

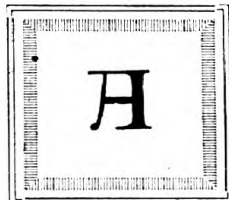
# HERALD of HOLINESS

Vol. 5 No. 6

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

WHOLE No. 214

Here is John Wesley's portrait of a Methodist. Is it not just as fitting and applicable to a Pentecostal Nazarene? Read prayerfully and carefully.



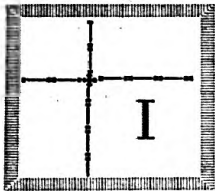
## A Pentecostal Nazarene

PENTECOSTAL NAZARENE is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him, one who loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind or malign affection. His own desire, and the one design of his life, is not to do his own will, but the will of Him that sent him. He keeps not only some or most of God's commandments, but all — from the least to the greatest. He follows not the customs of the world; for vice does not lose its nature through its becoming fashionable. He fares not sumptuously every day. He can not lay up treasures upon earth any more than he can take fire into his bosom. He can not adorn himself, on any pretense, with gold or costly apparel. He can not join in any diversion that has the least tendency to vice. He can not speak evil of his neighbor, no more than he can tell a lie. He can not utter unkind or idle words. No corrupt communication ever comes out of his mouth. He does good unto all men; unto neighbors and strangers, friends and enemies.

And this should be the life of every Pentecostal Nazarene.

Rev. C. E. CORNELL.

## Causes and Effects



IT IS a wise thing, and sometimes a nice and difficult matter, to distinguish carefully between causes and effects. These can be confused. The great Dr. McCosh separated them in a remarkable statement which he made on one occasion. He said that if he were asked to state the most tragic and ruinous evils of the age, he would not point to the drunkenness or gambling or prostitution; but rather to the inordinate love of money among men, and the marked love of display on the part of women.

While the doctor did not mention the relation between the two classes of evils mentioned as that of cause and effect, it is a fact, nevertheless, that they bear such relation. Take the cause of drunkenness. The whole liquor problem rests for its foundation upon the avarice as well as the appetite of men. The avarice of the maker and seller of the brutalizing liquor leads to its manufacture and to the most elaborate and tempting equipments and conveniences for its sale and use. So that it is a fact that the appetite for it does not create the business, but the avarice of the conscienceless scoundrels who make it and sell it lures the weak and temptable to the habit of drink, and finally to the thralldom and death and hell of inebriety.



This is too plain a proposition to need argument. The ravages of the drink curse, with all its attendant poverty, lunacy, misery, and despair, constitute one of the "all evils" of which the love of money is the root.

The same causal relation exists in a very large measure between female love of display and the social evil, with all the falls and havoc and nameless sorrow attending it. We are persuaded that multitudes of good and innocent women and girls begin the habit of laxity and immodesty in the matter of attire without the slightest thought of the perils along the road they are entering. We do not for a moment charge that they begin this unfortunate habit of the extreme on matters of modern dress with the slightest tinge of impurity of thought or purpose. It comes rather from a weak subserviency to the demands of fashion, and we are sure is often accompanied with mental protest against the exaction. Yet the very act of yielding superinduces, more or less, a compromise of that delicacy of self-respect and womanly independence which is a positive loss in the highest assets of the truest womanhood.

These violations of the most delicate propriety in the matter of modern dress by women, operate disastrously, in a measure, upon that delicate reserve and sensitive modesty of women. At the same time also, by their suggestiveness, tempt and lure the evil-eyed and stronger-passioned of the opposite sex, thus preparing the way for moral and social tragedies which shock society, break hearts, and wreck homes.



The evils of this habit are accelerated and multiplied immensely when associated with their natural allies, the ballroom and the punch bowl. This triple alliance, practiced most generally by what arrogates to itself the pseudonym of the "best society," is a prolific source of recruits for the houses of shame. Thus the highest socially and the lowest are seen to be in covenant with death and in league with hell.

The church of God and her ministry can not be too pronounced in denunciation of, and opposition to, the dire evils involved in the dress question of the age. The great churches of the land pay little attention to it; and the habits of dress even in these churches are shocking beyond measure. Our own church has a great responsibility in the premises. We must lift up our voice as the voice of one man in ceaseless protest and tireless warfare against this monster evil, which threatens the integrity of the home, the purity of our daughters, the honor of our sons, and the very sanctity of the church itself.

### Another Recovery

WE HAVE noted in these columns from time to time recoveries of different men from erroneous beliefs. Occasionally, we have had some preacher who had gone down, and had struggled for years helplessly in the meshes of higher criticism, delivered from this thralldom. Then here and there have been cases of self-constituted apostles of evolution who announce their recovery from this infidelity as to the origin of man. It has always been a great pleasure to us

to chronicle such recoveries from misfaiths, unfaiths, and infidelity, and the restoration of men to sanity, soundness, and Scripture.

A case in point comes to view as having transpired lately. At the meeting of the American Philosophical Society, recently held in Philadelphia, William H. Furness III announced that after having spent five years in trying to teach his orang-outang to talk, he had become convinced that neither this nor any other anthropoid could learn a connected language or reason progressively.

Five years spent by a fool in absurd and profitless folly! How easily all this precious time could have been saved, and a reputation transferred from folly to wisdom, by this man simply believing what God said in a few words in Genesis. By the way, Genesis is a history, the earliest, the most accurate, the most indubitably accredited, and the only really divinely inspired history of the events it records, to be found in the universe. Strange that any man in his senses will listen to a chimerical theory of a fallible man, and spend five years in trying to discredit God and God's Word in favor of a nonsensical theory.

### Peter's Injunction

THAT is a marvelous injunction Peter makes in the fifth, sixth, and seventh verses of the first chapter of his second letter. It contains some fine discriminations and some very fruitful suggestions. We note in the first place that he states nothing to which faith is to be added. He begins by enumerating things to be superadded to faith. Note well this point. He does not say, add to so and so, faith. He begins by saying, add to faith virtue (valor or courage). He then proceeds and says that we are to add to courage knowledge, and to knowledge temperance (self-control), to self-control patience (endurance), to endurance godliness, to godliness brotherly kindness (brotherly love), and to brotherly love charity (love).

The point which strikes us first is that there is no addition or growth in grace possible until we reach that state of faith which puts us into discipleship, or a vital saved relationship to God. Assuming, therefore, as he does, our having reached this state of absolute commitment to God by faith, and possessing a living conscious experience of the wondrous saving power of God, he would teach us that then and then alone we are ready to build upon this transcendent experience the character we need, and which He seeks to develop in us that He may use us in the uplift of souls.

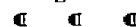
This leads us to emphasize the fact that holiness, or sanctification, is only the *completion of the beginning* of the truly spiritual life. Only upon an experience of true holiness are we prepared to begin the erection of a rugged, stalwart, sweet, Christlike character. This kind of a character God can mightily use in His vineyard. Into such a heart He comes to abide as His temple. Upon the throne of such a cleansed, spiritual nature, He seats Himself, and controls and directs the life, sending out from it streams of living influence and power with which to bless humanity.

In and through such characters as these, Christ is lifted up, and through their holy influence He draws men unto Him.

### Continuous Testimony

IT IS quite remarkable how the Bible has withstood the constant assaults from its enemies all through the past, and maintained its hold upon the human race and its wonderful influence unabated. Notwithstanding the shifting from time to time of the attacks of the enemies; notwithstanding new enemies have arisen within the church itself, who have assaulted the precious Book in the most dangerous of all possible ways—in the guise of professing friends—the Bible has held steadily to its uncompromising position and claim of being the inspired Word of God.

Destructive criticism makes the concession that the Bible is "inspired," yet renders the concession nugatory by using the word inspired in the same sense in which it is used when we say that Shakespeare was inspired to write his great work.



The world, the flesh, and the Devil, from the most blasphemous infidelity of a Tom Paine to the most insidious and refined assaults of so-called Christian higher critics, the Book has met the pitiless

bombardment of platoons of enemies. Yet it stands today stronger in its influence and in the affections of the human race and broader in its circulation than ever before in the history of the world. It continues to receive, as it has always received, eoniums from all classes of people; it is studied and used and quoted by the learned in all the ranks of letters; it is venerated by statesmen, it inspires the loftiest strains of the greatest poets, it is the armory whence is drawn the artillery of reformers and publicists, and its coloring and spirit are discernible in the literature of all ages.

Daniel Webster uttered a noble truth when he said, "The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of especial revelation from God." This is a marvelously comprehensive and accurate definition for a great statesman, whom ordinarily we would not have supposed sufficiently familiar with the Bible to have so accurately described it. President John Adams said with equal force, though more tersely, "The Bible is the best book in the world."



Perhaps with a deeper spiritual insight than the foregoing, Samuel T. Coleridge said, "I know the Bible is inspired because it finds me at greater depths of my being than any other book." These sublime words indicate real spiritual insight into the Book as the "living" Word of God.

Sir Isaac Newton said an equally fine thing in the words, "I account the Scriptures of God to be the most sublime philosophy. Heinrich Heine says, with beauty and force, of the Bible: "This book is called in brief The Book, the Bible. With right do men call it the holy Scripture. He who has lost God may find Him again in this book; and for him who has never known Him, there comes to welcome him the breath of the Word of God." There is real preaching in Heine's words. The loser of God can find Him alone in His precious book; the one who has never known Him, as Heine says, will find a sweet welcome and a joyful revelation of help and salvation alone in the contents of this holy Book divine.

## A Monster to be Throttled

**T**HE MONSTER sin and curse of America is the rum traffic. The war against it is on in good earnest, but the battle will be no child's play. This evil is ensconced behind the three most powerful passions of human nature—appetite, avarice, and ambition—the appetite of the drinker, the avarice of the rascals who make and sell it, and the ambition of the self-seeking, traitorous politicians who have so long connived at or aided in the domination of legislation by this traffic. These are the tremendous influences behind which this infernal traffic has so long and so successfully lodged itself.

The black trail of this monster is simply appalling. Written out in figures, it staggers the intellect to conceive and human credulity to believe the real facts of the case.

The intoxicants consumed in the United States in one year will fill a ditch four feet deep, eleven feet wide and one hundred and twenty miles long.

The saloons in New York City placed in opposite rows would make a street like Broadway twelve miles long.

All the saloons in the United States placed in opposite rows would make a street one hundred miles long. If the victims were there, you would see a suicide for every mile.

If the drunkards in the United States were placed in processions, five abreast, it would make an army one hundred miles long.

Intemperance cost the nation in ten years a direct tax of \$680,000,000, destroyed 600,000 lives, sent 1,000,000 children on public charity, instigated 3,000 murders, caused 4,000 suicides, made 200,000 widows and 100,000 orphans, and destroyed by fire, shipwreck, etc., \$50,000 per year.

The money cost of the liquor traffic for ten years would build a railroad 34,000 miles long, at \$20,000 per mile; or it would build 1,368 ships at a cost of \$500,000 each. It would buy a farm at a cost of \$4,000 for each of the 150,000 paupers in our country, and give each pauper over \$500 cash toward stocking his farm.

The money spent in our nation for rum in ten years, if placed dollar upon dollar, would reach an altitude of three and one-fourth miles.



The preceding facts and figures are only a small part of the tragic history of this traffic, which has been the pet of government, and until

recent years has withstood every effort, not only toward destruction but even looking toward regulation of its infamies. It has claimed the right, without let or hindrance, to pursue its own reckless way. While the government has exercised the right to control, restrict or regulate commerce in all the legitimate and needed commodities of life, this insolent and diabolic traffic has assumed the right to pursue uninterfered with its business of debauching, wrecking, and damning homes and hearts of all ages and sexes.

We are delighted that of late years the conscienceless, brutal gentry in charge of this hellish business have received a check, and been brought to serious alarm at least as to its fate. The great temperance reform, after many vicissitudes in the years past, finally assumed the logical order, and its blows were very soon felt when its artillery was leveled against the traffic in an orderly and accumulative fashion. When the reform assumed the order of agitation first; then of education, and finally of legislation, its work soon told definitely. Through many agencies, notably the Women's Christian Temperance Union and the Prohibition party, together with numerous early campaigns for prohibitory amendments, a wide-spread agitation as to the ravages and havoc of this traffic was carried on until a public sentiment was educated against it, the conscience of the nation was stirred; and once the national conscience became educated to the point of detestation and abhorrence of the traffic, this educated conscience began to express itself in legislation of different kinds along definite prohibition lines. Thus it is that so large a part of the nation's territory today is under distinctive prohibitory law, and this infamous traffic is fleeing for its life.

THE INCIDENT of the Savior's washing the disciples' feet was a marvelous object lesson of the duty and necessity of a life of altruistic, unselfish service for others. There is no better illustration of the "letter killing" than the perversion which has been made of this by some, by debasing it into a physical ceremonial of foot-washing one by another. How pitifully such ceremony misses the sublime depth of spiritual import and practical blessing intended to be taught by this incident. Common sense is a great help in understanding the Bible.

THE TRIUMPHAL ENTRY into Jerusalem by our Lord was pathetic in the time of its occurrence, which was amid the gathering shadows of the cross. Also in that the multitude who welcomed Him were of the common people who heard Him gladly, but who doubtless held pitiful misconceptions about the immediacy of His assuming the reins of the temporal kingdom.

STERN AND TERRIFIC indeed is the denunciation of Jesus of false shepherds who enter not into the sheepfold "by the door" of the recognition of His deity and of an inward experience of His saving power, but who "climb up some other way." Such He declares to be "thieves and robbers." Mere professionalism in the pulpit is, therefore, not merely a debasement, a tragic blunder, and the seal of an unhappy life, but is here declared to be thievery and robbery.

THE RAISING of Lazarus was beautifully indicative of the humanness as well as the divinity of our Lord. We find in this beautiful history that He loved as a friend; that He enjoyed social intimacies on occasion with His personal friends; also that when His friends were deeply bereaved and afflicted He wept tears of sympathy; and that He was profoundly stirred with a fellowship of sorrow at the loss, by Mary and Martha of their only protector—from want and suffering.

JESUS DECLARES Himself to be "the way, the truth, and the life." This is a literal and a sublime truth. He is the way, and the only way, of salvation. He is the truth, the source and stream of light to teach, edify, and guide all along the pilgrimage. He is the "life," and the "life more abundant," which the Holy Ghost implants in the heart for the strength and power and fruitfulness of the saved.

THE ANOINTING of Jesus at Bethany with the precious ointment was by the same Mary of whom we hear on another occasion that she "sat at the feet of Jesus." Her tutelage at that humble place explains her superior spiritual discernment, which led to this sublime act, which Jesus declared was done "for my burial"; adding, "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." The deepest lessons are to be learned at the lowest place—at the feet of the infinite Teacher.

## GIVING TO HAVE, AND DYING TO LIVE

The most costly thing in the universe is selfishness. The hand that reaches out to get, grasps sorrow and disappointment; but weights of blessing are laid upon the arms whose hands would give. "Pity thyself," urged Peter to the Master, voicing the carnal wisdom of the ages; yet the very law of life is give up to get: lose to gain; death for life. Life is experience; and he who will refuse the experience of the unpleasant in the way of duty, and hardship in the way of helpfulness, closes his own door upon life. As men turn away from the life of service to seek their own pleasure, their very capacity for enjoyment becomes atrophied; excess is added to excess in attempt to arouse dead sensibilities. This fact explains the insane lengths to which those of the world are willing to go seeking enjoyment. Refusing to give their life for the blessing of others, they have lost the power of themselves being blessed. "He emptied himself" says the apostle, of Jesus; He lived not His own life, but the life of the Father. So when we give up all and die to self, as He would fill us with Himself in the baptism with the Holy Ghost, He does not take away to rob, but rather to replace that which is worthless or transitory with that which is of infinite worth. If there were none other life than this, the Christ life of outflowing love and service would be beyond compare the best for us; largest in all the rich experiences which go to make life; surest in its rewards of joy.

But thank God! the reward of him who "loses" his life for the sake of Christ, is not all of this world; a Christlife here is the assurance of a Christlikeness in the eternal world, where, with Him, His own shall share the glory of the Father.

