

# HERALD of HOLINESS

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

Vol. 7. No. 3. WHOLE No. 315

KANSAS CITY, MO., APRIL 24, 1915

## EDITORIAL

### False Cause of German Barbarity



A UNITARIAN preacher has assigned as the cause of the German barbarity practiced in the present war the belief of the kaiser and the Germans in the inspiration of the Bible. The pitiful stupidity of such a contention is seen in the fact that the whole stream of nauseous and poisonous assaults, doubts, denials, contradictions, and cavilings aiming at the destruction of the Bible for the last fifty years rose in the mountains of German rationalism, flowed down over that doomed country, and dragged its muddy waves over England and America and became almost as broadcast over the world as Germany dreamed she would be able to extend her autocratic sway by her brutal and savage and inhuman methods of warfare. It is the climax of absurdities, arguing only insanity or profound and mental ineptitude, for a man to teach that a people whose joy and employ for half a century has been to subordinate, lacerate, emasculate, eviscerate, and invalidate the Bible, have been influenced and inspired and guided by any teachings of that Bible in their warfare, or in anything else.

God's command for the destruction of the nations of Canaan, in whose borders He proposed to settle His chosen people, is cited by the Unitarian minister in question as proof that the Bible falsely represents God in this matter and inculcates brutality, cruelty, outrages of rights, and every species of crime, and hence can not be inspired or decent enough to be admitted into refined homes, and has tended to brutalize the German mind and conscience.

#### THE BIBLE INSPIRED

I affirm that the Bible correctly represents God in these commands for the destruction of these nations — men, women, and children — and that it is an inspired Bible, *God-breathed*, which does so. It requires only a moderate combination of intelligence and honesty of desire to know the truth, to find out an entirely satisfactory explanation of this matter. This explanation is fully honoring to God, and entirely compatible with proper belief in a verbally and supernaturally inspired or God-breathed Bible, divine in itself, humane, and uplifting in its principles and influence, and holy, just, and merciful in its spirit and effects.

Whence, then, the vindication for this wholesale destruction of human life? To find the answer we must know what God's great purpose was in His handling of the wonderful people called Israelites, or Jews, for it was in relation to them and His majestic purpose to be achieved through them that we are to understand why these so-called cruelties of God were commanded to be performed. Briefly, we say that in this whole matter *God was making the world safe for Christology*. We can never understand this history, or the

Bible, or God's hand in human affairs unless we understand the Jew.

#### THE JEW

Renan says: "The philosophy of history fails utterly to account for the Jew." Granted. But man by wisdom can not know God or His ways. The infallibly inspired Bible does account for the Jew. Frederick the Great once asked his court preacher for one unanswerable proof of the truth of the inspiration of the Bible, and the answer of the preacher was: "The Jew, your Majesty, the Jew." Napoleon once asked the archbishop of Milan for the briefest possible argument for the truth of revealed religion. In reply the archbishop said not a word, but pointed straight at Marshal Massena, who was a Jew. This silent answer was eloquent and true. One word contains complete vindication of God for the wholesale destruction of life under review, and that word is "JEW." *Jew had to be first — then Christ.*

The world was absolutely unsafe for Christology in these days of the early history of the Israelites. Humanity was beastly drunk on sin and crime. Not only so, but the very religion of the age was debauched and shot through and made infamous with sin and pollution and nameless vices. The basest vices and lowest lusts and carnalities had been crested into religious virtues and formed the essence of the practice of rubric and ritual. I can not by word or pen before a mixed audience tell in plain language the infinite depths of degradation to which these nations had descended in their social and religious life. Society and religion were rotten to the core and utterly and eternally beyond all hope of remedy.

#### MORAL LEPROSY PREVAILING

Study the words Baal, Asherah, Ashtoreth, grove worship, and the history of the Phoenician pantheon, and you will discover the hopeless and utter depths of lust and every phase of diabolism with which the people were overwhelmed. Amid peoples thus conditioned, God had to develop and prepare one clean and true nation — the Abrahamic, or Jewish — from whose loins the Christ was to come and be given to man for his moral uplift and spiritual salvation. This surrounding moral leprosy and rotteness exhibited in these nations had to be destroyed — men, women, and children. This destruction was a necessity to the world for all oncoming ages, and a mercy to the nations themselves, their state being remediless. A clear stream could not run through such a death-dealing miasmatic swamp.

#### DIVINE PREROGATIVE

It is sometimes urged that God, the Maker of the whole earth, had a right to destroy whom He pleased. We disdain invoking divine prerogative in the argument. History and fact and truth and grace vindicate the divine administration

overwhelmingly in these destructive acts. It was this or *no Christ*. To have spared these nations would only have multiplied the hapless millions of the victims of this base degeneracy, and would have destroyed the possibility of a world Redeemer. To destroy these nations was therefore *their mercy*, and *our only hope*. Only thus could a way be prepared for the coming of Jesus Christ, the Son of God, the Prince of Peace, and the Holy One who brought deliverance to us from sin and death and hell.

#### CRASS IGNORANCE AND BLASPHEMY

That crass ignorance and blasphemy which denies the essential deity of Christ is consistent in only one thing. This is in denying also the inspiration of the Bible, which teems with demonstrations and evidences of the glorious truth of the deity of Christ.

The Jew is the fundamental and entirely adequate proof of the inspiration of the Bible. The Book itself, by voice of patriarch, prophet, philosopher, poet, chronicler, evangelist, and apostle, makes claim to inspiration. Man's absolute need proves inspiration. The highest reason and broadest intelligence recognize the truth of inspiration. Christ himself, by His own words and attestations, as authentically recorded and proved as any battle of Napoleon, is a star witness to inspiration. The preservation of the Book itself, adown the ages amid ceaseless assaults of dire enemies and traitorous friends bespeaks its inspiration.

The soul of every devout and thoughtful man, in its abyssal depths, recognizes and rejoices in the glory and power and comfort of this transcendent and transfiguring truth of inspiration. Inexorable logic from its imperial but icy heights adds its ponderous testimony, and for once, in its measured and orderly tread, becomes rhythmic and eloquent in its masterful work of certifying to this truth buttressed by the acclaim of such a cloud of witnesses.

## A Test That Tests

**A**N appeal to the pocketbook tests the religious grit of the Church. Evangelical Christianity opens wide its purse to every appeal for needed help. Liberal Christianity is illiberal in its gifts to the spread of vital godliness. When the Holy Spirit gets full control of a man's heart and life, his purse loves to respond to every righteous demand according to its ability. With it, it is not how little but how much it can do. Let the baptism of pentecostal fire sweep through a financially and spiritually dead church membership, and not only will the preacher's salary be easily paid in full, but every assessment will be promptly met. When a professed Christian's pocketbook makes a full and unreserved surrender to Christ, you may know of a truth that the religion of that brother has the true ring and is a veritable reality. There is no sham about his profession of Christ when the Holy One has permission to enter and take charge of his purse. That is the most stubborn citadel to conquer, and it is the last one that makes complete surrender to the Spirit.

The Christian world can never convince heathendom of Christ's claims until through its gifts it outstrips the heathen in his gifts to the service and worship of his idols. One has well written that when the Hindus cease to give their millions every year for the support of old temples and the building of new ones, we shall begin to believe that the power of Brahmanism is broken in India. Christianity will never be a conquering force so long as it pauperizes its foreign mission work, and, instead of extending its boundaries, narrows them by a retrenchment that means fewer men and women laborers to correspond with the lean condition of the home treasury.

## Championship of the Unpopular

**N**OT the championship of the popular and those things which bring great celebrity to the advocates make the statesman or give evidence of greatness. It is the stalwart advocacy of the unpopular, yet of the vital, which argues true statesmanship. We have in mind in penning these words Theodore Roosevelt's persistent work against what he denominates race suicide. He foresees danger of America becoming stranded by the paucity of the birth of native Americans and the greatly increased birth rate of children of foreign born parentage.

There has been a deal of cheap wit indulged by the shallow-minded in the press about Mr. Roosevelt's warnings on this subject. Many on the other hand have held views of mock modesty on the subject and have regarded him as coarse to advocate publicly such subjects as this. Despite the indifference of the apathetic and the criticisms of the shallow he has gone steadily forward and persists in endeavoring to awaken Americans to the perils involved in the matter of race suicide.

In a recent number of the *Metropolitan* he has a fine article on this subject which every patriotic American owes him special gratitude for writing. The average American has no idea of the imminent peril to our republic on this subject. Any man who looks far enough down the future to see these dangers, and has the courage to undertake such a thankless task as to awaken an apathetic and selfish public on such an unpopular subject, possesses, in our opinion, elements of a great statesman. To ignore all Mr. Roosevelt ever did or wrote and to center our thought upon this solitary advocacy which he pursues almost alone is enough to stamp him as a patriotic statesman of great proportions.

Few Americans are aware that in Massachusetts, for the twenty-five years ending in 1911, the deaths among the native-born population exceeded the births by 270,000, whereas during the same period the births in families with foreign-born parents exceeded the deaths nearly 530,000. The figures for the West are not encouraging. The Southern states, which have generally been our conservative section in all such vital matters, show a diminishing majority on the right side. From present signs these states will before long assume their position on the darker side.

Mr. Roosevelt points out the facts concerning some of the older countries. Take France, for instance. He says that a century ago France was as populous as Germany. But France's population remained stationary while Germany's increased "until the two countries stand nearly as five to three. . . . In consequence, all of France's heroic gallantry and self-devotion and her utmost self-sacrifice have been needed in order to enable her, with the help of potent allies, even to hold back a foe whom once she was able to meet single-handed."

Quoting from a French paper he gives us these words: "In 1850 the population of France surpassed that of Germany. When this war broke out it had become inferior by twenty-seven millions. It was this fact to which the war was really due. If the Germans had had before them sixty millions of French instead of thirty-nine they would have hesitated long." It is plain to see, as the paper argues, that, if this birth rate continues to decrease, that France will at some day in the future have a war of conquest waged against her. In other words, it is a question of life or death which confronts that country.

Now, we would insist that it is the same with the United States. Mr. Roosevelt says startlingly that "if our birth rate continues to diminish we shall by the end of this century be impotent in the face of powers like Germany, Russia, or Japan; we shall have been passed by the great states of South America."

The sad truth is that the best specimens do not increase but are diminishing, while the poorer specimens only are on the increase in the matter of population. This, to a half furnished mind, can only mean disaster sooner or later to our country. Our author says with force that "It is not well for a nation to import its art and its literature; but it is fatal for a nation to import its babies."

Self-preservation is said to be the first law of nature. We think rather that race-preservation should be the first law of nature.

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THE CLEANSING that the Spirit imparts can stand the test of bruises. It can love with yearning affection.

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A CHURCH FILLED with poor but godly members is rich, but when loaded down with unsaved wealth she is poor indeed.

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KEEP YOUR FELLOW-MEN in constant debt to you for the goodly influences you put in their lives. No bankruptcy in that indebtedness.

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SEE HOW WIDE was Christ's sympathy with human joys and sorrows when He went as readily to the marriage feast as to the funeral.

# Follow Peace and Holiness

BY REV. GEORGE HARE, M.D.

Hebrews 12:14, *Follow peace with all men, and holiness, without which no man shall see the Lord.*

**T**HIS is one of those niceties of expression of the inspired Word. It recognizes that believers in Christ Jesus have already entered upon the way of holiness in following His footsteps. If the inspired penman had used the word "seek" in pointing converted persons to a further perfection of heart under penalty of finding themselves unsaved, it would have contravened other statements, as "Whosoever shall call on the name of the Lord shall be saved" (Acts 2: 21). It warns us that our lives must be as becometh Christians, that we must travel the narrow way, as Paul taught the unperfected Corinthians, as well as Timothy. "Follow righteousness, faith, charity, peace" (2 Tim. 2: 22).

This holiness — which is a state of sanctification — is applicable exactly to the sanctification which the apostle taught the Corinthian believers. After conversion both the holy Hebrew brethren and Corinthian Christians must be peaceable citizens and live holy lives. If they wish to reach the heavenly goal, they must travel the narrow way. The prize racer keeps his eye on the mark.

The words "holy" and "sanctify" have various applications in the Scriptures, as well as in common usage. To express the Holy Spirit's perfecting operation, Paul added the word "wholly." "Holy Bible"; not because of first or second blessing. "Holy ground"; because of the presence of Jehovah. Priests were sanctified by prescribed ceremonies. Believers whom we positively know were not perfected in holiness, but were sincere believers in Jesus Christ, were accounted sanctified, or holy.

"To them that are sanctified in Christ Jesus" (1 Cor. 1: 2). These had not received the perfect cleansing. Their manner of life showed they were yet carnal (1 Cor. 3: 1-4). They were sanctified, but not "wholly" sanctified. "Nor thieves, . . . nor extortioners, . . . but ye are washed, . . . sanctified, . . . justified" (1 Cor. 6: 10, 11). This refers to the righteousness of their regeneration.

"If the root be holy, so are the branches" (Rom. 11: 16). Of course, believers are grafted into Christ in the new birth and become holy branches from the holy root. "Holy brethren, partakers of the heavenly calling" (Heb. 3: 1). This is their designation before even invocation or prayer has been offered for completion of the work already begun. These holy brethren are to live peaceable lives toward men, and holy lives toward God; they are exhorted to "follow" in the new way they have found as adopted children of God. The instruction to follow peace and holiness is strikingly similar in almost every respect to the exhortation given by Paul to the Corinthians to live such clean lives as becometh Christians.

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1). How are we to perfect this holiness? By cleansing ourselves from all filthiness. In both epistles the injunctions pertain to our own works; and we all know that the perfecting work is wrought by the Holy Spirit in the heart. Pointing to the holy life of the converted man, this Scripture is in full agreement with others which teach that the truly converted man may rejoice in the hope of seeing the glory of God.

I find it hard for myself (and I observe it is almost impossible for others) to give up a decision when once arrived at, so have patience to compare the promise in the following most familiar Scriptures. They are dear to every child of God at conversion. John 3: 14, 15, 36: "Whosoever believeth in him should not perish, but have eternal life" (John 3: 15). — If there is any doubt about this having regard to conversion, verse 36 will require no argument, "He that believeth on the Son hath everlasting life." "He that feareth him, and worketh righteous-

ness, is accepted with him" (Acts 10: 35). What Jehovah accepts abides for ever.

"Look unto me, and be ye saved" (Isaiah 45: 22). "Being justified by faith, we have peace with God, . . . and rejoice in hope of the glory of God" (Rom. 5: 1, 2). Justification is the gospel hope of admission to the glory of God; reconciliation has been effected. "Whom he justified, them he also glorified" (Romans 8: 30).

The Twentieth Century New Testament reads thus, "We now all share in the Christ, if indeed we retain, unshaken to the end, the confidence that we had at the first" (Heb. 3: 14). Many believers have rejoiced with joy unspeakable and full of glory when they realized that they were justified. Retain this first confidence to the end and your share in Christ is acknowledged. "Partakers of the heavenly calling" (Heb. 3: 1). This is the interest they have received in Christ.

Read Colossians 1: 2, 4, 5, 8, 9, 12, 14, 21, 23, 27 (especially verses 9 and 14). "Christ in you, the hope of glory."

What becomes of the justified man who dies suddenly, as by dynamite, or lightning, without professing a secondary work of the Holy Spirit? In the answer which the Scriptures themselves give to this question there is neither vagueness, dimness, antagonism, nor contradiction. By them the question itself is uncalled for. Thus there is no puzzle and this Scripture is at once in accord with the whole gospel plan. We are turned right into the narrow path that leads to heaven in conversion; we are enabled, or fitted, to serve God acceptably in the beauty of holiness by the whole or perfect sanctifying agency of the Holy Spirit.

"Follow." We are plainly admonished to follow peace, holiness. Is the text directing us to start out seeking every man to make peace with him? or does it simply indicate the course we are to pursue in general dealings with our fellowman? We follow a business, or calling. Follow has more the idea of keeping in the way after you have entered it. It is following Christ after you have come up with Him. It indicates the manner of life. We are here taught the necessity of following on to know the Lord. The word "follow" has the sense of pursue; we follow the course of the stream. If we lose our guide in the wilderness, we seek him; having already found him, we follow. The Revised Version directs us still more pointedly to our

manner of life. It says, "Follow after"; that is, keep going after.

It will be both edifying and convincing to connect the admonition of the text with the same line of thought in the context. Strict attention to the context is a more reliable guidance than rambling over conjectured parallel passages. "Lift up the hands which hang down, . . . make straight paths for your feet, . . . Follow peace, . . . and holiness, . . . Looking diligently lest any man fall of the grace of God; lest any root of bitterness springing up trouble you." This is the instruction given to the "holy brethren, partakers of the heavenly calling," before they had received the perfecting operation by the Spirit of God.

KIRKLAND, TEXAS.

