saints of God, look up!
Redemption draweth nigh;
The Lord of hosts is coming
With myriads from on high.

The Lord of hosts is coming,
And He will soon be here;
The signs are now fulfilling
His coming must be near.

Then lift your heads, ye nations,
All wars shall soon be o'er
And Christ His throne establish
On every nation's shore.

Repent, repent, ye sinners,
The awful day is near
When you before God's holy throne
Must all abashed appear.

Rejoice, rejoice, ye ransomed,
Your voices raise in praise,
For you will soon be heirs with Christ
To reign through endless days.

WRITING FOR THE PAPER

Recently came across some excellent advice that the big-brained, hat-hearted Bishop B. T. Roberts gave to his readers when he was editor of The Free Methodist. We pass it along for the good of our contributors:

"The excellency of our paper is due largely to the excellent articles contributed from week to week. They are from men and women who feel the fire burning in their hearts. They are in earnest and write in earnest. We hope they will continue in well doing. And others, who do not write, could help on the cause by writing short, pointed articles, full of the Holy Ghost and fire.

We can not publish everything that is sent us, because we do not consider it suitable for our columns. We may err in what we admit, and in what we reject, for we make no claim to infallibility. We simply use the judgment God gives us.

We venture a few suggestions to our writers, attention to which will help secure admission of their articles:

1. Be certain of your facts. If they are questionable, give the authority. It will not do to assume that everything is true that you see in the papers. There is much misrepresentation going on.

2. Avoid all offensive personalities. Most persons are very sensitive over what they see in a paper reflecting unfavorably upon them.

3. Do not use any slang words or phrases. A paper should educate its readers to use a pure language.

4. Write short. Leave out everything that can be left out without obscuring the sense.

5. Verify your quotations from the Scriptures, and give the exact language of the texts you quote. If you endeavor to prove your positions by quotations from others, give the place where the quotations can be found, so that those who choose to do so can verify it.

6. Avoid a controversial spirit. It is not you can not accept. Generally the best necessary to review every statement which way is to state the truth, and let the truth correct all errors to which it is opposed. The Scriptures are remarkably free from controversial writing.

7. Write on subjects of practical importance—subjects that will help souls to get to heaven. Ours is a religious paper; we want to have it intensely religious; therefore many practical subjects are not suitable for our columns, but there are plenty of religious topics of great importance, and of practical bearing, to occupy all our space. Confine yourselves to these. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 1:18). Then we may indulge in speculations.—Selected.

PREPARATION FOR SERVICE

Recently a young Englishman desired to fight for his country. He presented himself at the recruiting office. He was passed over to the surgeon for examination. The report was unfavorable. It stated in substance: First, this man has very bad teeth which are sure to give him trouble in campaign life; in the second place, he has two defective toes which would prevent his enduring long marches, and third, he needs to go to a hospital for an operation, otherwise he could not endure the hardships of a soldier.

The raw recruit turned away quietly and said nothing. Three months later, he presented himself at the same office, and was again sent to the surgeon, to whom he said, "Sir, I have had my teeth extracted, and false ones put in. I will have no trouble from that source. I have had my two defective toes amputated, and can now make long marches. I went to the hos-

pital, endured the operation, and have come out in good shape, and I believe that I am ready to serve my country." After a thorough examination, the surgeon opened the door, called in a superior officer, and said, "Behold a man! A man ready to serve his country."—Selected.

WHERE THE DAY IS LONGER

Every earnest man is subject at times to moods of depression caused by the fact that he has not had time or opportunity enough to finish certain attractive and important tasks which, it seems to him, he simply must perform. There is that unwritten book, that unmade tour of visitation, that unfinished course of study, those unread volumes, that painting for which the outline only has been sketched, that summer cottage not yet finished, that field not yet sown—how many and how tantalizing are these hauntings of melancholy suggested by the unachievable plans of life! But mingled with this feeling of depression there comes to a Christian believer the consoling thought that in the next world he may complete the unfinished tasks of this life. There in eternity he will find time for perfecting action and be brave enough to do and dare all duties. A hint of this is given in the familiar song:

"Somewhere the day is longer,
Somewhere the task is done;
Somewhere the heart is stronger,
Somewhere the guerdon won."

God never meant that any human life should run its entire course and be fully glorified in this world. This life is probation, introduction, experiment, and a moral training school. Here the great choices are made, the big plans laid, and the far goals are sighted—the consummation of human history and the glorious rounding out of the cycle of human effort dies in the blessed beyond.—Zion's Herald.

THE TRUE TEST

There is a strange legend of old St. Martin. He sat one day in his monastery cell, busily engaged in his sacred studies, when there came a knock at the door. "Enter," said the monk. The door opened, and there appeared a stranger of lordly look, in princely attire. "Who art thou?" asked St. Martin. "I am Christ," was the answer. The confident bearing and the commanding tone of the visitor would have overawed a less wise man. But the monk simply gave his visitor one deep, searching glance, and then quietly asked, "Where is the print of the nails?" He had noticed that this one indubitable mark of Christ's person was wanting. There were no nail scars upon those jeweled hands. And the kingly mien and the brilliant dress of the pretender were not enough to prove his claim while the print of the nails was wanting. Confused by this searching test-question, and his base deception exposed, the prince of evil—for he it was—quickly fled from the sacred cell.

That is only a legend, but it suggests the one infallible test that should be applied to all truth and to all life. There is much in these days that claims to be of Christ. There be those who would have us lay aside the old faiths and accept new beliefs and new interpretations. How shall we know whether or not to receive them? The only true test is that by which St. Martin exposed the false pretensions of his visitor. "Where is the print of the nails?" Nothing is truly Christ which does not bear this mark upon it. A gospel without a wounded, dying Christ is not a gospel. The atonement lies at the heart of Christianity. The cross is the luminous center, from which streams all the light of joy, peace, and hope. That which does not bear the marks of the Lord Jesus can not be if Him.—J. R. Miller.

WHEN OUR PRAYERS LACK FAITH

(I Kings 19:1-8): "He requested for himself that he might die." "When he saw that!" If only Elijah had looked higher and seen him who is invisible, he would never have taken the false step of flight. If he had held his ground, dwelling in the secret place of the Most High, and hiding under the shadow of the Almighty, he might have saved his country from the fate that afterward befell it. He missed a chance that never came again. We might have supposed him to be superior to human weakness; but Scripture, with its unswerving veracity, shows us in this incident that he was a man of like passions with ourselves. It is difficult to conceive that the two prayers should have issued from the same lips within a few hours of each other—that on Carmel's summit and this on the level desert sands. Let this lesson at least be deeply learnt—that we must not turn our eyes from the face of Christ to regard the difficulties and opposition that threaten us.

This prayer was not answered in the manner wished. Had it been, there would have been no chariot and horses of fire to transport him home. When we see everything in the pure light of heaven, we shall perhaps thank God as much for the prayers that were unanswered as for those that were. He does not answer the prayers extorted from us in hours of physical exhaustion, nervous collapse, or momentary failure of our faith. At least they are not answered in the letter, though they are in the spirit. His angel comes twice with nourishment and sleep, which fit us to breast again the storm and make our way to Horeb, with its still small voice. This is the divine response to the cry of pessimism and despair.—F. B. M., Sel.

THE WAY TO FORGIVE

A little brown-eyed maid no taller than the dinner table came to her mother with her apron wet down the front.

"Agnes! Agnes!" exclaimed the vexed mother, "you have been to the water-cooler again, when I told you not to go. I shall be obliged to punish you this time."

"No, mudder," said the trembling little voice, "you'll have to 'scuse me this time, 'cause Lila was so thirsty she cried for a drink, and nobody was there to give it to her but me."

"Well, daughter, as it was for Lila's sake you did it, I will excuse you this time, but you must not turn the spigot again, no matter who cries. Will you remember?"

The little one promised, her face all sunshine again, and the mother took her off for a dry apron. But that was only a small part of the mischief, and in the worry and fatigue of mopping up the water that had run over the pantry floor and collected dangerously near the flour barrel, the mother's temper gave way. "I declare, Agnes!" she said, "you are too much bother for anything! Why can't you learn to let things alone?"

Hearing no sound she looked up, and saw disappointment on the little face. "Why, mudder," said the baby, "I thought you said you would 'scuse me. I don't call this 'scusing me!"—Evangelist.

TO OUR SHAME

Dr. Elliot, president emeritus of Harvard University, compiled the following table, which gives the annual liquor bill of the United States, with other expenditures not classed as necessary: Intoxicating liquors, \$2,200,000,000; tobacco, \$1,200,000,000; jewelry and plate, \$800,000,000; automobiles, \$600,000,000; confectionery, \$200,000,000; soft drinks, \$120,000,000; tea and coffee, \$100,000,000; millinery, \$90,000,000; patent medicines, \$80,000,000; chewing gum, \$13,000,000; foreign missions, \$12,000,000.—Sel.

THE WORK AND THE WORKERS

EVANGELIST J. H. GRAY

One of the greatest revivals is in progress here that has ever been witnessed in this country. Last night was a real Pentecost, and the altar was full of seekers. But every one got through, and a shout followed lasting for more than an hour. During the preaching hour a weeping spirit fell on the saints, and many of the unsaved, and some of the young converts were so heavily burdened that they became prostrated under the power of God. Restitutions and confessions are being made. Many have confessed that their conviction became so great that they could not sleep. As a result of the meeting the greater majority of the young people are saved. It's the most prominent class of young people that we have ever witnessed during our ministry. We are anticipating a strong organization here, and every one here who has read the HERALD OF HOLINESS says it is the best and strongest paper they ever read. The crowds are coming from far and near. As the result of the many conversions the dancing traffic is being demolished. Church members from other denominations have confessed out, and prayed through to victory. Six school teachers have been saved. We predict some new preachers from these new converts. Last Sunday they came with filled dinner baskets, but dinner wasn't served till about three o'clock on account of so many at the altar, but victory was given.

