

# HERALD of HOLINESS

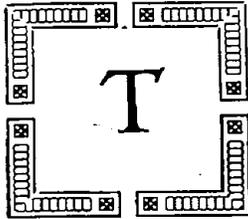
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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## EDITORIAL

### "It Is Finished!"



THE above were the last words uttered by our Lord before His death. Had some sympathizing human friend stood near and heard these pathetic words he would doubtless have said, "What a pity to see such a life cut short with only three years of ministry. How sad that He could not have lived to be sixty years of age! What might not such a life have accomplished in thirty years of active ministry?"

Was the life of Jesus a finished, completed life? Correctly viewed it certainly was a complete life. Only by proceeding upon a false conception of completeness can any other conclusion be reached.

Completeness of life is not a quantitative matter but a qualitative matter. Completeness rests in quality not in quantity. Not how long a man lives, but what his life meant, must determine its completeness or incompleteness. The tocsin of war sounds and calls forth boys and young men to their nation's defense. They enlist to drive back the invader and protect their homes, their altars and their native land. Many a youthful soldier falls a victim to the enemy's bullets. Does his comrades say, "What a wasted life," as they behold him weltering in his blood. Is he not rather honored for his patriotism? Is he not considered as having met life's highest privilege and completest success in laying down his life for his country. Such is the world's verdict and rightly so.

You stand in some museum abroad or in the homeland and view a piece of art created by the brain of some artistic genius. It is not a complete figure of a man. It is only a fragment, perhaps an arm or a part of a face or just a portion of the body. Yet, as you stand and study the lines and take in the artistic perfection of the fragment of sculpture you are seized with wonder and exclaim, What perfect art! How exquisite, how eloquent, how enrapturing the genius that wielded the chisel that brought forth that creation! The world's artists may imitate but can never reach this glorious perfection beheld in that fragment of a human body! It is the completeness or perfection of the art and not the completeness of the figure or body which so profoundly impressed you.

So it is with human life. Sometimes we could almost say that all of life worth the living is crowded into a single day or a single hour. The crisis comes, a breach is seen, heroism is demanded, self-sacrifice is the need of the moment. The brave, the self-forgetting, the hero takes his life in his hand and nobly walks into the breach and lays down his life as the price of his self-denial. The tide is turned. A great cause is saved. A nation applauds. The dauntless hero of the hour, though very young in years, becomes the subject of plaudit in song and poetry for oncoming ages. Who would dare to speak of His as an unfinished life?

It was Homer who said:

"One crowded hour of glorious bliss,  
Is worth an age without a name."

Truly, sometimes a crowded hour of glorious divine opportunity brings splendor and glory for transcending other lives of three score years and ten. The thing is to live in a spirit of readiness and willingness. To do, to dare, to die as the call of providence may choose, counting not our lives dear unto ourselves that we may finish our course with joy. Thus, when the lengthening shadows come near our feet, we may not be able to say, I have finished the work I had

hoped and planned to be able to accomplish; but we may live so as to be able to say, "I have finished the work which thou gavest me to do." Thus, whether long or short, life may be a real triumph, a completeness, a success from its quality rather than from its length.

### A Lesson of the Garden

WE love the garden. We know very little about it yet, but we know a great deal more than we did a score of years ago. We smile now at our absolute ignorance on the subject when we first began to make a garden. We well remember that we thought everything depended on the kind of instrument each vegetable was worked with, the way you dug about it, the number of times you worked it, the way you held the hoe, etc. We have learned that there is a vast amount of simplicity, as to man's part in it, about the whole matter. Our rule, wrought out of experience, is about expressed in this: See that the garden is well planted, and keep the grass and weeds out, and nature will do the rest. Formerly, in our ignorance, we worked and managed and changed methods so often that we worried the plants so much that nature hardly had a chance to do its work. Now we do less work, have less worry, and enjoy a far better yield of vegetables.

This, our folly, illustrates the mistake of many a Christian. Growth is the great law of spiritual life and fruit in the garden of the Lord. Man's part is very simple in the matter. It ought to be simple, extremely so, or it would not suit man. Our part is to see that the gospel is well planted in us, and that the weeds are kept out, and the Lord will do the rest. The growth is an unconscious matter as to us. We can neither see nor feel the growth, just as you can not see or feel the growth of the plant, and it is high folly and hinders rather than helps growth to be needlessly digging about the roots to see if it be growing.

This growth has very little to do with the outward forms and ceremonies and appendages of worship and devotion. A thousand features and phases of your creed have little or nothing to do with this vital inward matter of growth and consequent fruit. Planting and cultivation are the essential things. The seed must be planted. We must live before we grow. We can not work ourselves into life, but we must live ourselves into work. Not by quitting sin do we begin to live. We forsake sin that Christ may give us life, and we keep the weeds of sin out that we may grow up into Him our living head.

Many Christians work and worry too much around these plants of eternal life to see how and where and whether they grow.

Are thy ways committed to the Lord? Hast thou opened thy heart to His gentle touch, and lovingly welcomed the divine guest within? Or, has the ploughshare of deep repentance fallowed thy poor heart, tearing it asunder, breaking, melting, softening it for the planting of the seed? And hast thou felt the footsteps of the blessed Sower as across the soil of thy heart, thus prepared, He has sowed the good seed? And hast thou felt the strange quickening of these seed under the rain and sun from heaven as they have come forth into strange, new things, fresh from the dew of morn and the kiss of the glorious light? Oh, then, dear reader, worry not the plant or thyself about this or that, but allow it to grow. Keep out the weeds, and let the silent, unseen forces of the God of all grace minister to the needs of the plant, while you go about doing good, and your heart will soon leap with joy in seeing soon first "the blade, then the ear, after that the full corn in the ear." And one sweet day, by and by, your ears will catch the glad shout of the angel reapers as it is

wafted on the air, "Harvest home," and you shall enter into rest to be for ever with the Lord.

## A Second Hallelujah March

**Y**ES, let us have it. We understand nearly two hundred churches failed to respond at the last Hallelujah March on the Publishing House debt. Perhaps in most instances the date might not have suited these churches or other reasons may have interfered with their observing the day. In consequence, we are short nearly fifteen thousand dollars of the total amount absolutely needed by the House. We are sure every Pentecostal Nazarene earnestly desires to see the entire fifty thousand dollars raised. We hope, therefore, our Publishing House officials will be able to arrange for a second organized and strenuous pull on this laudable endeavor to free our Publishing House entirely of its indebtedness. Will not these churches referred to co-operate heartily with the Publishing House officials? Will not the pastors of all churches which could not co-operate in the last effort kindly write Brother J. F. Sanders at the Publishing House in Kansas City advising him to arrange for another March so that we may complete this wonderful work? Let everybody lend a helping hand. How easily this can be done by another mighty effort energetically pushed and entered into by every church and pastor who did not enter into the last March, and all churches which did not raise the full amount which was an average of \$1.50 a member for their membership. We are quite sure if all the churches, which fell in any measure behind their quota on the first Sunday in April last, and all the nonparticipating churches would now unite in another great Hallelujah March we could easily and quickly roll up the fifteen thousand dollars needed to liquidate this debt, disembarass our great Publishing House and start this precious, Godgiven institution upon a new mission of broader and grander usefulness even than it has ever achieved. May God help us is our earnest prayer.

## A Destroyer to Be Destroyed

**D**EALING in futures is gambling of the most direct and diabolical sort. One of the worst features about it is the fact that it has never yet reached its proper place either in law or in society as one of the chiefest in the catalog of infamies which damn society and wreck men and boys. While men concede that betting on horse-racing and patronizing the faro bank and other gambling hells are all forms of gambling, this dealing in futures has eluded even the ostracism which has been accorded other forms of gambling and has received the patronage and the defense of business men and of prominent and influential members of the church. The writer once preached a sermon on gambling in futures. A leading official member of one of the largest churches of the city, who heard the sermon, promptly took us to task on Monday morning and defended the practice of dealing in futures. It is just this defense made of this abominable bucket-shop gambling by respectable people, and even church members, and the fact that Christian business men patronize these bucket-shop gambling hells, that has given to them a power for destruction which they never could have had without it. They have thus been made to appear respectable. They have thus been made more inviting and alluring to the young men of the country. The young employee sees his employer betting on the price of cotton or wheat, and hears him boasting of having made his hundreds or thousands in a few days by a lucky deal, and sees him receiving the congratulations of friends. The young man sees this very employer prominent in church circles. Perhaps he is his Sunday school teacher. He sees that the pastor is close to this employer, and seems to esteem him very highly, and lean on him as a support. He never hears that preacher say a word in opposition to dealing in futures from his pulpit. How or when is there to come to that young man's mind a conviction or thought that dealing in futures has anything morally wrong about it? Why, the chief men in the church are teaching him that it is all right and he never hears a word from the pulpit in condemnation of the practice and teaching of these. Is it strange that the young men engage in it? Is it strange that they are led into crimes and theft and defalcations thus? It has been said that "when a young man is detected in embezzling his employer's funds, you can in nine cases out of ten trace his sin

to the bucket shop." This is true. You will find that he was led to this embezzling by his losses in the bucket shop. But you will find still more than this in nine cases out of ten. Back of his personal crimes in bucket shop gambling was the example of his own employers or of other prominent business men in the community.

A remedy is sorely needed for this terrible iniquity. Public sentiment must be aroused. This practice must be made odious. The men who engage in it must be made to appear just what they are: enemies to legitimate commerce, gamblers of the lowest and worst type. They do more harm than poker players. Their establishments are more extensive in their ruinous work than the faro banks or the vilest gambling dens connected with the lowest groggeries in the city. This fact must be shown, and the bucket-shop be given its proper place, and its patrons placed alongside the other blacklegs who curse society and lead astray the young men, and wreck fortune and shock commerce. The pulpit and press have a tremendous work just here which they should promptly undertake and vigorously prosecute until we revolutionize public sentiment and compel such legislation as is needed to save us from this blight and curse.

The bucket shop is an outrage and a curse which must be put down. Let the people speak in thunder tones, and the fell destroyer will be destroyed.

## A Growing Evil

**O**NE of the greatest temptations of this very rapid age is to overwork. Overtaxing of the mental man is an evil of a very serious nature and one which seems to be growing. The world moves fast; everything is in a rush. Everybody seems impatient to see ends achieved and the short cut to the end is sought. It is no uncommon thing to see one man or woman doing the work of two or three among certain classes, while among other classes you find multitudes of men idling away life as though time were without value and they without responsibility as to how they used it. Among no class of people is this temptation to overwork greater than among preachers. Those with brains big enough to comprehend the dying needs of the age, and with hearts deep enough to feel them, are led almost insensibly into duties and labors far in excess of their real strength. They push on from year to year with these burdens too heavy to be borne, sustained alone by the excitement and enthusiasm glowing within their devoted hearts, until their vital forces are run down and a general condition is superinduced which renders them an easy prey to a very light attack of some ordinary disease. Thus a cold or some other ailment often in a few days grows into a serious malady which results fatally. The real cause of the death was in overwork for a series of years in the past.

This is a far more common evil than many suppose. It comes to light occasionally in the unexpected death of some great preacher or other public man, but we believe it is not at all uncommon in other walks of life. The teachers of our country pursue a very laborious calling. The tax on mind and nerve is immense, and many a teacher has gradually succumbed to the long strain and finally died from overwork. A frail woman, shut up in the class room so continuously, and so much of her time out of school hours being required for study and sewing and other personal engagements, and perhaps her mind and heart burdened with the responsibility of a widowed mother or sisters or brothers whom she is helping through, becomes an easy victim to overwork.

One of the saddest forms of this evil is in the case of the pupils in our schools. A great many schools tax the children entirely too heavily in the matter of studies, and many a child has sickened and died of "a fever" or some other supposed ailment, when the true cause was in the idiotic stupidity or criminal indifference of some school teacher whose curriculum pursued by a conscientious, ambitious child was only death by a slow process of torture. Parents are to blame somewhat in such cases, but nothing like the teacher, for it is a teacher's business to study this very question, and parents are not expected to, nor indeed can they in the nature of the case know, the best dimensions of a curriculum. There is great need of reform in this matter, and we would be glad to see it begun. Fewer studies will avoid the distraction of a too great division of thought and strength on different lines and insure concentration and efficiency of work.

IT IS very evident to all close observers of the holy Scripture that the Church of the Lord Jesus Christ has but one calling, and that is unto holiness. While this is true of the Church of the New Testament, it is especially true of all those who believe that "without holiness no man shall see the Lord," and as we who are members of the Pentecostal Church of the Nazarene believe that we are a part of the New Testament Church, we ought to emphasize that our calling is unto holiness. Indeed it is a calling worthy of our attention, for it is described by Saint Paul as being a "high calling," and Saint Peter as a "heavenly calling," and by God himself as being "called unto holiness." Hence we are called unto holiness as an experience to be enjoyed by every member of our denomination, and also by all Christians, a clear, definite, positive experience which the individual possessing knows about.

We are also called unto holiness as a doctrine, for if we were to weigh the importance of this and other doctrines by the space given in both Old and New Testaments, we would have to concede that of all the important doctrines pertaining to salvation, the doctrine of entire holiness as a distinct, definite blessing to be experienced after regeneration, not by growth or some operation of death, or even purgatory, but by the definite act of entire consecration and faith in God, wrought by baptism with the Holy Ghost, which is the privilege of every person who will make the consecration and exercise faith.

This calling unto holiness is not only an experience and doctrine, but it is a movement that is to be perpetuated until the close of time or end of the age. Jesus in His message to His followers after His resurrection said, "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Evidently holiness as a definite experience subsequent to regeneration is of sufficient importance to be included among the "all things" that Jesus commanded His Church to teach.

On further emphasizing the importance of this calling, it is important to each individual as stated by Saint Mark when he says, "Go preach the gospel to every creature;" and in giving the early Church the promise of the Holy Ghost he said, "and ye shall be witnesses unto me in Jerusalem, in all Judea and Samaria, and to the uttermost parts of the earth." Consequently we, the Pentecostal Church of the Nazarene, are called unto organized holiness. This is absolutely necessary, first in order to successfully spread scriptural holiness over this and all lands. It is necessary secondly, in order to conserve holiness by looking after and gathering together those who have entered into the precious experience of entire sanctification. And thirdly, to finance the holi-

## Our Calling

By  
 Rev. H. F. Reynolds, D.D.  
 General Superintendent

ness movement. It is a fact and becoming quite well known that while an individual or company of individuals may band themselves together in an independent way and may be successful in spreading scriptural holiness, yet sooner or later it becomes necessary to conserve such a work and build it up and there must be some definite financial system. This will clearly bring out another fact that we, as the Pentecostal Church of the Nazarene, are not only called unto holiness as an experience, doctrine, movement, and organization; but we are called unto an intelligent holiness. Hence our holiness schools, colleges, and universities, together with holiness literature, church papers, and Sunday school helps are an absolute necessity.

As one begins to get a vision of what it means to be called to holiness they will sooner or later come to the conclusion that we are engaged in the most gigantic movement of the ages. For our calling unto holiness is no less than an undertaking to save this world from sin, and to perfect it in holiness. "For the oath which he swore to our father Abraham that we being delivered out of the hands of our enemies might serve him without fear, in righteousness and true holiness, all the days of our life."

But some have asked us the question, if we, the Pentecostal Church of the Nazarene, have not undertaken a great task. To all such we wish to humbly state we have not undertaken the task, but God has called us to it; which gives rise to another question by others: If God has called us to such a tremendous task of spreading and conserving scriptural holiness over this world, why has He not called more people with greater abilities and accomplishments to carry out His purpose? To this we wish to humbly say, doubtless God has called many more to this great task, and among the many more probably there are those

who have greater ability and developments. But it is said that in Jesus' time "many are called but few chosen," and some asked if "any of the rulers had believed on Him," thus indicating that Jesus in His day called many more than followed Him. After His faithful ministry He only succeeded in having twelve disciples and, doubtless, a number of those would not be chosen by human leaders of today if they were to undertake such an enterprise. But Jesus had to take such as would follow Him, and consequently He had impetuous Peter, doubting Thomas, and John, who would have called down fire from heaven on those who did not think as he did, and even Judas, who betrayed Him. But while God has to take such as will follow Him, yet with God all things are possible and we also read in the precious words of Jesus, "if you canst believe," unto him that believeth "all things are possible."

