

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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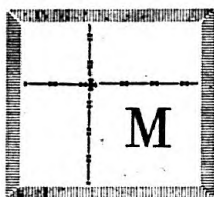
WORDS : WORDS : WORDS

The resolution and the prayer of David should be those of every true Christian. "I will take heed to my ways that I sin not with my tongue. I will keep my mouth as with a bridle." "Set a watch, O Lord, before my mouth. Keep the door of my lips." James, who seems to have been especially anxious to recommend the daily practice of Christianity in what are termed the common virtues, devotes a whole chapter to the importance of words, and the good or evil they may do. "If any man among you," says he, "seem to be religious, and bridled not his tongue, that man's religion is vain." And again, "If a man offend not in word, the same is a perfect man, and able also to bridle the whole body." Our Savior too has told us, that "for every idle word" we shall be brought into judgment. The Christian will, therefore, cautiously weigh his words and guard his conversation, lest in any thing he may offend against the truth, and so against God and man. He will speak nothing but what he knows to be truth, and that truth only in love.

It is not easy to shine in conversation, and yet more difficult for those who would be always coruscating. Hence they endeavor after piquant anecdote, witty paradoxes, marvelous narratives, and illustrative incidents. So long as the treasury of their memory furnishes the true and the reasonable, they may confine themselves to them; but, when their frequent drafts cease to be honored, there is a strong temptation, and one they rarely resist, to invent and counterfeit the supply which the occasion needs; and this especially as, Lord Bacon tells us, "the admixture of a lie doth ever add pleasure," for a romance will have more readers than true history, and a fairy tale than Solomon's proverbs. Every public speaker knows how apt he is in the impetus of his declamation to seize upon words, and even opinions, which in a cooler moment he would reject; and we have seen the frantic steed become so blind with its own rapidity as to rush into a ditch or over a precipice; but there is perhaps nothing so rashly impetuous or apt to involve itself in foulness or danger, as the careless, talkative tongue.

Besides, such persons, eager for a new supply of facts and incidents, are seldom scrupulous as to the sources from which they gather them, and thus become the most busy and mischievous instruments of scandal and slander. To have the petty triumph of telling a new report, to astound their listeners with the unexpected

error of some good man or exemplary woman, (the better the character the more startling the story, for who cares to hear that a thief has stolen again, or a drunkard has had another debauch?) is a pleasure your careless talker can hardly deny himself. It is to be hoped that there are but few, at least in a community like ours, who would deliberately and maliciously invent a false report, to destroy the character and peace of his neighbor; but there are some fully equal to such baseness, else a large proportion of the lies in daily circulation could never have been told. It is a most pernicious maxim, that there must be some foundation for every widespread scandal; or, as the common saying is, "Where there is smoke there must be fire"; for it accuses the character of Him who died upon the cross, a victim of calumny, and of those to whom He said, "Blessed are ye, when all men speak all manner of evil against you falsely for my sake." How then do such base falsehoods come to be believed? Not certainly upon the credit of the original inventors, but from the repetition of them by those of whom the world thinks better than that they could willingly lie to injure another. Let it be graven upon our memories, that the person who repeats a slander, even though he gives the name of his author, is no better and far more mischievous than its originator. He indorses the lie by his repetition of it, and, as without his indorsement it could never have gained credit, he is responsible for the mischief by the law of God and man. We would take a spurious note far more readily from an honest man than from a known counterfeiter, and every additional hand it passes through adds to the deception. Besides, slander is more accumulative than a snowball. It is like a salad, which every one will season to his own taste, or the taste of those to whom he offers it; or like the kite of a child to which additional exaggerations are attached, each light in itself, but together forming a counterbalancing weight, without which the airy trifle would fall again to earth, when with eager speed, he runs to make it soar aloft. Oh, the mischiefs, the heart-burnings, the disgraceful enmities, which have occurred from otherwise good and well-meaning people repeating the words of those whom they know, or ought to know, to be unworthy of credit! What is it, tale-bearer, that makes you so credulous of another's faults, but a consciousness within your breast that you are no better than you describe him to be! — BETHUNE.



Unconsidered Limitations

MAN is slow to recognize or admit his limitations. This is due to his native pride. Failure to do his work in view of his limitations has led to many "a foolish blunder" by many a supposedly wise man. Men exercise their puny mental powers in reasoning or speculating on questions about God, Revelation, Human Destiny, and such momentous themes, as if their mental powers were almighty, independent, and final in the results of their researches. The truth is, human thought or man's mental action can not claim any one of the three preceding features. They are not almighty, but very restricted. They are not independent, but altogether dependent upon many things, both for their possible exercise and for any approximation to accuracy. They are not final, but always subject to revision, amendment, or entire renunciation.

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The history and development of any and every branch of science is but demonstration of this truth. A glance at one or two fundamental facts in life will show the truth of our claim for the limitations on human thought or reason, which are so seldom considered. A few very simple considerations will convince any one of the truth of our position.

It is a fact, for instance, that we *live* before we *think*. Life is, therefore, always necessarily in advance of thought; or thought is always essentially behind life.

It is also a fact that life is progressive. While we are reflecting on the happenings of yesterday and hastily drawing our conclusions and constructing our little philosophies, some further things are happening today which compel us to change or renounce our conclusions of yesterday.

These axiomatic facts, though simple, are fundamental, and explain a long catalog of humiliating failures and blunders in the boasted world of thought. They justify the conclusion which we declare to be incontrovertible, that *no system of philosophy, no intellectual explanation of things, can ever be or become adequate or final.*

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This proposition is not only the absolutely inevitable conclusion from the few facts we laid down above, but the conclusion is justified and illustrated a thousand times by the boasts about the "latest deductions of science" which had to be quickly renounced for other "latest deductions of science," which in their turn soon had to yield for other "latest deductions," until the thinking world has become disgusted with the shameless effrontery of the omnipotent "scientists."

The fundamental facts of our holy religion have been attacked with these same puny human powers of intellect. The very being of God has been disproved by the boasted reason of fallen man. God's Word, the deity of Christ, and every phase of true Christian belief has been similarly assaulted.

Timid, unthinking little preachers in the big positions have disgracefully retreated in the face of this fusillade of popguns, and betrayed important and vital trusts and truths. Thus, the people have been confused and led to doubt and to lethargy by the combined work of these shallow, superficial critics of things divine, and the equally shallow but more cowardly preachers who have betrayed great trusts and surrendered to the enemy without firing a single gun.

Another Phase of the Subject

IN ADDITION to the limitations imposed upon reason by the very constitution of human nature, there is still a more important phase of the question which demands a word of emphasis. The very realm into which critical reason dares to dive most defiantly is a realm about which it knows the least, and in which, therefore, it should walk most humbly and speak most meekly.

What can man know about God? Where within the confines of his own boasted powers, or from among the archives of his fellow creatures of other ages or climes, is he to get original data about the Great I AM, Who was before all things and by Whose fiat all things were made?

What of God's acting? Whence is man to learn of creation—how and when the world came into being? Outside of the inspired Word of God, man is dependent wholly upon mere imaginations, assumptions, and suppositions, which are absolutely groundless, and unreliable, and obscure.

What of the Bible itself? Criticism has its only province in studying the mere human garb in which the Book has come down to us. As it came from hand to hand and from age to age, there were chances for immaterial variations, typographical or verbal inaccuracies, and a few other similar infelicities, in no sense or degree vital. These things, reverent and honest criticism could and can helpfully discover and correct.

Rationalism, however, spurned this, its legitimate province, and dared the attempt to invalidate or discredit the inspiration and authority, and the supernatural character of the Bible. Here has been its boldest attack, and here it has met its Waterloo. God and true reason and common sense and decency have all united in saying, "Thus far and no farther." Vain man's attempt to transcend the proper limitations of true critical reason has been crushed to its merited defeat and shame.

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Today the Book Divine stands true as our only and absolutely sufficient guide and history as to the creation of man and his earthly abode; as to the incarnation, or God becoming man in Christ Jesus; of a divinely devised plan of blood atonement by which man can be saved from the guilt and the being of sin.

To the shame and confusion of its enemies, the Bible is coming back to its own. By archaeology, by a trend toward reverence, by a newly awakened sanity among scholars, the movement is manifestly back to this Book of God as His supernaturally inspired revelation to man, as it over and over again claims to be in its sacred pages.

Passing Away

IT MAY seem to some readers a work of supererogation for an editor to remind his readers that they are rapidly passing from the stage of earthly action. Yet, this is one of the great and manifest facts of life, which people are most in danger of overlooking or neglecting.

Recently we were impressed afresh with the rapidity with which we are passing to our final destiny, in a visit to a great Southern city where we so long lived, and which we left only five years ago in a call to labor in the Master's vineyard in the West.

A stay of only two days in this city startled us with the great number of former friends and collaborators who had passed away from this stage of action, and entered the great beyond.

Faces and forms and minds once so familiar, and so loved by us, are seen no longer. Quietly they passed away, and their places were filled in the busy stream of life so quickly and noiselessly that they seemed scarcely missed, save by the hearts crushed in the homes from which they departed. Like the filling of the void made by dipping a cup of water from the ocean, our places are instantly filled, and our work goes on by the hands and brains of others, and not a stir or ripple or motion shows that we are even missed.

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The world is too big and too busy to miss us. Only the hearts of our loved and cherished ones, where we have been so long and lovingly enshrined, miss and mourn us. Perhaps it is better not to be too much missed by an onrushing church and world in a busy, rushing age. We should not want our departure to hinder the work to which we have given our lives and energy. Let us be content to be missed and mourned only by the hearts which cherished us most tenderly here in the flesh.

Were it possible, we would gladly alleviate the pain which our passing inflicts upon these dear hearts, but this is a vain wish. No wish, no endeavor, no loving regret of ours can lessen the blow or mitigate the sorrow of those who have so long and tenderly loved us when the hour comes for our release and our transfer from labor to reward. Only He who can comfort like a tender and loving mother, can soften these bereavements. "As one whom his mother comforteth so" can our God comfort them in all these dark hours.

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We know this from experience. We have all had to bury our dead. From the grave we have turned away with that sickening sense of void and gloom and loneliness only too well remembered. We half unconsciously have nursed a vain wish that we could have accompanied them to the upper world, to be for ever with them.

and the Father in unbroken companionship. Who has not felt something like this in past dark hours of gloom and sorrow and bereavement? How we all remember that no voice but God's gave real solace in these dark moments! No comforter like the Infinite One could turn our thoughts to the hills whence alone came our help.

There was no hope or strength like that of Him who once carried our sorrows and bore our griefs in His own body on the tree. Thank God for such a Friend in such hours as must come to all of us sooner or later!

Hope thou in God!

An Empty Defense

WE HAVE been asked the origin or language to which belonged the words of our Lord on the cross: "Eloi, Eloi, lama sabachthani," rendered: "My God, my God, why hast thou forsaken me." It seems the tongues people claim that the Lord was using an unknown tongue here, and they seek to put our Lord in the catalog of the errorists to which they belong.

The tongues people are in desperate need of such defense, but they are attempting an entirely empty defense in this case, for they can not make out their case at all. These words, with some slight perversions were probably quoted from Psalm 22:1. There the original words are "Eli, Eli, Lama 'Azabhtana," and are rendered in our English Bible: "My God, my God, why hast thou forsaken me?" This is the same rendering as the evangelists use.

Expositors generally admit a difficulty in properly interpreting this passage, much greater, we think, than really exists. For instance, the International Bible Encyclopedia says on these words: "There is an interesting but difficult problem in connection with the interpretation of this passage. There seems to be a mixture of Aramaic and Hebrew. The first two words, whether in Hebrew or Aramaic, have sufficient similarity to each other, and each sufficient similarity to the name itself to warrant the idea that Jesus was calling upon Elias, or the sincere supposition of those who might not fully understand the language, that He was actually calling upon Elias. The forms "Iema" and "Iama" used in Matthew and Mark respectively, represent the various possible forms, the first the Aramaic, the second the Hebrew. The various readings and translations of the word "sabachthani," only add confusion to an effort at ultimate explanation of the real statement. Certainly the influence of the Aramaic played a great part in the translation and transmission of the original."

We can not agree that there is such profound difficulty in interpreting this passage. One very simple and well-known fact is sufficient to throw light enough on the subject to practically dissipate the difficulty. We refer to the fact that Aramaic was a form of Semitic language or speech most nearly related to Hebrew. After the return from the captivity the Aramaic practically displaced Hebrew as the spoken language of the Jews in Palestine. A language dies hard. Much of the Hebrew clung to the newly adopted Aramaic. Thus the current language of Palestinian Jews, from the time of the return from the captivity, was mixed or corrupted, being made up mostly from Aramaic, but in part from Hebrew.

This is, to our mind, a sufficient explanation of the mixed form of the utterance of our Lord, and of His use of Aramaic at all in the words under consideration. As a man He complied with the literal forms of speech of the people, as in use in His day, and spoke in the same dialect or language, mixed or pure, which any other man would have used in similar circumstances.

He had learned a mixed form of Hebrew and Aramaic as a boy, and had used it from childhood, and naturally in this hour of His crucifixion He employed the language in its mixed or corrupted form to which He had always been accustomed. We can not see from this consideration the extreme difficulty which so many expositors have accorded the passage. When we keep in mind the origin, or rather the relation, of the Aramaic to the Hebrew as that of a practical, or at least a partial supplanter, we have a sufficient explanation of the lingering mixed or partially duplex form of much of the speech of the Palestinian Jews. Naturally, with this form of speech Jesus would have been familiar, and this would have been His accustomed speech.

There is absolutely no comfort or encouragement for the tongues people in this passage. We pass, without pointing out with any length, the absurdity of the Lord's having used the gibberish they use, for the purpose for which they claim these unknown tongues

are given them. Do they dream for a moment that the Lord needed the Pentecost in this hour? Had He delayed securing His Pentecost to His dying hour, even if He needed it?

God and a Mighty Purpose

WE HAVE more than once endeavored in these columns to impress upon our readers the greatness of a mighty purpose.

Linked with God there is no computing the possibilities of such a purpose. There is no reason for anybody excusing themselves from achievement, and much less from earnest endeavor, on the plea of circumscribed opportunities. Sickness, lack of education, poverty, cares of a domestic kind — none of these things forms a just excuse for not trying and not accomplishing much, because God is bigger than all difficulties. It is wonderful what can be accomplished, even by the most embarrassed and circumscribed, when there is the power of a mighty and majestic purpose, coupled with faith in our mighty and willing God to help and bless.

Bishop Warnock, of the Methodist Church, for thirty years a missionary in India, whom we have heard on occasions of visits back to his native America, tells of a most remarkable case of great achievement by an afflicted girl, a Miss Johnson, whom he met in Illinois. He called at the home, and was ushered into the sick chamber of the girl whom he declared to be the worst afflicted girl he had ever seen. Having, at the age of thirteen years, heard Bishop Taylor speak on Africa, the girl had formed a purpose to earn \$50 with which to redeem an African girl. Very soon she was afflicted with softening of the bones around the spinal cord until about one inch of the spinal cord was without support. She was laid on the bed with instructions that her back should not be bent, lest it should mean sudden death. For twenty-eight years she had lain there without having her head once lifted from the pillow, years of constant and inexpressible suffering.

Despite this suffering, and the fact of being a life-long invalid, she did not relinquish her purpose to redeem her African slave girl. She induced her father to make for her a working table which would rest on either side of her on the bed, arranged so that she could put her arms upon it and work. She conceived the idea of making a "crazy quilt." For four years she worked on this quilt, and finally finished it. It was beautiful when finished, but she had never been able to find anybody sufficiently interested in her or her heart purpose to buy it or sell it for her. The bishop, on seeing the quilt which had lain in that room for thirteen years unsold by the sufferer, said his heart broke with sympathy, and he said, "Lizzie, I will sell your quilt for you." Before he sailed for India he had mailed to Lizzie \$600 which he had realized from the quilt.