LOUISIANA DISTRICT

I closed a few days' meeting at Ruston, with a goodly number seeking the Lord. A few seemed to get real victory. After arriving in the town we found an union meeting had been announced to begin on the 20th, and this only gave us time to get started. By an urgent request of the people we agreed to return in September for a siege meeting, at which time we will organize a church. I consider Ruston one of the best opportunities for our church I have seen since I came on the District. Rev. J. L. McLendon and wife, of Texarkana, assisted me. They are earnest, faithful workers. Brother McLendon is a great man of prayer and Bible study. They have accepted the pastorate at Texarkana. We speak for the church a bright future under their ministry. I am now at home for a few days attending the Baptist revival, which is of the old type.

I begin at Minden on the 29th. Rev. I. W. Young and wife, of Peniel, Texas, as my assistants. Brother Young is a strong young preacher, and Miss Margie needs no introduction as a solo singer.

Will begin at Homer the 13th of June. These two meetings will be my last ones on the District for awhile. I will start the first of July for western Texas for two meetings. Could give one date in July and one in August to some church or campmeeting in western Texas, Kansas, or Oklahoma.

Will return and close our year as District Superintendent with the Assembly at Jonesboro. Dr. E. F. Walker will preside. We will move back to our school at Peniel, and take up work again on the Dallas District.

B. F. PRITCHETT, *Dist. Supt.*

CONVENTION IN ASHLAND, KY

Brother and Sister Irick, holiness evangelists of Pilot Point, Texas, opened the meeting on Friday night, the 18th, in the opera house, which the Pentecostal Nazarene church had rented as their hall is inadequate to accommodate the people. Brother and Sister Irick sang a duet before the Word was read. The evangelists from the first sang, shouted, wept, and preached with the demonstration of the Spirit. The evangelists yoked up fine with the pastor, J. A. Williams, who has come to us from the Methodist Episcopal church. Brother Williams has the second definite work of grace, and while all have not yet entered into the fulness, we are revived as they weep and shout and agonize in prayer. They are pressing on to things above as never before. The writer has been enjoying the preaching and fitting in where it is pleasing in His sight. At every service we have seekers at the altar praying for either forgiveness or a clean heart. We are reminded of the old-time Methodist revivals, as they prayed with their faces bathed in tears, but they prayed through and got the victory.

N. B. S., *Church Reporter.*

EVANGELIST FRED ST. CLAIR

I have recently closed in Cliftondale, Mass., the greatest meeting there in many years. There were at least 100 seekers, and a large number prayed through to definite experiences. This ends the third winter's campaign the writer has had in New England. But this last far exceeded the other two in power and glory. In the three

TELEGRAMS

NEW ORLEANS, La.,
June 3, 1917.

HERALD OF HOLINESS:

Rev. and Mrs. J. L. Hinds and family, with my sister Grace, sailed for Cuba on steamer *Chalmett* today. All seemed in good health and all possessed a strong faith concerning the work to which God has called them. Thank God for the grace which makes farewells glad.

FRED H. MENDELL.

CHICAGO, Ill.,
June 3, 1917.

HERALD OF HOLINESS:

Great day in Chicago First Church! Children's program in morning followed by missionary sermon. About \$300 in offering! Preaching at night by Pastor Borders. Several seekers. Victory!

E. G. ANDERSON.

OKLAHOMA CITY, Okla.,
June 3, 1917.

HERALD OF HOLINESS:

The great Williams-Robinson campaign closed tonight with a mighty swing of Victory! Over seventy seekers at altar this last day! More than five hundred in all! People were here from Arkansas, Indiana, Nebraska, Kansas, Missouri, Texas, and all over Oklahoma. Over seventeen hundred dollars raised for total expenses. Great tides of salvation rolled. Bud says: "It was a hot scrap. The fur flew and the devil furnished the fur party." Begin next campaign at Wichita, June 10th.

JOS. N. SPEAKES, *Chairman.*

winters we have held twenty meetings, and have seen at least 1,500 seeking God. We have secured over 100 new subscribers for the HERALD OF HOLINESS, sold hundreds of books, and have, either during or as an immediate result of the revivals, had scores come into our church. The eastern pastors, with rare exceptions, have treated us with splendid courtesy and brotherly love.

Our next meeting will be in Clearwater, Kas., May 30th to June 24th; Seattle, Wash., July 1-20; Everett, Wash., camp, August 5-19. Evangelist Ed Galloway will be my collaborator. The shadows deepen, the time is short, every soldier to his post.

EVANGELIST C. W. RUTH

We had a victorious time in Texas, especially so with Brother Upchurch at Arlington. We are now enroute to University Park, Iowa.

NEW ENGLAND PREACHERS' MEETING

The last preachers' meeting for the season will be held at North Scituate, R. I., Wednesday, June 13th. It will be held in conjunction with the commencement exercises of the Pentecostal Collegiate Institute, which occurs during the week involved. It is greatly desired that as many of the preachers as possibly can will attend this session. It will afford an excellent opportunity to size up the work being done at the school. There will be, as usual, services forenoon, afternoon, and evening.

D. RAND PIERCE, *Secy.*

LITTLE ROCK DISTRICT

Since my last report I have visited several churches and have now only six to visit to complete my first round. I was with the church at Prescott for three services. The work here has

had many difficulties, but is looking up at present, under the care of Pastor Whitten. They have bought a lot down town and have the arrangements made to move the building. This will be a great advantage to the work here.

At Jaku Jones I found the few doing their best and the Lord gave us some good services. Also we had two good services at Bell's Chapel. We were impressed with the opportunity the people have at this place. They have a Sunday school of nearly 100 and a large majority of them are young men and women.

At Bethel we were rained out two services and only got to preach once; however, this was our second visit here. From Bethel I went to Mt. Moriah for two days, and considering the weather, the measles, etc., we had a very good time.

After Mt. Moriah we visited Caney and gave them three services, at which the Lord was present and greatly blessed. The Hallelujah March was a great time. I preached to the church at Delight and they gave the full amount of their apportionment, although some mistake occurred in the statistics over counting our membership, and making it look as though it was not paid.

Next I visited Pastor VanArsdale's work. I gave them three services at Haynie's Chapel, three at Kingsland, and three at Marcus. The work of this pastor is in very good shape and will grow. I think.

I gave three services to Pastor Thornton at the Caddo church at Lenox. I can not speak too highly of the work of this young pastor since taking the work (consisting of eight families). He has built a nice little church and has put the HERALD OF HOLINESS in every home in his congregation, has raised his apportionment on all lines, and will not stop there; but will, if he keeps going, have the best report in the District, considering his opportunity. We found pastor and people united, and when we preached the altar was filled and some seekers were finders.

Next we attended a fifth Sunday meeting at Liberty. We had a great time here, with a good service on Saturday night and four services on Sunday. The District Superintendent preached at the morning hour and the Lord greatly blessed. Rev. Will Brantly preached at 2:30 and all were given a feast of good things. Rev. J. B. Brandon preached at 4 o'clock and presented the prison mission work, bringing a hearty response. At the evening service Rev. W. C. Thornton preached and the Lord poured out His Spirit, the saints shouted and sang and rejoiced for a long while. There were several pastors and laymen from other churches and all witnessed to a great time.

From here we went to Little Rock and was with Pastor Waddle and his flock two days. The work is progressing nicely and enjoying a healthy growth.

We visited Mansfield next and gave them five services. The work is moving slowly here, but is making some show. They are planning to buy and build on Main street, which will give them a greater opportunity to get the people to services. While here I attended a dinner given by my father on his eighty-fifth birthday.

I was with Pastor Sherrill at the Hartford church for five services, where the Lord blessed and some were converted and sanctified.

From Hartford I went to Bates for two services and to Weeks for one service. Pastor Lile has charge here and they are planning to build in the near future and possibly will build a stone church.

From Bates we went to Waldron and Parks. Pastor Glaze has these churches in charge and the work is moving on. They are building at Parks and are in a position to grow. From Waldron we came by the way of Mena to Delight, having made the entire trip of nearly 2,000 miles in our car with the family. The work is progressing on nearly all lines and we are enjoying a healthy growth, for which we thank the Lord and take courage.

T. W. SHARP, *Dist. Supt.*

ANOTHER CHURCH ORGANIZED ON INDIANA DISTRICT

For the last five weeks Rev. M. T. Brandyberry, of Olivet, Ill., has been conducting services in the Ninth street union gospel mission at Elwood, Ind. The Lord came in great power. Between fifty and one hundred seekers were at the altar. Brother Brandyberry was assisted by Rev. Lewis Bacheller, of Kewanee, Ill., who was with him for two weeks. Mrs. Brandyberry was with him for the last two weeks of the meeting. It was the writer's privilege to be with them from Thursday over the last Sabbath. Sunday was a great day. A tent was pitched alongside of the church to accommodate the crowds. Rev. Mr. Akers and wife, pastors of our church at Anderson, and between thirty and forty of his people came over, bringing with them the Nazarene brass band, which assisted greatly in the meeting. Two automobile loads

came eighty miles to be present on the last Sabbath. A Nazarene church of twenty-five charter members was organized. The Ninth street mission people turned their church property over to the Nazarenes, with an indebtedness against the building and the two lots of \$230. An amount of \$350 was taken in good subscriptions Sunday to cover the indebtedness and make some needed repairs on the building. The prospects are for a good work in Elwood.