## SALVATION A CHANNEL

Salvation is likened to a river — never to a stagnant pond nor salt sea. A saved man is a channel — never a cistern. A house of God that becomes a mutual admiration society of each other's experiences; or even a place only of rejoicing in the blessing of God, will not remain a house of God and a house of prayer. A house of God is where all God's people may come to pray for all people. Two things the salvation of Jesus does: gives perfect fellowship, so that all who love Him may meet together as one; and puts the burden of prevailing prayer into the hearts and upon the lips of His own for all people of the lost world. A church or individual without the active missionary spirit is in no sense the house or temple of God.

## WHERE WE REALLY ARE

Where one's heart is, there is he in reality. When one's heart is in business, if he is not with the business, the business is with him. A man's supreme affection is his life. If his heart, his affection, his life, is in the things of time which perish, what part shall such a man have in things eternal? The god of this world has blinded those of this world; but those who walk in the light of Jesus Christ know life, and have their affections set on high, whence, in the day of adjustments, shall come their exceeding great and precious reward.

## KNOWING HIM —

Materialistic scientists have banished God from His universe, out into the unknown and unknowable. Infidel philosophers have fashioned for Him a substitute in the human mind.

These being dead in trespasses and sins, can have no knowledge of the true and living God. They can but speculate in the darkness of total blindness. But to him who has been made alive through the Spirit, the knowledge of God is as clear and certain as that of the unclouded sun that fills the noonday sky with the brightness of its glory, and the earth with its blessing. An exchange expresses somewhat that it means to thus know God:

Results of acquaintance with God are summed up in the one all-inclusive word "good." "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." Good! Temporal good. "Thereby good shall come unto thee." Being acquainted with God, being a Christian, brings not alone salvation and peace and hope, but it brings temporal good. It brings good to mind, body and estate. Godliness is profitable unto all things, having promise of the life that now is and of that which is to come. There are innumerable ways in which temporal good comes to those who acquaint themselves with God and try faithfully to be worthy of his confidence and friendship. Good, too — eternal good. Not alone temporal good, providential goodness, present spiritual good comes to the Christian. These do come. But there is heavenly good, eternal good; these will come to all friends of God. And these will distinguish the people of God from those who will not acquaint themselves with him in this "now" day of opportunity.

## LOVE THY NEIGHBOR

Here is a specific command which the Master himself proclaimed to be next in importance to the love of God. Indeed, in itself it is a very safe index to our love of God, for the true fulfillment in our life of the "second" commandment of Jesus is not possible without having obeyed the "first." There is a false Christianity showing itself in the cities which would restrict the saloon from the residence districts, the boulevards and avenues but force it into the neighborhood of the humbler working man, less able to withstand its allurements. In order to save the respectable homes of society from contamination, the outcasts of lust and shame must be segregated, but mark you! among the helpless and hopeless poor. Commercialism may make wholesome, honest life among the masses next to impossible through low wage and inflated prices of necessities, while it points the finger of pride to public palaces. The employer in his office, the boss in the shop, the housewife in the home may feel that the wage is full return for service, and that personal consideration, courtesy, and kindness are negligible matters. But Almighty God has swept aside every sham, every subterfuge with, "Thou shalt love thy neighbor." How these words cut square across the ways of our careless lives. True, they do not reach the sacrificial heights of Jesus, nor the self-abandonment of the wholly sanctified, but the Master here sets the lowest measure in which we shall strive for the good of others as heartily, as persistently, as we seek our own good. The *Christian Intelligencer* says:

Until we love God we can not realize God's love for us. Love is a feeling, a sensation, a sentiment. You can not tell a man who has never loved what love is. He can not understand it. You can tell him what some of the manifestations of love are, but to be known to him it must be experienced by him. You can not love God unless you love your fellow men. "They that love me will do my will." And the command is, "Love thy neighbor as thyself." When we obey this command, and love our neighbor, and realize what the death of Christ means to us, the love of God will be found in our hearts, and we will be in a position to know and receive God's love for us, and will receive a real and vital knowledge of it.

## LIFE'S SUCCESSFUL FAILURES

There is a vast difference between what God knows as success and what the world calls success. This is the world's day, but the day of judgment is to reveal things as they are. A young man in the East was at the head of a great concern, and his prospects were of the brightest, but one day he met Jesus. He

stepped out of the commercial world, and became an humble preacher of the gospel at a small salary. His friends are yet mourning him as a failure, and yet his life has been full of holy blessing to mankind. An exchange calls attention to other seeming failures, and to the One who was called a failure, but who became King of kings:

Did it ever occur to you how much there is in the life of Jesus for those who have tried and think they have failed? The pity of it is that we so often suffer theological preconceptions to rob us of the reality of that great example. Jesus knew what it was to see life's holiest hopes in the dust. He drank the full cup of the disappointed. He bore that heaviest of human crosses — rejection of those whom He toiled to save. Even the men who know Him best, and on whom He had spent Himself without stint, failed Him at the last. He died at three-and-thirty with the sound of human hate in His ears, and with none save a few women to do Him homage. Yet who dare count that life a failure?

## THE ONE UNITY; ONE BROTHERHOOD

There are societies and brotherhoods many — all with the avowed object of securing a unity of purpose and action. In many of them the unity is enforced upon their members by oaths and penalties severe in all cases, horrible in the extreme in others. Unconsciously there is thus recognized that the heart of man holds somewhat, which upon occasion may arise and break all restraints sought to bind men together as brothers. *There is no perfect brotherhood outside of Jesus Christ.* To those who are in Him, whose hearts have been cleansed from carnality by the baptism with the Spirit there is unity, a unity unforced by oaths or threats, but a oneness like the union of the waters of the rivers in the great sea. The *Expositor* offers the following prayer for such unity:

Lord Jesus, in whom is found the brotherhood of all men, we thank Thee for the unifying power of Thy gospel. Thou hast loved us with a patient, tender love even while hatred and greed have consumed the hearts of Thy brethren, and in Thee we have seen the divine blending of strength and restraint, valor and forbearance. Lord Jesus, may we submit our impatience, our inconsiderate judgments of others, our wicked tempers to Thee for a swift death to these inward enemies, to the end that each one of us may live and serve in thy likeness among our fellows. May the nations of the earth come into a fuller recognition of the brotherhood of man! May Thy kingdom come, to unite us all in allegiance to Thee! In Thy name, we pray. Amen.

## A SOUND BASIS FOR FAITH

We often hear it said "They are all right as long as they do what they think is right," and many are pleased to think this and that thing is right because they will it so. They shun light fearing their deeds may be reproved. There is no safety in such a faith. Faith that is efficacious is based on truth, and saving faith has no other foundation than God, as revealed in His Word. We may know the truth if we will, and our faith have a foundation that can not be shaken. The *Sunday School Times* has some good words along this line:

Firm faith may lead a person to utter failure. With many people their faith will not and can not help them at all. Many such have the firmest sort of faith; indeed there is no faith in the world greater than theirs; yet they are completely disappointed, defeated, some even are eternally lost. Why? Because they have rested their faith upon something false. Not how firmly we believe, but what or whom we believe, is the great question. The faith of the New Thought enthusiast may be just as fine, true faith as that of the Christ-filled Christian. But the New Thought believer's faith has as its object himself, and the Christian's faith has as its object Christ; Christ cannot fail, and self can not do anything but fail. Two men walking on different parts of a frozen river may each have complete faith in the thickness of the ice just ahead of them. One man's faith leads him to step out upon thin ice, and down he goes. The other man's faith leads him to step out upon thick ice, and he is safely borne up. It is worth while for us to know, not how much faith we have, but what our faith rests upon. With exactly the same firmness of faith some people are sinking, others are standing. Have faith in God.



# Perils in the Sanctified Life



Prof. J. W. Akers

Of all the perils that beset professors of holiness, there is not one that we should so constantly, earnestly, and prayerfully guard against, as the danger of a gradual, and it may be an almost imperceptible, lapse into a joyless, faithless, and prayerless experience—a drying up of the brook within the soul. If there can be a greater peril, it is to be found

in the consent of the soul to live in such a lost-out condition, after it has been discovered—after "The waters of Shiloh" have ceased to flow and after the pools have dried up—for the soul to consent to live, in a dry and parched and barren desert "Where no water is." This condition is extremely perilous, because so few of us are willing to acknowledge, even to ourselves, that we are backslidden in heart.

We frankly admit that "We are not just where we used to be," that "We have cooled off somewhat"; but "we have not gone back into sin, and have no intention of so doing." We frequently lay upon others the responsibility of upsetting us, and of driving us to the back seats. We could not close our eyes to certain things. Members of the church were not living up to the high plane of their profession, and we made the mistake of taking our eyes off of Jesus, to look at, or rather to watch, them.

The worst thing about this form of excusing and exonerating ourselves, is that it is false, and we know it. We ourselves have backslidden before we go into the business of putting the X-ray on to our brethren. We should, in all good conscience, be honest enough to confess that we have lost the blessing, and when searching, "standing" testimonies are called for, we should keep our seats, until we get right with God. If we are in doubt as to just where we are, there are some unmistakable signs that will enable us to diagnose our own case.

Backslidden folks, feel a sense of relief, when godless neighbors drop in, or some other trivial circumstance furnishes a plausible excuse, for not attending the prayermeeting. We find ourselves quoting "precious promises" rather than giving, clear-cut, up-to-date testimonies. We become so profoundly interested in the testimonies of the young converts, that we hold our peace rather than bar one of them. We have lost our one-time power and freedom in prayer. We can not sing with the glad abandon of other days. "Hosannas languish on our tongues and our devotion dies."

We stand about the penitents at the altar now, whereas we used to bow down beside them and plead with God in their behalf. We don't weep now as we used to do. There are reasons now, why we must go home while the altar work is still going on. We are saying that Brother "A" and Sister "B" are allowing themselves to be carried away by nervous excitement and we express a fear lest the Enemy should push them over into fanaticism. The sermons are unreasonably long now.

We are noticeably nervous and fidgety, when we see a searching "standing" testimony coming down the road, and we are saying now that we never did approve of standing tests, "no-how." It is easy now, to omit family prayer, in order to get an early start, especially if some unsaved friends are visiting us.

The writer has no doubt said enough to convince you, that he knows whereof he speaks. God warned Elijah when the brook failed, to arise and flee to Zarephath, where there was no doubt a perennial spring. If the Holy Spirit reveals to us that we have lapsed into this barren and unfruitful condition, we should arise and flee. There is great danger that this con-

Written by Prof. J. W. Akers  
No. 1. Drying Up

dition will become the fixed and permanent state of our soul; and while others are profoundly awakened by the thunders and quakings of a Sinai gospel, we shall remain unmoved. One, who under great temptation, has broken with God, by actual transgression, will repent and get back into the fold; while those who have gone to sleep in the lap of the daughters of the Philistines, will scarcely arouse themselves sufficiently to put forth a single effort to regain lost ground, or to "Repair the wall before their house."

This is "The way that goeth down from Jerusalem to Gaza, which is desert." This is the Jericho road that goeth down to the plain, and if we follow it, we shall find ourselves living in the marshes on the wrong side of Jordan. The way into this condition is through the neglect of earnest, secret prayer and the reading and searching of the Word of God. There is

## My Work; His Time

By Rev. WILLIAM BRYANT, D.D.

Might I but choose the time of my departure,  
I would not dare.  
I am content through days and years to labor,  
Under His care.

I will not try to think my work completed,  
Or incomplete,  
Enough 'twill be to lay it in its weakness,  
At His dear feet.

There may be plans that I should like to finish,  
If 'twere His will.  
But I might spoil the value of surrender,  
By working still.

He surely will not call until His fullness  
Of time to bless.  
And then what better close of earthly labor  
Than just say, "Yes."

A part, a faithful part of God's great kingdom,  
We do our best.  
And then the bliss of that unerring summons:  
"Come home and rest."

only one way out of it. That is the way of prayer, that reaches the throne.

No easygoing prayer will do. That is just what dried up the brook. "The way out" will not lie through flowery borders. We shall not get the blessing back as easily as we lost it. It may lead us high unto desperation. Some dark and starless night, when we seem to grapple with unseen foes, when we are overwhelmed with a sense of our danger—the "way out" may lead us to the Jabock. If we have reached that point where we can wrestle unto the break of day, then, for us, the day will break and we shall have found our "way out." As it led Israel, so will it lead us, back over the Jordan, and into the Canaan hills, where there are perennial springs and fountains "that never run dry."

We are sometimes shocked at the sudden (?) failure and fall of some of the able and prominent leaders of the holiness movement. Their fall was not sudden. If the truth were known, Delilah had shorn their locks, long before we found it out, and for months—it may be for years—they have been holding on by fingertips and hanging by their eyebrows, over an awful abyss, into which they have at last, gone down. They seemed to us beautiful and fair to look upon. They testified, they prayed, they preached. They seemed to be burdened for souls—they admonished sinners—they labored with seekers—they rejoiced when souls bounded out of darkness into light.

During the early stages of their apostacy—

their condition may have given them much distress and many heartaches; but that soon passed away and they found it easier to dissemble; at length they could bear the consciousness that they were practicing deliberate deception and living a lie.

We can never cease to marvel at the brazen audacity and villainy of a fallen Judas, who to conceal his betrayal, could kiss his Lord. Who can fathom the depths into which they have fallen? Who can live a double life in the sanctuary, and who can impose an audacious lie upon the Holy Ghost and the people of God?

Such is the stupefying, deadening, damning power of this spirit of apathy and soul stupor, after they have conceived and brought forth.

## What Are We Building?

Written by Rev. O. M. Winchester

1 Cor. 3:12-15.

AMONG other figures used in the Word of God to deplete Christian life and work, that of building is a prominent one. We are told that "Except the Lord build the house, they labor in vain that build it"; then we are warned that the only secure foundation for our building is found in the sayings of Jesus; unless our building is grounded upon these, it will not stand the storms and tempest that will beat about it. Moreover, we are admonished that having laid the foundation safe and secure, we need to take heed as to what we build thereon. This thought is forcibly expressed by the Apostle Paul in his first letter to the Corinthians. He bids them be careful as to what they build upon the foundation that has been laid, whether it be gold, silver or precious stones, or wood, hay or stubble. Then he appends the reasons for this admonition, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

When we look at the materials that are to be erected upon the foundation, we see at once a distinct line of demarcation between them, that is, between the first three and the last three. They vary as regards value and also as to combustible qualities. In the consideration of their respective values, there is hardly any comparison. What a contrast between gold, silver, and precious stones, and wood, hay, or stubble! As far as the material objects are concerned, if we were given our choice, we would not linger long over the decision as to which we would give our preference. But when we come to divine things are we always as discreet? Do we always seek for the gold, silver and precious stones, or are we sometimes content with the wood, hay, or stubble?

The question will arise right here as to what is signified by these terms, gold, silver, and precious stones, wood, hay, and stubble. Some have interpreted them to indicate doctrines. No doubt there may be a reference to doctrinal teaching. We need to take heed how we divide the Word of divine truth. Instead of serving wood, hay, or stubble in the form of a farcical view of regeneration which has no substantiality to it, or what is worse, denying the necessity of the vicarious sufferings of Christ, or going still further, in a spirit of hauteur and daring, by destroying certain portions of the Word, instead of such pernicious instruction, we need to uphold the standard of the new birth, a birth of the Spirit, which brings the reality of a heaven-born life into the soul, and also maintain the blessed possibility

of having the Holy Spirit dwelling in our hearts by faith, in hearts that have been prepared for this habitation by the cleansing power of the blood. Yet while there may be a reference to doctrinal teaching, we feel that the primary thought indicates character. This would not exclude the former, but includes with it a personal element, and accordingly may be more comprehensive in its application. We may be correct in doctrine and not be building up good, strong, stable Christian characters in those who come under our ministry. We can believe the spirit of holiness in defending its doctrinal tenets, and generate an argumentative, contentious spirit in those who follow us. There is the possibility of maintaining the form of a profession of holiness, as well as regeneration, and at the same time deny the power thereof. When there is no life or warmth in our own experience, there is very little probability that we will engender any in those about us.