For all those dark and suffering and disappointing thirteen years she never once gave up her great purpose, but while the quilt was unsold she devised another plan for raising money by making beautiful ribbon bookmarks, which she managed to sell. Before she died she had sent to the mission fields \$24,000, the result of the labor of her hands while tortured with pain on a bed from which she never rallied for one hour.

If this life-long invalid could accomplish this, what can any one else say in extenuation of idleness or inactivity? How can any of us find heart to try to excuse ourselves for failing to at least try to work for our Master?

The simple truth is, we lack will more than we lack opportunity. We need to exercise our wills in issuing an edict that we *will do something for God and humanity*. With such a mighty purpose formed deep down in our heart, like Daniel when he purposed in his heart that he would not defile himself with the king's meat or wine, we can do wonders. Let God's children form such mighty purposes, and trust God to work with and through them to do mightily, and they will themselves be astounded at the results.

THE FIRST IMPULSE of the newly saved is to reach others. The woman at the well gave this evidence of being saved when she "left her water pot, and went her way into the city, and said to the men: Come, see a man, which told me all things that ever I did: Is not this the Christ?"

WHILE THE THOUGHT that we are being seen of men in all our lives' course brings with it a sense of tremendous responsibility, it is a most encouraging truth that God also watches us, but only with loving heart and tenderest purpose to help and bless and love and guide.

THE DEATH OF HIS SAINTS

It is strikingly noticeable that Jesus, though accommodating Himself always to our mode of expression, and ability of conception, was ever loath to make use of our expression of the end of earthly existence. "Falling asleep" seemed to be as far as He wished to go in accommodation to our thought and expression. Only when misunderstanding was inevitable did He use the term death. It must needs be that as long as sin reigns death shall be wrapped in terrors, and from the human side he is the last enemy to be conquered. But from the Godward side—that which we call death, as it comes to one who has washed his robes and made them white in the blood of the Lamb, must appear as the hour of greatest triumph—the throwing off of the sufferings and limitations of mortality, and the entering into boundless life in the presence of the Lord. Surely the angels shout as the saints come marching in.

THOU SHALT LOVE

John the beloved, in his inspired letter upon the subject of love, says "Love is of God, and every one that loveth is born of God, and knoweth God." Here is love so wholly unlike that which passes by that term with the world, as to be unrecognizable. It places the very beginning of love in being "born of God," regenerated. That which is called love by those who know not God—passion, parental and filial instinctive affection; or conjugal affection; even the humanitarian impulses of the world—have their root in self, and is a manifestation of a desire for possession or well-being; expression of selfishness more or less refined. To love in truth, is to be born from above, to be a partaker of divine nature (God is love). Love is predicated upon the knowledge of God; likeness to God; communion with God; service of God. As the commandment to love God can not be complied with by the unregenerate, the command in effect is for man to be born from above through pardon and forsaking of sins. Thus, having become partaker of the divine nature, ability is given to love as God loves, and to love Him. There is but one perfection required by God of man; but one possible in this life, and that is perfection of love. Coming into this world with the carnal mind which is enmity against God, and which is not subject to pardon, those born of God can not love perfectly—with a whole heart—until this has been burned out by the fiery baptism with the Holy Spirit, which God has provided for its destruction. Love for God carries with it love of our brother—a love wholly unselfish—the love of God. Again quoting John: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "We know we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." "My little children, let us not love in word, neither in tongue; but in deed and in truth."

KNOWING GOD

When Paul would reveal the "Unknown God" to the Athenians, he pointed them to creation, the work of His hands. These indeed proclaim Him, everywhere we may look—His power, His law, His loving providence. But seeing all this, the natural man yet is without a knowledge of God, for God is Spirit, and the natural man can not conceive the things of the Spirit, for he is spiritually dead. Quickened by the vivifying touch of the Spirit, there are three ways in which he may

progressively know God: by prayer, by the Word, and by the reception of the Holy Ghost in entire sanctification. It is only in the latter experience that our vision of Him becomes unclouded from fog and darkness of sin, and we "behold the King in his beauty." Dr. G. B. F. Hallock sets forth these three ways of knowing God:

Acquaintance with God implies a knowledge of Him and His character. It is through His Word that we come definitely to know God as the Creator and Governor of the universe, as the Benefactor and Preserver of all, and as the God of all grace. Through this written Word we come also to a knowledge of the Incarnate Word, the Lord Jesus Christ, through whose beauty and tenderness and self-devotion we come to understand God's love and pity and saving grace.

A further and blessed means of acquaintance with God is through the enlightenment of the Holy Spirit. He who has the Holy Ghost knows God. Only God's mind can know of God; therefore if we have the Holy Ghost we have the mind of God, and so can know Him. The constant cherishing of the Spirit's influences is a definite means of growing in acquaintance with God.

Believing prayer is also a blessed means of acquaintance with God. The Holy Ghost is a promised gift. Whosoever truly asks for His presence can have that presence. Prayer, too, is a means of direct converse, or intercourse, with God. Constant supplications to God through Christ will produce real and precious intimacy with Him.

AS A MAN THINKETH

We are what we permit our minds to habitually dwell upon. David's declaration is true: "As a man thinketh in his heart so is he." We have an existence back of mentality that directs its operations; we may will to think, or will not to think. To the one whose thoughts are allowed to wander about in lasciviousness there is sure to come the hour of opportunity, and we wonder at a "sudden" fall. To the one who chooses to stay his mind upon things that are holy and good, who refuses entrance to the thoughts of evil as they present themselves, there will come a likeness to God that will shine even from his physical features. The *Christian Herald* illustrates this truth:

When an inventor of some new food wants to popularize it, he will fill the advertising columns with pictures of benignant old men, or lovely old ladies, or sweet-looking little children, all of whom hug to their breasts a box of his farinaceous or other preparation. The obvious inference is that they all got their peculiarly healthy and pleasant appearance, because they had been brought up on that special diet. We are naturally desirous to be good-looking and pleasant people, with pure skins and delightful smiles, and so we sample the new preparation, and add the new food to our menu, with more or less success.

Now, what food is to our physical well-being, the matters which habitually fill our minds are to our spiritual and moral life. You can guess shrewdly what a man's diet is by his appearance; and you can gauge, accurately enough, what a man continually thinks in his heart by what he is. It would be good if men would be as keen about their mental dietary as their physical. The apostle speaks as a philosopher as well as a saint when he says, "Fill your minds with beautiful and true ideals! Whatsoever things are lovely . . . think on these things."

A vast multitude of possible ideals and thoughts are always crowding about the gate of entrance into the mind and heart; and it pays us to maintain a rigid censorship at this gate, turning back those which do not meet Paul's, nay Christ's, requirements. You can not help the clamor for admission, but by Christ's good Spirit you can turn back the spies.

STANDING ON THE PROMISES

So many times we come up to a promise of God and try to receive comfort and assurance to our souls by looking at it. We admire the promise, and testify that it is in the Word of God—yet we fail to make it our own. Many fail in getting through to a definite experience of salvation by stopping here. Many go about crippled and weak, because, having found the promise they do not make it their very own. God's plan in giving us promises was that we should take them, and believe them for ourselves—stand on them. Believe them in such a way and so completely that our actions

henceforth are based upon them. There is a great need today for men who will believe, and believe effectively. God can bring things to pass with men who dare to believe Him, and act on that belief. Dr. Jowett says:

Never was there greater need of deep-living men and women who will confront the proud and unassured "unlikeliest" with the spoken promise of our God. Never was the need more urgent that we should confirm ourselves in the promise amid the uncomfortable irony of circumstances, and the loud and blatant taunt of our foes. We must wear the Word of the Lord like an athlete's belt! "Having your loins girt about with truth!" These are the men and women who remain victors on the field at the end of the long and bloody day. At the beginning of day theirs was the faith which gives substance to things hoped for; at the end of the day the things hoped for had become their eternal possession.

SUNSHINY CHRISTIANS

A sanctified heart is the Lord's basket to carry around sunshine in. When Jesus designated His own as the light of the world, He looked forward to the coming of the Holy Ghost who should fill them with peace and joy. Put a sixty-watts Mazda electric globe in a lantern, and turn on the current, and darkness is going to flee away from every place into which that lantern is carried. It is not the lantern that gives the light, but the electric current. The joy of the Lord shining from a life wholly given over to God, is the Christian's strength and glory. Of such an one, scattering the sunshine and joy on a gloomy day, an exchange tells.

Yesterday it was storming hard. This had been the story of many a day. Men and women passed each other on the street looking for the most part as if they felt that the world were mostly shadow. Umbrellas up, greatcoats buttoned tight, people were plodding on through the slushy and sloppy ways of the city. The look on their faces seemed to show that in their hearts they might be saying: "I see nothing to laugh at."

Then along came a man. His umbrella was up too. He had a big fur coat and overshoes to keep out the storm. And he was whistling a good old hymn of the church. After he had passed a fellow plodder, a voice called after him: "You seem to be happy anyhow." And with a smile he looked around to see a man who had forgotten the unpleasant thoughts of a moment ago. In fact, as far as the trudging line could be seen, the lines on their faces showed the trend of thought had changed. The old-fashioned man with the old-fashioned hymn tune was leaving behind a train of men whose hearts were lighter than they were before they caught the notes he had been whistling.

PROHIBITION DOES PROHIBIT

One of the silliest reasons the rummies ever gave for opposing the prohibition of the liquor traffic was that "prohibition don't prohibit." Of course it is a lie like all other "arguments" that would uphold the Devil's business in our land. If it is prohibition, it prohibits. The promising feature about the present anti-saloon movement is that where the people vote against the liquor traffic, public opinion is strong enough to compel the officers to enforce the new law. Some "industries" of course, are seriously affected by this prohibition. In some of the states that have recently voted out the saloons, work has had to cease on the municipal rock piles, as there are no more men to be sentenced to that sobering-up place. The *Herald* and *Presbyter* mentions another legitimate industry which has suffered through prohibition:

Prohibition does seriously affect some industries. In a recent investigation by a committee of the Senate of an alleged conspiracy to control the price of sisal, used in the manufacture of twine, Warden Talcott, of the North Dakota penitentiary, said that he was "unable to get enough convicts to operate the prison twine works." He attributed the decrease in the number of convicts to the effective anti-liquor laws. "The state can stand the shortage of prison labor when it results from a lessening of crime."

Who can now listen? To hear is a divine accomplishment. Who hears well? To have a responsive hearer is to make a good preacher. The pew makes the pulpit.—JOSEPH PARKER.

The War: Fighting the Drink Traffic: A Memory Revived

By Rev. George Sharpe
Superintendent, British Isles District

NEWSPAPER articles deal with the larger scenes and tragedies of this great and terrible world-wide war. The sinking of ships, the taking of trenches, the losses of the belligerents, the coming offensives, and the future conditions of peace by the victor (?) presently give life to all the daily and weekly papers. Little is said about the scenes and tragedies that are witnessed in millions of homes in this and other lands. The men in the prime of life who have closed the doors of their offices and stores, or laid down their tools of toll, and having spent a last, sad but hopeful night with their families, have answered the call of their country, and have gone out into the night of awful uncertainty, are the central figures of many a tragedy. This is the sphere where the man of God finds a place for the divine compassion. The scenes enacted are beyond words. They reveal crushed hopes, broken hearts, wrecked homes with the ever haunting possibility—death.

War is a lust for life. There seems to be a gloating satisfaction when large numbers of men are reported killed, wounded, missing, or taken prisoners. The call of one department is for men to be slaughtered, the call of another is for guns and ammunition to slaughter men; and this too is carried on with a mathematical precision that enervates the whole being of a "man of peace." The prodigal waste of the man-life of the nations is a crime that is unspeakably great. There shall surely be judgment day revelations and judgment day punishments meted out for the horrors and the sufferings witnessed in these months of carnage and devastation. The cry of the holy people night and day is that peace may come, and may come speedily, and the Prince of Peace may be the accepted ruler of all. What a glorious day for the world that will be!

The drink problem in this country can not be appreciated by the friends outside of the British Isles. Those who exercise the franchise have no vote in the matter of license, either by national, county, or town areas. The law has established the courts that can give or withdraw licenses. These courts are usually composed of magistrates or justices of the peace, and when they meet it is on the assumption that licenses can be given to those whose reputations are considered good, and where it is considered the need of a district requires another, or more, licensed premises. Scotland has a bad reputation for drunkenness. It taints all society, blights all ages, and has debauched womanhood as in no other country.

While the foregoing is the condition that the temperance people have to fight and to overcome, they have never given up the struggle that the law of the land should give the people the power to decide the question of "license or no license," with the further vision of prohibition both of the sale and manufacture of spirituous liquors. The temperance sentiment is stronger in Scotland than in England, and if each nation could have a vote by itself, it would be found that Scotland was in the lead for temperance and prohibition. A few years ago the saloons by law could not open before 10 a. m., and must close at 10 p. m. Since the war the hours of opening have been greatly reduced, but truth has dawned upon the people that in spite of the greatly restricted hours, drunkenness has not lessened to any extent. A year ago when Mr. Lloyd George announced that drink was a greater enemy to the nation than Germany, and the necessity for prohibition was with us, the people, without exception almost, were ready for the closing of the saloons; but lethargy upon the part of the government gave the vested interests in the liquor business time to show their power—for money always counts, and more so in the time of war—with the result that hope for a sober nation during the war speedily vanished. The shame

of the business is on our hearts, and is consciously on the minds of our lawmakers, but great churchmen, strong bankers, thousands and thousands of shareholders, and all the lesser lights involved in the trade, hold the whip hand politically, and hence the law of the land preserves the existence of the traffic.

Renewed interest, however, has recently been taken in the temperance movement. The women of the country, especially of Glasgow, have started another campaign for "home and native land." Petitions have been signed calling upon the government to close the saloons during the war, and for six months thereafter. To give the movement more momentum, a great demonstration was held on the second Saturday of May. It was a glorious afternoon. There were 30,000 women in the parade. Bands headed different sections, banners waved aloft, and as they marched, companies of them sang hymns of praise to God. In a great common, which was the rendezvous of the procession, it was estimated that there were 70,000 present. The streets through which the demonstration passed were densely lined with spectators, and

Separation John Matthews, D.D.

A holy people will be a peculiar people. Nothing on earth can make the holiness of the Holy Ghost popular.

The measure of our separation is the measure of our power. Abraham on the hills with God was worth a thousand Lots in the city of Sodom.

Do we say, "Let us not be too pronounced?" Brethren, if we are true, we are denounced. Why not be pronounced?

In the seventh verse of the third chapter of the Book of Compromise, it is written "Blessed are ye when all men shall understand you, and speak well concerning you."

We are here to raise the standard of holiness. We are not only to set the standard up, but we are to set up with the standard.

Jesus died outside the city. There He sanctified His people. There we go to get sanctified. There is the reproach. There we must remain to keep sanctified.

Does a dead man care what the world says of him? If he is playing dead, he does; but if really dead, he does not. Many dead people are very much alive.

You recall that the curtain of white, blue and purple, around the court of the Tabernacle, was hung on fifty-six posts covered with gold. The posts sat in sockets of brass. Brass is judgment. God has judged this world, and it is on its way to the gallows.

Never let the curtain of white touch the earth. Never let the curtain of blue drag in the dirt. Never let the red and purple fall to the ground. Keep the posts upright. Let us keep undefiled our experience, our mission, our church.