Evangelist Brandyberry and wife are excellent workers, seemingly especially adapted to this work of opening fields. They push the advertising, the music, and their motto seems to be "Get the people out" and "the glory down," and they succeed.
U. E. HARDING, *Dist. Supt.*

SOUTHEASTERN HOLINESS COLLEGE

On our return from Florida the first of last March, it was our privilege to stop off and spend two days and nights at our Southeastern Holiness College, located at Donaldsonville, Ga., and we have felt for some time that we ought to give a few words of report of our stay in this place. Sorry we have delayed the matter until now.

Donaldsonville is a beautiful town located within a few miles of the Florida line. We were especially impressed with the beautiful climate, even more so than that of Florida. It is not so hot, neither cold, and we were informed that the winters are very mild and pleasant. I might say here that we were happily and agreeably surprised to find such a beautiful and substantial school building, and we were told it was all free from debt, which, to my mind, is a great blessing to any institution. We were cordially received by our pastor, Rev. C. H. Lancaster, and his people, and highly entertained. Rarely do we ever see such hospitality as was shown by these good people, and if I was going to locate in the South, and especially looking for educational advantages, or for investments in reasonable priced land, I would certainly consider Donaldsonville and the Southeastern Holiness College.

We have learned since we were there that the school has secured Rev. E. P. Elyson, D.D. as president. They are certainly to be congratulated for their success in securing such a man.

U. E. HARDING.

EASTERN AND NEW ENGLAND NOTES

Evangelist B. S. Taylor has just closed revival services in the Wesleyan Pentecostal Church of the Nazarene of Providence, R. I. The Lord blessed our brother's labors. A number of the students of the Pentecostal school came up and helped in the work. Souls were saved.

Good reports come to us of the blessed time God gave the saints at the New York District Assembly of the Pentecostal Church of the Nazarene, which was held in the Utic Avenue Pentecostal tabernacle. Seeking souls were at the altar.

Sister Lillian Duke, one of the graduates of the Pentecostal Collegiate Institute at North Scituate, R. I., has returned to Yarmouth, N. S., for another year, where God used her to help that struggling church the past several months.

Rev. C. H. Hopkins has opened at his new pastorate at Lowell, Mass. We expect the Lowell church will have the best conference year on evangelistic line that it has ever known. Brother and Sister Hopkins always go in on evangelistic lines and whenever it is possible they see souls saved to God.

Doctor Archibald of the Pentecostal Collegiate Institute, R. I., was one of the visitors at Pastor Norberry's church during the special revival services.

Evangelist J. W. Cooper of the west has been holding special revival services in the Chestnut Street church, Providence, R. I. Brother Cooper was a welcomed visitor at the revival services in the writer's church.

Rev. Meda Smith is at present stopping at the Florence Crittenton home, Swampscott, Mass. Our sister is helping on the work there and is ready to go out and help in all-day meetings whenever needed. Any of our pastors desiring the services of Sister Smith can address her as above. Our sister is a red-hot revivalistic preacher.

The printing company in Providence, R. I., known for many years as the Pentecostal Printing company, with Rev. F. H. Hillery as its president, has had its name changed to the Hillery Printing company.

Blessed outdoor meetings were held in connection with Brother B. S. Taylor's evangelistic campaign in Pastor Norberry's church in Providence, R. I., and proved to be a blessing.

Pastor Dixon of the Pentecostal Nazarene church at Hartford, Conn., for the last few years, closed his pastoral work at the close of the conference year and enters into the evangelistic work. The Marion, Mass., holiness campmeeting will be held this year from August 7 to 26. The writer is engaged as one of the special workers.

The open air meetings in Wakefield, R. I., in Brother B. S. Taylor's evangelistic campaign are well attended and God is blessing the Word preached in the open air. May God save many souls there.

Many of the friends of Dr. C. J. Fowler, of Boston, Mass., will be pleased to learn that though he has been a very sick man the last few weeks,

"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.

DEAR HERALD OF HOLINESS—We can not renew our subscription. Our income barely covers our daily expenses, in spite of extreme care.

We will miss the paper so much, for it was a friend that came with good news each week.

This is the first time in a good many years that we have been in this condition, but we count it among the "all things," so we say "amen" to the will of God.

Surely a letter like the above ought to develop the "Good Samaritan" spirit in the hearts of those whom the Lord has intrusted with His silver and gold. The "Inasmuch" Band and the "Inasmuch" Fund are both the children of prayer, and we believe that God will richly bless the plan, as well as the contributors. Have you enrolled? If not, may we expect that you will soon be among the number, who will remember "his brother in distress." We have over a score of worthy cases on file in our office, where this money could be placed immediately. "Do your bit."

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 _____

God has spared his life to his wife and family, and to the holiness movement.

The Providence, R. I., Saturday night holiness meetings, held in the home of Sister Potter, are seasons of great power. The last few meetings have been some of the greatest that we have attended in many months.

"Keep on believing."

DALLAS DISTRICT

It has been some weeks since we have written from the Dallas District, but we have been busy for the Lord, and the work is moving on to victory. We have never had a sweeter spirit of unity between our pastors, people, officials, and institutions than we have at present, and the church is making some definite gains along many lines.

I have visited all the churches since the last Assembly, and am now making a brief canvass of the District in the interest of missions. Rev. J. D. Franklin and wife, outgoing missionaries to Central America, are traveling with us, and their service is proving a blessing to our churches. The churches are responding liberally to the support of Brother Franklin, and he expects to be ready to sail for his field of labor the latter part of June.

We had the very pleasant privilege of spending three days at the Berechab anniversary, at Arlington, last week, where Revs. C. W. Ruth and Bud Robinson were doing the preaching; it was truly a feast of good things to be there.

We are now in the midst of commencement at Peniel University. The school is closing out a very successful year, and the graduation exercises are rich in every respect. Many friends and patrons are here for this annual feast, and our fellowship is delightful; we do love to have our people look in on the work of the school. The trustees have planned some real advanced steps for next year in this great work.

Sunday was a great day in Peniel, especially the afternoon missionary service, in which there was a spontaneous offering of \$200, filling up the amount necessary to pay the passage of Rev. C. P. Neilson, who is under appointment to Africa as missionary. Our people are waking up to the interest and importance of missions.

A number of the student preachers and some of the instructors of Peniel University are preparing to enter the evangelistic field right away; any community desiring a preacher or band of workers for a meeting this summer may be able to secure what you want by writing to me.

Evangelist Robert Gilmore and wife are now in a meeting with Pastor Atteberry at Lufkin.

Rev. V. H. Fisher, assisted by his brother, Thompsie, will begin a meeting at Babson, June 8th. Rev. L. F. Gassler is pastor there.

Revs. Oscar and Nettie Hudson will begin a meeting in Port Arthur, June 8th, with Pastor Malone.

Evangelist M. W. Burgess is in a tent campaign at Denison.

By mutual agreement of all concerned, Doctor Pinson has resigned the pastorate of the Texarkana church, and Rev. J. L. McLendon takes his place. Doctor Pinson has done a great work for the Texarkana church, and he is held in the highest esteem by both the church and the people generally.

Don't forget the District campmeeting at Peniel, August 2-12. Evangelist W. H. Cain, of Kansas, will be the leading preacher; Rev. H. B. Wallin and wife will have charge of the music. Pastor Neely, President Chapman, and the District Superintendent will be on hand to help push the battle. We also expect many of our pastors and evangelists to be present; make your arrangements now to come to this great feast.

P. L. PIERCE, *Dist. Supt.*

DOCTOR WILEY'S FAREWELL AT BERKELEY

Dr. Wiley, pastor of the Pentecostal Church of the Nazarene of Berkeley, Cal., was tendered a surprise at the parsonage on Monday evening last, May 21st. Close on sixty members and friends met at the Pentecostal Nazarene young women's boarding house at 7:30 o'clock, and headed by the Smith band struck up that lively and inspiring hymn, "Since Jesus came into my heart," and with the blending of the voices of the large number present the neighborhood immediately became conscious that there was something of an unusual character taking place within their midst. Shortly after the commencement of the song, Doctor and Mrs. Wiley made their presence known by appearing on the front porch, and at the conclusion extended to the crowd a hearty welcome to their home, expressing at the same time surprise at this unexpected serenade.

Once inside, Brother E. A. Mitchell, who was chairman of the evening, informed the retiring pastor that they had taken possession of his castle and intended to do whatsoever they pleased, but nevertheless everything would be done decently and in order. Following these remarks, a pre-arranged program was carried out, consisting of prayer, songs, instrumental music, and short speeches by several of the members in which they expressed the great love and admiration they held within their hearts, not only for Doctor Wiley as

their pastor, but for Mrs. Wiley, his devoted and faithful helpmeet, as well.

About the middle of the program, Brother Mitchell, on behalf of members and friends of the church, expressed to Rev. Mr. Wiley their deep and heartfelt appreciation for his valued services as pastor of the flock, during the last year, and regret that he could not at least continue filling the pulpit of the local church for another twelve months. In concluding his remarks, Brother Mitchell presented to Doctor and Mrs. Wiley a purse of gold as a practical recognition of the esteem in which they are both held in the hearts of the people, wishing the both of them and family Godspeed on the journey which they are about to take to their new abode in Nampa, Idaho.

In response, Rev. Dr. Wiley and his wife both replied in words of love and gratitude for the great kindness that they, the members of the church and friends, had exhibited that evening toward them, and prayed that the Berkeley church would continue to grow both in spirituality and membership.