## A Clean Heart

BY REV. W. H. TULLIS

**A**CLEAN heart is a comparatively rare thing. We are shapen in iniquity, hence all have bad hearts to begin with. God said the heart was desperately wicked. Jesus said out of it came evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Paul said, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, avarice, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like came out of the heart. My, what a quagmire in the soul! All of us had all of these, and more, when we were born. Yea, we all had all of these after we were gloriously regenerated. One man in the Tombs had these and enough to make two thousand besides. Well, brother evangelists, pastors, and workers, you see what is before us. We must preach a gospel backed up by a Savior who can destroy all these works of the Devil. I believe our Savior is equal to the task. I believe our God is a million times stronger than the Devil. I am a pessimist as regards sin, but I am an optimist as regards salvation. All things are possible with God. We must have a clean heart —

1. In order to be scripturally saved, man must be cleansed from all sin. Therefore being made free from sin we become the servants of God (Rom. 6: 22). Hence, all who would be servants of God must be made free from sin. I want to be a scriptural Christian, don't you?

2. We must have a clean heart in order to be natural. Sin in the soul is like the poison from a rattlesnake bite in the blood. Our souls are poisoned with the venom of the Devil until we are sanctified. As long as we are not sanctified wholly we have the nature of a serpent. John said his hearers were like a generation of vipers. Paul said the poison of asps was under their tongues. One certainly is not natural with this poison crawling around in his soul. One must get a clean heart to get rid of this abnormal nature. David said he wanted his soul restored to the natural.

3. We need a clean heart in order to be happy. One with an inward war can not be happy. One in bondage can not be happy. Good, strong, healthy shouts do n't usually come out of any hearts but the sanctified wholly. Jesus said to sanctify them that their joy might be full. If you want sorrow and sighing to flee, and rest, peace, and happiness to come, get a clean heart.

4. In order to be useful a clean heart must be obtained. With all our members yielded unto God we can serve Him in the beauty of holiness. The laborer must first be partaker of the fruit. No stream will rise higher than its fountain-head. If we are to get others sanctified we must be sanctified. All trees bear fruit of like specie. A corrupt tree can not bear good fruit. An unhealthy parent begets diseased children. Holiness in theory only begets weaklings at best. We must have a clean heart.

5. We must have a clean heart in order to get into heaven. Heaven's doors are barred against any spots or wrinkles, or any such

### SERMON OUTLINE

#### "THE DEATH TO SELF"

Text, 2 Cor. 10: 5.

BY REV. C. E. CORNELL

1. THE GRACE OF CHRIST IS THE GREATEST TRANSFORMING AGENCY IN THE WORLD
  - a. Makes over the entire moral nature.
  - b. Illuminates the mind.
  - c. Gives clear spiritual vision.
2. OUR THOUGHTS PURIFIED BY WHAT WE TAKE INTO OUR MINDS; OR VICE VERSA
  - a. Our conduct.
  - b. Our mingling with society.
  - c. Our reading.
  - d. Our home life.
3. EVIL THOUGHTS AND THOUGHTS OF EVIL
  - a. Explain the difference.
  - b. The grace of pardon in its action upon our thoughts.
  - c. The grace of entire sanctification in its action upon our thoughts.
  - d. Capturing our thoughts for Christ.
  - e. Complete victory in living and thinking

These outlines are only suggestive. Any pastor can furnish suitable illustrations. There ought to be at least three good illustrations used in each sermon.

thing. There is no side door for the unclean. There is no smoking-room in the union depot of the skies. Amen!

I am so glad I am going to a place that will be so clean that not even an evil thought can get into it—no family or neighborhood spats either, no church or college rows. If we expect to go to that harmonious and clean place we will have to be that way here. Has not God one bunch some place here on earth who can get along together? How are we going to get along together in heaven if we can not get along here? Are you going to heaven? If you are you either have a clean heart, or you will get one before you die.

How clean must our hearts be? They must be one hundred per cent clean. No sin, no iniquity, no corruption, no fruit of the flesh, no carnality—nothing that the Devil put in is

left. They must be so clean that no Nathan can come along and unsettle you or preach you under conviction. You will shout on if your heart is clean. You will not run, get mad, or criticise the red-hot truth if you have a clean heart. Get a heart so clean that you lose all the sin you were born with; you become cleaner than a babe. Like Jesus, whiter than snow; clean as wool; spotless. So clean that no provocation can rile anything up in your hearts. The tree is made good and can not bear bad fruit. Get so clean that God says you are clean. He says, "This is my beloved Son, in whom I am well pleased." He said it of our elder brother. If we are sanctified wholly He will say it of us.

Would it not be best to quit our fussing, be reconciled, get clean hearts, and take the world for Jesus?

## The Holy Ghost, Plus

BY REV. M. F. GROSE

In Two Parts Part Two

THE "plus" is ourselves. We have considered the *who*, *why*, and *what* of the first part of our subject in the first part of this discourse. Now we wish to comment upon the *plus*, or ourselves. We are often very apt to leave everything to the efficiency of the Holy Ghost; but we should remember that if He has chosen us to work through, that we become His instrument, and it is our business to see that that instrument is as efficient as it lies in our power to make it. Education is the great means of efficiency. Now, for fear that some dear brother will read no farther, we will ask the question immediately, What is education? Any man who investigates and spends time in reading and research becomes a student. We sometimes fear that there have been those of ability who have been misleading in their representing the source of their ability. It is possible for a person to be a student and scholar and never enter a schoolroom. Efficiency never comes from mental inactivity. The schoolroom is only to help one attain what otherwise would prove difficult for him to do alone. One unable to utilize these advantages should spend all the time possible in self-culture.

The schoolroom is not a place to store up facts and knowledge, so much as it is a think shop for the purpose of cultivating the mind and thus prepare one for his own thinking in the world. This can be done in one's own study. The one who chooses the Bible as his text book has not only the Bible as his source book of facts and knowledge, but it becomes the means of his mental discipline. The philosophical, psychological, and social fields should not be neglected. If God made man after His own image, then a study of man should reveal more of God's nature to us. Again, if we are to work with man, we should not be foolish enough to think that we can be successful to the degree that we would otherwise be if we knew something about him with whom we labored.

Travel is considered a very efficient element in education. Many persons who become educated by this means are those whose health has failed them, and they can neither be confined to book or class. Thus one can from experience and careful observation become efficient and educated. This brings us down to the main point of this discourse, as Christian workers. We should be careful students of human nature. Every one can do this, none need be excluded. We can learn from experience. If we see that certain lines of approach are naturally rejected, why persist in them? It is not sufficient for us to make the excuse that we preached the truth and the people would n't have it; but we must take into account also how we did it. We need to know that man has been made by God, and that God has given him an aesthetic nature. He loves the beautiful, whether it be on canvas, in the note, or by word.

No preacher has any right to stand in the

pulpit and deliberately trample down all the laws of proper speech, and hurl a flow of uncouth, trashy slang into the ears of his hearers. They go away disgusted, and he makes the excuse that they can not stand sound doctrine: when, in fact, it is he whom they can not stand. We have no reference to that contrite, humble-spirited man who is of great price in the sight of God. We are thinking of that rough, careless-thinking individual who does so much harm to the cause of Christ. We need to get away from the idea that we are compromising the truth of God if we endeavor to get it home to the hearts of men without turning them inside out while we do it. Where do we get the idea that we are preaching holiness because we bellow at the top of our voice, and prance to and fro like a caged lion? Few people with any sense of refinement will want to hear us again if we trample all over their finer feelings, and do not say much of anything either.

And again, the man who is satisfied to preach and harangue for an hour and a half until the folks get so tired they will never return, needs "another dip," especially if he abuses the dear people for insincerity and indifference because they will not come back to hear him. If folks knew that they were going to get off with a half hour on Sunday morning, they would n't hate to come so badly. If the folks get to nodding, looking out the window, etc., say, preacher, do n't jump on them; shake yourself, be honest enough to put the blame where it belongs.

Again, if we go into a town and immediately proceed to shut ourselves up in some monastery, people will at once take us for monks, or monkeys, and treat us as such. We then say, "We are persecuted for righteousness sake." How can we hope to win a man for God unless he sees something in us like God; and if our monkeyfied nature is supposed to reflect God, we will have a hard time with the folks.

We recently held a meeting with a brother who seemed to know everybody in town by his first name. It was Joe here, Jim there, good morning, Harry, and how are you, John? etc. It is needless to say that we had a good attendance. We had Catholics, Greeks, Austrians, Italians, and everything. Did we lambaste those folks? How could we? They chewed, swore, drank, etc., but had come there because they had been treated kindly. They did n't need skinning; they needed care, attention, kindness, and God. God bless them and their preacher!

We can still hear the echo of that word, so often spoken by our late Superintendent and founder, "Personality." A studied, cultivated personality is one of the greatest assets to the *plus*. This will pave the way to the human heart for the Holy Ghost truth as no other element of the *plus*.

In addition to efficiency and a strong personality, well developed and consecrated to God,

is a determination to win—a persistency that is sanctified of the Holy Ghost. And like those brave soldiers of Gideon's, who did not give up because so many of their brethren went back, there was n't one of the finally sifted three hundred who would n't have gone on alone if it had come to that. Dear reader, set your sail, get the point of your compass, steer a straight course, and hold to it even if your closest friends go back. I can't better set this great virtue forth than with the words of the poet, Joaquin Miller:

Behind him lay the great Azores,  
Behind the gates of Hercules;  
Before him not the ghost of shores,  
Before him only shoreless seas.  
The good mate said, "Now must we pray,  
For, lo! the very stars are gone,  
Speak, Admiral, what shall I say?"  
"Why, say, Sail on, and on!"

My men grow mutinous day by day,  
My men grow ghastly wan and weak;  
The stout mate thought of home. A spray  
Of salt washed his swarthy cheek.  
"What shall I say, brave Admiral,  
If we sight naught but seas at dawn?"  
"Why, you shall say at break of day,  
Sail on, sail on, and on!"

They sailed and sailed as winds might blow  
Until at last the blanched mate said  
"Why, now not even God would know  
Should I and all my men fall dead.  
These very winds forget their way,  
For God from these dread seas is gone,  
Now speak, brave Admiral, and say—"  
He said, "Sail on and on!"

They sailed and sailed, and then spoke his mate.  
"This mad sea shows his teeth tonight,  
He curls his lip, he lies in wait  
With lifted teeth as if to bite.  
Brave Admiral, say but one word:  
What shall we do when hope is gone?"  
The words leaped as a leaping sword,  
"Sail on, sail on, and on!"

Then, pale and worn, he kept his deck,  
And through the darkness peered the night:  
Ah! darkest night, and then a speck—  
A light! a light! a light! a light!  
A starlit flag unfurled!  
It grew to be times burst of dawn,  
He gained a world, he gave that world,  
Its watchword: On! and on!

## Heaven: A Place

BY REV. C. J. KINNE

IN THE minds of many persons heaven is a sort of mythical somewhere. Some religious leaders and teachers publicly express thoughts which would encourage that idea. We have heard sung in churches a song which characterizes the place of the saint's everlasting rest as a "beautiful isle of somewhere." Such sentiment must be distasteful to all who believe the Bible. We will present a few passages of Scripture to show that the Word of God teaches that God has a dwelling-place, and that it is real:

"Look down from thy holy habitation, from heaven" (Deut. 26: 15).

"Hear thou in heaven, thy dwelling place" (1 Kings 8: 30).

"The Lord hath prepared his throne in the heavens" (Psalm 103: 19).

"Look down from heaven, and behold from the habitation of thy holiness and of thy glory" (Isaiah 63: 15).

"Our Father, which art in heaven" (Matthew 6: 9).

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10: 32).

"Rejoice, because your names are written in heaven" (Luke 10: 20).

"And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (Mark 1: 11).

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Mark 16: 19).

"Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7: 56).

"And I John saw the holy city, new Jerusa-

lem, coming down from God out of heaven" (Rev. 21: 2).

It is plain to be seen that in both the Old and New Testaments heaven is regarded as the dwelling place of God. It is impossible to conceive of a person without thinking of a home, or dwelling place.

We believe the Bible, and consider that those who wrote the inspired words of that Book had correct ideas concerning things divine. The highest authority who ever spoke with lips of clay was Jesus, the Son of God. Repeatedly He spoke of heaven as His Father's dwelling place, and also plainly said, "I came down from heaven."

The text upon which these thoughts are based are the words of Jesus himself, who said, "In my Father's house." He speaks of a definite place. Remember, He was not speaking from theory, nor from the traditions of the fathers, nor even from revelation. He came down from heaven, the place of His glory, which He had with the Father before the world was, and hence had personal knowledge of the place. The question now arises, How can God have a dwelling place?

In the very beginning of God's dealing with the children of Israel as His chosen people, the idea of God as a person with a dwelling place was prevalent. When He appeared to Moses at the burning bush, He said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." Here the Lord spoke to Moses and said, "I am come down." To say "I am come" must imply place, or location: a place from which to start.

When God talked with Moses on Sinai, the Book says, "The Lord descended in the cloud, and stood with him there." The Lord descended from a place to a place. When the tabernacle was completed, the record says, "And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation." In giving commandment to Moses concerning the building of the tabernacle God said, "Let them make me a sanctuary; that I may dwell among them."

The Lord gave directions for every minute detail of the tabernacle which was to be His dwelling place among the people whom He had chosen to bear His name, and through whom He would manifest Himself unto the world. In giving commandment concerning the offerings, He said, "The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God." And in the holy of holies, in the midst of this house, when the high priest offered sacrifice for the sins of the people, as a type of the great "Lamb of God, which taketh away the sin of the world," there the Lord appeared in the light of the shekinah.

As an evidence that the Lord himself acknowledged the tabernacle as His dwelling place, read His words to David, "Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle" (2 Sam. 7: 6). When Solomon dedicated the temple which the Lord permitted him to build in the stead of the tabernacle, he said: "The Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in." After Solomon's prayer was finished, the Lord said unto him, "I have heard thy prayer and thy supplication, that thou hast made before me: I have allowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually."

It may readily be seen that God can and does dwell in a place, and, while He inhabiteth eternity, and there is no place where He is not, still, there is a place where He particularly dwells. There is no human institution which can fully illustrate this, inasmuch as the possibilities of the divine nature are beyond human imagination, or understanding. We are not called upon to understand all about the nature of this truth, but simply to accept it on the authority of God's Word.

A person may have a vast estate over which he has dominion. He plows the fields, gathers the crops and the fruits, hunts the forests, and bathes in the streams, but on the estate he has a house to dwell in. So God, while He inhabits the universe, yet He has a house, or dwelling place.

You may say that this is too literal and material. All we can answer is to point you to the words of Jesus, who said, "In my Father's house." So we believe that our heavenly Father has a house, or dwelling place, and although our human ideas of a house may give a poor conception of His house, still it is a place—a building erected for a purpose, and all in proportion to the glory and majesty of our heavenly Father.

Spurgeon said: "God is everywhere present, and yet as on earth He had a tabernacle wherein He specially manifested Himself, so there is a place where He in a peculiar manner is revealed. The temple was a type of that match-

less abode of God which eye hath not seen; we call it heaven, the pavilion of God, the home of holy angels and of those pure spirits who dwell in His immediate presence. In heaven God may be said in special to have habitation."

There is a land of pure delight,  
Where saints immortal reign;  
Infinite day excludes the night,  
And pleasures banish pain.

There everlasting spring abides,  
And never-withering flowers;  
Death, like a narrow sea, divides  
This heavenly land from ours.

Sweet fields beyond the swelling flood  
Stand dressed in living green;  
So to the Jews old Canaan stood,  
While Jordan rolled between.

Could we but climb where Moses stood,  
And view the landscape o'er,  
Not Jordan's stream, nor death's  
cold flood,  
Could fright us from that shore.  
—ISAAC WATTS.

## The New Birth

BY ROY H. BLISS

John 3: 3. *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

**T**HIS passage is sufficient to convince one that it is necessary to be born again, although we might take some other passages to prove the question beyond a doubt. Take the seventh verse of the same chapter, where Jesus said, "Marvel not that I said unto thee, Ye must be born again." 1 Peter 1: 22, 23, "See that ye love one another with a pure heart fervently: being born again, not of corruptible seed," etc.

Being born again means from above, different to that new birth which the Jews supposed every baptized proselyte enjoyed, for they held that the Gentile who became a proselyte was like a child new born. This birth was of water from below; the birth for which Christ contends is from above, by the Holy Ghost. Every man must have two births: one from earth, the other from heaven; one of his body, the other of his soul. Without the first he can not see or enjoy this world; without the last he can not see or enjoy the kingdom of God.

As there is an absolute necessity that a child be born into the world that it may see its light, contemplate its glories, and enjoy its good, so there is an absolute necessity that the soul should be brought out of its state of darkness and sin, through the light and power of the grace of Christ, that it may be able to see, or to discern, the glories and excellencies of the kingdom of Christ here, and be prepared for the enjoyment of the kingdom of glory hereafter. The Jews had some general notion of the new birth, but, like many Christians, they put the acts of proselytism, baptism, etc., in the place of the Holy Spirit and His influence; they acknowledged that a man must be born again, but they made that new birth to consist in profession, confession, and external washing. Being born of Abraham's seed will not avail to the entering of the kingdom of heaven.