A story is told of a king who tested his subjects by placing a large stone in the center of the street near his place. Various people avoided it or stumbled over it, each complaining of the "lazy people," who left it there. When it was clear that no one would remove it voluntarily, the king called those who had avoided the stone to the place, and, with his own hands removed the stone while they looked on. Under the stone was a box containing gold and treasures marked "for him who moves this stone." The application to your life is plain. Never shun a duty. Never complain because somebody else has not done what you ought to do. Grapple with difficulties for the sake of the treasures they conceal.—Selected.

many said that the like had never before been seen in Glasgow. Some of the banners preached short but terse sermons, such as "Booze, the baby killer," "Glasgow spends £10,000 [\$50,000] a day on drink," "Drink fills more graves than German bullets," "The womanhood of Great Britain demands for our country what Franco and Russia have given." That this evil which destroys all that is vital to a nation should be allowed to continue, and do its hellish work in a time of war, is beyond all comprehension and reason—but then, money counts. A committee of the women expect to present their monster petition to Mr. Asquith at an early date. We pray that success may attend their efforts.

Our mind has recently been colored with the idea that a man to one generation can be a heretic, and then to another a saint. A hundred years ago James Morison, the founder of the denomination known as the Evangelical Union, and which is now a part of the Congregational Union of Scotland, was born. His centenary was celebrated at the recent annual gatherings of the Congregational Union in the city of Glasgow. Seventy or more years ago he dared to disagree with the religious teachers and fathers of the faith of the church in which he had been ordained a minister of the gospel. For his belief in the three universalities, (a) that God loves everybody, (b) that Jesus died for everybody, (c) that the Holy Spirit strives with everybody, he was expelled from the ministry and membership of his church. The new doctrines which he preached brought into being a new denomination that in the course of forty years formed between seventy and eighty congregations throughout Scotland.

At the centenary celebration orations were given in memory of the life and work of Morison. His stand for the truth and the light he received from God was considered heroic and apostolic, his commentaries and books written during his lifetime were praised for their scholarship by a professor of another church, and the steps by which his faith was begun and matured, were described in eloquent language. His work and ministry menaced the position of the Calvinistic school of theology. They have mellowed the attitude of the ministry of the present day with regard to the element of faith for salvation. He who was considered a heretic by one generation, is now looked upon as a saint in this generation.

We have referred to this to show how history is repeated in the life of the church. How that the persecuted can in their turn become the persecutors. For the people who followed Morison were persecuted for the faith that was in them. It was within this same body that the writer began his ministry in Scotland. It was from her pulpits and platforms that he sought to shed the light of full salvation to all, and to press the experience of entire sanctification upon the professed children of God, and to prove from the Word of God that we are to live in this world and sin not. When we did this, those who had suffered for the light according to that revealed to them through the ministry of James Morison, now fought and rejected the light of God with reference to holiness. Like Morison, we were evicted from the ministry of the church over which we had charge in the will of God. Eviction did not kill the truth that Morison believed, and, bless God! it has not destroyed the truth of full salvation as we have had it revealed to us out of the Word of Life. Today those of us who have fallen into line, and are in the battle for God and holiness, are considered heretical. Be that as it may, we "have made our choice forever," and a future generation, after much seed has been sown, and much fruit has been gathered in, will doubtless meet and declare that we knew the truth, and also enjoyed the experience of real salvation. Amen and Amen!

Organized Holiness

Written by Rev. C. A. Tompson

THIS subject is one familiar to perhaps all holiness people, and no doubt is understood with different shades of meaning. We should like to look at it from the standpoint of Scripture and reason, and see what we may find for our help.

From the earliest history of the human family, it has been the divine plan to propagate the race by organized methods. We see therefore, the most strictly enforced laws regarding the home and the church from the time of Adam on down the ages. Wherever these laws have been observed, the home, the church, and the state have been built up; but where ignored, there has been nothing but decay and ruin.

Among people, and nations which place much restriction about the home and the church, there is the greatest growth in both numbers, and all lines of development.

Organization is necessary for the propagation of the race, and it is absolutely necessary for the protection and propagation of the church.

The various holiness movements of the land have all found it essential to have some kind of an organization, and thus we have the county and state associations in the various states. Just how far they have gone along the line of organization, we might learn by consulting the by-laws of these different bodies. We have worked with and been a member of not a few county, and some state associations, and know somewhat of their polity.

So far as we know there is only an organization with very limited powers, and with very little real authority, so far as the very vital points are concerned. There is all authority to preach and teach and lead souls to pardon and purity, but there the authority really stops, for there is no provision made whereby a father may see his child after it is born, unless he can persuade it to attend some state or county meeting away from home, where he may there again feed, and instruct it, only to return home, to be stoned, or imprisoned, or starved, or frozen.

Being quite well acquainted with the state of Iowa as an example, I might state what many know, that at one time it was the leading state for holiness work, having associations in many counties, with hundreds of evangelists and teachers, but where are those today? The tiny fortifications were easily crumbled by the powerful Krupps of the well organized forces of the now formal bodies. The evangelists have fled, and the members have been slain for lack of proper shelter, and protection. It has been argued by some that organization, such as would sufficiently protect, would mean another church, but we have only the one alternative, that of having nothing, or have a church. Which shall it be? One man believes in the organization of the home, and a well trained family to bless the world is the result. Another man shuns the responsibility of such organization, and a lawless horde is the result.

John Wesley said he would not even hold a meeting unless he could put at least a local preacher on the field to protect the work. Paul organized his work, and placed leaders in charge who were legally appointed, and who had authority to act for the good of the new organization. Nehemiah, who rebuilt the walls of Jerusalem, had a thorough organization. He had power to appoint officers over the work, and to enforce law and discipline. Methodism has been strong on organization, having a master at the wheel in the beginning. Romanism is powerful, because of her organization, and she holds her millions with a firm hand, because of this.

It is certain that men of wicked minds and designs believe in, and work along organized lines, even to robbers, and thieves, yet many good people believe they can carry on the work of holiness in a loose manner, without such

methods. George Whitefield, was a mighty preacher, and turned many to God, but his work was swallowed up by the formal bodies who were glad to tolerate his doctrine if they might have the spoils. There is no trace of his work, while Wesley has a monument in nearly every village in our land. Whitefield had an easier time than Wesley, but the followers of Wesley had an easier time than those of Whitefield. It may be less trouble to turn your children over to others to care for, but surely there is not much comfort or real blessing in it. If we toil and care for our families, God gives us authority over them, to teach and correct them. So it is with spiritual children. To have them born through our labor gives us divine right to raise them, teach them, house them, and feed them. If children of other families have no food, shelter or clothing, they have a divine right to go to any other home open to them where these things are provided. So with God's children, if they have no food, clothing or shelter, and can not get any, they have a divine right to go to any home where these are provided. No doubt some who will read these lines were hungry, naked, and without shelter, and were obliged to seek shelter and help in other homes, and came to us and found bread, even though they came at midnight.

There are those who say they do not believe in organization, but the reason is apparent when examined more closely. Organization means restraint, and the Old Man dislikes restraint. The Old Man believes in organization when it is to further selfish ends, but holy organization means an eternal warfare on selfishness, lawlessness, etc.

There are those again who say they do not believe in organization, because it means leadership, and some say, just let the Lord lead. The Lord has always led through human means, as shown from all the Scriptures, and church history. A man who came into a meeting held by the writer, said he believed in letting the Lord lead, and when an opportunity was given for testimony, he took just thirty minutes to give his testimony. Such people should say they believe they should lead. Here again is where organization comes in, for without it this class will impose upon a band of holiness people, and kill them as surely as vermin will kill a chicken.

If the work of holiness all over the land was organized, and sane leaders appointed, who had authority to take charge of the band or class, these parasites would not hang on to the body and suck the blood from it, and thus weaken and finally destroy it entirely. Any authority is to these leeches as so much poison, but God can not give any additions to the flock unless there is some prospect of care and protection.

Where there is no organization, or at best only a weak one, the souls fall a prey to every passing preacher or evangelist, no matter what

his doctrine, and rather than feed and care for the sheep, they represent robbers who take what they can get and go their way.

There are some so-called evangelists, who travel from place to place, but who seem to have a weakness for big collections, and often strongly insist on large amounts being paid them for their superior service, and the little bands of sacrificing souls give, and give, and give again, when in fact, not much was accomplished outside the collection. These men go their way, and are not seen again except at the call of the band again, which means they have another offering to give. This kind of work appears more on the order of what Jesus meant when He spoke of hirelings. They may even do good work, but it is a long way from the best plan, we believe. We need to trust more on the material God gives us, rather than those who must be brought from the ends of the earth at great expense.

To really shepherd and care for the flock is the one great thing, and the men who care for the flock should expect the flock to increase in numbers when well cared for.

Proper organization will keep out the hirelings also, at least it will make it difficult for them to get a job, and make it more difficult for them to charge more than they are worth.

Organization to the Kingdom of God is what a sheepfold is to the sheep, what the home is to the family, what the walls were to Jerusalem. Wolves may never fully approve of the sheepfold, and it is certain that Satan seeks to destroy the home, and God's enemies ever sought to break down the walls of Jerusalem.

We believe in scriptural organization, and scriptural authority in all matters pertaining to the Kingdom of God on earth.

Analysis of Perfect Love

Rev. C. H. Lancaster

PATIENCE. "Charity suffereth long." Paul said: "Be patient towards all men."

Bearing, enduring such trials and afflictions as may come upon us, without repining, murmuring or complaining. Newton says: "Whatever I have done is due to patient thought." Let us increase our stock of patience.

2. **Kindness.** "And is kind." Kindness contributes to the happiness of others, and we cheerfully seek to grant their wishes or needs, alleviating their distresses. "He is kind to the unthankful and to the evil." (Luke 6: 35).

3. **Humility.** "Is not puffed up." Solomon said: "Before honor is humility." There is no greatness without humility. A man or woman who has not been saved from pride and arrogance cannot attain to any degree of greatness in the truest sense. "Humility is like a tree, whose root, when it sets deepest in the earth, rises higher, and spreads fairer, and stands surer, and lasts longer, and every step of its descent is like a rib of iron," says Bishop Taylor.

4. **Courtesy.** "Doth not behave unseemly." All Christians, especially those who profess perfect love, should be polite and courteous. It is not wrong to possess a spirit of refinement and good breeding. It is disagreeable, and disgusting to meet a person professing holiness who is uncouth and unobliging. Let us have some manners; to do so is not pride. However, over-acted politeness is distasteful as well as disgusting.

"Courtesy is sooner found in lowly sheds, With smoky rafters, than in tapestry halls And courts of princes, where it first was named."

5. **Unselfish.** "Seeketh not her own." Perfect love is not self-centered, but seeks the interests of others. It lives for something besides its own pleasure and good, and it desires to bring happiness to all mankind. God can and will save us from supreme self-love and self-preference, and the other man's interest

The Two Ways

By F. M. Lehman

I WROTE my name on the silver sand,
And I drew a castle fair;
But the waves washed out what my youth had planned,
And I could not find them there.

I wrote and wrought with an eager hand,
Where Ambition led the way;
But the things I bound with my ropes of sand,
Like my castle, passed away.

I wrote my name with a steady hand,
In the way the martyrs trod;
I exchanged this world for the Better Land,
And the way that leads to God.

The castle fair and Ambition's lure
Are the dreams of yesterday;
The way I travel is safe and sure,
And will lead to Realms of Day.
PASADENA, CAL.

and welfare will be considered. Selfishness is a crime and a vice which is completely at variance with the happiness of all who harbor it in their hearts. Paul says, "Let no man seek his own. There are three things that do not dwell in a sanctified heart; they are: stinginess, selfishness, and laziness."

6. *Good temper.* "Is not easily provoked." Our temper needs the sanctifying grace of God which brings calmness of mind. An unsanctified heart is prone to anger which may bring reproach.

7. *Guiltless.* "Thinketh no evil." Perfect love takes no account of evil; it may "think of evil," being in the presence of so much sin and evil in this present world, but it never "thinks evil." We are saved from the power of sin in this life, but not from the presence of sin, and we will never be saved from the presence of sin until we are glorified.

8. *Sincerity.* "Rejoiceth not in iniquity, but rejoiceth in the truth." Perfect love saves from simulation, hypocrisy, and false pretense. We should be more earnest and sincere in the house of God. Ministers should refrain from creating a frivolous, light, chaffy spirit in the service. It is disgusting to see some holiness evangelists trying to be funny in the pulpit, and keep the young people laughing and giggling all through the service. If he should ever succeed in getting them to profess salvation, they would be so full of this light, circus-performance spirit that they would never be worth anything to the church. It is disgusting to thinking people for some one to always be sniggering during the service, at every thing that is said. I am persuaded that holiness evangelists and pastors should speak sound words that cannot be condemned, and which will not keep a silly gang laughing all through the service. Such a spirit drives away conviction, and grieves the Holy Spirit of God. Let our words be weighty, loaded with divine truth, and people will come to our meetings to get their souls fed. The people do not care to hear ministers indulge in light talk from the pulpit; they hear enough of that through the week on the streets; so when they come to the house of God, let us give them the truth in sincerity, and they will become interested when they see that we mean what we say. Preachers who are gifted with frivolous talk for girls and women can never preach to people under Holy Ghost conviction. Holy Ghost preaching is the need of the hour. With preaching unctonized with the Spirit we may expect apostolic results.

faith, the corresponding truth of the co-operation of the human will in all of the issues of grace, and especially the necessity of the witness of the Spirit to both justification and sanctification. If we let down on any of these essential truths there will be a change in the character of our work, both as to its intensity and its extensity; and the effect will often be felt before the source is clearly discerned. My prayer is that we may never allow the truth of the necessity of our dependence upon the Spirit of God for all things to be dimmed; if we do, we may be correct doctrinally in all other points and severely orthodox, but without grace or power.

For this reason we bring to you the teachings of Wesley on this important phase of truth, calling your attention to the fact that the Wesleyan formula was "works, not as a merit, but as a condition" of salvation. We must also bear in mind that the "works of which he speaks are regarded, not as a springing from unassisted human nature, but from the prevalent grace of the Spirit as before explained; and that his teaching upon this subject is intended to emphasize the corresponding truth of Arminianism as stated in the creed—i. e. human co-operation with the Divine Spirit, in opposition to the error of "irresistible grace." With this explanation we give you the following:

We have leaned too much toward Calvinism. Wherein? First, with regard to man's faithfulness. Our Lord himself taught us to use the expression and we ought never to be ashamed of it. We ought steadily to assert on His authority that if man is not faithful in the unrighteous mammon, God will not give him the true riches.

Second, with regard to working for life, this also our Lord has expressly commanded us. Labor, literally, work, for the meat that endureth unto everlasting life. And, in fact, every believer, till he comes to glory, works for as well from life.

Such positions as these prevent man from resting in the divine decrees or irresistible grace and bring clearly before us the Wesleyan position concerning human responsibility. It was this truth which Finney emphasized, in opposition to the "irresistible grace," and which resulted in the great revivals of the last century. Wesley further says:

We have received it as a maxim, that "a man is to do nothing in order to justification." Nothing can be more false. Whoever desires to find favor with God should cease from evil and learn to do well. Whoever repents, should do works meet for repentance. And if this is not in order to find favor, what does he do them for?

And now, do not Scripture, common sense and experience, show that something must be done in order to attain and find, though not to merit and purchase this justification?

The distinction which is made here should be kept clearly in mind. Whenever any person in seeking salvation depends upon the merit of works in order to be saved—and how many of them in these days are unconsciously self-righteous—he falls utterly. He must be brought to a place of utter selfabnegation and desperation, as far as human help goes, and come to depend solely and wholly on the merits of Christ's blood. We must not, however, in order to avoid this error, tell the seeker that he is not to pray or weep or fast—if he does this he will fall also. We are to encourage him to seek in faith and seek until he finds. The following is from Mr. Fletcher, Wesley's great defender:

Please to answer the following questions, founded upon the express declarations of God's word. To him that ordereth his conversation aright will I show the salvation of God. Is ordering our conversation aright, doing nothing? Repent ye and be converted, that your sins may be blotted out. Are repentance and conversion nothing? Come unto me all ye that are heavy laden, and I will give you rest—I will justify you. Is coming doing nothing? Cease to do evil, learn to do well. Come now, let us reason together, and though your sins be red like crimson, they shall be white as snow, you shall be justified. Is ceasing to do evil, and learning to do well, doing nothing? Seek the Lord while he may be found, call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, who will have mercy upon him, and to our God, for He will abundantly pardon. Is seeking, calling, forsaking one's way, and returning to the Lord a mere nothing? Ask and ye shall receive; seek, and ye shall find; knock and it shall

be opened unto you. Yea, take the kingdom of heaven by force. Is seeking, asking, knocking, and taking by force absolutely nothing? When you have answered these questions I will throw one or two hundred more of the like kind in your way.