Doctor Wiley is well known up and down the Pacific coast as an educator, and writer of no mean ability as well. He is a man in the prime of life, and with excellent qualities he has a bright future before him, which spells "success" in every direction. He goes to the Northwest College well equipped to fill the high position of president, he having already had over six years' experience in that capacity in the Nazarene University at Pasadena, Cal.

In addition to his ministerial duties during the last year, Rev. Dr. Wiley has been taking additional studies at the University of California, and at the recent graduation received the degree of doctor of philosophy. At the termination of the evening's enjoyment, the company sang "Blest be the tie that binds," after which many hearty handshakes took place.

A. M. LONGWELL, Reporter.

CHURCH NEWS

From E. P. Ellyson

It has already been announced that I am to have charge of the Southeastern Nazarene College at Donalsonville, Ga. This is a great undertaking, especially in these strenuous war times, but in Christ we are expecting nothing but success. We are determined to have a school which for business methods, scholarship, and spirituality shall please God and be an honor to the church. The faculty is now being arranged, and we hope to have the catalog ready shortly. Those who are interested in a school in a mild climate and a prosperous community will do well to write us at once. We are now on our way across country in an automobile, with the family, from Artesia, N. M., to Georgia. We are enjoying the trip fine. We spent last Sunday at Peniel, Texas, preaching three times. It was a great joy to us to meet so many old friends again and worship with them. How graciously the Lord did come upon us as we sat together in the heavenly places. We felt, as we were again mingling with this people and seeing their work, that the church was not at all awake to the real worth of the work we have at Peniel University. It is one of our oldest schools, and I believe in many respects there is none better. I felt that possibly we were a bit at fault for not advertising and reporting more, that the church might know more of their work. We have at Peniel a great treasure, which should receive the loyal support of the church. Shortly after our arrival at Donalsonville we will make fuller announcement of the work there. We solicit the earnest prayers of the saints for this work in the southeast. — E. P. ELLYSON.

Grand Rapids, Mich.

The Grand Rapids church is enjoying the blessings of God's grace, under the faithful leadership of Rev. I. H. Humphrey. We praise God that He ever sent him to us. Very few services we have had but that there have been one or more at the altar seeking to be justified or sanctified. A few weeks ago a precious young girl was beautifully saved. She had joined the Roman Catholic, but is now so happy because she has found Jesus. We had our second hallelujah march for the local church a few weeks ago. God blessed us again, and we raised \$121. Yesterday we had a special offering to have the walls of the church refinished, and raised \$22. — GEORGE E. GRETZINGER.

Now Brighton, Pa.

Yesterday, the Sabbath, was a day of victory. Ten seekers were at the altar, and nearly all were saved or reclaimed. Our Saturday evening street meetings are drawing the crowds, and we have several hundred to preach to on the corner. Then we are getting the church before the people, and they know we are in town. Our missionary offering is double our apportionment this month. We are running for the \$5,000 mark in the Pittsburgh District. The pastor's salary is paid in full and the saints are shouting the victory. — Rev. GEORGE WARD.

TELEGRAM

COLORADO SPRINGS, Colo.

June 4, 1917.

HERALD OF HOLINESS:

Colorado District Assembly closed with great satisfaction. Dr. R. T. Williams was president, and did most of the night preaching. Seekers at all services. A. E. Sanner elected District Superintendent. Dr. H. F. Reynolds delivered a great missionary address. District voted to double upon missions for coming year. Far best Assembly in our history.

R. J. PLUMB, Dist. Supt.

A CORRECTION

Morrilton, Ark.

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

Everett, Mass.

The new Assembly year has opened well at our church. During the month we have had electric lights installed in the church at a cost of \$130, bills all paid. We are getting a few new recruits for the army of the Lord each month. God in many ways is showing us tokens of His favor. We have decided to hold a twelve months' revival meeting this year. — A. K. BRYANT, Pastor.

Tarentum, Pa.

A great revival of old-time religion has struck Tarentum. Our service started Sunday, May 27th, with Rev. M. C. Adam, of Seymour, Ind. Saints were made to weep for joy, while sinners wept over their sins, as Brother Adam brings the messages. Truly, God has sent us this man of God, full of faith and the Holy Ghost. Brother Adam is a fearless and uncompromising preacher. His preaching is unctuous, and as he also sings the gospel, our souls are made to cry for joy within us, as he sings. The altar was full Monday evening. Things opened up, and seekers wept their way to Calvary. We can surely recommend Brother Adam to anybody, for he is a whole campmeeting in himself. We are looking up, the fire is falling, and God is with us. Pray for us. — JESSE VANSICKLE, Pastor.

Spring Creek, Okla.

I have recently closed a meeting and had victory at Spring Creek schoolhouse. There were twenty-seven saved and two got the blessing. The glory swept over the people Sunday at 11 o'clock. Brother C. C. Johnson helped me at first and until we got started, then my girl and Ida Potter sang for us and we had to promise the people to come back in September. We are going from here to Cross Roads. We held a meeting at Hilltop before we came here, and there were a few people there with the tongues, but we had a good meeting anyway. — C. M. CAREL.

Olivet, Ill.

Our church is looking forward hopefully to the campmeeting which is to be held from June 1st to 10th. The evangelist is Rev. W. E. Curtis, of Watertown, N. Y. Brother Curtis is highly commended as an effective evangelist, and a faithful preacher of the gospel. Our church at Olivet has suffered the loss of Rev. John A. Williamson, which occurred May 21st. We shall miss him. — Mrs. H. R. WARNER, Church Reporter.

Stonewall, Tenn.

We are busy for God, and have recently closed a twelve-days' meeting at Coalmont, Tenn., where we had to plant the truth that the results may be reaped later. Brother Johnson, our District Superintendent, is to be with us at our two churches from tonight on through next week, for which we are very glad, and are looking for a good series of services. We have several meetings on hand for our summer's evangelism, and are

happy for the privilege to tell more of the Word. — HENRY and ETHEL CRAWFORD.

Dorcy, N. H.

On Sunday, May 13th, our pastor, Rev. A. J. MacNeil, preached a very helpful and inspiring sermon on missions from Matt. 28: 19, 20, and the Lord blessed. We are thankful that it was the Lord's will to return our pastor to us for another year. We feel that he has been a power for good to the town as well as the church, preaching full salvation in the pulpit, and on the street, and fighting sin on every line. Mrs. I. P. BARTLETT, Church Reporter.

Bluffton, Ind.

Our revival meeting with Sam the Nazarene is in full swing. Sam is pouring on the truth, radical and hot, stirring the Devil, knocking all the religion, not salvation, out of some folks, breaking down the barriers, and pulling fire out of heaven. God is being glorified, Jesus uplifted, and the Holy Ghost honored. — Rev. CLYDE E. GREEN, Pastor.

Everett, Wash.

After a week's steady travel by the way of the Canadian route, from ocean to ocean, we arrived in Everett, Wash., our new field of labor, on Saturday, May 19th. We were given a very cordial welcome and opened, on Sunday following, our ministry here under most promising circumstances. The congregations were the largest seen at the church for some time, and there were earnest seekers at the altar in the evening. We were delighted to meet again our old friend, Rev. A. F. Ingler, who rendered one of his unctuous solos at the morning service. Among other friends of previous years were Brother and Sister Edwards, Sister Hattie Cobb, Brothers Jacobson, and Sherwood, and Dr. and Mrs. Lewis. We spent a few days following in Vancouver, B. C., visiting with Mrs. Pierce's sisters, but are now on the field for the battle of our lives. I find there are still about \$700 in unpaid pledges due the church here, from friends outside, largely, who gave them at the first District Assembly toward the liquidation of the church debt. The work is now to be organized and pushed forward to success, and the obligations must be met for which the money was pledged. Kindly remit your pledge to G. W. Edwards, 2415 Lombard avenue, Everett, Wash., at the earliest possible time. Do not wait to be personally notified. Please come to our help at this critical time, as the need is pressing. — D. RAND PIERCE, Pastor.

Dexter, Mo.

We are in the thickest of the fight here at Dexter, with the Devil doing his best; but God is giving victory, and we are having fine regular services a week. There has hardly been one service without seekers, and some one gets into the fountain most every week. God's people are looking up and expecting greater things ahead. — A. J. MITCHELL, Pastor.

Seattle, Wash., Second Church

The seal of God is on our services. Crowds are not as large as they might be, but where we lack there God makes up in His presence. We have called Evangelists St. Clair and Galloway for a tent meeting, July 1st to 29th, and Evangelist Arthur Ingler is to have charge of the singing. These are all deep men in God. It looks like a big undertaking for a little church, but God has brought us off more than victors in every battle. We are on the upward move in every respect, with finances way ahead, especially for missions. We are a missionary church. Our battle cry is pray, pay, and agitate missions, and in the meantime, in between spells and while the spells are on, God blesses us almost to death. We don't have to coax Him to, either. The church has called the present pastor for another year, and we expect to stay, the Lord willing. — VERT ANGLIN, Pastor.

Bucklin, Kas.

We are still going after the Devil, and we enjoy it fine. I am now back in Kansas, on my way to Georgia, my mother's home. My trip through California and down in old Mexico was one of victory. The dear Lord gave me many precious souls plucked out of sin to shout. My stop at Denning, N. M., was a prosperous one. There I met a fine band of people, all working at their job. We had a great feast together. They need a red-hot, Holy Ghost man now to lead them on. There is a wonderful opening for some one to work for God. They are begging for some one who has the faith and the vision. It is an open door. If any one in Oklahoma, Texas, or Mississippi, or any of the southern states wants a revival, and wants a man who goes, money or no money, write me at Bucklin, Kas. I will be coming your way as I am on my way home. — Rev. C. E. SHAW.