Thus it seems if we who are called unto holiness will link ourselves on to God, who is almighty, and by obedience and faith keep closely connected with Him, we shall be instrumental in His hand in carrying out His great plan and calling for the New Testament Church, which is unto holiness. But to do so, it will be necessary for all of us, who believe in holiness, to be true to God and obedient and walk in all the light He sheds upon our pathway; not to consider any sacrifice too costly to carry out the great plan of God in spreading and conserving scriptural holiness over this and other lands.

I see the apostle Paul standing alone on the storm-swept and tempest-tossed hulk of that old ship. Even after the great test that had been upon him for fourteen days and nights, without seeing stars, moon, or sun, and so dreadful was the tempest around about that those on board that ship with him had not even taken any food, yet He, a lone man, and the only man on board ship who had faith in God said, "I believe God that it shall be even as it was told me and that not a life shall be lost." And amidst his enthusiastic faith in God and his declaration to the people he discovered a few of the ship's crew, under pretense of letting down the anchors to save the ship, who were simply making an effort to escape, even when he said, "except these all abide in the ship we can not be saved." So this may be true in regard to our call unto holiness and the great general work God has called us to. Except all the holiness people, especially those of the Pentecostal Church of the Nazarene, abide in our calling we can not make the landing—we can not accomplish that which God has called us to. But if we will all be true to the light we have, and our calling unto holiness, not only will we save our own souls but God's great plan for the salvation of this world and the perfecting of it in holiness will be carried on until He shall declare that time shall be no more.

FOR GOD HATH  
 NOT CALLED  
 US UNTO  
 UNCLEANNESSE  
 BUT  
 Unto Holiness

# Seven Laws of Scriptural Giving

By John Matthews, D.D.

## In Two Parts. Part One

**G**IFTS and giving are as much governed by God's laws as the sweep of tides or the motions of the planets. In the eighth and ninth chapters of second Corinthians we have at least seven of these laws. Paul wishes a generous offering from all the churches for the poor saints at Jerusalem. He, in writing to the Corinth saints, addresses them on this subject. Will you intently note that the epistle contains thirteen chapters, and that two are devoted to the subject of giving money. The whole subject of Christian giving is minutely and comprehensively laid out before us. Let us look over the two chapters to find the laws pertaining to the giving of our money.

Paul never once uses the word "money." He calls it first a *grace*, then a *service*, a *bounty*, a *munificence*, a *fellowship*, a *blessing*, a *love manifestation*! This way of looking at the matter of giving our money lifts the entire subject into the realm of divine love and Holy Ghost activity. If we are mindful to keep this subject where God puts it, we can get as much blessing from our gifts as we do from any of the graces of God, and have peculiar joys and experiences found only in the money realm of the Holy Ghost.

Paul uses the abounding generosity of the poor churches of Macedonia to set on fire the Corinthians, who had the gifts of speech, knowledge, faith, diligence, and love, but were short on their offerings for anything outside their local needs. Paul boasts of the liberality of the Macedonians. He does not hesitate to spiritually exalt their offerings, for the purpose of getting others to follow their example. Paul had a fine lot of good common sense. He not only let his right hand know what his left hand was doing in this instance, but he wanted every saint at Corinth to know what the right and left hand of every saint in Macedonia had given, that every member at Corinth might get their right hands and also their left into their pockets for an offering that would be in keeping with their other Christian graces.

The laws are as follows:

1. Giving is a grace. Grace is the result of the spirit of Jesus in a soul. "See that ye abound in this *grace*, also." The writer puts the grace of giving along with the imperial graces of faith, utterance, knowledge, diligence, love. Mark you, where it stands. It is no side issue—a thing to be done or left undone. The soul can no more prosper without the grace of giving than it can without the grace of faith and love. The very presence of faith and love creates a spirit of giving that gives proof of the grace of God received and enjoyed. Paul likened the giving grace in the soul to the grace that prompted our Lord to leave heaven, and walk and talk and live and love and do and die for us all. Our gifts proclaim our appreciation of and love for the Lord Jesus and His holy example!

This grace must be and may be cultivated. It is capable of continual enlargement. Many have to learn to give. We learn by giving. Use every opportunity. Look for occasions. Hunt down places to put money. Seek out diligently worthy causes and needy places and persons. You should give more this year than last. How long would you sow your ground if each year it yielded less than the year before? Worldly prudence and faithless friends and selfish devils will try to narrow down your gifts, but break through all opposition and double the gifts under every temptation to lessen the giving!

2. Acceptable giving follows complete consecration. "But *first* gave their own selves to the Lord." It is easy for God to get the money if he can get the man. That is one reason God asks for all we are and all we have when we seek salvation. It's easier to get it than than

later. It's easier to bargain with an empty stomach than a full one. When we have to beg money from men and women who say they are Christians, there is a mistake somewhere. There are but two masters. We belong to God or to the Devil. Our possessions belong to our master. If God owns us He owns all we have. He may call for it any hour, and we have to give up our possessions or give up our salvation. Some love their gold more than they love their soul.

To test a man's relation to God, ask him for gifts for this same God. It is a test that never fails. We are renters, not owners. If we seize on the land we become not renters, but robbers. We are to manage the estate for the owner. When any professor of religion is stingy, we should drop the subject of giving and bring in the subject of salvation. It is not an offering he needs to make, but to make for the altar. I have heard of a man who, when being baptized, insisted that his purse be baptized also.

3. Gifts are to be according to poverty as well as according to riches. "Their deep poverty abounded [overflowed] unto the riches of their liberality." That was real giving. Anybody can throw money into the basket if their pockets are bulging with bills. But it takes a rare saint to give bountifully out of his dire need. The poorest are the greatest givers. The less they have the more they give. It was "according to their power, and beyond their power." The man who has ten dollars and gives one is vastly behind the man who has one dollar and gives ten. You say that is impossible. Yes, until you become a scriptural giver it is. Any

man can give what he has. A Holy Ghost man gives according to other laws than present possessions.

Remember that poor widow who cast in but two mites, and went to bed supperless. Other rich men cast in hundreds and thousands, but she led the list. Her gift was her all, and it constituted her living for that day. It's the gift of poverty that tested the giving. God accepts the larger gifts and uses them, but he places the divine approval on the brow of the widow as she gave "even all her living." *There is no one too poor to give.* God never yet made a creature of a circumstance that forbids any gift at all. There is a way to give. Find it and join the widow's brigade. We have one member here that regularly gives each Sunday in their envelope two cents for current expenses and two cents for missions. Peter did not have the money to pay the tax. Jesus sent him fishing. "Take up the first fish and take the coin in its mouth and pay the tax." Did you never go fishing for silver or gold to discharge your heavenly obligations. The money is in the fish's mouth.

These Macedonian churches were as poor as the seven lean kine Pharaoh saw in his dream. Paul hesitated to let them give. They ran after Paul. They said, "We must give; don't deny us. We have little, but we must share it with the Jerusalem saints. Don't rob us of the privilege." This is Christian giving. The persons who are going to give great gifts when they have great riches lie to themselves and to God. If you give out of your poverty you will give out of your bounty. If you withhold from God and the needs of the saints now, you would hold out on God if you had a home full of gold. The reason you have not the bigger and better things is because you rob God in the small.

[CONCLUDED NEXT WEEK]

## Do We Need Holiness Schools?

Rev. H. D. Brown

**T**HERE is so much said about holiness schools and church schools, that I think the following may be interesting to some of the readers of the HERALD of HOLINESS. It certainly shows the great need of holiness schools.

Some discussion has arisen at Seattle concerning the religious position of the University of Washington. Raymond Robins was engaged to hold a series of meetings on the campus. At the close he proposed to circulate a pledge which pledged the signer to live the kind of a religious life that Jesus Christ lived. The president, Doctor Suzzallo, objected to this and the meetings were not held. He came before the Seattle Ministerial Alliance to explain his position. At the next meeting of the Alliance, on April 16th, the writer answered Doctor Suzzallo. The address was received with applause by the general preachers' meeting of the city. Below we give the salient points of the address:

Doctor Suzzallo claims that the university is nonsectarian but yet religious. That it teaches the great, broad principles of religion; that it seeks to make character as well as to develop intellectual strength. He does not claim that the university is Christian, but religious. When an evangelist sought to pledge the students to live, as nearly as possible, the kind of a religious life which Jesus Christ lived, he was ruled off the grounds. Doctor Suzzallo classes the followers of Jesus Christ as a sect or a cluster of sects. He claims that a simple pledge to live such a religious life as Jesus Christ lived is proselyting.

He seeks to describe and maintain a condition which is impossible. It launches the university with no code of morals and no guide in religious thought. It is very proper to inquire, "If the university is religious, what religion is taught?" The question will naturally and properly arise, "Is the university teaching the religion of Buddha, of Mohammed, or of Jesus Christ? Or is it teaching the vagaries of so-called Christian Science? Or is it teaching the substitute for religion which was taught by Nietzsche, the leading infidel of the last century? He taught what may be called a system of thought to take the place of religion; and openly and defiantly rejected the morals of Christianity. He taught that *might* made *right* and the experience and opinions of men should decide and form a code of morals. In the matter of matrimony, he recommended a trial marriage.

It is impossible to teach religion without some religion to teach. It is impossible to teach morals without some code of morals to teach. It is impossible to develop and establish a noble character without a perfect model. Doctor Suzzallo says that the university is a religious school and seeks to develop and establish character.

"Religious" is a word of great latitude. It may mean one thing or it may mean another. It may mean that an institution is religious after the manner of the Jews, or it may mean that it is religious after the manner of the Mohammedans. It may mean religious after the manner of the Greek church, or the Roman Catholic church. It may mean the religion

of the Mormons, or it may mean the religion of the Christian church. To say that our university is religious gives no definite idea as to what it is, either morally or religiously.

I repeat, it is impossible to teach religion without some system of religion to teach. It is impossible to teach morals without some code of morals to teach; and it is impossible to develop a noble and beautiful character without a perfect model.

In the history of the world there has been only one perfect man, Jesus Christ, the Savior of men. He has furnished the one perfect model and that Man has been ruled off the campus.

Jesus said, "He that is not for me is against me and he that gathereth not with me scattereth abroad." With all respect to the gentleman who is at the head of the university, I wish to say that the University of Washington is either in favor of Jesus Christ or opposed to Him. It is gathering with Him or scattering away from Him.

Doctor Suzzallo made reference to the common public schools and seemed to claim that the university is more religious than they; but I maintain that in taking the position stated by Doctor Suzzallo, the university is following the example of our public schools and, practically, taking the course they have taken. Nearly fifty years ago the Bible was ruled out of our public schools as a sectarian book. The result has been a decadence of our public schools. From press, pulpit, and platform we hear them spoken of as immoral schools. It is only a short time since Doctor Oliver, in this meeting, stated that bastardy had broken out in our public schools. Disastrous results may be expected from the course taken by our university.

It is impossible to be neutral. There is no neutral ground to occupy. Those who are not for Him are against Him, and the disaster of opposing Christ will follow.

On a previous occasion we heard Doctor Suzzallo. He discussed the manner of teaching morals in the university. Considering both his addresses, if I correctly understood his statements, he teaches morals by describing a moral character and presenting it for the admiration and choice of the student. This is practically saying take your choice. This is giving no authority to our moral teaching. It is simply allowing the choice of the human will, and deciding moral questions by the opinions of men. This is not teaching any system of religion. Nietzsche taught the same thing. He held that the opinions and decisions of men was the only moral code to be followed. It is very sad to see our university teaching the same.

A simple pledge to live such a religious life as Jesus Christ lived ought not to be objectionable, and to recommend His code of morals as having some authority ought not to be considered proselyting. It is to be hoped that our university can find a foundation for its moral teaching which will be substantial and abiding.

SEATTLE, WASH.

## Heavenly Aspirations

Max Strang

If ye then be risen with Christ, seek those things which are above (Col. 3:1).

THE difference between man and the animal is the difference between reason and instinct. It is the difference between a highly developed sensibility and a rather simple emotion. The animal has few wants and those are easily supplied. It has no aspirations, no longings. Man, on the other hand, has wants that vary and increase with the progress of the race, and his life is one continual longing. The aspirations of man reach out toward two very widely separated extremes. It might be devoutly wished by some, looking at the woeful tragedies of men, that God had so constituted us that ambition never stirred our souls. It is only when we behold

the results of chaste and high aspirations that we gladly thank a wise Creator that He made us men. For the difference at last between saint and sinner is not so much their acts as their longings. Actions are the index to the temporary mood. Aspirations are the index to the quality of souls. Actions have to do with the moment. Aspirations have to do with the life. Actions are subjective, largely. Aspirations are objective. The object of one's aspirations is the determining factor in their life. You are good or bad, according as that to which you aspire is good or bad.

The apostle Paul, in the language of the text exhorts: "If ye then be risen with Christ, seek those things which are above." In passing it might be well to observe that the raising here mentioned has no reference whatever to any mode of baptism. It refers only to a spiritual experience, otherwise designated as the "new birth," the "regeneration" of the soul. Neither does the apostle express any doubt by saying "If ye be raised," for it is a fact that those to whom he is writing have undergone this inward transformation. But he would say: "Since ye have been raised with Christ" therefore, etc. With the inspired writer it is a natural sequence. Heavenly aspirations follow a spiritual resurrection as naturally as day follows night. First a rebirth of soul, then a rebirth of affections. A transformation of heart, then a transformation of ideals. We have supposed, too long, that regeneration, or conversion, as "getting religion," meant merely the forgiveness of wrong actions. It does mean that; and it means much more than that. It means the forgiveness of wrong aspirations and the implanting of right ideals.

Christ, while on earth, never healed the body, nor cured the soul of man, or woman, but that He gave them a transformation of spiritual affections. In all His personal relationships He strove hardest and longest with the perverted conceptions of the benighted souls with whom He dealt. And that which brought the deepest agony to His heart and the bitterest sorrow to His soul was the earthly, carnal ideals of His people. It was this that caused His groaning at the tomb of Lazarus, that caused His sorrow upon the refusal of the rich young man, and gave rise to His memorable lamentation over the city of Jerusalem. It was this, as much as the sins of men, that nailed Him to the cross.

The apostle Paul, with keen insight could see all this, and so he exhorts the church at Colosse to set their affections on things above, to turn their aspirations heavenward. It has been argued by some that it is useless to entertain high ideals since it is impossible to attain them. But in so saying we lose sight of the fact that we, very largely, become what our aspirations are. For aspirations are transformers, and he or she who entertains ideals of the higher character shall arrive at last a purified soul.

In literature there is the legend of "The Great Stone Face." It was said that on a certain mountain side there appeared a man's face, marked with benignity and integrity. A lad lived in sight of the face and his eyes ever turned, with strange fascination, to gaze upon its features. As he played, and worked, and grew, he continued to gaze upon it anon, and wonder whose image it was. At length the sunset of life found him an aged man with silver hair and furrowed brow. Yet through tempest and calm, through toil and pleasure, the stone face had been the object of his gaze by day, and the matter of his dreams by night, his guiding light and wonder. And one looking upon his face could see the same lines of virtue and character as marked the features of "the great stone face."

How much oftener could the transforming power of a holy aspiration be proved true if we would only set our affections on Christ and His character. Absolute holiness may be impossible for us this side the grave; but we are by no means excused from an attempt at its approximation. For only as we strive at

purity of life can we attain the estate of sanctification of soul and win the approbation of our Master.

What have you lived for hitherto, my friend? Where have your affections been placed? Have you longed, with a deep passion of soul, for the things above? Have you prayed out of the depths of your being for holiness of life and righteousness of purpose? Have you craved more than all things else the Christ life within you? Or have you loved the things of earth? Have you regarded the perishable gold of time as of more value than the priceless currency of eternity? Have you lived for the gratification of passion, the satiation of your greed, the fulfillment of your desire for pleasure? Is it pride, or piety, with you?

God grant that there shall be born in us all a heavenly longing, a divine passion for the things above.

TRENTON, TENN.

## Manufacture of Bessemer Steel

Analogous to Conversion and Sanctification

F. W. Cox, Evangelist

THE above subject may sound rather strange, but I believe that the three processes of making steel will aptly serve to illustrate how God convicts, converts, and sanctifies people. The three methods of making steel are the Bessemer, the open hearth, and the direct process.