Once more Mr. Wesley concludes his proposition with a very pertinent question: "When a man that is not justified does works meet for repentance, what does he do them for?" Permit me to answer it according to Scripture and common sense. If he do them in order to purchase divine favor, he is under a self-righteous delusion; but if he do them, as Mr. Wesley says, in order to find what Christ has purchased for him, he acts the part of a wise Protestant.

I hope it is no heresy to maintain that the cause must go before the effect. I conclude, then, that those who have not yet found the pardoning love of God, do works meet for repentance in order to find.

Having defined Mr. Wesley's position in reference to this subject, Mr. Fletcher also says:

In the name of candor, where is the harm of that supposition? When the poor woman lost her piece of silver, she lights a candle, says our Lord, she sweeps the house and searches diligently till she finds it. Mr. Wesley asks, "If she does not do all this in order to find it, what does she do it for?" At this the alarm is taken and the post carries through the various provinces printed letters against old Mordecai, and a synod is called together to protest against this dreadful error.

The Evangelist and the Church and its Institutions

By P. L. Pierce

THE EVANGELIST is "one who publishes glad tidings."

What words could better describe that cheerful, earnest, devout man or woman, who came to your town or community with a message of love and promise of salvation to sin-cursed, and iniquity-blighted men and women, unhappy victims of abnormal and unholy appetites, habits, and desires. Surely, he brought "good tidings" to us.

The evangelist has a high calling, one that places him under tremendous responsibility. He is not a hireling; he is not a professional man, nor a politician; he is a man called of God, commissioned from heaven, anointed for service, and sent with a message from God to a judgment bound people. Paul was an apostle "by the will of God." He knew who had called him, and what He called him to do. I believe we may be as sure of our calling, and if we will be true to God's plan we will succeed. But if we make the preaching of the gospel a "slide line" to our work, putting the strength of our thought and effort into some secular affair, there is little hope of success.

That the evangelist has a prominent and permanent place in the church, there can be no doubt, as the term is so frequently used in the New Testament. The apostle exhorts Timothy to "do the work of an evangelist," even though he must endure some physical unpleasantness in the doing of it.

The relation of the evangelist to the church is evidently twofold. 1. As a pioneer. In this respect he is the "vanguard," going before to prepare the way for the church.

My thought of the evangelist and his relation to the church is similar to that of the early settlers of Texas, and their relations to the great commonwealth. In this case the government did not go ahead and prepare the way for the settlers, but these hardy, courageous, farseeing frontiersmen pushed ahead, as the vanguard, and prepared the way for the government. At that time this country was a wild waste where the buffalo, coyote, and cougar roamed at pleasure, with here and there a village of Choctaws, Cherokees or Comanches, who were almost as void of civilization as the beasts that prowled around their wigwams.

If the country is ever developed, some one must break away from the ordinary comforts of life and brave the difficulties of the frontier. But who will go? Suppose these fathers had said to the government, "I am interested

Chapel Talks

Written by H. O. Wiley

No. 9.

The Relation of Faith and Works

WE NEED to understand the Wesleyan position concerning the relation of faith and works, and the place of these in the plan of salvation. This is essential because it is so clearly and vitally related to the work of God in the salvation of souls. That there is a wide difference in the character of the revivals held in Pentecostal Nazarene churches and these differences in method and manner are due to deeper differences in doctrine is not always so clearly discernible.

We are convinced that the revivals of Wesley's time were due to the clear perception which the Methodists had concerning truth in its relation to human salvation, and the consequent dependence upon the Spirit of God to convict men of sin, and to lead them through godly sorrow and sincere repentance to a place of salvation. We are equally certain that the shallowness of many modern day revivals is due to a misapprehension of the truth in regard to such fundamental things as the grace of the Spirit in conviction and repentance and saving

In opening up this new country, and if you will go on and build me a house, fence and grub the land, put in a good cistern, build a railroad, give me a free pass, then insure that I will make a good crop, and sell it for a fair price, I will go and assist in this great work." You say such a proposition would be absurd. But is it any more so than the demand made on the church by some of the evangelists? I have received propositions from preachers that are about as exacting. They are interested in opening up the new fields for our church, and will come if we can furnish them a good house, or tent, have it well lighted and comfortably arranged, have a good, clean, quiet place for their entertainment, stand good for all expenses, and assure them a liberal offering.

Brethren, some parts of this country are in about as crude a state, spiritually, today as it was naturally one hundred years ago, and Bible holiness will meet about as much opposition today as American civilization did in the days of Crockett and Houston.

This Southwest country, once wild and rugged, now has its great centers of commerce, surrounded with beautiful homes, farms and ranches, all made into a veritable checker-board of steel rails and pike roads, where four million people are cheerfully playing the game of life, under the protecting shadows of the stars and stripes. But some one had to endure hardships in order to make this possible. Just so will some one as pioneer evangelist, endure some privation, and physical discomfort if we are to carry the gospel of full salvation to this whiskey-soaked, tobacco-cursed, lodge-bound, money-mad, pleasure-seeking, Sabbath-desecrating, God-forgetting generation.

Oh! how we need some more men and women who have the wisdom, and the fearless spirit that prompted the evangelists to endure the hardships incident to the preaching of holiness twenty years ago.

There is too much of a tendency to just "mill around" the fires we already have. It is true we need the evangelists to stir these fires occasionally, but our greatest need is for those of the old time pioneer type, who are willing to bear the marks of battle; men and women who are not ashamed of a sun-tanned face or a faded garment; men who are not too proud nor tender to pull tent ropes, drive stobs, build brush arbors, live on their knees enough to spoil the dress in their pants, and the polish on the toe of their shoes; who will live on cold shoulder and criticism by the week, and preach full salvation till the God who answers by fire comes on the scene, burns out the difficulties, and a lost world, and a backslidden church can find their way back to the old paths where there is rest for the soul. If we are to ever plant churches over this great country, most of the work will have to be done by this class of evangelists.

2. A helper to the organized church, as co-laborer with the pastor. In this relation the evangelist is indispensable. While there may be times and conditions that will justify the pastor in setting aside the evangelist while he and the local help do all the work of revival effort, we are sure that, as a rule, this plan is not for the best interest of the church, and the church that follows this plan very long will, in all probability, loose the fire, zeal, and aggressiveness so necessary to permanent success.

This is no reflection on the pastor, nor making the evangelist his superior. The evangelist is the pastor's helper, and should be so recognized by pastor and people. He can be the means of adjusting difficult problems, and make it easier for the pastor to carry on his work, or he can take a wrong attitude, and be the means of increasing these perplexities for the pastor.

Wherever we have an organized church, the evangelist should be careful to counsel with the pastor in arranging for a meeting in such town or community. In case the church is without a pastor, then the church board should be consulted. I regard it as a breach of Christian courtesy and common respect for the evangelist

to go to such a place at the invitation and under the arrangement of some irresponsible person. Our people have been frequently embarrassed by a wrong attitude on the part of the evangelist at this point.

The evangelist should, if possible, have the full co-operation of the pastor, should counsel freely with him on all matters of church interest, be careful to show due respect for him as the "shepherd of the flock," recognize his authority as such, doing all he can to build him up in the confidence and respect of the people. He should be careful not to offend the consecrated men and women who have carried the burden of the work on their hearts, supported it with their means through the trying days of discouraging circumstances. This class have too often been set aside for some fellow who jumps in, makes a great ado while the meeting lasts, then disappears to be seen no more till the next evangelist comes around.

The evangelist should have no "pets" in his congregation, neither should he make a special target of some one who may not agree with him. Either of these things are too far below the dignity of God's messenger, to be indulged.

If he should have a disagreement with the pastor, common decency demands that he refrain from airing it in the pulpit.

If the evangelist reports to the paper, he should be careful that due credit be given all who have helped in the work. He should never single out a few, and cover them with compliments, leaving other faithful ones unnoticed. It is best not to be too free with the use of names.

After the evangelist has left the community there will usually be some one writing to him for special advice. To these he should give a courteous answer, and refer the inquirer to the pastor, who is to be recognized as their spiritual adviser. If the pastor is incompetent to give the needed advice, then write to him, giving him such instruction as will enable him to give the needed help. This will increase their love, and respect for the pastor, and will enlarge his usefulness. The evangelist who will, purposely, influence the church or community so as to lower the pastor in their esteem, is little less than criminal. Our evangelists should so present the truths of the gospel that their converts would make good Nazarenes, and not have a tendency to lower the standard of our holy religion. He should make it easier for the pastor to keep his church in harmony with our Manual, also make it easier for him to finance the local and general departments of our church work.

3. The institutions of the church.

There are certain institutions that are indispensable to the progress and permanent development of church work, and the evangelist who does not give his attention and influence to these institutions is not walking worthy of his calling. We believe that God has called us into existence for the purpose of propagating and conserving the doctrine and experience of holiness. We have pledged ourselves to the support of our schools, Publishing House, missionaries, rescue and orphan homes, and we can not afford to neglect them.

The evangelist has tremendous influence on the community where he holds a successful

meeting. He brings new people to the pastor's congregation, and as first impressions are most lasting, these new people will likely support the institutions represented by the evangelist. They will subscribe for the paper that he is agent for, and patronize the school he advertises.

The evangelist must remember that he is a co-worker with the pastor, and the church has called him to help them do the work that God has called them to do. While he may get a good commission on subscriptions for certain papers, and a bonus on the students he may send to certain schools, common honesty demands that if he solicits for these at all, it shall be after he has instructed the church that their first obligation is to their own institutions.

When our pastors arrange with evangelists of other denominations to conduct their meetings, there should be an understanding that as a matter of obligation our church institutions be faithfully presented, and if others of like character be presented at all, it should be as a matter of courtesy.

A Nazarene evangelist who will neglect our own institutions for some personal interest in others is not worthy of the commission he carries, and I would recommend that the Committee on Evangelists at our District Assemblies interrogate each applicant on this point, and refuse to recommend those who do not stand for the institutions of the church.

God's Arm Bared

Written by G. Arnold Hodgin

Fourteen years ago, in one of our Southern cities, an incident occurred which, when the striking and terrible details are known, reveals the arm of God in vengeance, smiting blasphemers, as really as anything the writer has known of or read about as happening since Bible times. We never knew all the terrible details until some few weeks ago.

Two days after arriving at an annual camp-meeting in Greensboro, N. C. (to which I had been called as one of the evangelists), and while laboring in the congregation following the evening sermon, a man nearby reached out his hand to me and asked me to sit by his side for a minute, as he had something to say to me.

I seated myself by him, and when I did so, he began weeping, and throwing his arm around me, he said: "I wish to ask you to forgive me. A few years ago, I stood near you in a tentmeeting in the north part of the city, with a stone in my hand, fully intending to kill you with it. I also had a revolver in my pocket, and planned if I failed to kill you with the stone, to shoot you, but God would not let me do it."

I gladly forgave him and asked him for some details of the occurrence, which he gave. I also asked his consent to tell it, which he gave also. As nearly as I can remember, and from what this man told me, the details of the tragedy are as follows:

In company with a number of other ministers, I was laboring in a tent meeting in the above mentioned city. Large crowds were in attendance and many souls were being saved and filled with the Holy Spirit. The radical preaching had angered many cold church members and the many conversions from the sinful class had angered some of the vicious characters. So we were being persecuted on every hand.

As a climax of it all, a band of bright young men had bound themselves together with an oath to break up the meeting, and kill some of the preachers, agreeing to kill the first one of their number who broke this oath.

They planned to carry out their designs at the close of an evening service, and so they came after the meeting had been dismissed, and nearly all the people except the workers had gone. Gathering in a body they stood just outside the tent. Then one of their number

HOSPITALITY TO A CHRISTIAN SCIENTIST

By H. M. CHAMBERS

"How do you do, Mrs. Blank? So glad to have you visit us in our figment of the imagination which we call home. Last night we were afflicted with the tormenting error that we were tired, and this accounts for our being so very late in pretending to rise this morning. As you have proceeded far enough in the 'Science' to enable you to successfully deny hunger, we will not ask you to sit down with us to our unreal breakfast. Kindly take this imaginary rocking chair in our suppositional parlor until we have finished satisfying our illusory appetites. Then we will have plenty of time to engage in a mythical conversation on 'The Somethingness of Nothing, and the Nothingness of Something.'"

came into the tent and approaching us, asked us to pray for him. We saw, at a glance, that he acted insincerely, and felt rather strange; but never refusing to pray with any man, we asked him to kneel. I remembered that he attempted to kneel on the platform, but we induced him to get off and kneel in the straw by the altar. We then prayed for him and asked him to pray. He did so, praying, "O Lord, save my poor lost soul."

This evidently was both in derision and intended as a signal for the others, for when he began, they threw stones and eggs at the crowd, and when they did so he leaped to his feet, and running over me, joined the other seven. Then they all ran off among the trees, yelling and shouting, "Hallelujah! Amen!" and "Glory to God!" in derision.

Fortunately no one was hurt by the missiles, and few were struck. An awful feeling of dread for those young men came upon all present, and one of the ministers exclaimed, "I am afraid something awful will happen to some of them inside of two weeks."

This was literally fulfilled, for in two days the ringleader of the crowd, while under the influence of drink, climbed upon a moving freight car, and falling down under the wheels, was instantly killed. Another went into a neighboring town, and taking pneumonia, died in five days. The fourth one took typhoid fever and died inside of ten days. Not one of them, so far as we could ever find out, had any further contact with religion or religious people, and all this happened inside of two weeks.

A fifth member of the gang was the one who attempted to throw the stone at the writer. According to his own words, God struck him and his arm was paralyzed so that he lost the use of it, and when I talked to him a few days ago, he stated that he had not yet gotten the full use of it, and said also, "Look at my face," and with my own eyes I saw it misshapen and drawn. Fourteen years after that night, so fatal to his companions, God had been merciful to him, and he sought and found salvation, hence his restitution at the first opportunity. I confess that I was both humbled and amazed at God's intervention for me. Why had He so marvelously spared my life?

Brethren, if God saw fit to spare one like the writer, by smiting, as in this case; and bared His arm in behalf of a holiness meeting like that one fourteen years ago, what might He possibly do at any time to any man who dares to put his hands on His work?

Can the Singing in Our Services be Improved

Written by Rev. H. H. Miller

PROBABLY one of the first things that ought to be said is that the singing needs to be improved in many of our churches. Yes, but what are the causes why the singing may need improving in many places? They are no doubt many, and different in different places.

One of the causes is that we, as a church, have no official, or regular song book or hymnal for our people. Every congregation is left to its own resources in the selection of a song book for the services. Possibly the matter is placed in the hands of a committee to purchase books. Then, of course, some book is selected, in many cases, because of its cheapness.

Then, probably, as is often the case, the organist is not proficient, and only such songs are used as the organist can "play." And in such cases the singing is liable to be "play."

Pastors and evangelists are not always faultless. Some would have the people sing "much faster," and others "much slower," and others will just ask "someone to select a number," and songs are selected that are not in harmony at all with the service, probably.

It is the belief of the writer that in our Sun-

day morning services we should sing the old time hymns to the old time tunes that have blessed the church at large for ages. Who can not get blessed on Sunday morning by singing "O Thou, in whose presence my soul takes delight," or "How firm a foundation," or "Rock of Ages?" But too many of the books used by our people have not sufficient hymns for Sunday morning use. That is, such songs as are of a purely devotional nature.