In noting the context of this passage, we find that the admonition was addressed chiefly to ministers of the gospel. When we come to take this message home to ourselves, those of us to whom is commissioned the precious truth of a full salvation, it behooves us to ask ourselves whether we are building with the very best material. There is no question but what we have the doctrinal truth; but are we so enforcing it that we are making it a living reality in the hearts and lives of men? Do we so enforce the teaching that the carnal mind is exposed, sin is uncovered and hearts know the reality of the indwelling presence of the Holy Ghost?

Moreover, there is another way by which we are beguiled into building with wood, hay, or stubble, instead of gold, silver, and precious stones. We can spend our time in such a way that we have only a shallow experience ourselves, and consequently can convey to others no more than we possess. To what do we give our chief attention, to that which profiteth little, or to that which brings the largest returns? Richard Cecil says, "Misemployment of time is ruinous to the mind. In illness I have looked back with self-reproach on days spent in my study; I was wading through history and poetry and monthly journals, but I was in my study! Another man's trifling is notorious to all observers, but what am I doing? Nothing, perhaps, that has reference to the spiritual good of my congregation. Be much in retirement and prayer. Study the honor and glory of your master." There is an ascending scale of values as regards the expenditure of our time. There are many things that have a rightful place, and have a certain amount of profit; then there is the one thing that above all others is needful; and that is prayer. Buxton says, "Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother; pray, pray, pray." If we fail to pray, we shall no doubt fail to build the more precious material into our superstructure of Christian character, both that of our own and also that of those who are committed to our care and keeping.

The passage before us not only tells us the possibilities regarding the building we are erecting, but it also warns us that there is to be a time of testing. Further, we are told that the test to be applied is the most powerful and searching of all elements, namely, fire. With such a test we can readily see that the wood, hay, and stubble would not stand; only the gold, silver, and precious stones could pass through. Furthermore, it is added that only those whose work abides will receive a reward. So if there is anything of the perishable nature in our work for our Lord and Master, if we have not sought for the very best, we shall not receive a reward; and what is more, our work will lay in ashes at our feet. It is true that we may be saved so as by fire; but we will have no sheaves to lay at the Master's feet.

Let those of us who love our Savior in sincerity and truth seek to put into our building the most precious jewels. It may take more time and labor than to construct with less costly material; it may mean for us a more

lonely way, time spent alone in prayer instead with those we love, but in the end when the word of commendation shall come from the Master, "Well done, thou good and faithful

servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," we shall be repaid.

## Chapel Talks

by H. Orton Wiley

### No. 4. Original Sin or Total Depravity

THE similarity between our statement and that of the Methodist Discipline, or the similarity between that of the Methodists and the Church of England is very noticeable as well as the similarity of all to the original Arminian creed. In some particulars, our own statement more nearly approaches the original than either of the others. That these positions are in harmony with the Scriptures is abundantly shown by the following passages and many others which might be cited.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said to Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy the earth.

Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, and the whole heart faint.

There are some people who say that we ought not to make a distinction between the head and the heart. Isaiah felt free to do it however. He said—the whole head is sick and the whole heart faint.

From the sole of his foot to the head there is no soundness in it; but wounds and bruises, and untrifling sores; they have not been closed, neither bound up, neither mollified with ointment.—Isaiah.

There can be no other meaning to these verses, than that man of himself is helplessly and hopelessly lost, and that salvation is all of grace. The assertion was made yesterday, and made thoughtfully, that no person can believe in a salvation which is all of grace, without believing in the total depravity of the object of that grace. This truth is therefore, one of our cardinal doctrines, and essential to a belief in salvation by grace. In order to substantiate this I offer you the following from Mr. Fletcher, the defender of the doctrines of early Methodism.

In every religion there is a principal truth or error, which like the first link of a chain, necessarily draws after it all the parts with which it is essentially connected. This leading principle, in Christianity, distinguished from deism, is the doctrine of our corrupt and lost estate; for if a man is not at variance with his Creator, what need of a Mediator between God and him? If he is not depraved, undone creature, what necessity of so wonderful a Restorer and Savior as the Son of God? If he be not enslaved to sin, why is he redeemed by Jesus Christ? If he is not polluted, why must he be washed in the blood of the Immaculate Lamb? If his soul is not disordered, what occasion is there for such a Divine Physician? If he is not helpless and miserable, why is he perpetually invited to secure the assistance and consolations of the Holy Spirit? and, in a word, if he is not born in sin, why is the new birth so absolutely necessary, that Christ declares with the most solemn asseverations, without it no man can see the kingdom of God?

Mr. Wesley took the same position in regard to this doctrine as shown by the following paragraph taken from his sermon on "Original Sin."

All who deny this (call it original sin or any other title), are but heathens still, in the fundamental point which distinguishes heathenism from Christianity. But here is our *shibboleth*. Is man by nature filled with all manner of evil? Is he wholly fallen? Is his soul totally corrupted? Or, to come back to the text, is every imagination of the thoughts of his heart only evil continually? Allow this and you are so far a Christian. Deny it and you are but a heathen still.

There has always been a temptation to soften this article on total depravity. Mr. Watson in his Institutes (Vol. II., p. 47) says, in com-

menting on the Article on Original Sin as found in the Church of England:

The doctrine of the Church of England, though often claimed as exclusively Calvinistic on this point, accords perfectly with true Arminianism. Some of the divines of this church have, on the other hand, endeavored to soften this article, by availing themselves of the phrase "very far gone," as though it did not express a total defection from original righteousness. The articles were, however, subscribed by the two houses of convocation, in 1571, in Latin and English also, and therefore both copies are equally authentic. The Latin copy expresses this phrase by "quam longissime distet," which is as strong an expression as that language can furnish, fixes the sense of the compilers on this point, and takes away the argument which rests on the alleged equivocality of the English version.

In these times when there is so little said about the question of total depravity and when educational theories and religious sentiment is against it as a doctrine, we little realize the extent to which the earlier Arminians carried their belief in this doctrine. As a sample of this earlier belief we give you the following quotations from Arminius found in his eleventh Public Disputation on the Free Will of Man and Its Powers, he says:

That the will of man, with respect to true good, is not only wounded, bruised, crooked, and attenuated; but it is likewise captivated, destroyed, and lost; and has no powers whatever, except such as are excited by grace.

Again—

Man hath not saving faith of himself, nor from the power of his own free will, seeing that, while he is in the state of sin, he can not of himself, nor by himself, think, will, or do any saving good.

It may be well to acquaint you with a few objections which are often urged against this doctrine of *Total Depravity*. I will quote from standard Methodist theologians, principally Mr. Ralston.

It is a fundamental belief with us, that man is totally depraved—that he is destitute of spiritual good and inclined to evil continually. We mean:

(1) It is total because it extends to all the powers and faculties of the soul; so that every part of the moral constitution is deranged and tainted by iniquity and pollution.

(2) It is total because the entire capacity and powers of the soul, abstract from grace, are filled and continually employed with evil. This is brought out in the *Seventh Article of Religion* as found in the Methodist Discipline. "Man is far gone from original righteousness, and of his own nature inclined to evil and that continually."

It will be objected, "If man is totally depraved, he is as bad as he can be, and consequently, no person is more wicked than any other person, and none can ever become worse than they are." Then they call in the evidence of facts and the witness of the Scriptures which says, "that the wicked wax worse and worse." This they consider a great triumph.

Commenting upon the Seventh Article of Religion as above cited, Mr. Ralston aptly says:

Surely it does not follow from this that there are no degrees in wickedness. May not the capacity and powers of the soul enlarge, and gain in strength by the practice of sin; and if so, may they not, in the same proportion, contain and perform a greater degree of moral evil; and yet all the while be filled and employed with evil, only evil and that continually?

Probably the best explanation of this matter is that given by Mr. Ralston in his "Elements of Divinity."

The apparent difficulty in reconciling the doctrine of total depravity with the admitted fact that there are degrees of wickedness, results, perhaps, entirely from overlooking the influence of divine grace upon personal character. According to Scripture, the "true light lighteth every man that cometh into the world," so that none are left destitute of at least a degree of saving grace, shining upon the benighted and polluted powers of their

souls. This grace is designed to counteract the influence of the fall; and if some are not so deeply depraved as others in their personal character, it is not because they are better by nature, but because they have, to some extent, been brought under the influence of divine grace, through the operation of the Holy Spirit. If the wicked wax worse and worse, it is because they more and more resist, and thereby remove themselves from the salutary influence of this enlightening and preventing grace.

Before closing this chapel talk for the morning, we ought perhaps give you the authority for a statement which we made yesterday, concerning a certain doctrine of faith which we believe to be false. (The statement) especially since this statement has been questioned. The statement was, "If you do not believe the statement of our Manual (whatever interpretation you may put upon it), if you regard faith as merely an exercise of human power and of our own ability (as do the Pelagians) then you ought to be consistent, leave the Nazarene Church and join the Campbellites or the Unitarians for they believe exactly that thing. Here is the authority for my statement from the Unitarian creed.

That faith which the gospel enjoins is simply the assent of the mind, or a mental conviction of the truth of the facts and doctrines of the gospel, resulting from an examination and intellectual apprehension of the evidences of Christianity with-

out any direct communication of supernatural aid or divine influence.

They also say, "that there is no trust or reliance of the soul on Christ, further than what is necessarily implied in the conviction produced in the understanding by rational investigation, that Jesus Christ is the Son of God and that the Gospel is true."

That the above statement is Pelagian in origin is shown by the following statement from Pelagius, who wrote about the fifth century and formed one party to the first great controversy over the question of original sin. He held, that there is "an innate and undestroyed capacity of the soul for good and a secret bias toward it; and added to this the teaching and example and illumination of Christ. Hence all that was necessary was external instruction appealing to this natural capacity. His faith is defined as "Est in animis nostris naturalis quaedam sanctitas"—the faith which is in us naturally which sanctifies, and this natural sanctity is only aided by instruction. It was against this doctrine that the Methodists in their doctrinal statement object in the words "as the Pelagian do vainly talk" and is opposed to a belief in total depravity as held by all Arminian and Calvinistic writers.

ing. If not, his way may be blocked, or it may produce confusion.

The Manual of 1911 was clear upon this point. Our latest Manual, speaking of the duties of the District Assembly, says, "To receive into its membership Elders and Licensed Ministers recommended from other District Assemblies, and whom it may judge as desirable for a place in the District." Sixth paragraph, "To dismiss and recommend, when so requested, Elders and Licensed Ministers to other District Assemblies."

It is then evident, when these changes are made during the interim of the District Assemblies, it should be done through the District Superintendents, who may in a way stand sponsor, and will represent the District Assemblies for the time, and answer for the changes made. For ministers to trade appointments without a frank consultation with the churches and Superintendents concerned, is contrary to the letter, spirit and design of the Manual.

If as a general Church we are at all connectional, and we are, we can not be so independent as to be selfish. We can not seek our own at the expense of the whole work. For this reason we have a Church Manual to guide us in all our deliberations.

While we are a young Church, and quite a few of our preachers are young, and liable through lack of experience to think they know more than they will think later, we must all cultivate holiness of heart and life as a definite experience, in the sense of perfect love, to not simply seek our own, but every man another's wealth, doing to others what we would others would do in their relation to us if the positions were reversed. It will be a sad day for the Church when our ministers have not the experience of perfect love, and become church politicians.

If we are not holy in addition to professing the experience, we can manipulate things for ourselves to our condemnation. In the meantime, every church and pastor should seek to measure up to the greatest efficiency, and so put ourselves into the hands of God, that we can say with the apostle, "For we know that all things work together for good to them that love God, to them who are called according to His purpose." And it is written, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

If we do not have this spirit, and walk by this rule we are doomed to be a fallen people. Where we have no specific rule in our Manual, it is easy to arrive at a wise conclusion by asking, What is becoming men professing godliness in all our relations with each other?

Generally men will have no patience with our ministry taking it for granted that they are wholly sanctified because they belong to "The Pentecostal Church of the Nazarene," or because they once were in the experience when they are not living such a simple, humble, holy life in the present that it demonstrates the fact independent of their general testimony. A preacher needs something besides a gushing testimony.

Then there is danger of having too much "I," and boasting of our work, that will not stand the test of the Great Day. If we are the men we ought to be, and doing the work we ought to do under the seal of the Holy Spirit, like Jesus, we can not be hid.

It is our business to be conscientiously holy men, and make ourselves to be men that are wanted, not because of what we say of ourselves, but because of what men come to know of us, because of our pure, unalloyed spirit and bearing. We must study to show ourselves approved.

Then we are to preach the Gospel of Jesus Christ, not speculation, or our own vague notions. We will do this if we keep the experience of a full salvation; for then we will not have the spirit to come down to lesser things. It will be that kind of preaching that grips the conscience for judgment and eternity. This is the crying need at all times.

There is a reason then why men are not wanted. It is possible for all preachers, if they are called of God, to have an experience and

## The District Superintendent;

### His Relation to Churches, Preachers, and His Responsibility

Written by Rev. John N. Short

WHILE in doctrine we are much the same—our church polity is quite different from the Methodist Episcopal church. We have General and District Superintendents. These are elected by the preachers and delegates of the city respectively at the General and District Assemblies: the tenure of office being the dates between the Assemblies.

While our church is independent in the working of the individual churches, it is nevertheless connectional, and made more so through our superintendents, and I think especially so through our Manual and District Superintendents. As individual churches, being independent in our working economy, we are connectional by our covenant and constitution.

One of our important offices is the District Superintendency. It is important because of its duties and helpfulness. He is not the Superintendent of one church, but of the District. Then every church can say, "He is our Superintendent." We all had a hand in his election, and he is our minister.

He is to be advisory, and thus helpful in all his ministrations for the churches on the District. He is a medium through whom we may do all the general work of the District. Being spiritual and loyal members of the church, as individual churches, we are interested in the entire work on the District. When he is not assisting us in our individual church work, he is laboring to extend the work and to increase the churches and membership numerically. It is then our work, real home missionary work.

Our District Superintendent does not have arbitrary power. He can not lord it over God's heritage, or ride over churches and pastors. And as such, we have no power to ride over or ignore him. We can not for two reasons: We have bound ourselves by rules and regulations for the good of the whole church.

Secondly: We can not, because we are Christians in the Bible sense. We love our neighbor as if he were ourselves. We do not forget we are gentlemen and gentlewomen. With all other graces we cultivate this grace by obeying the command of the apostle, "Be courteous."

While the position of the District Superintendent is advisory, not arbitrary, the position of churches and pastors must be reciprocal. In making changes, churches and pas-

tors should advise with the Superintendent. Otherwise his work may be embarrassed. Our Manual says, "The pastors shall always show respect for the united advice of the District Superintendent and Advisory Board."

On general principles, the District Superintendent is supposed to have a more intelligent idea of the whole District, of all the churches, and each individual church and pastor, than the individual churches and pastors themselves.

Then when churches and pastors desire to change, the District Superintendent should be consulted, as he is supposed to know what churches are open, desiring pastors, the general need, and can give intelligent advice as to the existing conditions. Not every man would fit into every church and the peculiar circumstances in the case.

Of all this he should have a direct knowledge; and his advice should be sought. While he may not dictate, he should not be ignored by any church or pastor. Being wise, he would not be disposed to dictate. But if he is worthy of his office his advice should be sought. If his advice is not then followed, he will know what action is taken, and what is going on in the District, as he has a right to know. If things do not turn out well for the church and the pastor called, the Superintendent can wash his hands of the responsibility.

Then it follows that it is not courteous to any man, whom we may elect to this office not to consult him with respect to any changes we contemplate as to filling our pulpits. This should be done, not only to acknowledge the office and the dignity of the office, but to enable him to know what is going on in the District, and to keep in touch with every church and pastor in the work. In harmony with our Manual, it may be necessary sometimes for the Superintendent to register his protest against the action of a church or pastor at the District Assembly.