Now the question might arise, When shall this new birth take place? Take 2 Corinthians 6: 2, "(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)" Who said this? God said it by the prophet Isaiah, and from this we may at once learn what is the "accepted time," and what "the day of salvation." The advent of the Messiah was the time of God's pleasure, or benevolence, of which all the faithful were in expectation; and the day of salvation was the time in which this salvation should be manifested and applied. The apostle, therefore, informs them that this is the time predicted by the prophet; and the ministry of reconciliation being exercised in

full force is a proof that the prophecy is fulfilled; therefore the apostle confidently asserts, "Behold, now is the accepted time; now the Messiah reigns; now is the gospel dispensation, and therefore now is the day of salvation"; that is, the very time in which the power of God is present to heal, and in which every sinner believing on the Lord Jesus may be saved.

Now then, has there been any provision made for this new birth? Let us take a few passages of Scripture. 1 Corinthians 15: 3, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." 1 Thessalonians 5: 9, 10, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." It says here that Christ died for our sins. As we said before, we are born into the kingdom of heaven, and if there is no sin in heaven, and Christ died for our sins, it is proof enough that He died that we might be born into the kingdom, or born again. Therefore, we see a provision made for this new birth.

Has any one ever been born again? Born again means to be regenerated; transformed in character; endued with spiritual life. Have you ever heard of any one who was transformed in character by supernatural power? What about Paul in his way to Damascus to persecute the Christians; and when he was struck down in the road? His life and character were changed, and he went to Damascus to perform a different mission than when he started. Notice some drunkard who has spent the greater part of his life in a saloon and the gutter, and then let the power of God get a hold of him; later on he might be preaching the gospel. Here is a marvelous transformation of character. He was dead in trespasses and sin, and later was born into the kingdom. We all know when anything has been born that life has taken place, therefore when a person receives life from God, and he is no more dead in sin, he is born again; not of the flesh this time, but of God, or the Spirit.

Thus we see, first, that this new birth is necessary, for "Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Second, we find that people can have the new birth whenever they want it, providing they will pay the price, for "Now is the day of salvation." And thirdly, we have heard testimonies, and read testimonies, and read of people in the Bible who have had this new birth; therefore it must be possible.

Oh, reader, if you have not been born again, you had better plunge in while you have a chance, for some day it will be too late! May the Lord bless you richly.

NAMPA, IDAHO.

## In the Camouflage Division

BY REV. C. P. LANPHER

"I AM in the camouflage division!" the rather new soldier declared proudly. Camouflage? (That of course was before the word became nation-known and popular.) "Most of the fellows," said the young soldier, "are artists, and we have a very interesting time."

"What do you do?" was asked.

"Why," the rather new soldier said, "we disguise things — to fool the enemy. For instance, we paint canvas cows and nail them on wood frames, and when they are placed in the field in front of a trench any one looking across the field would think that it was nothing but a peaceful bit of pasture. Camouflage isn't a new idea," said the soldier; "it's only the old idea of deception made into a fine art."

The *Christian Herald* carried the above in a recent issue. As our eyes have frequently fallen on this new term in the daily press, we have wondered how it would apply to some reports which are found in the columns of our religious papers. Be it far from the motive of this article to discourage the publishing of inspiring news regarding the work of God being accomplished here and there. Again, we are satisfied that there are meetings and movings of God in gracious measure which never find their way into the columns of religious papers, and never greet the eye of the saint of God who may be isolated off in a corner somewhere, and to whom such reading would prove a real inspiration as they reflected on the gracious work of God in other places.

Personally, we have met successful evangelists whose names seldom or never appear in public as authors of reports which they truly might furnish, were they so inclined. Possibly they have become afraid of some of the high coloring which has seemingly found its way into some "religious reports," and they have swung to the other extreme and decided not to report at all. We regret this, for we are confident that some who hesitate and never do report might have a twofold ministry, as they humbly related the dealings of God in their ministry.

It is another phase of the question, however, that we wish to enlarge upon. It has doubtless occurred to the reader that there is a special aspect to a matter which appears in print with the name of some worthy person affixed to the same. Not only do we read the lines so embellished with high meaning adjectives, but we are sometimes prone to read between the lines, which has added to the wonder. The language was so strong and the results so striking that unconsciously we got an extremely elevated idea of that place, and time and meeting, when if we had actually been acquainted with the real facts of the matter our conclusion would have been reached not by the influence of high-sounding terms, but by the status of actual facts.

For illustration: Brother Fidelity has given six years of faithful service to Scrabble Hollow circuit. There has been nothing particularly phenomenal about his ministry in the place, yet every annual report has revealed that the benevolences have all been paid, the mortgage against the church property has been canceled, and there has been some increase in the membership; besides this, the community has more respect for the church than previously, while they speak in kindly terms of the pastor, Brother Fidelity. After six years of ministry in Scrabble Hollow, Brother Fidelity feels he has done his best and should change. He moves to another circuit, and one day in reading the church paper his eye falls upon a fresh report from his old appointment, where they have recently called Brother Boomer, a young man whom the report said the world was destined to hear from in the future. In the initial report of Brother Boomer's ministry on Scrabble Hollow circuit, it told how new people were frequenting the services, the prayermeeting had

never been so largely attended, that the church was already contemplating raising the salary (considering the high cost of living), that thirteen new members joined the church last Sunday, and more were thinking of taking this step, while the Sunday school was so crowded that it was only a question of time when larger quarters would be necessary.

Brother Fidelity read this report in his study one day after he was settled in his new charge at Glacerville, and for a moment his brain seemed numb. In all his six years on the Scrabble Hollow circuit he had never been able to send in a report like the one he had just read. For a moment he was tempted fearfully over his seeming failure in the ministry; but after a season of prayer he determined that though he might never be able to grace the columns of the church paper with a report like that, he would be faithful and true to his ministry.

### Mutual Aid

"Bear ye one another's burdens" (Gal. 6: 2).

Burdens seem to be the common heritage of God's people. Those temptations — such as are common to man — ah, don't we know them? And the chastening — "for what son is he whom the father chasteneth not" is not "joyous, but grievous." Many, many hearts are now "in heaviness through manifold temptations."

Sorrow comes as certainly to Christian homes as to others. Death — the grim monster and last enemy — seems to be no respecter of persons. But to hearts broken in bereavement, and lives bent under a burden too heavy to bear, none should be more sympathetic than fellow Christians. Surely none should be swifter to lend a helping hand than they.

And yet the world continually flaunts it in the face of the Church that their own are cared for at such a time, while our own are neglected. They proudly justify themselves as they quote James 1: 27, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction," and do not lay any stress on the rest of the verse, "and to keep himself unspotted from the world." Then they accuse us with 1 Timothy 5: 8, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Well, no need to deny it, in too many instances in the past the Church has failed to provide for her own. Indeed, we have sympathized, but the material need was not met. The lack was not in willingness, for there are no stingy Christians. But the need was not known.

In the Pentecostal Nazarene church we needed system and organization in this matter. Now we have it. The problem is solved. The ministers' and laymen's mutual aid societies give you an opportunity to help in a substantial way a brother or sister in need.

Your dollar by itself would be feeble, but in one of these societies your dollar — sent with a prayer for the bereaved — will join with literally hundreds of others and thus become mighty. Mail a card today for information to

REV. A. H. KAUFFMAN,

233 Mt. Vernon Avenue,  
Grand Rapids, Mich.

Brother Boomer continued as pastor at Scrabble Hollow for eleven months, and then felt a "call" to the evangelistic work; but a recent issue of the church paper stated that he felt the Lord was leading him back into the pastorate again.

Does the above seem overdrawn? Listen! One of the best evangelists in the country told the writer that he was greatly interested in certain reports that came to him of a wonderful revival that was taking place in a certain community. While this evangelist was witnessing gracious results in his own work, the report was so striking in describing the marvelous things that were transpiring in this not far-distant church, his heart fevered to witness the tremendous times that were transpiring in this great revival.

Accordingly he wired an acquaintance in the place, and back came the answer, "Yes, forty people have sought the Lord"; whereupon he boarded the train, and soon was in the streets of the city where the gracious revival was still going on. Imagine his surprise and disappointment, when conversing with one who had attended the meetings, to learn that up to that point in the services the visible results were that one man and his wife had been forward for prayers, but had not yet broken through into the light. This from the logbook of one of the most successful evangelists in our country.

A personal experience of the writer is similar. An excellent preacher was filling our pulpit one night when upon a general invitation a large number came forward. Imagine our surprise when picking up the church paper a week or two following, to read that forty people had been seeking in that service. It was a startler to us! We were there, and we remembered that perhaps forty people bowed at our altar; but it was upon a general invitation a candidates "for more," a fresh anointing, or something similar.

Surely we recognize that it would take an angel from heaven with his pen dipped in the indelible blue of God's sky to portray the glory of some meetings; yet as exponents of "truth in the inward parts" should it not be a study with us to honestly and carefully give the public a conception of our work and warfare, void of undemanded coloring? and that will bear out any inspection that men or angels may deem fit to give it? Thus by so doing shall we not cultivate within ourselves a characteristic that will be void of gloss and exaggeration, and men will carry from our presence the verdict that the Queen of Sheba gathered concerning Solomon, "The half has not been told!"

MARSHALLTOWN, IOWA.

## Sin and Heredity

BY REV. RUDOLPH G. FITZ

Exodus 20: 5, *I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.*

EACH man's life affects every other man's life with whom he comes in vital touch. If he does good, he leaves a fragrant influence; if evil, he leaves a blight. But the greatest sufferers for his sin, besides himself, are his own offspring. Heredity has received a great deal of attention. Much has been taught and written concerning it, especially the relative merits of heredity and environment. We do not desire to enter that discussion, but remark in passing that environment is powerful for evil, but weak for good. Years of good influence, teaching, and precept may be spoiled by a few weeks of exposure to an evil environment; and exclusive of the regeneration of the soul, a good environment is powerless to counteract the seeds of evil sown in a bad training.

So far as the human race is concerned, sin is the greatest factor in heredity. A man may live in America, Germany, or Japan; he may choose whatsoever diet he will; he may farm, work in a shop, or sail the sea; but so far as any or all of these things are concerned, they

will have little or no effect on his descendants. But let him commit one sin and his child suffers. The fact is most marked in the case of alcohol and venereal disease; but the text makes no distinction. "Visiting the iniquity of the fathers upon the children."

The effect of sin on the race is its degeneration. The rapid increase of insane, criminals, idiots, feeble-minded, and paupers is well known. In 1880 the United States had 91,959 known insane; in 1903 the number had grown to 180,000. The general population had not kept pace with the increase, for to every 100,000 in 1880 there were 183 insane, while in 1903 we had 225 insane to every 100,000 of population. (Rosenan.) Murders multiply, the divorce evil is growing, and with all the science and skill of modern medicine the terrible plague of cancer increases. The average length of life from Adam to the present day has steadily declined. An apparent check has been made in its downward course by the marvelous advance of medical science in the last thirty years. The decline, however, can never be stopped, for the very skill that rescues the weakling preserves him to propagate his kind and increase the weakness of the race. Science can never stop the decline. Each generation of sin adds its additional blight to the race.

Every man receives a heritage of physical and mental vigor, and of moral character from his ancestors. In these last days the heritage is often poor indeed; but if he will get under the blood, and live a pure, clean life by the power of God, he may pass it on to his descendants in as good condition as he received it. On the other hand, if he lives in sin, he will weaken it physically and morally, and when once mental defectives appear in a family they rapidly increase, because the degenerate is usually not only prolific, but irresponsible and without self-control.

Kellcott gives the following numbers of defectives in our country in 1914:

Insane and feeble-minded	200,000
Blind	100,000
Deaf and dumb	100,000
Paupers	80,000
Prisoners	100,000
Juvenile delinquents	23,000

"The nation supports about half a million insane, feeble-minded, epileptics, blind and deaf, and paupers, at a cost of at least \$100,000,000 annually" (Rosenan). There is no remedy for this terrible harvest but a genuine national righteousness, and even then the only gain would be in keeping the condition from growing worse. But Dr. Griffin of the Oklahoma State Hospital for the Insane makes the statement that if the defectives already in existence were prevented from propagation, and alcohol was eliminated, it would do away with the insane asylums.

Many examples can be brought to show the terrible and inexorable action of the law in our text. During the Revolutionary war a soldier, descended from a long line of good ancestry, took advantage of a feeble-minded girl. The result of their indulgence was a feeble-minded son. This son married a normal woman, but five out of seven of their children were feeble-minded, and from all of them sprang long lines of defective stock. The descendants numbered 480 in all. Of these, 36 were illegitimate, 33 immoral, 24 confirmed alcoholics, 3 epileptics, 82 died in infancy, 3 were criminal, 8 kept houses of ill-fame, and 143 were feeble-minded. The sin of this man's youth was visited on his children unto the third and fourth generation. It has been said that the visitation is not continued beyond the fourth generation, because the line that continues in the depths of sin becomes extinct.

Another example is that of a Swiss family, which was founded by a man of weak character and a vagrant wife. Their son inherited the parental traits and married a woman from another vicious family. This marriage sealed the fate of their hundreds of descendants. The pair had seven children, all characterized by rapaciousness, thievery, drunkenness, immorality, and defects.

But while heredity, like environment, is powerful for evil, it is also weak in establishing moral character. The human race carries a talent in the carnal nature, for which there is no remedy but the blood of the Son of God. The best of sanctified parents are distressed by the manifestation of an evil nature in their offspring. In spite of good heritage and environment. And yet the greatest men of the age owe their ability and position to their descent. A striking illustration of this fact, during the last century, is the great number of senators, doctors, lawyers, professors, college presidents, and other men of profession and fame, who are descendants of that great man of God, Jonathan

Edwards. The ungodly say the preacher's children are the worst they ever saw; but it is not true. They are born indeed like every other child, with the carnal mind; but at least their fate is not already sealed at birth by the weight of parental sins.

Every man owes a debt to his children. He is responsible for their existence, and they face an eternal destiny. Shall he spend his life in the vain strife to lay up this world's goods for their physical ease and moral ruin? or shall he labor for a crown of life, and in so doing leave them with strong minds and bodies that can laugh at difficulties, and with an example and precept of faith that will move them for God?

## Bible Reading on the Second Blessing

BY REV. W. T. GIVENS, M.D.  
(The Happy Doctor)

**D**EFINITION in an evangelical sense. (1) The act of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God. (2) The act of setting apart to any sacred purpose. (Webster's Dict.)

St. Paul was converted on his way to Damascus, and commissioned to preach (Acts 26: 16). Ananias was sent unto him in the city that he might receive his sight and be filled with the Holy Ghost (Acts 9: 17).

Paul was commissioned to preach sanctification as the inheritance by faith, to the folks who had their sins forgiven (Acts 26: 18).

Eph. 5: 25-27, "Sanctify the church" (not sinners). The Church is composed of those who have had Jesus Christ revealed to them by the Father (Matt. 16: 16, 17). And Jesus wants to sanctify them so much that he gave his life (Eph. 5: 25, 26).

The two crucifixions (Gal. 6: 14). Two ways, highway and a way (Isa. 35: 8).

Two rests (Matt. 11: 28, 29), one given, the other found; two anointings of the eyes of the blind man (Mark 8: 23-25).

Two baptisms; John's implied forgiveness of sins; then Jesus' Holy Ghost baptism implies purity (Matt. 3: 11).

Double purpose of His manifestation, first, to take away our sins (1 John 3: 5), second, to destroy the works of the Devil (1 John 3: 8), which is the carnal mind; destroying the body of sin (Rom. 6: 6).

*Some who received the two works of grace.*

The apostles called and given power over devils and sent to preach (Luke 9: 1, 2). They were Christians, not sinners; their names were written in heaven (Luke 10: 20); they were believers on Christ (John 2: 11; 1 John 5: 1, 10).

Therefore these disciples were born of God (John 1: 11-14), yet they were not sanctified (entirely sanctified), as the following Scripture will show: John 14: 15-17. Sinners can not receive the Holy Ghost (Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 33; and Acts 1: 5).

Luke 24: 49-53 shows their condition as they went to the upper room to wait for the Holy Ghost to sanctify them (Rom. 15: 16).

Also Jesus prayed earnestly for them to be sanctified after saying they were not of the world (John 17: 16, 17).

They went to the upper room happy (Luke 24: 49-53), and there received the baptism of the Holy Ghost (Acts 2: 4), as promised in Acts 1: 4.

Also Cornelius received the same baptism with the Holy Ghost (Acts 11: 15, 16), as in Matthew 3: 11, Mark 1: 8; Luke 3: 16; John 1: 33; and Acts 1: 5.

Cornelius was a Christian (Acts 10). Peter began preaching to him (Acts 10: 34). Acts 10: 35, "He that feareth him." Acts 10: 2, 22, says he feared God; also he was holding family prayer (Acts 10: 30). Acts 10: 34-37 says he knew the word that God sent unto the children of Israel, preaching peace by Jesus Christ. These words also refer to John's baptism, yet Cornelius got the baptism with the Holy Ghost (Acts 10: 44).