In each method the common ore has to be melted into pig metal first. It is dug and blasted from mine and mountain. It is put into the blast furnace with coke and limestone, etc., then tapped out and transferred over to the converter. The chemist orders the chemicals put in with the metal, the hot blast is turned on, the huge converter partly revolves, the metal splashes from side to side, the flames leap high into the air, showers of sparks fly continually, all hands are watching for the most important moment when the metal is changed from pig iron into Bessemer steel. It is then poured into the chills, and comes out steel ingots. These are put into the soaking pit while red hot, heated over into a white heat, then rolled out into steel rails; sawed, punched, cooled, and carried to put on the tracks for trains and people to be carried over. This is called the Bessemer process.

Next, in the open hearth process, the cold pig metal is placed in a low furnace, and melted, and carried in huge crane ladles and poured into mammoth chills to make ingots for the large armor plates. This method is slower than the Bessemer, but does the work more thoroughly, and turns out better steel.

The last, and direct process, consists in carrying the pig metal in its liquid state right from the blast furnace to the open hearth, and is called the hot process also, because the metal never has any chance to cool off from the time it is melted from ore into pig iron, and then changed into Bessemer steel.

Now notice, in every method the ore had to be converted into pig iron before it was changed into Bessemer steel. This double process is God's way of saving and sanctifying us. God finds the sinner in the pit and the deep, miry clay. He beats and digs him out by turning on Sinai's lightning and thunder. He then converts him into an initial saint. Just as no word in any language can make pig iron mean Bessemer steel until it has gone through the double process and has been changed, so no one can rightly make regeneration mean entire sanctification. God abundantly converts, and then gloriously sanctifies us, effectuating our entire cleansing by the Holy Spirit applying the blood, and then takes up His abode in our sanctified hearts. Hal-

lelulah! Some say they were converted and sanctified wholly at one and the same time, but I want to say that just as pig iron is not Bessemer steel, so pardon is not entire holiness.

John Wesley says, "The term 'sanctified' is continually applied by St. Paul to all who are justified, but by this term (applied to justified people) he rarely, if ever, means saved from all sin, and that consequently it is not proper to use it in that sense, without adding the word 'wholly, actively,' or the like." Again Wesley says "Entire sanctification is subsequent to regeneration, and like the latter grace receivable by faith. I have preached this twenty-five years, and God has confirmed it with a thousand witnesses."

The writer of this article had a remarkable conversion, and a clear call to preach, but found out in about six months that he had quite a little of the pig nature left in his heart. He needed the cleansing blood "the second blessing, properly so-called," the baptism with the Holy Ghost and fire. After some months of waiting upon God, I was as clear as the sun in my conversion. I also had a conscious sense of inward cleansing after consecrating for holiness. While praying for God to save sinners and sanctify ministers God baptized, cleansed, and filled me with the

Holy Ghost. I knew then and there that God had given me inward holiness, and sealed me with the Holy Spirit. It was wonderful!

I believe that those who claim that they found all this at their conversion will sooner or later show quite a bit of "the Old Man," the pig nature. At least that has been my observation. In dealing with souls, let us remember not to rush them through too quickly. The open hearth method took longer than the Bessemer, but it did a more thorough work and turned out a better quality of steel. It is God's work, and not man's.

Also, notice that the direct process carried the pig iron in its liquid state and was changed into steel without cooling off. This saves a lot of noise, toil, and money, and may point out the fact that converted people should not cool off or leave their first love, but let us "go on to perfection" (Heb. 6: 1). Doctor Godbey says, "let us go on." These four words in English are only one in the Greek *pherome-tha*, and it does not mean to go at all. It is in the present tense and means "Let us be borne to perfection now." This is the hot process of God's direct method of carrying us right on from pardon to entire holiness, and the full baptism with the Holy Ghost and fire.

ASHTABULA, OHIO.

## "The Blindness of Unbelief"

William O. Nease

IT IS said that years ago an old derelict was bedded in a certain harbor of the Atlantic. Efforts had been made to remove it, but all had failed, until finally an old English sea captain came to town and said, "If I can have your co-operation and sufficient help I will raise and remove the old hull and clear your harbor." Immediately the mayor and city officials were ready to enter contract that the project might go forward. The old sailor secured two old scows and anchored them one on either side the sunken boat and across from one to the other he placed great steel girders. Then at low tide he took great chains and fastened them around these girders and to the wreck below, then returned to the shore and waited for the tide to come in. Soon it crept slowly in, and the chains began to snap and crack and strain and the girders would fairly groan. Soon the old derelict was torn from the mud and mire of years' settling, and dragged out victoriously from the harbor. How was it accomplished? Simply by harnessing up the immovable object to the power of the Atlantic ocean. When the tide came in all the lifting powers of the tremendous deep were under these old scows bearing them up, therefore the task was accomplished with apparent ease.

It is God who says without limit or bound, "All things are possible [contained in His promises] to him that believeth." Failure is impossible to the man, body, or company of men in the church of the living God who will throw themselves on the bosom of the almighty, be bound together by the steel girders of divine love, and anchor the same by the chains and cables of an invincible faith to whatever task they wish in the will of God to accomplish. Oh, for a church and people who know how, by heaven-born faith, to harness up the power of the infinite God with their objects and subjects of prayer!

The sin of God's church in Israel was unbelief. "They could not enter in because of unbelief." The sin of our day is unbelief; even where we find many enjoying the Lord, some professing all kinds of grace but nothing coming to pass. We are like the two disciples going up to Emmaus after the resurrection of Jesus. They met a stranger who expounded the Scriptures which they enjoyed so much, and after it was over said to each

other, "Did not our hearts burn within us?" Did we not enjoy the Scripture and His presence? But their eyes were holden, they knew not that it was Jesus with whom they spake.

Today we know not Jesus after the flesh. He said, "Lo, I am with you always." Jesus' other self, the Holy Ghost, is here. How many of God's converted people whose hearts, like these apostles, are full of joy and rejoice while Jesus, in the person of the Holy Ghost, talks with them and they with Him (Luke 24: 27). Their eyes like Cleopas and his companion are holden.

Friends, we need a something many of us haven't—experience. Many of us need the realities of the thing we profess, the baptism with the Holy Ghost and fire, which sanctifies us wholly and gives us clear vision after the order of Acts 2: 17.

As these disciples drew near the village Emmaus, Jesus made as though He would pass on, but their joy of the presence of this stranger, whom they knew not, was so great that they constrained Him, they laid hold, seized Him, and would not let Him pass by until He came in and abode with them; and when they gave Him meat He opened their eyes and they knew Him.

How many people because of their unbelief have holden eyes and know not Him with whom they walk and speak? How many people are blessed over our land, rejoice in their Lord, believe He is risen, sound in the doctrines of their church, shout, sing, pray, and testify, to two works of grace, but nothing coming to pass in their lives. Like these two disciples who were despondent and gloomy, who had fought unbelief all morning, they are strangers to the Holy Ghost and His power: To heal the sick, to convict and convert the sinner, to bring things to pass, which God has so definitely promised those who believe. Oh, that miserable, blinding unbelief, that veil from carnality which shuts us out from knowing the Holy Ghost and divine vision.

The writer believes that many people who have at some time had their Pentecost, have never questioned their experience, have gone on shouting, praising, and praying, yet have disobeyed God at some point of known light, not counted unbelief of much consequence, and the Holy Ghost has departed. They pray back

some degree of victory now and again, but the Holy Ghost's abiding presence, in entire sanctification and power according to Acts, is not there. Oh, dear reader, unbelief upon any point upon which you have light on any promise of God is hell's viper to ruin and at last sting you to death. You have been going on shouting, singing, and testifying; praying as in other days, but where is the power that was one time upon you when faith was easy, and you were delightfully obeying the Lord in every known point of light?

Nothing grieves God more than those times when you, like the Emmaus disciples, fight those awful battles with unbelief, and this unknown stranger in awful rebuke cries, "Oh, fools, and slow of heart to believe all that the prophets have spoken." Dear one, you should repent of your unbelief like you would of murder or lying, until all is swept away and you have a character and faith that is unsurmountable by any foe. It may look dark, and still get darker, but what has that to do with our repenting, obeying, and believing God? You must be restored, get your Pentecost back, if you ever become a blessing again to the church.

Read John the ninth chapter over a few times, pray, and then read it again, pray, and then read it again, and then again, and again.

This man who was blind from his birth owned right up; some of our Lord's disciples began to discuss what made him blind, like all human reasoning, "What caused this?" not how can he be made to see? who sinned? Jesus said it was not because either he or his parents had sinned, but that the works of God should be made manifest in him (verses 2, 3).

After speaking, Jesus spat on the ground and made clay and spread the mortar upon the eyes of the blind man (margin). This mud spread all over each eye put the light, which the poor fellow was seeking, farther away from him than ever, therefore made it darker than before, but Jesus said, "Go wash in the pool of Siloam." Good chance for him now to say, "What is the reason for the cause of my trouble? Somehow I can't believe, for it's darker than it ever was; are you sure it's for me? What is the wherefore of the why; tell me about the rationale of congenital blindness? I would like to understand it before I go to the pool." No, sir, not a thought of it. The blind man never offered a word of argument nor asked a single question, although with the thick mud in both eyes, it was darker than he had ever known it before. With all of his ignorance concerning his condition, he was believing and ready to obey. This was the most intelligent thing he could do; with both eyes daubed full of mud he had his mind made up, not a doubt in his heart. In obedience he was off and on his way to the pool. A half mile is a long way for the man, but nothing daunted he had it settled, he was believing and determined to obey.

Next we see him at the pool. He begins to wash, perhaps he washes quite awhile, for God will test our faith and see whether we will go clear through with Him in unwavering obedience. But think of him as he stood there washing, blind from his birth; as nature's light began to dawn on his vision for the first time in his life, how he kept on washing and then praising, and then washing and praising, and washing until the last vestige of the film was removed from his eyes. Hal-lelulah!

All this is sweet experience for you, and all others who will take the way, own the coin, repent to the bottom, hand your will over to Jesus to be eternally subdued, die out to every carnal propensity, doubting nothing in your heart, and the Holy Ghost will return.

Oh, for the New Testament pentecostal standard to return to the churches of our land! I hope the reader of this article if not in the experience of the faith, love, and power of a Bible Pentecost, may reread the article and sweep in at once.

Should you be a sufferer in your body, there is healing in the atoning blood for you, if thou canst believe "Doubting nothing in thine heart" (Mark 11: 23, 24). Notice, "and shall not doubt in thine heart" is the magnet that brings God's healing current. Again John 11: 40, "Said I not unto thee that if thou wouldest believe thou shouldst see the glory of God?" Faith in the heart always implies obedience to all the light we have. "With God all things are possible" (Mark 19: 26) and Jesus said, "If thou canst believe, all things [contained in the promises of God's Word] are possible to him that believeth" (Mark 9: 23, complying with James 5: 14, 15, or Mark 18: 18 last half of verse).

When a colored man was asked how it was he always had so many remarkable answers to his prayers he said, "I jist lays flat down on top of de Lawd's promise and looks straight up in de face of almighty God and pleads de promise until I gets de ansur."

## Yes, Yes, Yes A Reader

**G**OD said so, and I believe it is so. For some days I have been silently thinking in my heart how many of us are shouting the victory and praising the Lord for the victory He won for us over the Enemy on April 1st. Over the Enemy? Yes, the Enemy: to holiness, our souls, and to the cause of our blessed Christ, the Savior of our souls.

How jubilant we all were, and how easy it was for us all to write, expressing ourselves regarding the great Hallelujah March. We were all shouting victory, victory, all along the line. You could hear it. Are you still shouting it yet? As we watch the report in the dear HERALD OF HOLINESS from time to time, does our faith weaken, or grow stronger in Him who alone can give the victory?

When I noticed the small increase in the report this week over last I said, O God, strengthen and increase the faith of Thy children! I want to say just here that I am shouting the victory as freely today as I ever did before we had the great March. When God whispered to me, "If thou canst believe. . . all things are possible to him that believeth," my faith took a leap skyward and it has not descended one bit to this good hour. Instead, day by day, it is ascending a little higher. Glory to God!

I realize that the Devil has been trying to make believe to some that we will never get the amount we wanted, but listen, God said we could have it to enable us to spread holiness unto the Lord all over the land. He promised it, and I am standing on that promise to the end.

Some say it is coming slow. Yes, but it is coming sure. I believe God has some people who have the money who will see this thing through to the end. Bless His name!

Again, I feel that possibly some of our good people have just been a little careless about contributing to this mighty cause of holiness, who, after reading the reports in the HERALD OF HOLINESS, will soon respond to the call of God, and come with their money and lift the load. Oh, if they could just fully realize what it will mean, I feel they would give all they could and wish they could give more.

I know some of our good people, who own their homes and are in good financial circumstances, who have not contributed anything to this great fund—the Publishing House debt—for the reason that their church gave liberally. Now, brother, that is one reason you should get in line and help bear the burden. Many of our people are not able to pay much, therefore we who are able to pay, whom God has so wonderfully blessed with this world's goods, should respond liberally, most especially to this great fund.

Say, brother, if you fail to get in on this contribution you have for ever lost your opportunity to contribute to the Publishing House debt,

for I believe God is going to give us this money at this time. Oh, who is it that would not want to be in on this great work for God and holiness?

Now, brother, sit down in some good, cool, quiet place and run over your books, and see if you are on the square with God. Have you some of God's money hoarded away for a rainy day? If so, you had better get out the old pick of love for a holy cause, and the shovel of obedience toward God and go down (in your pockets) and unearth that hidden money and dump it into the Lord's treasury. Amen!

Hear me! If it is God's money you are holding back, God is going to have it. If you do not liberally, cheerfully, lovingly give it to Him, He will get it some way. He has entrusted it in your care, and mine, to use until He shall need it. He is going to call for it only as He needs it. Well, He is needing some of it now to enable His children to carry on His great work at Kansas City. He loves a cheerful giver. He is only calling for His own—not a penny of our money, just His. Will He get it? I answer, Yes.

I feel that a little of my experience would not be out of place just here, and trust that you will pardon me.

Well, do I remember on one occasion God put His loving hand on me and asked for a small sum of money for one of His needy servants. I had the money, but alas! I did not see how I could give it up. But God knew best. I did not give the money. God kept pleading. I kept putting it off and saying No to God. But God, wanting to do His best for me, set about to show me how easy I could give up so small an amount. So just in one short day I lost one hundred dollars. Oh, you ask me if that was God trying to do His best for me? I say it certainly was. He was trying to teach me a lesson, and He was successful in His purpose. Many times my mind would wander back to that experience. Oh, what a sad mistake I made trifling with God!

Time rolled on. Misfortune, sickness, and almost death came our way. Two years later found us in a very destitute condition. Finding ourselves in need of suitable clothing to wear to church, we were doing our best to lay up a sum for that purpose, and just as our hopes were beginning to look up, God came our way again, and called for money, and this time all I had except fifteen cents after paying for the money order. Ah! I had not forgotten that lesson. So I freely, cheerfully, and lovingly gave it to Him. Well, that was the richest day I ever saw. Fifteen cents in my pocket.

## We Say Amen! What Do You Say?

BLOOMINGTON, Kas.

BRETHREN:

I am heartily in favor of having another Hallelujah March. Every loyal Nazarene will let go of some of the Lord's money. My wife and I united with the Pentecostal Nazarene church on the 1st of April, last, and we mean to be loyal to God and the church.

C. K. GRAYBILL.

CHARLOTTE, Mich., May 13, 1917.

DEAR BRETHREN:

Well, praise God for the blessing of full salvation. I always did believe in the second blessing, so here is another offering of \$10 for our God-given Publishing House. I am somewhat ashamed of some of our churches that they did not catch the vision, and give until the Devil was defeated, and the \$50,000 was raised. Give us another March, so as to come up with \$50,000 strong. Why not? I say Amen.

J. G. MOORE.

LAFOUNTAIN, Kas., May 11, 1917.

DEAR BROTHER:

I am in for another Hallelujah March, and if that does not bring the amount, go in for one more. Hallelujah! Count on me.

AUGUST NILSON.

and the glory of God and heaven in my soul. Oh, I felt like I was a millionaire. My! my! It was grand.