When it comes to the change of a pastor from one District to another, the District Superintendent or the Assembly can not dictate in that case, if the pastor desires to go, and his record is clean. But he should inform his church and the Superintendent and also, having received a call, find the mind of the District Superintendent, in whose jurisdiction the church is located which he contemplates serv-

that wisdom that will commend them to good judgment of all reasonable men. All this would mightily help the District Superintendent in his work. And when we can say of all our preachers as individuals, "He is an earnest, holy student of the Word of God, wise and devoid of peculiar mannerisms, and preaches the Gospel, and not himself, with the Holy Ghost sent down from heaven," such preachers will be wanted somewhere, fit in, and will make a place for themselves.

Preaching the Gospel in this spirit, with an earnest, holy life, should be the preacher's defense. He should never stoop to use the pulpit to otherwise defend himself, air his own grievances and much less hit some one who may be at variance with himself.

Then the need is for earnest, holy men, to whom God in Christ is a present reality. This will save us from a self-centered spirit, and enable us to increase in wisdom, and lead us to intermeddle with all wisdom. But lacking wisdom we shall be a failure in the ministry.

One of the most wholly consecrated men that I have ever known in the ministry in the past, and properly educated, was a total failure because he did not have wisdom. For that reason he was located. But if we lack wisdom the Apostle James tells us how we can get it, though poor in pocket. There is what they call "horse sense." If a man lacks this, I do not know of any market where he can get it.

But if young preachers do not know some things they should consult the District Superintendent. This will be a hint as to the kind of men we should elect to that office. If we could have a wise "Advisory Board" in connection with the Superintendent, their untold advice and counsel would be very valuable to young pastors and churches in perplexing situations.

## How the Chef Was Saved

It was midsummer. Just a few weeks ahead, and the church would be the hostess of the General Assembly.

The Board had taken up their preliminary work. The committee were appointed. Prayer had been offered for Divine guidance. Many suggestions were offered to the Entertainment Committee in regard to furnishing meals.

One member was led to suggest the possibility of securing the services of a man who was in every way capable but who now lived in a neighboring state. Correspondence was taken up; terms agreed upon; he arrived—in due time, and began his work. Not being a Christian, he also began to carefully observe those about him. He knew they professed to live holy lives. Now he would see.

The guests and visitors came by the score. He had a wide range for observation. The local helpers were in labors abundant. Delegates were intent upon business, but over all and in all, God was present.

This man of the world began to say, "This crowd is different from any I ever saw. They certainly seem to be happy." He was prevailed upon to remain to the evangelistic service at night. He began to be concerned, but kept at a safe distance from the altar.

One of the helpers, told him he could not get saved. Strange message, but it got him. Being of English descent he did not propose to be counted out in the game. He started in to win. Seven days and seven nights he prayed in secret, but no answer. The Assembly proper closed on Monday night.

A few remained. One couple came very late for breakfast, but Jack was glad to have them come and lingered close by and sat down with them to breakfast thinking help might come to him that way. In the midst of breakfast, Brother C—— said, "Would you like to get saved?"

"Yes, I would," came the quick reply.

"Then let's pray."

Down before God on bended knees, the penitent chef went. Soon earnest seeking gave way to ardent rejoicing.

The marvels of a new world dawned upon

him. Habits loosed their hold—tobacco, drink, with the attendant evils—no more held him. He was free.

Just one week later in his own room, God met him in sanctifying power, and to this day sustains him in the most trying circumstances. The Bible, long neglected, has become his cherished counsel, the house of God a place of true worship.—L. M.

## He Helped

A minister, walking near London Bridge, observed a crowd of people gathered about a small boy who was crying bitterly. "What is the matter?" asked the minister, his heart touched by the boy's distress. The boy had lost the money given him by his mother for purchasing food for their evening meal. It

## Thoughts for Thinkers

Written by N. W. PHILBROOK, D. C.

Ever since the day of Adam, the first step away from God has been a neglect of the simple requirements upon which real godliness rests, and an emphasis upon the externals of religion—the shell within which the truth, for convenience, is held.

Cain, with his disobedient sacrifice, was only the first of a long line of those who, consenting to evil in their hearts, imagined that outward forms might be substituted as acceptable to God.

Saul presumed that disobedience to God's command would be excused because he kept the flocks and herds for sacrifice to the Lord God.

Time and again the old prophets reproached Israel for the hollow mockery of a worship from which the Spirit had departed, and only form and ceremony, rite and ritual remained.

"Why call ye me Lord, Lord, and do not the things I say?" Christ said. Sacrifice without obedience, sanctity without holiness, prayer and praise, fasts and feasts without righteousness, tithes and offerings without justice, mercy and faith, always have been and are today an offence to God, for God looketh upon the heart and He knoweth what is in man.

"And the Lord said, I will raise them up a prophet, like unto thee, and will put my words in his mouth and he shall speak unto them all that I shall command him, and it shall come to pass that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:18,19). These verses are the outcropping of the richest vein of truth the Scriptures contain and lead directly to the mother lode of the eternal Word, God speaking to us in these last days by His Son.

God is love, but unless a man can be separated from his sins, he must suffer the consequences of his sin. God is love, but he does not alter His laws in favor of the man who transgresses them, for men must reap what they sow. God is love, and to the man who is willing to forsake sin and make an honest effort to come home to the Father's house, to him the resources of the universe are pledged for his help and support and comfort and salvation.

I ought to go to my tasks each day with the thought that God is dwelling in me and I in Him. That there has been formed within me the image of Christ who is the image of God, and it is my business to live, as the days go by, that this image may be seen shining out more and more clearly in my life and character.

I believe great multitudes are ready in their heart of hearts to welcome the coming of the Christ of the Scriptures to His rightful place in the affairs of men. There are symptoms of a wide-spread revolt against the way the gospel has been treated by professional religionists. In place of one whose mission is to preach good tidings to the poor, release the captive, sight to the blind, liberty to the bruised, love, good-will, and helpfulness to the dependent, the poor and the suffering, we have the Christ of tradition, of ecclesiasticism, of dogma, and so the great anxious, tempted, toiling humanity are crying in their hearts, as did Mary at the sepulchre, "They have taken away my Lord and I know not where they have laid him." "Surely I am come quickly." "Amen, even so come, Lord Jesus" (Rev. 22:20).

was the last bit of money in their poor home, and there was no food left, and they were hungry. No wonder the lad cried so grievously. The minister took the lad to the neighboring shop, and gave him the needed supplies—bread, butter, sugar and tea. Then he accompanied him to his home. The boy and his mother were full of gratitude to him. Before leaving, he took the boy by one hand and said, "If you ever see any one else needing help, I hope you

will help that one if you can, as I have helped you." "Yes, sir," replied the lad, earnestly, "I will do it."

It was some weeks later. A car swung around a sharp curve, and saw a boy on the tracks. It was impossible to stop the car in time to save him. But at that instant another boy bounded up, and flung the boy off the track to safety. But the second lad himself was injured. As he lay in the hospital, suffering, the nurse leaned over him sympathetically. "Poor little chap," she said. He raised himself on his arm, and said, "But I say, nurse, I helped the other boy, didn't I?"

He did not forget his promise! Sometimes, in moments of extreme gratitude or of dire need, we make promises, and then—when everything is bright and the way is smooth once more, we forget! Only a false gratitude will forget a promise spoken.—Selected.

## WE FIGHT NO LOSING BATTLE

We fight no losing battle, because it is prophesied that He that leads the van shall never fall nor be discouraged. The heathen shall be given unto the Son for His inheritance, and the uttermost parts of the earth for His possession. So shall it be of all nations, the knowledge of God shall cover the earth as the waters cover the seas.

Time would fail me to tell of Gideon, of Samson, of Jephthah, of David, and the prophets. All having obtained good report through faith received not the promise—all of it—God having reserved some better thing for us, that they without us should not do the perfect work.

But some better thing is reserved for us. That roll call of heroes, surpassing all the heroisms and glories of achievement in all the rest of the world, is yet to be itself surpassed, God having reserved some better thing for us. We are set for a world conquest. Our King that rides the white horse of victory, followed by the saints of all the ages, knows no defeat and is sure to conquer.

We go on the way that Christ led, in working together with God in plans that pertain to the whole earth and last for ever and forever.—Bishop HENRY W. WARREN.

## NO DIFFERENCE

Mercy, a little colored girl, eight years old, was setting the table, when the son of the house, who was in the room, said to her, "Mercy, do you pray?" The suddenness of the question confused her a little, but she answered, "Yes, every morning and every night."

"Do you think God hears you?" the boy asked. And she answered promptly, "I know He does."

"But do you think," said he, trying to puzzle her, "that He hears your prayers as readily as those of white children?"

For full three minutes the child kept on with her work; then she slowly said, "Master George, I pray into God's ear, and not His eyes. My voice is just like any other girl's; and if I say what I ought to say, God don't look at my skin."—Exchange.

## PRAYING AND DOING

"Bless the poor little children who have not got any beds tonight," prayed a little boy just before he lay down on his nice warm cot on a cold, windy night.

His mother said: "You have just asked God to bless the poor children; now tell me what you will do to help them?"

"Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes. What then, are you willing to do?"

The boy thought again. "I'll give them half of my money. I have seven cents. I'll give them four."—Exchange.

"What we need to do, is to find out what God is doing and then get in and help Him."





# MISSIONS SURVEY



## Victory in Mexico, D. F.

We are glad to report that the work here has taken on a notable impulse. The services are very well attended and at times the crowds are so large that it saddens us that we do not have a hall large enough to receive all who come to hear the Gospel message. The results are very encouraging. Quite a number who come to hear, remain with us as probationers. We have recently taken into the church three new members. The Sunday school is another department that is doing much better. The scholars are attending in larger numbers and they are taking an interest in the study of the lessons. Our teachers are doing excellent work. They prepare their lessons with great enthusiasm.

Our people are doing their very best, considering the conditions under which we labor. Through their generosity, we have been able to build a very nice rostrum of fine cedar wood. Our people also contributed sufficiently to pay for all of our Sunday school literature, hymnals and other incidental expenses incurred. We are sure God will bless these small beginnings. We have not been able to render as much medical service as we should like to. Owing to the epidemic of typhoid, we have hesitated about consulting with the patients in the Mission Hall. This is the only place we have for our medical work. We hesitated thinking that our hall might be closed if too much medical work were carried on there. This has naturally increased work, as many sick ones must be visited in their homes, but we thank God that He gives us health and strength and a willingness to carry the work forward. We are greatly in need of a place where we can look after the sick; minister to their physical needs, and talk to them of Christ and His power to save. We have been able to visit eighty or more each month, but we could attend a great many more if a convenient place could be secured for consultation.

When we think that this has been done in the most difficult condition through which our country is passing, we do not have words to express our gratitude and confidence to God.

We urge that all pray especially for this field and for your servant that God may give us more of His Spirit; that He may awaken in us a greater sympathy for the souls lost in sin; that He may give us a more clear and powerful vision of His love for a lost world; that He may use us in His vineyard.

V. E. G. SANTIN.

## Christian Business Men in Japan

Dr. Dearing's Yearbook of "The Christian Movement in Japan" has a novel chapter entitled "Christianity in Industrial Enterprises in Japan." Mr. Homma, of Akiyoshi, has a marble quarry, which serves as a sort of reformatory for wild fellows. Mr. Homma gives them work and is their pastor, father, and friend. Christian hymns are heard where obscene songs were ordinarily sung. The business is prospering and he ships marble abroad. He has bought a Gospel ship to run along the Yamaguchi coast.

The Yamato Silk Store is also in Christian hands. Its proprietor, Mr. Oba, was brought up in a Christian orphanage—that of Mr. Ishii at Okayama—and in sixteen years has become a prosperous merchant. He is deacon of the Congregational church and trustee of the orphanage which sheltered him as a lad. The firm employs forty clerks. A prayer, song and Scrip-

ture service is held in the store between 7 and 7:30 o'clock each morning. The founder of the Kobayashi Dentifrice company, of Tokyo, was of a family of Buddhist devotees and sake distillers, but became a tireless Christian and temperance worker. The company continues in the spirit of its first leader. It provides night schools, dormitories, athletic fields, lectures, savings accounts, assistance for sick, injured and new mothers.—*Missionary Review*.

## Gone to Her Reward

We were much grieved to learn of the very unexpected death of one of our most faithful Bible Women in Japan. She had been in special training for our work and was being used to advance the cause in the kingdom of Jesus. The following letter from Brother Nagamatsu gives us an idea of her useful life:

Fukuchiyama, Japan.

God has removed Miss Mio Tadakuma. She passed away on February 18th, after a short illness of only four days. On February 14th, she was taken quite sick with a severe cold, which turned into pneumonia. She was immediately sent to the hospital. The doctor in charge of the hospital, who has one of his children in our school, took special interest in her and treated her most kindly. She seemed to be getting better and we thought the crisis had passed, but at 3 o'clock on February 18th, her heart paralyzed suddenly. Every treatment seemed in vain. She fell asleep in the Lord and her soul has ascended to be with Him. She was twenty years old, the only daughter of her parents. Her preparation for this work was made possible through the effort of Sister Corna Snider Rusling, who placed her in a Teachers' Training School in Tokyo. Three years after which she was employed as our Kindergarten teacher; also a Bible Woman. She worked most faithfully and has proved a great blessing. Our sorrow is beyond expression. It seems a great loss to our work. We had hoped that she would have at least twenty years more for the Master's work. Yet it was His will to remove her, so we reverently say, "Thy will be done." This life is but for a moment and soon our time will come to enter into eternity. Life is but a preparatory stage for the great beyond. Therefore, it is too dear to spend only for the worldly wealth or pleasure. If life is spent for this only, it is wasted.

On the evening of the 18th, Miss Tadakuma's body was carried from the hospital to our church by some of the members, at which place a very impressive service was held. On the afternoon of the 19th, we held the regular funeral service, 250 being present. It was my privilege to preach on this occasion. The children who had been taught by her, brought a beautiful message in song, after which the body was carried to the cemetery, where over 400 people attended the brief service. On the 21st, her body was cremated and the ashes taken to the home of her parents and in her grandfather's home we held another service, at which Sister Staples and Brother Kitagawa attended and took active charge of the service.

I wish to briefly refer to the Christian courtesy and kindness of our members in the Fukuchiyama church. They arranged for the funeral and paid the entire expense of the same. Thus indicating the change that Christianity brings. May God bless her memory and may her work continue.

N. NAGAMATSU.

## Nothing Shall Be Impossible

"Nothing shall be impossible" (Matt. 17:20). These words uttered by our Savior, bears tremendous weight, thus praise should be given Him that this is really so—that nothing literally—nothing is impossible to us as individuals. But let it be remembered that He chooses the "weak things." He has not made shift with them—taken them because there were no others. No! He hath chosen them. A baby's tears saved Moses' life by touching the heart of Pharaoh's daughter. A common shepherd's stick, cut doubtless from a desert bush, became in Moses' hand the "rod of God" for working wonders.

What could be simpler, weaker, less exciting than the call of God to a humble missionary. Some years ago, our dear Brother and Sister Eckel heard this call. The needs of this lost world having been dawning, and a weight of responsibility for the souls of the nation in darkness pressed upon them, till in absolute devotion to the One who died for the world; these young lives bowed before Him, and offered themselves unreservedly to pour out their lives as a sacrifice for this perishing, suffering world. Yes, the call has come, and they have gone out from their country, and kindred to a strange foreign land, but a land of His appointment; to a place which the Lord our God hath chosen, to offer their burnt offering. (Deut. 12:11).

It was February 25th, when we had the pleasure of greeting our missionaries on Japan soil, and these months of close congenial association lead me to say that I am grateful to be privileged to labor with such happy, aggressive, Holy Ghost workers. Indeed our Board must have waited before the Lord and heard these words, "Separate unto me" these chosen ones "for the work where unto I have called them." We would say to you, and to those who are making it possible for them to be here, that they are entering the work joyfully, and seem to have as their motto: "Nothing is impossible." Thus the study of this difficult vernacular doesn't seem to baffle them, and already they are making rapid progress. However, one should not expect too much of them, for they must become acclimated, and too, there are many barriers confronting them; as is the case with all missionaries; but happy is the missionary who knows from a practical experience "My grace is sufficient for thee." Just here I shall mention that we are extremely fortunate to have with us dear Sister Talbot, who is a precious saint, and is an inspiration to us all. You will join us in asking that we may be made a great blessing in this dark land; will you not?