This shows that the gift of the Holy Ghost and the baptism of the Holy Ghost are the same, exactly what the disciples received on Pentecost (Acts 11: 15-17). If the disciples were Christians, so was Cornelius. If one got a pure heart by the Holy Ghost baptism, so did the other. The fact is they were both children of God, and the baptism of the Holy Ghost sanctified them, giving them pure hearts by faith (Acts 15: 8, 9).

Read Acts 4: 4, where five thousand believed; also read Acts 8: 5-8. They got the Holy Ghost (Acts 8: 17). Read Acts 19: 1, 2. Paul asked three disciples (Christians, Acts 11: 26) if they had received the Holy Ghost since they believed and they replied that they had not, but Acts 19: 6 says they received the Holy Ghost.

Also the church at Thessalonica. Paul prayed for them to be wholly sanctified after unmistakable evidence that they were children of God. Read the entire book of 1 Thessalonians. The first chapter, verse 1, says they were in God. Here are some proofs of their being Christians: 1 Thessalonians 1: 3, works of faith, labor of love, patience of hope; 1 Thessalonians 1: 4, elected of God; 1 Thessalonians 1: 6, became followers of God; 1 Thessalonians 1: 7, were ensamples; 1 Thessalonians 1: 8, faith to Godward; 1 Thessalonians 1: 9, turned from idols to the true God; 1 Thessalonians 2: 12, called to His kingdom; 1 Thessalonians 2: 13, believed.

Now, Paul wanted to make it so plain that any honest heart might understand that entire sanctification was not for sinners, or backsliders, but for those who were children of God by faith, so he sent Timotheus to find out whether they were backsliders or not (See 1 Thess. 3: 5-8). He reported them all O. K., so Paul, in 1 Thessalonians 3: 10-13, tells them he is praying for them night and day to be established in holiness.

In 1 Thessalonians 4: 3 Paul says God willed their sanctification. In 1 Thessalonians 4: 7 he shows holiness to be cleanliness.

Then Paul reaches the climax in 1 Thessalonians 5: 23, 24, and asks the very God of peace to sanctify them wholly. This refers to those in the first chapter, those who were in God, had works of faith, labor of love, patience of hope, were elected of God, turned from idols to the true God, in so much that they were ensamples to the world, were not backsliders (1 Thess. 3: 5-8).

It was those he wanted sanctified wholly not by man, or by works. He prayed God to sanctify them wholly and preserve them.

In Jude 1: 1 we see Jude directed his letter to those who were sanctified by God the Father, and preserved in Jesus Christ, and called, so it must have been some of this class that Jude was writing to.

These Scriptures are given for the sake of Him who shed His blood to sanctify. Hebrews 13: 12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

BOWIE, TEXAS.

## There is None Good but One, That is God

BY C. C. TREFRY

*And he said unto him, Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments. Matthew 19:17.*

JESUS at this time was answering the rich young man in his request for eternal life, showing that faith and obedience was the starting point which led up to the new birth. But He continues the conversation in Matthew 19: 21, "If thou wilt be perfect, go and sell that thou hast, and give to the poor." Or, if thou wilt put thine all on the altar, the God of peace will sanctify thee wholly.

This is just what Jesus did: He shed His precious blood that we might live. This is divine love. We were created in God's own image, but because of disobedience fell short of what God intended. "Wherefore as by one man sin entered into the world, and death [to righteousness] by sin; and so death passed upon all men, for that all have sinned" (Rom. 5: 12). Now in the seventeenth verse of the same chapter we read the following, "For if by one man's offence death [to righteousness] reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ," showing the great saving grace of our Savior.

In Romans 6: 4 Paul goes on to say, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This is the baptism with the Holy Ghost referred to by John the Baptist (John 1: 33). Romans 6: 7, "For he that is dead [to sin] is freed from sin." Now this is conclusive. We can not have the Spirit of Christ within and commit sin (Luke 11: 17). Now, what is the Spirit of Christ? As the blood of Christ was the life of the man Christ—He shed His blood, He gave His earthly life that we might live with Him in heaven—so is His Spirit the life of God, the Father, the Holy Ghost, the Comforter that abides in us on earth, and shows us how to live and leads us through the valley of death, safe within the pearly gates. Thus the Father, Son, and Holy Ghost are the Trinity, or the three in one, the great God and Creator of the universe.

Christ says, "There is none good but one, that is, God." Now, if the Christ-man, who never committed sin, was not good, how can we who are born in sin expect to be good? Only one way: The Holy Spirit kept Christ from sin,

and His life here was an example to us to let His Spirit abide within, and we, this mortal clay, will not be good, but the Spirit of God, the risen Christ in us, is good, and keeps us from all sin. A true Christian is a walking temple of the Spirit—a part of the breath or life of the risen Christ. The blood of Christ has washed away our sins, man has once more come back to the image of God, when He breathed His breath into his nostrils, and man became a living soul (Gen. 2: 7). The world's entire company of Spirit-filled Christians make the one spiritual body of Christ.

Christ went to the Father, but His Spirit still lives in us through sanctification, and greater things will He accomplish through our instrumentality than He did while He was on earth in the flesh, because His time was short. Let it be understood that he who sins is of the Devil and has no direct part in this work. Lest some should be discouraged, or that others might say that they did not have a chance, God has made provision through all walks of life to fit every individual. Romans 2: 13-16 will fit the heathen, showing that they are given a conscience, and the conscience becomes law, and must be obeyed, and that God holds one not responsible for knowledge which is beyond his possible grasp, because before they knew the law they had not known sin, so sin was dead (Romans 7: 7, 8).

Knowing the law, sin became exceeding sinful; but by divorcing the law and marrying the at-one-ment we become one and the same Spirit with Christ, and thus through Him fulfill the law (Romans 7: 13).

Our blessed Savior came on the earth and by His example showed us how to live, bleed, and suffered an ignominious death, and now gives us spiritual guidance. He gives us joy and happiness unparalleled here on earth by the indwelling of the Holy Spirit in our hearts.

Now the great question arises, Have we heeded God's call? "Why, yes," one says; "I believe all the Bible says is to believe on the Lord Jesus Christ, and thou shalt be saved." Well, how about Satan? Does he not believe in Christ? Does not Christ's name strike fear to his cowardly heart? Will he be saved?

Another says, "I have repented. I asked God to forgive my sins, and I meant it, too; so I am certainly all right. God is good, and will not punish me." Is that repentance? "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matt. 3: 7, 8). How dare you lay the blame to Him, who has done and offered so much for you?

Faith and works are good, because they represent the cause of Christ, or the law; but neither the law nor the cause of Christ will save you. Nothing saves us but the blood of Jesus. We are not to be saved by the efficacy of our faith, but the efficacy of the blood. It is necessary to have faith; but no man will go to heaven if he trust to his own faith. We might just as well trust to our good works, or both. Now, what is faith? "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11: 1). Of ourselves we are nothing. We are made from the dust of the earth (Gen. 2: 7). Faith and works is the law. The blood of Christ saves, through the Holy Spirit which comes into our hearts after it has been emptied of the Devil, through true repentance and seeing ourselves as God sees us. When we present our bodies a living sacrifice to God, put our all on the altar, the God of peace sanctifies us, and we have divine, or perfect, love within. What is perfect love? The Spirit of God is love. Being submissive to the Holy Ghost, to whom all credit is due, is experiencing perfect love, without which no man can see God.

Now, friends, have we obtained this? If not, just fix your eyes upon Jesus. Go to Him and pray. Ask and ye shall receive; seek and ye shall find. His grace is sufficient for all. Stop trying to save yourselves. You can no do it. No one can save you but Jesus. Cast your burdens upon the Lord. Let us keep humble, and remember, "There is none good but one, that is, God."

## Williams-Robinson Campaign

To the Readers of the HERALD OF HOLINESS:

Grace and peace be unto thee. Well, we are still in the Austin campaign and will continue until April 7th, then we will pull down and ship to Des Moines, beginning there, according to the present plan, June 2d. Thank the Lord, we are in a great campaign here. God has owned His Word and tens of thousands have heard the gospel of full salvation.

Last Saturday, March 30th, I was uptown and Brother L. Milton Williams wanted to get out some cards making the announcements for the Sabbath. He could not get in touch with me, but he had several thousands of cards printed and he put on the card that on Sunday morning, March 31st, I would preach, and that my subject would be "Holiness, God's Plan." When I saw the card I said, "Well, glory to Jesus! that subject fits into my heart and soul just like the stripes fit in the rainbow," so I had a subject that just suited me. On Sunday we had a fine crowd. It was a beautiful day and some people came from 150 miles away to spend the Sabbath at the big brown tent.

For our Scripture lesson we used three verses, Isaiah 1:18, 1 Peter 3:15, and Romans 12:1. Here they are just as I put them together: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We also used two other verses for our text, John 3:3 and Hebrews 12:14. In John 3:3 we read the words of Jesus: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." The next verse says, "Follow peace with all men, and holiness, without which no man shall see the Lord."

Now, first, let me say that no man will ever see the kingdom of God without the new birth, and, second, no man will ever see God without holiness, so those two points are settled if the Bible is God's Book; and we affirm that a life of holiness and righteousness is the most reasonable life that can be lived on the face of the earth, and that a life of sin and unbelief is the most unreasonable life that any soul ever lived on this old globe. God is a reasonable God and the Devil is an unreasonable Devil.

All that God requires is reasonable, and all that the Devil requires is unreasonable. All sane persons could love God. No sane person could love the Devil. Holiness is moral soundness, or wholeness, or in other words, he is morally sane, or sound, who has a life of usefulness, and a useful life is always a reasonable life; but think of the sinner—any sinner that you can think of—and you will see something that is so unreasonable, and uncalled for, and unmanly in his or her life that the whole life of the sinner is a delusion of the Devil.

Think of the sinner as I give you this practical illustration: A little girl stood on the corner of the street all dirty and ragged, and with cold bare feet, and she said, "I can't vote, and neither can ma, and if the town goes wet you can lay it on pa." See the drunkard now with a head like a beer keg, his eyes like a mad dog's eyes, his nose like a spring beet, and he is a dead beat. He has lost his manhood, his good name is for ever gone, the Devil has robbed him of his last dollar, will rob him of his soul, then rob him of heaven, and then populate hell with his poor soul. Now, reader, does not that all look unreasonable to you? Do you think that the life he is living is a reasonable life?

Well, take another look. See that city woman who has lost her womanhood. She has a hen-roost on her head, brass rings on her fingers, cheap chains on her neck, brass bands on her arms, large rings in her ears, and her poor, sad face is covered with chalk and paint. Do not you remember that when Mother Eve lost her holiness that she covered herself with fig leaves, and now see the poor sinners in our day. When our women lose their all then what do we behold? Well, how sad, there she stands all covered with paint. What is she covering her face with paint for? Well, she knows that she has lost something and she is trying to cover up the loss and the deformity, and when you talk to her she looks down, for that is the way she is traveling, but, thank God, talk to an old saint and he always looks up, for that is the direction in which he is traveling. It is a fact that all people look in the direction in which they are going. I am not surprised that the backhanded church members should call the holiness people star gazers and globe trotters, for every one who has the blessing is surely a star gazer, and no people on earth make tracks like red-hot holiness people. They have a message and God wants them to give it to the world, and they must make tracks in order to do it, and while they are delivering their messages they are looking over the hills and listening for the coming of the Master. BUD ROBINSON.

# The Revision of the Manual

Rev. H. G. Cowan

The revision of the Manual ought properly to begin with the beginning of the book, that is, with the "Address," pages 7-9. Strictly speaking, this is not a part of the Manual, but a preface explanatory of what follows. It is supposed to be the production of the General Superintendents, and comes down to us from the early days of the church with the force of custom; but it is not law, and can not be appealed to as a precedent or rule of action in any case. It might, therefore, with propriety be eliminated from the Manual as an unnecessary appendage. If it is thought best to retain it, however, it ought to be amended; or, better, entirely rewritten, as the "Address" of 1915 does not properly represent us as a church. A single citation will reveal this. On page 8 we read:

Our form of government is unique. It is neither Episcopal, Presbyterian, Congregational, nor Independent, in the historic sense of these words; though we have something like the best as found in all these forms of Church order. Coming, many of us, from training in various ecclesiasticisms, we have all, out of loving deference to the rest, surrendered some things which we have personally preferred for the ordering of things in the household of faith. We have sought harmony, that in the unity of the Spirit we may abide by our government, and mind the same rule.

This implies that our form of government is a compromise between various conflicting elements coming from churches holding different politics. There may be truth in this, but the implication is that those who formed our government looked no farther than the politics of the churches from which they came for their model, and adapted to our use such parts as could be agreed upon. Hence, we have not "the best" in church government, but "something like the best"; or, to use a commercial phrase, "something just as good." People who make purchases by this formula are often disappointed, and so are we disappointed.

We claim to have "the best" in doctrine and experience; and why not in government also? We prove our doctrines by the Scriptures, and we gauge our experience by the same standard. Should we not go to the sacred Book for our government? and present to the world a scriptural church in every aspect of our denominational life?

The Manual properly begins with "I. HISTORICAL," page 10, and though this department of the book is intended to be brief, yet it might profitably be amended by adding something to it. I would suggest that the first twelve lines be stricken out, and that there be inserted an historical sketch that will go back to the beginning, and show that God has always had a people on earth, upon whom He has enjoined holiness as a duty and privilege, and that the fulness of the blessing of Christ came to the Church at Pentecost; that as long as the Church kept the pentecostal purity and power she grew and prospered, but when worldliness entered and overcame the Church, she became weak spiritually, and unfaithful to her trust to preach the gospel to every creature. Then notice the beneficent results of the Lutheran Reformation, and the great impetus to holiness of the Wesleyan revival, in the following words: "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and invited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their point. God then thrust them out to raise a holy people." Show here that these two men were John and Charles Wesley, and notice the great work accomplished through Methodism, and other agencies, for the promotion of holiness; then notice the rise and progress of the National Association for the Promo-

tion of Holiness, under John S. Inskip and others; and this will bring us naturally to the origin of the Pentecostal Churches of America, the Church of the Nazarene, and the other holiness churches, which eventually formed the union by which the Pentecostal Church of the Nazarene came into being. This would make a logical record of the "holiness movement" in all ages, and show the necessity for an organized holiness church and how it came to pass.

In a representative government the rights and privileges of the people from whom the representatives derive their powers must be recognized and respected. To do otherwise, that is, for the representatives to act as though they were a self-constituted body and without responsibility to their constituents, making laws and regulations without respect to the wishes and instructions of those who elected them, and against their rights and welfare, would result in great harm to the cause of the people, and to representative and constitutional government.

This principle was recognized in civil government at the very dawn of our national history, when it was declared that "governments derive their just powers from the consent of the governed" (Declaration of Independence). True, scriptural church government requires consent to the same principle. The learned and venerable Mosheim, in his "Church History," says:

In those early times every Christian church consisted of the people, their leaders, and the ministers, or deacons; and these, indeed, belong essentially to every religious society. The people were, undoubtedly, the first in authority; for the apostles showed, by their own example, that nothing of moment was to be carried on or determined without the consent of the assembly; and such a method of proceeding was both prudent and necessary in those critical times.

It was, therefore, the assembly of the people which chose rulers and teachers, or received them by a free and authoritative consent, when recommended by others. The same people rejected or confirmed, by their suffrages, the laws that were proposed by their rulers to the assembly; excommunicated profligate and unworthy members of the church; restored the penitent to their forfeited privileges; passed judgment upon the different subjects of controversy and discussion, that arose in their community; examined and decided the disputes which happened between the elders and deacons; and, in a word, exercised all that authority which belongs to such as are invested with sovereign power.

It should be understood that Dr. Mosheim is here speaking with reference to the Christian churches of the first century, which were founded by the apostles and their collaborators, and those who immediately followed them as preachers of the Christian faith. The principle here enunciated, that of the sovereignty of the people, has not always been recognized either in Church or state; but it has, indeed, been crushed to earth by the counter doctrine of the divine right of rulers, and has risen again only after revolutions and reformations led by men who had caught the vision of liberty in both state and Church, and daring to oppose the ruling powers, had restored the people to their rightful and scriptural place. As one example of the acceptance of this principle in the Church, in modern times, the following quotation from the action of a body of Christians met early in the nineteenth century to devise a more liberal and scriptural form of government than that handed down to them from their fathers, is illustrating:

Whatever power may be necessary to the

formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated from time to time, upon such plan of representation as they may judge necessary and proper. (Methodist Protestant "Discipline," 1830.)