For one I say, hurry up the Church Hymnal, Brother Creal, and your committee. The church is ready to purchase the book by the thousands of copies so soon as announcement is made that the Hymnal is ready. Our churches are suffering because we have no one book of song used by our people. Yes, give us a Hymnal

Who are the Nazarenes?

By "SAM, THE NAZARENE"

I 'VE BEEN asked many times, what kind of people are the Nazarenes? This is my answer: First of all, they have faith in Christ Jesus. (Col. 1: 3, 4.)

They are walking in the fear of God. (Acts 9: 31.)

They have peace with God. (Rom. 5: 1.)

The love of God is shed abroad in their hearts. (Rom. 5: 5.)

They have joy in God. (Rom. 5: 11.)

His Spirit bears witness with their spirit that they are His children. (Rom. 8: 16.)

They are praising God and speaking well of Him to others. (Acts 2: 47.)

They are free from sin. (Rom. 6: 22.)

They are receiving the gospel with gladness. (Acts 2: 41.)

They are searching the Scriptures daily to see whether or not the ministers are preaching the Word of God. (Acts 17: 11.)

They are regularly attending public worship. (Acts 3: 1.)

They are not only worshiping God at day, but at night. (Acts 20: 7.)

They pray not only for their friends but for their enemies. (Acts 7: 60.)

They are esteeming their ministers very highly and praying for them. (Acts 20: 37, 38.)

They are taking care of their ministers. (2 Cor. 6: 11.)

Their charity is abounding to all who are in want. (Acts 11: 29, 30.)

They are diligent in spreading the religion of Jesus. (Acts 8: 35, 40.)

Great unity is prevailing amongst them. (Acts 6: 32.)

They are liberal to the utmost of their ability. (Acts 2: 44, 45; 4: 34.)

They are separated from the wicked. (1 Cor. 5: 4.)

They are patient, yea, joyful in their afflictions. (Acts 8: 50-52.)

They are willing to suffer the great suffering for Christ's sake. (Acts 5: 40; 7: 58; 8: 1; 7: 2; 8: 50; 14: 22.)

with a goodly number—a hundred or more—of the foundational hymns of the ages. A number of the Moody and Sankey "Gospel Hymns," that have so long blessed the world; some from "Pentecostal Hymns," and a goodly number from the present day song writers who have given us hymns and songs born of the Holy Ghost. But do not make the book large just to make it large.

Well, I am speaking only as one, but one who loves good singing in the Holy Ghost; one who loves the good old hymns, and one who loves the best of the modern Holy Ghost songs, and one who wants our people to have the very best opportunity to improve in the singing.

The injunction of Paul to the Colossian church is not out of order: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

"The Perfection of Beauty"

N. B. Herrell

KING DAVID was an artist in spiritual things. The clearness of his expressions tell of his strength of mind. The applications he makes tell of the vision he possessed of the divine. His ideals were lofty. He loved and searched for the beautiful. In the caption of this article he speaks of the "perfection of beauty." He seems to have found the most beautiful thing in the universe and saw it perfected. Just how beauty could be perfected may sound strange, nevertheless, David insists that it is so. He said:

"Out of Zion, the perfection of beauty, God hath shined."

He first sets forth the church, Zion, with her human temples all aglow with health, ruddy cheeks, bright eyes, clear intellects, strong wills, steady feet, willing hands, and loving hearts. This is the most beautiful of all the earth. This crowd could not be improved on from a human standpoint. Swept and garnished, they wait for the next step in the perfection of beauty.

David now turns to the heavens. He searches for the most beautiful. We hear him shout aloud as soon as he finds the long sought for. "Give unto the Lord glory due unto his name; worship the Lord in the beauty of holiness." (Psalms 29: 2). Having found the most beautiful of heaven, he sees that if he can couple the holiness of God with the church on earth, he will have the perfection of beauty, which would shine forth as fair as the moon, clear as the sun, and as terrible as an army with banners.

This was accomplished in Jesus. "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." (Luke 1: 74, 75). "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5: 27).

Divine holiness is the greatest and most beautiful thing in heaven or earth. There are but two places that it will thrive at present. The first place is heaven, the second is in the hearts of the wholly sanctified. This divine holiness, like God, shines brighter, and shows itself stronger under the most adverse conditions. God knows no hard places; His holiness, being a part of Himself, will preserve its temples, if permitted, at all times.

Persecutions will no more kill out divine holiness than sunshine and rain will kill grass in the spring. Trials are only the photographer's developer bringing out the hidden beauties of divine holiness of the wholly sanctified.

My soul be still in furnace fire.

Look within and see;

If all be pure in holiness—

Lord, like unto Thee.

God's name has been profaned, cast out, trampled under foot, abused by all the wicked of hell and earth. But still He is the very same almighty, alwise, loving, Heavenly Father. Nothing that hell or earth can do to God can change His holiness. Therefore, as we are filled with His holiness we can live in lions' dens, walk through fiery furnaces, be delivered from prisons, die at the stake, on racks, by the sword, on a cross, suffer privations gladly for Jesus' sake; counting the worst that hell and earth can do to us a light affliction compared with the riches of the glory revealed in Jesus Christ by the life of divine holiness.

The greatest thing that heaven knows is holiness.

The greatest thing the church can have is holiness.

The greatest thing that hell now hates is holiness.

It's God the Father, God the Son, God the Spirit,

United to the church in divine holiness,

which is "the perfection of beauty."

THE WORK AND THE WORKERS

CANADIAN, OKLAHOMA, CAMP

Leaving Sherman the 23d of May, we attended the great International Rescue Workers' Convention at Arlington, Texas. It was well attended, and owned and blessed of the Lord. The program arranged and rendered by the Arlington Home surpassed any thing this writer has ever witnessed. A great work is being done by Brother Upchurch and workers, and is worthy of the endorsement and support of all who are interested in lifting the fallen and building character. From there we started for the plains country, one hundred miles east of Amarillo, to the little city of Canadian, to hold the seventh annual camp, May 30th to June 11th. We were greatly hindered by rains and storms. The first Sunday night a large tank was blown into the tent and split it open. The Methodist church was opened to us, and we held two services in it. There were several seekers and some happy finders. The Methodist pastor and wife, were both seekers, and seemed to get blessed. I go back another year with Brother Bud Robinson, who is called as the leading preacher. I am now in the Methodist church at Higgins. The pastor gave his consent to use the church, but is not attending the meetings. One of the stewards attended our meeting at Canadian, and came home and began to arrange for the meeting. I return to resume my pastoral duties at Sherman, July 1st. — B. F. PRITCHETT.

FROM EVANGELIST C. C. RINEBARGER

Brother Bud Robinson has for his motto: "Everlastingly at it," and from January to May, I found he believes in his motto. We began at Warren, Pa., on January 5th, and pushed the battle for four weeks as hard as we possibly could, and God gave us upward of 150 professions of salvation. Buddie preached his best, and all who know Bud know that he can deliver some great messages. Wife and I sang, prayed, and exhorted, with all our souls. Bud oftentimes after preaching a great sermon, and being very tired, would ask me to take the altar service, and by God's help I would exhort with all my might, while wife ran the music, then with the altar filled all hands went to work with the seekers, and what a time we had.

We closed at Warren, Pa., on Sunday night, began at Pittsburgh, Pa., on Monday night. Held on at this place for three weeks, and again God gave victory, with more than one hundred at the altar. We closed at Pittsburgh, Pa., on Sunday night, and began at Alliance, Ohio, on Wednesday. Bud rested Monday night, but Tuesday night preached at a small town out of Pittsburgh.

The Devil seemed to have full charge at Alliance, and had determined we should not have victory. Alliance has had everything in the name of holiness. One man claimed to be a prophet, and fell into awful sin. We did not have a great victory, but a few got to God. I just had to stop and rest a while, for my singing and speaking apparatus was about gone, so I went home for six days, but Bud, living up to his motto, ran the meetings on, and closed on Sunday night.

On Monday night we began at Columbus, Ohio. Continued for twelve days, and had blessed victory. Closed out on Thursday night, and began our tour through the state of Indiana, with the Rev. U. E. Harding, District Superintendent of the Nazarene church.

We visited during the month, twenty-nine towns and villages, holding from one to three services daily. We moved almost every day, and once twice in one day. Bud preached over sixty times, and came out looking like a "soldier of the cross." The tour was a great success in several ways. Many found the altar of prayer, and were blessed. Just what they received we can not say, but we are sure they got wonderfully helped. In a large Methodist Episcopal church in Bloomington, Ind., that will seat 2,000 people, we had it almost filled, [10]

TELEGRAM

POMONA, CAL.

HERALD OF HOLINESS:

Southern California District Assembly closed last night. The attendance was good. God was present. General Superintendent Roy T. Williams at his best and loved by all. Rev. J. D. Scott and local church entertained well. Good anniversary: raised over twenty-five hundred dollars cash and pledges for the Publishing House capital, also secured one thousand subscriptions to THE OTHER SHEEP. Rev. Howard Eckel re-elected as District Superintendent.

JOHN F. SANDERS.

and nineteen at the altar. The tour broke down prejudice, and helped the cause of holiness. The conventions closed on the last day of April, at Elkhart, Ind. Brother Bud went home to California, and had about two weeks rest. I went to my home in New Albany, Ind., and had a good rest.

At this writing I am at Darr, Neb., in the first meeting of our summer campaign. Our slate for the summer is somewhat scattering, and we will have to travel much.

ALBERTA (CAN.) DISTRICT

We would like to call the attention of all our people in Alberta, to the fact that the date for our District Assembly and campmeeting has been fixed for July 11th to 23d, at Stettler, Alta. The Assembly will start with a great opening service, Tuesday, July 11th, and continue till Saturday, the 15th, from which date on to the 23d the District campmeeting will be held. Of course every evening service during the Assembly will be a salvation meeting, so let all who are planning to come arrange to be on hand at the first service of the Assembly, and continue throughout the campaign. This notice is a call to special prayer in behalf of these revival meetings. The business of the Assembly must be faithfully attended to; we all need the help and blessing of the campmeeting; but above all let us prevail before the throne for a great ingathering of the lost, and for the sanctification of God's people.

Rev. H. E. Reynolds, D.D., will be in charge of the Assembly, and also lead in the campmeeting battle. This is his first visit to the Alberta field, and we are sure God will make him a great blessing to us. We hope to have him give us his great illustrated missionary sermon some time during the camp.

All licensed preachers and deaconesses who are to write for examinations this year, please report at the grounds Tuesday morning, July 11th, at 9 o'clock. Stettler is fifty miles east of Lacombe, which is on the main line, Calgary to Edmonton. — W. B. TAIT, District Superintendent.

AN APPRECIATION

The Board of Trustees of the Arkansas Holiness College, in session at Vilonia, May 16, 1916, do hereby express to the President, Rev. C. A. Imhoff, their heartfelt sympathy in this hour of affliction, and join in earnest prayer for his complete recovery. And further desire to, in a little measure, express their appreciation and fullest confidence in him, both as a pure Christian gentleman, and his ability as an educator. His administration of the affairs of the college has been the most efficient in its history.

His noble wife, than whom the Lord has made no purer, sweeter helpmeet, has stood by the school with heart and hand, and has wrought no less efficiently than he.

His labors have been ceaseless, his example

has been clean, his spirituality deep, and his relation to the Board and the student body harmonious and inspiring.

The Board unanimously and gladly indorses his past relation to and labors for the school and the cause of holiness in the two Arkansas Districts, and hereby pledge their support and unreserved co-operation for the future.

LEE L. HAMRIC, President.
M. M. SHIVE, Secretary.

INTERNATIONAL RESCUE WORKERS ASSOCIATION

The third International Rescue Workers' Convention, which convened at Arlington, Texas, as the guests of the Berachah Home, from May 23d to 28th, was the most successful convention yet promoted by the Association. Delegates and workers were present in person, or by telegram and letter, from California, Colorado, Washington, Ohio, Alabama, Tennessee, Minnesota, Pennsylvania, Missouri, Arkansas, Louisiana, Oklahoma, New Mexico, and hundreds from Texas. Over seven hundred visitors were shown through the Home during the convention.

God's presence was felt in great power. Probably the most distinctive feature of the convention was the deep spirituality, and earnestness and unity which prevailed throughout.

The Rescue Workers' Convention was born of necessity, and has acted as a kind of clearing house for rescue activities, and as a medium of communication between rescue workers and institutions for the redemption of erring girls. The coming together once a year of these workers, whose lives are given to the uplift of the downtrodden, and the discussion of the best ways and means to carry on the great but difficult work, could not but be honored of God.

The convention met in joint session with the Berachah Home in her twelfth anniversary. Dr. J. T. Upchurch, president of the Association, and general superintendent of Berachah, gave the welcome address.

Beside the regular routine of business, addresses were delivered on subjects of interest to rescue workers. One of the most pleasant features of the convention was the musical numbers, rendered by Mesdames Rose and Osborne, and Mrs. Upchurch and Miss Christine Collins.

The Berachah Quartett stirred the hearts of those present with their praise in song.

The convention much more than met all reasonable expectations of the delegates and visitors. Words of commendation were heard on every hand. The convention will meet next April in Columbus, Ohio, as the guests of the Friends' Home.

All Rescue Homes are urged to have a representative present at the 1917 convention. We will take pleasure in furnishing any institution or individual with further information concerning the Association and its work.

ARLINGTON, TEXAS.

HATTYE V. SAYLOR, Secretary.

SAN FRANCISCO DISTRICT

The District is settling down to business, generally, since the Assembly. The Rev. Mr. Gross has moved to Stockton, Cal., and begins in earnest on that field. The Rev. W. W. Meyers has taken charge at Milton, and the Rev. M. R. Dutton has the work at Angels Camp and Murphy.

We have the Smith band at work in the Sierra Nevada mountains, where there are literally thousands of people without a preacher, "like sheep without a shepherd." You can find grown men and women there who never heard a gospel sermon, and we are the only church, so far as I know, that is really making an effort to save them. This is indeed a great home mission field.

Brothers Robins and Shanks held a good meeting at Pixley, resulting in the folks wanting to organize into a Nazarene church, which is to be done soon. They are now engaged in a successful meeting at Lindsay.

The Rev. A. Downing, of the First church, Fres-

Commencement at Pentecostal Collegiate Institute

Commencement at Pentecostal College Institute began Saturday evening, June 10th, by a literary and musical program, being given under the auspices of the Perry Literary Society. One of the main features of the program was the debate, the question of "Compulsory military training in our higher institutions of learning" being debated, and won by the negative. The work of the literary society has improved upon that of former years.

Sunday morning, June 11th, at 11 o'clock, the Rev. E. E. Angel preached the baccalaureate sermon in the Pentecostal Church of the Nazarene. The sermon was delivered with power and unction. The message was based on the life of St. Paul. The preacher urged the outgoing class to follow in the footsteps of this great apostle. The evening service was given over to the senior class, who told in testimony of their appreciation of what the Pentecostal Collegiate Institute had done for them. We believe the service will be one which the village people will long remember, and if there is any doubt in their minds as to the work the Institution is doing, surely the testimony of these young people should clear away that doubt.

Monday night, June 12th, the Missionary Society of the school took charge. We were greatly favored by having Miss Lillian Cole, an outgoing missionary to Africa, with us. She told us how the Lord had supplied her many needs, and greatly encouraged all the students to study, in order that they might get fully equipped for the position to which the Lord had called them. Mrs. S. N. Fitkin, Missionary Treasurer of the New York District for a number of years, was the main speaker of the evening, and spoke from that famous text: "Redeeming the time because the days are evil." Her message was convincing and soul-stirring, and proved a blessing to all present. In response to the call for consecration to the Lord's work, over twenty young men and women came forward and newly consecrated, or rededicated, themselves for work in the Master's kingdom.