The reinforcement of such able workers as Brother Isayama and wife, add much to our work. The Lord is blessing them, and they are doing efficient work. Thus with our present force we are planning to branch out and do more aggressive evangelistic work. A degree of success attends our labors, and in most every service there are seekers at the altar, some praying through to definite victory, while others are not so clear. The burden of our heart is for an old-time Holy Ghost revival in our midst. God is on the throne, and will hear and answer prayer, so let us hold on! There is much to do in this needy field. One can spend all their time and strength administering to the physical needs of the people, or to their educational advantages. But the command: "Go ye into all the world and preach the Gospel to every creature," has its bearing upon us, and we feel we must put forth every effort to give the people the pure Gospel. The multitudes need the simple Gospel. Oh! Beloved will we not give it to them? We must do more for Japan's lost millions. Who will send in an offering, and come to our help? You may think you are giving to the limit of your income, and true you may, still let us insist that you talk to our Heavenly Father relative to this important urgent need. Pray! Pray! Pray! We dare affirm that whoever considers such praying, then and there will come true the word of our Lord to us, "Nothing shall be impossible to you." Amen.

Yours in Him,

LULA A. WILLIAMS.

# THE WORK AND THE WORKERS

## THE ROBINSON TOUR THROUGH INDIANA

The Bud Robinson tour through Indiana closed Sunday night, April 30th, at Elkhart, Ind. We were thirty days on the tour and visited twenty-seven towns and cities. We had victory from start to finish; not a dry or barren service on the trip.

When we decided to make this trip it was a question, in the minds of us workers, whether the trip would pay or not; as we stayed so short time in a place; it was more of a tryout experience. We sold near \$300 worth of books; took a number of subscribers for the HERALD OF HOLINESS; organized one good Nazarene church; raised money to buy one church; and money to build another; was invited to three or four different places to organize as soon as we could get to them. One place, an independent organization, asked us to return and organize them into the Nazarene movement. They have a good church building and parsonage free from debt which they will turn over to us. We saw prejudice broken down and the church placed in the right light, in many places where it had been misrepresented. We would be glad to mention each place we visited, but shall not ask for space to speak of only a few.

We had a great time at Evansville, Ind., with our pastor, Rev. Ira R. Akers. He is doing things in the old pocket city. We expect to have a District campmeeting in the city park there this summer. We were received with opened homes and hearts at Princeton, Ind. There is a little band of holiness people worshipping in a mission there. The pastors refused them their churches for the convention, so the Court House was secured and packed till many were turned away. We raised money while there for a tent meeting next summer. We next visited English, Milltown, Orleans, and Mitchell. Good meetings in all these places, and as fine a people as the sun ever shone on. We spent Sunday with our church at Seymour, Ind. Rev. C. H. Strong, the pastor, has a lively crowd to preach to. We were next at Columbus, Ind., where we found a band of holiness people worshipping in a mission, but desirous of better things. Brother Strong, our pastor at Seymour, is looking after them and a Nazarene church will be organized soon. At Bloomington, Ind., we were in the largest Methodist church in the state, seating 2,200 people. We had a good time, and there were thirty at the altar in the two nights services. At Indianapolis, we were in our own church, and it is needless to say we had a great time. At Moshaw, we were kindly received and well taken care of. Brothers Robinson and Rinebarger return here for a campmeeting in September. At Greenfield, we were in the Knights of Pythias hall. Our people are building a church near this place, which Brother Bud will dedicate in August. Richmond, Ind., we have reported. At Connersville we had a good time, found pastor and people doing well, improving the church building. We had eight at the altar. At New Castle, our home town, we were obliged to use the Court House, but it was filled till some turned away. At Warrington, the war was on against holiness as a second work of grace. We were refused a church building, but a crowd of holiness people will not be defeated. They rushed an automobile across the country, got a large tent, put a stove in it, holiness was preached, and great crowds heard the truth. At Fortville, we were with our own people, who worship in a hall; however they are building a church, which Brother Bud will help us to dedicate in June. Next was at Urbana. We were with the Evangelical people; most of them belonging to the State Holiness Association with their camp ground at Alexandria. We were treated royally and invited to return. Muncie and Anderson we have mentioned before in a telegram. We were with our church near Upland, Ind., and had a good time. Had chapel services which lasted till almost noon at Taylor university, with Dr. Vayinger and his good faculty and fine body of students. Our next stop was at Redkey, Ind. We have a class here and expect to build soon. At Bluffton, Ind., we were with Rev. W. E. Clark in an independent church, and had a good meeting. At Fort Wayne we have a mission and expect to organize a church in this beautiful city soon. At Hamlet, Ind., we had a good time with our pastor, Rev. K. C. McCullum, who had a theater rented to take care of the crowd. Several were at the altar here. We closed Sunday, April 30th, at Elkhart, Ind., at the First Evangelical church. This is the largest Evangelical church in America.

I will speak a few words about our workers. The Texas Trio were hard to follow, people spoke highly of them everywhere. Brother Roberts preached some strong sermons and they sang in the spirit. It was hard for us to come up with them. Rev. B. S. Taylor, who joined them for the last

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## A Gracious Helper

The following letter with an inclosure of a \$500 draft was received by us recently, and we all with one accord praise the Lord for a definite answer to our prayers. We are sure that the Lord will bless our kind friend and donor for this timely and magnificent gift. We are sure there are others who could and should do likewise.

If all whom God has spoken to would come to the help of the Lord at this time for this great work, we believe that we could for ever put the Publishing House on a solid basis, free from debt.

Thank the Lord, our faith is strengthened, and we are expecting more good substantial donations to come in.

April 2d, 1916.

We are hoping and praying for the indebtedness to be all met that is against the Publishing House. This \$500 is to be applied in that particular way. We praise the good Lord for the HERALD OF HOLINESS, as well as the other good, pure literature you are sending abroad.

Yours in the work of the Master.

two weeks, did excellent preaching. Well, for Brother Bud; he is just the same unchangeable Bud. When the Lord made him, He must have lost the pattern and there will never be another Bud Robinson. He preached sixty-two times in the month of April and moved every day, and was prancing around like a boy when we left him. Brother Rinebarger is as good a singer as we have met in the movement. He is an humble man, preferring others before himself. Miss Eunice Oakes did her part excellently at the piano. She and Mrs. Harding sang duets which seemed to meet the approval of the people. Mrs. Harding drove the car that hauled the Bud Robinson party through the state. As for the writer, he took up the collections, and I guess did it all right, for all the bills were met nicely. One man who has some of this world's goods, says if this tour will be made next year, he will furnish a large car to haul the party, and a driver, and a truck to haul the baggage and stand by the party. To God be all the glory. We are in the fight to win.

U. E. HARDING, Dist. Supt.

## DAYTON, OHIO, CAMPMEETING

The Miami Valley Holiness Campmeeting, on the Montgomery County Fairgrounds, South Main street, Dayton, Ohio, will be conducted July 14-24, 1916.

This camp is fostered in the interest of the kingdom, and all Christians are requested not only to pray much for a gracious outpouring of the Spirit of God on the camp, but plan to be with us at the beginning and stay through to the end.

Come expecting to see many precious souls born into the kingdom, sanctified, healed and prepared for the glorious return of our Lord.

## TELEGRAM

OKLAHOMA CITY, OKLA.

May 15, 1916.

## HERALD OF HOLINESS:

Great day Sunday. Prof. London raised one thousand dollars on back indebtedness. School year closes with victory. One hundred and twenty-seven students enrolled. Over twenty graduates. Commencement exercises begin tonight. Ministerial association begins Thursday. Baccalaureate sermon May 23d.

C. B. WIDMEYER, President.

Our evangelists, ministers, singers, and missionaries are among God's most faithful and able workers, and are well known among the holiness people. In fact, our special evangelists and singers, i. Milton Williams, N. W. Rich, and Arthur Johnston and wife, were all with us last year, and by a unanimous vote of the committee and congregation were recalled for this meeting.

Our grounds and location are ideal. Plenty of shade and good water, situated on the south side of the city, within walking distance of Union Station, with city car lines, the Southern Ohio, Spring Valley and Dayton, and Dayton-Springfield and Xenia traction lines passing the entrance.

Our tabernacle will seat several thousand people. This is our opportunity to bring the gospel to the multitudes. We invited all people of every class to be with us. The Spirit-filled, the hungry, the rich, the poor, the blind—all are welcome.

We have a large dining hall, where three meals will be served daily to all present for a free-will offering.

Write and make arrangements for your entertainment immediately. State when you expect to arrive and how long you propose remaining. We wish to know how many to expect in preparing for guests.

Address J. L. Kennett, 28 Louis Block, Dayton, Ohio.

## OLIVET UNIVERSITY

We are less than a month from commencement. Things are moving beautifully to that consummation. The splendid student body is doing fine work. A very large number of them, as usual at this season, are burdened with considerable work in preparation for commencement. All, however, are cheerfully and bravely prosecuting their respective tasks; and the promise is that we shall have a great commencement, creditable to the Institution, to the community, to the young men and young ladies participating and to the church we represent and love so devoutly.

The work here is delightful; the atmosphere is not only refined and cultured, but, better and greater still, deeply religious and spiritual.

The prospects for the next year are very bright indeed. Applications for catalogues and information concerning the coming year are coming in in unusual numbers at this early period. This is a healthful indication for the future.

## COMMENCEMENT EXERCISES

Sunday, June 4, Baccalaureate Sermon

By

President B. T. Haynes, D.D.

Monday, June 5, Grammar School

Tuesday, June 6, Conservatory Day

Wednesday, June 7, (Graduates Program)

Academy Day

Thursday, June 8, Commencement

Forenoon - College Program.

3:00 p. m. Commencement Address—Dr. John Matthews.

Conferring of Diplomas.

## CAMPMEETING

The District Campmeeting of the Chicago Central District will be held in connection with the commencement program, beginning on June 2d and closing on June 11th.

## WORKERS FOR THE CAMPMEETING

Rev. W. G. Schurman, District Superintendent of the Chicago Central District.

Dr. John Matthews, of First Church, Kansas City, Mo.

Rev. Leander Schurman, of Boston, Mass.  
Miss Eva C. Butler in charge of children's meetings.

R. F. HAYNES, President.

## SAN FRANCISCO DISTRICT

Rev. and Mrs. C. S. Williams, of Santa Cruz, have gone to Colorado. They will reside at Boulder.

Rev. W. G. Lopenam now lives at Soquel. On the 16th of April, he was run down by an automobile and seriously injured. At present he is still confined to the bed.

The District Superintendent held a week of services with the Peniel Mission, Santa Cruz, during April. A number of souls were blessed.

A trip of investigation was made in the state of Nevada last month. Mr. J. R. Tibbs, a Nazarene, from Redlands, Cal., lives at Goldfield, and had arrangements made for him to preach one night for Rev. Mr. Collins, pastor of the M. E. church. Brother Collins showed many courtesies. Also

stopped off over night at Reno, attending service at the Salvation Army, Captain Boyd in charge. He is a Spirit-filled man, and is doing a good work in Reno. Nevada as a whole is a needy field, and a good opportunity for real missionary work.

The Lewis and Mathews meeting at Milton was a great blessing. It was the best meeting held in Milton since the opening of our work there several years ago. Rev. D. S. Reed and wife, and Rev. J. M. Spencer and wife, and daughter Edith attended the last of the meeting and were an inspiration. The District Superintendent was there the last Sunday.

The District Superintendent held a short meeting with Rev. P. G. Lincawcaver at Lindsay, April 27th to 30th. Several souls were blessed. The work of God is progressing fine at Lindsay under the care of Brother and Sister Lincawcaver.

The all-day District meeting, and District Missionary Board meeting at San Francisco church, May 5th, was a season of great blessing. Rev. Charles Spellman, a converted Jew, gave a missionary address of great interest. The report of the District Missionary Treasurer, Mrs. Mary E. Mabey, showed \$1,050 paid for foreign missions so far this Assembly year, and some churches not having fully reported yet. Rev. J. B. McBride preached at the afternoon service, and Rev. O. F. Goettel at the night service. As Brother McBride leaves the pastorate of the Berkeley church to re-enter the evangelistic field, and Brother Goettel goes from the pastorate of the Oakland church to accept the pastorate at Newberg, Ore., the services were made more impressive by the closing message of these brethren. On the whole, the day's meeting was one of the very best in recent years.

By the time this report is read, the District Assembly, which meets May 17th, will be drawing to a close. Brother Goodwin is to preside. We meet in Fresno, and expect a great Assembly.

Some time midsummer a great District Tabernacle meeting is to be held in Oakland, to take the place of the District campmeeting. The date can not yet be announced.

The revival at Stockton, Fred St. Clair, evangelist, is in full swing. An all-day meeting was held May 5th, joined in by a number from Milton.

H. H. MILLER, Dist. Supt.

**DAKOTAS-MONTANA DISTRICT**

The number of licensed ministers sending for examination questions is very encouraging, as showing the purpose on their part to complete the course of study. It is hoped that more will yet avail themselves of the privilege of taking the examinations previous to the Assembly, as we shall have enough to do when we meet.

The examinations this year will be conducted on the studies as found in the Manual of 1911. This District Assembly has adopted Watson's Theological Institutes, in place of Miley, as our theological text book, however, if a student had previously purchased and commenced the study of Miley, he may continue in that book. Watson's Theological Institutes can be purchased at our Publishing House, in Kansas City; price \$2.50.

The Board of Examination is as follows: "Bible," all four years; "All About the Bible," H. G. Cowan, Malta, Mont.; Theology, "Binney's Compend," "Watson's Institutes," Psychology, C. D. Norris, Van Hook, N. D.; "Church History," all four years, J. O. Young, Norma, N. D.; "Essentials in American History," "The Making of the Sermon," "Argumentation," "Philosophy of the Plan of Salvation," Jacob Lucksinger, Nashua, Mont.; the Church "Manual," "Practical English," W. M. Irwin, Minot, N. D.

Please send to the examiner in whose course you wish to pass, for the questions, which will be sent to your pastor, or to the chairman of your Church Board, if you are the pastor, before whom you may appear for examination.

The final examination for the year will be held the day before the Assembly meets, at the seat of the Assembly.

H. G. COWAN,  
Sec'y. Board of Examination.

**IDAHO-OREGON HOLINESS SCHOOL**

The question of board is a great item in the expense of getting an education.

Our school has been using the club plan. The students decide what they shall have, help with the work of getting the meals, and pay proportionately their share.

At no time during the year have the meals been more than 7c, some of the time only 5 1/4c. Students have stayed in the dormitory whose entire expense for room, tuition, books and board did not exceed \$100.

Next year we expect to be able to board the students on the same plan. Farmers and friends

**Children's Missionary Day**



An excellent program has been prepared for the use of our Sunday school. It is known as the Bresee Memorial Missionary Program. It contains thirty excellent selections, including special songs. On the front page, is a beautiful half tone cut of Dr. Bresee. This is undoubtedly the best program ever compiled for the use of our Sunday schools. It is furnished free by the General Missionary Board to all Sunday schools who agree to give the program and take an offering for foreign missions. The offering is credited to the church in the General Fund.

For the past two years, a Sunday has been selected by many of our Sunday schools as a special Children's Missionary Day. If the reports that some gave of this special event is any indication; they were times of great blessing both to the Sunday school and the church. It was an epoch in many young lives, and we believe that the result of these special days, will continue as long as time lasts.

Every Sunday school in our connection should plan for a special day of this kind. It appeals to the children. The needs in the foreign field will touch their young hearts, and it may be the time when God will lay His hand upon them for special work.

Send to the General Foreign Missionary Board, 2109 Troost avenue, Kansas City, Mo., for a supply of programs. State the number needed and they will be forwarded to you promptly.

are donating fruit and vegetables and other eatables for the school.