The General Assembly of the Pentecostal Church of the Nazarene has not always recognized and acted upon this principle, for when in 1915 the Assembly put into the Manual, paragraph 1, page 46; paragraph 12, page 65; and other items which increased the powers of the Superintendents over the churches and District Assemblies, and left the latter without recourse, there was established the principle of "General Assembly right," as a refinement and modification of the old rule of "Divine right," by which kings and ecclesiastics have oppressed the people. It was easy now for Superintendents to say, "The General Assembly has ordered thus and so; and we must obey. It may not be what we would like to do, but we can not do otherwise as long as this is the law. I am here to enforce the law passed by the General Assembly. If you are loyal to the church you will submit."

I must not be understood as expressing anything but sentiments of loyalty to the church, and of proper respect and observance for the laws of the church when such laws have been enacted with due regard to the constitutional rights of the membership. But believing, as I do, that the laws mentioned are unconstitutional, and that in the enactment of paragraph 1, page 46, and paragraph 12, page 65, as well as other portions of the Manual, the General Assembly was not careful of the rights of the membership, and did not look to the source of their delegated authority, I am in favor of changes in those laws, for the good of the church.

I would suggest that steps be taken at the next General Assembly, not only to repeal the laws complained of, but to make it impossible for any such action to be taken in the future. Let the Manual be amended, therefore, on page 63, by striking out paragraph 14, and inserting in its place the following:

The General Assembly shall enact such laws for the government of the church as are in harmony with the holy Scriptures, provided that the affirmative action of two-thirds of the District Assemblies shall be required to make effective any law by which the doctrines of the church, the basis of union, the conditions of membership, and the right to a fair and impartial trial by committee will be changed.

This would require the action of the District Assemblies during the quadrennium following the meeting of the General Assembly, and would effectually prevent any hasty or ill-considered legislation affecting the doctrines or basic principles of our church from becoming law.

When the Revolutionary War had set the American colonists free, both from the crown and the hierarchy of England, John Wesley said that he would not dare to entangle the American Methodists again with the latter, and that they were "free simply to follow the Scriptures and the primitive church."

The Pentecostal Nazarenes today should understand that they are "free" in more senses than one; while enjoying and preaching that "freedom in Jesus" which "gives infinite peace," they also have the privilege to so order the government of their church that the inherent rights of every member will be guaranteed and protected, the government being founded upon a scriptural basis, so that nothing shall be imposed upon them without "the consent of the governed."

FREEWATER, MONT.

# THE WORK AND THE WORKERS

## FORT RILEY GOSPEL TABERNACLE OPENED

The Gospel Tabernacle at Junction City, Kas., erected in the interest of the soldier boys of Fort Riley and Camp Funston, was dedicated on Sunday, April 7th, by Dr. J. L. Brasher, of University Park, Iowa.

The services were very encouraging, the attendance good. Quite a number of officers and soldiers, as well as civilians, were in attendance. Many favorable and kind things were said of the building and plans for the work. Dr. Brasher preached two powerful sermons, one from the text, "The Master is here and calleth for thee" and the other from the text, "Be ye holy, for I, the Lord your God, am holy."

Several auto loads of Pentecostal Nazarenes, with their pastor, Rev. L. H. Windsor, from Woodbine, attended and enjoyed the services. We also had the pleasure of having with us Brother and Sister Snowbarger, of Sylvia, Kas.

We desire the prayers of all Christians for the work here, and if you have relatives at Fort Riley or Camp Funston or who may be drawn in the future calls for men whom you would like to have us see, if possible personally, write their name with company and regimental address plainly and send it to us and we will do all within our power to help them.

We shall be glad to be of any service we can to wives, sisters, mothers, or fathers of the soldier boys who may come here to see their loved ones. On Saturdays and Sundays the town of Junction City is so crowded that it is difficult to obtain rooms. Persons planning to come and desiring rooms engaged may write us a day or two ahead and if they will inclose the money we will do our best to secure rooms for them. The general price for lodging for one person a night is one dollar. If the rooms are secured the cash must be advanced. Those requiring rooms or visitation of friends should address Paul W. Thomas, 1216 North Washington street, Junction City, Kas.

We are looking forward with great hope for the future possibilities of the work and hope that in these dark days we can do a little for the men who are called to make the great sacrifice.

WILLIAM H. LEE, *Supt. Gospel Tabernacle.*

## SPRING REVIVAL AT RUSKIN-CAVE COLLEGE, RUSKIN, TENN.

When the faculty and student body went down in deep humility and groaned in spirit under a crushing burden of soul travail the flood gates lifted and Ruskin-Cave College was literally deluged with blessings.

Dr. C. E. Hardy wielded the sword, and the slain of the Lord were many. Quite a few entered into the experience of perfect love. The end is not yet. Prayers are still ascending for the few who were left outside the fold.

We value very highly indeed the prayers of those who know God. And every time the Holy Spirit makes His presence known in an unusually powerful way we thank God not only for the great good accomplished in our midst, but for praying friends also. Please continue to bear us to the throne on your Spirit-prompted prayers.

R. J. KELLY.

## EVANGELISTS HENRY AND IRENE BELL

We closed a three and a half weeks' revival at Page, Neb., April 7th. The meeting in many ways was a failure and yet we believe much good was done. We held the revival in a movie hall, and they took up two nights in the week, then there were two dances in town. The county agent came one night and told the people how to raise wheat, etc. The Methodist Episcopal pastor from Ewing put on a play here for the benefit of the Red Cross, and this week the Methodists started a revival.

A few days ago some of the people said they wanted a Pentecostal Nazarene church here, but they will wait until the District Superintendent comes and organizes. Over twenty-five have pledged themselves to come to Sunday school, and more will come. About the same number said they wanted a holiness church. We have the use of the picture show hall free as long as we wish. God is with us.

Mrs. Bell and I wish to continue holding revivals, and would like some one to come and pastor the flock here. A number have been saved and sanctified, and the field is ripe for many more to come into the experience. There are about five hundred people in this town and only one church. Any one who feels led of the Lord write to the District Superintendent, Rev. M. F. Lienard, 509 South 20th street, Omaha, Neb. We shall remain as pastors until some one takes our place.

## GEORGIA DISTRICT

I have just returned from a visit to the Adrian circuit, where Brother and Sister Duncan are doing some hard work, but are proving their ability and calling. They just had the church at Odom-

ville completed, and an all-day meeting announced when I arrived. It was estimated that there were about eight hundred at the morning service, at which time the writer preached, and Sister Duncan brought a stirring message in the evening. Hearts were melted and many requests were made for prayer. They have a building valued at twelve hundred dollars or more, and enough money was raised to pay it all out of debt but one hundred dollars, which Brother Duncan says will be lifted in the next four weeks. They expect to go to work on a building at the St. Paul church in a very short time, and besides that they are opening up other work and planning a big campaign that will stir the country for miles around.

We moved to Maunassas, as they had no pastor there, and promised to help them out until one could be secured to take this work. They furnished a house complete with the best kind of furniture, and gave us a pounding that we will never forget. They have just finished painting the church inside and out, and are planning on a parsonage, which we expect to have in the near future.

We also spent a little time with the Bethel church, where Brother Hanson has been pastoring, but on account of the distance away he had to give it up. In hearing from our Brother McAfee, in Atlanta, I find he is unable to do the work there on account of sickness, etc., and could we get the right man to go in there and put his full time into the work he could soon build up the strongest holiness work in Georgia. I am hearing of many Pentecostal Nazarenes who are moving and have moved to Atlanta, and want to connect themselves with the Pentecostal Nazarenes

## CHURCH EXTENSION STATISTICS

In a recent issue of the HERALD of HOLINESS there was the report of the General Statistical Secretary covering the year 1917. The report was excellent, and showed much real progress; but in some respects the report showed a decrease in 1917. One of these was church extension. The fault was not in the Secretary, but in the reports from which he made up his report. The fact is that 1917 showed a great increase over 1916 in our church extension work; but this cause is often confused with home missions, and the money raised for it is used on the District where it was raised.

Up to last year nearly all the money raised for the extension work was not sent to the general board, but appropriated by the Districts raising it. This explains the seeming backward step in this cause.

The report, we fear, will have the tendency to discourage our people in this worthy enterprise, so we take this opportunity to correct the impression.

We are glad to inform the church that our extension cause is not going backward, but is making genuine progress; and it will grow with mighty strides as soon as the people see its great worth to the church. We have been so engaged with our work as pastor of a fine, growing charge that we have not had the time to give to this cause that it deserves. But we hope to soon be so situated as to make this great cause the success it ought to be.

We wish to urge all the churches to send all money raised for church extension direct to the treasurer, R. B. Miteburn, 313 Printers' Alley, Nashville, Tenn. Funds raised for this cause belong to the General Board of Church Extension the same as foreign mission funds, belong to the General Foreign Missionary Board. And District boards of church extension sustain identical relation to the General Board of Church Extension that District missionary boards do to the General Foreign Missionary Board. Their work is to co-operate with the general board, disseminate information, arouse interest, pass on applications for aid, and otherwise assist in the furtherance of the cause.

Literature is being published and soon will be circulated in all of our churches. We also plan to make as many Assemblies this year as possible. We will be glad to answer any question in regard to the work.

JOSEPH N. SPEAKER,  
*Gen. Secretary.*

Oklahoma City.

in that city. I believe if we can get the right man there we can give him support.

Brother L. S. Huff and myself opened up a revival in Boykin, Ga., and continued about ten days, with many finding God, and as the writer had to leave, Brother Gookin, from Dombsonville, assisted Brother Huff for one week more, with a large number finding God, and the meeting still increasing in interest.

Calls are coming in from all parts of the state for help, and there are openings for new churches all over the District, but we need pastors who will stay with the work and pray and labor until something takes place. We can't promise big pay, but we can promise hard work, and will stand by the man who stands by the work.

E. H. KUNKEL, *Dist. Supt.*

## EVANGELIST B. H. HAYNIE

No doubt my friends have noticed in the HERALD of HOLINESS that I have already resigned my work as pastor of the Dallas church. After weeks of prayer the Lord seemingly would have me back on the field to do evangelistic work. I can truthfully say I never labored with a church or people who stood by me any better than the people of Dallas church.

After I had resigned and Brother Fisher, their new pastor, had come on the work, one evening a great crowd of church folk, with some outsiders, marched to my home and presented us with an excellent offering of groceries and cash. They sang a few songs, and Brother Fisher spoke a few minutes and told us it was to show their appreciation of our work with them, and then they knelt and prayed for me in my future work as an evangelist.

I am now at Durant, Okla., in a meeting with Mark Whitney pastor. We have had three services and a goodly number have been at the altar already, and there have been three happy finders. We are expecting a real landslide from glory. Pray for us.

## EVANGELIST D. S. DEWARE

The Lord has been keeping me busy. The meeting at Farnam, Neb., was a time of refreshing for the saints, and salvation to a number of sinners. Many were sanctified, others made confessions and were reclaimed. I was called to Rhode Island to the funeral of an aunt. On returning I had the pleasure of stopping at the Cincinnati Bible School and Woodlawn church. Then I went to Davenport, Iowa, for over three weeks, where a new church was organized with twenty-eight charter members. I love the fight. The glory holds and the fire burns. I am ready for the summer campaign. I have a few open weeks, and can help anywhere desired.

## NAZARENE BIBLE INSTITUTE

While praying and meditating upon the present condition of the Nazarene Bible Institute and its work in the future, it became evident that the indebtedness, though small compared with some schools, must be liquidated, and that very soon, or it would become a great hindrance to the progress of our work.

Feeling that God would have us begin the campaign at once, a number of teachers and students began writing personal letters to friends of the school, and in twenty-one days we received pledges to cover \$800 of the \$1,031 which is the present debt on the school.

We hereby appeal to the readers of the HERALD of HOLINESS to help raise this small amount of \$231 and save this worthy institution which cost \$5,400 to build, and which has proved a blessing to the Missouri District, as well as others for the last ten years. The writer himself owes his present experience to the influence of this school, and what it has done for him it will do for others.

Please do not turn a deaf ear because we are a small school, for the salvation of many depends on the continuation of this work. We are depending on you to help. Send your pledges to I. B. Sipes, Des Arc, Mo., and when the entire amount is pledged you will be notified; then you can send the amount subscribed at once.

I. B. SIPES.

## ERNEST S. MATHEWS, EVANGELIST

About February 1st Brother Lewis and I began meetings in the Pentecostal Nazarene church in Stockton, Ill. When the end of our scheduled time came we were not at the end of the meeting, so Brother Lewis went to Lerna, Ill., and filled our date there. Week after week passed, until seven had gone, before I could get the consent of the Spirit, the people, or my own mind to close the meeting. On the fiftieth day we celebrated our Pentecost. What a precious day it was! Thank God!

In some respects this was a great meeting. Some folks suggested that the converts were the "scum" of the town. Well, they came to the top, and we did the skimming, and they look like pure cream to us. It is better to be the "scum" than the dregs (bitter) and settlings—having settled "down" but

not "up." I had the privilege of preaching the funeral sermon of one of the converts who had been a drunkard. Some claimed demits from secret orders, some from tobacco, and some from their churches. Can you imagine what they called me before I left town?

Brother and Sister Laird, the pastors, gave the evangelist such strength-producing foods as kept him conducting two services daily and three on Sunday, and several street meetings. The pastor's salary was increased about 20 per cent and the membership 78 per cent. We are now at Martintown, Wis.

**FLORIDA DISTRICT**

Our meeting at Ft. Lauderdale, Fla., is about to close. God has given us victory. All glory to His name! Sinners have been saved, believers have been baptized with the Holy Ghost, and some have been delivered from the bonds of unknown tongue-tie. We organized a Pentecostal Nazarene church here with fourteen charter members, with others yet to come. God helped us to deliver some red-hot messages on sin and repentance. We also gave much attention to a rightful preaching of the baptism of the Holy Ghost. We thank God for this new band of Pentecostal Nazarenes and bid them Godspeed.

We go from here to Jacksonville for a siege campaign there. Any workers looking forward to coming to the Florida District would do well to write us at once. We request the prayers of the HERALD of HOLINESS readers for our pioneer campaign on the Florida District.

HOMER L. GOODELL, *Dist. Supt.*  
C. E. SHAW, *Evangelist.*

**INDIANA DISTRICT RESCUE WORK**

In answer to inquiries made regarding the promised rescue home on the Indiana District, I wish to state in the way of explanation that the decision of our last Assembly was to drop this work at present. There was a hearty response to this needy field from each church visited on the District, and I appreciate the co-operation and prayers of those interested. I want to assure you that my solicitation for money or donations were not without proper authority, and were with the full assurance and the promise of a rescue home in the future.

Many are now asking us for a place of refuge and reports prove the need will be greater as this work continues. Let us pray for these dear girls, whose lives are blighted, and for the parents whose hearts are crushed. May God awaken us to our duty to reach a helping hand to these lost ones, for they are precious in His sight.

Brother Harding stated that some churches were asking for the amount they had given to be returned to them. Pastors requesting the return of the same will please write to Mrs. George Bemis, 227 Park View Avenue, Indianapolis, Ind., who is treasurer of this fund.

Mrs. EVA NORRIS,  
228 North Jefferson Ave., Indianapolis, Ind.

**TEXAS GOSPEL BAND**

The Holy Spirit certainly did His work in the little town of Ira, S. C., in convicting of sin. We have not seen the sweeping victory which we had longed for; however, we believe this March has been a time of planting in Ira, this being a new church with only a few members. This is the first year this church has had Brother Kelley for a pastor. He is a man who walks with God. His faithful wife, whose adornment is a "meek and quiet spirit" was present with us for a few days at the close of the meeting. Methodists and Baptists also shared in this feast. The superintendent of the Baptist Sunday school was reclaimed, and received an old-time shouting experience. His wife, who has been a worker in the Baptist church, tried for a few days to get sanctified, but as the Holy Spirit turned the light in she found she had need of being converted. She prayed through and was saved. Her husband was afterward reclaimed through the influence of their little ten-year-old girl.

Some who seemed most bitterly opposed to the Texas Gospel Band (who were the called laborers in this meeting) at first, were converted and became their friends. We believe some prayed through and were gloriously saved, and a few were sanctified wholly. We give God the praise for it all. The members of this band are Evangelist C. E. Toney and Brother and Sister Jones, of Sherman, Texas. Their next meeting is to be at Easley, South Carolina.

MARY ELROD.

**INFLUENCE OF OLIVET**

At this particular time, when such great issues are at stake and much interest clusters around the financial success of Olivet University, I can hardly refrain from writing a few lines in commendation of this most excellent school, its surroundings. Myself and family resided there a short time. My observation of the school, faculty, and students was that they are of a most excellent standard.

There is no spot on God's beautiful earth I would rather send my children for a Christian education. How delightful, on a beautiful spring morning, when all nature shows life and growth, while at work on lots surrounding the buildings, to hear the voice of prayer and praise ascending to Almighty God from some student in one of the buildings!

How it helps to lift one's thoughts toward home, loved ones, God, and heaven! Thank God!

At the time of my sojourn there (I am sorry to say it) I was out of touch with the Lord. I would grow as "a green bay tree" on the spiritual food there with the experience of God's grace I now have. The atmosphere is so conducive to spiritual life. Thank God for His mercies and long-suffering to usward.