Varney, N. M.

Since closing our meeting at Hyer, and Tucumcari, N. M., in which we saw souls blessed, despite all the opposition and formality, we have launched a battle at Varney, N. M., in which we are letting the old gospel plow down and, thank God, results are coming. I have seldom seen deeper conviction

San Francisco District Assembly

The San Francisco District Assembly for 1917 is past, and we had a wonderfully luminous Assembly. Doctor Walker presided, and endeared himself to the Assembly as never before. We never before have seen him so sweet-spirited and careful and considerate in all his actions and rulings.

On Sunday morning he preached a marvelous sermon, while the Holy Ghost power was felt on every hand. The Assembly was melted to tears, and overflowed with joy.

Work of all departments showed a marked gain over last year, several new preaching points and churches being reported, and three missions, two of them Japanese: one at Berkeley, the other at Stockton, Cal.

There were more than \$1,000 given in missionary offerings over last year. Above \$40 a member was raised on the entire District, counting children and all. The calendars sent out by the Publishing House were much appreciated. We are looking for a good year.

D. S. REED, *Dist. Supt.*

resting on folks than here. Many are seeking for pardon or purity. We are looking for one of the best meetings we have held. Some of the best Christians said last Sunday was the best day they had seen in the ten years they had been here. There was more power and manifestation of God's Spirit. We truly find the harvest ripe, and the laborers few in this country. Our next meeting will be at Amarillo, Texas, June 8th, to continue through the month. We are expecting a great meeting there. The saints are praying and expecting a great time. We have some open dates after that. If you desire a real old-time holiness revival and desire our service, write us at Amarillo. — J. H. CRAWFORD and WIFE.

McPherson, Kas.

Miss Grace Mendell, our outgoing missionary to Cuba, was with us May 18th, and gave us a splendid talk. We are glad, indeed, that we have Miss Mendell as our missionary, as she goes from the McPherson church. This was her farewell service with the home church. — HENRY A. DUNLAP, *Pastor.*

Redlands, Cal.

We are keeping pace and tearing up a plank in the Devil's kingdom whenever we get a chance. We have rented a hall in the heart of the city, and will begin special meetings May 24th. W. C. Prazier and others will help the pastor. We are believing for a great meeting. — JAMES T. BLACK, *Pastor.*

First Church, Seattle, Wash.

This church, with Rev. G. S. Hunt as pastor, has had a successful year. Our District Assembly meets June 13th at Spokane, Wash. We are coming up to this Assembly with the church in good condition. We have paid up an old indebtedness of \$200. The pastor's salary is paid in full. All running expenses are fully paid, and the missionary money is overpaid. In the Hallelujah March we paid \$103. The spiritual condition of the church is good. Brother Hunt makes a specialty of constant evangelistic work. The congregations are good and the church has unanimously called Brother Hunt for another year. With these very encouraging conditions, First Church, Seattle, is coming up to the District Assembly with bright hopes of useful and successful work in the future. — MRS. C. H. BERRY.

Madras, Ore.

We are glad to report victory at this little church. We have surely had a struggle for life in the last two years, but we are glad to report that she is again on her feet, and getting along as nicely as could be expected. Our revival with Vert Anglin, my brother, as evangelist, has come, but not gone, for folks are still being helped and are getting to God as results of it. God gave us some fine young people from this meeting, as fine young people as can be found anywhere. The Lord gave us a nice class of new members. The crowds were excellent, when all things are taken into consideration. It is hard to gain the confidence of the outside people, but after praying and labor, God is helping us win back the lost confidence and the people are again looking our way. Our church was packed on the last night of the service, and some who said they never would come inside of the church again came, and took part. There was a sweet spirit of unity, love, and fellowship present throughout the whole revival. Surely God is with us, and has marvelously answered prayer. They tell us the church is in a better condition

spiritually than ever. Our little church broke all records, financially, for one month during April. With but fourteen members, we raised, with the help of the Lord, \$180.50. We are in the fight to stay. Please remember us in your prayers. — JOHN ANGLIN, JR., *Pastor.*

Keene, N. H.

God's blessing is upon us in all our services. Our District Superintendent, Rev. N. H. Washburn, was with us from May 20th to 25th. The congregations were not large, but the church was greatly blessed and strengthened under his ministry. May 26th to 28th we held a grand lecture campaign, with Rev. M. E. King, of Waverly, Mass., in the interest of foreign missions. The church was stirred and awakened and nearly \$100 was pledged for foreign missions for this year. We are getting ahead, slowly, as a church. The future looks encouraging and by faith we mean to press the battle till Jesus comes. — L. D. KEELER, *Pastor.*

Phoenix, Ariz.

While we are, perhaps, one of the infant churches of the District, yet God is favoring us with great things. God has in four months given us a membership of about ninety good people. We took four members into the church last Sunday. We are intent upon this, that we keep the glory down, the fire burning, and the welfare of souls upon the people. God is marvelously answering, giving us seekers nearly every Sunday. We are asking largely of Him that our joy might be full. We are expecting greater things. — ORVAL J. NEASE, *Pastor.*

Chicago First Church

The meeting in the First Pentecostal Nazarene church, with Pastor Borders, will prove an epoch in that great denomination of holiness people. The services were spiritual and blessed of God. Despite the busy season and the distraction due to war activities, a goodly number of people laid aside temporal affairs and put the things of the kingdom of God first, came out to the revival, and worked faithfully for the salvation of souls. Some deep, lasting work was accomplished. A foundation was laid for better days in the future. We believe that Brother Borders, with his excellent pastoral proclivities, backed by the loyalty and love of a spiritual membership and blessed of the Lord, will make a wonderful record in that part of the moral vineyard. — ANDREW JOHNSON.

Peabody, Mass.

We are still on the firing line. Sunday, May 20th, was a glorious day throughout, victory being ours. We had an extra good Sunday school offering, which amounted to \$6.58, there being only thirty-three scholars present. This is a vast difference from the offering a year ago, which amounted to \$2.17. Our complete total for the day, without any extra efforts, was \$18.96. We are greatly blessed on the financial side of the church, and also on the spiritual side as well. Our pastor preached in the morning from Matt. 16:19, using for his subject the "Keys of Heaven," which proved to be a blessing to both old and young. In the evening our souls were greatly blessed and refreshed, and also encouraged, by listening to a fine talk from Matt. 25:1-13. Our pastor is an earnest seeker into the deep things of God's Word, and it is the nice, juicy meat we need to stand in this world today and not be of the world. There will soon be one prayer-meeting where no prayers will be answered, and that is when the Lord Jesus shall come again. The Devil has received a few real good bombshells in his camp and is somewhat astir, but by God's abundant grace, we are going to fight him to a finish. There are many evil devices of Satan here in Peabody, but God has just as many ways of defeating him as the Devil has to destroy. We have had more or less souls at our altar since the new year started, some for justification, others for sanctification, others to be reclaimed, so here is where "holiness became God's house for ever." — H. C. ANDERSON, *Church Reporter.*

Oklahoma City, Okla.

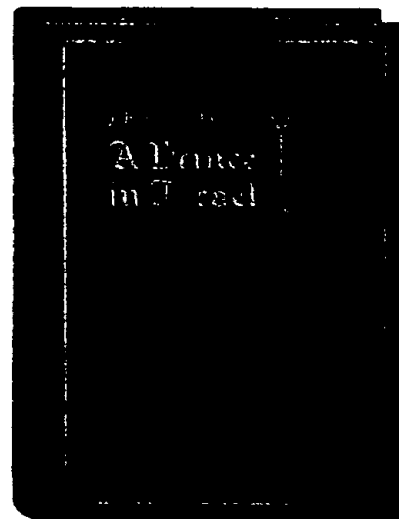
The Williams-Robinson campaign closed at Arkansas City, Kas., on April 30th, a most successful campaign covering five Sundays. Weekly telegrams to the HERALD of HOLINESS have told of the mountain peaks, and now I desire to "fill in" by saying that this was an extremely hard fought battle, but one of the most glorious victories I have ever known. In definite results there were 59 services held, with an estimated attendance of 30,000 all told, and about 120 souls were saved, reclaimed, or sanctified; \$775.43 was raised and paid out on local expenses, which included the salaries of the workers in the party, outside of the evangelists, who were paid \$758 as an offering for their services. Arkansas City has the reputation of being one of the hardest cities in the southwest for revival work, but after the big brown tent had come down and the party had left for other fields of labor, the local committee met and in a resolution said: "We feel that the results of the campaign were worth the strenuous effort and sacrifice of those contributing to its success." We were scheduled to begin here at

Oklahoma City on May 6th, but a carnival company had possession of our grounds, and the first gun in this siege against the powers of darkness was not fired until Tuesday night, May 8th; but the crowds have been great from the start, and there have so far been 227 seekers at the altar, and a week and a half yet to run. Some have been divinely healed, and a fine, cultured lady, who has spent thousands of dollars on voice culture in Paris and France, has been gloriously saved, and is now singing the sweet old gospel songs with marvelous effect on the audiences. Some remarkable cases of divine healing have occurred, and the members of the local committee unhesitatingly declare that this campaign is going far beyond what they expected or even hoped for. I wish all the readers of the HERALD of HOLINESS could get a glimpse of our great outfit, consisting of the big tabernacle tent, seating 2,000 people, with room for more, and the five smaller tents used for sleeping quarters, book stand, and rest room for tired mothers, etc. It is truly an inspiration to all who see it, and it is all being used to spread scriptural holiness over the land. Thank God for those who made it possible, and we want the HERALD readers to help us in praying for the balance needed to finish paying for the outfit. Brothers Williams and Robinson are carrying a very heavy financial load just now. And to those who can not be with us, but would like to have a more extended account of this campaign, if they will send me their address I will be glad to send them a sample copy of our beautiful little monthly magazine, which tells of our meetings. Kindly inclose a stamp. We go from here to Wichita, Kas., where we are looking for a still greater victory, the campaign beginning there some time early in June. Don't forget to pray much for us as we fight the battle for holiness on a greater scale than has ever been attempted before. — STEPHEN B. WILLIAMS, *Director of Publicity.*

Malden, Mass.