Tuesday evening, June 13th, was the crowning musical program of the year. Under the auspices of the Musical Department, the Conservatory program was rendered in the Baptist church. Miss Shepard and her students outdid themselves, and the public voted that it was the best program ever rendered at Commencement. The featuring numbers rendered were: The solo part of the Last Movement of Grieg's Concerto, played by Miss Janet Shepard, our instructor, and the rendering of the Hallelujah Chorus by the School Choral Society.

Wednesday, June 14th, was Alumni day. The Association had a session in the afternoon. In the evening a program was rendered by the former graduates of the Institution, after which a banquet was served. Forty-six of the Alumni were present. It is expected that the Alumni will present to the school an arch entrance, supported on concrete columns, as their gift for 1916.

Thursday, June 15th, at 2:30 p. m., the Class Day exercises of the senior class were held. These exercises proved to us that our graduating class is composed of efficient young men and women. In the evening the graduating exercises were held in the Baptist church, nineteen students receiving their diplomas from our four different courses. At the close of the exercises, the Rev. Gilbert Cutler, pastor of the Baptist church, spoke a few words of appreciation of the work done by the school, and recommended to the people that they could send their children to no better institution than the Pentecostal Collegiate Institute. The Rev. Mr. Dixon, of Hartford, Conn., Secretary of our Educational Board, outlined the plans for floating the debt this coming year.

The Commencement of 1916 at Pentecostal Collegiate Institute was the best the school has ever seen, but we know that the future has greater things for us, for God has been with us during this past year, and we are assured that He will continue to help us, for He will not allow holiness education to be taken away from the Eastern states. — PROFESSOR L. A. REED.

no, is shouting the victory, and bids fair to get the church there out of a serious financial tangle. The Rev. W. J. Rogers, of the Second church at Fresno, with his loyal band, are worshipping in the Woodman's hall, but are looking for a permanent location. They have one in view in a splendid resident district, and we hope will secure it soon.

The District is planning to hold two general camp-meetings, one at Oakland, during the summer, and one at Lindsay, October 5th to 15th. This great orange belt in California surely needs the gospel of holiness.

A general home and foreign missionary campaign is being planned. General Superintendent Reynolds has kindly consented to go over the District and stir us up generally. Pray that it may be a great blessing to the entire District.

Our motto is, Take the fort for holiness, and use it to take more forts for God, and to always be ready for heaven—or the Devil down here. — D. S. REED, District Superintendent.

LITTLE ROCK DISTRICT

I have recently visited Mena and Corinth churches, where God wonderfully blessed us. The Rev. J. H. Houston is pastor; this being his third year on that work. He has the respect of the people at both places. He is as true as men are made, and weeps over his people.

From there I visited Brother Felts' work. He is one of our young preachers, and is making good. From there, to Womble for a tentmeeting, where the Devil fought harder than any place I have been. The preachers were organized against us. The crowds were not so large, but a few folks found salvation in the good old-fashioned way. One thing that made the meetings interesting was that one night they threw an egg at the preacher, hitting him right between the shoulders. The Rev. J. E. Moore was with me in the meeting, leading the song and praise services. He is truly a godly and fearless man. I am here at Graysonia, a mill town, for a meeting, which begins tonight in a union church. The mill company owns every thing here, so they hire a preacher, and pay him to pas-

tor the people. They have decided to let me hold a meeting in this church. They have a Methodist pastor. — B. H. HAYNIE, District Superintendent.

FLORENCE CRITTENTON HOPE COTTAGE

The Board of Directors of the Florence Crittenton Hope Cottage, 145 Essex street, Swampscott, Mass., wish to thank, through the HERALD of HOLINESS, the churches and individuals who so generously pledged at the Assembly the sum of \$500. We are sure God will bless you for your sacrifice. God is blessing the Home, and souls are being saved. Last Sunday night two girls bowed at the altar and gave their hearts to Jesus. Two months ago a girl was saved from Catholicism. She has a beautiful experience. Another Catholic girl has also had the same experience.

Nearly every girl that enters the Home, with few exceptions, gives evidence of conversion. We feel this work brings in better returns than any other line of Christian work. It is easier to reach a sorrowful, broken heart. The salvation of Jesus fits their case and lifts their burden, and we are sure that when Jesus comes there will be many of these precious girls to meet Him in the air. We also thank the Publishing House for their subscription of the HERALD of HOLINESS for our home. — FLORENCE M. RIPLEY, Field Secretary.

PORTSMOUTH CAMP

Dear old Portsmouth, Rhode Island! Sacred spot of holy memories! Tremendous engagements have been fought out there, and tremendous victories won.

Two hundred and fifty years since George Fox planted the batteries of heaven on this beautiful spot, and from this very Quaker Hill great streams of revival fire and glory radiated to the ends of the then known world. Thousands fell under the slaying power of George Fox's gospel ax. The present meeting house has stood more than two hundred years. One hundred and forty years since the armies of the Revolution drove the Quakers out, and occupied their meeting house as a barracks. It was occupied by the English troops

until the bloody and decisive battle of Quaker Hill, after which the American soldiers held it as a magazine until near the close of the war.

Twenty-seven years since the writer planted an undenominational campmeeting on this scenic slope, on the very field where eleven hundred men fell in battle, and where the warm blood of the young and the brave flowed in rivulets down the hill. This field of blood had produced a growth of fine trees, perhaps a hundred years old. The stone fences behind which the redcoats hid until the hour of surprise, were still standing, but partly in ruins. The underbrush made it a veritable jungle. One beautiful day a friend and I parted the brush and crept into the center of the jungle to pray. God blessed us, and the glory fell, and the woods took fire, and we shouted and shouted until the neighborhood was awakened and alarmed. In this holy revival enthusiasm, Portsmouth campmeeting was born. Since that first shout the slain of the Lord have been many. Thousands of missionaries and slum angels received their Pentecost on this hill. From this storm center the gospel has reached the deepest slums and the remotest mission fields.

The next great annual encampment will be July 28th to August 7th. The writer will be in charge. A strong corps of mighty preachers will be associated with us.

The Rev. I. G. Martin, of Chicago, and now of Boston—one of the mightiest sin-exposing, Devil-driving preachers of this generation—will be there, and preach at least once each day. Mrs. Seth C. Rees, the Rev. G. A. Hodgkin, Mrs. Jennie Stromberg Hodgkin, all of Pasadena, Cal., will also be with us throughout the camp. To our great joy and satisfaction the Rev. F. M. Messenger, of Chicago, is to join us in this great conflict. A host of soul-winning preachers from New England will also help to push the battle. If you have ever been to Portsmouth, you want to come again. If you have never been, your education is incomplete. Do not fail to be there when the first gun is fired, and stay until the smoke of battle has all rolled away. Many will be converted and sanctified wholly, and many will be healed.

For full particulars write CHARLES E. DOSE, Portsmouth, R. I., care of Camp Ground.

Bless God, I feel the fire burning now. — SETH C. REES, President.

PITTSBURGH DISTRICT

We closed with victory at Sebring, Ohio. The mission was getting started well. Brother and Sister Lee continued the services and report victory. We stayed all night with one of our Garfield members, Brother Hal Nailor. At family prayer next morning, one of his girls was converted. That night another was converted at the mission. The Rev. Floyd Grovina, one of the promising young ministers, was over a time or two and helped push the battle. He takes charge of this mission and the work at Garfield in connection with a mission at Alliance.

We preached Saturday night and Sunday morning in our church at New Philadelphia, Ohio. Six were at the altar. We received two into the church. The Lord is blessing the faithful there. Sister Hevelow is supplying the work there for the present.

Sunday night I was with Brother Wordsworth and his church at Uhrichsville, Ohio. I preached to a good congregation, and the Lord blessed. Brother Wordsworth is doing good work there.

Last week we spent a few days at the Cincinnati campmeeting and enjoyed being there, and meeting many we have known in the past. The power was on, and many were praying through.

Came on here Saturday night for opening service Sunday morning, and the glory came down, and many were shouting and rejoicing. One young man prayed through. The services in the tent are being blessed of the Lord. We are getting a good start, and some one seeking about every service. Brother Kirkland, one of our New England young ministers, who has been at Taylor University the last year, has stopped off for a few days. He has preached a few times for us, and the Lord has used him. He is considering taking up pastoral work. Any church who wants a spiritual young pastor would do well to correspond with Brother Kirkland.

The work in most places on the District is moving forward with victory and salvation. Brother and Sister Gould, the new pastors here, are doing excellent work, and God is using them to build up our work in this city. We are enjoying working with them, and being entertained in their home. Their son, J. Glenn, has taken the pastorate at Millersport, Ohio, and is leading in the singing here in the tent. His solos are an interesting feature of the meeting.

Brother Parker is in the midst of a tent campaign in and around Terrace, where he is pastor,

and is having good meetings and salvation. Pastor Welsh's tent meeting with Evangelist Bacon, was blessed of the Lord; quite a number getting through.

Evangelist Kell has been in a fruitful meeting in our church at New Brighton, Pa. Many seekers, and the church helped. Sister Short filled the pulpit at Dayton last Sunday. They had a glorious day with about twelve seekers.

The churches are securing pastors. Warren church has secured the Rev. Mr. Chilton, formerly of the Methodist church. He comes to us highly recommended, and we predict a good year for him and our work at Warren.

Brother J. M. Wines takes the pastorate at Dayton, Ohio. The Rev. L. D. Miller has just been called to Middleton, Ohio, and the Rev. Mr. Baird has accepted the work at New Galilee, Pa. — JAMES W. SHORT, District Superintendent.

CHURCH NEWS

Salem, Mass.

Friday evening, June 8th, the Beverly, Peabody, and Salem churches united in a missionary meeting in the Salem church. District Superintendent N. H. Washburn, presiding. After prayer, Misses Warren and Higgins, of Peabody, sang a beautiful duet, followed by Rev. Thomas M. Brown, who spoke briefly. Miss Lillian Cole, our outgoing missionary to Africa, was introduced as the speaker of the evening. The glimpses she gave of missionary life as it is in Africa, awakened a new interest in our missions in Swaziland. At the close of the service an offering was taken for Miss Cole. — MARY A. CUSTANCE and ANNIE S. ALLEN, Pastors.

Windom, Kans.

We are having victory. Last Friday three car loads from Sylvia were here, with pastors from Chase and Lyons, for an all-day meeting. The fire fell. Sunday was our best day in Windom, with victory and more glory. A pray-through meeting was held last night; another to be held Saturday. Our souls are growing by leaps and bounds, and we are expecting greater things yet. — J. W. WILSON, Pastor.

Anderson, Ind.

For the last few weeks, Rev. B. S. Taylor, of Mooers, N. Y., has been making his home with us at Anderson, and has preached for us a number of times also giving some interesting Bible readings, on the second coming, and prophecy. Last Sabbath at the close of the preaching service, when the doors of the church were opened, he presented himself for membership in our church. It was a great time of rejoicing to see this warrior of many battles coming into fellowship with us. He stated that he had felt at home, and was one with us in spirit for years. In fact, out of many of his revivals Pentecostal Nazarene churches have been organized. He comes to us from the Methodist Episcopal church, after a long and prayerful consideration and consultation with his family and friends. This introduction to our readers may be welcomed by many of his old friends who have taken similar action. He is the eldest son of Rev. Henry B. Taylor, of Troy conference, N. Y., Methodist church. He was converted at seventeen at the Ft. Edward Institute, under Dr. King, president. Graduated in 1870, and entered Wesleyan University at Middleton, Conn. Joined the Nebraska Conference at Lincoln in 1875, ordained deacon at Falls City, by Bishop Foster, in 1876. He was sent by Bishop William Taylor, to Panama, in 1881, was pastor at North Granville, N. Y., Bristol, Vt., Storm Lake, Iowa, Jamestown, and Wahpeton, N. D., appointed conference evangelist in 1888, in which relation he has continued until this day. He is the author of several books. He is engaged for the summer evangelistic labors, and also delivering a course of ten lectures on Bible topics, relating to the second advent, prophecy, and the world-wide war. He has some open dates. His address for the summer is 2114 Fletcher street. Anderson, Ind. — C. E. ROBERTS, Pastor.

Everett, Mass.

Sunday, June 11th, was a red letter day in our church. Rev. M. E. King, missionary evangelist, gave during the day, some startling truths concerning the need of India and other mission fields. In the afternoon, Miss Lillian Cole, our out-going missionary to Africa, gave us an interesting talk of her case and preparation for the mission field. There was a goodly number present from our churches at Malden, Cliftondale, and West Somerville. Rev. T. M. Brown led the praise service.

OLIVET UNIVERSITY PRAYER LEAGUE

Olivet University has just closed another eventful and successful year. It has been a year full of battles and victories. The enrollment has been the largest in the history of the school, and we believe that the work accomplished has been the best in the history of the school. Over thirty were graduated from the different departments. Some of these go out as preachers and Christian workers, and we are confident that through all eternity the results of this year's work will be seen.

As reported in a recent issue of the HERALD of HOLINESS, our Commencement and campmeeting were the most remarkable, in many respects, that we have ever seen. God gave marvelous victory, and we are all encouraged to work harder and pray more for a greater Olivet University.

We have launched a campaign to raise \$100,000, a part of which is to be used in paying off the present indebtedness, and in making some necessary improvements, such as the building of an engine room, and the installation of a new heating plant; part in decorating the present buildings, and in some other smaller improvements. We believe that all things are possible to them that believe; and our faith takes hold of God for this, which to us seems necessary, and which we believe will be to the honor and glory of Jesus.

We desire that many of our friends, who know that God hears and answers prayer, will unite with us in daily prayer for the continued success of this University, and for the continued outpouring of the Spirit upon the faculty and the student body. May we ask that our friends everywhere read the following; and if they desire to unite with us that the above propositions may be secured, drop a card to the Olivet University Prayer League, Olivet Ill., or sign their names to the following pledge, and forward to us:

Our slogan, "\$100,000 for Olivet University."

Our motto, "So builded we the wall," — Nehemiah.

Conditions of success, "Have faith in God." — Jesus.

All members of the League are requested to pray daily:

First, That God may be glorified by the securing of these funds.

Second, That the people may be moved to give freely and liberally.

Third, That the Field Secretaries may be divinely guided, and so present the needs, as well as the great work accomplished by the institution, that the hearts and pocket books of the people may be opened to them.

and Rev. D. Rand Pierce offered prayer. An offering of \$16.75 was taken for the work in Africa. During the day about \$50 was raised in cash and pledges for missions. Last Sunday we secured \$120 for interest and indebtedness on our church. The people of this church are good payers as well as good preachers. God is blessing us along all lines of church work. — A. K. BRYANT, Pastor.

Newberg, Ore.

This church is but two years old, but if the people keep prayerful and victorious, there is bound to be a strong work here soon. We started the Sabbath with a 9 o'clock prayer service. How they did take hold, and the Lord richly blessed. We have a nice Sunday school with interest on the increase. The pastor preached at the morning and evening services, and Brother Little, our District Superintendent, who lives at Newberg, preached in the afternoon at 2:30 service. All three services were marked with the presence of God, and four different ones sought the Lord throughout the day. Brother Little is much loved by this people, and his message on the "Pure in Heart," was received with joy.

The Lord is sending in many from the outside, for which we are grateful. It is refreshing to greet fifty or more, mostly young people, from the outside at the regular services. We have no church building as yet, but are praying that it will be made possible in the near future. — O. F. GOETTEL, Pastor.

Springboro, Pa.

Sunday, June 4th our Sunday school gave the

Bresee Memorial missionary program. It was enjoyed by all. Following the program Rev. J. Glenn Gould baptized two candidates. He then preached. In the evening he preached his farewell sermon, which was inspired by the Holy Ghost. During his six months stay with us, he received six new members into the church. We appreciate his prayerful efforts, and pray the Lord will bless him in his new field of labor. We are left without a pastor, but are praying and trusting the Lord to supply our every need. — NELLIE GUILD.