Well, it has never worn off yet. Bless His name. Oh, yes, you ask about those needed supplies. I told you God was doing His best for me, and He was. For in the next few days I had more money given me than had ever been given to me before. More than enough to supply our needs. Bless His sweet name! I love Him. A goodly part of that money was given by one who was considered to be the sourest, meanest man in the country. God will repay. He has been at it ever since. He has never let us want when we have been obedient to His blessed will. We are shouting the victory still. I only bow my head in shame as I think of how little I have done for Him and His blessed cause.

God only wants that which is His. He is only asking for that. If you have some of His money on hand at this time He is calling for it. Do you hear the call? Are you responding? Methinks I can hear you dear saints saying, Yes, we are coming with every dollar of it.

I, for one, am standing on the promises of God and declaring it will be done. YES, YES, YES, it is coming. My faith is growing stronger as I write this article. We have the Enemy going, let's keep him going until we put him out of business. We can do it in Jesus' name.

My only object is to help you to post up and see where you are, and be honest with God, and I believe you will. Bless His name. There is victory ahead in Jesus' name. I feel it. Watch the report from time to time.

## ON JUDGING

**A**CCORDING to the Scriptures, God never intended that we should sit in judgment upon the actions of others. The direct command of Christ is, 'Judge not that ye be not judged.' We are exhorted to 'have fervent charity among yourselves.' We are told that love 'suffereth long and is kind,' and that it 'thinketh no evil.' Our judgments are quite faulty. If we had perfect minds and hearts we might be qualified to sit in judgment on others, but since we are of the same fallible nature, we are quite often as faulty as those whom we judge. Jesus said it was folly to try to get the mote out of our brother's eye, when we were looking through a beam in our own eye. That beam might cause us to see motes where there are none. We have noticed invariably that the greatest critics and castigators of others have glaring defects of their own, that would not bear the light. They remind us of an army attacking another in order to divert them from their own weak places.

"We know it may be said in this connection, 'By their fruits shall ye know them.' This is a much used and greatly misapplied Scripture. A careful study of its connection will show that it is a rule laid down to test doctrinal teaching and not the actions of individuals. Jesus is in this passage, condemning the teachings of false prophets. We must test doctrines by their fruits. We can not test lives always by our perception of the outside.

"If ever a being could have been known by his outward life, Jesus Christ would have been the one. But 'He was despised and rejected.' He was, as 'root out of dry ground; he hath no form or comeliness.' He was murdered on the false charge of blasphemy. There is much shallow talk about knowing men by their actions. Some of the vilest hypocrites have passed as the saintliest of men, and many of the best of men have been misunderstood.

"The better a man understands himself, the less time he has to examine his neighbors. It is the shallow-pated and the false-hearted who are continually seeking to find something out of fix among their neighbors.

"Let us remember that we must all appear before the great Judge and that He has not appointed any one to take His place or perform His duties, and it is serious business to intrude on His prerogatives."—*Nazarene Messenger*.

# Maxims

HAVING PARTICULAR RELATION TO  
THE PRINCIPLE OF LOVE

Love is a "consuming fire." Selfishness, which is its opposite, and which is the spirit of Satan, is withered, and scorched, and burnt up in its presence, as if it were placed in the midst of a burning furnace. Love, therefore, in its purifying and attracting power, will either adopt and assimilate every thing into itself, and make a heaven of it by changing it into its own nature; or it will drive it at the furthest possible spot from its presence, and thus "cast it into hell."

The spirit of love is not more the spirit of holy affection than it is of true and sound intelligence. So that it is a great truth, that love, in a sense far more than is generally supposed, holds the "key of knowledge." Seeing with the light of that universal eye, which contemplates at once all the facts, all relations, and all interests—and not with the restriction and pervertedness of that individual or personal eye which sees partial facts and partial interests—it thus has the power of searching all heights and depths of human motive, and of separating the true from the false with a quickness and certainty of judgment, which has the aspect of a heaven-directed instinct.

The intelligence which is embodied in holy love will be found in the coming ages—when men shall have advanced in holiness, and known the blessedness of divine union—to be the prudence or practical wisdom of those future times; guiding men, by its higher and nicer instincts, into harmonious relations, and sustaining, in continuous and regulated action, the new and beautiful forms of millennial society.

Such is the nature of holy love, that nothing can satisfy it but God. But the question sometimes arises to those who are weak in faith, What is it that constitutes God? Where is it possible for love to find Him? God is invisible. No earthly eye sees Him. No earthly hand can reach Him.

## CARNAL ENMITY STIRRED UP

"The carnal mind is enmity against God" (Romans 8: 7).

We read of a viper which hides its teeth in its gums, requiring good sight to detect them. Simplicity might conclude them harmless. Provoke the viper: the teeth are instantly seen, protruding in battle array! It is thus with the carnal mind not only in some special instance, but the world over.

This enmity is not apt to slumber in a revival. It is like the American snake, seldom caught napping in hot weather. In cold weather, when the thermometer is below zero, there is no danger from snakes; bring them to the fire, however, and life and enmity will soon appear. It is like fire smoldering under a heap of ashes—that is, carnal enmity; stir it up, and it shows red life sufficient to kindle a conflagration that many waters could not quench.—Earnest Christianity.

## A BEAUTIFUL SENTIMENT

On a beautiful summer's day, a clergyman was called to preach, in a town in Indiana, to a young Episcopal congregation. At the close of the discourse, he addressed his young hearers in such words as these:

"Learn that the present life is a preparation for, and has a tendency to, eternity. The present is linked with the future throughout creation, in the vegetable, in the animal, and in the moral world. As is the seed, so is the fruit; as is the egg, so is the fowl; as the boy, so is the man; and as is the rational being in this world, so it will be in the next; Dives estranged from God here is Dives estranged from God in the next; and Enoch walking with God here is Enoch walking in a calm and better world. I beseech you to live, then, for a blessed eternity. Go to the worm you tread upon, and learn a lesson of wisdom. The very caterpillar seeks the food that fosters it for another and dissimilar state, and, more wisely than man, builds its own sepulcher, from whence, in time, by a kind of resur-

This is true. But the love which comes from heaven is endued with a new and heavenly power; and has infinite eyes and infinite wings. It goes every where, into all places, into the palace and the dungeon, into the heights above, and the depths beneath. And it finds God in countless things and places; where that which is not love, but is blinded by selfishness, finds nothing.

Man can not create love. Love is of God. Man can not create a plant, a flower, not even a grain of sand, nor any other smallest material thing. How, then, can he create heavenly things; things which are unseen; things which are immaterial; things which have the divine life in them? God, who is the Creator of the universe—God alone is the Creator, or rather the great fountain of love, which is the life of the universe. God himself, and in His own nature, is love. He himself is both fountain and stream. And, accordingly, he only can love, in the true sense of the term, whose soul is brought into harmony with God; as the brook is in harmony with its fountain, as the star is in harmony with the sun.

Love is humble, without being wanting in inward confidence. It can interpret man, because, in knowing itself, it knows what man is in his best estate; and can understand the place and the method of his sinful departures. It can interpret providence, because providence is its loving playmate; and it clasps providence to its bosom, as the eagle hugs the winds and the storms. It can interpret God, because it comes from God, and dwells in God's bosom, and is written over, within and without, with the marks and signatures of God's presence, guidance, and goodness.

The Savior calls Himself "the bread of life." He says, that His "flesh is meat," and that His "blood is drink;" and that,

rection, it comes forth a new creature in almost angelic form. And now, that which crawled flies, and that which fed on comparatively gross food sips the dew that revels in the rich pastures—an emblem of that paradise where flows the river of life, and grows the tree of life. Could the caterpillar have been diverted from its proper ailment and mode of life, it had never attained the butterfly's splendid form and hue; it had perished a worthless worm. Consider her ways, and be wise. Let it not be said, Ye are more negligent than worms; and that your reason is less available than their instinct. As often as the butterfly flits across your path, remember it whispers, in its flight, "Live for the future."

With this, the preacher closed his discourse; but, to deepen the impression, a butterfly, directed by the hand which guides alike the sun and an atom in its course, fluttered through the church, as if commissioned by heaven to repeat the exhortation. There was neither speech nor language, but its voice was heard, saying, to the gazing audience, "Live for the future."

## PRAYERFUL READING

Sitting down among my books, I dare not reach forth my hand to any of them till I have first looked up to heaven, and craved favor of Him to whom all my studies are duly referred; without whom I can neither profit nor labor.—Bishop Hall.

Many promises are scattered in the Bible like stars in the firmament; and if it were always day, we should not have known there was a star in the sky; so many of God's promises only shine, or at least shine brighter in the night of affliction.

unless we eat His flesh and drink His blood, we can not have life. The flesh and blood of Christ, as the expressions are thus used, mean the same as Christ's person, as Christ himself, and to eat His flesh and blood is to eat Him. Christ is love embodied. This is the element of His nature; which separates Him from all other incarnations, and makes Him the first-born of many brethren. "To eat Him" is a figurative expression, and means to take Him into our nature, to become one with Him, by incarnating the divine love, which was in Him, into ourselves. "He that eateth my flesh and drinketh my blood," He says, "dwelleth in me, and I in him."

Man, considered as body, is finite; considered as intellect, is finite; but, considered as holy love, which knows no distinctions of time, place, and persons, is infinite. It is love, and love only, which expands and elevates Him from the one to the many, from individual interests to universal interests, from created things, which can be known only in part, to the great Creating Power, who has all life, and all possible forms and varieties of life, in Himself.

One of the evidences that the soul is filled with holy love is, that it never finds itself alone. Every where, and under all circumstances, it has celestial company. Expanded from the personal and the limited to the universal, it finds God in every thing. Sweet influences come from the trees, and flowers, and running brooks. There is a beautiful spirit of truth and benevolence in the sunbeam, and in the air. The valley, the mountain, the land, the ocean, the sky, are all in harmonial sympathy with it. The day delights it. The night soothes it. The silence itself utters wisdom and music to its ear. The whole universe is a thought, a presence, a life. The holy soul, in its mighty capacity of love, eats it, drinks it, digests it; and it becomes "living bread." L. M.

## THE CHRISTIAN'S PEACE

"The work of righteousness shall be peace, and the effect thereof quietness and assurance for ever" (Isaiah 22: 17).

You can not touch the deep foundations of the Christian's peace. When the winds are up and raving loudly, you see the trees torn up by the roots, the waves of the sea boiling, and ships dashed to pieces upon their surges. You are, perhaps, inclined to say, How tempestuous it must be a thousand fathoms down! Ah! the winds have never reached those waves—there all is peace. There is a large mass of waters the wind can not reach—it is all on the surface. And so let wealth depart, let political influence decline, death come—let all the winds from hell be unloosed—you can not touch the deep foundations of the Christian's peace. You have only seen the surface; in the deep within all is peace, peace.—Dr. Beaumont.

## THE BIBLE AND THE FRENCH ARMY

How wonderful is that providence which has opened the whole French army to instruction in the word of God! A number of years ago, Louis Napoleon, finding that his army was not able to read, advertised for a contract to teach the soldiers. A single gentleman undertook the contract. He asked for no books, nothing but slates and pencils. He brought up the men in a line and pointed, and at his dictation they learned the alphabet, and then to read. He then asked for one single tract. He was permitted to choose, and he then chose, of all tracts in the language of man, perhaps the most beautiful and affecting, the Gospel of St. John, and in less than a year he had taught 50,000 French soldiers to read the Gospel of St. John, and had received copies enough to put one in the hands of each soldier.

"This world is full of beauty,  
As are the worlds above;  
And if we did our duty,  
It would be full of love."

# Oriental Work on the San Francisco District

BY H. ORTON WILEY

**H**AVE you ever been brought face to face with a situation that compelled you to instant prayer? Then pray now!

If eight armed garrisons occupied eight hostile forts in the bay cities of this District no Californian would rest one peaceful moment until Uncle Sam had taken possession of every one.

Yet there are eight heathen temples of the Buddhist sect in this San Francisco District—strongholds of a powerful enemy. Have the soldiers of the cross mutinied? Or are they cowards? Why then does not God take possession?

The heathen gods are worshiped here with the same rites used in Japan. The invader has entrenched himself among us while we slept. Their weird and wicked idolatry arouses in most Americans a lively, curious interest, but no horror, no alarm, no personal shame. While the incense smokes unto Buddha, has our incense of prayer for this people ceased before God?

Suppose eight missions where a full gospel is preached were planted as opposing camps in this territory. It would not be too many. There is a salt factory near Berkeley which now employs 600 Japanese. At certain seasons of the year the number is larger. No religious work is being done among them. There are twelve camps in Richmond. How often do you go down town and fall to see a Japanese? Do you pray as you pass him? Twenty-three thousand of them live in the San Francisco District. We are responsible for their ignorance of the living God! Yet most of us enjoy life peacefully by day, and sleep soundly by night! Is it that our souls sleep also?

No one can pray long without doing something. Neither is it a movement of retreat when God calls back to America one of the force previously dispatched to Japan. About six months ago Miss Lillian Pool was appointed to the superintendency of Japanese mission work in this District. Missions there were none, indeed, but of Japanese there were thousands. God has marvelously prospered the work from its first humble blessing. Praise His precious name!

Just step into the night school held Tuesday and Friday nights in the church at Berkeley. If you can return the smiles and bows of the Japanese as they gather in our "upper room" you will catch something of the spirit of good cheer and welcome that has helped to bring success here.

We open with song, Bible reading, and prayer in Japanese. In this the converts take part. In this the interesting pandemonium which used to ensue, from two to four classes gathered around one long table,

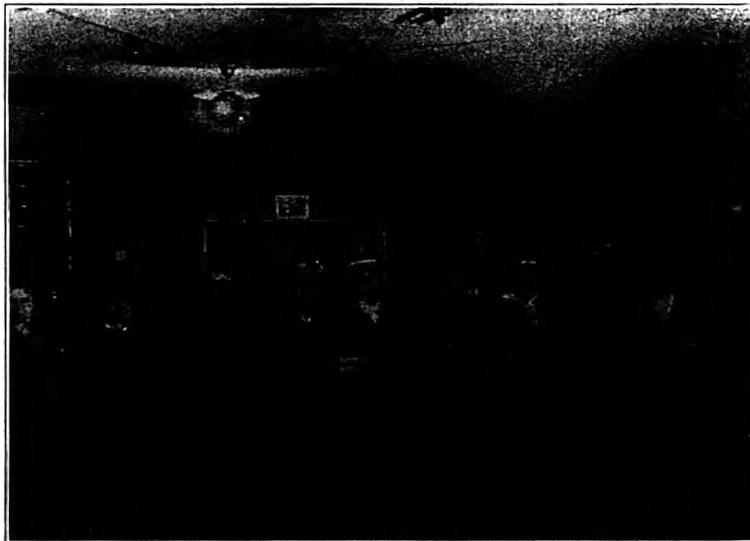


MISS Lillian Poole, Superintendent Japanese work, San Francisco District. Brother and Sister Blaisdell workers.



MISS Marion Benton, in charge of Nazarene Japanese Mission at Stockton, Cal.

## Startled Into Praying!



"AFTER crowding around the long table for the opening devotions, we scatter to these little classrooms, a happy crowd of five teachers and six or seven classes. From this night school come most of our converts in the Sunday afternoon mission and weekly prayermeeting."

spelling, reading, questioning, explaining; now and then a burst of laughter over some ridiculous aspect of this queer English language, or funny mistake of the learner; the hour flitted by before we realized it; then came the closing song and prayer, and the friendly leave-takings.

You should see us now! One table is not enough. The room has been neatly partitioned by screens. After crowding around the long table for the opening devotions, we scatter to these little classrooms, a happy crowd of five teachers and six or seven

classes. Yes, bless God, we are growing.

From this night school come most of our converts in the Sunday afternoon mission and weekly prayermeeting, both conducted in Japanese. But there are also private pupils, and the personal work in their homes.

Several have been brightly saved and sanctified; already six have been received as members of our church; one of them is now our native worker at Stockton; another is one of the teachers in the Berkeley night school. We have a Japanese-Nazarene library started; about \$10 worth of books, including Bibles and books on holiness, are still needed for circulation among the students and converts. Meanwhile we are pushing ahead, never happier than when some one comes asking, "Do you suppose He would save me?"

### The Work at Stockton

Would He! We are persuaded that He would save more if we would only give ourselves more earnestly to prayer and sacrifice. The mission and night school in charge of Miss Marion Benton, begun in Stockton less than two months ago, is a proof of God's eagerness to work through us if we will but let Him. Already three have been saved.