The work since Assembly has been opening encouragingly in the Malden church. Four have united with us in membership, and we are seeing seekers at our altars, and God is blessing. General Superintendent Goodwin is to be with us June 12th to 17th, holding two services each day. During his stay we shall have an all-day meeting.

Life Story of PHINEAS F. BRESEE



This beautiful volume is the life story of P. F. Bresee, D. D., written by his personal friend, Rev. E. A. Girvin. It is a most interesting story, and will prove a blessing to any one who will read it. Into the life of Dr. Bresee is so closely woven the history of the most remarkable religious movement of modern times that the book is very instructive and helpful aside from the personal history of this great and good man.

Sixteen Illustrations. Size of book, 5 1/2 x 6 1/2 x 1 1/4. FULL MOROCCO, \$4.00
gilt edges, gold stamp

Sixteen Illustrations. Size of book, 5 1/2 x 6 1/2 x 1 1/4. BASKET CLOTH, \$2.50
gilt edges, gold stamp

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and are expecting a good tide of salvation. June 3d will be observed as Children's Missionary day, when the regular Sunday school session will be given over to a missionary concert. We are greatly encouraged with our missionary offerings. For the last four months we have received over \$20 a Sunday, and under the able leadership of Brother Peavey the Sunday school is enjoying a season of great prosperity. We feel the outlook for the year is good. God is blessing us with waves of glory, and the spiritual life is deepening. — F. C. NORCROSS, Pastor.

PERSONALS

Rev. T. H. Agnew, of Olivet, Ill., stopped over in Kansas City last week and led in prayer at our morning devotional exercises at the Publishing House. We enjoyed having him with us. He was enroute to the Colorado Assembly, where he will represent Olivet University.

Brother C. A. McConnell, formerly our managing editor, gave the Publishing House a very pleasant call one day last week. He, with his wife and others, was traveling by automobile to California. His visit was appreciated by all, and we were glad to see that his health was much improved. We welcome him at any time.

Pocket Reference Bible

With or without concordance.



India Paper Edition
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Only 1/4-inch thick
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This Bible is a handy pocket size, yet the black faced type makes it easy to read.

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- F175X. Persian Morocco, divinity circuit, red under gold edge, silk-sewn, leather lined to edge. \$3.75

[On account of the special price on these Bibles we can not allow a discount to agents.]

[SPECIMEN OF TYPE]

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

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Our Brother J. K. Mynberry, one of our liberal givers to the missionary work, called at Headquarters last week and paid us a pleasant visit. Brother Mynberry has been spending the winter in California for his health.

Mr. E. W. Fry, with his wife and daughter, have motored to Kansas City from Los Angeles, where they have been for three years. They are on their way to Detroit, Mich., their home, where they expect to reside for some time. They paid the Publishing House a visit last week, and were with us at our morning devotions.

In a letter from Rev. George J. Franklin, of Calcutta, India, dated April 11, 1917, he announces that Mrs. Franklin and himself are the proud possessors of a fine baby boy, born April 5th. We know that their many friends throughout the country will be happy to get this news.

Deaths

Willingham—Rev. John A. Willingham died at Olivet, Ill., May 21st. He was a native of Kentucky, and for a number of years was engaged in the work of the Christian ministry. For ten years he conducted a holiness mission at Highway, which he financed and operated with excellent spiritual results. About four years ago he was obliged to give up his work in Highway on account of failing health. He moved to Olivet for his children to receive a Christian education. His funeral was held in the college chapel, May 24th. Brother Lamb, pastor, preached the sermon, and Rev. L. T. Wells paid a tribute to him. The body was laid to rest at Vermilion Grove. — Mrs. H. R. Warner, Reporter.

Adair—At her home in Big Valley, amid friends and loved ones, Miss Jewel Adair fell asleep in Jesus. She was born November, 1893, and departed this life April, 1917. She was converted about two years ago at a meeting held by Rev. J. E. Threadgill, and later in a mission in Goldthwaite, Texas. She preached the sermon, and Rev. L. T. Wells paid a tribute to her. The body was laid to rest in the Big Valley cemetery, amid a large crowd of friends, who had gathered with her loved ones to pay their last tribute. — Those Who Loved Her.

Trent—"Ench. Joe" Trent departed this life April 8, 1917. He professed salvation about fifteen years ago at a meeting conducted by Rev. B. A. Cordell. He was a member of the Pentecostal Church of the Nazarene at Goldthwaite, Texas, and attended the services. Although he was feeble, he was frequently seen at Sunday school and prayer-meeting, and was faithful in giving his testimony to salvation. — A Member.

Tims—Miss Besse Tims, daughter of Brother and Sister Tims of Marlow, Okla., died Thursday, May 10, 1917. She formerly was a member of our church and Sunday school at Bowie, Texas, and was a beautiful Christian character. On account of her quiet and unassuming manner she won many loving friends among us. We are sad to have her gone, and mourn her loss, but bow in Christian submission to the will of God. We extend our deep sympathy and condolence to the bereaved ones. — Committee.

Bennett—Mrs. Mary A. Bennett, wife of Mr. J. M. Bennett, was born in Worcester, Mass., January, 1842. She was married in September, 1860, to Brother Bennett, and to this union was born one daughter, Mrs. W. H. Nay, who is still living. After coming to California, she, with her husband and other members of our church, joined the Pentecostal Nazarene church, where she was a faithful member. Her health was as good as could be expected until the day before she died. Funeral services were held in the Pentecostal Nazarene church at Venice, Cal., May 1st, the services being conducted by her pastor, Rev. George W. Marline, after which she was laid to rest in the cemetery at Santa Monica, Cal. — George W. Marline.

Armour—Our precious Brother Armour, who has been sick for more than a year, with a cancer went to meet his reward last Wednesday at 8 o'clock. He has lived a beautiful Christian life for about ten or twelve years. During his long siege of sickness, he was very patient, and said he was ready to go on any day. The funeral service was conducted by Brother Frank Pierce and the writer. It was a sad, yet a blessed service. His was a victorious life and triumphant death. — R. M. Parks, Pastor, Edmond, Okla.

Roberts—Mable Ruth Roberts, daughter of Henry Roberts, was born November 8, 1911, and departed this life April 27, 1917, at Granite, Okla., after a few days' illness with pneumonia. She has gone to be with Jesus, and to enjoy heaven with her mother and baby sister, who were on life before a few months ago. The funeral services were conducted by N. D. Hughes, pastor.

Rule—Mrs. Lou Rule, of Valangata, Texas, passed to her reward on January 3, 1917. She was born in Tennessee, April, 1869, and was converted at the age of twenty-two. Some years later she was sanctified, and about fifteen years ago she and her family moved to Valangata. They united with the Pentecostal Nazarene church, where she was not only a worker but a leader in the Lord's work. She leaves a husband and eight children to mourn their loss. She is missed by many friends and loved ones. — Sister, Nora M. Sory.

Kempson—Sister Kempson, wife of Brother Ben Kempson, died at her home near Hedley, Texas, in May, 1917. She was converted in early life, and sanctified in 1916. Her funeral was conducted by Sisters Lula Dilbeck and Verda Sallee. She lived a devoted Christian life. She suffered for several weeks without a murmur. The funeral service was held at the Pentecostal Nazarene church at Hedley, conducted by Brother T. J. Spurlin and the writer, and she was laid to rest in the Rose cemetery. — Bettie Hoard.

Urton—Sister Elizabeth Urton, a beloved and faithful deaconess in the Marion, Ohio, church, passed triumphantly to her reward Sunday morning, April 22d. Mrs. Urton was converted in 1877 and sanctified in 1901. She remained a faithful and clear witness to both works of grace to the last. She was sick for eight months, having undergone

an operation last August, but though a great sufferer, she never lost an opportunity to witness to the saving grace and sanctifying power of Jesus. Her sick room was more like a campmeeting than a death chamber. Her husband is left to mourn her. — W. B. Gilley, her Pastor.

Stevenson—Rev. O. Stevenson departed this life March 11, 1917, having spent sixteen days in the hospital following an operation for appendicitis. He bore his suffering cheerfully, and almost his last words were "It is well with my soul." He leaves a wife and daughter to mourn his departure here, but to meet him in glory. — Mrs. O. Stevenson.