Oh, faithful and penitent Nazarenes, this hallowed spot, born and kept by many tears and prayers, must be saved to God and holiness! Let each of us do all we can in every way for its success. Only an endless eternity will tell the great good that will result from the influence that flows out of such a noble institution.

GEORGE E. GRETZINGER,  
120 Andre St., Grand Rapids, Mich.

**REV. J. E. BRASHER**

I love the HERALD of HOLINESS because it brings good news of glad tidings to me each week. Since I left Missouri last fall, I have not preached much, but I have been using my Bible in studying its sacred pages. I hope soon to enter the evangelistic work. Thank God! Brethren, I need your prayers. I have been sick and am not yet entirely well. I preached last Sunday from the gracious invitation text found in Matthew 11:28-30, and the Lord blessed us with a good service. Brethren, let us be true to the heavenly vision, redeeming the time, because the days are evil.

Crestview, Fla.

**FROM THE HAPPY DOCTOR**

We closed our meeting at Stanfield Ranch, six miles south of Ryan, Okla., in Texas, Sunday night, April 7th, in a blaze of glory. There were twenty converted. God blessed us with a good rain. This was the first holiness meeting ever held on the ranch. The people gave us a good offering, and called us back for another meeting later in the year.

We have a few open dates for May and June. Give us a call in western Oklahoma or in north-west Texas, and we will do you good. All we ask is a place to stay, a place to preach, and free-will offerings.

REV. DR. W. T. GIVENS and Wife,  
Bowie, Texas.

**SAN FRANCISCO DISTRICT**

On April 3d I started on a nine-hundred-mile trip over the central and northern parts of the District. It has surely been a trip full of labors, interesting occurrences, and blessings from the Father above.

We first visited Stockton and the John Rohrer family. At the home of the bride's parents, in Stockton, a very pretty wedding took place. Our young Brother Cinger and Miss Millican were married by me. They are an excellent young couple of Pentecostal Nazarenes, and members of the Stockton church.

We next went to Oakland, getting there in time for the 7:30 p.m. business meeting, and found Brother Burger and his church encouraged. The officers of the church and the delegates to the Assembly were elected in harmony, and other matters of business were attended to in a "Love your neighbor as yourself" spirit.

On April 4th we visited Berkeley. Early on the morning of April 5th found us on our way to Eureka. Brother P. G. Murray, our godly pastor, met us at Eureka and surely it was good to see him. We found them in revival meetings with Brother Grose, of Santa Rosa, as evangelist. The class is growing, and we could see many encouraging things that had taken place since we last visited this class. Brother Grose is a faithful evangelist, and promises to be a success along this line of work. The Eureka folks are much pleased with his work. A good street meeting was held on Sunday evening. The children's band played, sang, and testified heartily as unto the Lord. Brother Murray's whole heart and soul in the work. He is also a good personal worker, and practices on all whom he meets. They are now planning to have a tent and band of young folks, with Evangelist Grose and Brother Murray as leaders, to go into the nearby towns and open new places. This great open field is about two hundred and fifty miles north from our next work, and there are cities and towns all the way along that greatly need our work. Who will help these self-sacrificing people financially, so they may take this country for God and holiness?

The once mighty battleship Milwaukee, as it lay in the sand and mud, seemed like a great giant. As the waves struck it and recoiled, roared, and moaned, the great hulk seemed like a thing of life, groaning in misery to get free. How many a man is like that helpless ship—stuck in the sand and mud of sin! They could be giants for God if set free.

Brother Lamar met us at the depot in Santa Rosa, where we had a blessed sweet business service. Brother and Sister Lamar have been faithful to this work, and the Santa Rosa people greatly appreciate them, as they should, and they are to remain here for another year.

In San Francisco we found Rev. Thomas Mur-rish well blessed, as he always is. He is soon to move to Bakersfield, his next field of labor. He has served San Francisco for eight years, and is much beloved by his people.

Mrs. Rose Potter Crist is being much appreciated at Berkeley, more than sixty attending the prayer-meetings. We had the pleasure of holding the business meeting for our Japanese mission church in Berkeley. Rev. Miss Lillian Poole, who is the pastor, was the only American present. Surely God is blessing her in this great work. Delegates were elected to the Assembly, which is to be held at Lindsay, May 15th. We look for a full delegation and a great assembly.

We are to have a great District camp at Oakdale some time in June, to be held in a beautiful ever-green oak park in the center of the city. Both the pastors and the laity are enthusiastic about it, and we prophesy a great camp.

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

**EASTERN AND NEW ENGLAND NOTES**

While enroute to his western evangelistic engagement, Evangelist E. H. Post, of Stoneham, Mass., stopped over to see his aged parents in Jersey City, N. J., and preached for the writer last Sunday night.

Rev. M. Edward Borders, of Chicago, Ill., writes us that of the \$100,000 indebtedness that is needed to be raised on the holiness school at Olivet, Ill., about \$50,000 of it is in sight in cash and pledges.

We hear that Rev. L. N. Fogg is to close his pastorate this spring at Haverhill, Mass., and re-enter the evangelistic field. If so, Brother Fogg will be blessed in that important branch of soul saving.

Rev. Susan N. Fitkin held missionary services in Danbury, Conn., last Sabbath. She reports blessed missionary offerings for the day. God is using our sister to go up and down the New York District, stirring up the Pentecostal Nazarene folks to give to missions.

Many of the friends of Rev. E. E. Angell and wife will be sad to learn that Sister Angell has not been well of late. She has been visiting her mother in Lowell, Mass., the last few weeks, with the hope of gaining in physical strength. Both Brother and Sister Angell have sacrificed their lives for the cause of holiness the last ten years, in a way that few people have done. Let all their many friends kindly remember these self-sacrificing saints in their prayers each day.

The First Pentecostal Church of the Nazarene of Chicago, Ill., is doing blessed work for the lost and perishing souls about them. That live church has never done more aggressive work and advanced more on all spiritual lines than under their efficient pastors. God bless pastor Borders and his associates.

Many of the friends of Rev. W. H. Hoople will be pleased to know that God is blessing our brother with the soldier boys at Anniston, Ala. Brother Hoople suffered much from the awful exposures during the bitter cold weather, but has greatly improved. Let the saints remember this noble man in their prayers.

Among the many blessed things in the work of the Lord in Brooklyn, N. Y., are the many gospel missions in the city that are run on full salvation lines. In this important matter New England is away behind the times. Oh, that some of our good and godly folks up there would wake up and push the work of missions, especially on full salvation lines!

Many of the old friends of Evangelist Jimmy Cannon, of New York City, will be glad to learn that Brother Cannon is again in the work. For many years Brother Cannon was the efficient leader of the Wesley Praying Band. This band of godly men went in many Methodist and other churches, holding revival meetings, where God gave them hundreds of souls seeking and finding God.

Pastor Norberry and wife celebrated their wedding anniversary on Washington's Birthday at the all-day meeting at Springfield, Long Island, where Brother Norberry was helping Pastor Rowe in a week's evangelistic meetings. God made it a big day for the church. Praise the Lord!

Brother Morrell, one of the licensed ministers of Rev. John Short's church, Cambridge, Mass., has been in Brooklyn, N. Y., for some weeks painting pictures. At nights and on the Sabbaths, he has been assisting Sister Jump in the Pentecostal Nazarene church, New York City.

"Keep on believing!"  
JOHN NORBERRY.

**MISSOURI DISTRICT**

God is giving us revivals and marvelous outpourings of His Spirit on the Missouri District. Since our last report we have held revivals with our churches at Rayville, Fredericksburg, and Morehouse. We have also visited the churches at Maplewood, Sabula, God's Hill, and Piedmont; and we are glad to say that unity and love prevail among our pastors and people.

At Rayville the pastor, Rev. J. D. Scott, had the work well in hand, the church being ready for the revival, which was a grand success, forty-one praying through to definite victory, the majority being young people. A blessed spirit prevailed throughout the meeting.

From there we went to Maplewood. Rev. Charles F. Crites pastor. We had planned a meeting there, but owing to the street car strike and coal famine, it was deemed best to postpone it for a while. We return to Maplewood from this place (Caruthersville). Brother Crites has won the love and confidence of the people.

From Maplewood we went home for a few days' rest. There we found Rev. I. B. Sipes in labors abundant, being president of the school and pastor of the church. He is meeting with success, having almost liquidated the indebtedness on the school property. The church is greatly encouraged, having its greatest revival in several years. Rev. William Seal was the evangelist.

After enjoying a short stay with our family, we went to Fredericktown, where God gave us a very precious revival, which lasted two weeks, and resulted in the salvation of twenty-nine souls; one of them was a Methodist preacher for ten years, but had backslidden. After praying through at the altar, he joined our church. Rev. R. T. Hollenback in the pastor.

At Sabula we found a few true and tried saints, who are going through despite the fact that they have no regular pastor.

At Gad's Hill Rev. C. A. Wright is leading the hosts on to victory. They were planning for a revival and expecting great things from God.

At Piedmont the church is moving along well, both spiritually and financially. Their pastor had resigned on account of his health, but they were using home talent. While there we arranged for Rev. Green Brooks to supply them the rest of the Assembly year.

At Morehouse we found the pastor, Rev. A. J. Mitchell, engaged in a great revival. It was our privilege to assist him the last five days. During the meeting thirty-five knelt at the altar and prayed through to either pardon or purity. Brother Mitchell is one of our best pastors and a splendid preacher. He has not only won the love and confidence of his own people, but also of the entire town. They are now worshipping in the W. C. T. U. temple, but plan to build a church in the near future.

We are now in a revival meeting with our church at Caruthersville. Brother Belew, the pastor, has proved his efficiency. Since he came last autumn the little band of loyal Pentecostal Nazarenes has roofed the church building, and the work in general is in the best condition it ever was.

Rev. J. C. Walker, pastor of our church at Malden, and Rev. J. W. Roach, pastor of our churches at Bonnds and Coldwater, write that their work is in fine condition. Rev. R. E. Atkinson, pastor of our church at Redford, reports that everything is moving along nicely. They plan to build a parsonage this summer.

We understand that the work at Dexter is progressing nicely under the leadership of Rev. J. L. Cox. Rev. Van Vaughn is making good with the new church at Minor Switch. Rev. L. Hibner now has charge of the work at Clarkston and is moving on. My brother, C. I. Deboard, is assisting me in my evangelistic work this season.

Our people are catching the vision, adopting the tithing system, and doing things systematically. God is blessing and we see victory ahead. To God be all the glory!

W. I. DEBOARD, Dist. Supt.

#### FIFTH SUNDAY RALLY

In response to a very kind invitation of the pastor, Rev. Mrs. Ethel Barham, and her husband, Mr. Bryce Barham, and the good people of the Westmoreland church, we had the great pleasure of spending one Sabbath with Caney church, preaching Saturday night, three times on Sunday, also Monday and Tuesday nights; thence to Westmoreland church Wednesday night, where we began on Friday night a well arranged program of a real old-time Fifth Sunday holiness rally. Quite a number of the pastors were present from different

parts of the District; also a goodly number of the leading members. All parts and departments of the church work were well represented.

Being familiar with the history, general conditions, and needs of our school at Vilonia, Ark., we were delighted to learn how the people of the District are standing by the school. Our good friend and neighbor, Professor N. W. Sanford, has the confidence of all the friends of the school, as well as the utmost respect and confidence of the entire student body. Old debts are being rapidly paid, and all needed improvements are being planned.

Rev. T. W. Sharp, the efficient District Superintendent, has the confidence of the good people of the entire District. He has the work fairly well organized, systematically collecting all finances. Many of the churches have paid their apportionment for missions, General and District Superintendents' support, and other claims in advance.

How blessed seemed the unity and fellowship among these holy brethren and sisters throughout the convention! The preaching was good, the program fine, and the entertainment first-class. There was such a cordial fellowship among preachers and people.

The District Superintendent gave us a cordial invitation to return and visit the various churches when opportunity permits, and present the interests of the Nazarene rescue work of the Rest Cottage Association, located at Pilot Point, Texas, assuring us of his hearty co-operation in the matter. Both Caney and Westmoreland gave a handsome donation to the home at Pilot Point. May the richest benedictions of heaven rest upon the good people of Arkansas.

W. B. PINSON.

#### EVANGELIST EARL E. CURTIS

I began at our First Church, Indianapolis, Ind., Sunday, April 7th. God is surely with us, and we are trusting Him for an old-fashioned pentecostal revival. I am billed here until April 28th, preaching each night except Saturday, and three times each Sunday until the close. I have an open date from the close of the Olivet camp, June 9th, until I begin at Montrose, Iowa, June 23d, that I would like to give to one of our churches in the central West. Address me, Rte. 2, Watertown, N. Y.

#### MISSIONARY RALLY, PORTLAND CENTER

The Portland Center of the Northwest District of the Pentecostal Church of the Nazarene held their missionary rally in the Brentwood church, April 4th and 5th, with Rev. C. Howard Davis presiding. Rev. C. U. Fowler, pastor of the church, gave us a royal welcome and royal entertainment. The devotional services were times of refreshing from the Lord.

Thursday morning the subject was, "Does the Church Put the Proper Value on the Office of the Deaconess?" by Mrs. Edith Whitesides, followed by a general discussion. Rev. T. E. Beebe, of New Bedford, Mass., brought a stirring message in the afternoon, with one seeker at the altar, and the service was crowned with victory. Rev. J. T. Little, District Superintendent, brought the message in the evening, which was owned of the Lord, with five or six at the altar and a time of salvation.

Friday morning the subject was, "The Division of Our Northwest District in Relation to Our Home Missionary Work," by H. C. Baker, which was followed by a general discussion. In the afternoon Rev. J. G. Bringadahl, pastor of our Scandinavian church of the city, presented the subject of "Our Scandinavian Work." This message touched a responsive chord in our hearts, and was greatly blessed of the Lord to those who heard it. The evening message was brought by Rev. D. D. Edwards. The Lord put His seal on it, and there was one seeker at the altar, who gave evidence of being a finder. The rally closed with the general good feeling that it was good to have been there.

H. C. BAKER, Reporter.

#### REVIVAL AT SELLWOOD CHURCH, PORTLAND, ORE.

The meeting with our Sellwood church closed on last Sunday with a real wave of pungent conviction upon the people, and eight or more seeking the Lord. It surely was an old-fashioned service with mighty crying and pleading by the saints, and real praying by the seeking souls. The meeting ran on till morning, and some were entirely new cases. It has been some time since we have seen such general conviction on an audience. We wish we could have continued on for it seems the meeting had only begun; but we hope to finish it at a later date. Brother H. C. Baker is a fine helper, and stands right by the evangelist. This is his fourth year as pastor, and the people love him and stand close together. Many things hindered us from the outside at first, but God helped us through. The people of First Church, with their congenial pastor, C. Howard Davis, came over one night in a body and cheered us on and we had a good time together. Brother S. B. Rhoads preached for us one afternoon on healing, and a number were prayed for and healed.

Rev. Frank Blackman and myself will soko up together in as many meetings as seems practical next Assembly year, beginning in June. Brother Blackman has been having some gracious meetings in eastern Oregon and Washington. Scores of souls have found the Lord during the few months he has been out in the field work. He is a very capable singer as a soloist, a very fine chorus

## International Sunday School Lesson, May 5 Jesus Sets New Standards of Living

MARK 10:1-31.

GOLDEN TEXT—*Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*—Matt. 6:33.

### THE LESSON OUTLINE

BY REV. R. F. HAYNES, D.D.

#### 1. THE RICH YOUNG RULER. (Vs. 17-22.)

a. This young man was very rich. Doubtless he had come into the inheritance of "great possessions" and was abnormally given over to avarice for one of his age. He had heard somehow of the great Galilean Teacher who was abroad teaching how people could inherit eternal life. From some influence he had become convicted of his need of such inheritance and longed to know the way. There was great intensity of desire and earnestness for he "came running, and kneeled to Jesus and asked him, Good Master, what shall I do that I may inherit eternal life?"

b. He is referred to the Law and told to obey those commandments. He replies, "All these have I observed from my youth. What luck I yet?" This answer showed that he had been a seeker, had tried obedience to the law but found no satisfaction, but that his eagerness still remained to find peace of soul. There is a degree of moral sublimity on this side of the young man. Such intense conviction and desire, such logging for peace, the trial of the Mosaic Law and finding it fruitless—all these things form a picture of moral beauty.

c. Jesus, with His penetrating eyes, looks down into the young man's soul and sees the center of his soul-trouble, and with an infinite loving pity says, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."

The Master saw that the root of his trouble was covetousness—a most unusual thing in one of his age. Avarice is the vice of old age and very seldom curses youth. In this case there was an abnormal development of this vice and thus early had it become fixed in the heart of this young man. Jesus places the knife at the very root of the disease and proposes and recommends radical surgery. Sell all and dispense to the poor. Go offer thy son Isaac on the mount. Cut out the diseased spot. Pluck out the offending eye. Remove the only wall that shuts out God and light and hope and heaven. Tear away the dam that obstructs the flow of the water of eternal life and thou shalt see and know and love and live and become enriched with the gold of Ophir.

d. It is not that salvation is to be purchased with money. Silver and gold can not buy salvation. To all such as indulge this vain conceit Jesus would say, "Thy money perish with thee." It is that money can come in and usurp the throne of the heart which Jesus alone should occupy. Mammon can become the object of the heart's worship instead of God.