Lately there was a Chinese Tong War which interrupted our street meetings until the police restored order. But Miss Benton went to and from the mission in nowise daunted by the pistol shots of Chinamen fighting in the street. Who says no mission is needed where there is a saloon on every corner, and Japanese everywhere? What wonder if we are praying for \$15 a month to support a native worker, another \$15 that our brave missionary may be able to give all her time to the work, \$9 for Bibles and Testaments, of which there is not one in the mission, and \$8 for tracts for the 3,000 Japanese of that vicinity, who might thus be won for God?

Of her recent visit to Stockton Miss Pool says: "I spent a week with them, visiting many homes, the school, and the mission. In one service thirteen raised their hands for prayer. At 2 o'clock we boarded the boat and went out to the islands, where the people had invited us to hold a meeting.

"We felt a little as though we had reached Japan again, as there were no Americans on all the fifteen islands. After visiting several camps we were invited into the manager's home for supper. He is a Christian, and he told us that in less than a year the Japanese lost a half million dollars in gambling. With a great deal of feeling, he added, 'Really it is because of the lack of preachers!'"

(To be continued)

# THE WORK AND THE WORKERS

## NEW ENGLAND DISTRICT ASSEMBLY

The tenth annual session of the New England District Assembly of the Pentecostal Nazarene church was held at Lynn, Mass., May 18-22, 1917, with General Superintendent J. W. Goodwin, of Los Angeles, Cal., presiding. The usual preliminary service was held on Tuesday evening, April 17th, when Rev. S. W. Beers, on behalf of the entertaining church, heartily welcomed the delegates to their hearts and homes. This welcome was responded to by Brother Goodwin, with an impressive address. The regular business session opened on Wednesday morning at 9 o'clock. So prompt was the dispatch of business that very little time outside of the morning sessions was occupied for this purpose, the afternoons being devoted to the various important anniversaries.

On Wednesday afternoon the deaconesses held a most interesting rally. The missionary interests came in for enthusiastic attention on Thursday afternoon, while the anniversary of the educational interests took place on Friday afternoon. The latter occupied the most time and dealt largely with the needs and plans of the Pentecostal Collegiate Institute at North Scituate. A movement is on foot to take over this institution by three eastern Districts. Prospective trustees for this purpose were elected at this Assembly. They were: Rev. S. W. Beers, L. D. Peavey, and George Cheney. An offering of \$600 in cash and pledges was taken for the school.

On Saturday afternoon there was an impressive service held in the interests of Hope Cottage, devoted to the rescuing of unfortunate girls.

A beautiful spirit of harmony pervaded all the sessions. The reports from pastors were often thrilling indeed. The missionary cause received a real impetus by the presence of four prospective missionaries, Rev. and Mrs. Paul Thatcher, and Rev. and Mrs. Charles S. Jenkins. Rev. N. H. Washburn was again unanimously elected District Superintendent, and Rev. O. L. W. Brown, secretary. Rev. C. S. Jenkins was chosen Assembly treasurer. Brother Brown was ably assisted by Revs. C. J. Washburn and G. E. Noble, and Sister Annie S. Allen.

The financial record for the year showed an increase of about \$6,000. The increase in membership was slight. Some new churches have been organized and the prospect looks good for a continued advance. Missionary offerings totalled nearly \$1,000 over last year. All apportionments were met in full. Church extension was allowed 25 per cent of all unspecified missionary offerings, and an opportunity to represent the cause and take an offering in each church during the year.

Sunday was a great day. In the morning Rev. A. B. Riggs, of Lowell, Mass., led the love feast. This was followed by the ordination of eight persons to the office of elder. Prayer was offered by Rev. David Thatcher, father of Paul Thatcher. The charge to the candidates by Brother Goodwin was extremely impressive, and will never be forgotten by those who heard it. While Brother Goodwin officially conferred upon each the authority to preach the Word, many tears wet the altar rail and carpet. Mrs. Pearl Jenkins was consecrated to the office of deaconess.

The preacher of the afternoon was Rev. C. J. Fowler, president of the National Holiness Association. The sermon was a masterpiece and was followed with an exhortation by General Superintendent Goodwin, that brought a large number of seekers to the altar.

Rev. Joseph N. Speakes, of Oklahoma City, Okla., was the evening preacher, and again our beloved General Superintendent gave the invitation and the people thronged the altar, which made about fifty for the day.

This was one of the best annual meetings the writer has ever attended. General Superintendent Goodwin won all our hearts by his continual manifestation of the spirit of the Master. We were especially impressed by his ability to dispatch the business of the Assembly without omitting anything of vital interest. His preaching was greatly owned of God in securing the salvation of many seekers, and the edification of the saints. The presence and prayers of dear Dr. H. F. Reynolds were a real benediction. He holds a place in the affections of our New Englanders that no one else could hope to occupy. Rev. B. S. Taylor was present at a portion of the Assembly, and preached on Saturday night. He was transferred from the Indiana to the New England District. The writer and Mrs. Pierce were transferred to the Northwest District.

The entertainment of the Assembly was superlative. For the first time in the history of the Assembly, I believe, it closed with a slight balance in the treasury.

A telegram was sent from this Assembly to President Woodrow Wilson unanimously favoring the prohibition of the manufacture and sale of intoxicating liquors during the period of the war, and pledging our prayers and hearty support to this and every other step he may be called upon

## TELEGRAM

OKLAHOMA CITY, Okla.

HERALD OF HOLINESS:

Great start here. Three wonderful services this first Sunday. Over forty at the altar during the day. More than seventy so far. Big tabernacle tent overflowed at night. Folks coming for hundreds of miles. Finances being easily raised. Looking for greater things to follow. Let all the saints pray for a great outpouring here.

JOSEPH N. SPEAKES,  
Chairman Williams-Robinson Party.

to take relative to the preservation and well being of our country at this crisis. It was signed by Rev. J. W. Goodwin, and Rev. O. L. W. Brown, president and secretary of the Assembly.

D. RAND PIERCE, Official Reporter.

## FROM SAM THE NAZARENE

I have just closed a revival at Indianapolis, Ind., which I held for the Young Men's Holiness League. God's presence was with us from the beginning to the end. Seekers were saved and believers were sanctified, and God got all the glory.

## EVANGELIST T. S. MASHBURN

By invitation, we tried to preach a little to our Pentecostal Nazarene folks at Garvauza church, in Los Angeles, Sunday, April 15th, both morning and evening. One seeker prayed back to God, and some others were interested, and the saints were blessed and helped. The night of the 18th was spent with Rev. Fred Smith, pastor of Bakersfield. The following day we arrived in Fresno, where we met District Superintendent Reed, with our Pentecostal Nazarene folks engaged in an all-day meeting. By request we read and commented a little

## REPORT OF GENERAL SUPERINTENDENT'S FUND

We beg to submit the following report of receipts for the General Superintendent's fund from October 1, 1916, to May 1, 1917. We trust that each pastor as he reads this report will ask himself whether his people have done anything toward helping pay the traveling expense and support of our General Superintendents. We must have help along this line, and we will ask that all who are able will do their best and send a remittance real soon. E. G. Anderson, treasurer, 2109 Troost avenue, Kansas City, Mo.

Alabama	20.05
Alberta	4.03
Arkansas	91.93
British Isles	1.31
Chicago Central	189.41
Colorado	9.53
Dallas	22.10
Dakotas-Montana (no report)	
Eastern Oklahoma	70.31
Florida	1.03
Georgia	30.59
Hamlin	81.51
Idaho-Oregon	30.03
Indiana	10.04
Iowa	75.81
Kansas	27.00
Kentucky (no report)	
Little Rock	100.05
Louisiana	41.65
Manitoba-Sask. (no report)	
Michigan	21.50
Mississippi	8.95
Missouri	5.45
Nebraska	24.93
New England	325.24
New York	58.55
New Mexico	15.75
Northwest	155.41
Western Oklahoma	21.10
Pittsburgh	324.25
San Antonio	35.67
San Francisco	37.50
Southern California	54.00
Tennessee	17.90
Washington-Philadelphia	32.90
Total	\$1,967.63

on the thirteenth chapter of first Corinthians. At 2:30 p. m. Brother Smith preached, and at 7:30 Brother Lineweaver preached. Both were strong and clear cut sermons. District Superintendent Reed is not physically as strong as some are, but he is a hard working man, self-sacrificing, and uncompromising in both his life and preaching. Sunday, the 29th, we assisted Rev. Thomas Murrih in the sacramental service, and preached on the street. In recent years we have preached many times on the streets of San Francisco, but never saw a better interest manifested than we had at this time. Some years ago we enlisted for life, and we do not mean to play the part of a slacker, and where God leads we purpose to follow and do our little part for Him.

## ARKANSAS DISTRICT

Since last report I have visited Calamine and Batesville. Calamine is one of the oldest camp grounds in Arkansas, and great meetings have been held there. The church isn't large, but some very fine people live there. We had three fine services with them, then we drove twenty-five miles through the country to Batesville, where we had two good services. Rev. J. S. Moir, the pastor, accompanied me on the rounds, and we had a profitable time in the Lord. Brother Moir is a good pastor and with his good wife is sure to do a great work. I find the work moving on wherever I have been over the District.

JOHN D. EDGIN, Dist. Supt.

## PREACHERS' AND WORKERS' CONVENTION

The Alabama District has just closed a preachers' and workers' convention at Dora. Several who had attended a number of such meetings before in various denominations said this was the best one they had ever attended. The spiritual tide ran high. There were old-time shouts and jubilant leaps of victory in every service. From Thursday night till Sunday night there were several professions, either saved or sanctified. We had preaching twice each day and occupied from four to six hours in institute work. The preaching was along the high water mark, and the singing was in charge of Professor H. F. McLain and wife, assisted by Sister Snoddy, which was excellent. The prayers were earnest, thoughtful, and prevailing. The papers and discussions given on the various topics were very appropriate and full of the most valuable and practical truths.

There was the sweetest spirit of unity, and everything that came on as a part of the entire program seemed to be among the very best things that could be handled in so short a convention, and each brought its cries of joy, and shouts of praise. Those professing to get saved or sanctified came through with shouts of victory, and proved the genuineness of their profession by going right to work to get some one else through.

The convention was greatly blessed with sermons from the following ministers: Z. B. Whitehurst, W. D. Killingsworth, Mrs. M. V. Hall, C. H. Lancaster, H. H. Hooker, and P. C. Ramsey. Each preached with thought and unction, with seekers at the altar as a result. Father Pitts and Father Frost were present, and their wise counsel and sweet spirit proved a blessing to all.

The convention was made possible by our District Superintendent, Rev. P. M. Covington, who presided with grace, dignity, and uniform kindness. We had a very gracious missionary rally Sunday afternoon, in which more than \$100 was raised in cash and pledges. The preachers and workers were royally entertained, which was largely due to the high esteem in which our pastor there is held, Brother A. D. Kimbrel. The results of this convention will be far reaching.

H. H. HOOKER, Reporter.

## CENTRAL NAZARENE UNIVERSITY

I rejoice to tell the many friends of our school that we have begun work on the completion of the administration building, and though we may not be able to finish as completely as we would like to, yet we are going ahead in that direction as far as the war conditions will admit at present, and hope to have the best equipment for the next opening we have ever had. The school work is moving along nicely, and we are nearing the close of the spring term, and take this means of inviting our many friends to visit us during commencement, which will be May 17th to 20th. We desire to thank all who donated to the building and other funds, for in so doing they have made it possible for us to do the work we have done. We assure you that we are endeavoring to use the money entrusted to our care to the glory of God by preparing young men and women for lives of nobility and usefulness in His service. We trust to have a continuation of your prayers.

J. C. HENSON, Bus. Man.

**SOUTHERN CALIFORNIA DISTRICT**

We are drawing to the close of another Assembly year. As we take a retrospective view we can see the manifest leading of God in ways of which we did not dream. But this is also true of the individual life, as well as the church collectively. This year has been fraught with many victories, as well as sacrifices. As we make the last round for the year we find the churches in a very prosperous condition, both spiritually and financially. We keep talking out here on the coast of hard times, and that the boom has not yet reached us, but for all that we seem to be able to do marvelously along all lines.

The pastors, who are all hard working, self-sacrificing men and women, report good revivals, increased attendance, large accessions, Sunday schools increasing in numbers, all financial obligations met, old debts cancelled, increase in missionary offerings, advance in pastors, salaries, new buildings, and other improvements, all of which is a sure indication that God is with us.

I find that the missionary and other causes are a sure spiritual barometer. When these things lag, spirituality is usually at a low ebb. Therefore every indication points to a most successful and victorious year. We have had three new churches organized during the year, one of which, viz., the First church of Phoenix, Ariz., has almost one hundred members. Brother C. B. Jernigan was the instrument used of God to bring about this glorious work. The Hallelujah March was enthusiastically observed, and the result is most gratifying. Southern California District is on the upgrade, and God is at the helm. The District Assembly will convene at First church, Los Angeles, June 20-24. Pray for us.

HOWARD ECKEL, Dist. Supt.

**EVANGELIST M. T. BRANDYBERRY**

God is giving us an old-fashioned revival here, with over thirty seekers. Our building, which will seat most three hundred, is too small and many were turned away last night. The campaign will last two weeks longer. Mrs. Brandyberry will come and join us in the battle this week. We would like to recommend to some woman pastor, or an evangelist and wife, a young woman who is a good pianist and organist, plays with or without music, and a splendid alto singer. She has assisted in several meetings with good results as player and pray-er. God has given her some souls, when she had led meetings. Some one helped us to get in the work, now can we help others? Write me at my home address, Olivet, Ill., or Elwood, Ind., for the next two weeks, if you can use this young woman.

**EVANGELIST CHARLES M. HARRISON**

We have just closed a meeting at Mitchell, Ind., where the Lord came and wonderfully blessed us. We saw sixty some souls pray through to victory. Brother C. T. Hollenback is acting pastor there for a short while, but will soon be back in the evangelistic field. It is with great pleasure that I recommend him as a man of God. He is a man of prayer, and on account of his humbleness God is able to use him, and is using him, not only in his heaven-born sermons, but in his singing. He is a musician, his special songs reach all, and he is worthy of consideration. I will begin a meeting at Montpelier, Ind., May 9th. I have just reached home from the District preachers' meeting at Richmond, where we had a wonderful time in the Lord.

**NEW YORK DISTRICT ASSEMBLY**

The Assembly convened at Utica Avenue church, Brooklyn, N. Y., with General Superintendent Goodwin presiding, April 24-29. Rev. E. F. French, the pastor, welcomed the delegates, and the District Superintendent, Paul S. Hill, introduced the General Superintendent, who gave an inspiring address. The personnel of the Assembly was good, every church being represented. The reports show an increase in churches, membership, Sunday school scholars, and a very large increase in missionary offerings. There was a beautiful spirit of love and harmony manifested throughout, and the business was easily dispatched.

The educational, missionary, and young people's anniversaries were of a high order. Rev. S. W. Beers, fraternal delegate from New England, and District Superintendent W. W. Hanks, of Washington-Philadelphia District, were made a blessing in the anniversaries, and Brother Beers preached twice with power and unction. Rev. J. N. Speakes preached once, to the edification of all who heard him. Seekers came to the altar at every evening service. The District campmeeting was presented by different speakers, and \$135 was given, without any solicitation, toward a dormitory. The camp is coming up the road. Paul S. Hill was re-elected District Superintendent, and is to give all his time on the field. He expects to open new territory during the next year. The Assembly voted to raise \$2 a member in two years to help pay off the debt of the Pentecostal Collegiate Institute at North Scituate, R. I.

Brother Goodwin endeared himself to all. The Assembly memorialized the board to give us a resident General Superintendent in the East, and that Brother Goodwin be the one. Saturday afternoon

**An Explanation**

**I**T IS high time the true position of the Publishing House was coming to be understood by our people. The Board of Publication had thought the "Stated Policy" of the House as published in the Herald of Holiness would prove sufficient for this purpose, but it seems not so to be. Let it for ever be understood—

First, The policies of the House and paper are not shaped by the Editor or General Manager, but by the Board of Publication. Therefore, neither the Editor nor General Manager should be censured or held to blame for positions taken by the management. The Board of Publication is wholly responsible to the church for the action of the House.