Providence, R. I.

The People's Pentecostal Church of the Nazarene is able to report victory. The church is moving up, congregations are increasing, faith is rising, joy is flowing, souls are seeking, power is coming, while salvation streams are flowing. We closed our ten days' special meetings Sunday. Four were at the altar who prayed through to victory. We held a union missionary meeting with the Wesleyan church, Tuesday, which was grand. Sisters Cole, Cove, and Brother Angell, were present. Sister Cole gave us an inspiring message, and endeared herself to us. Brother Angell gave a soul-stirring message at night, on the "Sin of omission," that will bring forth fruit. About \$20 was given in the offering for Sister Cole. Let us all pray mightily for this dear saint, as she goes to Africa's shores. — F. W. DOMINA.

University Church, Pasadena

Another twelve-day campaign has passed into glorious history. Beginning with May 31st, and continuing until June 11th, Rev. I. G. Martin had charge of the services, with the exception of the last three days, when he was called away on account of sickness at home. His messages were of the scriptural kind, rugged, radical, yet tender. About one hundred seekers knelt at the altar during his ministry, and many came through to blessed victory. There were several special features in this campaign that noticeably glorified God. One was that both Sabbaths were all-day meetings, which were wonderfully honored of God, in that the saving of souls was made the chief business of the day. Also, on Tuesday there was held an all-day meeting, when many saints from surrounding communities came in. That morning our good Brother Tom Rogers brought the message, one so unctuous and tender and true that it will never be forgotten. The other special feature was the inauguration of a down-town march on Saturday nights. In this nearly all the church took part, as well as others not members. This resulted in bringing into the church services many who "did not know that we were in town." A large congregation was present each Sabbath, many of them strangers, who, but for the march, might never have heard the sweet story. Our pastor, Rev. Seth C. Rees, continued the services after Brother Martin's departure, closing the series on the last Sabbath night by preaching on "The last prayermeeting." As a result of this heart-searching sermon, thirty-seven knelt at the mourners' bench. This altar service was typical of old-time conviction, power and glory. The voice of united prayer and shouts of the redeemed was music over which saints and angels rejoiced, as sinners came home and believers entered into the second rest. — F. M. LEHMAN.

Garfield, Wash.

On the Wednesday prior to the Northwest Assembly, I closed revival services at West Pioneer, near Ridgefield, Wash. Hungry seekers found their way to the altar and helped themselves. Nazarene fire is spreading, and THE HERALD of HOLINESS is finding a warm reception in the Northwest. — MILB WESLEY GOSS, Evangelist.

Bloomfield, Ind.

Mt. Zion church is moving on. A spirit of unity prevails. The church building has been completed. It is valued at \$2,500, and located on one of the best roads in the country. On May 22d, our District Superintendent, U. E. Harding, began a week's meeting. On Sunday, May 28th, the \$600 indebtedness was raised, and the church dedicated. After partaking of a bountiful dinner, which was spread on a long table near the church, the congregation again assembled in the church. Rev. Harding gave another of his strong, scriptural sermons in the evening. Many Christians of other denominations took part in the service. Several were at the altar during the services. Some prayed through to victory. — CHURCH SECRETARY.

Stockton, Ill.

Last Sunday was a great day for the Nazarenes here. Sunday school opened at the usual hour, with a goodly number present. Some came from

nine miles away, and stayed to services. Rev. Julius Miller was the messenger. After preaching, the Sacrament was administered by Brother Bond and the pastor. The children's day exercises were rendered in the evening, and they did fine. The musical part of the program was an attractive feature. Rev. J. Miller and his wife know how to preach and sing the gospel. — W. R. RUSSELL.

Cooperston, Okla.

The battle is on here, with great victory, and greater victory coming. Rev. H. Calhoun, of Wichita, Kas., has arrived to assist us. He preached a great sermon yesterday morning. Last night the crowds were so large there was not room for them, but a storm came up and stampeded the crowd. People are already attending, from a distance of miles. The Glendale church has a number attending. The church house at Glendale will soon be ready for dedication, as we have it all finished now, with the exception of painting and varnishing. The people here have worked hard, and sacrificed much. — J. H. GRAY, Pastor.

Los Angeles, Cal., Mission

It was our privilege to attend the great rescue rally and convention at Arlington, Texas, with Brother Bud Robinson as evangelist. Delegates and workers from the different rescue homes and missions were present, and gave encouraging reports of their work. Brother Upchurch has the best planned and equipped rescue home and work we have ever seen. God is wonderfully blessing the work there. On June 3d we attended the opening of our new Nazarene mission in San Diego. Brothers Hazelton and Mouser in charge. They have a beautifully equipped mission there, and the opening service was owned and blessed of God, with seekers at the altar. We are closing up another Assembly year at the Fifth Street Nazarene Mission, with victory. God has done wonderful things for us this last year. Our mission Sunday school is now supporting a Sunday school in Japan. We will remain as workers in the mission another year. — CARL AND EVA DAUEL, Superintendents.

Dexter, Mo.

We are having refreshing times at Dexter. Our District Superintendent and wife, Brother and Sister Crow, have been with us since the 21st of May, and will remain until Sunday, June 18th. Twenty-nine have prayed through to victory. Much and lasting good has been done. — JOHN A. HILL, Pastor.

First Church, Los Angeles

We closed a good year and the annual meeting was one of the very best ever held in the church. The reports showed a healthy state of finance and a year of evangelistic effort with hundreds at the mourner's bench seeking salvation. The pastor was invited back for the sixth year by a vote of 26 out of 27 in the board, and 112 out of 132 in the congregational meeting. The outlook is good for a better year than the past. The church raised for all purposes from June 1st 1915, to June 1st 1916, \$13,278.35. We consider this excellent, for many of our people are old and poor and many have been out of work. But they are a self-sacrificing people. There is a spirit of unity and the tide of spirituality is far above the average.

We have just closed a ten days' revival with General Superintendent Roy T. Williams as the evangelist. It was ten days of victory. Brother Williams acquitted himself nobly. His sermons were strong, spiritual, pointed, effective. He is a great middle-of-the-road preacher, without any eccentricities or off-colorings. It was a real joy to hear him. There were seekers at each service, and many cases came through clear and bright. The crowds were good and the offering for Brother Williams liberal. Brother Williams will preside at the District Assembly at Pomona, June 21st to 25th. — C. E. C.

Oakland, Texas, Church

The Lord continues to bless our work at Oakland. This is one of the youngest churches in the District. Every service seems to grow in interest, and some are being added to the church. We feel that a strong work can be built up at this place. The writer spent Sunday at Cedar Hill, filling the pulpit there in the absence of the pastor, Brother B. F. Neeley. This work continues to grow in spiritual things. — INA LEE HUGHES, Pastor.

Woodlawn, Chicago, Church

The Woodlawn Church of the Nazarene is entering upon its second year as a church, May 28th, at the close of the Sunday school, headed by our band, we marched to the corner of 64th street and Cottage Grove avenue, where a large tent,

BUD ROBINSON ON THE HERALD OF HOLINESS

I suppose that it will at least be admitted that when a man is really pleased with any thing, he has the right to say so, if he desires to say it, and will say it in the spirit of the Master. Here it is as I have believed for a long time: that the HERALD of HOLINESS was a great and beautiful paper. But I must confess that the HERALD of HOLINESS has grown on me with each issue for the last three or four months. Dr. Haynes' editorials have been simply great; so much put in so few words, and in such beautiful style. His account of the great Commencement at Olivet was fine. Brother C. A. McConnell's article on Billy Sunday was one of the clearest and most helpful articles that I have ever seen written on dear old Billy. But Brother McConnell is not just writing great things about Billy Sunday; he is writing them each week about the blessed Christ. No man writes—with a clearer second-blessing pen than my precious Brother Charlie. So on through the paper; I find such helpful letters from the boys in the field. Take Schurman on "Straight preaching;" there is a wagonload of good common sense in that one article. Take Lehman on "Foolish excuses;" Brother W. M. Nelson on "Life from above;" "Jesus of Nazareth the King of the Jews," by Brother Wallace; and Dr. John Matthews on the "Coming of Christ;" and Professor Wiley's "Chapel Talks." All of those beautiful articles are in just one number of the HERALD of HOLINESS. If we were to go back to the last three numbers in June we could write enough to fill a page on the great articles that have gone out to bless the world, in the HERALD of HOLINESS. Turn to the "Work and the Workers," and you will be on shouting ground before you get to the bottom of the page. Thank the Lord for what we have enjoyed for the last month in the HERALD of HOLINESS.

which we purchased for our summer's campaign, had been pitched. As the procession moved along to the strains of the music, people watched from their windows and came running to see what was going on. Brother J. M. Harris was present and led the singing, and sang until our hearts were touched and heaven seemed near. It didn't seem quite right without Sister Harris, but he reported that she is improving in health. Salvation was the order of the day. We have a large platform for the band and singers, and with Brother Runquist, or Miss Lily Hamner at the piano, and Brother Creel leading, we do have great times. We held our regular services in the tent until last Sunday, when the battle began in earnest. Brother Imhoff, who has been taking treatment for several weeks in the city, was able to preach for us, and brought a helpful message. Brother Slote, who is a member of the Woodlawn church, preached at night. Brother Slote is no dry preacher. What a treat we had on Monday night! Dr. Matthews, of Kansas City, came up from Olivet and preached to us. The tent was full, platform filled with preachers and singers. Brother Matthews said he was very tired, and he was, but he didn't preach like it. The words burned into our hearts, as he preached on faith, until we felt we could build churches, and have revivals, for the Doctor said we could order anything C. O. D. (call on divinity). It was a service that will bring forth fruit in the days to come. The altar was filled. Truly Kansas City is favored of God in having such a pastor, Brother and Sister Roberts, and Miss Taylor, of Anderson, Ind., arrived yesterday, and stepped right into the battle. The sisters got hold of the hearts of the people with their singing, and Brother Roberts preached a clear-cut sermon. A brother who has been backslidden for months, returned to God, and was gloriously restored. We are expecting a great campaign, and ask all to pray for this needy field. — MATTIE WINES, Pastor.

Cherry Hill, Va.

The special services in Louisville, Ky., closed Sunday, June 4th, with a number of seekers at the altar. The saints were greatly helped, and encouraged to go on for greater things. The pastor, Rev. J. G. Nickerson, and wife, are doing fine work for God and souls in Louisville. I left for home on the 5th, and preached in our New York church, where Sister Jump is so faithful and true to the doctrine of holiness. Sunday, June 11th, I preached for Rev. E. E. Angell, in Richmond

Hill, N. Y. There were seekers at both services. Saturday, June 17th, I left home for Cherry Hill, Va., where we are in a great campaign. Thus far we have had about forty seekers for a clean heart. Dr. N. B. Shade, is the pastor, and has faithfully prepared the way for this revival. Sunday was an old-time Pentecost, for the altar was filled, and they cried to God for the Holy Ghost. For any church needing a revival, I am ready to make dates. Address Rev. J. A. Ward, 2533 Gates avenue, Brooklyn, N. Y.

Alhambra, Cal.

About four months ago a little class of eighteen was organized in Alhambra. While they are originally Methodists, they are real, old-fashioned Nazarenes, for they have the blessing good. By the first of July we expect to be in our new church building, which is under construction now. The building is modern, plastered inside and out, having a main auditorium, Sunday school room, pastor's study, and two lavatory rooms. God has given us victory in all our services, the Devil has been stirred, some have been mad, and some have come through with the shout of victory. Prayermeeting night, one young lady was beautifully saved. The following Sunday was a day long to be remembered. The evening service was especially crowned with glory and victory. There were four at the altar, and all got through to victory. We had a great time of rejoicing. We take in four new members this coming Sabbath, making a total of twenty-six members. As we come back from our District Assembly next week, and start a new year of work, we are looking for a flood of full salvation to sweep over this cold, formal, holiness-hating town. — G. W. SIFORTH, Pastor.

Dadeville, Mo.

Rev. Charles W. Davis and wife, and myself, are at present in a revival meeting at this place. It has been a hard battle, but the ranks of the wicked have been broken, and about twenty souls have been saved and sanctified. We are expecting to close here tonight. We go from here to Buffalo, Mo. — JERRY CLEVELAND.

Boulder, Colo.

We are in a battle here. Some are seeking and finding God. The prospects are fine for an old-time revival. Evangelists C. P. Ellis and Lela Montgomery, are in charge. God is helping them to shake up the dry bones. The true and tried brethren of this city are at their best. The meeting will continue over July 2d. — D. I. VANDERPOOL, Pastor.

East San Diego, Cal.

After the school closed at Nazarene University, we got into the harness, and helped at Venice for three weeks, in Brother and Sister Brewer's church. Brother St. Clair was the evangelist. The meetings closed June 4th. It was a hard pull, but seekers prayed through to victory. We then went to our new field, East San Diego, where Jesus ordered us to fight the battle, only stopping for a couple of days in Brother Rees's church, where Brother I. G. Martin, from the East, was doing the preaching. June 7th, we had a beautiful trip to San Diego, and were glad to be among such a holy, baptized people. Tuesday night they came to the parsonage, and gave what they call a pounding. We prayed, sang, and shouted, and thanked God for the Christian love and unity among the blood-washed. God certainly has blessed this loyal band of Nazarenes, who are only a year old. They have their own deaconess, Sister Falkner, and she is a blessing to them. Last Sunday, June 11th, really was our first Sunday with them, and God crowned the day with seekers praying through to victory. On Wednesday night the East San Diego church had their first meeting in the new Nazarene mission here, Brothers Hazelton and Mauw, Superintendents. After a red-hot platform meeting and a short sermon, four came forward for prayer. The church is on the corner of University and Conklin streets. Our address is 3953 Klauher street, P. O. Box 373. — E. G. and NELLIE BLOOMQUIST.

Osage, Okla.

We are in a meeting at Osage, with Rev. E. L. Looman, the lumberman pastor. When Pastor Looman came here, there was not a church in town, nor an organized religious body of any kind. The town was full of grafters and booze peddlers, and nothing religious going on. Brother Looman began to preach holiness to the people. They were rebellious and went on chewing their tobacco, but he organized a Sunday school, and soon got his teachers sanctified. He was put out of the super-

BRESEE MEMORIAL MISSIONARY PROGRAM

We have distributed almost six thousand copies of this most excellent program. Over three hundred Sunday schools have been supplied, but no doubt there are a number of our Sunday schools who plan to order programs later on. We wish to urge that you order them promptly, even though you do not expect to use them until later in the summer. Our supply is about exhausted, and we must have all orders within a few weeks, so that we can arrange to print a new edition if necessary.

We would suggest that you send for a sample copy if you have not already seen this excellent program. We have received letters from those who have given the program in their Sunday schools, and they testify of the wonderful blessing it proved to their church and Sunday school. It has marked an epoch in many young lives, and we trust that every Nazarene Sunday school will arrange a special Missionary Day for the children and young people. God will surely bless it.

GENERAL FOREIGN MISSIONARY BOARD,
Pentecostal Church of the Nazarene,
2109 Troost Ave., Kansas City, Mo.

intendency, but soon had a holiness revival, and organized a Nazarene church. Now they have a new church building, and a good people, who stand by him faithfully. We are now in a great revival in his church. Sunday was a great day, with the altar filled at the eleven o'clock service. All prayed through in the old-time way. We will remain here another week, and expect greater things yet. A merchant got saved last night, who had been a booze seller and pool hall manager. We go next to Skedee, with Pastor Drake, and then to Hill, with Rev. F. N. Deboard, pastor, for another meeting. — C. B. JERNIGAN.

Danville, Ill.