Jesus saw that this subtle virus had come in and

corrupted the heart of this young man and held him bound fast and that he knew not the fact. He startles him therefore with this sudden announcement of the remedy, "Go, sell, give, and follow."

e. People can and often do get to this state, where there must be an actual parting with all or a very large proportion of their property before they can get to God. Here is often the obstruction which keeps God out and whatever does this MUST BE removed, however crucial the test, however painful the operation or heartrending the requirement.

f. The young man was "smd at that saying and went away grieved: for he had great possessions." He would not pay the price as thousands of others refuse to do. Here is a tragic picture indeed. A young man, very rich, but convicted of his need of God, and longing for God and peace and blessing; yet so bound by avarice that when confronted with the issue, deliberately turns his back on God and chooses money. This leads Jesus to give us—

#### 2. THE WARNING AGAINST RICHES. (Vs. 23-27.)

It is easier, He says, for a camel to go through the eye of a needle than for one who trusts in riches to enter heaven. Astonished, the disciples ask, "Who, then, can be saved?"

a. Men of the world who are unspiritual can not understand why love of money is incompatible with love for God—how and why men can not serve God and mammon. They see in their money fine instrumentalities for doing deeds and bestowing kindnesses which must be acceptable to God. These uses of their means, they feel, must merit God's favor and bring salvation. The point where the knife of Jesus entered here was that men TRUST in riches and such uses of them instead of in Him. It is all right to use money in all these ways, and the more we thus use the better. It is all wrong, however, when we suppose or allow others to suppose, that such uses of money or the giving it to the Church for such uses possesses merit in procuring salvation and peace. This TRUST in riches is a snare and a fatal one, and one must thus become dispossessed of it entirely or be clearly willing to be in order to learn to TRUST IN CHRIST ALONE.

b. Divine power alone can cure this trust in riches. Jesus replies to the disciples' wondering question, "With man it is impossible, but not with God: for with God all things are possible."

God alone can break the fetters of mammon and set the prisoner free. He alone can sunder and destroy that TRUST in riches which makes it impossible to trust in the blood of Jesus alone for salvation. The dynamite of heaven can alone break the rock of avarice which blocks the way of Christ to the soul. It can become a question between bullion and blood, but the blood must prevail and get the homage of trust. Whatever it be that becomes the object of trust instead of the blood, must give place to trust in Jesus. In Him ALONE is peace and purity and hope and heaven at last.

leader, and has led the singing for some of our best camps with our strong evangelists, and he is a very able preacher as well.

Having been in the pastorate in the Pentecostal Nazarene church for nearly ten years, we feel better able to do the work of an evangelist again, wherever the Lord may direct; but we especially hope to work here in our Northwest field and along the coast. Our souls are blessed and our confidence is in Him, who has never failed us.

Newberg, Ore.

O. F. GOETTEL.

**EVANGELIST J. G. BIGNALL**

I have just closed a ten days' meeting with Rev. Ira F. Stevens at Plainville, Kas. Over thirty at the altar prayed through. We had a great day last Sunday with twenty at the altar during the day.

Our meeting preceding this one, of four weeks' duration at South Ambury, near Palea, Kas., with Rev. H. N. Morris, was a great meeting in many respects. Many souls prayed through, and the saints are planning a tabernacle meeting soon near there. The offerings in these meetings were good. Among the offerings were over forty chickens to send home to my family.

I go to the northwest group meeting from here, then to Bow Creek to assist Rev. Charles R. Dick. We still have some time during the summer not taken, ready to obey God anywhere.

**WASHINGTON-PHILADELPHIA DISTRICT ASSEMBLY**

Our eleventh Annual Assembly closed April 14th with a shout of victory. The spirit of perfect love prevailed through the meeting, and many said this was the best meeting of its kind they had ever witnessed. Without we had cold, rain, and snow; within we had sunshine of glory and breezes of heaven. All of the evening services were evangelistic, and resulted in the salvation of souls. Sermons were preached by Dr. R. T. Williams, Rev. W. W. Hanks, and Rev. K. H. Jackson, and all preached in the power and demonstration of the Spirit.

The business of the Assembly was disposed of carefully and expeditiously. Dr. Williams is a splendid chairman, and endeared himself to all by both his preaching and presiding.

Rev. W. W. Hanks resigned the District Superintendency to enter the evangelistic field. He will remain a member of the District, and is to be a worker at Bloomsburg and Allentown campmeetings this summer. Brother Hanks is loved by all our churches. Rev. J. T. Maybury was elected to the Superintendency of the District.

Friday afternoon and night we had our missionary anniversary in charge of Dr. H. F. Reynolds. Truly this was a great occasion. The power of God swept down over the meeting, and many shouted the praises of God, while others laughed and went for joy. Addresses were made by Mrs. Susie Finken, of New York; Rev. J. F. Penn and wife, outgoing missionaries to Africa from this District; and Rev. K. H. Jackson and wife, missionaries to India. Dr. Reynolds preached a great sermon at night, and a number came to the altar, among whom were three who offered themselves for missionary work. The offering in cash and pledges for the day amounted to \$455.

We were glad to have with us for two days Rev. S. W. Beers, of Lynn, Mass., who came representing the Pentecostal Collegiate Institute, or the Eastern Nazarene College, as we expect it will be known in the future. He addressed the Assembly concerning the school, and the Assembly voted to arrange for President Moore to visit our churches with a view to stirring up interest in behalf of the school.

Sunday was a blessed day of victory from morning until night. The weather was fine, the attendance was splendid, and the spirit of the meetings heavenly. Dr. Williams preached at 10:30 a.m. and at 8 p.m. Great altar services followed both these sermons, and a number were saved, sanctified, or reclaimed. At the service in the afternoon the following brethren were ordained: Rev. J. N. Nielson, Rev. W. C. Barlow, and Rev. F. M. Dickey.

Rev. J. T. Maybury and Rev. W. W. Hanks were appointed trustees of our Eastern Nazarene College.

The pastoral arrangements for the year were as follows:

Baltimore, J. T. Maybury; Bloomsburg, E. C. Knapp; Capital Heights, D. W. Sweeney; Cherry Hill, F. F. Green; Chicommun, D. E. Higgs; Darby, J. N. Neilson; Harrington and Bridgeville, J. H. Penn; Hallowood Circuit, H. K. Arthur; Leighton, J. F. Penn; Martinsburg, J. R. Buckmaster; Norfolk, J. W. Henry; North East, Phineas Chambers; Parklane, C. R. Mator; Philadelphia, First Church, W. D. Shelor; Philadelphia, Second Church, to be supplied; Port Elizabeth, Leslie Woolson; Rio Grande, Monroe Hand; Washington, W. C. Surber; Sicklerville, to be supplied. Marvin S. Cooper, an elder from the Tennessee District, was transferred to this District, and the following brethren were granted license to preach: Byron H. Maybury, R. E. Bower, H. S. Throop, W. B. May.

J. T. MAYBURY, Reporter.

**BIBLE STUDY**  
**Young People's Society**

**LIFE OF CHRIST SERIES**

**Lesson IV. Christ, King.**

Psalm 24

By Rev. E. J. Fleunffig

1. By whom foretold? Num. 24:17; Psalm 2:6; Isaiah 9:7; Jeremiah 23:5; Zech. 9:9.
2. How is His splendor described? Psalm 21:7-10; James 2:1; Psalm 89:27; Rev. 1:3.
3. What throne occupy? Rev. 3:21; Isaiah 9:7; Luke 1:32; Acts 2:30.
4. What will characterize His reign? Hebrews 1:8,9; Isaiah 32:1; Jeremiah 23:5.
5. What the duration of His kingdom? Daniel 2:44; 7:14; Luke 1:33.
6. What the extent of His kingdom? Psalm 2:8; Zech. 14:9; Rev. 1:15.
7. Who are the subjects of His kingdom? Col. 1:13; Rev. 15:3.
8. By whom was He acknowledged to be King? Matt. 2:2; John 1:49; Luke 19:38; John 18:37.
9. What opposition has kept the King from ruling men and nations? Isaiah 21:5; 39:13; 2 Peter 2:1; 3:3.
10. By whom is the kingdom opposed? 2 Thess. 2:3; Rev. 13:3; 10:13.
11. What consequences follow its opposition? 1 Sam. 2:10; Luke 20:18; Isaiah 34:2; Malachi 4:1.
12. What shall become of His enemies? Psalm 110:1; Mark 12:36; 1 Cor. 15:25; Revelation 17:14.
13. Have we any relation to the kingdom? Dan. 7:19,22,27; Ps. 45:16; Isaiah 60:12-14; 2 Tim. 2:11,12; Rev. 3:21; 5:10; 20:4.
14. Whatever may be your individual ideas respecting "Christ, King" what do you consider essential to man's participation in that kingdom? Discussion.
15. In the light of world events of these days, name four qualifications that every child of God ought to possess for greatest efficiency and readiness; and give your reasons.

**CHURCH NEWS**

**Cliffondale, Mass.**

God continues to bless His people in this town. We have just received three new members into full connection. It was a blessed union baptismal service we had last Sunday afternoon in Malden church, when three from Cliffondale, besides a number from both Everett and Malden churches, were baptized by immersion. Last spring, in a humble cottage, we baptized a bedridden sister by sprinkling; and recently, while looking to the Lord in the night hours, she received a powerful baptism with the Holy Ghost, so that although quite deaf and unable to get out of the house at all, she is blessing and praising God continually, and her unsaved daughter, with tears in her eyes, says, "There certainly is a great change in mother." Oh, how willing is God to give the Holy Spirit to them who ask Him! After a pastorate of nearly five years here I have tendered my resignation. The people have stood by us nobly, and we have enjoyed blessed fellowship and made precious friendships which remain unbroken as we part. We pray for God's richest blessings upon the church and upon our successor, that his ministry here may be crowned with much fruit and many souls.—T. M. BROWN, Pastor.

**Oskaloosa, Iowa**

We, in Oskaloosa, are not only paying for our new church, but are subscribing largely to other things. The Olivet campaign, being conducted in Iowa, was launched in this church and \$2,000 was pledged. New faces are being seen at our services, especially the Sunday evening services, and God is using the Bible truths and doctrines so fearlessly preached by our pastor, Rev. J. A. Ward, to convict people. Sunday, April 7th, was communion day and the Lord met with us as we gathered at His table. Several members were received into the church that service, and several more are to be received. We are looking forward to a great campaign for souls, which we expect to begin April 24th and continue through the month of May. Rev. E. E. Angell, of New York, is the evangelist engaged, and we are praying and expecting the Lord to mightily convict and save the people. Pray for us.—Mrs. ALICE PINKERTON, Asst. Reporter.

**Newcastle, Ind.**

We wish to announce the coming to our home, on March 17th, of Louisa Ruth. Mrs. Brandyberry and Ruth are doing nicely. We are holding special prayermeetings in behalf of the Olivet campaign. God is answering prayer. To the Indiana pastors: Come to Newcastle, May 15th, fired up and empowered! It will take both to make a lasting impression on this city. Prayers well seasoned with faith will make this convention what it should be. Plans are on foot for a big parade and religious demonstration on Saturday afternoon.—Rev. M. T. and LIDA BRANDYBERRY, Pastors.

**Council Bluffs, Iowa**

We wish to report victory for our little class here. A beautiful spirit of harmony prevails among

our people. The old indebtedness has nearly all been paid, and we are now planning on completing our church building. Thanks be to God, we are getting together, clouds are vanishing, and we are expecting some real victory, especially for our people here. Personally, I love the holy way, the holy people, and our Pentecostal Nazarene church with its various branches.—HUBERT C. TITTEMORE, Pastor.

**Evansville, Ind.**

We began a soul-saving campaign March 24th, with Rev. C. P. Roberts, of Seymour, Ind., as evangelist. The Spirit of God was wonderfully felt in each service. Brother Roberts was blessed in the preaching of radical truth. The last week of the campaign was the convention in behalf of the Olivet debt. This began April 2d, with our beloved District Superintendent, Rev. U. E. Harding, and in a few days Dr. R. T. Williams, our General Superintendent, joined us and preached the old-fashioned gospel in the power of the Spirit. There were quite a number of seekers both for pardon and purity. The church was edified, and we expect some additions to the membership. The service for the Olivet school was held April 7th, with about one hundred people present. The workers succeeded in getting a subscription of \$835.35. This was exceedingly good, when we consider how low lay in this church were able to pay. The Evansville church is made up entirely of day laborers, and not one in the church makes a salary of \$25 a week. The average salary, even of men with families, is only \$15 a week. God wonderfully blesses a tithing church, and people who tithed always have something to give. Our church is in the best of condition spiritually and financially, and we are pushing the battle with all the might and power God gives. These are the best days of all my life. Jesus is my sufficiency. We are delighted in this way.—E. E. TURNER and Wife, Pastors.

**Bunola, Pa.**

The last year has been one of victory. God has truly been blessing our labors here, and we feel we have made great spiritual advancement in our own souls. Rev. J. W. Short, our District Superintendent, was with us for three days, April 8-10, including our annual meeting, and the church gave us a unanimous call for the ensuing year, which we accepted. We are looking forward to a year of glorious victory, and feel encouraged to preach and live uncompromisingly and exalt the name of our Redeemer, Amen!—Rev. CHARLES L. GREEN and Wife, Pastors.

**Middletown, Ohio**

We are just closing up the Assembly year. These people have endeared themselves to us because of their loyalty to God and holiness. During the year we have had two good revival meetings, and in our regular service souls have been finding God. Everything is paid up on all lines, and the glory abides. A good brother took the writer into a clothing store and told the clerk to give me a good suit. Other useful things have been given us. A poolroom, next to our hall and which we regarded as a public nuisance, the church prayed about until its doors have been closed, and the proprietor has quit the business entirely. We have rented this hall, which is much better than the one we occupied. The church board unanimously nominated and the church unanimously elected us for another year. We have accepted, and will push the battle here. We are planning for a revival meeting in May. Pray for the work here.—E. E. WORDSWORTH, Pastor.

**Providence, R. I.**

Last Sunday morning's service was an unusual time of heavenly glory and victory—a real old-fashioned melting time, the like of which we have not seen here in a long while. One backslider prayed back to victory. Others were deeply moved. I am glad to be out again after a long and severe illness with the grip.—F. W. DOMINA, Pastor.

**Coleman, Texas**

We are still on the upgrade in our church work at this place. God is blessing, and souls are finding victory. Our church, with the others of the town, was kindly invited to assist in a week of prayer preceding the Bob Sholler meeting, which we did, and God surely met with us and gave His approval. Last Sunday night an old woman, sixty-five years of age, came to the altar for sanctification and was gloriously blessed. A few days ago a brother came into our home very much concerned about getting sanctified. His face was shining in the Sunday service. Thank God for victory! We are looking for a real break of victory when Brother B. F. Neely comes for a siege meeting. Our Sunday school and prayermeeting are spiritual. Our women's prayermeetings every Friday are times of refreshing from the Lord. Our pastor is surely doing his best. He has the spirit of sacrifice. God only can reward him and his faithful wife, who stands so nobly at his side. Pray for us, please.—BESSIE WEST, Reporter.

**Everett, Mass.**

Sunday, April 14th, was a great day at our church. Rev. F. W. Domina, of Providence, R. I., preached both morning and evening. In the afternoon he gave his noted address on "The Plan of the Ages in Prophecy and History; the Cause of the War and the Outcome," which was much en-

joyed by a large congregation. The writer preached at Brother Domina's church at Providence, where he held a four year's pastorate before he came here. God is blessing the church here in Everett. The outlook for the church was never brighter.—A. K. BRYANT, *Pastor*.

#### Eaton Church, Franklin, Texas

God's smile is still upon us. Saturday night and Sunday we had a great time at the little Pentecostal Church of the Nazarene in south Texas. God gave us three souls Saturday night, and all through the service the people were blessed. On Sunday we raised for the purpose of painting our building, \$41.00. Surely God is blessing us. We received four new members into the church Sunday night. We had some of the greatest services. The power fell and the saints shouted. We are expecting this to be a great year for this little church. When we came here three years ago we slept on the ground and the sky was our cover; but now, praise the good Lord! we have good homes all over the country. We have an open field all around us. Pray for us. We thank the good Lord for the HERALD of HOLINESS. It is the best paper on earth.—*Pastor J. A. PRUETT*.

#### Grandview, Ark.

We have just closed a great meeting here. Rev. W. S. Harmon was with us ten days and did good work, bringing some great messages. After he left the church felt they must go on with the meeting, and the writer continued the meeting for another week. We had fifteen pray through, a good many of them young men. We organized a Young People's Society with fourteen members, with more to follow. God is truly blessing us here in this needy field. There is not another Pentecostal Nazarene preacher within seventy-five miles of us, and it is a ripe field for our work. Pray for us that God may use us in this needy field.—A. P. DANIEL, *Pastor*.