Second, The present policy was not born over night, but was the outcome of mature thought, after due deliberation and several years' experience in handling the affairs intrusted by the church to the Board of Publication. The policy now in vogue was adopted by an enthusiastic and unanimous vote of the Board, and has the sanction of the General Superintendents.

Third, The policy was based on, (a) The law of the church as stated in the Manual; (b) The purpose of the church in establishing the institution as stated in the printed Minutes of the General Assembly, 1911; (c) The spirit of the whole denomination as manifest in the Manual; and, (d) Modern, aggressive business methods.

Please remember the General Manager is only the servant of the Board. If at any time you feel you have not had fair treatment it is well enough the management should have their attention called to the matter. In all probability satisfactory adjustment can be easily had; provided, such adjustment does not conflict with the policies of the House. In that case one may as well spend their time "barking at the moon," as fuming and fussing at the management. Such fuming and fussing till doomsday, could not budge the Editor and Manager one hair's breadth. They have absolutely no prerogatives there. It is your plain duty in such instances where you feel aggrieved, when you have been placed in an embarrassing position, or feel that you have in any way been treated unfair by the positions of the House, to register your complaint with the Board of Publication either through its president or secretary. I assure you due consideration will be given to all complaints thus registered, and any suggestions from our people will be cheerfully heard and considered, and, if practical, adopted. The Board is thoroughly alive to the fact that should the policies of the Board not be pleasing to the church, the church has a perfect right to alter the same.

I have information that in a certain quarter a controversy is being had between a local church and one or more Superintendents. Brethren on both sides seem to feel aggrieved because the columns of the Herald of Holiness have not been opened to a discussion of their troubles. The Board of Publication feels the matter should be kept where it belongs, with the parties concerned, and be permitted to pass through the regular channels required by the nature of the case and the law of the church, rather than imposing these unfortunate and unpleasant local troubles on the entire denomination.

One of the strong points of the policy is to bar from the pages of the Herald of Holiness, everything pertaining to personal combat or having a tendency toward stirring up wrangling and strife. The Board takes it that the purpose of the paper is not to serve as a "trial court," but to furnish wholesome soul food, and to report the victories of the movement and matters of general interest and encouragement to the church at large. One says, "It is my paper; and if it is my paper, you should do as I bid you." Yes, dear brother, it is your paper. It belongs to you. And, in a very strong sense you belong to it. But it is, also, the paper of a few thousand more good souls like you. These, also, are to be considered. I have on my desk before me several letters from different parts of the country expressing gratitude that such unpleasant affairs are not unloaded on the denomination; and that our people, who in most every place, are enjoying the harmony and unity of the Spirit in the bonds of peace, are receiving a paper free from sensational and unholy controversies. So far every article turned down from both sides have personated individuals, and some of them have contained personal thrusts hurtful to the cause we represent. All official statements and declarations coming to the office properly signed have found their way into the columns of the Herald of Holiness without protest. All official acts of any church, board, Assembly, or Superintendent, officially reported, shall certainly have due recognition and prompt publication, whether their actions seem to be legal or not. Of course in matters controversial, calculated to bring about contention and confusion in the church, no mere individual, as such, would expect or be granted such favors. Articles of merit by any of our people discussing church polity or the customs and usages of the church, void of personal reference and conducive of holy reflections and meditation, will be welcomed.

Aside from all the foregoing, there is in this country of ours a very rigid, drastic law on newspapers and the public press, relative to the publishing of statements or insinuations derogatory to the good name of persons, communities, or organizations. The Herald of Holiness does not care to take the risk of subjecting itself to libel by publishing unofficial statements of this character. We feel that a moment's reflection here will enable the reader to see this point and appreciate our position.

Please, brethren, be as patient with us as possible. We are doing the best we can to give a good, clean, spiritual paper that will feed your soul and encourage you in the right against evil. A paper that will not cause you to blush when placing it in the hand of our opposers, or any living being on the face of the earth. The business methods and transactions of the House are perfectly transparent. We invite investigations. Nothing is done in a dark corner. The Board did not seek or desire the position they hold. The responsibility was voted upon them by the General Assembly, and they are fully conscious of the fact, "A charge to keep I have." They are serving you at a sacrifice of both time and money. Please remember us when you pray.

WILLIAM E. FISHER,  
President Board of Publication.

138 Princeton Avenue,  
San Antonio, Texas.

# Final Report, General Statistical Secretary

FOR THE YEAR 1916

**B**ELOW is the final report of the General Statistical Secretary, the two tables representing the per capita gift for each item and the total money given for each item. Some questions are suggested by these figures. We think the chief one is, Do we maintain the proper relation in our giving? For instance, in increasing our gifts to take care of the work at home, are we as careful to increase the amount for maintaining the work abroad? In increasing the amount raised for pastors, have we been careful, as churches, to increase, proportionately, the amounts raised for District and General Superintendents? We suggest a careful, prayerful consideration for these figures, that they may accomplish the purpose of their compilation—the acquainting of the church with its progress, under God, for the year 1916.

Per Capita raised for—	1916	1915	Increase
New Building and Improvements.....	\$ 4.49	\$ 4.10	\$ .39
General Superintendents.....	.127	.123	.004
District Superintendents.....	.58	.455	.125
Pastors.....	6.676	5.246	1.43
Home Missions.....	.276	.225	.051
Foreign Missions.....	1.43	1.10	.33
Church Extension.....	.036	.03	.006
Education.....	.72	.51	.21
Rescue Work.....	.216	.216	---
Other Benevolences.....	.632	.425	.207
Rent.....	.63	.46	.17
Deaconesses.....	.118	.08	.038
Evangelists.....	1.70	1.44	.26
Current Expenses.....	2.30	2.32	-.02
Sunday School Expenses.....	.844	.783	.061
All Purposes.....	\$20.775	\$17.513	\$ 3.262

Amount raised for—	1916	1915	Gross Increase	*Net Increase
New Building and Improvements.....	\$149,439 44	\$129,456 40	\$ 19,983 04	\$ 12,498 21
General Superintendents.....	4,249 50	3,885 59	363 91	160 71
District Superintendents.....	19,302 60	14,407 27	4,895 33	3,928 47
Pastors.....	222,148 85	165,773 37	56,375 48	45,248 26
Home Missions.....	9,190 26	7,141 42	2,048 84	1,588 65
Foreign Missions.....	47,560 61	34,814 20	12,746 41	10,363 60
Church Extension.....	1,205 47	948 00	257 47	197 80
Education.....	24,082 78	16,182 00	7,900 78	6,700 64
Rescue Work.....	7,204 62	6,829 95	374 67	---
Other Benevolences.....	21,046 96	13,466 47	7,580 49	6,528 95
Rent.....	20,934 19	14,460 65	6,473 54	5,423 33
Deaconesses.....	3,954 08	2,545 00	1,409 08	1,212 38
Evangelists.....	56,562 81	45,585 80	10,977 01	8,146 11
Current Expenses.....	76,544 43	73,500 58	3,043 85	790 25
Sunday School Expenses.....	28,171 62	24,897 54	3,274 08	1,873 80
All purposes.....	†\$691,598 22	†\$553,894 24	†\$137,703 98	\$104,659 06

\*The net increase is the amount remaining after the natural increase (because of increase in membership) has been subtracted from the gross increase. In this table it is 1,667 (increase in membership) times the 1916 per capita for each item.

† These totals are the true totals, and are different from the totals in the previous printed tables.

Rev. C. A. KINDER,  
General Statistical Secretary.

the people gave him a free-will offering, and he responded in a feeling speech. An anointing service was held for divine healing at which several testified to receiving help from the Lord.

Sunday was a great day. Rev. W. H. Hoople conducted a love feast in the morning as only he can. General Superintendent Goodwin was in charge of the ordination services at 3 o'clock. Several deaconesses and preachers were ordained, and Brother Goodwin preached. Also he preached the closing sermon at night, with about twenty seekers at the altar. It is impossible to report an Assembly like this one, and the writer regrets that some, if not all, of the various sermons and addresses could not have been taken down and published in the HERALD OF HOLINESS.

W. A. WHITE, Press Reporter.

### RESOLUTION OF APPRECIATION

The following resolution was unanimously adopted at the last New York District Assembly, and voted to request the same placed in the HERALD OF HOLINESS for publication, also a brief account of those deeply interested in the same, as follows: "RESOLVED, That we remember with pleasure and appreciation the work accomplished in bringing salvation among the negroes, Japanese, Chinese, Polish, and other nationalities, and that we,

as a denomination, desire especially to recognize the Jew, God's chosen people, showing to them, as God's people, that we stand for the spread of the gospel among all people, and to convey to them our love and show to them that they have a warm place in our hearts; to the end that they may be won to the Messiah, who in these days of Old Testament prophetic fulfillment is soon to usher in the return of the Jew to Palestine, and the coming of the kingdom of Christ and evangelization of the world; and further

"RESOLVED, That we express our appreciation of the work accomplished by Sister Anna Loeffler and Brother Felix King, the regular recognized workers, both of Brooklyn, N. Y., in bringing the gospel to these people, the Jews. Sister Anna Loeffler, 11 Fenhurst Place, Richmond Hill, Long Island, N. Y., has been doing effective work, owned of God among the Jews of Greater New York, and vicinity, for over sixteen years. She has convinced many and seen many saved and some sanctified, and several of her converts have become missionaries to their own people. Her work especially has been preaching and teaching in Jewish, German, and English on the street, personal work among the women and children, in the homes, gaining an entrance many times through her medical profession. She has distributed over 25,000 tracts this last year. Brother Felix V. King, 701

Hancock street, Brooklyn, a member of Brother Hoople's church for years, has been in active mission work among all classes, but especially the Jews. He left a profitable business to engage in the free distribution of the Scripture and choice Christian literature in many languages. He has put all his money and property, amounting to hundreds of dollars, into this work. A band of workers are at present associated with him. He has personally distributed about \$50,000 worth of tracts the last ten years. Many of the publishing and Bible houses furnish him with free literature. He has access to all nationalities, and especially the Jew.

REV. A. B. CAREY, Chairman.  
REV. F. E. MILLER, Secy.

### FIFTH SUNDAY GROUP MEETING

The fifth Sunday group meeting, No. 1, of the San Antonio District, met with the Yonkum, Texas, church, April 26-29. In spite of another meeting going on, which lessened the attendance here, God wonderfully blessed in every service. The papers read and discussed were a blessing and inspiration to all present. The local pastor and his church testified to the fact that the work at this place had been greatly blessed and strengthened by the convention. Rev. H. B. Wallin, pastor of the church at San Antonio, preached several strong sermons, which were wonderfully owned and blessed of the Lord. Mrs. Nellie Griswold, one of our licensed preachers from the San Antonio church, also was a great inspiration to the convention, her sermon at the 11 o'clock hour, Saturday morning, proving a great blessing to all present. She also gave a temperance demonstration at 10:30 o'clock Sunday morning that gripped the hearts of the people. At the 11 o'clock hour Rev. William E. Fisher, our District Superintendent, brought a strong, forceful message on "The Pentecostal Church of the Nazarene." Sunday afternoon, Mrs. Griswold appeared again, to the delight of all, and gave a short but very helpful talk on missions. Sunday night, Evangelist Bessie Williams preached to a large congregation. God seemed to bless the message, conviction seized the hearts of the people, seekers came to the altar, several praying through to living victory. Mrs. Williams remained with the church for a several weeks' revival. The next fifth Sunday group meeting will meet with the San Antonio church the fifth Sunday in July. Let all the pastors and evangelists begin now making their plans to attend this convention, bringing with them a number of laymen. You will never be sorry you visited the San Antonio church, which is on fire for God.

Mrs. BESSIE WILLIAMS, Reporter.

### EVANGELIST J. W. IRWIN

I just closed a meeting six miles north of Casn, Ark. There were twenty-two saved in the old-time way at the altar, and one sanctified. Expect to organize a church in the near future. I covet the prayers of the saints.

### EVANGELIST MRS. BESSIE WILLIAMS

In my last report I was just beginning a meeting at Little Rock, Ark. As this meeting has already been reported by several, will only say that we were real glad that we went to Little Rock for a meeting. It was indeed a delight to be in a meeting with the pastor, Rev. G. E. Waddle, and his church. God wonderfully met with us and gave a real good meeting, with a number of souls in the fountain. It was also our privilege to have the two Districts of Arkansas to meet with us in a joint convention, which was a great treat to the evangelist, pastor, and church.

Our next meeting was with Brother and Sister Wells, at Austin, Texas. We found this church and pastor already prayed up, and the revival fire burning. Here the Devil threw every hindrance that could be thought of in the way of the revival, but in spite of it all the saints, full of faith, held on to God until victory came. We closed out with an overflowing congregation, altar full of seekers, and a number praying through to real victory. A nice class presented themselves for membership during the meeting. We do like to make Pentecostal Nazarenes out of our converts. It is wonderful how God has and is blessing the labors of Brother and Sister Wells at Austin. They have built up a large membership, have a nice new church building, and large congregations to preach to.

Our next meeting was with Brother and Sister Gaines, at Coleman, Texas. It is wonderful how God has used this man and his good wife since they have taken the pastorate of this church. He is much loved by his people and has the utmost confidence and respect of the entire town. They have recently purchased a nice church building and moved it to a very desirable location, and the church is moving on to certain victory. God gave us a good meeting here with a number of professions and a class of twelve uniting with the church and several prospective members.

From Coleman we went home for a much needed rest. We enjoyed two weeks' rest, then on to Yonkum, to the fifth Sunday group meeting. God wonderfully blessed in the convention, and all who were privileged to attend were made glad that they came. We remain here for a three weeks' meet-

ing. Pray that God will give this little struggling church just the revival they stand in need of. The pastor, Rev. R. M. Hocker, is doing a good work here and is much loved by his people. Will close by saying that we are doing our best to place the HERALD OF HOLINESS in every home possible, securing a nice list of subscribers in every meeting.

**KANSAS DISTRICT**

I have just returned from a trip over the southwest part of the District, which was attended with unusual blessing and profit. Our Pleasant Hill church was the first one visited, which, under the pastorate of Rev. E. J. Lord, is prospering and pushing ahead.

A church building is much needed at Elkhart, where an unusual chance to be a blessing is offered us. Pastor Ray Poole, with his little band, is laying plans for a vigorous tent meeting campaign soon. At Wilburton, his other appointment, the work is growing and the interest is increasing. Brother Mendell was a real blessing to these places in a recent visit.

On the Sunday which I spent with the Bethel church, thirteen souls prayed through for either pardon or purity. The night meeting did not close until near midnight, so great was the interest. Brother Webb, our pastor at this place, expects to enter school at the Kansas Holiness College this fall.

I was glad to visit old Iowa friends at Synouse for a day, and my heart is burdened that organized holiness might be established there. Please join me in your prayers to that end.

First steps have been taken at Garden City for the erection of a long needed church building. Evangelist J. C. Walker is now in a meeting with Pastor H. M. Bassett there, and God is blessing the work.

I regretted that the services were rained out at Kalvesta during my visit, but I hear good reports of the work, and we are especially glad to congratulate Pastor Walter Hipple and wife, because of the arrival of a precious babe in their home.

The group meeting at Ensign was a season of power and victory. Eight of the ten pastors in this group were present, with a goodly number of their people. These group meetings are a source of much benefit and blessing. Pastor A. A. Miller and his little band gave royal entertainment, and God greatly blessed us. A fine new parsonage has been lately completed at Ensign.

One more holiness preacher is in prospect since Brother and Sister C. F. Crites report the birth of a fine baby boy in the parsonage home in Bucklin. We spent two more nights with blessing and profit with Pastor W. E. Miller at Dodge City.

A signal victory has been won by Pastor B. C. Johnson and his faithful little band in East Hutchinson. Their new church building was dedicated May 6th, with great blessing and victory. This is the only colored Pentecostal Nazarene church in Kansas. Rev. W. H. Housley, pastor of an independent holiness church in Junction City, Kas., preached the dedicatory sermon, and is assisting in a ten days' series of meetings. God is blessing.

Pastor Haas is home from his eastern trip, and busy in his work in Hutchinson. Please pray for us.