Students who want to be economical, would do well to write us for catalogue and particulars.

Write Rev. Lewis I. Hadley, Nampa, Idaho, for information.

**HOMEWARD BOUND**

I wrote you last week about our great trip through Indiana and closing up at Elkhart on the last day of April. It was a little like the breaking up of home life to have to say good-by to the little hand after we had traveled together for thirty days and night, but on Monday, May 1st, at 6 a. m., Brother Rinebarger boarded the train for New Albany, and Brother and Sister Harding, and Miss Onkes, boarded the little Ford for New Castle, and started at 6:30 a. m. They were expecting to make 165 miles that day. At 8:55, I took the train for Chicago, on my way to California, to see Miss Sallie and the children, that I hadn't seen for a little over four months.

I reached Chicago at noon, and spent the afternoon and until 10:30 p. m. in the great old city on the lake. I went to the Witness office, and from there to the home of my old friend and brother, the Rev. M. E. Borders, who is now pastor of the Chicago First Church. As some of the readers know, he was pastor of our church at Malden, Mass., for seven years, and he built up the finest work in all New England. He is going to do a mighty work in Chicago. We have many great boys in the great Nazarene move, but none finer than Brother Borders. I was with him in his church in Malden all last April. He has many fine qualities; one is good religion, and another is plenty of good judgment. He is a young man, but he preaches as well as an old man. I was glad to see him and Sister Borders and the girls. We had such a fine chat and the greatest supper! My! my! They fed me as though they thought I was some account. Sister Borders was born at Glasgow, Scotland, and those old Scotch folks teach their daughters to cook, and to love the Lord, and to serve Him in the beauty of holiness. I left their nice home at 9 p. m., and at 10 o'clock I boarded my train for California and had old Chicago a hearty good-by, for I was starting home. It seemed to me that my trip home was something like what it will be when we finish up the last battle on earth, and take the airship for the City in the skies. What a journey that will be! A City whose builder and maker is God; a City where sin can never come, and sickness and death will never be seen or heard of any more; a City where there are no holiness fighters and no holiness rejecters, and not even a holiness despiser. Won't that be great? And as little Sister Harding and Miss Oakes sang so beautifully, "there will be no disappointments in heaven," and there will never be seen crape swinging from the door, and

no graveyards on the green hillsides of heaven. Oh, beloved, as I sit here in my seat, as we are now passing through New Mexico, it seems to me that I am just about ready to go up through the top of my train. Glory to Jesus! What a wonderful Savior. How can I praise Him enough for what he has done for me and mine!

I want it known in three worlds that I am a second-blessing holiness man, and that I am a Prohibitionist from hat to heels.

I think that every woman in the United States that is twenty-one years old ought to vote, for they have to pay taxes, and if they are not allowed to vote, it is taxation without representation. But holiness is to be first and last; it is the one thing that we must have or miss heaven. We must have fire in the pulpit, and glory on the pews and a revival all the year. Let every Nazarene that counts himself a real Nazarene, go in for a red-hot revival. We have nothing in our way. We have a clear sweep. The field is ours. There was never a brighter outlook for a great sweep of glory than we have now. If we want a revival, God will give it to us. He has plenty, and it is all to give away to those who want it.

Don't forget the subscription list. Keep up the fight. We are winning out. Glory to God.

BUD ROBINSON.

**EASTERN OKLAHOMA DISTRICT**

We left home the 27th of April, for Wann, for the Ministerial Convention. We found Brother Tripp and his folks on fire for God. There were not many of the preachers there, but the presence of the Lord was there to bless. Some brethren from Kansas were with us, and seemed to enjoy the meeting.

From Wann we went to Oologah, and found a few faithful ones standing true to holiness, though they have no pastor. They have asked for Sister Warner, of Kansas, to supply.

We missed connection for Hominy and ran over to Coffeyville, Kas., and preached one night, and enjoyed the fellowship of some loyal Nazarenes. Arrived at Hominy, May 4th. There we found some good, old-time holiness folks. We had a good time with the Lord and them.

We went to Osage, where a lumberman is pastor—a man who runs a lumberyard for a living, and builds a church with his salary. We have a nice new church there, built since the Assembly. It is encouraging to see how God has blessed them; only four members and but one man in the church, and he is the pastor, yet they can build a church. Say folks, don't say we can't any more.

From there to Davenport, where we found a most noble bunch of unsaved people. The church is small in number and no building to worship in, but there is a move among the members to build. One sister says it can be done, and another said Amen, and they are going after it. Bless the Lord for some of Elijah's widow women who live today.

We are now in Shawnee, where our secretary is pastor. They are building a nice house out of concrete blocks. As they get money enough to pay for sack of cement they buy, and the pastor makes blocks (having a blocking machine). Now here is a chance for all of us to have a part in a Nazarene church. Send enough to buy one or more sacks. Send to Rev. E. C. Cain, Shawnee, Okla. Let's have each Sunday school class send one sack, cost fifty-five cents, and each class will have an interest in the concrete church at Shawnee.

F. R. MORGAN, Dist. Supt.

**GROUP MEETING AT LEAVENWORTH**

The revival was on when the delegates began to arrive on Friday afternoon. Rev. C. M. King and Brother and Sister Jellison had been getting the place in good shape for a harvest of souls. God blessed in the very first service of the Group Meeting with three seekers at the altar. From then on the tide kept rising until the close on Sunday night when there were seven seekers at the altar. There were delegates from Kansas City, Lawrence, St. Joseph, Leavenworth, and Topeka. Every delegate was well entertained and cared for. They have a few real Nazarenes in Leavenworth, a nicely located and well furnished mission. We are expecting God to bless and own the labors of Brother and Sister Jellison, the pastors, and Brother Whitman, the pillar of the church.

A. F. BALSMETER, Group Chairman.

**WASHINGTON-PHILADELPHIA DISTRICT**

The work at Clementon Heights, N. J., is progressing on all lines, Rev. Vincent B. Persing, pastor in charge. We are holding our meetings in a private home until we are able to build a church

## British Isles District Assembly

Our first Assembly is over. In contrast with the Assemblies prior to the union, it holds first place as regards unanimity of purpose and joy of fellowship. The average number of delegates present was 25. This was splendid in view of the war conditions that prevail and the expense of living and travel. It would certainly have helped the Assembly greatly had one of the General Superintendents been present. Dr. Reynolds delegated the writer to take charge of the Assembly and we did the best we could. We conformed to the Manual in our deliberations and in so doing found ourselves making rapid progress with each succeeding session. Many are indeed thanking God for the steady influence that our constitution is having in the churches here. The spiritual aspect of the Assembly was a joy to all. The District Superintendent preached twice to the Assembly. Brother Peter Clark, of Forfar, now under appointment to Gildersome, preached with unction and power on the proposition, "Holiness or Hell." Pastors Roach and Telford also preached once to the joy of the saints. One of the new features in this Assembly was the ministry of Brother John E. Watson, of Morley. On the afternoons of Friday, Saturday, Sabbath and Monday, he gave instructive and inspiring expositions of the Book of Amos. On the Sabbath evening he preached to a large congregation in the Parkhead Church. The prayermeetings that preceded all the business sessions were wonderful times of liberty and power. To God be the glory.

All the churches were represented by delegates: Blantyre, Forfar, Gildersome, Edinburgh, Morley, Paisley, Parkhead, Perth and Uddingston. The reports of the Superintendents and pastors were listened to with great interest. Everything indicated that we were weathering the existing conditions well.

The following brethren were continued in their relation as licensed preachers: Peter Clark, J. A. Cunningham, Bertram Eden, Robert Purvis, A. Robertson, Jr., Edmund Roach, and William Young.

William Turnbull having completed the course of study previously set for the ministry was elected to Elder's Orders. The or-

ination took place on Saturday evening. The District Superintendent was assisted by Revs. John E. Watson and W. L. Telford.

The following District Boards were elected: Missionary, Education, Church Extension, Rescue, Real Estate, Advisory, Examination and Board of Appeals. During the election of the different Boards, exhortations and testimonies abounded. Missionary zeal was advocated on every hand. Tithe-giving and offerings to the Lord were profitably considered. The District hopes to increase its missionary offerings more than 100 per cent this coming year. In considering the support of the General Superintendency it was agreed to ask the churches to give at least sixpence per member and that the amounts raised in the different churches be sent to the District Superintendent to be remitted to headquarters in the month of September.

A resolution sent from the Sabbath School Boards, asking the Assembly to set apart a Sabbath as "Children's Day" was considered carefully by the delegates. It was agreed that the second Sabbath in October be observed as "Children's Day," and recommendations were made that the pastors preach special sermons on that day, and that the schools have a special service of their own in the afternoon. The work among the children is one of the most encouraging features of our work.

It was also agreed that the District Missionary Treasurer should remit to the General Missionary Treasurer in Kansas City, the missionary money received from the churches every three months.

William Turnbull was again elected secretary, his assistant was W. L. Telford. Robert Latta was elected District Treasurer.

Pastoral arrangements for the year 1916-1917:

District Superintendent.....	George Sharpe
Blantyre.....	Edmund Roach
Forfar.....	To be supplied
Edinburgh.....	To be supplied
Gildersome.....	Peter Clark
Morley.....	John E. Watson
Paisley.....	Supplied by Robert Purvis
Parkhead.....	George Sharpe, W. L. Telford
Perth.....	To be supplied
Uddingston.....	Edmund Roach

GEORGE SHARPE, *Dist. Supt.*

## New England District Assembly

The ninth annual Assembly of this great District, held at West Somerville, Mass., April 26th to 30th, has gone into history, as the largest and best Assembly yet held on this District. General Superintendent E. F. Walker, D.D., presided. His geniality and masterliness in the dispatch of business were greatly appreciated.

The general status of church life as revealed in the reports of pastors, deaconesses, etc., was gratifying indeed. The Assembly was often thrilled by tales of heroic labor and sacrifice that would rival the apostolic record of early Methodism. At the close of one of these reports the Assembly halted the routine of business long enough to place in the hands of the weeping pastor a generous free-will offering.

A growing interest in the benevolences of the denomination was evident. The District is strong on missions, and is especially interested in our Publishing House, and its splendid group of publications. Rev. J. F. Sanders presented in a forceful manner the pressing need for moral and financial support for this great enterprise of the church, and the financial plan of the Publishing House was heartily endorsed. The Assembly greatly appreciated the presence of both Brother and Sister Sanders.

The rescue work was ably presented and a fine offering of over \$200 was raised in cash and pledges.

The educational anniversary was impressive, and about \$300 was given for the Pentecostal Collegiate Institute at North Scituate, R. I.

Foreign Missions was not forgotten, while the matter of greater interest in home missions received unusual consideration.

Several new churches have been organized during the year, and the outlook is good for still others in the near future.

Rev. N. H. Washburn, who was re-elected District Superintendent, has proved a real success in his responsible position.

The Assembly addressed a strong resolution on the question of uniform marriage and divorce laws, to both the United States congress and the Massachusetts legislature. The latter body was also petitioned in favor of "free speech."

The voting membership present reached 200. A strong evangelistic spirit prevailed throughout the sessions, resulting in a number of seekers for both pardon and purity. The Sunday sermons by Drs. Walker and C. J. Fowler, were able and effective, while the effort of Rev. I. G. Martin at the closing service was especially owned of God in the conviction of many souls, a number of whom wended their way to the altar and found victory.

Following a glorious lovefeast at 9 a. m., Sunday, led by Rev. A. B. Riggs, of Lowell, and preceding the morning sermon, Dr. Walker conducted a most beautiful and impressive service for the consecration of deaconesses. A number were set apart by special prayer for this important branch of our work. The services on Sunday morning and during the week were held in our own church, an attractive and fairly commodious structure; but to accommodate the throng who wished to hear the Word of life, the Somerville theater was engaged for Sunday afternoon and evening.

Rev. T. W. DeLong, the entertaining pastor, with the assistance of many of his excellent people, surpassed, perhaps, any previous attempt along the line of Assembly entertainment. They received much well-merited praise. Rev. O. L. W. Brown, of South Portland, Me., was elected District Secretary for the ensuing year.

D. RAND PRINCE, *Assembly Reporter.*

edifice, which we are looking forward to in the near future. We have nearly fifty dollars donation. It will cost us about two hundred dollars for the lumber. Some carpenters are going to put it up in their spare time. All who read this report, please pray for our new work here, not yet two months old. Both Sunday services and prayer-meetings are increasing in attendance. The Sunday school children are finding Jesus as their Savior. Pray that God will send in the amount needed for a church building, as the home is growing too small to accommodate the people.

EDITH MATHEWS, *Dist. Reporter.*

## CHURCH NEWS

### Leavenworth, Kas.

We came on the field April 28th, and found Brother King in a meeting, having been sent here by the District Superintendent. Then came the "Group" of ministers and saints from Kansas City, filled with the Spirit. What a meeting we did have. With praying, singing, shouting, testifying, preaching, and street parades, with Brother Crockett with the megaphone telling the people about the meeting while the marchers were singing. The Group meeting was a success. Some prayed through to victory. The entire Group was fed in rooms over the church, through the efforts of the few members and Brother Whitman and wife, who are using their means to glorify God. We kept Brother King another week, and closed Sunday. Monday we went to Lawrence, then to Topeka. We were appointed to the work here by the District Superintendent, and desire the prayers of all.—J. O. JELLYSON and WIFE, *Pastors.*

### Decatur, Ill.

Sunday was a great day. Four prayed through Sunday night. The Devil has given us some pretty hard jolts the past two weeks, but our God defeated him and we are moving on. Our District Superintendent, W. G. Schurman, was with us one night last week, and preached for us. He encouraged us on every line. The writer was called to Hull, on April 30th, to preach in a Christian church, where they had just closed a revival meeting. There were sixty-five genuine conversions. They wanted me to preach holiness, and I did. During the day we had ten seekers at the altar. Most of them got the blessing. I am going back and hold a meeting on holiness lines. I will go back next Sunday, and we are expecting a great time, and a new Nazarene church also. Pray for this meeting.—L. G. MILBY.

### Skedee, Okla.

Our fifth Sunday rally has come and gone. Rev. J. I. Hill, our pastor at Ponca City, did the preaching. His messages were convincing. We were greatly hindered on account of a continued rain almost the entire day. Three seekers were blessed, and much other good was accomplished with the church. We had hoped to raise some money to apply on our new church building debt, but made other arrangements with two of our most loyal members, Brothers White and Rose. We are very proud of our new church, and mean to keep the fire burning. The writer, with his wife, spent three days with Brother Hill and his splendid church at Ponca City, preached five times to these good people, and God blest our efforts to the edifying of the saints. Brother Hill's great pastoral ability is readily seen in their systematic and spiritual way of doing things.—V. P. DRAKE.

### Spring Valley, Okla.

We are having a revival meeting in progress now. Our pastor, Brother Huffman is here in the battle. Brother Smith is helping. They are doing some fine preaching and fighting against sin. They went to Peacan, Sunday, May 7, and one soul got saved. Numbers here have been saved and sanctified and others greatly blessed. We are expecting Brother Owens to be with us tonight.—EMMA TROUN, *Church Reporter.*

### Seymour, Ind.

The last two months we have been giving some time to help open a work in Columbus. Quite a few had indicated a desire to become Nazarenes; when we talked to them on the general rules of the church, half of the number went away sorrowfully. Still there are some fine people here who want a church, and we believe will be fully organized before our District Assembly. Our work



here is moving on, with a few seeking God along the way. The church is to be painted and decorated inside this spring. Brother Harding and his touring warriors were with us a couple of days last month. The people were blessed by their coming. Roberts and Robinson did some excellent preaching, the others some great singing. Brother Harding was sort of advance agent, general manager, and rear guard.—C. H. STRONG.

**Garfield, Wash.**

The past year has been one of victory. We thank the Lord for a Spirit-filled pastor who feeds our souls and leads us on. He is to be with us another year. We are to begin a revival meeting with Brother and Sister Jones, of Pasadena, on May 16th. We are looking for victory and many precious souls.—GERIE BINGHAM, *Deaconess*.