#### Potlatch, Idaho

We have had a good revival at Harvard, Idaho, with Evangelist W. P. Jay, of Canby, Ore.; also at Princeton, Idaho. The Harvard church was revived, and is moving on by the help of the Lord. At Princeton there were some things accomplished. Brother Jay preaches the old-time gospel with power; also sings his own songs in a way that the people want to hear them again.—ARTHUR P. GILLIAM.

#### Wesleyan Church, Providence, R. I.

We report victory for the Wesleyan Pentecostal Nazarene church. The last two weeks have been precious weeks for this church. On March 17th six souls prayed through and on March 24th God gave us another blessed time, when Brother H. H. Whitman gave his experience. We needed \$50 for District and General Superintendents. We took hold on God, and in twenty minutes we had it all raised, praise the Lord. Then we gave the invitation and one young man came to the altar. It was a victorious day for our church. We held our annual board meeting on Monday night, March 25th. After transacting the business for the coming year the board by a unanimous vote recommended to the church that they call the present pastor for the coming year. On Wednesday night, March 27th, we held our annual church meeting. Marvelous reports of the year's work of the church were read, and the officers for another year were elected. It was like a revival meeting. Then the church voted unanimously to accept the recommendation of the board in the calling of the pastor for another year, and amidst tears and shouts of joy we accepted the call with a large increase in salary. With pastor and church united, we look for the best year in the history of the church. We began on Easter

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Every Bible student and Sunday school teacher should have a complete set of maps as a supplement to their studies in the life of Christ. Such a series of maps is especially needed in connection with the Sunday school lessons for the first half of this year.

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#### TELEGRAM

HASTINGS, Neb.

#### HERALD OF HOLINESS:

Olivet University campaign opened on the Nebraska District with our church at Hastings. Brother Anderson, of Kansas City, and the writer were present. Brother Anderson preached and presented the needs of Olivet University. In the evening the service was held with our church at Kenesaw. We had a great day. The subscriptions for the campaign fund amounted to five hundred and fifty dollars. We are praying and believing that the Nebraska District will contribute ten thousand dollars. Brother Anderson is to visit all the churches with the undersigned. Olivet must be saved.  
M. F. LIENARD, *Dist. Supt.*

morning a week's revival meeting. The opening sermon was by Dr. A. R. Archibald, from our Pentecostal Collegiate Institute. Rev. Mr. Place of the Free Methodist church had the afternoon's service, and the writer the evening service. It was a blessed day for us all. The writer expects to carry on the meetings through the week, with Sister Anna Allen in charge of the singing. Next Sunday we expect to have Professor Moore, principal of our Pentecostal Collegiate Institute, with us. He has just closed a blessed meeting in our church in Lowell, where over one hundred bowed at the altar. Praise the Lord! God bless our paper, the HERALD of HOLINESS, the greatest paper in the world. Amen!—G. G. EDWARDS, *Pastor*.

#### Topeka, Kas.

As was announced in last week's issue of the HERALD of HOLINESS, the group meeting was held at the Topeka church April 4th, and continued over Sunday. Representatives from Kansas City, Lawrence, and Ottawa were present. While at first it looked rather discouraging, due to the fact that we had received word that Brother Chambers could not be with us on account of having the smallpox, and were further disappointed in knowing that Dr. Reynolds had been called out of the city, and could not be present, we looked to the Lord, who never fails, and He came in mighty power and the meeting ended in a blaze of glory. Four souls knelt at the altar for pardon and purity. Sunday morning the service was led by our pastor, Brother Demoret, and a blessed communion service followed. Sister Hanson, of Kansas City, took charge of the love feast in the afternoon, and every one was blessed. Then Sister Luc Miller in charge of the work of Rest Cottage, gave us a very interesting talk regarding the work there, and a liberal offering was given her. We especially enjoyed having with us Brother Shook, pastor at Ottawa, who had charge of the Sunday evening service. These saints of God have come and gone, but the sweet aroma of their visit lingers with us, and we are looking forward to that great meeting in the skies, when we shall meet to part no more. We feel like traveling on!—RUTH WILLIAMS, *Reporter*.

#### First Church, Pasadena

We had one of the best days last Sunday that we have had for many days. The children rendered a splendid program in the Sunday school, where we had 230 present, the largest number we have yet had. In the morning service the auditorium was full and the adjoining Sunday school room was well filled. The spirit was beautiful throughout. Tears flowed freely, and the real spirit of worship and praise was on the people. In the morning service we had the rollcall of our boys who have enlisted and gone to the front in the service of their country—twenty-one in number. Some of them are in France now, and others are on the way. During the day we received a class of fifteen members into the church, all adults but one. We took in ten a short time ago, making twenty-five in one month. This does not look like God had forsaken us. Praise His dear name! Deep conviction rested upon the people who are not saved, who gave evidence of wanting salvation. We are glad to sound a note of praise for our Nazarene University, and tell you that it is coming up the road. Last week we received \$1,750 in cash as gifts for the university, and the promise of more. God has really undertaken for this school, the child of many tears and prayers, and in a few weeks you will hear some news that will make your hearts to rejoice. Do not forget to pray for us.—A. O. HENRICKS, *Pastor*.

#### First Church, Philadelphia

On March 28th an all-day meeting was held and a goodly number of God's people gathered from various states and denominations—but we were all one in Him. Rev. K. H. Jackson and wife were the workers in charge. God used them throughout the day. The evening service was one

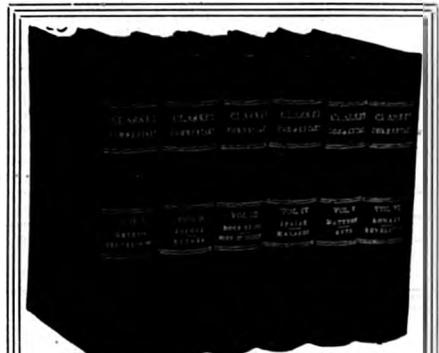
of great glory, and one precious brother was most gloriously sanctified. Brother and Sister Jackson were again with us for a missionary rally on April 3d. This church has been blessed with a missionary spirit during the last year. Missionary offerings had a marked increase. We go to the District Assembly this week with good news and a unanimous call from the church to return for the coming year. We expect it to be the best year yet. The saints are taking on new courage, and the services are blessed of God. We read the HERALD of HOLINESS with great delight. It gets better all the time, and finds a warm welcome at our home. Blessings upon it!—W. D. SHELOR, *Pastor*.

#### Peabody, Mass.

On the evening of Easter Sunday we had a fine program. There was a goodly audience. Much credit is due Miss Manning, who trained the children. Miss Alice Warren and Mrs. Anderson were the soloists. The altar and front of the church were decorated with many pretty flowers. At the close of the program our pastor, Brother Cole, gave a short address on foreign missions. An offering of \$9.01 was received, making a total sum of a little over \$100 received during the year for foreign missions.—MABLE H. WARD, *Reporter*.

#### First Church, Kansas City

Sunday, April 14th, was a day of precious victory in the Lord's work here. After prayerful waiting upon the Lord, and careful planning in accordance with what we felt sure was the divine direction, it was decided by the church to ask the congregation for an offering of \$1,200, with which to meet every financial obligation of the church, outside of our payments on the church building, and up to the present time. Amounts ranging from \$100 down to \$1 were placed upon the blackboard. This was brought before the congregation, and as each amount was subscribed, it was canceled upon the board. Every figure was canceled, and over \$1,200 was raised, about \$900 of this amount being laid on the table in cash, the rest payable in thirty days. One of the very best features of the whole affair was the beautiful spirit of harmony and determination for victory which pervaded the atmosphere. There was no chance for preaching, but the whole matter was like a blessed classmeeting, and wound up with great joy and a shout of victory. How good, God is to us! An accurate and full statement of the finances of the church for the current year had been previously prepared by our faithful treasurer, Brother D. L. Rice, and this statement printed for us in attractive form at the Publishing House. These printed statements, placed in the hands of the congregation preceding the offering, helped much in the gaining of the final result. Considering the fact that this call for money was made right on the heels of the third Liberty Loan drive, and not long after \$800 was raised and paid by the church on the building, we feel that it was indeed a notable victory. God gave us an unctuous evening service also. Two seekers claimed victory. Praise the dear Lord!—H. M. CHAMBERS, *Pastor*.



## CLARKE'S COMMENTARY

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**Ironton, Ohio**

We have just closed a successful meeting with our church at Manchester, Ohio. God gave us good crowds. We preached the last night to a crowded house. Quite a number sought the Lord for pardon and purity. God has some choice saints here, and the church is prospering under the ministry of their good pastor, Brother Charles Dye. The work at Ironton is moving on nicely. The people here are united. Our missionary apportionment and pastor's salary are overpaid for the year already. Other obligations are met in full, and our treasury shows a nice surplus. Our people here have been mindful of us, occasionally visiting our home with donations, which have been much appreciated. Besides they have stood by us with their prayers. We have received a unanimous call from the church here to return at a substantial increase of salary. As the church approved the call without a dissenting vote, we have accepted, and look forward to a great year in the Lord. Brethren, pray for us.—H. W. WELSH.

congregations were good throughout the meeting. Rev. W. E. Shepard is in the midst of an old-time revival at Ashland, Ky. Good crowds are attending the meeting, and many are seeking the Lord.

**ANNOUNCEMENTS**

**Wanted**—One hundred young men and women who want to pay part or all of their expenses through college by doing industrial work. This will also enable them to learn a trade. Numerous courses offered. Training ministers, missionaries, and Christian workers a specialty. Write at once, giving references and stating when you can begin work.—*Phoenicia Collegiate Institute, North Seltwa, Rhode Island.*

**Commencement**—The dates of the Tri County Holiness Association camp are July 18th to 28th at New Carlisle, Ohio. The workers will be Rev. Lucius B. Compton, Asheville, N. C.; Rev. P. F. Elliott, Lansing, Mich.; and Brother C. L. Cosand, Damascus, Ohio, song evangelist.—*Paul Marshall, Secretary.*

**Notice**—I have secured a leave of absence from my church at Princeton, Fla., for the summer months, during which time I would like to arrange a campaign in some of the northern states. I would be glad to correspond with any pastor or people who desire an evangelistic meeting. I sing and preach holiness.—*N. B. Shade, M. D., Princeton, Fla.*

**Notice to all the Members of the Preachers' Meeting and Convention at First Church, Chicago, last December**—The books and pamphlets ordered at that time have at last escaped the German Kaiser's submarines, and have arrived in good shape. They have today been duly sealed and mailed, and I trust all who order for them will get them in due time. Report to me if not so.—*S. S. Taylor, Jasper, Ala.*

**Notice to Pittsburgh District**—The Board of Examination will be prepared to give examinations to any one taking the Course of Study who is ready. The same will be given at the Pittsburgh church on the day previous to the opening of the Assembly, at 10 a.m.—*R. L. Wisler, Chairman, Board of Examination.*

**Wanted**—To rent a tent for revival meeting from June 20th to July 7th. Will take best of care and pay promptly. Address, Rev. W. R. Walker, Cleveland, Ohio.

**Attention, Kansas Pastors!**—This Assembly year is fast drawing to a close. A great number of churches in the District are greatly behind in their apportionments. We are needing money, and therefore trust that each church in arrears in payment of their apportionments will take hold of this matter at once. Especially do we urge a prompt payment of the church for the year. Also, the number of that we have yet to raise the amount necessary for the entertainment of the Assembly. If your church neglects the various apportionments until the last month, you will find it difficult to raise both amounts at that time. If you can pay your apportionments in full at this time, please do so, and thus save further work and postage. Many recall that at the last Assembly it was voted to apply all birthday offerings to the church extension fund. Please do not send any church extension money to this office, as it should be sent to Mr. George E. Shocum, Sublette, Kas.—*E. R. Shook, Treasurer, Kansas District.*

**Recommendation**—To any evangelist who is in need of a collaborator as singer and chorister, I wish to recommend Brother Frank Heisner, who is a member of the Pentecostal Nazarene church of Topeka, Kas., of which I am pastor. He has had several years' experience in the Salvation Army work, and is a good singer and a fine altar worker. He wishes to yoke up with some holiness evangelist, and get out in the work. He is a sweet-spirited man, and enjoys the blessing of full salvation. Address him at 1275 Harrison Street, Topeka, Kansas.—*J. G. Demore.*

**Wanted**—Sanctified teachers to apply for middle school work in Louisiana. For information address W. E. Mizell, Plain Dealing, La.

**Notice to San Francisco District**—All moneys for the District should be sent at once to Paul Mills, 239 McGee Avenue, Berkeley, Cal., including the forty cents a member for Assembly expenses. Also please notify Rev. P. A. Lineweaver, Box 622, Lindsay, Cal., of how many delegates there will be from your church to the Assembly, and who they are. This will assist him in providing entertainment.—*D. S. Reed, Dist. Supt.*

**Convention**—There will be a great convention in the First Pentecostal Church of the Nazarene, Indianapolis, Ind., the first five days of May. There will be two meetings daily. General Superintendent J. W. Goodwin, Rev. M. E. Borders, Rev. W. G. Schramm, Rev. T. E. Harding, and many others are expected. This effort is for the Olivet debt.—*J. G. Nickerson, Pastor.*

**Wanted**—A good, reliable man, a Christian and a Pentecostal Nazarene preferred, who understands the running of a portable sawmill on a farm. Permanent job for the right man. Write me, as I may have just what you want.—*J. T. Weller, Swink, Okla.*

**For Sale**—Reading course of second year course for licensed ministers: "How to Be a Pastor," by Cuelver, \$2; "Possibilities of Grace," by Lowrey, \$1.20; "Wesley and His Century," by Fitcher, \$1.50. These books are practically new. Also first year book, "Essentials in American History," by Hart, \$1.10. Postpaid.—*A. Coenower, Harmon, Okla.*

**Committee**—At Drumheller, Alberta, June 28th to July 7th, Brothers Lewis and Mathews being the evangelists. Plan to be there. We are getting out advertisements, etc. Will all interested send free-will offerings for initial expenses? For tents and information write to Rev. J. E. Bury, Secretary of Commencing Committee, Colborne, Alberta.

**A Request**—That every preacher of the Indiana District pray and plan for a Young People's District Convention, and that such convention be arranged for at the preachers' meeting held at New Castle, Ind., in May. We are going to save Olivet University for the young people. We believe that at these conventions the young people who are called to do work for God can be encouraged to enter a school where they can get a greater knowledge of the Word and work of Him who hath called them. The committee appointed at the last convention urges co-operation.—*Stephen C. Johnson, Secretary of Committee.*

**PERSONALS**

Sunday was another great day for Kansas City First Church. Pastor Chambers preached both morning and evening. At the evening service ten or a dozen souls prayed through to victory. There was every evidence of a revival on hand. To this end the whole church is praying.

We are surely glad to note that General Superintendent Goodwin's health is so improved that he is back again on the firing line. He is at present at Muncie, Ind., and will spend some time on the Indiana District with District Superintendent Harding.

Sister Anna Tetrick reports good work and bright prospects from their new field of labor, Shawnee, Okla. She is putting many copies of the Herald of Holiness into the hands of our soldier boys, and is witnessing the salvation of many souls.

Brother E. N. Pitts has recently moved from Birmingham, Ala., to Hamlin, Texas. His address in the future will be the latter-named place.

Evangelist Harry J. Elliott has recently closed a great meeting at Richmond, Ind., in which a goodly number of souls prayed through to victory. The

**A Helpful and Inspiring Book!**

IN this day the question of what to read is quite a perplexing problem. On every hand there is being offered either for sale or free distribution, books and periodicals, good, bad, and—we almost said indifferent. On second thought, however, we seriously question whether a page of printed matter can actually be indifferent in its influence.

We feel safe in asserting that the value of a good book can not be over-estimated. For the development and rounding out of the Christian character, the practical, earnest reading and studying of good, wholesome books is of great importance. Especially helpful are such volumes that treat of practical, everyday matters that pertain to the daily walk and experience of the Christian.

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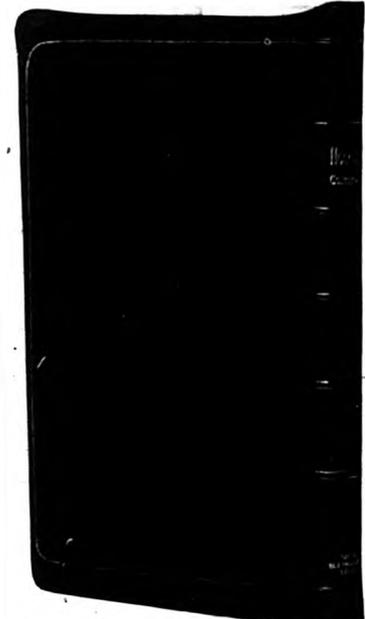
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