A Few Titles of Our Own Publication

BOOKS

- A Cloud of Witnesses. By L. M. Campbell. A series of Bible readings by well-known authors. 128 pp. Cloth. .25
Pebble cloth. .15
- Caleb of the Hill Country. By Charles A. McConnell. A story of pioneer days in the southwest. 163 pp. Cloth. .50
Paper. .25
- Preacher and Prayer. By E. M. Bounds. A book every preacher, Sunday school teacher, and Christian worker should read and study. Paper. .15
Cloth. .25
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BOOKLETS

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- Prayer. By C. J. Kinne. An excellent, helpful book on the subject for young converts and all Christians. Paper. .15
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Youngs—Brother Charles N. Youngs, late of 1714 Avenue Nazarene church, after a brief illness of two months, departed this life to enter the joys of heaven, for which he was bound. When asked by his pastor as to the "glory," he replied: "The glory still holds." It was one of the pioneers of the holiness movement in Brooklyn, and was a successful class leader, which office he filled with results. Brother Youngs never murmured nor complained, though a sufferer with asthma for years. He lived well and died well. He was saved in 1888, and ministered in Sing Sing camp one year later. —Earl T. French, his Pastor.

Holerjack—Mr. Henry Holerjack was born in Missouri in 1865, accepted the atonement of Christ at sixteen, and a few months later received the Holy Ghost. In the fall of 1911 he took the vows of the Pentecostal Nazarene church, entered Peniel University, where he graduated in 1916. Brother Holerjack passed from this earth to life eternal in April, 1917. Funeral services were conducted Sunday afternoon in the chapel at Peniel University by President Chapman and Herbert S. White, a personal friend of Brother Henry's. His body was laid to rest in the cemetery at Greenville, Texas. —A. H.

Patton—James Edward Patton was born in Texas, December, 1869, and departed this life February, 1917. He professed religion at an early age, in October, 1882, he was married to Miss Gussie V. Atkins, who, like himself, had been trained in Christianity since a child. To this union were born thirteen children, one of whom died in infancy. The Lord spared the father to see most of them grown, the youngest being barely twelve years of age. He is survived by his wife, six sons, six daughters, and three sisters. We feel he is at rest, and some day we shall see him. —His Sisters.

Bosley—Sister Emma Bosley, a charter member of the First church of Indianapolis, Ind., slipped away to be with Jesus on the morning of April 30, 1917. She had been a constant sufferer for many months previous to her departure to be with Him. She has simply exceeded her many friends and loved ones to the celestial city, and will meet us "Just inside the eastern gate." If we are faithful to the end. —Carrie M. Polen, Secretary.

ANNOUNCEMENTS

Help Wanted—I am in need of two women as matrons for children's work, the other for rescue work among girls. The one for the girls' work must have some knowledge of practical nursing, as our home is a maternity home. Both must be godly women. We have a mission, rescue home, and children's home, and in connection with our children's home a day nursery. If we are needed, plenty of work and great possibilities if we walk softly and hold on to God. Address me at Sault Ste. Marie, Mich., Great Lakes Mission. —Mattie Alice, Supt.

Notice—The Douglas campmeeting for the promotion of holiness will be held at the camp ground, Douglas, Mass., July 20-21. The following list have been invited as workers: Revs. W. H. Clark, District Superintendent of New York; J. W. Goodwin, Mrs. Norton, Martha Curry, and H. Sloan and wife. Address letters for information as to rooms, board, etc., to the secretary, Rev. H. N. Brown, Douglas, Mass.

Notice—The D.D. degree was conferred upon Rev. Andrew Johnson, of Wilmore, Ky., by the Ohio Northern University during its recent commencement. —I. N. F.

Notice—We are launching a campaign for the salvation and sanctification of souls, and are buying a gospel tabernacle, 50 x 50 feet, which will be erected July 1st near Fifty-fourth street and Favorer avenue, West Philadelphia. Meetings will be conducted until October 1st. Please pray for the success of this meeting, and any amount you feel led to send to further this work will be greatly appreciated, as we have no funds, endowment, or moneyed men back of us. We need \$200 for our immediate expenses. Contributions sent to any address will be handed to our treasurer, who will preserve a permanent record in which you will be duly credited. —J. T. Maybury, pastor, 3313 North Twentieth street, Philadelphia, Pa.

Notice to the Pastors and Churches of the Indiana District—You will see on another page in the Herald of Holiness my slate, which takes me up to July 4th. Please watch this from time to time, as I have a few days in between from now to the Assembly, which will be used for the purpose of organizing a church in a field. So please keep your place in mind, and pray and plan for our visit. There can be no changes made from this slate, as it would conflict with some one else, and make a great change in the traveling expenses for the writer. See the last page in the Assembly minutes, look up your appointments, and do not allow the word "failure" on any line to appear on your banner, as we come up to the Assembly. —V. E. Harding, Dist. Supt.

Notice—A great home campmeeting will be held in North Yakima, Wash., in the large Yakima theater, June 24th to July 22d. The evangelists will be Revs. Charles A. Gibson and Arthur Anderson. Those wishing to attend may secure reasonable entertainment by writing Rev. A. M. Bowes, 301 South Ninth avenue. —A. M. Bowes.

Announcement—The St. Louis camp will be held at St. Louis, Mo., June 29-July 9. A. P. Gontley, C. W. Ruth, L. O. Salzman, song leader. Secretary, Miss Nora F. Milligan, 4538 Wichita avenue, St. Louis, Mo.

Ready—For calls for fall and winter. Address Ernl Holtenback, Greenfield, Ind.

Notice—A tent meeting will be held at Charidon, Ohio, on the Mt. Vernon Pike, six miles east of

Marion, June 15th to July 4th, with a special all-day meeting the 4th. Any one desiring to come and camp on the grounds, there will be room furnished for their tents, though this is not a regular campmeeting. Workers are: Rev. Julius Miller and wife, of Stockton, Ill., and Joe Peters and sister of New Albany, Ind. For any information write E. S. Renner, Caledonia, Ohio, R. F. D. —W. R. Gilley.

Notice—The Long Island campmeeting association will hold a campmeeting from July 20th to 25th, inclusive, at Woodbury, Long Island. The evangelists in charge are: Rev. David Anderson, of Moores, N. Y., and Miss Ruth Harris, of Kingston, N. H., who is soloist and song leader. For information and full particulars see the circulars in June. —Mrs. Harry H. Funnell.

Announcement—I am back in the evangelistic work again, and am pushing the battle for God and holiness. I have some open dates for the summer, and would be glad to hear from any church or campmeeting committee relative to their meeting. My home address is Hillsboro, Texas, 313 Chestnut street. —J. W. Manney.

Wanted—A superintendent and wife for the Nazarene mission in Los Angeles. Services every night in the year. Salary, \$35 a week. Call or address Mission, 520 East Fifth street, Los Angeles, Cal.

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

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

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

DIRECTORIES

General Superintendents

H. F. REYNOLDS, Kansas City, Mo. Res. 4921 Agnes ave., office, 2109 Troost ave.

Missionary District Assemblies, 1917

Japan, Kyoto—W. E. Eckel, July 4-8
China, Chaochowshien—Peter Kibben, July 4-8
East India—G. J. Franklin, July 4-8
West India—Roy D. Coding, July 4-8
South Africa—H. F. Schmelzbnuch, July 1-8
In United States of America and Canada
Saskatchewan and Manitoba, Lusehand, July 4-8
Alberta, Claresholm, July 25-29

Missionary and Evangelistic

Denver, Colo., May 30-June 3
Nampa, Idaho, June 6-10
Spokane, Wash., June 13-17
Kilham, Alta., Can., June 20-26
Stettler, Alta., Can., June 27-28
Red Deer, Alta., Can., July 14-15
Clareholm, Alta., Can., July 17-29
Lacombe, 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. 1625 Delta st., Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

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

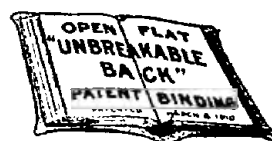
District Superintendents

Idaho-Oregon, Nampa, Idaho, June 13-17
Northwest, Spokane, Wash., June 6-10
Dakotas-Montana, Sawyer, N. D., June 20-24

District Superintendents

Alabama—P. M. Covington, Jasper, Ala.
Alberta Mission—James H. Bury, Coliholme, Alta., Canada.
Arkansas—J. D. Edgin, Ozark, Ark.
British Isles—George Sharpe, No. 1 Westbourne Terrace, Kelvingide, Glasgow, Scotland.
Chicago Central—W. G. Schurman, Olivet, Ill.
Colorado—R. J. Plumb, 411 East Del Norte street, Colorado Springs, Colo.
Yuma, May 24
Dallas—P. L. Pierce, Peniel, Texas
Dakotas-Montana—Lyman Brough, Surrey, N. D.
East Oklahoma—E. R. Morgan, Ada, Okla.
New York—June 8
Union Grove, Okla., June 9, 10
Hugo, Okla., June 11
Boswell, Okla., June 12, 13
Caddo, Okla., June 14-15
Mt. Harmony, Okla., June 16-17
Mowdy, Okla., June 18-19
Florida—M. M. Bussey, 310 Fourth st., Miami, Fla.
Georgia—C. H. Lancaster, Donaldsonville, Ga.
Hamlin—J. C. Henson, Hamlin, Texas
Idaho-Oregon—W. H. Tullis, Nampa, Idaho
Indiana—V. E. Harding, E. Thornburg st., New Castle, Ind.
Walker Camp, Ind., June 9-10
Hammond, Ind., June 11
Lawell, Ind., June 14-15
Hamlet Circuit, Ind., June 16-18
Kendallville, Ind., June 19
Auburn, Ind., June 20
Fort Wayne, Ind., June 21-24
Muncie, Ind., June 25-27
Iowa—E. A. Clark, University Park, Iowa.
Kansas—H. M. Chambers, 817 N. Maple ave., Hutchinson, Kas.
Kentucky—J. G. Nickerson, 719 S. Twenty-fourth, Louisville, Ky.
Little Rock—T. W. Sharpe, Delight, Ark.
Louisiana—B. F. Pritchett, Homer, La.