H. M. CHAMBERS, *Dist. Supt.*

**PITTSBURGH DISTRICT ASSEMBLY**

The District Assembly held May 3-7 at King Avenue church, Columbus, Ohio, was the best Assembly in the history of the Pittsburgh District. Rev. J. W. Goodwin, the presiding officer, said when he opened the Assembly that he had been supposed to go about "holding" Assemblies, but he meant to turn this one loose. And truly it was an Assembly that in a sense was turned loose. It "overflowed all its banks" in power, interest, praise, and the glory of God. Many were the seasons of refreshing and of joyful praise to the heavenly Father. But it was not only the scenes of the manifestations of the presence of the Holy Ghost in joy and gladness, but also in the work done that there was an advance made in all lines. Over twenty new preachers came up for a license to preach. Many of these were the result of revivals held by the churches during the year. The District Superintendent's report showed a substantial increase in the number of churches and missions established during the year. The reports of the pastors were full of optimism and hopeful signs of the establishment of "old-time religion" in new places and advancement in the older fields.

The missionary anniversary held on Friday afternoon was a time of widening of vision. Brother George D. Archibald told his experience and call to Africa. Miss Julia Blair sang "Here am I, Lord, send me," and as she had already said yes to a call to Africa, she sang from her heart. Many hearts were melted and consecrations went deeper while she sang. Doctor Reynolds spoke on the subject of "Equal consecration" for the folks who stay at home, as well as for those who are on the field, using for his text Matt. 28:18-20. It was a time of deep heart searching and many people went from the service with a great determination to do more for missions than ever before. Although the Pittsburgh District has the last two years paid more than its apportionment for missions, one result of the anniversary was the doubling of our apportionment for next year.



HOPE SCHOOL CHILDREN IN THE MARCH

**World-Wide Hallelujah March**

*How They Marched in Some of Our Mission Stations*

Office Hope School, 4712 Gariahat Road, Ballygunge, Calcutta, India, February 26, 1917.

DEAR BROTHER SANDERS:

About the last of January I received a letter telling a little of the plan afoot to have a World-Wide Hallelujah March to pay off the indebtedness on our Publishing House. Our mail comes very irregularly now, and a long time after it is mailed in the United States. So I concluded that the March would be over with before I would hear again. Therefore I wrote to our other station, Kishorganj, where Sisters Mangum and Grebe, some of our Indian workers, and the boys are, that we were going to have ours right away, and if they wanted to we would send our offerings together. And this proved to be about one week before we received the HERALD OF HOLINESS giving the whole plan and the date, April 1st. I am in hopes now our offerings will reach you about April 1st or a little after.

From Kishorganj I received rupees 15, or \$5, and here at Calcutta, where we have the girls' school and a few workers, rupees 36, or \$12, was laid on the table. We had a great time over it. I want you to see the beautiful line that marched and gave for this good cause. It was blessed to see how some of our girls who only get a few pice (two pice equal the value of one cent in our money) a month lay their little all on the table. Of course they were blessed in doing it. I shall either send United States bills or a draft that will bring the full amount to \$17 for East India. Of course this isn't much, but I believe if all give in proportion to what these gave, when you consider what they have to give from, that "It will be done," as you wrote in the HERALD OF HOLINESS. You know that the rupee here is the unit, so when you think of Rs. 51 it sounds bigger. We missionaries did not give it all, but let the people here themselves give what they would.

I have just written Brother Anderson to give the Publishing House \$5 out of my salary for me. It is to pay up an old pledge I made before coming to India. I don't remember if the amount due is just \$5, but I think it is about that. Anyway, I'll feel better if I know it's paid. I was telling my wife and Sister Hargrove last evening at the table that I didn't want to go to the judgment with the balance of that pledge unpaid. It had slipped my mind; but these stirring articles on the Publishing House and its needs stirred my mind and memory.

Of course we want our Publishing House out of debt. I regard it as the human or physical center, the hub around which all of our work revolves. And I have had enough experiences with wagons and buggies to know how much a wheel would be worth without a hub, and how much a wagon or buggy would be worth without wheels. There is no doubt about our Publishing House being one of the greatest necessities, if not the greatest in all our connection. I see it more clearly since coming to the foreign field. And of course it ought to be free from such great incumbrances. Furthermore, I believe God is going to help us pay the debt at this time. I may be like the little boy who gave a nickel to foreign missions and said, "If you want more just call on me," but anyway I want a little part in this move.

GEORGE FRANKLIN.

P. S. — Have held this letter till I could get the draft. Am now inclosing draft on New York for \$17.

Coban, Guatemala, C. A., April 3, 1917.

DEAR BRETHREN:

You will please hand the inclosed letter to Rev. E. G. Anderson and collect \$15 for the debt on the Publishing House. The said money was given by the small mission congregation on Sunday night of April 1st while we sang "When the battle's over we shall wear a crown."

This is splendid giving for our people, considering their poverty and extremely low wages. I feel sure that there will be a great deal more given than was owed, if every one gave accordingly. We fully expect to hear that the debt was paid.

Now since you have your Publishing House on a solid basis, will you join us in prayer that ours here may have the same blessing?

*Yours in His love,*

R. S. ANDERSON.

Brava, Cape Verde Islands.

DEAR BROTHER:

Please tell Brother Anderson to take out of my salary \$16, money that the congregation at Brava send for World-Wide Hallelujah March. We will send more if God prepares the way. The congregation are all well.

*Yours in Jesus,*

REV. JOHN JOSEPH DIAZ.

The educational anniversary was held on Saturday afternoon and Rev. W. G. Schurman, District Superintendent of the Chicago Central District, representing Olivet University, spoke, telling of the necessity of coming to the financial help of the school and of the necessity of our holiness schools. More than \$5,000 was pledged in good, substantial pledges for Olivet.

Rev. J. W. Short was unanimously re-elected District Superintendent.

Rev. W. W. Hanks, Superintendent of the Washington-Philadelphia District, was in attendance one day while on his way home from his District. The kind, brotherly way in which Rev. Mr.

Goodwin presided over all the sessions of the Assembly was very much appreciated by the preachers and delegates. He endeared himself to all our hearts.

Sunday was perhaps the best day of all. It was an all-day service in very fact. Beginning with the people meeting together for prayer at 8 o'clock in the morning, love feast at 9, and on through the day, lasting till 11 o'clock at night, with hardly an hour intermission for dinner. The afternoon ordination service was followed by an altar service in which souls prayed through to God, and at the evening service, in which Evangelist F. W. Cox brought the message, there was another gracious altar service in which penitents found pardon and believers found holiness.

Arrangement of pastors and churches:

District Superintendent	James W. Short
Hentonville and Manchester, Ohio	Rev. George D. Archibald
Bradford and West Branch, Pa.	Rev. James M. Davidson
Bnnola, Pa.	Rev. Charica L. Green
Claytonla, Pa.	Rev. E. G. Williams
Columbus, Ohio	Rev. John Gould
Coal Grove, Ohio	Rev. Frank Shipton
Darton, Ohio	Rev. J. M. Wines
East Liverpool, Ohio	Rev. G. L. Trunkler
Franklin, Ohio	Rev. C. L. Wireman
Garfield, Ohio	Supplied by Rev. L. W. Fick
Ironton, Ohio	Rev. H. W. Welsh
Lincoln Place, Pa.	Rev. Daniel A. Keyes
Lisbon, Ohio	Rev. Homer Elliott
Logan, and The Plains, Ohio	Rev. George Erskine
Mannington, W. Va.	Rev. O. L. Benedict
Marion, Ohio	Rev. W. H. Gilley
McKeesport, Pa.	Rev. W. L. Douglass
Middletown, Ohio	Rev. E. Wordsworth
Millersport, Ohio	Supplied by Rev. Mrs. Olive Gould
New Brighton, Pa.	Rev. George Ward
Newell, W. Va.	Rev. Miss Lula Kell
New Galilee, Pa.	Supplied by Rev. L. W. Fick
New Philadelphia, Ohio	Rev. E. L. Kirkland
Oil City, Pa.	Rev. E. H. Stillion
Pittsburgh, Pa.	Rev. J. N. Hampe
Point Rock, Ohio	Rev. George Appleman
Rarden, Ohio	Rev. Roy Weaver
Springboro, Pa.	Miss Ina Riggs
South Point, Ohio	Rev. H. W. Welsh
Tarentum, Pa.	Rev. Miss Josie Trunkler
Trancon, Pa.	Rev. W. H. Purker
Troy, Ohio	Rev. W. H. Hafer
Chrichsville, Ohio	Rev. D. E. Miller
Vanue, Ohio	Rev. J. O. Huff
Warren, Pa.	Rev. C. E. Chilton
West Point, Ohio	Rev. John Leighue
Akron, Ohio	Rev. Ray M. Marvin
Paulding, and Wauseon, Ohio	Rev. and Mrs. R. L. Rich
	W. R. GILLEY, Secy.

SOUTHEAST KANSAS GROUP MEETING

The group meeting held at Cherryvale, Kas., April 27-29, was glorious from the beginning, the last service bringing the climax. The attendance was good. Between forty and fifty delegates from our churches of the group were present, namely, LaFontaine, Coffeyville, Iola, Liberty, McCune, Chanute, and Elk City. We were especially favored by having with us Rev. August N. Nilson, of Portland, Ore., as special speaker. Brother J. F. Sanders, of the Publishing House, was present for two services Sunday to help shout the victory. The people from the city gave good attendance. Brother H. W. Anderson, pastor of our church at McCune, Kas., had charge of the singing and rendered good service.

The meeting opened Friday evening, with Rev. J. G. Bignall as speaker of the hour.

Saturday

9:30 a.m. Devotional.  
 10:00 a.m. Stewardship and tithing—H. J. Beaver  
 10:20 a.m. Young People's Society—E. W. Klemel  
 10:40 a.m. Sunday school—J. G. Bignall  
 11:00 a.m. Christianity as needed today

To this paper we all said amen, and heartily recommended it to be sent to the Herald of Holiness for publication.

2:30 p.m. Devotional—Brother E. Hedges  
 2:45 p.m. Missionary paper—Evangelist Nilson

After which a missionary offering amounting to \$20 was taken.

3:05 p.m. What we owe to home and foreign missions—Mrs. E. W. Klemel

3:30 p.m. What we are doing as a church in the mission field—Mrs. Katharine Warner

3:50 p.m. Woman's home and missionary societies—paper prepared by R. A. Lizeby

7:30 p.m. Song service—H. W. Anderson  
 8:00 p.m. Sermon—G. L. Deck

Two responded to the altar call and both prayed through.

Sunday

9:30 a.m. Love feast—Mrs. Katharine Warner  
 This was a time of rejoicing among the saints.  
 11:00 a.m. Sermon, "Prayer that counts"—Evangelist Nilson

2:30 p.m. Holiness rally, testimony, and praise—G. L. Deck

After this service, Rev. J. G. Bignall took an offering in cash and pledges for the group tent, to the amount of \$102.50. This brings our tent offering up to \$360 or better.

4:00 p.m. Sermon—E. W. Klemel  
 One responded to the altar call and prayed through. One man prayed through just before supper.

7:30 p.m. Song service—H. W. Anderson  
 8:00 p.m. Sermon, "Great salvation"—Evangelist Nilson

Five bowed at the altar; several claimed victory. The next group meeting will be held at Iola.

Rev. H. J. BEAVER, Chairman.  
 Mrs. E. W. KIE MEL, Secy.

DAKOTAS-MONTANA DISTRICT

Sunday, April 29th, we closed one of the best meetings we have held at Bock, Minn. About thirty-six knelt at the altar. Some good old-fashioned cases of salvation were seen; Catholic, Lutherans, mission friends, Adventists, Methodists, Christian Scientists, etc., came through on good old Bible line. Old scores and hard feelings with each other confessed out. Letters were written confessing former wrongs. Tears flowed down their faces, while the pure love of God shone through. Old pipes were burned up, bottles taken from the cellar and broken, and the Lord gave us a mighty awakening. We are to go back the last of this month to give them another meeting.

Sister Winnie Crouch, of Fulton, S. D., has been quite sick, so she writes me, and we ask all the Pentecostal Nazarenes to pray for her. She is pastor, and is building a \$3,500 church now. They are getting along fine with the building. Brother John Nolt, pastor of our church at Lomas, S. D., is helping out in the way of preaching.

Brethren, our District Assembly will commence June 20-24. Brother R. T. Williams, General Superintendent, will preside. This has been a short year, less than eight months. Also, our District campmeeting will follow the Assembly, commencing June 28th, and running till July 8th. Rev. Charles Stalker and W. R. Cain are our evangelists. We are looking forward to the best camp this year ever held. Will we pray and believe for it? Brethren of the Dakota and Montana District, come so you can stay through the camp.

LYMAN BROUGH, Dist. Supt.

L. P. FRETWELL AND WIFE

We left Tucson, Ariz., about March 7th, came to Deming, N. M., began a meeting there the 9th, continued twelve days, and had fifteen bright professions. Eight united with the church, and a free will offering was taken of \$25.50, for which we were very thankful. We then came by Artesia, N. M., where we had the privilege of seeing dear Brother S. A. Hartline before he went on to glory. We spent a pleasant time in the homes of Doctor Ellyson, Rev. R. E. Dunham, and others. We then came to LaLande, N. M., where Doctor Ellyson is pastor. He was there and giving his lecture on "God's divine plan," which was very helpful to all. Then we came on home. We were glad to get back again to the field we love so well. We find the people looking up and pressing on. We believe Brother G. F. Owens, pastor of Bethany church, Bethany, N. M., and wife, of Bethany, Okla., are the right people in the right place. The work is prospering under their care. The Methodist preacher, Rev. W. L. Self, pastor, has just closed a revival here in the Pentecostal Nazarene church which was a success. We hope to get in a meeting soon. We are praying God to make this the best year of our lives.

CHURCH NEWS

Madill, Okla.

The fifth Sunday was a great day with us. The Holy Ghost came upon the saints in the old-time way, and great conviction was on the congregation. We had an altar service when several gave their hands for prayer. We expect within the next thirty days to complete our new church building. Our property is valued now at \$2,200. We thank God for our little holiness band at Madill. There are only a few of us, but the Lord is blessing us wonderfully. Remember our summer revival, which begins the 10th of August. Rev. F. R. Morgan will do the preaching.—Rev. C. M. CURRY and WIFE, Pastors.

Chicago Woodlawn Church

These are great days of victory and pushing ahead for Woodlawn. The Lord is doing great things for us, and we are looking forward with keen delight to the prospect of soon building a large tabernacle in which to worship God, fight the Devil, and spread our precious messages of full salvation. We have just purchased a lot on the corner of Sixty-fourth street and Langley avenue, and expect to begin building operations in a very short time, and have the place ready for worship before the middle of summer. The plans are already drawn, and the interior arrangement is very much like old First church. We are planning nothing elaborate in the way of a church edifice, but just a simple tabernacle, large and commodious, with a Sunday school room seating over three hundred, a primary room, pastor's study, and the main auditorium seating about six hundred, on the main floor, a rest room, kitchen, toilets, etc., in the basement. We expect it to be the biggest thing of its kind on the south side; and as we go into this new and larger building, we are praying for a great revival. Our lot is located one block south and two blocks west of the corner of Sixty-third street and Cottage Grove avenue, the greatest transfer point on the south side, and is easily accessible from all parts of the city. It is just two years since we started our work in Woodlawn, and most of this time we have worshipped in a store building, except last summer, when we pitched our big tent and carried on an

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almost continuous evangelistic campaign. Our membership is increasing, and we see nothing but victory ahead. Under the faithful ministry of the Word, as given us by our pastor, Brother W. E. Shepard, the church is growing in spiritual strength. We are getting the finest of the wheat, for as a preacher of holiness, clean cut, and piercing, yet administered in love, Brother Shepard has few equals. Our deaconess, Sister Emma Johnson, is always on the go, visiting the sick, and giving help to the needy. Our Wednesday evening offerings go to her for her relief work, and this part of our work has been a real blessing to many. Her reports at our regular board meetings are not only interesting, but inspiring as well. She is never too busy, too weary, never too burdened to go, if need be, across this great city to pray with a soul that needs help. Calls come to her from all over the city and at all hours, and away she goes. We raised \$340.75 for the Hallelujah March; and besides bringing in enough to pay for our lot in the last two months, we have not neglected the other lines of our work. We are on the alert along missionary lines, as usual, and have already more than paid our apportionment for foreign missions for this year. Woodlawn has been and always will be a live missionary church. We have recently started a work among a lot of Koreans here in Chicago, carried on by our Brother Sloc, and are expecting some real Pentecostal Nazarenes from among them in days to come. — F. A. RUNQUIST.