We are planning and expecting to have a glorious summer meeting, with our beloved District Superintendent, W. G. Schurman, in charge, beginning June 28th, and continuing until July 16th. Danville is planning for a great celebration on July 4th, with a parade several miles long, representing preparedness. The Church of the Nazarene is planning to have a celebration in an unusual way, July 4th. We are going to have plenty of fire works, and refreshments from the skies. Our District Superintendent is making arrangements for our first District Preachers' meeting, on that day. We trust that the pastors will rally, and come to the meetings, and help us at least for one day, to fight the Devil in Danville. The Preachers' meeting will be held at the church, corner of Walnut and Fairchilds streets. We ask our friends living in the country and smaller towns to come and spend the Fourth with us, and do not forget to bring your baskets well filled. — MILLARD and LIDA BRANDYBERRY, Pastors.

Plantersville, Miss.

We have forty-nine in our Sunday school at Eucaba Chapel. Our Sabbath school met June 18th, at 9:30 a. m., conducted by the superintendent, with twenty-seven pupils, and one visitor. Our prayer meetings are fine. We came to stay till the people pray through. — Mrs. M. E. GASAWAY, Deaconess.

St. Joseph, Mo.

We began tent meetings in South St. Joseph, June 16th. The Rev. A. G. Crockett, of the Publishing House, came over and stayed over Sunday. He stirred our hearts with three good messages. Three were reclaimed. We expect to give the Devil no rest from now until the Assembly in September. May God's blessing rest upon the Publishing House, and keep the good HERALD of HOLINESS, and *The Other Sheep* coming. We can't get along without them. We hope that God will send Brother Crockett back to give us another boost. — HENRY A. DUNLAP, Pastor.

Poteau, Okla.

Husband and I moved to this town one year ago last May. We found no real Nazarenes in town, and we prayed for God to give us a church. Brother G. F. Haun and wife, came to hold us a revival, which closed last night. Many souls were saved, and people got their eyes open to what holiness really was. We had many hindrances, but God blessed us. Brother Haun is a real Na-

zarene. He organized a church with seven good members, and God gave us a building to have our Sunday school and hold our services in. We are looking for Brother Haun back in September, to hold another meeting for us. I see the prospect of a great work here. — Mrs. H. H. FRENCH.

Jonesboro, La.

The meeting at Jonesboro, May 21st to June 4th, was a hard fought battle, but one of victory. Quite a number were captured in the name of our King. The pastor did the preaching the first five days, after which Evangelist Rev. J. A. Gaar, had charge. Brother Gaar is a man of prayer, and a fearless preacher. His Bible readings in the day services were excellent. His strong sermons at night brought awful conviction, and while some yielded, we fear many sealed their doom. — E. G. THEUS, Pastor.

Worcester, Mass.

Brother Roundy left us to take up his labors where God in His wisdom led him. He, like a good soldier, after receiving orders, went forward. It was with sad hearts that we gathered at the home of one of the members, to bid farewell to them. He had labored without money and without price, for the upbuilding of the church here, but God blessed him by many things and in many ways. He saw the church fund started, and other things done in regard to a new church building. May God follow him and his, in all their walks of life. We would not forget his faithful and devoted companion, who labored diligently and well at the piano and in prevailing prayer for lost souls. We miss them very much, but God in His wisdom doeth all things well. — Miss MACY HILL.

Gardner, Me.

I am still preaching full salvation in this place, being in a series of meetings for the past three weeks. When I first came the people were asleep, spiritually, but God is shaking them in the old-time way. Last Sabbath we had an all-day meeting, and during the day's services twenty seekers knelt at the altar for salvation or cleansing. The evening service was great. At the close of the preaching five young men and women came forward without any urging, and were beautifully saved. Some of the people wept, and others shouted for joy. We are looking for still greater results at next Sunday's meetings. We have an all-day meeting every Sunday at each place I go, with a street meeting every Sunday evening when possible. — LEWIS H. BACHELLER.

Malden, Mass.

It has been rather quiet here for the last few weeks, our pastor, Brother Martin, being called away to Pasadena, Cal. We have kept up the good work, however. One Sunday the pulpit was filled by the Rev. Thomas DeLong, who in the morning gave us the wonderful story of his conversion, and in the evening a message to backsliders. The other Sundays Brother L. D. Peavey preached to us, and so we have kept the fire burning and our hearts aglow for God. Our good pastor is back with us again. Brother Peavey might well be called our right hand man. He has been church treasurer for fifteen years, a member of the church for about seventeen years, and a member of the finance committee for about the same time. He is a local preacher, one of our class leaders, besides serving on other committees. Sometimes we wonder how we could get along without this busy brother. He has raised a family of five daughters and one son, in addition to all this other. — W. N. DODGE, Reporter.

Plainville, Kas.

The revival with Evangelist J. G. Bignall, closed Sunday night, June 18th. This was one of the hardest battles of my life. The meeting lasted four weeks, with about fifteen saved or sanctified. Evangelist Bignall is a good man to unify the holiness people. The Free Methodists of the coun-

PERSONALS

Evangelist Hattie Livingston, of Los Angeles, spent Sunday in Kansas City. She was on her way to Peoria, Ill., for a meeting. Her address for the summer will be Charleston, Ill. She will be glad to receive calls for other meetings.

Dr. G. W. Wilson, of California, was an appreciated caller at the Publishing House last week. He was on his way home from attendance upon the General Conference of the Methodist Church, at Saratoga, New York.

GENERAL SUPERINTENDENTS' FUND

No doubt many of our readers will be much surprised to learn that up to this writing, we have received an average of less than \$50 per month for each of our General Superintendents. This is a condition that makes the writer very sad. Our General Superintendents are laboring day and night and working beyond their strength to advance the great cause of holiness, and the work which God has called us as a church to do.

No doubt many of our churches intend to take an offering in the very near future, which will be much appreciated. The traveling expenses of our General Superintendents are heavy, and we should be glad to pay promptly all of their traveling expenses at least. Pray about this and do your best. God will surely bless you for it.

Send remittances to your District Missionary Treasurer, instructing him to forward it promptly to the undersigned, as General Treasurer.

E. G. ANDERSON,
2109 Troost Ave., Kansas City, Mo.

try joined in, and all worked together, so that you couldn't tell them apart. The following preachers were in this meeting: The Rev. Mr. Parker, the Rev. Mr. Snapp, pastor of the Methodists here; Evangelist Ellis, the Rev. Mr. Heck, Free Methodist here; the Rev. Mr. Reid, Free Methodist, of Lawrence, Kas.; the Rev. Frank Mayhew, the Rev. Mr. Carrier. One of the most precious sights in this meeting was the communion service. All who were called for some work were asked to fill up the altar, and ten responded. Six children were presented for baptism. — IRA STEVENS, Pastor.

Holbrook, Idaho

I have just been reading your dear paper. I praise it with all my heart. I get so much good from it, but as I read of such good meetings, and I am out on a homestead, without a church, it nearly breaks my heart. I am glad some people can hear the Holy Ghost preached. Oh how I wish we could have a pastor here so we could see souls saved. Pray that we may have one soon.

I love the HERALD of HOLINESS and all the holiness people. I am trying to do right, and live right, but pray for me dear readers. — Mrs. E. DANIEL.

Harmon's Chapel, Ark.

These are good days to me in my work. This has been the greatest year of my life. There have been battles to fight, there has been glorious victory. We are at present at Harmon's Chapel in a great meeting. Yesterday was the dedication of the new church. The Rev. Joseph N. Speakes, our District Superintendent, was with us and preached two great sermons, and conducted the dedication service. It is marvelous what God has done for us here, surrounded by Catholics. One year ago, the Rev. G. H. Harmon came here and started a meeting in a little school house, with no one in the country in the experience of holiness. Brother Haynie, District Superintendent, organized a church with thirteen members, and they went to the Assembly without a pastor. At the Assembly the work was given to the writer. To-day we have a beautiful little church worth \$600, with only \$40 or \$50 indebtedness. Last night was a great service, with nine at the altar. — A. F. DANIEL, Pastor.

Shoals, Ind.

We opened fire on the Devil in French Lick, Ind., eighteen days ago, and the Devil was there to try and block every move. Six churches in the town were all fighting holiness, besides plenty of fighters outside of the churches. But God gave victory, and about twenty seekers were saved or sanctified. The saints were greatly encouraged, and God gave us in the collection \$51 to pay on the Missouri Holiness College, at Des Arc, Mo. — IRA B. SIPES and C. I. DEBOARD.

Nauvoo, Ala.

Our meeting in Manchester, with the Rev. J. A. Manasco as our collaborator, was a hard fought battle. But God broke in, and a number were saved. We met some choice saints in Manchester. Our next battle was in Prospect mining camp. Here God gave us the hearts of the people, and a good revival. Prospect is a new camp, and has no church of any order. The Rev. J. A. Bevan, a man of faith and good works, has been conducting a Nazarene Sunday school in his home. Wife

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

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

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MILLARD and LIDA BRANDYBERRY—We would far rather do without bread and butter than to do without our church paper. God's Word, and our dear church paper, are what our souls feed upon.

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MRS. J. P. FRENCH—For twenty years I have been taking holiness papers, but I have never read a paper that has done me more good than the HERALD of HOLINESS. I wish I was able to send it to scores of men and women, that they might feed on its rich pages.

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filled my appointments on the circuit during my absence. She reports good services with some real cases of salvation. People are looking our way. We begin the 24th of June in Carbon Hill, for three Sundays inclusive.—H. H. HOOKER, Pastor.

Dallas, Texas

God is still blessing His faithful ones at Bethel mission. The Sunday school is averaging fifty during this hot weather. We have a Bible class of adults. Some can't read, but we have them come, and they seem interested, and some have recently been converted; two children and one adult in direct answer to prayer. I have scattered nearly three thousand tracts and a thousand papers. We have a library of thirty volumes, and the children have read them, and are asking for more. We can use tracts and papers, and also good books.—MRS. CLARA R. PENSE, 913 Bellevue, Dallas, Texas.

Knoxville, Tenn.

We are in a great revival in Knoxville. The big tent is full every night, with large crowds in the day time. People are getting saved in their homes as well as in the tent. The altar is full every service, and people were crying and praying all over the tent. The Rev. Albert McCammon, pastor of the Nazarene church, and wife, and noble band, are doing all they can to help carry on this revival. We were invited here by the Friends' church. They are standing by the Word.

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We have five days yet, then on to Sevierville, Tenn.—C. C. CLUCK, and WIFE.

Wilmore, Ky.

I have just closed a revival at Mt. Beulah, Ky. We had a great time; had a few saved and sanctified, and many revived. I am now at Wilmore, Ky. I attended the holiness convention here, May 24th. I am planning for a tour West, and will visit many churches on my journey. I love God and the church. I am a poor boy, but God gives me souls everywhere I go.—REV. C. E. SHAW.

ANNOUNCEMENTS

Notice, Dakota-Montana District—To me having been assigned the task of keeping an account of the District Superintendent's support, I would call the attention of the brethren to the fact that but two months of our Assembly year yet remain, and in that time much is to be done. In the rush of winding up the year's work, please do not forget the District Superintendent. It may be that you have raised for him all that was expected of you, and in that case we thank you. But if an offering for his support has not been taken, according to the action of the District Assembly (see Minutes, page 18), or if your offering has not been completed, will you not give this matter your attention at an early date? Several pastors have not yet reported to me the offerings of their churches for this cause. Please do so soon.—H. G. Cowan, Dist. Treas.

Announcement—The Hodge Campmeeting, located three miles north of Hodge, La., will be held July 28th to August 8th. The Rev. Leo L. Hamrick will be the evangelist in charge. Everybody welcome. For information, write Mrs. Lizzie Nash, Hodge, La.

New York District Camp—The New York District Camp will be held July 7th to 10th, at Groverville Park, Beacon, N. Y. President W. H. Hoople in charge. The Rev. Thomas C. Henderson is the evangelist, and will preach every day. Spiritual Songs No. 2 will be used. Mrs. I. M. Jump is organizer. We are expecting a greater meeting than ever. About twenty new bungalows have been built. New tents with floors; meals at the dining hall can be had. Let all our people rally. Address all baggage care of Roy Hall.—W. A. White, Secretary.

Campmeeting—The third annual holiness campmeeting will be held near Lawson, Mo., August 10th to 25th, 1916. Charles W. Davis and wife, and Clarence Davis and wife, are the evangelists.—Jess J. Clevenger, Secretary.

Campmeeting Notice—The annual campmeeting of the Washington-Philadelphia District will be held July 27th to August 6th, inclusive, at Twin Oaks, Pa. (P. O. Boothwyn). Evangelist L. Milton Williams will assist during the entire time. We want every church on the District to be represented, and an urgent request for all the pastors and evangelists to come up the battle is hereby made. Tents to rent \$3.75. Board eighty cents per day; \$5 per week; or \$7.75 for the eleven days. Further information cheerfully furnished. Address Rev. J. T. Maybury, 3313 North 20th St., Philadelphia, Pa.

Notice—All who pledged to defray expense of New England District Assembly, will you kindly

forward your pledges to the Treasurer, Rev. H. Rees Jones, 80 Page St., Keene, N. H.

Notice—The Central Kansas Holiness Association meets August 3d to 13th, at Ogallah, Kas. Workers: John F. Harmon, Rose Potter Crist, G. M. Ryder, T. J. Nixon, President.—Robert I. Parker, Secretary.

Teacher Wanted—We want a teacher who loves God and His cause better than anything else, and is willing to help carry the burden of a school in a needy field. We want you to teach the 8th and 10th grades in the Missouri Holiness College, at Des Arc, Mo. Apply to I. B. Sipes, Shoals, Ind.

Books Wanted—I am taking the Course of Study, and am in the second year. Would be pleased to correspond with some one who is through with the second and third year books and might loan or sell them. Address, Vert Anglin, 1534 West 52d, Seattle, Wash.

A Request—Will all members of the Pentecostal Church of the Nazarene, and others who are in sympathy with it, who live in Toledo, Ohio or vicinity, that would like to see a Nazarene church organized here, please call on or address, Mrs. Lucinda Harrel, 2718 Monroe St., Apt. No. 2, Toledo, Ohio.

Open Dates—I have the first and second Sundays in September that I would like to give to some camp, church, or community to either sing for a meeting, or hold a meeting. Would prefer a place close to Hamlin, Texas. Also I have the fifth Sunday in July open. Would like to give to some place near Waco or Ballinger, Texas. Address me at Carlton, Texas.—Lewis S. Redwine.

Request for Prayer—I request the prayers of our people for the wife of J. O. McCluskey, of Charlie, Texas, who is very sick with pellagra.—Rev. G. W. McCluskey.

Campmeeting—We have arranged for a campmeeting at Ottawa, Kas., with Rev. W. C. Walker and Rev. C. F. Crites, of Hutchinson, as evangelists, and Sister Walker as leader of children's meetings. Any one desiring to attend may write Mr. Frank Bechtel, Ottawa, Kas.

Campmeeting—The Main Springs campmeeting, Prescott, Ark., will begin Friday, August 25th. General Superintendent R. T. Williams, assisted by Rev. C. A. Imhoff, will be the evangelists.—Samuel Moreland, Secretary, Prescott, Ark.

Evangelistic Meetings

C. A. Thompson, Regina, Sask., Can.
Ernfeld, Sask. June 23 to July 3
Luseland, Sask. July 7-17
Regina, Sask. District Assembly August 3-7

I. D. Farmer, Houston, Miss.
Dennis, Miss. June 30 to July 9
Poolville, Miss., P. O. Myrtle, Miss. July 14-23
Vaughn, Miss., P. O. Lafayette Springs, Miss., July 23-30
Cleveland, Miss. July 30 to August 6
Big Creek, Miss. August 11-20
Mathison, Miss. August 25, September 3
Coffeyville, Miss. September 8-17

C. C. Rinebarger
Gordon, Neb. June 30 to July 9
Lake Arthur, La. July 13-26
Springfield, Ill. July 28 to August 6
Wichita, Kan. August 18-28
Winchester, Ind. August 30 to September 10
Mebawk, Ind. Last half of September

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