Minnesota-Sask. Missions—C. A. Thompson, Box 286, Regina, Saskatchewan, Canada.
Michigan—Ira E. Miller, Care, Mich.
Mississippi—S. E. Galloway, Houston, Miss.
Sipsey, Ala., June 1-10
Carbon Hill, Ala., June 14-24
Tupelo, Miss., June 28-July 8
Missouri—J. D. Scott, Des Arc, Mo.
Nebraska—M. F. Llenard, Burr Oak, Kas.
New England—N. H. Washburn, Beverly, Mass.
New York—Paul Hill, Clintondale, N. Y.
New Mexico—R. E. Dumbam, Artesia, N. M.
Northwest—J. T. Little, Newberg, Ore.
West Oklahoma—J. I. Hill, Ponca, Okla.
Oklahoma City, May 28-June 15th
Harrison, June 2-5
Woodward, preachers' convention, June 12-14
Isabella and Langdale, June 15-17
Spring Valley and Eschol Valley, June 15-17
Glendale church, June 18-24
Pittsburgh—James W. Short 351 S. Broadway, Dayton, Ohio.
San Antonio—William E. Fisher, 138 Princeton ave., San Antonio, Texas.
San Francisco—S. S. Reed, Oakland, Cal.
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Judah's posterity. 1 CHR

53 Duke Ke'naz, duke Te'mau, duke Mib'zar,
54 Duke Mag'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2

1 The sons of Israel. 2 The posterity of Judah by Tamar. 3 The children of Isaac. 4 The posterity of Caleb the son of Jephonah. 5 The posterity of the daughter of Ziph. 6 The posterity of the daughter of Gibeon. 7 The posterity of the daughter of Achish. 8 The posterity of the daughter of Achish. 9 The posterity of the daughter of Achish. 10 The posterity of the daughter of Achish.

THESE are the sons of 'Igra-el;
I Reu'ben, Sim'e-on, Le'vi, and
Ju'dah, Is'sa-char, and Zeb'u-lun,
2 Dan, Jo'seph, and Ben'ja-min,
Neph'ta-li, Gad, and Ash'er.

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Julius Miller and Wife

- Sydney, Ohio.....May 25-June 10
- Caledonia, Ohio.....June 15-July 1
- Manchester, Ohio, R. R. 2.....July 7-July 22
- Wheeling Camp, Princeton, Ind.....July 27-Aug. 5
- Campton, Ky.....Aug. 11-Sept. 2

Fral Hollenback

- Winchester, Ind.....June 9-July 1
- Bluffton, Ind.....July 4
- Mitchell, Ind.....July 7-Aug. 31

Theodore and Minnie Ludwig

- Foster, Neb.....June 1-June 17
- Grand Island, Neb.....June 18-July 8
- Muscataine, Iowa.....July 13-29
- Martintown, Wis.....August 1-19

H. C. Lytle

- Perryburg, Ohio.....June 3-28

Evangelists

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

Alabama—Hall, Mrs. M. V., 2201 Fourth ave., Birmingham, Ala.

Arkansas—Edgin, J. D., Ozark, Ark.; Valley, A. J., Pilot Point, Texas; Waggoner, D. J., Peniel, Texas; Imhoff, C. A., Vilonia, Ark.; Moore, J. E., Vilonia, Ark.

Chicago Central—Jones, Will O., 1102 South "A" st., Elwood, Ind.; Angle, Miss Virgie, 6500 Yale ave., Chicago, Ill.; Fuming, E. A., R. R. 1, Wayne City, Ill.; Gilmore, R. E., Olivet, Ill.; Williams, L. Milton, University Park, Oskaloosa, Iowa; Wells, L. T., Olivet, Ill.; Wine, Mrs. Mattie, 1537 West First st., Dayton, Ohio; Crockett, A. G., 2109 Troost ave., Kansas City, Mo.

Colorado—Vanderpool, I. D., Kirk, Colo.; Ellis, C. P., Long Island, Kan.

Dallas—Franklin, J. D., Trinidad, Colo.; Cluck, C. C., Dodd City, Texas; Freeland, B., Station A., Dallas, Texas; Johnson, C. W., Rockwall, Texas; C. H. White, Mrs. Laura White Gause, Texas.

Florida—Gaddie, Mrs. Pearl, 25 West Duval st., Jacksonville, Fla.

Hamlin—Irick, Alice, and Emma, Pilot Point, Texas; Roberts, John F. and Grace, Pilot Point, Texas; Sewell, W. J., Hamlin, Texas; Wells, J. M., R. R. 4, Roby, Texas; H. C. and Mary Lee Cagle, Buffalo Gap, Texas; Tetric, D. C. W., Childress, Texas; Pinson, W. B., Peniel, Texas.

Idaho-Oregon—Ingler, Arthur F., Everett, Wash. Indiana—Williams, J. A., Connersville, Ind.; Elsworth, C. E., and wife, R. R. 9, Greenfield, Ind.; Snyder, Mrs. Belle, Rte. 3, Box 72, Evansville, Ind.; Hollenback, Fral, Greenfield, Ind.; Taylor, B. S., Moores, N. Y.; Harrison, Charles M., 752 Shelby st., Indianapolis, Ind.

Iowa—McFarland, Will, Creston, Iowa; Sutton, B. E., and wife, 724 H. ave., West Cedar Rapids, Iowa; Harrington, Thos G., Botum, Iowa; White, J. W., 701 South 19th st., Centerville, Iowa; Crozier, Myra, Osceola, Neb.

Kansas—Bassett, H. M., 518 East 8th st., Hutchinson, Kas.; Demoret, J. G., Hutchinson, Kas.; Inson, Kas.; Demoret, J. G., Hutchinson, Kas.; Whitney, Mark, Newton, Kas.; Tiler, Jesse, Clearwater, Kas.; Walker, J. C., 4th st., Hutchinson, Kas.; Lewis, H. E., 728 5th ave., East Hutchinson, Kas.; King, C. M., 700 N. Monroe st., Hutchinson, Kas.; Mendell, Fred H., Missionary Evangelist, Newton, Kas.; Hall, R. S., Sterling, aKa.; Galloway, Herman and wife, Newton, Kas.; Warner, Mrs. Katharine, Coffeyville, aKa.; Bignall, J. G., Cedarvale, Kas.; Coffey, P. E., 22 S. st., Francis st., Wichita, Kas.

Kentucky—Sweeten, H. W., Box 53, Ashley, Ill.; Miller, Julius and Grace, 522 Central, Ashland, Ky.; Wireman, C. L., 640 Woodlawn ave., Middletown, Ohio.

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

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

Missouri—Brawley, G. C., Redford, Mo.; Crow, Bertha, Springfield, Mo.; Davis, Clarence L., Ramsey, Ind.; Rudolph, P. A., Keosauqua, Ill.; Keppel, J. and wife, 2836 Delmar Blvd., St. Louis, Mo.; Reul, William, Des Arc, Mo.; Taylor, Elwood, Des Arc, Mo.; Wright, C. A., Des Arc, Mo.; Hibner, L., Clarkton, Mo.

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Northwest—Baltzore, M. L., Walla Walla, Wash.; Dilly, Clyde T. and wife, Albany, Ore.; Elliott, Harry J., 757 East Davis st., Portland, Ore.; Elliott, William A., General Delivery, Spokane, Wash.; Ethell, H. C., Springfield, Ore.; Crooks, Mrs. Stella, 680 Quinby st., Portland, Ore.; Mathews, Ernest S. (Lewis & Mathews), Wllock, Ore.; Nilson, August N., eastern address, 3726 N. Marshfield ave., Chicago, Ill.; home address, 606 East 76th st., Portland, Ore.; Wallace, DeLancey, P. O. Box 304, Walla Walla, Wash.; Elliott, H. C., Nampa, Idaho.

New York—Miller, F. E., 173 Dayton st., Lowville, N. Y.; Schnabel, Miss A., Columbia, Sag Harbor, N. Y.; Baird, C. E., 507 Hayward ave., Rochester, N. Y.; Buell, G. N., Sandy Creek, N. Y.; Archibald, I. D., East Rockaway, N. Y.; Bailey, C. H., 115 Woodlawn ave., Saratoga, N. Y.

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Baird, Charles E., 461 East 2d st., Logan, Ohio; Huffer, Will H., Lincoln Place, Pa.; Bond, J. H., 1716 East street, N. S., Pittsburgh, Pa.; Adam, M. C., 321 South Poplar st., Seymour, Ind.

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San Francisco—St. Clair, Fred, 1234 Kaws ave., Berkeley, Cal.; Smith, Frank B., 429 E. Hawthorne, Stockton, Cal.

Southern California—Black, J. T., 685 Atchison st., Pasadena, Cal.; Clark, V. E., 111 S. Figueroa, Los Angeles, Cal.; Epperson, Mrs. Phoebe Jewel, University Pk., Ia.; Lillenas, Huldor and Bertha, Olivet, Ill.; Mashburn, T. S., 1420 Maltman ave., Los Angeles, Cal.; McBride, J. B., 1251 Sierra Bonita ave., Pasadena, Cal.; Robinson, R. R. L., Box 215, Pasadena, Cal.; Ruth, C. W., Nowland ave., Indianapolis, Ind.; Lewis, E. Arthur (Lewis & Mathews), 303 West Marquette Road, Chicago, Ill.; Wilde, E. F., 504 1/2 Brand Blvd., Tropic, Cal.; Raymond, C. W., 1475 North Lake ave., Pasadena, Cal.

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