**San Antonio First Church**

God is mightily with us in San Antonio. The Hallelujah March was a signal success. One hundred and twenty-six dollars were laid on the table. Rev. William E. Fisher, our District Superintendent, and president of the Board of Publication, brought a stirring message on "Go forward." Songs fitted to the occasion were composed by our beloved Sunday school superintendent, W. F. Iwan, and choir director, O. Kunkleman, and were sung with enthusiasm. The Pentecostal Nazarene mission Sunday school joined us at First church, coming over in a huge, handsomely decorated float, drawn by four big horses. This happy Sunday school sang the gospel across this wicked city. Our Sabbath school numbered 136 on March day. Special letters were sent out by our untiring secretary of the church board, Mr. W. F. Iwan, to all families, urging them to be present on this day with at least \$1.50 and if impossible to be there to send their offering. They responded cheerfully. We have a great crowd of loyal Pentecostal Nazarenes here who are jealous for every interest of the church. Sunday was a great day with us. Two prayed through at the morning service. Twelve were at the altar at night, when Rev. Mrs. Bessie Williams, of Lockhart, Texas, brought the message. The people in San Antonio appreciate Mrs. Williams and her message. Rev. B. F. Neely, of Peniel, will be with us in revival effort through the month of May. Prayermeetings are being conducted now in all parts of the city preparatory to this meeting. Will all readers join us in one mighty united prayer for a great sweep. Our Easter program as arranged and prepared by Mrs. C. H. Griswood was an acknowledged success. She is especially gifted in this line. The HERALD of HOLINESS grows richer. — H. E. WALLEN, Pastor.

**Chicago, Ill.**

After much prayer and some fasting, and a week of prayermeetings we opened our little Methodist church for an old-fashioned revival. Our evangelist was Rev. L. Hall. He is our pastor, and we thank God for him. He is a man of God, lives and preaches holiness. Our Sunday school superintendent led the singing, and sang the old-time gospel songs. It pleased God to let me put up a beautiful, large, revival sign. One of our boys was saved, and for thirteen years we prayed for this revival. We never doubted God, but believed He would give us a true religious revival. There were some hard cases, but they were gloriously saved. A few were sanctified. We gave out many holiness papers and books and tracts for the people to read. Quite a number of the dear souls of the Pentecostal Nazarene church helped us in the battle. Rev. Ernest Roberts came with his family and quite a number of his flock and helped us. At our all day of prayer and fasting Rev. W. E. Shepard, from Woodlawn church, brought the message. His subject was "Jesus is coming back again." It was our privilege to have this man of God and some of his saints in our meeting and church. Some came from Brother Borders' church, and some of the children were saved in the meeting. We held four weeks in all. God let wife and me help good in this meeting. — Captain M. STROOK and WIFE.

**Mt. Pleasant, Mich.**

Rev. Charles Hanks assisted Rev. A. Harris in revival here last fall. Soon after the revival Brother Hanks and wife went on a six weeks' visit to their old home in southern Illinois. During their absence Brothers Harris and Burton preached a couple of weeks at Cherry Grove. These folks and pastor surely have been self-sacrificing and on a self-denial road to build their church. On our way we visited Father and Mother Brough at Adillac. They are the parents of District Superintendent Lyman Brough. Rev. A. Lively, of Mid-

land, the man of faith and the Holy Ghost, and who is untiring in his efforts, felt led to engage Brother Sam the Nazarene for a revival. Brother Sam came and entered into the battle with heroic faith. Midland is a hard held at present. The writer attended a few nights. One evening a tongues man came in and at the close thought he would inform Brother Sam a little, but Brother Sam informed him about a few facts. Brother Sam came over to Mt. Pleasant a few days after the battle at Midland, and on Sunday afternoon he gave the story of his life at the court house, and preached at the Pentecostal Nazarene church at night. Brother Hanks, the pastor, and the District Superintendent, I. E. Miller, will hold a revival here beginning Sunday, May 6th. The Michigan District preachers' meeting will be held at Ellington, near Card, May 1st to 3d. — V. BUXTON, Reporter.

**Peabody, Mass.**

Sunday, April 20th, our pastor preached two red-hot sermons. Both of these sermons knocked things of Satan clear out of the way, and plainly showed how able God is of doing things, and what Christians were or ought to be. Sunday, May 6th, we were also encouraged by hearing in the morning a sermon on "Eternal life." Our pastor explained many difficulties and doubts. Our Sunday school is progressing rapidly. Everything goes on in a fine spirit, and the offerings for each class are exceptionally fine. Since April 8th to May 6th, our Sunday school offerings have amounted to \$21.74. This we consider good for a small school. Our total collections for both church and Sunday school have amounted to \$90.12, which is only about one month's collections. We are trusting God for greater results the rest of the year, being greatly encouraged, as this is only the beginning. We had God with us last year, and received great results, both spiritually and financially, the total amount of \$1,400.00 being raised for the complete year. Surely God is able, and we are ready to put Him to a still greater test than ever before. — H. C. ANDERSON, Church Reporter.

**Sherman, Texas.**

Our meeting at Sulphur, Okla., with the Pentecostal Nazarene church, was a blessed success in many ways. The battle was hard, but the Lord stood by us. Crowds were large; deep conviction rested upon many; and a few souls prayed through to real victory. Among the number was a back-slidden preacher who was reclaimed and gloriously sanctified. I do not remember ever having held a meeting where there were as many elderly people interested. Fifty or seventy-five manifested an interest in some way, and the most of them were heads of families. The meeting would no doubt have accomplished much more had it not been that we were robbed of several night services by rain and storms. The church was greatly strengthened and encouraged. Some of God's true blue can be found in the Pentecostal Nazarene church at Sulphur. They stood by us nobly with their prayers and means, and saw that we were rewarded in a material way for our services. We were given an urgent call to return as early in the future as possible. — Mrs. NETTIE HUDSON.

**Colorado Springs, Colo.**

Have just returned from Montrose, Colo., where I had the privilege of supplying as pastor for six weeks. This is a newly organized class and of course have the usual battles of organized holiness from the Devil and the church, but they are a loyal, devoted, determined band, and are doing great things for God even in their infancy. It was a real pleasure to labor with this little class and a real hardship to have to leave them. They are now in the midst of a special meeting with Brother Vanderpool as evangelist. He stays on there until Assembly time, May 30th. God bless

the great HERALD of HOLINESS family. May we all be true until Jesus comes. — M. R. SUTTON.

**ANNOUNCEMENTS**

Notice to New York District — There will be a District preachers' meeting, May 29-30, at Richmond Hill Mission, E. E. Angell, pastor. All the ministers and licensed preachers are urged to be present. Car fare will be equitably divided. — Paul Hill, Dist. Supt.

Notice — Dakotas-Montana District Assembly will be held at Sawyer, N. D., June 20-24. General Superintendent R. T. Williams in charge. Pastors will be furnished with proper blanks to use in making a report of each church under their care. Let us come praying and believing for a good Assembly. — William M. Irwin, Dist. Secy.

For Sale — We have a campmeeting tent, in good condition, seating capacity 500 or more, with seats, electrical wiring and complete equipment, which we are willing to sell at a bargain to some one who could make use of it. We would arrange payment to suit convenience of purchaser, if necessary. Address Rev. W. E. Shepard, Woodlawn Pentecostal Church of the Nazarene, 6360 Ingleside Avenue, Chicago.

Special Announcement — There will be a holiness campmeeting held in the city park of Ashland, Ky., May 18-28, conducted by Evangelists Allie and Emma Irick, of Pilot Point, Texas. Two services daily and three on Sundays. A warm invitation is extended to all the saints and friends in those regions to attend and enjoy this annual gospel feast. A large tent will be erected and splendid preparations made for a great outpouring of the Holy Spirit. — Campmeeting Committee.

Wanted — Party or parties to teach the higher mathematics and also the advanced Latin and Greek, and beginners' Hebrew, one or both, in a holiness university. Any sanctified person competent to teach one or both please notify Herald of Holiness, 2100 Troost Avenue, Kansas City, Mo. You will be put in immediate touch with a holiness school needing such a teacher.

Notice — We had planned to go with a band of workers into siege campaigns for the summer, but the doors for the present are closed, and thus we have open dates during last of May till into July. Anyone desiring our help write us at once at York, Neb. Having calls in Iowa and Wisconsin, we could take one or two tent campmeetings in Iowa, Illinois or Wisconsin. — Theodore and Minnie E. Ludwig, Evangelists.

Notice — We are now making our slate for the summer and wish to confer with anyone who wishes an old-time holiness revival. We are elders and have had long experience in revival work. Our membership is at Delhi, Ark. Address us there. — H. P. Binkley and wife.

Notice — The Rice county holiness association will hold their annual campmeeting in Lyons, Kas., June 1-10, inclusive. Rev. John T. Hatfield will do the preaching, and C. C. Rheabrger and wife will have charge of the singing. We desire all that can to come and enjoy the camp. — Mrs. E. S. Lang, Secy.-Treas.

Notice — We, the members of the fifth Sunday group meeting, of group No. 3, held at Coleman, Texas, April 26th, voted: To Rev. D. J. Waggoner and hereon, we extend sympathy and condolence. Also a card of thanks for the excellent paper. — C. D. Clayton, Secy.

In Answer to Prayers — Some three months ago I asked God for a gospel tent and money for the same. An ad was placed in this paper requesting others to join with me in prayer, but not asking for money. Those interested will rejoice with me that I have the cash and a new tent ordered, and a few engagements made for meetings. May God give us a mighty time this season on our New York District. Continue your prayers for us. — Rev. and Mrs. F. E. Miller.

Notice — Rev. C. W. Ruth, of Indianapolis, Ind., is coming to Plainview, Texas, May 11-20. All are invited. — W. H. Phillips, Pastor.

Announcement — Having entered the evangelistic work, I wish to announce that I have some open dates for spring and summer tent and campmeeting work. Also I am arranging my slate for fall and winter campaigns. I have had several years of experience as evangelist and gospel singer. Can furnish best of references. I am a commissioned evangelist of the New York District of the Pentecostal Church of the Nazarene. — Rev. C. E. Baird, 507 Hayward Avenue, Rochester, N. Y.

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**Correction**—A few weeks ago there appeared in this paper a report of the Enterprise, Ore., church, in which it was stated that a Rev. Mr. Trot helped through the meeting. This was a mistake, as no one helped in that meeting; just the pastor and his members.

**Notice**—Our church having granted us the privilege of evangelizing, we would be glad to correspond with anyone who may need any service in either preaching or singing during the month of June. Address me, M. S. Cooper, Clarksville, Tenn.

**Announcement**—An old-time campmeeting, for every one in Mexico, will commence at the Providence (formerly Mesa) church, "Nogal on the Mesa," N. M., July 15th. The human leaders will be Rev. and Mrs. Fretwell, of the Mexico District. Every one come prepared to camp. We will have our new church completed by that time, plenty of wood, water, and grass for stock. This is one of the most beautiful places in the west. Come with a burden of the lost, and stay and pray till God meets with us.—Mrs. J. B. De Arman, Reporter.

**Manical Director**—Experienced and successful. Is open for convention or chorus choir work after June 1st. Correspondence solicited. Address C. A. Rossignol, Olivet, Ill., until June 1st.

**Wanted**—A girl or middle-aged woman for general house work, with a Pentecostal Nazarene family. Write S. H. Kerns, Lincoln Place, Pa.

**Notice**—Northwest District examinations: The board of examination will meet in First church, Spokane, at 8:30 a. m., Tuesday, June 12th. (See Dist. minutes, p. 23). All members of the board must be present or see that a list of questions in subjects for which they are responsible is in the hands of the secretary at the hour of opening. The examinations must be concluded on Tuesday. Those

intending to write will therefore govern themselves according. G. S. Hunt, Secretary, 1414 Kilbourne street, Seattle, Wash.

**Campmeeting Dates**

C. W. Ruth

Plainview, Texas.....May 10-20  
Olivet, Texas.....May 24-27  
University Park, Iowa.....June 1-10  
Lincoln, Neb.....June 15-24

Haldor and Bertha Lillenas

Detroit, Mich.....May 20 to June 3  
Olivet, Ill.....June 4 to 10  
Donelsonville, Ga.....June 29 to July 8  
Bonnie, Ill.....August 16 to 23  
Eldorado, Ill.....August 24 to Sept. 2

**Evangelistic Meetings**

S. E. Palovina

Bluffton, Ind.....May 20-June 10  
Chrisman, Ill.....June 11-24  
Indianapolis, Ind.....June 25-July 8  
Westville, Ill.....July 9-22

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Sask. Manitoba, Luseland, Sask.; Rev. H. F. Reynolds will preside.....July 4-8  
Japan, Kyoto; Rev. William E. Eckel will preside.....July 4-8  
China, Chaochengshalen; Rev. Peter Klehn will preside.....July 4-8  
Eastern India; Rev. George J. Franklin will preside.....July 4-8  
Western India; Rev. Roy G. Coddling will preside.....July 4-8  
South Africa; Rev. H. F. Schmelzenbach will preside.....July 4-8  
Alberta, Claresholm; Rev. H. F. Reynolds will preside.....July 25-29  
Invited to Missionary Anniversaries at the following Assemblies: Washington and Philadelphia, New England, New York, Pittsburgh, Colorado District, Idaho District, Northwest District.

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District Assemblies  
San Francisco, Berkeley, Cal.....May 16-20  
Southern California, Los Angeles, 1st Ch.....June 20-24

**J. W. GOODWIN**.....Los Angeles, Cal.  
District Assemblies  
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**R. T. WILLIAMS**, 208 Fall St., Nashville, Tenn.  
District Assemblies  
Colorado.....May 30-June 3  
Idaho-Oregon, Nampa, Idaho.....June 6-10  
Northwest, Spokane, Wash.....June 13-17

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Alberta Mission—James H. Bury, Collholme, Alta., Canada.  
Arkansas—J. D. Edgin.....Osark, Ark.  
British Isles—George Sharpe, No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.  
Chicago Central—W. G. Schurman.....Olivet, Ill.  
Colorado—R. J. Plumb, 411 East Del Norte street, Colorado Springs, Colo.  
Montrose.....May 17  
Kirk.....May 21  
Mildred.....May 22  
Bethel (Yuma county).....May 23  
Yuma.....May 24  
Dallas—P. L. Pierce.....Peniel, Texas  
Dakotas-Montana—Lyman Brough.....Surrey, N. D.  
East Oklahoma—F. K. Morgan.....Henryetta, Okla.  
Florida—M. M. Bussey, 610 Fourth st., Miami, Fla.  
Georgia—C. H. Lancaster.....Donaldsonville, Ga.  
Hamlin—J. C. Henson.....Hamlin, Texas  
Idaho-Oregon—W. H. Tullis.....Nampa, Idaho  
Indiana—U. E. Harding, E. Thornburg st., New Castle, Ind.  
Iowa—E. A. Clark.....University Park, Iowa  
Kansas—H. M. Chambers, 817 N. Maple ave., Hutchinson, Kas.  
Kentucky—J. G. Nickerson, 710 S. Twenty-fourth, Louisville, Ky.  
Little Rock—T. W. Sharpe.....Delight, Ark.  
Louisiana—B. F. Pritchett.....Homer, La.  
Manitoba-Sask. Mission—C. A. Thompson, Box 268, Regina, Saskatchewan, Canada.  
Michigan—Ira E. Miller.....Caro, Mich.  
Lapeer, Mich.....May  
Mississippi—S. E. Galloway.....Houston, Miss.  
Townley, Ala.....May 6-27  
Stoney, Ala.....June 1-10  
Carthage, Ark., Ala.....June 1-24  
Tupelo, Miss.....June 28-July 8  
Missouri—J. D. Scott.....Des Arc, Mo.  
Nebraska—M. F. Lenard.....Burr Oak, Kas.  
New England—N. H. Washburn.....Beverly, Mass.  
New York—Paul Hill.....Clintonsdale, N. Y.  
New Mexico—R. E. Dunham.....Artesia, N. M.  
Northwest—J. T. Little.....Newberg, Ore.  
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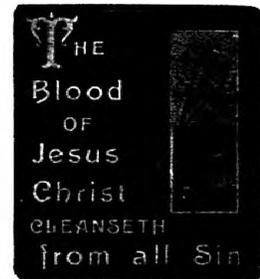
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