**Green Hill, Ky.**

Have closed a remarkable revival at this place. The altar was full every night, and the power of God was manifested, but owing to the physical condition of Rev. A. Beebe and myself we had to close the meeting. People fell at the altar, from three to ten every evening. Saturday, the 29th, was an unusual evening. Ten fell prostrate at the altar and prayed through. Sunday was a good day. We preached on entire sanctification, in the morning. The afternoon service was a time of great victory. We had an old-fashioned lovefeast. The evening service was also a time of victory. We were assisted in song by Misses Myrtle and Sophia Bolt, of Bolts Fork, Ky. We go next to West Virginia and Virginia.—M. C. ADAM, *Evangelist*.

**Malden, Mass.**

Easter Sunday finished our two weeks' revival meeting, and it was a day long to be remembered in our church. Brother Martin preached in the morning on the resurrection—a wonderful sermon. The evening service was well attended and a large number of seekers were at the altar. We can never forget the sight of a little boy and two little girls kneeling beside an old man of three score years and ten. We thought of the word of the Master, "Suffer the little ones," and "he that came in at the eleventh hour received his penny." As Brother Martin placed his hand upon the snow white head and reminded him there would not be many more chances, it melted hearts, and souls were blessed, seekers saved and sanctified. At one of the week night meetings a woman came to the altar, was thoroughly sanctified and a few days later was in the hospital for an operation. She was told she could not live long, and is in the hospital praising God for full salvation, and waiting His good time to call her home. One of her sisters was under conviction, and went home and prayed all night, and is now rejoicing in the Savior. Monday, the 24th, we held our annual meeting, heard the reports, and elected the officers for the coming year. Brother Martin was well pleased with the financial standing of the church. We are paid up and prayed up and are ready for a good year's work for God. Sunday night, April 30th, Brother Martin preached the closing sermon of the Assembly year at West Somerville, Mass., and our pulpit was supplied by Brother J. F. Sanders of the Publishing House, Kansas City. Brother Sanders told the story of his life and how God had saved him, and six were at the altar.—W. N. DODGE, *Reporter*.

**Sherman, Texas**

The revival held by Rev. L. Milton Williams, April 9th to May 30th, is now a thing of history and eternity alone will reveal what was accomplished during that three weeks in uncovering sin, and sham professions, and pointing men to Christ. No man can listen to his first twelve sermons without knowing where he is and what he must do. No account was kept of the professions, but several struck fire that we feel sure will stand for God and holiness. The singing by Professor London's wife and Miss Mahard was of a high order. Many of the saints from other churches came in to enjoy the feast and push the battle. Among the number were, Pastor Deboard, and his people from Kingston; Pastor D. J. Waggoner, and his people, from Denison; Rev. J. P. Roberts, of Pilot Point; Rev. J. T. Upchurch, of Arlington; Rev. B. M. Kilgore, of Peniel; Rev. P. L. Pierce and wife, District Superintendent; Rev. George Akins, of McKinney; Mrs. Dudman, of Carthage, Mo. Mrs. Williams, the evangelist's wife, joined him in the last few days of battle. The last Sunday was a great day of victory. The evangelist spoke at 3 o'clock in the afternoon on "The Church: Its Origin and Mission." Before he finished his discourse a heavy rain began to fall, and continued the balance of the evening and night, causing us to lose the most valuable service of the meeting. We arranged for a farewell service at the parson-

**Colorado District Assembly**

The Colorado District Assembly was held in Greeley, Colo., May 3d to 7th, with Rev. R. T. Williams, General Superintendent, presiding. It was truly a great little Assembly. There are only seven churches on the District, but they are all working at the job of spreading scriptural holiness in mountain and plain. Every church was well represented, and the District shows an increase in membership of nearly 20 per cent during the year. One new church was organized, in December, at Kild, Colo., thirty miles from the Rock Island railroad, in a prosperous farming section. This church has now a membership of forty-five, and is still growing. Most all of the other churches have been built up during the year. The Assembly, from start to finish, was a time of real fellowship and harmony. The able manner in which Brother Williams pre-

sided enabled us to get through in good time, with all the business, leaving all day Sunday to devote our time and interest to spiritual uplift and the salvation of souls. Brother Williams did most of the preaching, for which the Assembly was grateful. Several souls found the Lord, and all were signally blessed. Anniversaries were held in the interest of Publishing House, education, and home and foreign missions, which were times of great blessing. The following arrangements were made for the coming year: District Superintendent—Rev. R. J. Plumb Denver—Rev. S. R. Heath Boulder—To be supplied Greeley—To be supplied Thompson Valley—Rev. Wm. Brownell Kirk—Rev. T. A. Mercer Yuma—Rev. C. J. Howard Colorado Springs—R. J. Plumb *Reporter*.

**Pittsburgh District Assembly**

The Pittsburgh District Assembly was held at Troy, Ohio, May 3d to 7th, and was a time of refreshing from the presence of the Lord. Dr. E. F. Walker, the presiding officer, preached three great messages. Two of them from the same text, "Oh Lord revive thy work" (Heb. 3:2), were especially adapted to the need of holiness people everywhere. A clear vision of our present need was given both of the Lord's plan in reviving His work and what we need to do to have the Lord revive His work. Mrs. Mattie Wines, of Woodlawn church, Chicago, preached once and preachers of the District preached at other services.

The business sessions were presided over with the greatest of patience and forbearance. There was a great deal of business because of the changing from the old Manual to the new. But the business was all finished up in time to make way for evangelistic services at night. The devotional services were times of rejoicing and praise with earnest prayer. The Holy Spirit was present with power.

Pastor H. W. Welsh and his good people were untiring in their efforts to make us all comfortable.

A part of the evening services and on Sunday, the services were held in Evangelist Bacon's big gospel tent.

A few souls found salvation at the altar during the evening evangelistic services. Brother Bacon will continue evangelistic services with the Troy church for a few weeks and we are sure the Lord will bless in the salvation of souls.

The pastors and evangelists went to their respective places of labor with a broader vision of the need of faithfully preaching the gospel that saves from all sin, and with a

stronger faith in God to bring to pass revivals of pure religion.

**Arrangement of Preachers**

- District Superintendent—Rev. J. W. Short
- Alliance and Garfield, Ohio—To be supplied
- Bentonville, Ohio—Rev. Eugene Riffe
- Bradford, Pa.—Rev. J. M. Davidson
- Bunola, Pa.—Rev. W. A. Smith
- Columbus, King Ave., Ohio—Rev. John Gould
- Columbus, East End, Ohio—Rev. A. R. Welch
- Christiansburg, Ohio—Rev. Orval Covault
- Clayton, Pa.—To be supplied
- Dayton, Ohio—To be supplied
- East Liverpool, Ohio—Rev. H. G. Trumbauer
- East Palestine, Ohio—Rev. R. L. Wisler
- Ironton, Ohio—Rev. D. E. Miller
- Lincoln Place, Pa.—Rev. Will H. Hafer
- Lisbon, Ohio—Rev. Homer Elliott
- Lithopolis, Ohio—Sup. by Rev. John Gould
- Lozan, Ohio—Rev. G. W. Erskine
- Marion, Ohio—Rev. W. R. Giller
- McKeesport, Pa.—Rev. W. L. Douglas
- Middletown, Ohio—Rev. J. M. Wines
- Mannington, W. Va.—Rev. John Tompkins
- Millersport, Ohio—Rev. J. Glenn Gould
- New Brighton, Pa.—Sup. by Rev. J. H. Sloan
- Newell, W. Va.—Rev. Fred Mohr
- New Galilee, Pa.—To be supplied
- New Philadelphia, Ohio—To be supplied
- Oil City, Pa.—To be supplied
- Pittsburgh, Pa.—Rev. J. N. Hampe
- Point Rock, Ch. Dexter, P. O. Ohio—To be supplied
- Springboro, Pa.—To be supplied
- Tarentum, Pa.—Rev. W. B. Corlett
- The Plains, Ohio—Rev. G. W. Erskine
- Terrace, Pa.—Rev. W. H. Parker
- Troy, Ohio—Rev. H. W. Welsh
- Trichville, Ohio—Rev. Ephraim Wordsworth
- Vanlue, Ohio—To be supplied
- Warren, Pa.—To be supplied
- West Branch, Pa.—Rev. Jas. M. Davidson
- West Point, Ohio—Rev. John Leighbue

**Pittsburgh District Directory of Officers**  
 District Superintendent, Rev. James W. Short, 1537 West First street, Dayton, Ohio.  
 District Secretary, Rev. W. R. Giller, 198 South Main street, Marion, Ohio.  
 District Treasurer, Rev. H. R. Beegle, New Gallilee, Pa.  
 W. R. GILLER, *Sec'y*.

**Children's Missionary Day**

MRS. E. G. EATON

To Pastors and Sunday School Superintendents—ATTENTION:

Of all the organizations of the church, none is so promising for fostering missionary spirit, or of doing practical work, as the Sunday school. God has placed the child in the Home, in the Sunday school; and when we look upon him, what do we see? The stones the children of the Africans used as playthings revealed themselves to the trained explorer as diamonds in the rough, and the wealth of the Kimberly mines were opened to the world.

The depths of the ocean and the desert waste are yielding wealth to earnest seekers into Nature's secrets. Shall we show ourselves less in earnest to find concealed riches? and shall we be less daring in our search to bring to light the undiscovered values in the souls of our boys and girls?

As you look into the faces of your Sunday school scholars you may not see the features of a William Carey or a David Livingstone, yet even a greater hero of the cross may be there, waiting the touch of your love or some act of your faith. Our immediate task is making "future missionaries." They must come from our ranks. Will we keep

the missionary fires burning in our Sunday schools?

A rousing Children's Day service will help. We have planned a new program and expect each one of you to see your school is well supplied. Write to the General Foreign Missionary Board for a sample copy.

**COMMENCEMENT PROGRAM CENTRAL NAZARENE UNIVERSITY, HAMLIN, TEXAS**

- FRIDAY, MAY 19
- 8:00 p. m. Expression Recital.
- SATURDAY, MAY 20
- 11:00 a. m. Preaching, Rev. J. C. Henson, *Dist. Supt.*
- 8:00 p. m. Musical Recital.
- SUNDAY, MAY 21
- 11:00 a. m. Baccalaureate Address, Pres. J. E. L. Moore.
- 3:00 p. m. Missionary Program.
- 8:00 p. m. Evangelistic Service, Rev. J. E. Gaar.
- MONDAY, May 22
- 11:00 a. m. Awarding Diplomas.

age at 1 o'clock. It was one of those times when sadness and joy are mingled together. After singing, "I feel like traveling on," we accompanied the brethren to the train, bidding each other farewell for the time being. We are now back again in aggressive church work.—B. F. PRITCHETT, *Pastor*.

#### Princeton, Fla.

God is still blessing and leading on to victory. We had a great battle at this place, also a great victory. The church is on the firing line. We expect in a short time to see many more added to the church. We have the honor of having the youngest members on the District in our church, and glad to say that they are not only members but are good workers. The writer's daughter, only six years old has been definitely converted, and joined the church, and is busy in bringing others to Christ. The church is in good shape for a revival, and we expect to start in on Sunday, and be assisted by the District Superintendent, Brother Lancaster, who expects to come to us on Monday. We are very much attached to Brother Lancaster, and are looking for a great revival in this place. South Florida is a hard field to work, but we believe through united efforts and prevailing prayer we will win.—E. H. KUNKEL, *Pastor*.

#### Kingsland, Ark.

Real progress is being made along all lines. We have had some special treats this year. Rev. J. M. Sutton, business manager of the Arkansas Holiness College, stayed with us a few days, and did some effective preaching. Brother Haynie, our District Superintendent, spent a few days with us, and preached for us. This is Brother Haynie's old home, and we enjoyed his visit with us. Rev. W. O. Jones, traveling evangelist, stopped over with us three days, and gave his special lecture on the great Wales revival, which was an inspiration to all. On Easter Sunday we had a special program, given by the Sunday school. God is marvelously blessing our Sunday school. Rev. W. F. Gibbons, the dear old veteran of the cross, came down from Pangburn and spent a week with us. He preached each night through the week. We had some fine services. Brother Gibbons was the founder and first pastor of the organized work here. Brother J. D. Edgin will hold our revival this summer.—R. E. CUMMINGS, *Pastor*.

#### Calva, Okla.

This is a new field, but we are pressing on. We had a rally which closed Sunday night with good results. A Baptist preacher's wife was sanctified, and a Methodist preacher and his wife got the blessing. In all seven were sanctified and three reclaimed. We expect to organize a Pentecostal Church of the Nazarene soon, and I want to get the paper in every home.—C. W. MOUDY.

#### First Church, Chicago

Our new pastor, Rev. M. E. Borders, and family, from Malden, Mass., arrived March 28th. Brother Borders preached his first sermon here, Sunday, April 2d. It was marvelous and blessed of God. Our hearts were made to rejoice as we look forward to our work with this man of God. In the days to come we expect to find in Brother Borders, a tender, loving shepherd who cares for the sheep and loves the little lambs as well. Sister Borders is a woman of prayer. This is one office in the church which is not much sought after, and sad but true, this is a work that is not generally overdone. Sister Irene and little Elva are musical and we anticipate a great future with Brother Borders and his family among us. A reception, arranged by Brother J. A. Berry, was tendered Brother Borders and family at the church, Thursday evening, April 6th. A large, enthusiastic crowd attended. The program was spiritual and interesting. It opened with song and prayer, followed by several selections by the brass band and by the orchestra, which rendered some beautiful selections. The quartette sang a piece which was inspiring. Then followed short addresses of welcome by Brother D. Anderson, Sunday school superintendent; Brother B. A. Nelson, president of Young People's Society; Mrs. J. A. Berry, superintendent of Children's Work; and Brother C. A. Wilson, secretary of Church Board. After these, Brother Borders responded very graciously. Mr. John Robertson, a friend of Brother Borders from Malden, was present and gave a spicy talk. Then Sister Borders and daughters were introduced and with Brother Borders, led the march downstairs for refreshments in the way of sandwiches, cake and coffee. On each table was a white hyacinth plant, filling the place with fragrance. These plants were distributed among the sick at the close of the evening. A very enjoyable and profitable time it was and God put His seal on the whole affair when it wound up with the reclamation of a backslider. Rev. W. G. Schur-

man, our District Superintendent, has been here in a three weeks' revival, closing April 30th. God has been with us all through in saving, sanctifying, and edifying power. Brother Schurman preached some wonderful sermons. He is a practical, sensible, holiness preacher and not only won new souls for Jesus, but has fed and built up our people. A class of fourteen was taken into the church last Sunday. An offering of \$200 was given Brother Schurman to express our appreciation of his services, but the results of his labors can never be measured. They will be felt long after the laborer is gone. Our folks sing and shout and pray and pay. Easter morning the Sunday school took a special collection which amounted to twenty-two dollars. Easter afternoon the Children's Band had their mite-box march and offering. They formed in line down stairs, marching up stairs and circling the whole audience room. Many onlookers were in tears as the tiny tots led the procession carrying flags. After dropping their mite-boxes into a clothes-basket draped in the American flag, they marched up on the platform and sang. Their offering amounted to sixty-five dollars and the mite-boxes were out only two months. This march inspired the grown-ups who witnessed it, and they marched up and laid over twenty dollars on the table. Again last Sunday, April 30th, a great special offering was taken and amid song and shout our folks gave twelve hundred dollars. Brother and Sister Batic, from Florida, were with us Sunday, April 30th, and led the children's meeting, which was helpful and inspiring. Tuesday, Brother Bud Robinson spent a few hours in our city on his way to California. It was a blessing just to hear his voice. We have so much to be thankful for, we could never count our blessings one by one but will sum them all up and sing, "Praise God from whom all blessings flow."—Mrs. J. A. BERRY, *Reporter*.

#### Colfax, Wash.

The third annual business meeting of the Pentecostal Church of the Nazarene, Colfax, Wash., opened at 7:30 p. m., April 17th, at the Main street school house. Brother Ira D. Brown and Sister Esther Brown were nominated pastors for the coming year by the Board of Trustees and carried by unanimous vote of the church. Brother and Sister Brown have built up the work, both spiritually and numerically and their return is desired not only by the church, but also a number of Colfax citizens, including the School Board, who have continued us the use of a room in one of the school buildings for service free of charge. Brother Brown has business ability, which will help us out financially and put us on a good business basis. April 23d was a gracious season. During the morning service the glory fell, bringing forth shouts of praise and gratitude to God. The dedicatory service was postponed until evening, when parents brought their little ones to Jesus. Thirteen children were presented to the Lord and two mothers of their own accord desired to unite with us in holy fellowship. Our church roll has been raised from twenty-two to thirty-nine this year.—Mrs. E. M. HALE, *Sec'y*.

#### Ashland, Ky.

Our annual tent meeting will be held on the city square, corner Greenup avenue and Eighteenth street, Ashland, Ky., under the auspices of the Pentecostal Church of the Nazarene, beginning July 7th, closing the 16th, with Rev. C. W. Ruth, of Indianapolis, Ind., as the evangelist. We feel we have made no mistake in engaging this great Bible teacher and evangelistic preacher for this annual feast. All are invited to hear him. We expect to provide free entertainment for all who notify us before July 1st. For information write, C. C. Childers, secretary, Ashland, Ky. 730 East Greenup avenue.

#### Judith Gap, Mont.

The past week has been a great week of victory. Four souls have been sanctified, others under conviction. Brother J. H. Clymer, of Surrey, N. D., will give us a meeting the first of July. Lyman Brough, our Superintendent, will be with us part of the time. Let all who can and will plan to attend this meeting.—CLIVE WILLIAMS and WIFE.

#### Centralia, Kas.

We came to this place March, 1st. Found a few saints, and a needy field. God honored us with ten seekers and finders in a week's meeting, with interest increasing. Two weeks absence, then back to contest the Enemy in visiting, praying, and preaching. Several at the altar since. Brother Chambers organized a Pentecostal Nazarene Church with thirteen members, April 2d. We begin a tent meeting May 17th, with Jesse Uhler, of Clearwater, Kas., helping us. A great field in this part of North Kansas for the Nazarene church. We ask the prayers of the whole church, and especially

of Kansas District for this work.—A. C. TUNNELL, *Pastor*.

#### Lexington, Ky.

I preached for the Nazarenes at Norwood, Ky. The dear Lord has some true soldiers there. Our Sunday school is doing fine; sixty or seventy in it. The Lord was with us in power Sunday morning.—F. P. CASSIDY.

#### Auburn, Me.

Last Sunday evening I closed a month's campaign in Gardiner, Me., where God richly blessed. We had twelve good cases of conversion, and forty seekers for holiness. Many came into a rich experience during the meeting. The last two Sunday evenings we had large open-air services in the square where a large number of people heard the gospel at each service. At the closing service, the hall was packed to the doors, and many chairs in the aisles. God gave us a glorious service in which eleven souls sought to be saved and others sanctified. Tonight I opened meetings in Auburn, Me., twenty-five miles from Gardiner, in the Golden Rule Mission. Remember us at the throne of grace. Those wishing to secure my services please communicate with me at 20 Ashland street, Malden, Mass.—LEWIS H. BACHELLER.

#### Kansas City, First Church

Sunday, May 14th, was a remarkable day with us. The previous Sunday, for the first time since we had occupied the big church, there had been no definite seekers at the altar, and a great burden came upon the pastor and people. Our people have determined upon two things: that we are set here for a continual salvation station for this city, and that in order to this, we must have frequent infillings, anointings of the Holy Ghost. The pastor voiced the heart's desire of his people in the morning sermon and as we knelt at the altar without any call, the Spirit of God came upon us again in power, others who came as seekers for pardon or sanctification received their desire from God. The morning service lasted until 3:30 in the afternoon. The night service was no less remarkable. The altar was lined with seekers, and the Lord made a clean sweep. There were three men stretched out upon the floor at one time. One man who had come seventy miles to hear Billy Sunday, got under conviction at the tabernacle, and came to our church at night and was saved. Our new big gospel auto truck, holding fifteen people and organ is now ready for street work. We will send out two well-trained crews of workers and go down into the Enemy's country for victory. God is with us.—*Reporter*.

#### Harmon, Okla.

The revival closed May 7th. More than thirty-five souls were saved and sanctified. Many more are heavily burdened with conviction, and feel their need of sanctification more than ever before. The saints have been greatly encouraged. A great prejudice has been torn down. Miss Dilbeck's preaching and Miss Salee's singing were fine, and it was a privilege to have them. God is surely using these dear girls for His own glory, and we are praying Him to send them to us again before the new year.—Mrs. JOSIE KELLY, *Church Reporter*.

#### Heavener, Okla.

We just closed a two weeks' meeting here. We had three conversions. Two real down-and-outers made things straight. Sister Stevens, of Okemah, conducted our singing. Brother Minor, of Waldrow, was with us two nights. We begin a meeting on his work at Bates, Ark., on the 13th day of May, in our tent. We expect to hold a meeting again here soon.—WILBORNE MIDDLETON.

#### Port Arthur, Texas

I've been here now for several weeks in a meeting. About fifty souls have been blessed, saved or sanctified. Confessions have been made, tobacco thrown away, and jewelry laid aside. One lady was wearing \$700 worth of jewelry, and she was saved and sanctified. A young Baptist preacher had to go and beg pardon of his sister. He went over in the night, confessed out, and his sister was saved. We've been holding meeting in a building but have erected a tent closer up in town, and will hold there till the Lord says enough. The town is stirred. All kinds of evil exist here. Any one who wants a meeting write me at Port Arthur Texas at once.—J. B. LEE and WIFE.

#### St. David, Ill.

We recently held a revival meeting here at St. David, with the assistance of Dr. E. P. Ellyson, as our evangelist. The Lord gave us glorious results. After we closed our meeting here, we felt led to open a new work in Dunfermean, Ill., a mining town of a population of about six hun-

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dred, located a mile from St. David. Dr. E. P. Ellyson consented to assist us in this meeting. We secured a Free Methodist church, which had ceased to hold regular services, and began our meeting. This meeting lasted three weeks. We closed up with good results; about twenty seekers found victory. May the 6th, our District Superintendent, Brother Schurman, came to see us, and continued with us over Saturday, Sunday and Monday. He proved a great blessing to our work at St. David and Dunfermleann. He organized the work at Dunfermleann into a Nazarene church with sixteen charter members. Remember Dunfermleann is on the Nazarene map to make good, and God being our helper we expect to see a good work in this place in the near future. We are the only Protestant church in town, and they have no moving picture show to take the interest from the church.—C. C. WHITE.

**Wolcott, Vt.**

The church here has called Rev. Paul Thatcher to its pastorate for the coming year. He has accepted the call, and with his wife, who is a true helpmate indeed, has taken up the work. Our church membership is small in numbers, but large in faith. The outlook is encouraging. Some souls have been rescued from the power of Satan in the past year. Pastor and people are taking hold of God's promises in behalf of the lost, and trusting, yet expecting great things for the future.—Mrs. A. E. WOODMANSEE, Church Reporter.

**Murphy Cal.**

We organized a church here tonight with thirteen members. Rev. Frank B. Smith is pastor. The prospect is bright in this mountain country for our work.—H. H. MILLER, Dist. Supt.

**Malden, Mass.**

We can report victory here. Brother Martin continued to hammer home the truth in his mighty messages, and God sends in receptive hearts. Last Friday night our prayermeeting took the form of an evangelistic service with a strong sermon by the pastor. Two seekers were at the altar, and got good, old-fashioned salvation. At our Sunday morning prayermeeting one sister came seeking God and prayed through and got the blessing. We had good crowds Sunday, with ten seekers at the altar. Our boy evangelist, Brother Lewis H. Bacheller, is holding a series of meetings in Auburn, Me. He closed a month's meeting in Gardner, Me., last Sunday, and reports twelve conversions and forty sanctified.—W. N. DODGE, Church Reporter.

**Anadarko, Okla.**

Again I am with a little Nazarene class ten miles south of Carnegie, in a meeting with the pastor and his wife, Brother and Sister Huffman. The country school house was packed, although it was a rainy night. They have an excellent choir of young people who sang like they meant it. Two young people came to God. Sunday morning there was a large attendance at Sunday school, in spite of mud and rain. The Nazarenes and Methodists, mostly holiness folks, work together beautifully. They have a Methodist minister, a dear old white-haired gentleman, as superintendent of school, and after classes are over, this brother drills the children on the books of the Old and New Testament; how to find passages or verses quickly, and they memorize verses. They will know God's Word as they should, before long. Brother Huffman preached Sunday morning to a large crowd. He is a man of God and never gives up. His humble wife is standing by him. Let us remember them.—Mrs. A. A. PHELPS.

**Pomona, Cal.**

We are in the midst of a great revival with Evangelists Lewis and Mathews in charge. Last Tuesday, the 2d, was the greatest day ever wit-

nessed in this valley. It was our regular all-day meeting and at night we had a great Young People's convention with the Young People's Societies from the following churches represented: Cucamonga, Uplands, Ontario, Brea, Olinda, Placentia, Santa Ana, and Pomona. Each church had large delegations and a speaker from each society spoke ten minutes upon some theme bearing upon the life and work of young people. About fifteen people got to God during the day and the revival continues. Some forty or fifty have been clearly converted or sanctified and the end is not yet. We are getting ready for the coming Assembly which meets in the Pomona church, June 21st. Lewis and Mathews are a fine team and good enough for any church in the land. Their singing attracts the crowds and their clear and radical holiness messages catch them. We are expecting a great Assembly. We are repenting our church so that it will shine on the outside while we are getting the glory down on the inside.—J. D. SCOTT, Pastor.

**Providence, R. I.**

On Sunday, April 30th, I preached my farewell sermon, as pastor of the People's Pentecostal Church of the Nazarene, Providence, R. I. This church has for its membership staunch friends and supporters of the Bible doctrine of holiness. During my pastorate, the spirit of perfect love was breathed out in all of our devotional and business meetings. I never expect to serve a better people than are found in this church. And now, after about twenty years in the pastorate, and five years in the evangelistic field, I feel led to do some evangelistic work, and of course my choice is to conduct campaigns in the Pentecostal Nazarene churches. My first meeting opens Sunday, May 14th, in the Pentecostal Church of the Nazarene, Louisville, Ky., with my old friend, Rev. J. G. Nickerson. My address is, J. A. Ward, 2557 Gates avenue, Brooklyn, N. Y.

**Connorsville, Ind.**

We are at home enjoying quietness after some months' work in the field. We closed our last meeting on the first Sunday in April, in the southern part of Indiana with great victory. Souls were hungry for the gospel, and a number of them were seekers and finders. The church there had never had such crowds before. They were standing from the door almost to the pulpit, sitting on the altar railing, and once Brother Williams preached almost standing still, as there was no room. One young man was sick with lung fever, and we anointed him and prayed and he was healed. We are called there for a tent meeting, also for another meeting soon. Mr. Williams was taken very ill, and his nerves gave way, and for over three weeks he has been battling for his life, but today he is some better. He is very nervous, and the doctors fear paralysis, so the danger is not past. We request the prayers of all who read this and that my strength be sufficient to care for him.—Mrs. J. A. WILLIAMS.

**PERSONALS**

We have just received information of the death, on May 9th, of the wife of our brother, Evangelist J. W. Oliver, at Oklahoma City. He was bereaved less than a year ago in the death of a son, a young man. Our hearts will go out to our brother in loving sympathy in this hour.

Rev. Will Huff and Rev. A. S. Clark are in a campmeeting at Lyons, Kas.

Rev. J. D. Edgin will hold a meeting at Warren, Ark., with Rev. S. H. Clemmons, pastor of the Pentecostal Nazarene Church, from May 25th to June 11th. He would like to engage a song evangelist for the meeting. Address, Rev. J. D. Edgin, Ozark, Ark., at once.

Elsa Fischer, in ordering some books from the Publishing House, says: "I could not get along without the HERALD of HOLINESS. Many of the editorials and contributed articles have helped me so much and have stirred me to be more aggressive in labor for the Master. I am sending my papers to others, for they are too good to keep all to myself.

Evangelists Theodore and Minnie E. Ludwig will be in a meeting at Moorefield, Neb., from May 8th to 21st.

Rev. D. Rand Pierce has transferred his membership from the New York to the New England District, and is located in the pastorate of the First Pentecostal Church of the Nazarene, West Somerville, Mass.

Rev. J. F. Sonders and wife returned Tuesday last from their attendance upon the Eastern Assemblies. The force at Headquarters was glad to greet them again. Brother Sanders is delighted with the interest which these Assemblies showed in the work of the Publishing House, and their hearty acceptance of the plan for raising the needed capital. Brother Sanders, left Monday for the Idaho and Northwest Assemblies.

**ANNOUNCEMENTS**

**Pastor Wanted**—The church at Chelan, Wash., will soon be without a pastor. Parties may receive information by writing to Mrs. Dr. Harvey, secretary Church Board, Chelan, Wash.

**Fourth Annual Camp**—The Eastern Kansas Holiness Association will hold its fourth annual camp at the State Fair grounds, Topeka, Kas., June 1-12, 1916. Rev. J. L. Brashear and Rev. Guy L. Wilson are the preachers, and Rev. A. S. Clark, leader of song. For information write the secretary, C. G. Morrison, 1180 Garfield avenue, Topeka, Kas.

"Consider the lilies"—not just look at them, but consider them. Wherever a lily grows it is a lily. It never complains that it has to be a weed because of its unfavorable surroundings, and it never wastes strength in trying to be a lily, it simply is a lily by virtue of the life within it. Oh, soul, fretting over environment and "trying to be a Christian," consider the lilies.

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- Northwest—J. T. Little.....Newberg, Ore.
- East Oklahoma—F. R. Morgan.....Henryetta, Okla.
- Hartshorne, Okla. .... May 10
- Liberty Hill, Okla. .... May 20-21
- Wister, Okla. .... May 22
- Manfield, Ark. .... May 23
- Hartford, Ark. .... May 24
- Monroe, Okla. .... May 25-26
- Hill, Okla. .... May 27-28
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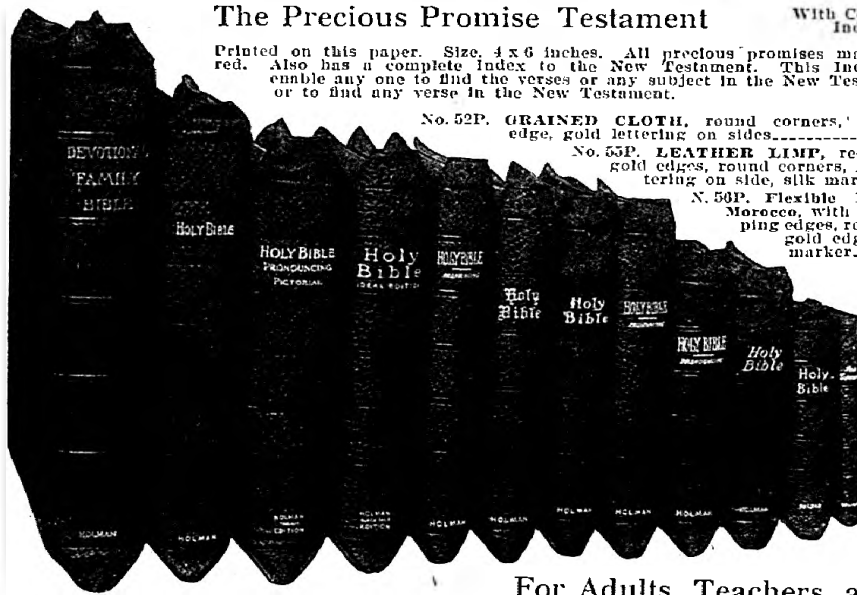
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#### CHAPTER 15

**I** AM the true vine, and my Father is the husbandman.

**2** Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

**3** Now ye are clean through the word which I have spoken unto you.

**4** Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

**5** I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

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